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Boldly Defending Truth in the Face of Compromise

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Knight & Rose Show - Wintery Knight and Desert Rose

Wintery Knight and Desert Rose discuss the task of defending the Bible's moral teachings in a culture that rejects moral knowledge. We discuss what the Bible teaches about making moral judgements. We discuss the arguments of churches that reject the Bible's moral teachings, and whether their approach succeeded. We discuss strategies for speaking boldly, and evaluate the long-term consequences of silence.

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Transcript

Welcome to the Knight & Rose Show, where we discuss practical ways of living out an authentic Christian worldview. I'm Wintery Knight. And I'm Desert Rose.

Welcome, Rose. So today, we'll be talking about courage, boldness, and the refusal to compromise when it comes to discussing difficult and divisive topics. Specifically, we'll be looking at the biblical definition of marriage, since that's one of the most unpopular

topics in our culture today.

We'll look at trends, motivations, and outcomes related to the rejection of the biblical view of marriage. Then, we'll take a look at how Christians have responded to cultural disagreement in the past, and offer practical tips for standing firm in the biblical tradition. So, what does the Bible say about the definition of marriage? What's a good place for us to look and find out? Let's look at Matthew chapter 19.

In fact, why don't I go ahead and read verses one through six to get us started. Okay. It says, When Jesus had finished saying these things, he left Galilee and went into the region of Judea, to the other side of the Jordan.

Large crowds followed him, and he healed them there. Some Pharisees came to him to test him. They asked, Is it lawful for a man to divorce his wife for any and every reason? Haven't you read, he replied, that at the beginning the Creator made them male and female, and said, For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.

So they are no longer two, but one flesh. Therefore, what God has joined together, let no one separate. So, that's the definition of marriage according to Jesus.

I think it's the traditional definition, but for some reason, some Christian organizations and leaders are finding that too hot to handle. It's become very controversial, hasn't it? Yeah, I was looking around because I'm thinking about which church I should join, and there's actually a number of denominations that are really liberal on the definition of marriage, and I made a list. Here are some American Protestant denominations that are kind of liberal on this definition of marriage.

So, United Church of Christ, Evangelical Lutheran Church in America, that's one of the three big Lutheran denominations. The Episcopal Church USA, the Presbyterian Church USA, that is not the Presbyterian Church in America. It's PC USA.

Disciples of Christ and the United Methodists are actually generally opposed to Jesus's definition of marriage. It kind of depends on the individual church, but the denominations as a whole, you know, are not the greatest on this. So, that's the Protestants.

The Church of England, oh, they're also Protestant, but they're in England. They actually approved blessing same-sex unions last December, like a couple months ago. Yeah, and I'm sure you heard that Pope Francis formally approved letting Catholic priests bless same-sex couples as well.

Yeah, so the Catholics are getting in on this too. So, we've got a pretty clear definition there, but for some reason, our church leaders and the leaders of these big organizations are not on board with defending this. Let's find out why.

So, why are the churches doing this? So, I think what I've seen looking into this issue is that they are hoping that they are going to improve their church attendance numbers. So, they're thinking that this is kind of an evangelistic tactic. If you turn away from the traditional teachings of the Bible that the culture doesn't like anymore, specifically on moral issues, then suddenly people will be flooding into the churches and anxious to become Christians.

Yeah, a lot of times they'll do this in the name of being relevant, right? Yes. I'm sure that's a word that you've heard used, but the teachings of the Bible are always relevant to every culture at every time and place as they were given to us. The Bible doesn't need church leaders to change its teachings in order to be relevant.

In fact, to do so is to redefine the word relevant to mean something more like appealing or preferable. Yeah, yeah. It's what I like.

Yeah, I got to tell you, my gut reaction to this is gross. Why would I want a bunch of non-Christians like me, you know? I mean, if it's working out, then maybe it's something we need to consider. So I know you looked into the numbers before we were going to record.

So what did you find on this? So we have numbers from Ryan Burge, who writes at religionunplugged.com. And the numbers as of June 2023 are that the United Church of Christ has declined by 52%. Wow. The Evangelical Lutheran Church in America has decreased by 41%.

The Episcopal Church USA has declined by 36%. The PCUSA has declined by 58%. The United Methodist Church declined by 31%.

And at the same time, the PCA denomination, which is a newer, more conservative Presbyterian denomination, which actually began because the PCUSA denomination started going leftward, going liberal. This more conservative newer denomination, PCA, is up by 101%. And Assemblies of God, which is also quite conservative on this issue, is up 51%.

Yeah, interesting. The basic argument from church leaders seems to be that if non-Christians feel bad, or if someone has a, quote, lived experience, unquote, that contradicts the Bible, then Christians need to either not talk about those doctrines, like Tim Keller, or we need to change those doctrines, like Matthew Vines wants us to do. Right.

Yeah, exactly. You know, I think a lot of Christians generally think that we're not supposed to disagree with people at all. But this is, as you know, fundamentally unbiblical.

I think of Jesus challenging the Pharisees in Matthew chapter 23. If you haven't read Matthew chapter 23 recently, I'd encourage everybody to go read it. It's shocking

compared to the way our culture operates.

Jesus did not stay quiet about his disagreements with the political and religious leaders of his day. And he certainly did not appease them. Paul, likewise, the apostle Paul, he challenged the Judaizers in Galatians 5. You can read about that.

Really the whole letter of Galatians from start to finish comes across quite harsh to the average person in our culture today. Yeah. So to say, you know, as Tim Keller often did, you know, that we should just not talk about these things or, or as, you know, Matthew Vines said, like you said, let's just change the doctrines.

They, you know, they probably don't mean that. It's fundamentally unbiblical. Yeah.

I gotta tell you, most of the conservative Christians that I hang out with the ones who are married with children and attend regular church attenders, they're running about as far as they can from the Bible's teachings on this. And they're very, how can I say this? They are feeling very pious and I know you don't like when I use that word, but they're, they're, they're feeling very like holy about it. And the way that they do that is they kind of cash Christianity out as love.

And so they say, well, let's just invite people into the church and accept them all and love them. And then later on we'll tell them about these controversial doctrines that they will, you know, suddenly want to accept. But I don't, I don't see this in the Bible.

The approach to the Bible seems to me like to be much more combative, you know, confrontational. You know, without a doubt. Yeah.

Yeah. When I was a young, young guy, and I was just thinking about Christianity, there was a verse that really stood out to me, a passage actually, Matthew 10 34 to 38. And this is the one where Jesus says, I didn't come to bring peace, but I came to bring a sword.

And, and he doesn't, and he doesn't mean like Islam. He means like setting members of a family against each other because of him. So one person in the family becomes a Christian and then the other people are angry about it.

And that's normal Christianity. So another one is like, like a passage that's, that's kind of combative is a second Timothy two verses three and four, where Paul is writing to Timothy and he says, a Christian should be more like a soldier. He shouldn't entangle himself in civilian affairs because he wants to please his commanding officer.

So yeah, hard, hardly, you know, love them in and you know, whatever. Exactly. Yeah.

This is reminding me that I have a friend who is in full-time ministry who does a lot of writing, who told me recently that the New Testament isn't really combative at all. It's

just kind of more about the, you know, foot washing and that sort of thing. And I ended up sending her like three pages worth of passages that that showed that that's actually not correct.

That the Bible is very, the New Testament is very combative and we're still called to do things like put on the full armor of God, right? Ephesians six. The Christian life is presented as a spiritual battle. And so get on your gear, get on your, your armor for battle and prepare with the sword and the belt and all of that.

And so that's another passage I really liked when I was young. Yeah. Yeah.

I also think of first Timothy one 18, where Paul told Timothy to wage the good warfare, right? And also in chapter six of that same letter, fight the good fight of faith. Yeah. So the New Testament as well as the old gives the impression that we are to be ready for combat for battle.

It, yes, it's a spiritual battle. We're not actually taking up literal physical swords and going out and hurting people or anything like that. But we ought to expect a true spiritual battle nonetheless.

Yeah. One thing I remember when I was getting a book autograph by William Lane Craig, I don't know anybody who has a book autograph by William Lane Craig. I'm guessing he uses the same verse for everybody, but he always puts second Corinthians 10 three to five.

And if you, if you check that one out, it actually talks about demolishing strongholds and which is pretty aggressive thing to do. Now I've heard JP Moreland lecture on this and he says that if you read the passage in context, the strongholds are speculations that are set up against the knowledge of God. So say, suppose Jesus gives a definition of marriage and then somebody comes along and goes, Hey, maybe this is a better definition of marriage.

That's a speculation, right? Set up against what God is saying. And Christians are actually supposed to be demolishing those strongholds, not capitulating to the people who are speculating. So exactly.

Yeah. All right. So yeah.

So back on that love topic, cause I really feel this is where people are at, not us, but you know, the people who are in churches, I don't know where they're getting this from, but I don't know that it's possible for love to exist apart from truth. When I'm thinking about young people, I think that I'm, when I tell them the truth about what major they should study in order to find a job and whether they should take out student loans and what jobs pay more than other jobs. I feel like telling them the truth about these things is actually loving them, even though they may say, Oh, you're making me feel so bad.

Are you telling me that I can't study English or music or psychology? And I'm saying, yeah, you really don't want to do that. You want to stick with something like computer science or petroleum engineering. So kind of thwarting somebody's follow your heart plan.

It does feel bad to them. And sometimes it doesn't make you look good to them. But frankly, there's just no way that I can look at a young person and tell them follow your heart.

This is going to work out great for you. And in fact, I think young people are really going to be struggling with things like inflation and housing prices, access to healthcare for a bunch of reasons. Yeah.

It's absolutely loving to tell someone the truth. And biblically it is so, and throughout history, that's been the case. Our culture has become so hypersensitive and has really redefined love to mean affirming people all the time and making them feel good about themselves.

Even when they're going down a dangerous path. I mean, you make a great point. Whatever topic you're talking to them about, they need to know the truth.

Even if it doesn't feel good at the moment. Right. And so, you know, love includes telling children to get out of the street when a car is coming, you might even yell at them, get out of the street, right? Not because you hate them, but because you need to warn them you want, you're trying to protect them.

We need to warn children, even if it's loudly and boldly, don't touch the hot stove. You will burn your hand. We need to teach people how to honor God with their lives.

This is absolutely loving. Yeah. To teach these things.

I think, I think today of the big object, a big objection of people is you don't have the right tone, you know, when you, when you talk about these issues. So where I'm seeing this a lot, and this may get us banned on YouTube, I'm surprised we haven't been banned already from YouTube. Are you allowed to say the phrase banned on YouTube? I don't know.

We're probably gonna get banned anyway, but the main thing is, uh, so like where I'm seeing this now is there's, people who are thinking that they're not, they were born a certain sex and they feel that they need to change that because it's causing them discomfort, you know, to live as their biological sex and a very frequent response to someone saying, let's look into this. Let's take a look at some studies. Let's take a look at what your ongoing healthcare treatments and costs are going to be.

Let's take a look at what happens when people are just grow out of this without making

any changes, you know? Let's take a look at the data, basically. Let's not, let's not be guided by TikToks, but let's instead take a look at the studies and the data before we start incurring massive healthcare costs and ongoing healthcare problems. And the response that you get from many people, we're recording this right after there's been another mass attack by one of these people down in Texas at, I think it's Joel Osteen's church, if you can call it a church, but that's the second one, right? There was another one in the, in the Nashville Christian School as well.

But the, the common response, there have been several over the past few years. Yes. I think I tweeted out like five or six of these.

Yeah, exactly. The, the response to like me disagreeing and saying, let's take a look at the data. I'm not telling you what to do, but let's just look at the data.

You'll be able to make a better decision. And the response is often, if you don't agree with me, I'm going to feel so terrible that I'm going to consider ending myself. And that kind of a response seems to me in any other context to be inadmissible and not valid.

Like if I, if I told you how to drive a car or I told you how to write some code, or I told you how to, how to get a better grouping when you go to the, to the range, you wouldn't say, if you don't let me do it the way I want, I'm going to feel so bad that I'm going to, I'm going to do one of these myself. Yeah. I'm going to end myself or I'm going to do one of these, you know, Nashville things that shouldn't stop people from telling the truth because it's pretty clear to me that if that's how they respond, then there's something wrong, you know, with their view.

And that's just not how you make good decisions. Yeah, exactly. It reminds me of Muslims.

I work, I work with, you know, Muslim ministry quite a bit and Muslims who have been raised in cultures where disagreement is forbidden when they go online and then they see that someone disagrees with them. They tend to fly into a rage, right? Type out all kinds of threatening emails, you know, about things they're going to do to the person who disagreed with them, to their wife, to their children, to others, to even themselves. It seems just really over the top, but the proper response is not then to coddle them and then never, ever disagree and let, you know, let that kind of craziness dictate how the culture goes.

The proper response is to help them adjust to hearing healthy disagreements. I heard this years ago from David Wood talking about how, you know, he gets all these threats constantly from Muslims who disagree with them. And, you know, he said, look, the proper response is to help you become more accustomed to hearing people disagree with you.

We don't lose our minds like that in the West, or at least in the past, because we are accustomed to people disagreeing with us. But it seems that our culture is kind of going the other way and saying, no, let's just, let's just acquiescing to the people who lose their minds when, when they hear disagreement, when they're not affirmed and celebrated at every turn. But these, these views don't work out.

These, these, lose your mind views and do not work out for people. Follow your views, right? Like somebody follows their heart with respect to what am I going to study? How many student loans am I going to take? Where am I going to live in New York City? Or am I going to move to, you know, a suburb of Nashville or some other low cost city? You know, they think that by screaming and having a tantrum and threatening that they suppose they get their way, they're still going to have the consequences of, of their actions. It doesn't solve anything.

That's what we're trying to warn you about. You know? Exactly. Yeah.

And not only for individuals, does this become a problem when they're always just constantly coddled and affirmed and celebrated anytime they insist on it. But, but when this becomes the norm in a culture, the, the entire culture goes south. And I've been to a lot of cultures where it is the norm that you're just not allowed to disagree with anything.

And what happens is that people by the, the thousands, tens of thousands, hundreds of thousands are trying to escape to the West from all of the horrific consequences that come from people being so unable to accept working in an environment where every single thought and feeling they have isn't going to be celebrated. Right. Yeah.

Let's talk more about that. Let's talk more about the consequences for the church and the culture when people like accept that we can't disagree about moral issues because it's just too scary and I'm going to lose something. Cause I, I really feel like in my office that like the male engineers who are Christian, they're really operating on this basis.

Like they've just, they've just saying, look, I'm married. I've got kids now. I can't say anything that's going to cause me to lose my job.

So that's one of the consequences is that at least I'm thinking about Christian men. They've just stopped talking about anything controversial anymore, even when they're supposed to be defending the Bible. And that's because as a whole, Christian leadership and Christian organizations have let the culture go to the point where somebody feeling bad is like a veto on you or you, you could get into big trouble by making, yeah, by causing someone to feel bad.

Right. Right. That's, that's, that's where we are.

You know, you can imagine if William Lane Craig walked out on stage and said, I can't believe my opponent made me feel bad. I'm going to fly into a rage and, and myself and,

and maybe some of you, you know, we would go, Oh, you lost the debate, dude. That's not how any of this works.

Right. That's what you'd say. Right.

But we're in a different time now. That's actually how you win debates. You get people fired, you cancel people and all this sort of stuff.

And, and if we allow that to happen, then I don't see how Christians are going to be able to transform the culture. How do you see that affecting the culture, letting this follow your heart veto, you know, and kind of shut down all discussions about right and wrong. Yeah.

I mean, the costs are absolutely enormous. You know, a few things come to mind right away. First of all, if the church declines to defend the moral teachings of the Bible, then the culture around us, uh, becomes more and more accustomed to, um, lifestyles that are opposed to God's will.

And as people's consciences are, are seared, you know, in other words, as they, they, um, their consciences are, are suppressed from repeated sin. Christian principles begin over time to see more and more ridiculous, you know, things like chastity and heterosexuality and things like that. Even if your kids grow up the way you want them to grow up, they have to live next to the kids that didn't, they have to work with the kids that didn't.

So there isn't anywhere you can run from this. Right. Exactly.

And then it becomes less common to hear the truth, to have access to the truth. There are, you know, there are fewer books that are published over time, uh, that speak the truth. We see this in, in cultures that used to be, uh, largely Christian, but have gone completely secular and have celebrated certain lifestyles and such.

And now they shut down speakers at the university. Yep. That too.

Exactly. And they, there are, there aren't, um, uh, you know, an abundance of, of Christian apologists able to speak anywhere. If you happen to find an apologetics conference somehow, you know, in a country like that, you're probably not going to be able to ask certain kinds of questions or get, you know, get the response you need to hear.

Missionaries certainly will not be able to raise support for a living like they have been for the past 200 years in America, because there weren't, there aren't enough committed Christians to support those kinds of efforts. Yeah. Let's talk more about, um, how religious liberty and freedom of association are threatened when we just get large numbers of non-Christians voting and making policy, but with the view that the Bible's

teachings are bigoted and intolerant.

So that, you know, they get this view of us and then they vote, right? And what happens when that, when we capitulate, when we say, Oh, the church shouldn't get involved in these kinds of moral issues, you know, well, we get Christian run organizations like Hobby Lobby getting hit with mandates to provide baby ending drug coverage to their employees. There are Christian campus clubs that get persecuted for excluding LGBT from their leadership. There are Christian run companies that get persecuted for declining to celebrate same sex marriages like bakers and florists and photographers.

Yeah, exactly. I think of Frank Turek from his job. Yeah.

He was a consultant for Cisco systems and bank of America. And he got, he got fired from those jobs because he had written a book in his personal time that disagreed with the LGBT lifestyle. Yep.

Even Christian professors like, uh, Mark Regnerus who put out a study critical of gay parenting, his work got censored. Christian professors at Christian universities get fired. Like Aaron Edwards.

Um, he got fired for tweeting out that he was alarmed at the infiltration of LGBT within the church. Yeah. From a Methodist university from Methodist university.

And they are considered to be conservative in the UK. Yeah. I mean, when it comes down to it, we have a choice.

We can risk being disliked now and leave our children and grandchildren, a legacy of, uh, freedom and truth, or we can, we can avoid being disliked now and just kind of capitulate to the culture and ensure that future generations will be persecuted. They will be in prison. They will, uh, even be killed for their faith.

If, if we go too far down this road, they likely, in fact, won't even hear the gospel at all because this is what we see again in cultures that go completely secular. Yep. All right.

So church leaders who think the Bible is wrong on sexual issues are actually breaking with 2000 years of consistent understanding of the, of the texts. So that's true. Who do you think that they're trying to impress by compromising on these issues? I think they're trying to impress elites on the secular left.

I'm like the, you know, the New York times, things like that. Some of them also might be trying to, well, I say might, I actually know people for whom this is the case. Some, some people are trying to justify their own past sinful behavior.

And so though they'll fly into a rage when I express my view, the 2000 year old, uh, biblical view that, uh, you know, that marriage is between a man and a woman and, or

that ending your baby's life is wrong. And people will get really upset with me. And then as we talk more and more about it, I find out, oh, okay.

This, this was, they'll tell me this was the lifestyle that I was in. Yeah, this is what I did. And I don't want to be judged.

They don't want to feel bad about a past action. You know, there's a ton of Christians who do bad things and then they, they just repent of it and go, Hey, listen, I did this when I was young. I'm not happy about it.

And I don't want you to do it. It caused me a lot of trouble. Let me give you some reasons why you shouldn't do it.

You know, that's then it's no problem. You repent of it and you're helping warn other people not to do it. But for some reason, we get a whole bunch of people who, who don't want, don't like that approach, man, I've made mistakes, you know, right? You know, that I would tell people, don't do this, don't do that.

I did it. And it's, it's, uh, it doesn't end up in a good place. So let me just give you my advice, but I'm not trying to justify it and defend it.

No way. Yeah. I think that some people are also trying to appeal to those who are not evangelized.

They want to sound good to non-Christians and maybe they, you know, they see evangelism as their top goal, but then they think that by watering down the message or changing the message, changing the 2000 year old truths, uh, or the eternal truths rather, that they will somehow appeal to more people that, that people will start flocking into the church. If we just praise unbiblical lifestyles, things like that. And of course we talked about how that is not working.

Yeah. It hasn't worked at all. Uh, in fact, it's a problem for evangelizing some groups like Muslims, for example.

Oh, tell us how. Yeah. Islam is the fastest growing religion in the world.

It's, it's also the second largest religion in the world after Christianity. And I can tell you for certain Muslims are not impressed with our, you know, our cultures celebration of, um, homosexual lifestyles and things like that. They'll say things to me like, well, Christians have the same morals and lifestyles as, uh, those who don't believe in any God at all.

So why on earth would we ever consider becoming a Christian? Uh, they'll say Christians just reinterpret the scriptures to appease godless people. Why would we want to be a part of that? Christians have no moral boundaries. They have no self denial.

They have no goodness. Why on earth would we want to be a part of that? What a joke. Why don't we just not have any religion and live for ourselves if this is what being a Christian is like.

Yeah. The challenge of Christianity can actually be attractive to people taking this seriously. I can tell you in half my family is Muslim and half is Hindu, uh, Hindu and some Catholic.

And they just, you know, they don't, they're not impressed by this. Like we don't, we don't have anybody who's divorced in our family extended family. And, uh, even that is like, my goodness, you know, you, you should never do that much less redefining marriage and, and acting that out.

It's just not attractive to non-Christians who think religion is a serious thing. Anyway, let me, let me ask you about this because I've, I've heard this before. So some people look at these issues and they say, Oh, this is just defined in Leviticus.

It's an old Leviticus. It's an old Testament book and those boundaries on behaviors, they're no longer applied. After all, Leviticus also talks about not being allowed to eat shellfish.

And we all know that you do that. So have you ever heard that before? And how would you respond to that? Oh, definitely I've heard this. Yeah.

And so how I respond is there is a distinction between ceremonial laws and moral laws. All right. So the ceremonial laws were the ritualistic, aspects of the mosaic law that were given to the Israelites to set them apart as a holy people to regulate their worship.

So these included regulations concerning sacrifices, which we don't do anymore, right? Temple rituals, dietary laws and purification rights. So those do not, do not are not in play anymore. Yeah.

They don't apply because we have a new covenant after the Messiah comes and he fulfills a law. Exactly. And then there are moral laws, which are rooted in the character of God.

These are the ethical and moral principles that are timeless. These are universally applicable. And these include things like ethics, justice, relationships, personal conduct, that sort of thing.

They'll still apply. Right. Exactly.

So I would say to people, instead of bringing up Leviticus, use Romans chapter one instead. The context of Romans one is general revelation, God's revelation to all people through his creation. And it's also about God's wrath against sinful humanity, all of

humanity that is sinful.

And then the subsequent chapters of Romans go along, go on to talk about how the Jews fall short, the Gentiles fall short, everybody falls short. So Romans one is about everybody. It says general and broad of a context as you can possibly get.

And it specifically forbids a man lying with a man and such behavior. So, you know, even for people who are like, oh, well, the word homosexual didn't even exist. So we can't, you know, so why is it what's it doing in the Bible? Romans one lays out exactly what the, you know, it describes the behavior.

It doesn't just use this word that could have been falsely translated for any, every, anybody who's listening to this and hasn't taken a close look at Romans one. When I was a young man, just considering Christianity and reading the new chapter of Romans eight, seven, this chapter really set out to me. Um, sometimes the Bible kind of becomes interesting when it predicts and explains what you're seeing with your own eyes.

And I would say that in Romans one, there's a really good explanation of what's going on today in our society. And when you see it, sometimes people get curious and interested in Christianity because they just say, I don't want to be on team rebel. Like I see what's happening here and I do not want to end up in the same place as those people.

And so whatever there is as an alternate option, I'm with that. That may sound weird to people who are raised in the, in the, in the Christian church, but for me, Romans one was really decisive in the early, early, early years of my, my journey towards Christianity. And remember, I didn't have anybody leading me towards this.

I, I, my family wasn't Christian. So, but Romans one with its own teacher, it's like having a Christian family. It was, it was big.

It was a big deal. All right. So let's let's look at another thing.

So the defense of natural marriage, that seems to be an appropriate issue for Christian apologists to take up. If we were going to approach the defense of natural marriage, the way that the apostles defended truth claims to nonbelievers in the new Testament, how would, how would we do that? Well, they do that largely using reason and evidence. That's how they defended truth.

So Peter, for example, in acts chapter two, he gave a sermon at Pentecost and he makes the case that Jesus is the promised Messiah. He's the resurrected Lord that the promise he tells people that the proper response is to be baptized for the forgiveness of sins and to receive the Holy Spirit. And in order to convince people throughout his sermon, it's worth going back and reading that the sermon from acts two, Peter uses the evidence of fulfilled prophecy from Joel.

He uses signs and wonders. He uses eyewitness testimony. He uses logical reasoning to support his claims.

And Acts says that 3000 souls were added to their number that day. So it was effective. Yeah.

So using, using evidence to do that, by the way, if, again, if you haven't looked at Acts chapter two, there's a phrase in there, no for certain. That's the phrase he uses after he's done his evidencing and check out Acts chapter 17 as well. That's my favorite.

So Paul is reasoning with non-Christians from the scriptures. He goes to a synagogue in Berea, they examine the scriptures to see if these things are so. That was a big deal to me when I was young as well, testing the scriptures daily to see if these things are so.

In Acts chapter 17, 16 to 34, he reasons in the synagogue with the Jews and other developed persons. He reasons with people in the marketplace every day. He reasons with Epicurean and Stoic philosophers using data from outside the scriptures.

So always, if we also, we have a disagreement. Oh, and you feel bad about it. Well, I'm not going to capitulate to you feeling bad.

Let's take a look at some evidence and maybe you'll change your mind. This is the approach. Exactly.

Exactly. And again, God used this. It was effective.

So, you know, throughout the Bible, disagreement based on reason and evidence is, is acceptable. And it was a, it's a very standard common approach to be willing to disagree with people and to present your side. Yeah.

And the fact that, you know, you want to follow your heart and I'm making you feel bad by trying to get you to look at the data. That doesn't mean anything to me in the long run. If I, if my evidence is good, then I'm telling you how to, how to avoid, you know, long run consequences that you're not going to like.

Yeah. In fact, we use reason and evidence to talk about the differences in the outcomes between natural marriage couples and same sex couples in episode number 28. It's called a marriage proposal, the case for traditional marriage.

Yeah. That's one of our most people haven't heard it. Popular episodes.

Yep. Right. Exactly.

Definitely go. Everybody go check out episode number 28, a marriage proposal, the case for traditional marriage. And if you're, if you're not comfortable talking about marriage with reason and evidence, you will be by the end of that episode guaranteed.

All right. So how about this one? So I've noticed that from a practical point of view, the decline of marriage and family is having huge effects on the Christian community and the society as a whole. So we already talked a little bit about Christian businesses and, and, you know, Christian professors and so on, but there's other areas as well where this is becoming a problem.

Yeah. I mean, in societies like Canada and the U S that rely on retirement programs, where retired workers are supported by younger current workers, the burden on younger workers increases taxes need to be raised or benefits need to be cut when there are, when people are not getting married and having children to replace, you know, the, the work of the people who are retiring, getting older, needing to be taken care of. One other way that, you know, we're, we're seeing consequences from redefining marriage.

We talked about this in our, in our episode, the first redefinition of marriage was introducing no-fault divorce, which, which really severely changed the definition of marriage. And in, in most cases, it's a father who gets ejected from the home. Okay.

And most no-fault divorce is not always, but mostly. And I read a Swiss study, I blogged about it a while back that showed that Christianity doesn't get accepted by children as easily in homes where the father isn't present and actively engaged in leading the home on spiritual issues. So the, the consequence of this is that we're producing fewer Christian young people because of the ease by which divorces are getting fathers ejected from the home.

Some Christians are bolder on defending the Bible's teachings on moral issues. And I wonder if that's because they just care more about the truth than they do about hurting people's feelings and getting people to like them. I don't think anybody is happy about hurting people's feelings, but I think if you're telling someone the way the world really is to prevent them from getting into trouble, then you just kind of don't care.

Yeah, exactly. I mean, you mentioned boldness. When I, when I think of boldness, there are two people who come to mind immediately.

One is David Wood. I've mentioned him before. He teaches a lot on why Islam is problematic.

And this guy is bold. I also think of Matt Walsh on the transgender issue, but both of these guys are tremendously bold in their respective areas. You're not going to find them as bold on areas that they don't know anything about.

They're not, you know, they, they're bold on issues that they are educated on, that they know the truth about. And so, you know, they have studied the controversial issues that they talk about. And so they're not guessing.

They're not unsure. They know the truth. They know the harmful results.

Matt Walsh talks passionately about the harmful results for children whose healthy body parts are cut up in surgery and removed and reworked and such. David Wood knows the results of people who follow Islam. And so they know what they're talking about.

They're passionate about these issues and they sound more like the Christians in the Bible, right? Like, like Paul in Acts 17, like you mentioned. So they're respected by non-Christians even for their bravery, for their authenticity. They get results.

They've both had a tremendous impact. People write to David all the time and say, Hey, brother, you know, I used to threaten to harm you and your wife and your children and whatever. And I just want to let you know that I, I, I'm no longer a Muslim because of your teachings.

And some will say that they've become Christians. Some will say, you know, they're investigating Christianity. Matt Walsh has had a tremendous impact on the culture right after what is a woman came out.

Governors of states started, you know, signing all these bills that their legislatures had, had written and passed and to ban the mutilation of children and things like that. So these guys know what they're talking about because they're educated on these issues and they're willing to be bold because they know what they're talking about. I think a lot of people outside the Christian church perceive their familiarity with the evidence and the resulting boldness as authenticity.

So, you know, we keep looking at the non-Christians who are having feelings, but we're forgetting all that all the non-Christians who are waiting for us to lead on these issues. Right? Yeah. So I think also, you know, you mentioned David Wood.

Matt Walsh literally just challenged somebody to a debate. I'm going to forget. Yes, it was Ibram X. Kendi.

And Ibram X. Kendi, I think, is a kind of a fraud, is a scholar. He isn't intelligent. He hasn't published well.

He was well below average as a professor until he changed his name from Henry Rogers to Ibram X. Kendi and went from trying to teach on typical kind of, you know, I think it was English, I think was his background. I'm not a hundred percent certain on that. But then he decided that he was, you know, he was going to focus on racism and why all white people are racist.

And then his career took off. And then, yeah, exactly. Then he became rich and famous and now he gets paid \$10,000 to show his face anywhere.

So Matt Walsh challenged this guy to a debate. Did he accept? No, he refused. In fact, he didn't just not answer.

We're not left to wonder whether he saw the message or not. He said historians have already answered your challenges, Matt Walsh. So I'm not going to I'm not going to debate you.

Yeah, that's a common response by politicians. They go, all the scholars agree with me. And then you say name one and they go, see, they can't put a name to it.

Right. Because then that person that would that would show that number one, they've actually studied these issues. And number two, there's actually somebody who's willing to risk their career by agreeing with them on their crazy positions.

And that's why you never hear politicians and clowns like Ibram X. Kendi citing actual scholars. Right. But David Wood also gets into these debates, you know, with people.

And these guys, these guys have the boldness because they have the knowledge and they're willing to put it up in a debate and risk their reputation. Right. Even in my workplace, I've noticed that the people who know what they're talking about on technical issues, they tend to fight the hardest.

We have to do it this way. Listen, if we pass this much data back across the wire, it's going to introduce all kinds of latency. Our application is going to be dog slow.

Or, you know, if we'd go with this software architecture and there's a power failure, everything is going to go down. We're going to, you know, we're going to lose our business, you know. So when we're deciding, when decisions are being made, the people who have experience coding with these components, developing prototypes, they are the ones who are in the room, the loudest advocating for we need to go with this approach.

So I just, I just, if I don't know what it is about the way that we do things in Christian organizations, the people that we appoint to leadership in Christian organizations, you know, charismatic people who don't know how to argue, man, if it were me and we're picking like leaders, we're going to pick Stephen Meyer, you know, William Lane Craig, people who actually know how to debate these issues because they've done the research. But for some reason, we pick charismatic people and they're the first people to capitulate when the left says, Oh, boo hoo, I feel bad. You're making me feel bad.

You know, and then, and then we get this kind of poor leadership that we were talking about earlier from Christian universities, Christian organizations and, and Christian churches. I just got one more thing to say about this. So I want to, I think we each did a show where we talked about our favorite Bible verses, and I have to read this Bible verse that I think is so relevant to this topic.

So this is, this is a passage from the scriptures that talks about Christians needing to care more about what boss thinks and less about what follow your heart. Non-Christians

think or feel about us. So this is from first Corinthians four verses one to five.

And I'm reading from my beloved NASB. So it goes like this. This then is how you ought to regard us as servants of Christ and as those entrusted with the mysteries God has revealed.

Now it is written that those who have been given a trust must prove faithful. I care very little if I am judged by you or by any human court. Indeed, I do not even judge myself.

My conscience is clear, but that does not make me innocent. It is the Lord who judges me. Therefore, judge nothing before the appointed time.

Wait until the Lord comes. He will bring to light what is hidden in darkness and will expose the motives of the heart. At that time, each will receive their praise from God.

Excellent, excellent. Very serious responsibility that we have as ambassadors. It actually that reminds me of Galatians one ten where Paul states straightforwardly says, am I now trying to win the approval of human beings or of God or am I trying to please people? If I were still trying to please people, I would not be a servant of Christ.

Wow. Those are some pretty strong words. Yeah, definitely.

Definitely. I would like to see Christian leaders and Christian organizations return to the position of being the smartest people in the room because they put in the most work and then being confident and saying, listen, I know you think this is how you build a computer. I know you think this is how you fix a car, but this is indeed this is not how you achieve good results in these areas.

I am the one who knows how to do this. I put in the study. I put in the work and I have the experience.

Let me tell you how you really get from point A to point B. All right. So let's summarize what we want people to take away from this episode. Well, I'd say, first of all, Christianity is divisive.

If you're looking for a world where, you know, everyone gets along and affirms each other all the time, you can go ahead and move to fantasy land or something, you know, or, or you can fight for truth now and look forward to perfection that will come on the new earth for all eternity one day. Right. Yeah.

Definitely. You want to, you want to be in fellowship with Jesus. If Jesus tells people the truth and people don't like him and people reject him, for goodness sake, take a stand on these issues.

You don't have to be superstitious. You should be the smartest person in the room. You should have put in the most work, but if they still disagree with you, they still feel bad.

They reject you. Don't worry about it. That's what your boss does.

Yeah. I also, I think we should make, you know, we should reiterate that sharing requires boldness. That's, you know, another big point that we've talked about over the past hour or so.

We have a long history of those who came before us who knew the truth, who provided evidence for the truth and who were persecuted because of it. And then they inherited glory. They, you know, so we can either stand firm now and leave a legacy of truth and goodness to the next generation, or we can take the easy road now and leave a legacy of lies and misery to the next generation.

The choices are to make, you know, and we have, we have to make that choice now. And I say, let's, you know, let's, let's go with bold truth. You know, bold, like you mentioned as well, boldness requires knowledge and evidence for the most part.

You cannot be bold on what you don't know, or at least, I mean, some people are, but you, you shouldn't, you probably shouldn't be bold on things that you don't know anything about. If you want to be bold, the place to start is by learning the evidence. There's plenty of evidence on these kinds of issues where their culture is responding with emotions and social disapproval.

So you just need to find the right books and put in the time, watch the debates, and you will be able to take an informed, thoughtful position on these issues and then just take your lumps, you know, take your lumps to be friends with Jesus. That's part of the Christian life. Yep.

Love it. All right. So that sounds like a good place for us to stop for today.

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Um, we appreciate you taking the time to listen and we'll see you again in the next one.