

How to Speak the Truth on Same Sex Marriage (Even If the World Hates You For It)

(March 17, 2023)

Frank: Ladies and gentlemen, every once in a while you see a five minute YouTube video that you think everybody else needs to see because it's so well done and hits so many points in a very short period of time, particularly on a controversial issue. That's what I want to talk about today. The YouTube video was put together by a gentleman at Christianity Commons. He summarized a 12-minute speech by Father Calvin Robinson that was done over in the UK in a debate format. The video is called "Why Christians shouldn't bow to homosexual marriage."

Calvin Robinson is a deacon in (I believe) it's called the Free Church of England. He was actually denied ordination (if the Wikipedia page is correct). You can't always trust that, but he was denied ordination in the Church of England and he wound up joining the Free Church of England as a deacon. He's working his way to becoming a priest. In this Oxford Union debate format, he was saying that the church ought not bless same sex unions. What we're going to do is play you this five minute version of his speech, and then we'll look at some of the other things he said in the 12 minute version as the program unfolds. Let's see what Father Calvin Robinson says about the idea of the church blessing same sex unions.

Father Calvin: We are directly talking about undermining God's plan as He has revealed it to us. We're replacing His authority with our own. If marriage is no longer between one man and one woman, are we open to the idea of polygamy? We disregard the heterosexual aspects, so why not the monogamous aspect too? If "Love is love", as we keep hearing, who's to say that three men loving each other is not more love than two men loving each other? And I'm sure someone in this chamber has echoed the words, "Love is love", tonight. And this is not about love being love. This is about marriage, the sacrament of holy matrimony. It is directly connected to love, but it's not the definition of love. Too many people utter those words and confuse the meaning of love.



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Father Calvin: Agape, the biblical context of love, is a divine love. It's a sacrificial love. It's not lustful. People often conflate sex with love. It's very disingenuous. We've heard quite a bit of that. But then, of course, atheists often parrot the words, "God is love." And we've heard that one tonight too. Again, without any understanding. Yes, God is love. But He sets the terms, not us. Another one we've heard plenty of is inclusivity. Should the church be more inclusive? Again, it's a play of words. It's virtue signaling. It's to appear good rather than to be good. The church should absolutely be inclusive. Christ spent time with tax collectors and prostitutes, but it is they who went away changed, not Christ.

We are fallen; therefore we are all sinners. The church is open to sinners, of course it is. That's the purpose of the Church. But it should not be to encourage people to continue to sin. Our duty as clerics is to help lead people to Christ, to lead them away from sin, not to embrace it, not to affirm it. I know many LGBT people who live lives in Christ. They abstain from sexual gratification to be closer to God, and it's not easy. It really isn't. It's perhaps not fair, but it is right and it is good. And these people are being let down. I've had people crying, saying, "I could have got married, but I did what the Church taught me was right and now the Church is saying they were wrong all along. I've wasted my life."

As Christians, we're called to be in the world but not of the world. In the secular world, we already have equality in law. People can enter civil partnerships or even gay marriage outside of the Church, and that's their prerogative. However, the faith is inherently discriminatory. God is discriminatory. He sets conditions on us entering His heavenly kingdom. It is not a free for all. We must turn away from sin, repent and follow Christ. And I want to specify it is the sin that is the problem not the sinner. Every single person is loved by God and God forgives all of us of our depravity. But we have to turn away from our sins and turn toward him. And it seems the panel opposite me has forgotten to separate the sin from the sinner. One can denounce sin while still welcoming the sinner.

So as I wrap up my message to the proposing side, do not lead us astray. Do not lead people astray. Do not be the wolves in sheep's clothing. Do not be the false teachers that the Bible warns us about. Remember your obligation to defend the faith. Stop teaching about diversity, inclusion, and equality and get back to teaching about redemption and salvation. This is spiritual neglect. Help people by telling them the truth. Be kind to people by supporting them

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through those struggles and reminding them that Christ suffers with them. And be compassionate by leading them to Christ, when the world tries to lead them away from Him.

The Church is imploding and the faithful masses have stopped turning up on Sundays. And we are seeing the most rapid decline of Christianity in this country that we may have ever seen. Do not accelerate it with heresy. You do not have the authority to bless sin. When I hear the Bishop of London on record saying, "These new prayers will mean priests can bless same-sex relationships, some of which may be sexual in nature," I hear the devil at work. Bishops are promoting the idea of sacramental sodomy. Let them be anathema. Repent.

And to the rest of you, I have no doubt that some of you will consider me a bigot, or a transphobe, or a homophobe. But I am neither of those things and none of those things. I am simply a follower of Christ, a Christian. And we are naturally countercultural. And if so called liberals were truly diverse and tolerant, they would embrace us just as they embrace everyone else. And the point has been made, but the growing Christophobic attitude around this public debate and the ugly level of hypocrisy, is that we really see people hold Muslims and people of other faiths to the same expectations that they hold Christians to. Who is calling for the Koran to be updated to modern societal norms? The same that patronize other faiths, while being intolerant towards Christians at the same time. It's a shame, but in the words of Saint Athanasius of Alexandria, "If the world is against the truth, then I am against the world."

Frank: That was Father Calvin Robinson from the Free Church of England last month at the Oxford Union, making the case that the church ought not bless same sex unions. He put truth bomb after truth bomb out there. And he started his talk his full 12 minute talk, which you can also find online (YouTube or wherever you can get videos). It's up everywhere now. It's not on our YouTube page, but it's on our Facebook page. Anyway, he starts out the talk by saying "Thank you so much for doing this and defending free speech." He says, "Even in the stifling atmosphere of 21st century academia." So he's congratulating the people at the Oxford Union for being open to free speech. You have to thank people for that now.

And we're going to get back to Father Robinson right after the break. But I want to say that academic free speech is going away. My friend, Charlie Kirk, this past week was just at UC Davis, where the Sacramento Bee libeled him. They put out an op ed that basically said Charlie Kirk

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wants to lynch transsexuals. He never said that and even never even got close to saying that, doesn't believe that. And then the chancellor of UC Davis put a video out that said the same basic lie. This is what's happening on college campuses. It's happening in our society. People are not open to free speech. They want to shut people down. They want to cancel people. And we Christians have to stand up against this. We've got to have the ability to freely speak the truth. And when the truth is unspoken, people are left in darkness.

We're going to try and bring the truth to the University of Vermont this Monday night. You can watch it. I think it's 6:30. We're going to start this Monday night. Then on Thursday night, we'll be at Valdosta State. All the details are on our website. Then the following week, we'll be at Ball State and Indiana Purdue, near Indianapolis. And then the week after that, we're going to be at Ohio State, Lord willing. And then after that we're going to be in Louisiana at several colleges. So we're out on the college tour as well, as well as Charlie Kirk.

So pray that we have the ability to freely speak the truth, and that God would open the hearts and minds of people that listen. When we come back from the break, we're going to talk more about what Father Calvin Robinson said. We'll get into some of the other aspects of his talk as well. And if you want to go further, you can go to our website CrossExamined.org. We're back in just a couple of minutes. Don't go anywhere.

How do you speak the truth on the same sex marriage and even transgender issue? Well, Father Calvin Robinson from the Free Church of England did so last month in the UK at the Oxford Union in a debate format. We played the five minute summary of his talk. By the way, the five minute summary was put together by Michael McDonald. He has a YouTube channel called Christianity Commons. You can check the five minute version out. If you want the full 12 minute version, just Google: Father Calvin Robinson, Oxford Union. You'll find the whole 12 minute version and the transcript. And I'm gonna read from some of the transcript here. We didn't play the whole thing, it would be too long.

Father Robinson came out and he said, he felt anxious to do this talk. He said he had been up late. He couldn't sleep well because of the nature of this talk. And he said, "We're going up against the authorities, three bishops from the established church." I guess he means to Church of England. "That means either I am wrong, and Christians have been teaching

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incorrectly on marriage for 2000 years, or we have church leaders attempting to drag the church into apostasy." And then he went back and he consulted some church fathers. He says, "Perhaps I'm wrong on this, so let's consult people far wiser than me," starting with the church fathers.

He referenced Thomas Aquinas. He referenced the Apostle Paul. He references Jesus himself and he says this, "People will argue, we know more about homosexuality now than we did then. Maybe so. But are you then suggesting God knew less than we do now? For either all scripture is God breathed, or it isn't. Either we believe Christ, or we don't." And then he goes on to refer to the Book of Common Prayer in the Anglican Church. And he says, "The prayer book lists three ordained reasons for matrimony. Here's the first."

"It was ordained for the procreation of children, to be brought up in the fear and nature of the Lord, and to the praise of His holy name." That's point one. Point two, the second reason, "It was ordained for a remedy against sin, and to avoid fornication, that such persons, as have not the gift of celibacy, might marry and keep themselves undefiled members of Christ's body." And then thirdly, "It was ordained for the mutual society, help, and comfort. And that one ought to have of the other both in prosperity and adversity." Basically, the third one there is mutual support and comfort of the two people.

Same sex marriage can only possibly do the third, that you could have mutual support for one another in this relationship. But you don't need marriage for that. You can support somebody you're not married to, quite obviously. So from the Anglican Book of Common Prayer, the three reasons they give for marriage there really cannot be fulfilled by same sex unions. Now remember, we're talking about marriage in the context of the Church. Father Robinson is not talking about it in terms of whether or not we ought to have same sex marriage in the culture or in civil law. He's simply talking about it from the Church's perspective.

Frank: He goes on to say this, "Are we looking to alter the catechism of just the Anglican Church, or should the Catholic Church get with the times too? Two thousand years," and we might add, by the way, all the Protestant churches as well that still adhere to the Bible, "2000 years of Christian doctrine and 4000 years of Jewish doctrine cannot be altered at the whim of a few liberal bishops. What is God ordained cannot be adjusted to suit our liberal progressive

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worldviews. Marriage is heterosexual and monogamous, and should be open to the possibility of children."

Calvin Robinson goes on to say, "The Bible backs all of this up. It is very clear throughout the Bible on this matter. Marriage is between one man and one woman for the purpose of procreation. Sex outside of marriage is a sin. That is the same for heterosexuals as it is for homosexuals. Although the Bible is also very clear that same sex relations are abhorrent."

Alright, now let's talk about this in the context of civil law. Some people will say, well, that's what the Bible says. Don't impose the Bible. First of all, when you say don't impose the Bible, that's a moral position right there. Who says we ought not impose the Bible? Well, that would be a violation of the separation of church and state. First of all, our Constitution does not separate church and state. That's a letter that Thomas Jefferson wrote to the Danbury Baptists in 1803. He was the president at the time. And Jefferson had nothing to do with the writing of the First Amendment, which was ratified in 1791. Jefferson was in France as the ambassador to France when the Bill of Rights, the first ten amendments of the Constitution were ratified.

Remember, the Constitution was ratified in 1787; the Bill of Rights four years later in 1791. Jefferson was gone. He had nothing to do with the writing of the First Amendment, which says nothing about the separation of church and state. It says Congress shall make no law respecting an establishment of religion nor prohibiting the free exercise thereof. However, the separation of church and state isn't the issue. Even if the Constitution did separate church and state, we're not trying to legislate religion. We're trying to legislate morality, and all laws legislate morality.

When you say that two men can get married to one another, or two women can get married to one another, legally, that's a moral position. You're saying they have a right to do that. So whether you're saying that's a good thing or that shouldn't be allowed, that's morality either way. And so, we're not imposing religion, we are imposing morality. And you don't even need the Bible to know that men and women were made for one another and that marriage is the foundation of civilization, and the reason the government is involved in marriage is to perpetuate and stabilize society.

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Why should the government care if you have romantic feelings for somebody else? What does that have to do with government? Nothing, but the government does care and should care that two people come together in a procreative relationship. They procreate and bring up children to be good citizens, because that's what creates civilization. And when you say that two men coming together or two women coming together is the same as a man and a woman, you are just flat out wrong. You are equating two different relationships that have two different outcomes as the same. You don't say different things are equal, you say the same things are equal. And a man and a woman coming together is not the same. It's different than two men or two women coming together.

I've written an entire book on this called "Correct, Not Politically Correct." And in fact, I've just updated it. It's going to come out, I think, on May 1st, because I've added a whole big section on transgenderism. The book used to be called "Correct, Not Politically Correct: How Same Sex Marriage Hurts Everyone." But the new title is "Correct, Not Politically Correct: About Same Sex Marriage and Transgenderism." Once that book comes out in about a month and a half, I'll do a program on it. If you're interested, you can get the book on Amazon or from our website, CrossExamined.org.

But the idea that imposing religion on people would be wrong, is itself a moral position. But secondly, we're not imposing religion, we're imposing natural law. We're imposing morality. We're imposing common sense. And that's what everybody's trying to do, regardless of what you believe on this issue or any other issue. You're trying to impose a moral position. Now, let me go back to Father Robinson. Remember, he just said, the Bible is very clear that same sex relations are abhorrent. And then he says this, he's hitting all the objections. He knows how people are going to object to what he's saying.

He says this, "And before some smart aleck starts asking me if I'm wearing mixed fabrics, there is a difference between moral laws and ceremonial laws. Christ came to fulfill the old laws. Both the issues of marriage and homosexuality are addressed in the New Testament. In Paul's epistles, but also in the Gospels. Jesus talks of marriage in Mark and Matthew, both in the context of a heterosexual union." Exactly. In fact, if you go to Matthew 19, that's what he talks about. That Adam and Eve came together, that a man leaves his parents and he cleaves to his wife. Marriage in the Bible, from Genesis to maps, is between a man and a woman.

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Now, Father Robinson goes on to say this, and we're reading from his manuscript or his transcript, I should say, of his full 12 minute presentation. I just played the five minute summary for you a couple of minutes ago. And he goes on to say this about people who are trying to get the church to accept homosexuality and affirm the behavior and affirm same sex marriage. He says, "We are directly talking about undermining God's plan as He revealed it to us. We are replacing His authority with our own." That's exactly right. That's what's going on.

That's really the point that we are making when Natasha Crane and Alisa Childers and I do the Unshaken Conference. We've already done it once. We did it in Ohio a month or so ago. We're going to do it at Calvary Chapel, Chino Hills in early May and go to UnshakenConference.com for more of that. And then we're going to be in Tucson, Arizona, and also Nashville, Tennessee later in the year for these Unshaken conferences. What we're pointing out is the question that we all need to answer. Who is our authority? Is it God? Or is it ourselves? Is it the culture? Or is it God? Who is the authority? And if it's you, whatever you say is right is just a preference, not an obligation on anyone else.

So these people in the church, who are trying to get people to ignore the clear teaching of Scripture, and I might say also the clear teaching of natural law, the self evident law that we all know. They're trying to get people to ignore all that. Well, that's just your opinion. First of all, you're departing from the true standard. You're denying the true standard and you're making up your own. You're replacing your own authority for God's authority. And look, there's only two ways to either govern people or govern your life. You can govern it by true principles, or you can govern it by power. If you want to govern your life by principles, then you will line up with what natural law and the Scriptures say.

If you want to govern your life, by power, your own power to do whatever you want, you can do that. But if you try and impose by power on other people just your preferences, in other words, it's not grounded in anything other than what you want to happen. Then that seems to me, not to be just. Because you are not the standard of justice, God is. We are supposed to adhere to what God wants us to do. We hold these truths to be self evident. That all men were created equal and endowed by their government. No, endowed by their Creator with certain unalienable rights. Among these are life, liberty, and the pursuit of happiness.

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You can know what God wants generally, particularly when it comes to government, through natural law. But you're not going to govern through principle, those principles are through power. And in our country, now, since we've given up on God, we want to impose the government's power on everybody. We want to use the force of the government to tell us what's right and wrong. We want to use the force of government to tell other people they have to think that a biological woman is actually a man. But we're going to cover more of this right after the break. You're listening to "I Don't Have Enough Faith to be an Atheist" with me, Frank Turek. Back in two minutes.

When truth bombs are dropped on YouTube, particularly by Father Calvin Robinson from the Free Church of England, I want you to know about it. And I want to amplify many of the things he said. We're going through his full 12 minute presentation that he gave. I'm not reading all of it, but select parts of it. He also said this at the Oxford Union about a month ago. He said, "If marriage is no longer between one man and one woman, are we open to the idea of polygamy? We disregard the heterosexual aspect, why not the monogamous aspect too? If love is love, who can say three men in a relationship is not more loving than two?"

Well, actually, the truth is father, as you know, many people are now open to polygamy. And they're using the same justifications they use for same sex marriage. Well, love is love. And he goes on to say this, he says, "And I'm sure someone will echo those dreaded words tonight, love his love." He says, "This is about marriage, the sacrament of holy matrimony, not directly about love. Too many people who utter those words have a confused understanding of love. Agape love, in a biblical context, divine love is a sacrificial love. It is not lustful. People often conflate sex with love. That is very disingenuous."

Indeed, sex isn't necessarily love. In fact, if you think about all the people you love, if you really love them, you will not have sex with them. Nearly all the people you love you don't have sex with. And yet people say that well, sex is love. No, most of the time it isn't. It's actually the opposite. Many years ago, the same-sex community was trying to say, we're born this way, and so you have to approve of what we do. Well, let me just point out first of all that being born a certain way is not justification for your behavior.

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If I'm born with the anti-gay gene, does that make gay bashing okay for me? No. Being born a certain way isn't justification for anything. In fact, we're all born with an orientation toward bad behavior. But that doesn't mean the behavior we engage in is something that's good. People are born with all sorts of inclinations. That doesn't mean we ought to follow them. Some people are born, apparently, with some sort of predisposition to addictive behavior, particularly alcohol. Well, that doesn't make alcoholism okay for them.

And in fact, this had to be 15 years ago when I first wrote the book, "Correct, Not Politically Correct: How Same Sex Marriage Hurts Everyone", I got an email from a guy who was an FBI agent, who went undercover with NAMBLA. Do you know who NAMBLA is? The "North American Man Boy Love Association", they are the pedophiles. Do you know what justification they were using for being pedophiles? Yeah, you got it. We were born this way. Same justification.

No, being born a certain way, first of all, is a design argument. Well, who designed you that way? So you're appealing to a designer now? That you ought to behave a certain way? Well the designer gave you certain physical organs that show you you ought to behave in another way, not same sex behavior. But that's another whole topic. In any event, being born a certain way doesn't give you justification to do anything. In fact, that justification, you may have noticed in recent times, has kind of gone away. They don't talk about being born that way very much anymore. On one hand, they used to say, well, we're born a certain way. On the other hand, now people are saying, you can go to bed as a man wake up as a woman. So, it's completely contradictory and tragically, completely confused. And a lot of young people are being taken in by it.

In fact, I have a friend of mine, who works at Starbucks. She's a Christian, and she does a great job of witnessing to these young kids. I mean, she's in her 60's and these young kids are teenagers and some of them are trying to transition. She says, they just sit in the back on their break, and they watch TikTok video after TikTok video that basically tries to affirm that what they're doing, trying to transition, is actually a good thing. They need constant affirmation that what they're doing is right. My friend would go in and just plant seeds and say, "No, this isn't going to be right long term. I thought something was right when I was a kid, and I'm still paying for it."

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And by the way, you realize this, that the entire time that you're a teenager is one big transition. You're transitioning from a child into an adult. So there's a lot of crazy stuff going on in your body with regard to hormones and growth and all these things. There are going to be times when you don't feel right. But that's no reason to reach for the scalpel. That's no reason to reach for Lupron, or hormones, or any of these things. It's a reason to say, I know I'm going through transition. Let me get through this period. And when I become an adult, sometime in my 20s, if I still have this feeling, maybe then I'll get some help for it. Right now I'm just going to try and make it through puberty.

In any event, let me get back to what Father Robinson was saying here. He says, "Then, of course, atheists often parrot the words, God is love." Again, as if they're trying to put forth same sex marriage or something else. "...without any understanding. Yes, God is love. But He sets the terms, not us."

He says, "Another one we'll hear plenty of is inclusivity. Shouldn't the church be more inclusive? Again, it's a play on words people use to virtue signal. To appear good rather than doing good."

Wow, this is a point we need to marinate on: to appear good rather than doing good. So much of what you hear to justify evil, is put forth in the light of good. It's sugar coated to sound good. It's to appear good rather than being good. And as we know, Satan comes as an angel of light. He will sell evil as good. If it's sold as evil, you're never going to buy it. That's why for example, on abortion, you'll hear pleasant sounding words like choice, like reproductive health care, like reproductive justice, like equality, all these things, rights. Those are all good things.

And you'll hear the same thing when it comes to LGBTQ issues. We'll hear equality. We'll hear love. We'll hear that this is a right. We'll hear that we need to help people and give them what they need and give them what they want. I mean, it all sounds really good. But what if you're actually doing the opposite? What if you're hurting them? What if you're encouraging them to go down an irreversible road that's going to hurt them long term?

Anyway, here's what Father Robinson says. He says, "The church should absolutely be inclusive. Christ spent time with tax collectors and prostitutes. But it is they who went away changed, not Christ. We need to stop there too, because that's a great point. You always hear, "Well, Christ

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hung out with the sinners." Yeah, He did. But He changed the sinners. The sinners didn't change Him.

Father goes on to say, "We are all fallen, and therefore we are all sinners. The church is open to sinners. That is its purpose. But it should not encourage people to continue sinning." Now this next quote, he didn't put this in I'm putting it in. I think it comes from GK Chesterton. It's attributed to him. I'm not sure it, it is from him, but it sounds like him. Here's what Chesterton allegedly said. "I don't want a church that moves with the world. I want a church that moves the world."

I don't want a church that moves with the world. I want a church that moves the world! Amen. Unfortunately, the world is moving the church rather than the church moving the world. When you've got people actually saying that what we know in Scripture, God is saying to ignore and go in the other direction, that's the world moving the Church.

And Calvin Robinson goes on to say, "Our duty as clerics is to help lead people to Christ and lead them away from sin, not to embrace and affirm sin. I know many LGBT people who live lives in Christ, abstaining from sexual gratification, to be closer to God. It is not easy and perhaps not fair. But it is right and it is good. These people are being let down. I have had people crying saying, 'I could have got married.'" I guess they're saying they could have gotten married in a same sex relationship. "I could have gotten married. I did what the Church taught is right and now the Church is saying it was wrong all along."

Yeah. We're supposed to stand on the rock. We're supposed to be people who live by the Book. And yet the Church, at least the Church of England, wants to change the Book.

Robinson goes on, "As Christians we are called to be in the world, but not of the world. The trap we have fallen into with this debate is looking at the church through the eyes of the world around us rather than through His kingdom. In the secular world, we all have equality in law. People can enter civil partnerships or even gay marriage outside of the Church, and that is their prerogative. However, the faith is inherently discriminatory. God is discriminatory. He set conditions on us entering His heavenly kingdom. It is not a free for all. Turn away from sin. Repent and follow Christ."

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Now, let me just make one clarification here for what Mr. Robinson said. He said, "In the secular world, we all have equality in law." Actually, we have equality in law without same sex marriage. Every person has the equal right to enter into a marriage with someone of the opposite sex. Everyone can engage in that behavior. Nobody's being discriminated against when we say marriage is just between a man and a woman, because every man and every woman can enter into that relationship if they want to. Remember, the law discriminates against behaviors, not people. You are not a gay person or a straight person. You decide how you behave sexually. Now, we use these terms, "gay and straight," just because they're convenient. But in reality, nobody's gay or straight. Everybody decides what they're going to do sexually. You have a decision to make, regardless of where your desires come from, or your inclinations come from.

You wouldn't say that we don't have equal rights for polygamists, or for the incestuous, or for pedophiles, because we don't allow those kinds of behaviors to be called marriage. We wouldn't say, well, we don't have equality for pedophiles because people can't marry children. We wouldn't say that, because right now anyway, those behaviors are considered immoral. And as the world continues to change, one day they will be considered moral by the world. And in some circles, they are. We as Christians have to stand for the truth.

And by the way, if morality keeps shifting, there is no right or wrong. That's the whole point. If morality changes from culture to culture and there is no fixed standard, then why say you're right now? Because you know, 100 years from now, you may think differently. And so it's not a right, it's just a preference. Unless there's an unalterable standard of righteousness that we're obligated to obey, (that would only come from God, unless God exists) there is no right or wrong. There is no objective right or wrong. There are no rights. There's only preferences. Now, we've got a lot more in our final segment. We're talking about the speech that Father Calvin Robinson gave to the Oxford Union in February. You can find it on YouTube. We'll put the link in our show notes here. And you're listening to "I Don't Have Enough Faith to be an Atheist", with me, Frank Turek on the American Family Radio Network. Back in two minutes.

Ladies and gentlemen, is hell real? As you look around our country right now, you might think, "yeah, we're in it! People are crazy! What's going on?" Well, actually, that's a topic that few

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people like to discuss. Although Jesus talked it about quite a bit. In fact, He talked about hell more than He did heaven. So maybe we should talk about it too. And you want to get questions answered on hell. What is hell? Why is hell necessary? What are the myths about hell? Why would a good God send people to hell? Why would a good God create people He knew would go to hell? And isn't it overkill to have eternal punishment for temporal sins? What about those that have never heard?

All these other questions you get about hell, we're actually going to answer them in a course for your sixth to eighth grader. Actually, it could be fifth to ninth, anywhere in that timeframe. We've got a new course that starts next week. It starts March 20th. You can actually join March 21st if you need to. It's called, "Is Hell Real? Understanding the Place No One Likes to Talk About." Shanda Fulbright and myself will be teaching it. Shanda Fulbright teaches it. She's an actual teacher of that grade, sixth to eighth grade. I'll be on one of the Zooms with her. We're going to have three live Zoom sessions to talk about this issue from your fifth, to say, ninth grader. If you want to be a part of it, go to [CrossExamined.org](https://www.CrossExamined.org). Click on Online Courses, you will see it there. It's a mini course. It's only three weeks long. It's not very long. But we want to teach our kids the truth about that, because they're going to get a lot of objections to hell if they believe in hell. And they need to know the truth and be able to answer the objections.

Then, the week after that, I'm going to be teaching a course called, "Where Does Life's Compass Point? Jesus, You, and the Essentials of the Faith." This is 17 parts. You go to our website. Go to [CrossExamined.org](https://www.CrossExamined.org). Click on Online Courses. You can see what we're going to talk about. We're going to talk about: What is the Bible all about? How do faith and works relate? What does it mean to be made in the image of God? Who is Jesus? What are the essentials of salvation? How do faith and reason relate? What is God like? Why is the resurrection so important? What is faith in God and why does God want it? There's so much more in that course. And we'll have six live Zoom sessions with you to interact on this material. Go to [CrossExamined.org](https://www.CrossExamined.org). Click on Online Courses. Click on the Premium version if you want to be live with me for six Q&A sessions via Zoom.

Alright, let's go back to Father Robinson, with his speech before the Oxford Union, pointing out that the church ought not bless same sex relationships. And he says this, "I want to specify, it is

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the sin that is the problem, not the sinner. Every single person is loved by God, and God forgives us of our depravity. But we have to turn away from our sins and turn toward Him. It seems the panel opposite me has forgotten to separate the sin from the sinner. One can denounce the sin, while welcoming the sinner."

And this is true, ladies and gentlemen. That's exactly right. Your identity is not in what you do. It's not even in what you achieve. Your identity is in what you receive. You receive the identity that God provides for you, that Christ accomplished for you. You don't achieve your identity in Christianity, you receive your identity. You simply accept what Christ has done. And that's why the biographer of Jesus, one of them, his name is John. We call it the Gospel of John. It's a biography of Jesus written by John. In John 1:12 he says, God has given you the right to become a child of God, based on what Christ has done. You don't achieve your identity, you receive your identity.

Why are so many young people struggling with this? They're struggling with it because ambiguity breeds anxiety. Ambiguity breeds anxiety. When you don't give kids a track to run on, when you don't give them some direction, they're going to feel anxious. And in today's culture, given the ubiquitousness of social media, that kids live on their phones, that in our culture, it seems like you have virtually infinite choices to do whatever you want. You can watch whatever you want, see whatever you want, talk to whomever you want, and you can shut out everybody else. You can create your own little echo chamber to hear just what you want to hear. And as I said earlier, that's what young people are doing as they try and transition. They're putting themselves into these TikTok reels, or Instagram reels, which just tell them what they want to hear. "Yeah, you've got to transition, because you've got to follow your feelings. You've got to follow your heart."

No, no, no, you've got to guard your heart, because everything you do flows from it, Proverbs 4:23. If you follow your heart without moral restraint, you're going to wind up broken. You're going to wind up addicted. You're going to wind up alone. And you're probably going to wind up prematurely dead. So, we've got to follow the truth. We don't follow our hearts. When you have an infinite number of choices, that breeds anxiety as well. Young people don't even know what gender they are now. That's what the culture's telling them. Man, that puts all the pressure on them. They've got to decide their gender. They've got to decide who they're going

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to be when they're 12. They've got to get affirmation, and so many likes, and all these things from all their friends, and all their peers to get self worth.

No, you don't get self worth from that. You get it from your Creator, who created you, loves you and died for you. And you receive what He's done. You don't achieve anything. You're secure in what you receive from Him. It can't be taken away. You know, everything can be taken away from you in this life. Your status can be taken away, your money can be taken away, your friends can be taken away, your parents can be taken away, your spouse, your boyfriend, your girlfriend, your job. It all can be taken away, your health, your life. The only thing that can't be taken away is Jesus. He's eternal. That's why you put your trust in Him and you have a secure identity.

This is why, by the way, the Apostle Paul in 1 Corinthians 6 says this, "Do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived. Neither the sexually immoral, nor the idolaters, nor adulterers, nor men who have sex with men, nor thieves, nor the greedy, nor the drunkards, nor the slanderers, nor swindlers will inherit the kingdom of God. And that is what some of you were. But you were washed. You were sanctified. You were justified in the name of the Lord Jesus Christ, and by the Spirit of our God."

Notice, he's not saying that none of these people can make it into heaven. He's not saying they can't make it into heaven. He's saying they can make it into heaven by trusting in Jesus. Because that's what some of you were. But you can't make it on your own. And the sexually immoral aren't going to make it, but neither are thieves or the greedy. Are you greedy? I submit to you, that in this list of sins, you're guilty of one or more of them, just like I am. So we're not just saying that the sexually immoral people are the ones who are not going to inherit the kingdom of God. None of us are according to this list. But that's what some of you were. But you were washed, you were sanctified, you were justified in the name of Christ, by the Spirit of our God.

So for any, any clergy, or even any Christian, to say that sin, known sin in the Bible is not SIN, let him be anathema. And that's where Calvin Robinson is going with this. In fact, Paul says, "Flee from sexual immorality." A little bit further down in this passage, verse 18 of 1 Corinthians 6. "All other sins a person commits are outside of his body. But whoever sins sexually, sins against

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their own body. Do you not know that your body is the temple of the Holy Spirit, who is in you, whom you'll receive from God? You are not your own. You were bought at a price, therefore, honor God with your bodies."

You were bought at a price. So, the idea here that any Christian and certainly any Christian teacher, and James says Christian teachers are going to be judged more severely. That any of these people would say known sin is not sin, these people should be cast out of the Church, rather than trying to get the Church to be cast down with them.

So Robinson says this, "So, as I wrap up my message to the proposing side," the side that wants the Church to bless these unions, "...is do not lead people astray. Do not be wolves in sheep's clothing, or the false teachers the Bible warns about. Remember your obligation to defend the faith. Stop teaching about diversity, inclusion, and equality. Get back to teaching about redemption and salvation. This is spiritual neglect. Help people by telling them the truth. Be kind to them by supporting them through their struggles and reminding them Christ suffers with them. And be compassionate by leading them to Christ when the world tries to lead them away from Him."

Amen. In fact, they are leading people away from Him. That's what's going on. And yet, we're too afraid to speak up, and we have to speak up. And we have to call out false teachers. A few podcasts ago, we talked a little bit about that. On the Midweek Podcast, I'm going to expand on that a little bit more and take a couple of your questions. Some great questions have been sent in recently.

But let me sum up here what Calvin Robinson says. He says, "We do not have the authority to bless sin. When I hear the Bishop of London on record saying, 'These new prayers will mean priests can bless same sex relationships, some of which will be sexual in nature,' I hear the devil at work. Bishops are promoting the idea of sacramental sodomy. Let them be anathema, repent."

He goes on to say, "There is a growing Christophobic attitude around this public debate and an ugly level of hypocrisy. We rarely see people hold Muslims and people of other faiths to the expectations they hold to Christians. Who is calling for Islam to embrace gay marriage? Who is

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calling for the Koran to be updated to modern norms? Yeah, I thought not. It is at the same time patronizing to people of other faiths and intolerance toward Christians, shame. But in the words of Saint Athanasius of Alexandria, 'If the world is against the truth, then I am against the world.' And that was it. Amen.

If the world is against the truth, then I am against the world. And ladies and gentlemen, if the world is against the truth, and you have the truth, you need to go rescue people with the truth. Because you shall know the truth and the truth will set you free. What does that imply if you don't have the truth? You're in bondage! Jesus has given you the truth to share with other people. So go out there and do it. Speak the truth. That's what we're supposed to do. Alright, friends, check out the Midweek Podcast coming up on Tuesday. I'll say more about that there. Alright, see you next week. God bless.

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