

I don't have enough **FAITH**
to be an **ATHEIST**

with Dr. Frank Turek **PODCAST**

The Common Sense Crusade with Calvin Robinson

(April 7, 2023)

Frank:

Ladies and gentlemen, a couple of weeks ago, I did a podcast on an absolutely fabulous talk that Father Calvin Robinson gave at the Oxford Student Union back in February. I thought it was so good, we devoted the whole program to it. Well, today, we actually have Father Robinson on with us, all the way from the UK, all the way from London. We're going to learn a little bit more about him and the kind of work he's doing over in the UK. He actually is the host of a TV program you're going to want to avail yourself of. And he is unafraid to actually speak the truth, which is refreshing. In a world where so many Christians are hiding under their desks. So many pastors are hiding behind the lectern. And they're not interested in actually engaging the culture. They just want to tickle the ears and give people what they want to hear, as Paul said, in one of his letters to Timothy. So, it's a great pleasure to have Father Calvin Robinson on with us today. Father Calvin Robinson, how are you today, sir?

Calvin:

I am fantastic. Thank you. It's an absolute pleasure to be here. So, thank you for the invitation.

Frank:

It's a pleasure to have you on and it's actually a pleasure to watch your 12-minute talk that you gave before the Oxford Student Union. Actually, what is that venue, Calvin? What is the Oxford Student Union? I've seen people speak there before like John Lennox, yourself and others. What is it?

Calvin:

Well, it was originally set up hundreds of years ago, as a way of talking about theology openly. It was a way of having a debate without being pronounced as heretics. It was a pro free speech union. And these days, that's quite rare. They've managed to hold on to that quite strong. You'll notice in my talk, the first thing I did is thank them for being pro free speech. Because what you won't have heard is, before we started, the chairman got up and said that we've had many complaints from many people who said this debate should not be happening. Because of course, same sex marriage should be a thing in the church. Of course it should. And he said, no, we are going to have a debate because that's what we do here. And people tried to close us down tens of years ago, if not hundreds of years ago, if it didn't work, then it's not going to work now.

Frank:

Now, how did you get selected or invited to this debate? What was the process that you went through? And who were your opponents?

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Calvin:

I don't know why I got invited. I'm a relatively newbie deacon. I do have a bit of a public profile, so maybe that's got something to do with it. But I haven't been a theologian for that long. I would have hoped to have some stronger theologians on my side if not replacing me. But the problem was that every single Catholic bishop in the country was invited to my side of the debate and none of them accepted the invitation. I was up against three bishops from the Church of England, who were all on the wrong side of the debate if you asked me, the proposing side. Which said this house believes in same sex marriage in the church.

Frank:

Now, for our viewers and listeners over here in the United States, and we do have a lot of listeners, apparently, there in the UK. But here in the US, we think an Anglican (and I'm just giving you kind of the street language), "well, Anglicans are Catholics without the pope", the people will say here. [laughter]

What are the distinctives for our viewers and listeners of the Anglican Church and the Catholic Church? There are distinctions within the Anglican Church as well. Can you kind of give us a highlight of that?

Calvin:

Yeah, that's a good question. So firstly, people tend to see the Church of England as synonymous with the Anglican Church. Much as people see the Episcopal Church in America as synonymous with the Anglican Church. And of course, that's not true. The Anglican Communion is massive. And I use the word communion purposefully, because we're not an individual church. You know, Christ's body on Earth is the Church, big C church, universal. He instituted the church, and all Christians belong to His Church. So, we don't have different churches, we have different communions. And the Anglican communion is separate from the Roman communion, as we're not in communion together anymore, which is a great shame because I pray for unity amongst all Christians. But, I mean, it is quite fair to say the Anglican Church could be seen as the Catholic Church without the Pope.

There are many people like myself who would profess to be Catholic. I like to think I'm Catholic. I like to think I'm Orthodox. I like to think I'm Anglican. But all of those come under the big C Christian. I think the Reformation was an awful process, but a required process. I think there were many corruptions in the Roman Catholic Church at the time. The Pope was a king emperor, essentially, with vast armies and dominions and lots of corruption in that government. From paying for indulgences to all kinds of papal infallibility, all these things are things I would disagree with. However, the catholic faith, I would say I am very much an adherent to. And the Reformation for me was going back to our roots, as Christians, as Catholics as Orthodox. And to go back to the Church Fathers, go back to the Apostles, go back to Christ, and going back to the Bible, and try to denounce all of the errors and mistakes we've made as human beings up until that point.

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Frank:

So, using catholic in the sense that it means universal rather than Roman Catholic? Is that what you mean?

Calvin:

Yeah, absolutely.

Frank:

So, your background, how did you become a Christian? How did all this happen? You grew up in London. You grew up in the UK. How did you get to the point where you wanted to become a priest in the Anglican Church and the Church of England?

Calvin:

Well, I grew up in the Midlands. So, if you've heard of Robin Hood, Sherwood Forest, that's where I grew up, Robinhood country with our little tent bow and arrows. That's when children used to play outside. We were nominally Christians. I asked my mom once, I remember as a child, what religion are we? She said, we're Church of England, as if that was a religion. We'd go to church for Easter and Christmas, that was roughly it. I used to go to Sunday school with my grandparents sometimes. But we definitely weren't regular church going Christians, but I suppose most Christians aren't. And that's part of the problem we're facing at the moment.

But I was always on a journey. I always felt like I had a relationship with God. I always knew there was a God, I never questioned that. I always prayed to Him. And I always felt like he was answering my prayers. I just didn't know Him by name. It took me a long time to find Him in the person of Jesus Christ. And, you know, I was in my early adulthood when I was saved. Not that I regret that, but it would've been nice if it would have happened sooner. And this is why I suppose one of the reasons I'm called to ordained ministry, to kind of help lead people to Christ sooner. And I have a strong calling to ordained ministry. To be a pastor, to be a teacher, and to administer the sacraments.

Frank:

We sound like we have a similar path because I always believed in God. I was brought up Roman Catholic, but I never knew who Jesus was until after college. While I was in the Navy, I met the son of a Methodist minister. I had so many questions for him. I kept asking him questions. He said, you just need to get Josh McDowell books: "Evidence Demands a Verdict" and "More than a Carpenter." So, I came to faith through evidence in the person of Jesus, realizing He really was the Savior and rose from the dead. And by the way, we'd be remiss if we didn't say it's Resurrection Sunday, ladies and gentlemen. Here's the sum of Resurrection Sunday. God created it, we broke it, and Jesus fixed it. He fixed it on Resurrection Sunday, so we're here to celebrate that.

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But if you're just tuning in, I'm talking to Father Calvin Robinson, who gave a fabulous speech at the Oxford Student Union. We'll put it in the show notes as well, but you can go to YouTube and watch the entire 12-minute talk he gave on why the Church should not bless same sex marriages and why the church should not permit this. Tragically people on the other side, who are Church of England priests were actually saying they should. Now, Calvin, you were not actually treated very well in that student union, were you? What was the atmosphere going on when you were in this facility?

Calvin:

I've been treated worse. I've also done the Cambridge Union. That debate, which was very similar debate, I could see people physically uncomfortable hearing the truth. It was affecting their physical presence. At least at Oxford, they were listening. But it was a very hostile environment. It was very much, you are not one of us. You are not a part of the approved narrative of heterodoxy. Therefore, you are the enemy. And it did feel like spiritual warfare. It did feel like these people were, if not demonically influenced, then wishing me harm, quite frankly, just for speaking truth. Because the truth does irritate people's demons. It really does. And you can see that all the time.

Frank:

Yes, we're talking to Father Calvin Robinson. We're going to have a lot more with him on the program here today. You're listening to "I Don't Have Enough Faith to be an Atheist", with me, Frank Turek, on the American Family Radio Network. About 180 stations around the country. Also, this is a podcast. It's called the I Don't Have Enough Faith to be an Atheist podcast. So, if you're listening on radio and you want to hear more, check it out there. We're back in two minutes. Don't go anywhere.

Ladies and gentlemen, welcome to I Don't Have Enough Faith to be an Atheist with me Frank Turek, and my guest, Father Calvin Robinson, all the way from the UK, London. And Calvin, I've got to ask you, you actually were seeking ordination in the official Church of England, and something happened. What was it? What happened? You actually believe the Bible too much apparently. [laughter]

Calvin:

I'm still trying to work out what happened. I said, look, I feel called to ordained ministry. I went to approach the church. The church said, yes, we also affirm that calling. We went through a discernment process together. The church said, we're going to send you to training. They sent me to seminary. I completed my training. At the end of that process, I was supposed to be sent off into a parish to become a curate, an assistant priest. It never happened. I had many conversations about why. I never got a clear black and white answer. But at the crux of the matter was that the Bishop of London (and I was sent from London because it's where I live and work), is a woman. And I do not see her as having valid orders because I don't believe in the ordination of women, because I'm a biblical Christian.

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So, I was going through a flying Bishop, but he also falls under her jurisdiction. So, the Church of England is already a mess. They tried to set up a safe space for traditionalists, but it doesn't actually work in principle, this is what they call mutual flourishing, people who believe in Scripture and people who believe in modernization. Anyway, I had one of these conversations with the Bishop of London and said, it seems my ordination has been halted. I'm not really hearing anything about why. I was allocated a parish. I've met the priest. I've met the congregation. I've checked out the flat that I'm supposed to be living in, but nothing's actually coming to fruition. What is holding us up here? How can we progress?

And one of the conversations that sparked from that was, that there's a problem here Calvin. You don't believe that the church is institutionally racist? And I said, no, I don't. I believe that individuals are racist and racist individuals need to be held to account. Racism is a nasty sin as any other and people should repent, and then be forgiven and we can move on together. But for the institution to be racist, I don't believe that we as an institution are racist because the Church is Christ's body on Earth. I don't think you can call Christ's body, racist. But also, if you're saying that the institution is racist, you're taking responsibility off the individuals that are committing these horrible offenses, and you're putting it onto all of us. I don't think that's fair.

And the Bishop of London said to me, as a white woman, Calvin, she says (then she puts her hand on my knee), as a white woman, I can tell you, the Church is institutionally racist. I'm like, Okay. I see what the problem is here. This is a different worldview. There's not much common ground here, because she's talking to me through the lens of Critical Race Theory. But also, if you're starting a sentence with, as a white woman, I can tell you...maybe you're part of the problem, you know?

And I look at the Church of England, and I see, the Archbishop of Canterbury is white middle class, upper middle class. The Archbishop of York, white upper middle class. The Bishop of London, white upper middle class. The three most important influential people in the Church of England, happen to be white upper middle class. Now, if they are the ones that are saying that the church is racist, either they should step down and allow the democratic process to replace them with someone who is not racist, or if they want to go down the full Critical Race Theory route, replace them with someone who's black or ethnic minority status. But of course, they don't do that. Because it's not actually about fixing this power dynamic that they see as fraudulent. It's about them feeling better about themselves. And I couldn't get behind any of that.

Frank:

Since you're not a middle-class white person, why wouldn't they say, well, Calvin, you're just the person we're looking for, for our diversity quota system? What are they thinking? Your beliefs are just too conservative, aren't they?

Calvin:

That's what it was. My conservative beliefs, both politically and theologically. Politically, in the form that I don't abide by Critical Race Theory. I don't think because I'm an ethnic minority, that I

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am a victim, or I'm oppressed. I think in the West, these days, we have equality under the law. And I can do anything I want to. If I work hard enough, I can get by. And I've proven that time and time again. But of course, that upsets people who see themselves as liberal progressives, because I'm breaking through the barriers that they purport to exist. So, it disintegrates their entire ideology.

But of course, theologically, too. When I say I don't believe in the ordination of women, and I don't believe in same sex marriage. I think it's an oxymoron. And I don't believe that someone can change their sex because we are made in the image of God, and God made us male and female. There are only two sexes, and they are both different. Yes, we're equal in worth. Yes, we're equal in dignity. But we are different. The sexes are biologically, chemically, spiritually, emotionally, mentally different. And those differences are important. And to deny it, is a lie. It's a falsehood. A lot of these ideologies come down to lies, and I cannot get behind lies.

Frank:

"Live not by lies," as Solzhenitsyn once said. Rod Dreher made famous in a book of the same name, "Live Not by Lies." So thankfully, you're taking that up. And you took it up as a personal crusade. And it took a lot of courage to go into the Oxford Student Union. A little bit later in the program, we'll get into some of what you said. But I want our audience to understand now. So, you were rejected, basically, to be a priest in the Church of England. But you're still a priest now, but in the Free Church of England? What's the difference?

Calvin:

Yeah, so I'm still a deacon. I'm hopefully going to get priested in Petertide in June of this year. But I did get ordained as a deacon in the Free Church of England. And so, when all this kicked off, having a bit of a media profile, it was exposed in the media. And I got lots of bishops contacting me from around the world. And lots of people recommending me to bishops saying that you clearly need to be a minister. Let's have conversations. And so, I talked to people and said, look, the issue for me is that I'm orthodox in my faith. I could not capitulate to the work mob. I could not compromise my faith. I cannot compromise the truth. And then eventually, I got put in touch with the GAFCON movement, which I think is a godsend all around the world. In America, it's doing great things. I'm sure you're aware that the Episcopal Church has gone kaput since they essentially ordained a practicing gay bishop.

But the GAFCON movement said, look, we want to provide alternative Episcopal oversight. And they've put a whole structure in place in America. They've done the same in Australia and Canada. But over here in Britain, there isn't much of a GAFCON movement because the state church, the established church, the Church of England is rooted into our way of life. It's in our legal system. It's embedded in our parliamentary system. There are laws that protect it and give it privilege, essentially. So, it's difficult to have an Anglican communion or be part of communion outside of the church [unintelligible], but it is possible.

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And the Free Church of England is a part of the GAFCON movement. It's an affiliate Church of GAFCON. And it was actually set up in 1844, before this whole thing existed. But it's managed to be continuing Anglican since then. And I'm very thankful that they exist. And I'm going over to GAFCON this year for the GAFCON 4 conference in Kigali, Rwanda. I'm looking forward to finding out what the primates of the Anglican Communion have to say about the Church of England slipping into apostasy because we are in communion with 80% of Anglicans all around the world, even if we're no longer in communion with the Church of England. Although it's impaired communion. But the fact of the matter is that most Anglicans around the world are Orthodox in their faith.

Frank:

What does GAFCON stand for?

Calvin:

GAFCON: Global Anglican Future conference. This was the Jerusalem declaration that they put together. It's basically like a modern-day creed that just says, look, we don't believe in all of these woke things. We believe in the Bible. It just sets forth very basic, common Christian tenets that we should all be able to abide by. And it's a way of churches signposting that they are orthodox.

Frank:

You know, I did not realize this until 2015. I went on a trip to South Africa. And we were invited when we were down there, to an Anglican Church. And I'm looking at my colleague, Dr. Richard Howe, who teaches at our seminary here in Charlotte. Southern Evangelical Seminary. And they wanted to talk on Aquinas. And of course, Richard's really good at that. I go, Anglicans want to talk on Aquinas? And we got in there, and they're orthodox. And I forgot that we weren't in England. We were in South Africa. They actually believe the Bible here. It was refreshing.

Calvin:

Oh, I love That. But this is the problem, isn't it? You know, the Church of England, we sent missionaries all around the world. And we spread the Anglican expression of the Christian faith all around the world, which was a good thing. But now in England, we've lost the Gospel. So, it's time for those missionaries to come home and evangelize England. It really is. A lot of them are in Africa.

Frank:

Oh, yes. So, you say 80%, essentially, of people who identify as Anglicans, are orthodox in the sense that they believe the Bible is true? They're not going for the leftist ideology?

Calvin:

Yeah, the inerrant Word of God, that all scriptures are God-breathed. This is something that I thought all Christians believed. I didn't realize that we're allowed to update it, and modernize it, and change it in accordance with modern norms.

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Frank:

Now, tell us about your TV program. I just watched part of an episode this morning. It was very interesting, because you are actually providing common sense. That's the name of the program over there in the UK on the GBN News Network or is it Great Britain News? What's it called?

Calvin:

GB news. My show is called Calvin's Common Sense Crusade. I'm just trying to put Christianity back into the mainstream, really. And common sense values as well. I see them both as one in the same really. Because I find that people are sick and tired of being lied to. Whether it's about race, about gender, about ethnicity, about sexuality. It doesn't really matter. Every single way we look these days, on mainstream media, we're being lied to. And most people know the truth. Because I think honestly, we all know God deep in our heart. I think he's imprinted knowledge of Himself on our hearts. So, we all know there is a truth. And Jesus Christ is the truth, even if we can't articulate it in that way. And people just want to see and hear the truth. So that's what I'm trying to do. I'm trying to expose the truth, which means I get, you know, diverse panels. I get some crazy left wing liberal on to put forth their view, and then I get someone with common sense to battle it out with them and expose the truth. And eventually, we find common ground. And I think it's hitting home.

Frank:

It is. I only saw one episode, part of one episode. It was a very intriguing program. It was sort of like a debate format. It was kind of like Justin Brierley over there in the UK. But you were playing Justin and actually giving more commentary, and you had both sides. It was a show I just watched on euthanasia that you had with a young woman who was saying this is a problem, and a man who was trying to say we should have euthanasia here in in the UK, and we ought to liberalize it. My question for these people...and I wonder if you ever ask them this question, Calvin, if you ever get a chance...particularly the people on the left. What is the moral standard by which they make such judgments?

Calvin:

Well, indeed. And I do I often bring this up because their argument is, well, we don't need the faith to have moral standards. No, we have our own moral compasses. Okay, so what's that centered on? What is the foundation of that? And sometimes the smarter of the bunch will say, well, of course, we inherited it from Christianity. But we've progressed it since, they say. But quite often they say, look, it's just things we know. They're universal. I say, okay, so is it universal in Saudi Arabia, where they push gay people off the roof? Or is it universal in countries where women are stoned to death for showing their face? You know? How come you have a set of moral standards and other people don't? And of course, we know where these morals come from. They come from the Bible. But people are running away from the truth.

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Frank:

Yes, yes. And I saw the one guy was protesting. Well, this is not a theocracy. Apparently, he doesn't understand the difference between religion and morality. You don't have to impose religion to impose a moral point of view, because he's trying to impose a moral point of view. And he doesn't have a moral standard other than his own opinion in which to do so. Everyone's trying to impose a moral position. The only question is, what's the right moral position? Right?

Calvin:

That's one of the bigger lies Frank, it's that certain demographics will say, we're not going to impose any view. We want a moral neutral ground, but there is no neutral ground.

Frank:

That's exactly right. We're talking to Calvin Robinson, a deacon in the Free Church of England. And we're going to get into what he said at the Oxford Student Union here shortly. You don't want to miss it. Don't go anywhere. You're listening to I Don't Have Enough Faith to be an Atheist, with Frank Turek, on the American Family Radio Network back in two.

Ladies and gentlemen, this week I'll be in the great state of Louisiana. On Monday, April 10th, I'll be at Louisiana Christian University. And then on Tuesday, April 11th, I will be at Louisiana Tech University. Check our website for more. Then next weekend, Sunday, April 16th, Calvary Chapel, Lebanon, Pennsylvania, morning services and evening. We'll have Q&A in the evening, so check that out. We're coming to the University New Hampshire at some point. I'm looking for the date. It's coming up a little bit later this month in early May. I'll be at Freedom Life Church in Christiana, Pennsylvania on April 30th. And then I'll be with my friends Alisa Childers and Natasha Crane at Calvary Chapel, Chino Hills on Saturday, May 6th for the Unshaken conference. This is the second time we're doing it. The culture is shaking all around us. How can you remain unshaken in a world that's crumbling around us actually?

That's what the Unshaken conference is about. As I say, Alisa Childers and Natasha Crain will join me there at Calvary Chapel, Chino Hills. Go to UnshakenConference.com for more. And then I'll be speaking with my friend the great Jack Hibbs at Calvary Chapel, Chino Hills on Sunday morning, May 7th, Lord willing. Back to my guest today, Calvin Robinson, who had a fabulous speech at the Oxford Student Union a couple of months ago. You need to actually go watch it. It's only 12 minutes and Calvin, you fit a lot into 12 minutes on the same sex marriage issue. And I think this is attributed to Churchill. I think he was asked once, or he said something like, if you give me an hour to speak, I need five minutes to prepare. But if you give me five minutes to speak, I need a week. So, you really had a very tight talk on the same sex marriage issue. How did you go about preparing for this?

Calvin:

That is a good question. I go to a lot of universities, like a lot of talks. Most of the time I prepare on the morning that I'm going. But this one, this one was important. This one I had to get right, because it wasn't about me speaking, it was about me trying to proclaim God's truth. So, I said,

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okay, where do you start when you want to speak the truth? Well, you go back to the Church fathers. So, I went back to Paul. I went back to Aquinas. I went back to any piece of Scripture I could think of. And I thought, actually, let me go to the Catechism of the Catholic Church. Well, and let me go to the Book of Common Prayer. What are the Anglican formularies? Let me consult the Church, big C on this matter, and put forth the Church's stance. And then if bishops want to argue against the Church, that's on them. And that's exactly what I did.

And I found that actually all of these things, said exactly the same thing. That marriage, the sacrament of holy matrimony, is for the purposes of procreation, so that a family can be blessed with children, by the grace of God, for the purposes of that family, for the wider community, and of course, for the worship of God. It's quite simple. It's quite straightforward. But that also consists of one man and one woman. That is the conjugal relationship of holy matrimony. This is straightforward. So, anyone who wants to paint it as anything else, has to play mental gymnastics. And that's exactly what these people were doing. When these bishops say, well, actually, two men loving each other, two women loving each other, it's just the same. Okay, you can argue that if you want to, outside of faith, but you cannot call it marriage. Especially not in a Christian context.

Frank:

Yeah. And then you pointed out the logic to the absurd when you said, well, if love is love, you brought up that aphorism that's often said, which is just a tautology. It doesn't say anything. You brought that up and then you said, well, if two men loving one another, is love, why not three? Why not polygamy? So, you brought that up as well. What kind of response did people have to some of these things you said? Could you see it in their eyes? Were they shocked? Were they going, well yeah, he's making a good point here.

Calvin:

Yeah. When I said that one, actually, when I said, well if two men loving each other is love, why is three men loving each other not more love? One of the audience members shouted out, "Woohoo, yeah!" And instantly I said, shame. Repent. Because these people are celebrating their debauchery, celebrating their degeneracy, as if it's a good thing. And that's how separated they are from the Scriptures. You know, one of the bishops turned around and said in his argument, we already ignore the Bible on the issue of divorce. We already ignore the Bible on the issue of women's ordination. Why would we not also ignore the Bible on the issue of holy matrimony? I'm like, no you're making my argument for me, we shouldn't be ignoring the Bible on any of these issues. That's part of the problem. That is the slippery slope fallacy that we've fallen into.

Frank:

Calvin, what do you think the motivation is for people who claim to be men of the cloth, who are clergy, and they claim to be Christians, but they're disagreeing with Jesus? How are you a Christian if you're disagreeing with Jesus? I don't get it. I really don't. I don't understand why people even call themselves Christians if they're disagreeing with Jesus.

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Calvin:

Well, Jesus told us, didn't He? He said, when they get to the heavenly gate He will say, I did not know you, or you did not know me. And I think that's what's happening here. They have this image of Jesus. Like this nice meek and mild person who loves everyone. And that is true. All of that is true. But it's not the whole picture. They don't see the whole of Jesus Christ. They don't see the fact that He sets the conditions on love. It's one of the things that I mentioned because love has boundaries. A real love is sacrificial. It is a willing the good of the other. And we as in a modern 21st century context, see love as our own personal desires, our own wants and needs. And that's a selfish love. That's not love that Christ talks about. But we put Him into our context. And we shape Him around our beliefs rather than shaping our beliefs around Him. So, we're not following Christ. That's the problem. These ministers may call themselves Christians, because they believe in Jesus. But they believe in their own personal Jesus, not the real living Jesus.

Frank:

Now, you also highlighted the Anglican Book of Prayer, or the Book of Common Prayer, I think it's called. And you said there are three reasons for holy matrimony. Do you recall what those are? Because they're in your talk. Folks, if you want to see the talk again, you can watch it on YouTube. Just look for Calvin Robinson, Oxford Student Union. You can also get a transcript of the talk. That's what I'm looking at right now. Just look for transcript. What were those three and why do people reject them?

Calvin:

So, the purposes of marriage were for reproduction, so for being blessed by babies. But also, to avoid fornication. So, this goes back to St. Paul, actually. This is probably where the Book of Common Prayer got it from. That people do have sexual desires, and there has to be a way to receive them in grace, and to not break the 10 Commandments. To do that, we do that through marriage. And the only way to have sexual relations with someone is for one man or one woman to do so within the terms of marriage, whilst being open to being blessed with children. So even within those terms of marriage, you can still be fornicating, for example, if you're using contraception. So, there are still boundaries set, even within that context.

And then the third reason for marriage is for the wider community. So, marriage isn't just about those two people, although it is uniting those two people in one flesh. The reason we have public marriages as part of the mass is because the people who are getting married are committing themselves to the community, in front of the community, and for the community. And it's not just the local community that they live in. It's the Christian community. Because the whole purpose of getting married is to have children. The whole purpose of having children is so there are more people to worship God, because that's what we're here for. So, they are the three reasons.

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Frank:

So how would you respond to the skeptic who says, yeah, but there are some marriages that are sterile. They don't have children. Why should they get married? Or older people getting married because they're past childbearing years? Why do we allow them to get married? What would you say to that?

Calvin:

Because people who say that are taking God out of the picture, because it's not just about those two people. They are three people in the marriage. There's the man, the woman, and God. And if you are a man and a woman, uniting under God, you are always open to the possibility of being blessed with children because God works miracles in all of us. Now two men together, can never be blessed with children. Two women together can never be blessed with children. Two elderly people, elderly man, and elderly woman can be. Even if one of them is barren, it's still a possibility under the miracles through God. And that is why people forget that He is the bigger part of the picture.

Frank:

Yeah, they do. I think also the other point, too, even with elderly people, or people that for some reason cannot have children, it still expresses to the community a generally procreative relationship. And it also keeps the man off [unintelligible] from impregnating women, if he's the fertile one, when he should be with his wife. So, marriage itself is the foundation of civilization. If you destroy the biological two parent family, all of civilization goes with it as we've seen. And so, it was refreshing for you to stand up. In fact, one of the most interesting things, Calvin, there's a YouTuber over here who took your 12 minute speech. Because 12 minutes is too long, apparently for Americans to watch. And he condensed it to five. I don't know if you saw that.

He took some of the highlights. Well, the interesting thing was, was one of the top comments, was from a Muslim. I don't know if you saw this. And it said, I'm a Muslim, and it's refreshing to see a Christian standing for the truth. First of all, that's a feather in your cap, since you're from the Robinhood land. It's a feather in your cap. But it is an indictment on the rest of Christians who are hiding under their desks, hiding behind the lectern, afraid to speak on the cultural issues of the day. What do you say to such people that don't want to talk about these issues, Calvin?

Calvin:

God asks us to speak the truth. And speaking the truth isn't easy, but he never says it's going to be easy. I constantly denounce Islam, because it is one of the worst Christian heresies that's led to multiple deaths, but also lost souls. So, we should be praying for people's conversion. We should be praying that people find Christ and know Him as the one true God. However, I never compromise on that. God is working through that truth because the number of Muslims that get in touch and say, you are speaking truth, it has reached me.

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Or you know, just yesterday, I got stopped walking up my house street to go to my local shop. And a Muslim gentleman stopped me to shake my hand to thank me for what I've been saying. Because Muslims are you know, anyone can hear the truth. Anyone can appreciate the truth, whether they've been baptized in the Holy Spirit or not. And we should be doing all we can to lead people to Christ. But these woke, lefty liberals who want to be so sensitive and welcoming, inclusive to the point of bending over backwards and compromising our faith in order to not undermine someone else's faith. They are not preaching the truth.

Frank:

You know, you just saying that made me think of something that I never thought I'd say this Calvin but, Richard Dawkins is more right about cultural issues than most American pastors. Richard Dawkins, the famous atheist has spoken out against Islam and also has said that it's science, that a man is a man, and a woman is a woman, and you can't change it. He has more courage than most American pastors. That's a travesty when you think about it.

Calvin:

Saying that though, God does use atheists.

Frank:

Of course he does. I wish He would use some American pastors. Sorry, I interrupted, go ahead. [laughter]

Calvin:

I just think the closer we are to the Church, the more of a target we are for the devil. And I've seen some really good pastors, some really good priests and ministers, that have been fantastic. And they have fallen down, because they've fallen into the temptation. And of course, we're all tempted, constantly. Because that's what the devil does. Even Jesus Christ was tempted, but our calling is to refuse him and to refute him. And sometimes we're good at that. And sometimes we fall, because we're all fallen. But we have to pray for these weak, feeble pastors. We have to pray that they find the strength, and the courage, and wisdom that they need to proclaim the Gospel.

Frank:

You know, when Jesus went to the cross, this is being aired or released anyway, on Friday, Good Friday. Pilate, wanting to satisfy the crowd, released Barabbas and had Jesus crucified. That's what we're doing. Pastors out there, or Christians, if you're wanting to satisfy the crowd, you're doing exactly what Pilate did. We've got to get back to the truth. And Calvin Robinson has done that. Much more with him right after the break. You're listening to I Don't Have Enough Faith to be an Atheist, back in two.

Ladies and gentlemen, atheist Richard Dawkins speaks the truth on some issues, more than American pastors. That is an indictment on American Christianity. But there is one pastor that over in the UK, is speaking the truth. His name is Calvin Robinson. He's a deacon in the Free

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Church of England. And we've been having a great conversation with him this week here on the I Don't Have Enough Faith to be an Atheist, radio program and podcast. And Calvin, a couple of points you made, I should say, in your talk at the Oxford Student Union back in February regarded, what is love? What is true love? And then also inclusivity. Let's talk about love first. What is love according to the Bible?

Calvin:

Love is sacrificial. Love is willing the good of the other. But also, we say that God is love. And I don't think often enough we explain what that means. God is the three persons in one. God is Jesus Christ, God the Father, and God the Holy Spirit. And He is in an ever loving relationship with Himself. And He's inviting us into that relationship. He created us to love Him, and so that He can love us. And that, therefore, our love should be centered on Him and through Him in everything that we do. And that means, when we see a relative or a friend saying, "Oh, I'm in the wrong body." Or "I'm the wrong gender."

The loving thing isn't to affirm that delusion. It's not to ignore what's going on with them. It's not to pretend it's okay. The loving thing is to be there for them, is to speak the truth to them, and to do that lovingly. To say, you know, I love you as you are. God made you a woman, or God made you a man for a reason. And you are not in the wrong body because you are your body. You are your body, and you are your soul. That's what makes up human beings. So, you can't be in the wrong body. That just doesn't make any logical sense. So, if we love these people, we'll be there for them and speak the truth. If we don't care about them, it's easy to just let them do whatever they want to do. And that's what the woke mob are doing, because they don't really care.

Frank:

Yes, love does not mean approval, ladies and gentlemen. Every parent knows this. If your parent approves of everything you wanted to do as a child, they wouldn't be loving, they'd be unloving. It was Thomas Sowell, who famously said, "When you tell people what they need to hear, you're helping them. When you tell people what they want to hear, you're helping yourself." Yeah, that's what you're doing. You're helping yourself. And the reason you tell people what they want to hear is because you don't want the blowback you're going to get when you tell them the truth. And Father Calvin Robinson got some blowback for telling them the truth. But I think overall, though, Calvin, many in the Christian community and even the Muslim community have supported you, haven't they?

Calvin:

It's been amazing. So, at the time, it was hard. It was hostile. I came away feeling quite down about the whole thing. But it has worked wonders. And the truth has managed to hit lots of people all around the world. And this is how God works, you know, isn't it? He uses us as a tool. And I'm so thankful that he used me in that moment. But I just wanted to say, based on what you said, you're spot on. This is why we call God Father, because He is a father figure. He sets the boundaries for our lives, in order to live good lives.

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From the very beginning, don't eat from the Tree of the Knowledge of Good and Evil. That was a boundary that we disobeyed as a naughty child would. And when a child is asking, you know, I want some sweets for my dinner, a good father, a good parent would say, No, because it's bad for your teeth. A bad parent would say, okay, if you want to make that decision as a child, you can eat sweets. And that's exactly what's going on in the trans movement. That's exactly what's going on in people changing gender, changing sex, even changing race at this point. People saying, I want, I want, I want. And parents aren't saying no. That's what a good parent does.

Frank:

Yeah, that's really just meology rather than theology, isn't it? It's all about me, what I want.

Calvin:

All of it's idolatry, isn't it? All of it is putting ourselves before God.

Frank:

We all want to be God. That's what we want to be. That's really the point. I want to be in control. And Paul in the passage everybody reads at their wedding, but nobody obeys, Paul says, "Love always protects. Love does not rejoice in wrongdoing. It rejoices in the truth. Love always perseveres." So, you're going to have to persevere with people who disagree with you and disagree with the truth of what the Scriptures say. And you shouldn't be enabling people by telling them what they want to hear. You should be, if you truly love them, standing in the way of evil. You also talked about inclusivity. Shouldn't the Church be more inclusive?

Calvin:

I am starting to detest that word, because it doesn't mean what it's supposed to mean.

Frank:

None of these words mean what they're supposed to mean. That's the point.

Calvin:

They redefine the words in order to win an argument. If you can't win based on the facts, just change the words that you're using. Now, inclusivity. Yes, the Church should be inclusive. The Church should be welcoming to everybody, because the Church is there for sinners. That's the whole purpose of the Church, to lead sinners to Christ. Now, we are all sinners. We're all fallen. We should recognize that fact, first and foremost. When we don't, and we try to affirm people in their sin, that's not inclusive. That's not welcoming. What we should be doing is saying, come on in. Come on in. Come on in to be changed, through an encounter with Jesus Christ, our Lord and Savior, who died on the cross for our sins, and is resurrected and offers us salvation. That is inclusivity.

When we say come on in come on in, we will change so that you're not offended, that is not inclusive. Because that's not including people in Christ's vision. It's not including people in His

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Gospel, or in God's plan. That's actually changing. So that's exclusive. It's excluding people from Christ. So, if people truly want to be inclusive, they have to welcome people to be changed through an encounter with Christ.

Frank:

Boundaries are set up for a reason. You can't live in a boundaryless world. If you do, you're not going to live very long, and you're going to hurt a bunch of other people along the way. Calvin, what would you say from a pastoral perspective? Now, suppose you have someone come to you who says, look, I'm same sex, attracted. I'm same sex attracted as long as I can remember. I want to trust in Jesus, but I can't see living a life of celibacy. What would you say to such a person? What kind of counsel would you give them?

Calvin:

Well, I'd like to give them counsel. I'd like to sit down and say, let's see what the Gospel says about this. Let's see what Jesus Christ tells us about living a chaste life. Let's see what Paul says about this. Let's see how Christians have handled this for the last 2000 years. I would like to do that. It's become very, very tricky. Our politicians in the UK are pushing through laws at the moment that say, to have a conversation like that will be classed as conversion therapy, and therefore would be illegal. They're outlawing the pastoral conversations,

Frank:

Wait a minute, in the name of inclusion, tolerance, and diversity, you're beginning excluded and not tolerated for holding a diverse view? Calvin! Say it isn't so! [laughter] If you could say it, if you could have this discussion, what would you say? Of course, you have to have it, you're a pastor. You're supposed to do what's right and forget the consequences.

Calvin:

They can lock me up for it if they want to. I would still have the conversation. Because I know so many people that have had this conversation, and it has worked. I know so many good Christian men who identify as Christian first. Not gay, not LGBT, [but] as Christians. And they live a life in Christ. And it's difficult. Of course it is. It's challenging, but every life lived through Christ is challenging. Because what He tells us is, yes, you will suffer. But I am alongside you in that suffering, and I suffered for you. He says, yes, you will be persecuted. But I will bless you because of it. Like, if it was easy, there'd be no point in doing it. And all of this is what I would say.

And I would say, look, this is all in love. This is all because He loves you and He has an ordered plan for your life. And you have to trust in Him. You have to trust in His plan, and you have to follow His order. And yes, people are susceptible to sin. And people, because we're fallen, people are tempted, and people do fall. And it's so important that people know that if they do fall, there is always a way back. And it will not last at the first hurdle. Because it's not a binary life. It's not either, I'm a saint or a sinner. Because we're all sinners, and we're trying to live as saints. So, it's about that redemption, and that constant forgiveness. But of course, to get there,

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you have to repent. And that's what's important, to turn away from the sin and to turn towards Christ.

Frank:

In the West, I think we seem to think that it would be impossible to live a life without any romantic sort of relationship. Is that an idol in our view? What is the issue there?

Calvin:

Of course it is. And not everyone is called to the married life. Not even every heterosexual person is called the married life. Some people are called to singleness. And there's a goodness in singleness. This again comes back to the Bible, and it comes back to Paul, and Christ, and the message that we all have our individual callings because Christ knew us before we were born and had a plan for us from day one. And it's about finding that plan with Him, not against Him. It's not about setting our own agenda. It's about trying to walk through the doors that God opens for us. And that is as much in relationships, as it is in our careers.

Frank:

It says that Christ learned obedience through suffering. What does that mean for us?

Calvin:

Well, it means that if we want to follow Him, we have to follow him in that path too. If we want to be obedient to Him, we have to enter through suffering. We have to pick up our cross. And that might be physically. That might be metaphorically, it might be emotionally, it might be in terms of a relationship. But we don't know. We just have to go along with the suffering and work through the suffering. We can't avoid suffering. No human life is suffering free or free from suffering. That would be a miserable life anyway.

Frank:

Calvin, where can our listeners and viewers learn more about you, watch your program, read your articles? Because you are writing frequently. Where do they go?

Calvin:

The best place is probably CalvinRobinson.com. And on there I've got links to my social medias, and my sub stack, and I put links up there to my Common Sense Crusade as well.

Frank:

Now for our listeners in the UK, if they want to see you teach, do you preach? Do you teach? Where is that? And when is that?

Okay, GB news every 7pm on Saturday, most of our viewers and listeners can access that. Where do they access that?

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Calvin:

Yeah, so they can come to my parish ministry, which is every Sunday at 10am at Christ Church, Harlesdon. Or they can tune into my public ministry, which is on GB News at 7pm, every Saturday.

So, it's on Skype, it's on Virgin if you're in the UK. But if you're abroad, it's on GB News YouTube channel. And there's a GB News app you can get on Android and iPhone. And you can watch those shows on demand.

Frank:

Okay, GB News. Write that down, ladies and gentlemen, for Great Britain, Great Britain News and Calvin Robinson. The name of the program is Common Sense?

Calvin:

Calvin's Common Sense Crusade

Frank:

There's nothing politically correct about this show at all, ladies and gentlemen. We are on a crusade with truth. And Calvin, it's been a pleasure having you on. We hope to have you on again and discuss more of these issues. Do you have any other speaking engagements coming up at the Oxford Union or any other debates that we can be praying about and watching you in?

Calvin:

Yeah, I'm going on "Pints with Aquinas" soon. So that should be interesting.

Frank:

Oh "Pints with Aquinas", that's friendly. That's Matt Fradd.

Calvin:

[Unintelligible] But I'm looking forward to coming out to the states as well.

Frank:

Well, when you do, please email me and let me know. We'll see if we can meet up. I'd love to meet you and see you in action out here. Do you have a date on that when you're coming?

Calvin:

I do. I'll email you.

Frank:

Well, that's Calvin Robinson, ladies and gentlemen. A great warrior for the truth. Please pray for him as he is of a very bright beacon of truth in the UK and now around the world via the internet. Check him out at CalvinRobinson.com. Watch his program. Support him there. God bless folks. See you next week.

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