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Christian Aggression? Is There Such a Thing?

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For The King - Rocky Ramsey

Aggression is one of the underlying reason our culture hates men. A desire to smash the patriarchy or a claim to a toxic patriarchy has its basis in a distortion of masculine Christian aggression. In this episode we show how Jesus Christ himself was a very aggressive man, and for good reason. If masculine aggression goes, so goes a large part of society. Thanks for listening!

Key Texts:

- * John 2:15
- * The book of Jonah
- * The book of Joshua
- * Genesis 14

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Transcript

Aggression without Christian community? We've already hit this a little bit, but the prophets going to proclaim the gospel to the people. What does Christian aggression look like without the Christian community? To the outside world? Like a Christian community toward the outside? Yes, and it's a very aggressive proclaiming of the gospel. Jesus just said that people follow me.

That's kind of aggressive. He looked Matthew and Matthew the tax collector, and then Peter, he looked at these guys in the eyes and he said follow me. Like if somebody said that, you'd say that was kind of following me.

That was forward. Oh, I want to follow. Don't think I will even ask you to make Jesus Lord of your life.

That's the most preposterous thing I could ever tell you to do. Jesus Christ is Lord of your life. Whether you serve him or not, whether you bless him, curse him, hate him, or love him, he is the Lord of your life because God has given him a name that is above every name, so that the name of Jesus Christ every knee shall bow and tongue confess that he is Lord.

Some of you will bow out of the grace that has been given to you and others will bow because your kneecaps will be broken by the one who rules the nations with a rod of iron. And I'll not apologize for this God of the Bible.

[Music] Hello friends.

Not only friends that are listening, but also friends that I'm joining with today. Welcome to the For the King podcast where we proclaim the edicts of the king, namely and chiefly, that Yahweh reigns baby. Amen.

Can I get an amen? You want another one? Give me another one. Your turn got harder now. That wasn't enough.

He gave you one. Oh, that's true. I'll take the one.

I'll be satisfied with the one. There'll be some more amens. There'll be more.

We'll get some more amens. Well friends, thanks so much for joining us on this podcast. This is a wonky Wednesday episode where we're going to talk about a more fringe Christian topic, which I like to think a bit more as an applied, an application of the Christian worldview.

So like we have God's word on Sundays, we talk about theological topics, but really the goal of the Christian is not just to learn. That smells great. It's not just about learning about theology.

You have to apply it to your life to be a consistent Christian. So that's what these Wednesday episodes are. It's kind of odd, ball, interesting little topics of how we apply our faith properly, given principles in the Bible, given us God's worldview.

So fellas, go ahead and introduce yourself. Who am I joining with today? Hey, I'm Noah. Noah has been on the podcast quite a bit.

You guys remember Noah. And I'm Carter. Carter, how are you related to us? Are you just our friend? Are you related to you? Very close friends and brothers.

And brothers and girls. I'm brothers in the Lord always, but Noah is my blood brother. Yeah.

We're the same mother. And father. Same father too.

So we're nuclear family here. Blood brothers. Very privileged.

Yeah, you are. Heck yeah, you are. You come from a nice nuclear family, no divorce.

So you need to pay reparation somehow to someone. We'll figure that out later. We'll figure that out.

I'm contributing to society. Well fellas, thanks so much for joining me. So I slurp out of this real quick.

Okay. Yeah, maybe we'll save that for later. So what are we talking about today? What are we doing today? We are going to dive into the topic of Christian aggression.

Yes, you heard me correctly. Christian aggression, right? Those are words you probably wouldn't hear a lot of people talk about together. You've probably heard a lot of Christians maybe criticize, oh, we've heard a lot about patriarchy recently.

Patriarchy is bad, right? Because men are toxic and aggressive. What do you got for me? And I think we're talking about aggression, but with a Christian perspective and worldview and what all the implications of that are. Yeah.

In the same sense that men have, or sorry, it's all mankind, both men and women, both have proclivities in their nature to distort something into a sinful action. Aggression is a great example of that kind of thing where, for instance, every human is born with a desire for sex, right? Now that can be distorted like crazy. That can turn into something very evil.

That doesn't mean we just wholesale, get rid of sex, right? The sexual nature of humanity. In the same sense, men are made aggressive. We don't throw out aggression.

We figure out, based on God's word, how we direct that arrow and point it in the right

direction and sharpen it correctly. Is that amen worthy? Yeah, I'll give that an amen. All right, cool.

Did you have something off that? No. All right. So let's get a working definition of the word aggression.

This is going to be our working definition for this episode. A forceful action or procedure, especially when intended to dominate or master. Okay.

So here's a very mundane example to disarm anybody that is worried about where we're going with this. Okay. So we're very familiar in America with sports.

It's one of our main idols. It's a great big huge idol in America. And the backbone of sport is aggression, right? That's the backbone of sport.

If there's no aggression, nobody wants to watch a sport where the men or women aren't being aggressive. So that's going to be our disarming example. What about golf? You're going to be aggressive in golf.

You got to take risky shots sometimes. Yeah. Tiger Woods is very competitive and aggressive.

You can still be aggressive. There are some sports where there's less of an element of aggression. It's less overt.

Exactly. But one that's very obvious would be like basketball or football. Yeah.

Tensions. Rugby gets insane. Hockey gets rise.

It's a fight each other. Exactly. It boils over from the game play into bowling.

Not bowling. We're going to leave that one out. So honestly, just to take a little shot at women's sports real quick.

Why do women sports not get a good turnout? Why didn't a lot of people go watch women's sports? Probably because women aren't as aggressive as men. It's not as fun to watch. That seems like a pretty accurate analysis of why would you not want to go watch a bunch of girls play basketball or maybe go and want to go watch guys play basketball.

There's a big difference in what happens in the sport. And it's really just come back to a lack of aggression, size, dominance, power. And even sports being carried on from an ancient perspective of the gladiators and the coliseum.

They were fighting each other. Yeah, you didn't want women to fight. Yeah.

Because of the aggressive nature. Exactly. Because of that.

People wanted to go out and be entertained by men. Exactly. Men are made to fight and compete to an extent.

Women compete in a different way. Yeah. Yeah.

And that's why, I mean, I'm going to be honest, that's why people don't show out at these women's sporting events. And this is a great example of why aggression is a good thing. People will want to go and see these sports.

It's good to want to be aggressive and what to win and like our working definition to dominate or master. Yeah. And this only talks about inaction or a seizure.

But really it's an underlying motivator. Yeah, exactly. Behind doing what you're doing.

What you're going to do. Yeah. So hopefully that's a very tangible and easy to understand example.

That aggression has a redemptive element to it. So let's not wholesale throw it out. Let's figure out exactly how a Christian might apply his worldview in light of Christ, in light of being a redeemed man born again.

Noah just cracked open a kiwi, if I can use that term. Very aggressively. Let's see how he eats this thing.

Let's see if he really dives in. He eats it in one bite. Whoa.

Dude, all over my table. You better clean that up. You son of a gun.

That'll probably dry by the time we're done with this podcast and it's going to be crusty and nasty. See, that's when aggression backfires on you. That's a great example of overaggression.

He was trying to kind of flaunt and entertain us and it really backfired on him. Felt pressured to be aggressive. He felt pressured.

Okay. Any last kind of setting statements as we kind of set the stage for our episode here? Yeah, I like what Carter said. Aggression is useful and good in the right context.

I think it heavily depends on your motive when you're trying to accomplish. But if you're trying to be aggressive for an immoral or evil purpose, then it's not good aggression. Exactly.

Our culture is just because of the war on men and masculinity, aggression has been associated with very negative context. The culture doesn't have an appropriate place anymore for aggression. They just will call it toxic masculinity.

Immediately. In this arm, a lot of good driving factors in the culture that are meant to

bring prosperity and wealth and glory and press lots of those people. I would almost go as far as to say that without good God, the aggression in the world, society almost will fall.

That's one of the backgrounds of society I think is good, aggressive men. Right? Yeah. If you're not willing to defend yourself aggressively, then you're going to be taking advantage of them.

Exactly. There's always aggressive people. You have to be aggressive in defense as well.

There's always waging tribes. That might be a good way to say it. Aggression is inevitable.

Just like patriarchy is inevitable. Aggression is inevitable. You must as a Christian man hone, sharpen, and direct your aggression in the right places.

That's going to be really what we're trying to portray this episode. We'll find a lot of case studies and things that we're going to dive into a little bit. Let's give some biblical examples.

Thank you Noah for cleaning that up. Let's give some examples of Christian aggression in the scriptures. Let's set the stage with some men in God's word.

I would go as far as to say God himself is aggressive. He's a man of war. We're putting this through this paradigm.

There are other ways to describe it. Exactly. Flush out the themes in biblical theology.

We're looking at ways that the underlying motive and the underlying perception is, "Hey, you need aggression to be able to do these things and conquer and take dominion." Exactly. Yes. The first one I want to bring up, John 2.15, "Jesus goes into the temple.

He makes a scourge of cords and drives people out of the temple." A scourge, the definition I found in Merriam Webster, oh I just put it away. It's a whip. Do what? Do we trust so much? I know.

They just changed the definition of some things. That doesn't mean we wholesale. I still like this.

This is a very obvious definition of scourge. It's a whip. One uses to inflict pain or punishment.

Then you could also use it as just not defining a whip but just scourging something in general would be to cause a wide or great affliction. Scourging the land. Maybe that's the way to say it.

Here, let's see it. What is that a different word? Oh, wait. I can't play it while my microphone's bugging.

But it's scourge or scourge or whatever it is. I think it might be scourge. I think you're right.

Scourge? I don't know. I think it's scourge. I'm looking at the phonetics right here.

It looks like scourge. The main point here is it's used to inflict pain or punishment. Jesus walks into the temple with this item and drives them out with it.

Fellows, is that aggression or what? Can we define that as an act of aggression on Jesus' part? Amen. Is he being aggressive? Yeah, absolutely. I think so.

Was he wrong to do so? Was Jesus perfect? That's a softball, baby. Amen. So the context of that was that the... Well, with the political law or the sacrificial law, people had to come... If they had to come from a long distances and couldn't bring their lifestyle and they still wanted to come and worship and participate and worship and do the sacrifices, they would have provisions to be able to sell them animals in the... At least, I don't know.

It seems like it was happening in the temple court here. That's how they were working with it. That's how they were interacting with it.

And so just understanding from Jesus' rebukes of the Pharisees, I can imagine they're selling them less than highest quality sacrifices and they're trying to make a profit off of them. So instead of facilitating worship like a good priest would do, they are trying to profit off their people, which Paul... Yeah, they're not your neighbor. Yeah, which Paul in 1 Timothy... Is it 1 Timothy or Titus talking about the qualifications for elders saying, "Not greedy for gain." So he doesn't want people leading the church who are trying to profit off of them and it's vulnerable to him.

So that's the context that Christ is going in and punishing these people for their... He's a what they're doing. And part of the Levitical priesthood was if there was a leprous house, what he would do is he would cleanse it once and then if he came back on the leprosy, he was still there, he would cleanse... I think he would cleanse it again or burn it. He would cleanse it by burning it down the mold, the moldy or leprosy in the house or whatever.

And then he would burn down the house. Well, what does Christ do? He comes here at the beginning of John, he cleanses it, and then there's another account at the end of the Gospels where he comes again and finds them doing the same stuff. And then once he did, he destroys the temple in three days and then in the 80s, 70s, done.

So Jesus is the great high priest that cleanses the temple. And this is the first act of Jesus going cleansing the temple. And he does it with very aggressive means.

Doesn't he cleanse it a couple of times? He does, yeah. Like literally goes in with a scourge and clears everybody out. Yeah, that's this text.

And then there's one later where I think he might just go without that. He might use it every time. I can't remember exactly.

But he calls it the dead of robbers. Yeah. And overturns tables, the money changers and all that.

So this is Jesus acting as the high priest cleansing the table. And how does the high priest, how does a leader of God's church do this? He does it through aggression. Yeah, it's an aggressive act for sure.

And punishment. Let's think about another biblical character, Jonah. Is Jonah aggressive? Maybe not at first at the beginning of the story.

Yeah. He's actually kind of a coward. Fearful.

Yeah. He's kind of a coward and fearful. But what happens at the end of the story? He goes to Nineveh and confronts them.

He walks into the city, into their town square and declares Yahweh to them and calls them to repent. That's a very bold, aggressive thing to do. Just like street preaching really is aggressive.

You're getting in people's faces. They don't want to hear it. They're mad at you.

They're not pleased with you. But you're aggressively going and doing a procedure to master these people. Do you want them to repent? You're preaching to them what the truth is in hopes that they will be convicted to turn to Christ.

Exactly. And it's not an unloving thing to be aggressive toward bad doctrine and toward mercy. Yep.

And when you're preaching like that, you're just doing your duty before God to cleanse your hands of their bloods. Now your words will be a witness against them. Okay.

Let's think about another biblical character. Let's look at Joshua. Right.

All throughout the book of Joshua. He's the one leading Israel after Moses. And he's leading the people into the promised land.

And what's he doing? He is fighting and aggressively cleansing the land. Fighting the people in the land. Overpowering them, mastering them, going through some action to master someone else.

Again, that's what happens in sports, right? It's one team trying to master the other and

impose their will on it. Well, we see this all over humanity. And you can even see that now with the atheists and the leftists, they're saying you're a toxic patriarchy.

And then what are they doing? Creating a hierarchy, putting the white Christian man at the bottom of the hierarchy and then imposing their will and mastering them and trying to dominate them. So this is really a good example of aggressions and inevitable. Even when the lefty gay people are doing it, the super feminine lefty gay people are even going to try to impose their wills on it.

So Joshua goes into the land and does this, you know, and he thought, yeah, well, that was like, you know, that you can easily point your fingers saying, look, like he's killing all these people. Like, look how bad it is. Well, these people had it coming like before the promised land, before God gave them the promised land, he told Abraham, I'm going to give you this land, but it's going to be 400 years.

They've got 400 years to repent and turn their act around before punishment comes. So these, these pagan nations were being cast out of the land because of the, not because he says this in the Theodromy, but it's not because Israel was special at all. It's because these people were sinning against God and committing all these crimes that it was time for them to receive the punishment as the day of the Lord coming to them.

Exactly. And Joshua and the Israeli people. Yeah.

Great, great time to bring up that we all deserve that before God. Exactly. We all do.

And it's because of his grace, because God brought in the Israelites, like he, he brought good blessings to the land because they were following God's law. Exactly. And then we can even look at the great patriarch Abraham.

Yeah. Facing the Kings of the Valley. A couple of Kings battle that came exactly remember all the names, the odd king of the Shawn, he was like the head honcho guy.

All these Kings are fighting in the midst of the fighting lot gets taken. That's right. So what does Abraham do as a masculine patriarch? He goes and aggressively fights these Kings to win back his family.

He defends his family, defends a lot, masters a foreign King and brings a lot back. Great example of masculine virtue, defending one's family, one's Paulist. Yeah.

We can talk about that a little bit. Even what we learned this morning. Yes.

When somebody confronts us and is threatening us with, with our lives or the lives of our family, we do have a right before God and a duty for God to protect our family. Yeah. We have to act in aggressive defense because of the aggressive offense against us.

Yeah, exactly. Yeah. Let's hit that heavily here in a little bit.

Okay. We're not there yet. But Abraham is a great example of that.

We can bring him back up. So first let's talk about actually now that you know, you're right. That's a great segue looking at Abraham's life to self protection, self defense and survival, protecting one's family, protecting oneself.

You know, why is this a masculine virtue and why is it needed? Why, why is aggression a vital component of that kind of thing? You were just kind of getting into it, but let's push that out more. And why is it biblical mandated? Any thoughts or off the bat? I mean, obviously I always have thoughts. Well, what was brought up this morning, we did a little exercise with our church where we were kind of learning some self defense things that in the sixth commandment entailed a presupposition behind the sixth commandment, thou shall not murder is that if somebody is trying to murder you, you have a right from God to protect life.

They're not allowed to do that. Therefore, in a moment you must protect. Yeah, there's a proverb that says we have to defend the, defend the rights of the poor and the needy.

If somebody is being attacked, entailed in the sixth commandment is that we must protect life. We're obligated to. And first Timothy five, I think, or maybe it's at the end of four.

No, it's five. It's five verse eight, I think that anyone who doesn't protect his own family provide for his own family is worse than an unbeliever. Even a, here's a good natural law example, even a, you remember in finding Nemo when the, the bear Cuda comes to take the eggs of what's his face, where Nemo's one of the little eggs or whatever.

Well, what's he do? He's a fish is defending his territory. Even in the natural law, every animal will protect its young and kill whatever's trying to like mama bear, you know, that's a great example. Try to mess with mom bears cause mama bear, a grizzly bear will destroy you in a heartbeat.

Yeah. So even in the natural law things, the way God has made the world, you're worse than an unbeliever. Cause even an unbeliever, even the natural law that constrains humanity, the natural light of man will, will force somebody and call someone to use a godly form of aggression to defend oneself against a use of force that's ungodly.

One thing we need to clarify is there is a difference between killing and killing justly and murder. Murder is the killing of an innocent person. Yes.

And that, that plays into when aggression is appropriate and when it's not, if somebody has taken your things and is going off, like running away, it's, it's a sin to shoot them in the back there. They're no longer threatening your life. They're running away.

And yeah, that was a great point that was brought up this morning in Exodus 22. It says,

if a man is stealing from you in the night, you have every right to kill him because it's in the night. You don't know what he's up to.

You don't know if he's trying to rape your wife. You don't know if he's there to kill you and rape your wife. You don't know if he's there to just murder you.

And he's a psychopath in a situation like that. You put the threat out, but the law and Exodus 22 goes on to say, if I'm like a car was saying, if a man doesn't start the day and he's, he's walking off with their TV, he's not a threat. He's already down the street with your TV.

You let him have the TV. It's not vengeance is the Lord's. Yeah.

And you know, you send that man's soul to hell for stealing your TV. The judgment's going to come along. Yeah, exactly.

But if he's threatening your life, it is your obligation from God to use a godly form of aggression against an ungodly form of aggression. And you put out the fire. The fundamental rule is that if you threaten the life of another person, you are forfeiting your own right to life.

Exactly. Yep. Yeah.

I heard, I don't know which Puritan I read, but he was used to that natural logic. And he was like, does not, does not toads have horns and, uh, you know, and bears have claws and lions have this, you know, weapon weaponry is built into nature. Yeah.

It's not wrong to use force through weaponry. It's not wrong to use a gun. It's not long to use a sword.

I think it's schools. They're tools. And every single animal is outfitted with a tool for self-defense and for aggression.

Yeah. Um, okay. So we, we, we, we knocked down that one.

Um, one thing we can also bring up is capital punishment and civil magistrate. So right after Exodus 20, when, um, Moses is delivering God's law to them, that thou shall not murder, what does he do with the very next chapter? He starts giving them laws of capital punishment. So it's like Carter said, it's not a prohibition against killing.

It's a prohibition against, against, uh, murder. You're not allowed to murder. Therefore the state has the right, we get that from Genesis eight right after the flood.

God says, uh, or sorry, Genesis nine by man, if man's blood is shed, uh, by his own blood shall be required as him or whatever. God gives this command to Noah. You're not allowed to murder and even animals too.

If there's a bear that kills somebody that, and what should we put to death? That's what Genesis nine teaches us. And like if a bull gets out and gorgeous somebody, it's your fault. Yep.

It has to be put to death. So capital punishment in the civil magistrate is a great example of aggression being used rightly. If the, if somebody murders somebody, the police has every right to show up at that person's house, bust down the door, put that person down by force, tase them, whatever it takes, and then execute them capital punishment for murder.

Yeah. That's a great application of force. It is because of what Noah said.

They forfeited their life. They gave up their right to life because they took someone else's life. Oh, it seems like in terms of Christian aggression, the right use of it should be to maintain peace and order.

So Christian aggression, generally speaking, is a defensive form of aggression against, um, an offensive aggression that is meant to do harm to another. Yes. And that I think is one side, especially with the, the minion mandate, go out and take the minion of the world.

And, um, when we look at certainly it does take, it does take offensive aggression, not in a physical sense where we're going out and like being like gathering a militia, but we are, are preaching a word and conforming people to the, to the image of God through preaching through disciple making. And, um, but like within the kingdom and within the church, like there is defensive aggression that's needed to keep, uh, you know, to keep wolves and sheep's clothing away. Paul Warren Timothy, hey, look, we've got false teachers here.

That's good. Yeah. Let's move.

Let's move there. Um, aggression within the Christian community. So where are some examples we were brainstorming about? You guys want to leave this somewhere where you want to go first here? I mean, we can talk about, um, how men should act aggressively toward other men who are acting in a way that's not socially acceptable or not in the core biblical principles.

Um, if they're just plain foolish, like it's on their brother, if they have the opportunity to correct them, they ought to correct them because that's showing love to your neighbor. Yeah. And getting in his face, getting your brother's face in our buking him.

I mean, I would, I would go as far as to say, like, if I ever commit adultery in my wife, my wife or something like that, Carter and Noah should confront me and honestly, like make me cry, beat me up, show me that I'm just a minuscule little man, you know, overpower me and make me look stupid. That'd be easy. What? We'd have to see.

Maybe we can do a mock run of something like that. Well, let's see. Some empty milk jokes.

But I think that that's a good virtuous thing that the Christian community practices that it's not just aggression to the outside community. It's just aggression all around in a godly sense. If you look at the ancient community, they literally stoned their own people when they broke a law of God because that's what God commanded to do.

They were told to purge the evil evil from their midst. And that's something the church ought to do also in order to protect the sanctity of the worship of God. Yes.

And that's not an unloving thing to do, to fear, to truly fear sinfulness because it keeps you within the bounds of the law of God and of the blessing. And it keeps you from those devastating sins that ruin your life. Yeah.

And there are curses that accompany those sins that are allowed to go on within the community. Yeah. Oh yeah.

Think about Ananias and Sapphira. God immediately. He said, nope, we're not doing that.

My people aren't doing that. You're done. You're snuffed out.

That's what really the Christian church discipline and excommunication should be like. If there is a brother or sister that is caught in sin, continues in the sin, doesn't repent, there's no repentant heart. They're not working to get through it.

Yeah. They should be cut off from the community, ostracized and put out a community. Put out, shunned in a sense.

The church holds the keys to the kingdom. Yeah, exactly. And that's a great application of aggression that, um, when we're thinking about aggression within the Christian community, that's why men are to be shepherds and not women like Amy bird.

Men are to be elders for this very reason that we're talking about a woman will not have the balls to confront. Uh, it's funny. We use that term.

You don't have, right? You don't have the balls because a man is the one that has balls that would confront somebody that has, it's a term we use to honestly, it's a way to depict aggression. Um, the ball was equals aggression, right? That was ballsy. That was ballsy.

Yeah. And a woman will try to keep the peace. Oh, they're just, they're trying to work through this.

It's like, no, we haven't seen fruit. They're gone. You know, a man will, um, keep the

church clean.

That man will, yeah, we'll do the job. A woman will not. He'll defend his own.

A woman does not have the, um, metaphysical and also physical makeup to do something like that. Um, we shouldn't expect them to. We should.

They're not made to do that. They have another glorious task. But we're not men can't do.

Let's not stop conflating the sexist. Let's leave each section of a glorious place. Yes.

Um, but it's not a glorious thing when Amy bird preaches. It's not a glorious thing when a woman shepherds over the church because she's not, she's not a good shepherd. She's not going to do the job.

She's not cut out for it. Um, and it's, it's, again, this is the difference between complementarianism and patriarchy, biblical patriarchy. It's not just that God said no, it's that women can't, they're not able.

They're not made to be a leader. Not teleologically. No, exactly.

Great word. Yeah. I was waiting for the whole time.

That was a purple word. So, um, within Christian community, shepherding is a great example of aggression for the things we just laid out. Um, because shepherds in context, yeah, we had to fight off beasts from the outside and it was, it wasn't just, yeah, some dainty task.

Yeah. We're just hanging out in the field and drinking tea all day. There were many female shepherds back in the day.

Yeah. Yeah. It was, it was a hard task.

You know, Jacob was like, I was outside the whole time. I was so cold a bunch and you know, he was kind of like when he was talking to, uh, uh, his father-in-law. Yeah.

He's like, I was doing all these things and it's like, it's really difficult work. And it's, yeah, he's, he's a hardened man because of what you had to do. And a good shepherd, like Micah Beckwith was talking on that, my podcast, go listen to my interview with him to see lays us out really well.

But a shepherd in song 23 is the one that has a rod on his staff. The staff is to bring the sheep back gently. But if the sheep go astray far away and they need to be taught a lesson, you go up with the rod, you break the sheep's legs, which a woman probably would not want to do.

It'd be harder for her to get that aggression to come out of her. But a man would go up, bop, bop, and then over the shoulder, bring the sheep back, teach the sheep a lesson. That's a man's job.

A woman's not going to, I even heard from my wife. When she was younger, they got spanked a lot. Their, their parents were disciplinarians big time.

She was way more afraid of getting spanked by dad than mom. Mom didn't do it as hard. Yeah.

I wasn't as aggressive. Mom wasn't as scary. These principles you draw out from something small, like spanking your kid, you can draw that all the way out to shepherding a church.

Men are cut out for that. What's the scariest thing you can hear when your mom's, it's like wait till your dad gets home. It's like, oh no.

It's just like dreading the punishment. Exactly. So yeah, great examples written into God's world about masculinity and femininity.

So don't try to stomp out aggression and men. That's bad for society. That is harmful for society.

Don't do that. Don't do it at your church. Don't put a women pastor there.

Don't put a women deacon. Don't do it in your church. It's going to harm your church.

Don't do it in your family. Don't let your wife lead, men lead. Aggression in the right context is very healthy.

And a man who has no ability to show aggression is going to be useless in a situation where somebody's being an aggressor, he needs to defend somebody. He's going to freeze up if he's unable to show that aggression. And he's going to be useless.

Even if it draws and drains their ability to pursue enterprise in everyday tasks of dominion taking their daily job. Whatever, I'm going to... Staying at home and playing video. Exactly.

Let's save that thought. Let's finish up this one last thing and then that's where I'm going to go next, was in business. But aggression without Christian community.

We've already hit this a little bit, but the prophets going to proclaim the gospel to the people. What does Christian aggression look like without the Christian community to the outside world? Christian community toward the outside culture? Yes, exactly. And it's a very aggressive proclaiming of the gospel.

It is discipling the outside world aggressive, calling them to repentance. Discipleship is an aggressive task, am I wrong? When Jesus says, "Go to all the nations, baptize them, teach them to obey all that commanded," it's supposed to be an aggressive task. Jesus just said that people follow me.

That's kind of aggressive. He looked at Matthew, Matthew the tax collector, and then Peter, and he looked at these guys in the eyes and he said, "Follow me." Like if somebody said that, you'd say, "That was kind of faulty. That was forward." Like, "Oh, I want to follow." Like, he's used to confidence and authority.

We never heard a man preach like this. He preaches with authority. He preaches with authority.

So when we go up without the Christian community, when we go to the world and we're proclaiming the gospel as Christian men or as Christians in general, but mainly on the front lines, it should be men proclaiming the gospel. Not that women can't proclaim the gospel. Obviously, I'm not saying that.

I'm saying on the front lines, it should be men. You leave your wife and children at home when you go street preaching, right? And when you go out there, you call people to repentance. You're not politely asking to make Jesus your pet.

You're saying he's the king, repent, and bow down to him. Jesus was very blatant with the woman at the well, like immediately drawing up, like in a gracious way that confronted her of her sin in a good way, but toward the Pharisees, he was even more aggressive. So we see him tailor his message and his level of confrontation, I would say.

Like they're both aggressive in a sense that, hey, this person needs to know and understand the truth about me and who I am. But for the Pharisees, it was a lot harsher because they had the law and they had the oracles and they had the temple rites and they had the authority and responsibility to lead the people, yet they were blind themselves, leading the blind. And so with the people, it looked a little bit different.

Oh yeah, I totally agree. Just bouncing off that, a principle in warfare, just war theory is you only retaliate in proportion to the force that was used against you. So for instance, the woman at the well, she's not a massive threat.

Jesus is only being as forceful as he needs to be. So he's honestly very gentle and he's slowly prodding her along asking her questions. What does he do with the Pharisees? You white lost Jews, you brood of vipers, just he's calling them names.

He's coming at them in their face. He's getting up in their face. So he is using force proportional to what the Pharisees were doing.

They were being very forceful and trying to thwart Jesus's plan. The woman at the well

wasn't. Yeah.

So you need to, as a man, tailor your aggression. Yeah, she was seeking, but if you have somebody come up and like, you know, viling you to your face, like, wanting to kill you. Yeah.

That's why you use wisdom as a man in these situations. Another example coming to mind when you're with your kid, you don't have to use as much force with your kid as Noah would have to with me. Right.

But there is still that, oh, the authority that puts the fear in them. Yes, exactly. Oh man, I don't want to be, I don't want to sin.

Like, show them, hey, this is wrong. You're acting in rebellion. Yep.

Any of the thoughts there without Christian community? Because we can move on to what you were trying to go to. Any other last thoughts there? Christian aggression outward. Yeah.

I do want to make this statement. Well, actually let's save that for the downfall of aggression. Because I wanted to bring up, remind me to bring up how Christians should be using the sword as an evangelistic tool.

Like the Bible. Well, we use that sword, not a physical sword. That's my point.

Right. Christian aggression outwardly is a downfall. That would be someone like Charlemagne cutting his heads if they were to be baptized.

Sure. That's not proper Christian aggression at the gospel. And yeah, I think, I think that our Christian culture in the modern context views even speaking out against the culture as an unhealthy form of aggression.

I know. Which has been, I know one of the major reasons why the culture has been allowed to push as far as it has because they're aggressive. Yes.

And they are super aggressive, patriarchal. They're, they're, they're, they're diminutive in their mindset that we are not going to stop until everybody celebrates the, the, the, the, yeah, gayness until everybody has the right to perform these child sacrifice rituals and they are pushing it and it's, it's very evident in the culture. And because the people love their sin, that's why it's being so widely accepted.

Yes. The Christians ought to be aggressively putting this down. Yeah.

That's good. Yeah. Because we know God and we know that his word is good and perfect.

And we know the blessing that it brings about when people are confronted with their sin and it gives them the chance to see their sinfulness and to fall on Christ and his forgiveness is a thing of mercy. And it's not, it's not mean to say, dude, you're really wrong about, about this. This is not the way that life is supposed to be lived.

That was really good. Like somebody who's lived in a cave their whole life and it's like, they see some light shining on them. They just like, they're terrified and they're aggressive toward it.

Yeah, you're right. That's a good point. It's foreign.

Yeah, it's foreign. Yeah. Like animals.

Yeah. Just like that. Yep.

Like a gong. Yeah. Yeah.

That's a good point though. Yeah. They're, they're, Christianity is so foreign to them.

They lash out and they have to destroy it. That's so they understand it's so against everything they do. Yeah.

And it is. It is. It's completely the antithesis of secularism.

And I, we literally share nothing in common with the secular, like with a Muslim or with a Jew, with a, with even a Hindu, we at least believe there's a higher power. Yeah. Secularism is just this floating, chaotic nonsense.

Like we share nothing in common with them. Yeah. And we can see what unites them because we can see through the, through the fog.

Yeah. Honestly, the only thing we share in common is their main name is God. And so are we.

So they're going to obviously have the moral wall written on their heart. That's why they always make Christian arguments when they talk about morality, even if there's no morality, if there's no God, one verse that came to mind is Matthew 11, 12 from the days of John the Baptist until now, the kingdom of heaven suffers violence and violent men take it by force. Do you guys remember that verse? The kingdom of God is taken by violence.

Amen. The, uh, you know, when Moses is on Sinai with God and he's like, you promised, you said this, you said this, and he holds them violent men, you like God even wants to think about Jacob wrestled with God. God even wants us to be aggressive with him in a sense.

God, you said this, I'm going to hold you to your promise. Not that we can overpower God, but that we can, we can beckon him on what he's promised to us. Say, God, you promise and hold him accountable to that and even be a little forward with God.

Do what? He'll never fail. He's always faithful. He'll never fail.

We're supposed to pursue the kingdom of God violent in a sense. Yeah. As Christians, we're supposed to be pursuing it hard.

He'll be after it, pursuing it, running after Christ who runs the race, right? He even gives a sport analogy, which we already said earlier, you have to have aggression when we're running after Christ. It's almost like we're aggressively not trying to beat him, but we're like running the race with them. You know, we're trying to get first place.

Yeah. Yeah. We want to finish.

And you know, in Matthew six one says, Jesus says not to worry about what you eat, drink or wear, but the Gentiles seek after all of these things. And in the same way that like you're there seeking to fulfill the earthly needs, seek the kingdom of heaven with that drive for those basic necessities, which if you don't have aggression, you don't have that drive. You won't be able to fulfill those needs.

And because of today's context, everything is provided for us for free in a, I mean, you know, communistic sense that we really don't have to work much for anything. Exactly. It just like saps all motivation to, to be aggressive for those things.

Yeah. That was good. Um, so let's move on to our last positive case for aggression.

And then from there, let's move into how aggression can be distorted. Uh, so Carter had alluded to this earlier. Let's touch on this aggression in business, aggressive aggression in just human, human improvement and human progression.

Yeah. Working aggression in your work. Yeah.

Work is work is such an important part of humanity. God lit, God got literally said to have any of you know, work in the garden, keep it. He said specifically that of working.

Yeah. Um, work, you're not human if you don't work a human who doesn't work can hardly be called a human work is that integral to the human experience. So how are we to be aggressive in our work in business? What are you thinking? Having the gift of self-government, we ought to act in a way that we should act for our own benefit certainly, but then also we ought to take others interest into mind.

Yeah. Um, build your family and your community. Right.

So there's nothing wrong with pursuing self-interest because I mean, if you live a life of

complete self sacrifice and you never do anything for yourself, you're going to have very few resources to help you or provide for your family. Yeah. Whereas if you're able to provide well for yourself, you're going to have an abundance of resources with which you can provide to your family.

And then an outpouring of that is you can build a strong community. Yes. There's a problem that says a good man leaves an inheritance to his children's children.

You cannot leave an inheritance like you're saying about if you never work hard, if you're never doing something for your own game, just because you're doing something for your own game doesn't necessarily mean it's a selfishly motivated thing. Right. It can be the love of money is the root of all kinds of evil.

Yeah. But money itself, uh, wealth is not, if, if, if wealth were inherently evil, God would be a wicked ruler because he owns the cattle on thousand hills. Just having things and owning things doesn't necessarily mean you are a wicked man.

Now people like Bill Gates and Bezos and George Soros, those are great examples of a wicked man that has done nothing good. Yeah. Roth's child, the bill of the bird, believe all those people.

Those are great examples of wicked, wicked people that do nothing but create wealth for their own game and use their wealth, not to give an inheritance to their children's children, but to leverage Satan's kingdom on this earth and continue to enforce and build up Satan's kingdom in an evil, wicked way. All they're doing is building up treasures on earth, but they have no treasures in heaven. Exactly.

Could you imagine if there were people in those positions of that much influence who are Christians? I know. Have you had an how the West awesome world would be? Yeah, dude. Oh man, it would be that that's the day.

That'll be the day you went to it. Exactly. One day, maybe if we get all the Christians on XRP, you know, XRP holders.

Um, but so I think, I think those are great principles to think about aggression in business. Yeah. There's a proverb, um, something like, uh, the diligent man will not serve before men men, but he will serve before.

Yes. As we ought to, as Christians, we know we work for the Lord. We don't work for men.

And as we work in light of that, um, it will be natural for those we work under those who we work for to elevate us to higher and higher positions. And we can also pursue positions aggressively. Yeah.

Because you're competing. You and Bob are applying for the same position. Guess which one they're going to hire.

The one who has demonstrated a better work ethic, more, uh, more qualifications. Exactly. Yeah.

I think anybody would obviously recognize in another person, if they say, Hey, I need this task done. Who wants the responsibility? If the Christian always says me, I want the response to give that to me and I will do that work for you. They will recognize this person doesn't falter under responsibility.

No, it takes responsibility. And to those who are given responsibility, more responsibility will be given because you prove yourself when you're given responsibility. Joseph is a really good example.

Oh, that's a walk through the, how is he? Well, he, he started out as a slave when his brothers sold him off. He has nothing. No skills.

But by Potiphar, who, when he noticed that Joseph was a diligent, wise man, he sent him over his whole household, which he managed very well. Um, and then eventually he rises up and ends up over all of Egypt, just because he's, um, he's wise. He's diligent.

Um, he's noble and honorable. So, uh, those who put him in authority, they trust him that he's not going to be taking advantage of the resources they put him over because he's working for God and not for men. So he knows he's going to have to give an account before God with everything he does and all the resources he's been given because everyone who's been given much, much bigger.

There it is. Requiring. Yeah.

Yeah. Much will be expected. That that's a, I mean, you know, it's a little pop culture reference, but I think it brings true and Spider-Man, the Tobey Maguire Spider-Man, this is with great power, comes great responsibility.

Like the more power you're given, the more authority and you're tested true, more will be given. It's a parable of the talents as well. Yes, that as well.

And Christ, like, condemns the one who says it, he buries it. Those who are in authority, that's not aggressive. Honestly, investing is aggressive.

We can even talk about that with business and investments aggressive. That's why capitalism is uniquely Christian because socialism is not aggressive. It's only aggressive towards the weak populace.

It's the government being super aggressive in taxation. Yeah. But a good form of aggression is capitalism.

You know, that whole system of economics. Yeah. And the government maybe in some situations being aggressive toward those who are trying to exploit the system or exploit others in a mean way.

Yeah. Well, that'd be crony capitalism when the government doesn't do that well. But when the government does enforce it, you know, that capitalism thrives.

When it's not done in a crooked, wicked way, and the government actually regulates how capitalism works. And ideally regulates the wickedness, not the way the economy runs, but the way how these businesses are dealing, how capitalism is working that stuff out. Ideally, there would be hard competition to produce the best product at the cheapest price, to bring the most flourishing for most people.

Yeah. But what we see today is a system that is tailored for just to make money for those who are kind of on the inside. And because of that, the emphasis has fallen away from actually providing a good service.

Yes. And so there is just like, it's just a model that's made to, you have to make money, which, well, yeah. They have really good points.

It's got me thinking, even when we think about how capitalism versus socialism plays out, socialism is entirely and uniquely feminine. Capitalism is entirely and uniquely masculine. You take on risk, you're aggressively going after risk.

Now what's happening in socialism, you're giving up all your responsibility, all the means of production to the government, to some over-productive mother/daddy figure that's going to take care of you. So you give up your responsibility rather than taking responsibility. That's what happens in a marriage.

A woman gives up her responsibility and in a sense, obviously, marries a man that's going to take care of her, right? So it's feminine to, socialism's just feminine in that sense. Right. Like, yay.

In a family, I knew the man will go out and do the conquering and provide for his family. And as the children do become, it's a little microcosm, I guess, of a socialist parent that the kids are going to be provided for no matter what they do. But because they have a love, a true, genuine love for their father and mother, they do want to work hard and contribute to the family legacy and they understand and they honor their parents.

But if it's just some unconnected, unemotional, you're just some androgynous body to a government's statist entity, it's not going to work out because you have no motivating factor for the glory of your generations because you're just one amidst a billion. Yeah, exactly. Yeah.

No one takes responsibility and provides. Everybody is provided for. Nobody's working.

Again, work is integral. When you don't work for something, nobody's going to work hard in a social society because everybody's, nobody's incentivized to work hard. You don't own anything.

Yeah. And it's a biblical principle that if you don't work, you don't eat. You don't eat.

Exactly. So I think we've hit that pretty well. Aggression in business, business, godly forms of economics, the way businesses work, the way wealth is made, the way work even happens, is uniquely Christian in a capitalistic model.

I think to kept that also, it has driven human ingenuity. Oh, so much more. The Wright brothers, they wanted to fly.

They didn't just kind of, maybe we can try this out a couple of times. No, they went through some intense work that's very aggressive to take dominion of creation and say, no, we're going to fly. And guess what? They did it.

And that's just one example. Like now, I mean, I know someone disagreed, but we have put men on the moon. So it's like, dude, that's a touch of something.

You know, but like, it's like that. And we know what you mean. You look at, you look at big buildings and big things that people are able to do.

And unless there's a drive of aggression to, I want to make the biggest bill, you know, look what they did in Avenue by like they just, whatever that building is, that's the tallest building in the world. Like that's always been a thing of glory, like the tallest building in the world. And you have to like go out and be aggressive as like an organization and a mission.

I saw a hilarious video of these guys talking about like true equality. And they were saying like, 98% of sewer cleaners are men. Women, when are you going to step up? We want equality.

You know, I don't know what the figures are, but most blue collar, hardworking, all the jobs that actually protect all of the infrastructure in our first world country, here in America here, are done by men. Who keeps the power lines up? Who goes and climbs the cell phone towers to clean things? Who cleans the sewers? Who installs the sewers? Who builds the roads? Who installs the carpet? Who builds the homes? Who roofs the house? All of these super hard jobs that are difficult. I don't know what the actual stat is, but I will venture to say over 90% of those jobs are done by 90% men, majority men.

And when you're talking about skyscrapers, you look at all those old photos of the Empire State Building being built. It's all a bunch of rough looking dudes up top. Eating their lunch.

You won't find a woman. No safety harness. Nothing.

So based, bro. And women aren't cut off of that stuff. And I just thought Robert Peterson put out a video on that.

That's where I'm kind of getting that. But he's just thanking men. He's saying thank you for like literally building the first world.

Men, you built the first world. You did that. Like you're saying, the Wright Brothers, Henry Ford, you built this.

You did this, man. Thank you, man. Nobody says thank you to men anymore.

It's all about feminism. It's all about men suck. When men built the skyscrapers, you can thank men for the Empire State Building.

Toxic masculinity. I just thought it was good. I like that because it's true.

They're literally building the first world, all those hard jobs. So aggression in business and even in work, aggression in work. You won't find a lot of women aggressively trying to become skyscraper builders.

Okay. Let's tie this up with a bow, baby. Okay.

About the parasitic deforming of aggression, the downfall of aggression. So give me some examples, fellas. I got a couple in my mind.

If you got something, just go ahead and just... We saw one earlier with Noah and his kiwi. Yeah. At the beginning of the episode.

That was bad. When you're trying to show off for your bros, when you're trying to show off for your bros, you get hurt usually. Hey, what's this? It's cool.

It can be cool. When you do a gainer off of a... Yeah. And then your bros are like, "Oh, I wish I could do that." And then they try it.

And then they get hurt. Yeah. Like when you're trying to drive really fast, you know, you're trying to be... When you go up to a pull-up to a red light and you start revving your engine and your beaver.

Right, Carter? Doesn't happen very often. I bet you don't have any motorcycle. You probably pop wheelies and stuff.

No, I can't. You never did a wheelie? No, it's not powerful. Oh, it's not? Okay.

That's a good example though. There are ways that you can be unnecessarily aggressive. For no reason at all.

It's risky and stuff. It's foolish. True.

The great example was that problem we were talking about. These men lying in wait to rob somebody. That's a bad form of aggression working itself out.

They only lie in... They lie in wait for themselves. They destroy themselves by robbing this woman. Right.

Robbing someone. Whatever game you get, ill-gottenly. Ill-gotten.

Ill-gotten games. Those aren't real games. No, they're... It's like steroids.

See, that's a whole... They're fake games. Do I look like Chad right now, bro? Giga Chad? Yeah. I will not amen that.

Well, yeah, that's a good thing. Sorry, that is a good observation that using your... Again, aggression is on both sides. You can use it for good, but you can use it for bad.

If you see somebody who has something that you covet and you try to take it and you steal it, using an aggressive means that's obviously very detrimental to a society if that is tolerated and kept around. Even think about the act of theft. You got to be super aggressive to even attempt to steal stuff.

You got to break into someone's house. You can't just half-heartedly... I saw this video. This dude gets on a bus, tries to steal something, doesn't get it, and he freaks out.

Well, he's like, "Ha ha, just kidding." And he tries to leave and the bus driver closes his hand. He takes a club and he's just wailing on him because he... I mean, he's a thief. Wow.

Took him to task. That's wild. An interesting point.

When you consider the last five of the Ten Commandments, like Shoutenauk, Mid-Adultery, Murder, Steal, Covet, the last one. I'm sorry, what? Why, yeah. Very false advice.

Several of them, it's like it's not necessarily wrong to have a desire for something. It's how you go about trying to obtain it. So if you... Sure.

You can aggressively commit theft to obtain something or you can aggressively work and then you'll have the resources to obtain it. Anyways, yeah. With what you built.

Yeah. And then it's like also, if you could aggressively go and rape a woman or you could aggressively and wisely like... Pursue her and love her, sacrifice for her. Right.

Super aggressive to do that. There's a lawful way to be aggressive and then there's an unlawful way. That's a great point.

You can do that with probably all the Commandments. Yeah, yeah, for sure. You can aggressively and devotedly worship your God or aggressively create a God on your image and devise all these schemes and evil wicked things you can do in your idolatry.

Yeah. It takes a lot of work to form an idol and give your life away to that. Sin takes a lot of work.

Yeah. It also takes a lot of work to... How's Moses end? These Commandments are not too hard for you. You can do these things.

You gotta end stuff. Yeah, look at the fruit of the labor. Look at the fruit of the labor.

Yeah. That's beautiful. Do you have another example? No.

I mean, I think that's a really good point and... It's a great point. That's awesome. Never thought about that before.

Yeah. And this is kind of a stupid example, but as a kid playing video games, it was never as much fun to like... I always did it because I wanted to, but like using cheat codes and like maxing out your character. But it was always more rewarding to like work up to it and level up.

Exactly. And you're like, "Man, I'm just like... Yeah, I'm like a level 100 sneak archer in Skyrim and it's... It's just more fun that way to build up to that instead of just going into the console command and whatever. Level one sneak." It's so interesting to see the way video games are catered towards men because most of the video games that are made and built are for men.

Yeah. Like in Call of Duty and Skyrim. Yeah, Call of Duty.

Like in Skyrim. It's very... You're sitting there working hard. You're exploring this world.

So you have exploration, you know, a very aggressive thing to explore the world, you're admitted to your will. You work, you know, it's getting guilds and new quests and you work hard to make your money and to level up. It's level up to the top.

Yeah. If you're not aggressive in a video game, you're never going to progress. No, you won't.

Same in life. Yep. What about the Sims? The Sims? I don't know.

I don't know what they're expecting. Well, Leah really likes the Sims. See, that's more of a women kind of building a little home.

I used to play Sims a little bit there too. Minecraft? Minecraft is... That is dominion. That's got dominion written all over it.

Yeah. So those are bad exertions of aggression. Aggressive.

Taking out all your aggression as a man in a video game, going and bending Minecraft to your will. It's like spent aggression and that is used to, I think, take men out of being actually productive in the real world. Yes, instead of actually taking dominion and building a legacy for themselves, they just spend all that.

In this arm smith. Yeah. Another example I had would be the Jim Bros, Jim Culture.

That is not a well-spent, foolish aggression. To get as massive as you can for numbers, for numbers or to look good or whatever, rather than actually being what are we, kinesiology... Functionally fit. Like a functionally fit.

There are men that spend crazy amounts of money and time and energy building this little gym world with their couple, their followers or whatever online, just working out or whatever it is, when all they need to do is to be functionally fit to kill an intruder that comes into their home and tries to rape their wife. Carry their wife around. Yeah, if you need to.

Like you should be able to run with your wife on your back for a little bit if something bad's happening or she gets hurt and you need to carry her out of a canyon if you're hiking. Something like that. Yeah, they're just wasting the aggression.

They're wasting it. Yeah. It's good to work out.

Don't hear me saying that. Obviously, you know, being functionally fit and actually working out is good, but doing it for vain glory for followers or for an Instagram account or just to look in the mirror, that is complete folly and misplaced aggression. Yeah, seeing like a 600-pound squat, that's glorious.

It's awesome to see somebody do that. The bar's bending. It's like, "Holy cow, this tree trunk leg man just killed it." Squatting's good.

A full-depth squat is a glorious thing. But that is even for the sake of sports. That's why I have trouble lifting just for lifting's sake.

I will do it to stay fit, but it's like if I don't have something that I'm training for, it's really hard to get the motivation because I want to go out there and actually perform. You want to compete against others in a real time, one on one, or team on team. Yeah, not a bad desire.

I guess I'm more speaking of like just body. Yeah, I know what you're saying. The equivalent of the gym rats.

Yeah, the misplaced feminine equivalent of this is models. The fact that there's even a job called a model in our world. That's bad.

The equivalent of that for men is bodybuilding. That's vain, that's stupid, that's not a beautiful, glorious version of manhood. It's a waste of time.

It's an overemphasis on the physique rather than being functionally fit to compete, to do a sports. Sports are fun. Sports are good.

Sure. I saw it's like a bodybuilder versus like a jujitsu black belt or something and the black belt, I whooped it. Yeah, because he understood the sport and used the technique.

Exactly. Women aren't naturally just attracted to men that are functionally fit. Men that are fit, men that take care of themselves.

Women don't like men that are pudgy. Men are supposed to be able to exude an aggression in their body. If you see a man running, it looks weird.

It's like that, he doesn't know how to move. He doesn't know how to use his body. Women don't like little nerdy guys, little nerdy dweebs.

There's a reason why, because that man's not aggressive. Any other real world examples? I was going to bring up eventually evangelism, not by the sword. That's what I wanted to cap it off with and any other thoughts about misplaced aggression.

What time are we at? An hour and three minutes. That's a pretty good episode. I think pretty good.

Long you want to make it longer. Really? You want to go in a couple hours? So much. I was thinking like 30 minutes more tops.

Do you have other examples? I mean, this was the last thing I wanted to wrap up. You know, unless you guys are big, you were waiting to bring up all this stuff. I'm going to take my first drink because I'm very thirsty.

You guys are about to hear exactly where I placed the mic. So use your context clues where the mic is at. I attached it to my cup.

So if that was just like in your ear and you didn't like that, I don't know, maybe hopefully that was a reason. We should, you should ISO that. ISO.

Make it a ringtone. Make a soundboard. Yeah.

Oh, a soundboard. Yeah. I'll do one eventually.

I can do one. That'll be good. That'd be a good like text.

Tom. So somebody just thinks I'm a sip of water really loud. It's pretty incognito.

Um, negative or detrimental forms of aggression, masculine aggression. That's like

killing somebody. That's pretty, uh, not being a hired mercenary for a wicked man.

Yeah. Yeah. That's a great example.

Remember that. Why is that evil? What assessments? Let's think of assassins in the Bible. Yeah.

I'm talking about for like a wicked ruler to go murder. Yeah. Like the U S government has like tons of employ mercenaries that they use.

Yes. Yeah. I mean, they kind of just run that kind of place.

True. Um, how about like cops that don't interpose for righteousness and just do what they're told and aggressively go take someone down. Oh yeah.

I mean, anybody in authority has the opportunity to abuse it. How about, how about like people that joined the military because they have no purpose or direction for their watch. So they joined the Marines to get some discipline and let out their aggression.

Obviously they're a troubled young man that's been in and out of prison. So they go to the Marines. Yet they're not a redeem man and the Marines doesn't save their soul or redeem their heart.

Something like that. Um, you also see it like almost in one upmanship when you're trying to, when you're trying to seek your own glory, like, again, that's like the motivation, right? Are you seeking to glorify the Lord and what he's done with you? And are you trying to take dominion aggressively outward or are you trying to expand your own kingdom and put others down instead of bringing up all those around you? Exactly. Like aggression should, aggression should be a communal aspect.

I'm, you know, I'm not fighting because of what's in front of me. I'm fighting because of what's behind me and you're actually like have a motivation to build instead of just tear down. Well, to run with that, an example of that in the church would be each man trying to one up himself because everybody thinks the only holy thing you can do is be the pastor.

So everybody's trying to impress the current pastor so they can be ordained one day. You have a bunch of young men that all think, Oh, I'm following Christ and I love, I actually love the word. I love his word.

Therefore I have to be a pastor. Like if you are a godly Christian man, not everybody has to be a pastor. Not everybody has to go pursue it.

Everybody should be a pastor. No, no, not everybody should be a pastor. So you get a misplaced aggression where all the men are competing against each other in the church to be the next elder.

When actually like the man that starts the media company or starts his own business or like that's an aggressive, that's a way to, for a Christian man to let out his aggression towards the world in a godly way instead of everybody trying to become the pastor. And that's a pietistic thing. It's very practice.

Oh, you know, the highest calling in life is to exactly, you know, to be a pastor, but like you're called to faithfulness and whatever aspect you're called in the other world. And you're called to do that faithfully. And you're also called to like, to, to, to, to witness to Christ and disciple others.

And that may just be, you know, a couple of coworkers that may just be exactly your family. Yeah. Another one of my mind is pornography misplaced aggression towards women.

The same thing for video games. It's like spent sexual, nothingness, you know, and even in church and nothing. It's like training you to be sexually aroused by watching other people have sex.

Like that is totally like totally what beta or whatever the lowest one is that you're, you're watching like an alpha. Yeah. It's, it's training that submissiveness, which is feminine in nature.

They're aggressive men, which is, which is not, it's not aggressive. Yeah. It's not godly forms of aggression.

Foreign is super gay. Yeah. Yeah.

Especially. Other examples, bigger examples in the world. I'm thinking of being, oh, be aggressive, bro.

Just go. Okay. No, you got one.

Yeah. Okay. Go for it.

I got one too. I know. Government.

Oh, how do you not even think about that? The biggest, the tyrant. Yeah. The tyrant.

The tyrant is the worst example of misplaced aggression. Oh my goodness. Wicked men, wicked tyrant rulers.

Yeah. Then they're going to make laws according to their tyranny and they're going to abuse justice. They're going to destroy lives.

God despises tyranny. He hates those who oppress the needy. Well, the needy and the oppressed, he hates them.

Those that oppress them, you know, Stalin, Adolf Hitler, that guy, great examples of misplaced aggression, bending the world to your will in an ungodly wicked way. That's a great example. Now I was going to talk about, honestly, a smaller microcosm of a tyrant would be the dad that comes home.

That's a terror to his whole family. He puts out cigarettes on his kid's skin because he hates his life. He gets drunk every night and beats his wife.

Anybody that beats his wife, that is misplaced aggression. You're beating your own self. What man? Yeah.

That's your own self. What's Ephesians five say? Like you, if you, when you love your wife, you're loving yourself. She's an extension of your own.

You guys are one flesh. You guys are one unit relationally. When you beat your wife, you're beating yourself because you hate yourself.

The men that do that, that is a wicked, wicked, ceramic, there's a version of a tyrannical authority that is misplacing masculine aggression. And we even see Satan that is described and Peter crawls around like a roaring lion. He is aggressively seeking him.

He's aggressive. He's he's seeing you and he's like, I'm after them. But roller promises and James said, if we resist him, hopefully.

Yeah. So we have to be aggressive back. Yes.

With the Lord's power and mind behind us. Exactly. Yeah.

It's being firmly rooted by Christ. Can you stand further with this? For sure. I guess if we're going to hit all the, all the spheres of authority, then the tyrant in the church, the pastor that makes the church of his image rather than Christ's image, he doesn't speak the word.

The charismatic, not in terms of like spirituality, but like it's about this character. Yes. This character.

He's a charismatic figure that is winning the hearts of the men, not to Christ, but to his own. This would be like in second Corinthians or Galatians, the super apostles that are fighting. It's Paul.

They want to make people in their own image rather than Paul trying to make these people Christ image. And that's very evident in the prosperity gospel. Oh yeah.

The Joel seems to kind of Copeland's of the world. Tons of those guys. They are making their own little kingdom.

That's misplaced aggression. We're going to hit all the fears of authority. Self-government.

Self-government. You can be a tyrant to yourself. Yeah.

Those enslaved to sin are misplaced aggression. They're aggressively, like I said earlier, aggressively following after sin and making their own idols. They are aggressively doing, they're taking the bull by the horns in a sense of their own life and destroying it.

And if you put high standards for yourself and can never achieve them, if you don't have God's law, you're always setting yourself up for just falling short. Even a law that you write for yourself, you can't even keep. And it just points to the fact that we are fallen.

Exactly. And that we need Christ's grace. But if we understand Christ and his law, we understand that we do fall short and fall on his mercy.

Yeah. Exactly. Well, I think that's a pretty good little list there.

Last thing I wanted to wrap up on would be misplaced aggression and evangelism. Did you have one other thing? Big one. I think we should cap on Jesus's aggression for his creation.

Yeah. Let me, let me do this first. Okay.

It would be the person like Charlemagne, who was a, he was a ruler in the, with the Franks, I think in Europe that would, he would be head people that refused to be baptized. That is spreading the Christian faith by the sword, aggressively spreading the faith by the sword is wrong, right? It's not the way God is prescribed. We go and conquer the world by the sword of the sphere, which is God's word.

Yes. Which is kind of similar to the way the communists do it. The current communism we see now, cultural Marxism.

Yeah. They subvert the institutions through teaching. Well, in the same sense, information, Christ knew that the most powerful way to impact the world is through teaching through his word.

Because the sword, the sword doesn't run. No, no, you're good. You're good.

That's, that's just my point. The Bible, nowhere prescribes us to buy force, uh, try to force people to repent. Repentance is a work of the spirit.

It's not a work of the sword. Like Noah brought up earlier, a majority of Christian aggression in terms of like physical force that's ever used is defensive. Yeah.

Uh, the only time you would ever use an offensive aggression in just war theory would be

a nation preemptively striking a nation that's obviously terrorizing their own people, murdering people in their own country. The only time you can ever use a positive act of force as a nation would be if you, it's called preemptive strike, uh, in just war theory. That's kind of what you do when you preach the gospel.

You're bringing the sword of the spirit against a nation of an individual who was under God's condemnation and under self destruction because they refuse to repent. And so using the sword of the spirit, the spirit of God leads somebody to repentance and faith in Jesus Christ. And so they're saved from their self destruction.

Yeah. Um, and they're sin. Exactly.

So preemption is okay in certain situations. Like for instance, if you know that there are a bunch of anarchist secular atheists that have numeral codes, so they're perfectly fine with murdering people. If you know the writing in the streets, it's okay for you to get a weapon and to lock your home down and be ready to, you know, you don't go out to try to face them one on one, but you can defend your, your Catholic, you can preemptive preemptively strike in that sense.

Yeah. Um, and some nations even will like through drone strikes preemptively attack if they know there's wickedness, but you'd have to be very certain that something's happening. Yeah.

So let's finish with Christ. Well, I wasn't done with that point yet. Oh, oh yeah.

So the way that this warfare is waged, I don't know. We see it through the sexual revolution, I think is, is an evidence. So in the sixties, 80 years ago at this point, three generations.

So it started, it started with just trying to break sex out of marriage. That's where it started because sex meant to be contained in marriage for the sake of growing the husband closer to the wife and to produce children. Yeah.

So you break that out and look at where we are today, where we are doing genital mutilation on children. That only took 80 years for that aspect to be pushed into the culture. So you see that this kind of warfare, this, I don't know, almost ideological work, ideological war.

It's called fourth generation. Yeah. Right.

Right. So fourth generation warfare is like even in a more deeper spiritual sense, kind of how it goes on, maybe whatever fifth generation, right? Where, but like Christ's reign acts in a way that, that it happens multi-generationally where with the Lord of days, that's a thousand years and a thousand years as one day. And his, his ways are higher than our ways and his thoughts are higher than our thoughts.

So, so the way that he works, it progressively changed, like progressively, he takes dominion over, over several generations. Yeah. It's, it's a long, long time thing.

As us in our faithfulness, and you know, I see that as one of the main warfare is that main ways of warfare that Christians can, can win that. Now it just took a sip of the mic cup. So it's just faith, faithful Christians being faithful in their families, to their community, having lots of kids, because look at what our cultures do.

I mean, they're sterilizing themselves. They're, they're shoot multi-generational, multi-generational. We're going to do an episode on that social suicide.

Yeah. We will do that at some point. We're destroying ourselves.

Yeah. If that, if that's, if you have, if you stay at replacement, right? You have two kids and a dog is the ideal American family, right? That is, that's not, that's not good for, that's not good for long-term fruitfulness and prosperity and wealth of a nation. It's not all, it's bad.

Yeah. To bounce off that, one thing I've been saying for a while, I don't know where I heard this from. One of your greatest acts of warfare you do as a Christian is you get married, you stay faithful to your wife, and you have kids.

Sounds like you fight love for you. Yeah. I might've heard it from cross-palting and baptism.

You know, baptism though. Okay. Oh, Presbyterians, they kill me.

But, that's one of your greatest acts of warfare as a Christian and Satan hates it. He hates you catechizing. He hates you just having kids and catechizing your kids.

So I agree with you. Yeah. No, you have anything? No, I think, I think I got it all out.

Got you aggressive out. All right. So Carter, you wanted to, you wanted to land the ship.

Land this aggressive. Aggressive. Aggressive.

Aggressively land this without like crashing the plane. Just tell us some truth in a former forward and strong man. An aggressively smooth landing.

Yes. The Lord made the heavens and earth and everything in them. Yes, he did.

And as the pinnacle of his creation, he created Adam. He created mankind. He said, go take dominion of this world.

Yes, he did. Guess what? He, that first time, he didn't do too good. Nice try guy.

Yeah. He, he failed. And so, Christ said, I'm coming as a second Adam to do it myself.

So he is taking dominion in a very aggressive way. We see that through, through what seemed to be a defeat. That's the greatest mystery of all.

He like aggressively died and destroyed the world. In the most aggressive way that somebody could be killed. You are humiliating somebody.

You're splaying them out. They're naked and exposed before the whole world elevated and lifted up. It got used that to demonstrate.

This is a sign that I went, this is the sign that I am conquering. Yeah. And so what started with a little coal of 13 people in, in Jerusalem at the, at the very beginning of the zero-th century, first century.

Yes. It became a worldwide phenomenon that is the biggest religion today that is continuing to go. There's in nations where Muslim or where Islam is the main religion, people are flocking to Christ in droves because of dreams that they're having.

Yeah. They, Christ is revealing himself to them. That is, that is straight up aggression against Allah and his prophet.

False God. Yeah. So that, that is Christ's mentality.

He's this, the world is mine and I'm taking dominion of it. And even, um, yeah, God, the father says in Psalm 110, sit at my right hand until I make your enemies a footstool. Sounds pretty aggressive, bro.

That's pretty aggressive to make somebody your footstool. You say like bend down and you like just pop your feet up on them. That's, that is the footstooling someone.

Yeah. Using them as a footstool. That's extremely aggressive and based.

Yeah. So that, that is what Christ is doing to the world. And we, and we are, we worship him and we are on his side knowing that he will deliver this kingdom to his father and we will reign with him.

That is, that's, that's the hope, the blessed hope. And it's, it's a good kingdom. It's not like Satan's kingdom where you have to emasculate yourself and, and do all these other bad things.

Be enslaved to sin. Be enslaved to sin. You can actually be set free in true liberty and build nations that are built on liberty based on God's law.

Yeah. That's King. Lex Rex baby.

Yup. Amen. Lex Rex.

Jesus is king, bro. Jesus King. Who's Lex? Lex.

God's law. God's law is not a human King. Human laws.

How we are govern ourselves. Christ gives us that law. Jesus is a human King.

He is fully, fully man, fully God. Still to this day, eternally. All right.

Well, thank you so much for listening. Let's let Carter get a sip real quick. Mike cup.

I might move the mic next time. She was a better place for it instead of my drinking cup. You should put it, you should put it on a frying pan and cook eggs and everybody can hear that.

Yeah. Man, that'd be awesome. It looks a little bit ASMR in the middle.

Okay. Well, everybody thanks for sticking with us for almost an hour and a half here. Hope that was edifying and encouraging.

Um, let's see what would I want to point people to? So I'm going to try to put some key texts that we talked about today in the show notes. I have a website for the king podcast.com. If you want to check out things I'm doing there, I upload the podcast episodes there and I have a blog where I write things on different topics. Go check that out.

Um, yeah, follow me on fountain.fm for the King pod. Follow me on Twitter. I just started a Twitter.

I've been going crazy on there. It's been awesome. Uh, some of it's like some memes and stuff, some of it's like really serious and like Christian maximalism at its finest.

So go follow me on Twitter at for the King pod. And I think that's all I would like to say. So thanks so much for listening.

I always end with the doxology and first Timothy one 17 to the King of the ages, a mortal invisible, the only God be honored in glory. Amen. Soly.

Dale Gloria. Yeah. Yeah.

Yeah. Yeah. Yeah.

Yeah. Yeah. Yeah.

[MUSIC]