“Connecting Church and Culture” can be accessed in its original format at <https://youtu.be/T4Msnz5WQDU>.

The video can be accessed with closed captions for the deaf and hard of hearing at <http://www.resermon.com/news--tips/connecting-church-and-culture-a-panel-discussion-sponsored-by-erlc-and-9marks-june-16-2015>, the same place where a copy of this transcript can be accessed in both MS Word and PDF formats.

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# About the panelists

## Jonathan Leeman: <http://9marks.org/about/jonathan-leeman>

Jonathan Leeman is the editorial director for 9Marks. After doing undergraduate and graduate degrees in political science, Jonathan began his career in journalism where he worked as an editor for an international economics magazine in Washington, D. C. Since his call to ministry, Jonathan has earned a master of divinity and a Ph.D. in theology and worked as an interim pastor.

Today he edits the 9Marks series of books as well as the 9Marks Journal. He has written for a number of publications and is the author or editor of a number books.

## Mark Dever: <http://9marks.org/about/mark-dever>

[](http://dev.9marks.org/site/wp-content/uploads/2014/08/Dever-e1412519712332.jpg)Mark Dever serves as the senior pastor of [Capitol Hill Baptist Church](http://www.capitolhillbaptist.org/) in Washington, DC. Since first serving as a pastor in 1985, Mark has served on the pastoral staffs of four churches, including a church plant in Massachusetts. Prior to moving to Washington in 1994, Mark served for two years as an associate pastor of Eden Baptist Church in Cambridge, England.

Currently, Mark serves as the president of 9Marks in Washington, D.C. He also teaches periodically at various conferences, speaking everywhere from South Africa to Brazil to the United Kingdom to Alabama. Feeling a deep burden for pastors, Mark often addresses pastors’ conferences and teaches at seminaries.

He has served as a trustee of The Southern Baptist Theological Seminary, a member of the council of the Alliance of Confessing Evangelicals, and a board member of The Gospel Coalition. As Guest Senate Chaplain for two weeks in 1995, Mark opened the daily sessions of the United States Senate in prayer. He is a member of the American Society of Church History and the Tyndale Fellowship, and he held the J.B. Lightfoot Scholarship at Cambridge University from 1989 to 1991.

Mark has authored multiple books.

## Russell Moore: [https://erlc.com/erlc/president](https://erlc.com/erlc/president/)

Russell Moore is President of the ERLC. In this role, he leads the organization in all its efforts to connect the agenda of the kingdom of Christ to the cultures of local congregations for the sake of the mission of the gospel in the world. He holds a Ph.D. in systematic theology from the Southern Baptist Theological Seminary. He is the author of several books, including the forthcoming [Onward: Engaging the Culture without Losing the Gospel](http://amzn.to/1TNXEjy). He and his wife Maria are the parents of five boys.

## Phillip Bethancourt: <https://erlc.com/staff-directory>

[@PBETHANCOURT](http://www.twitter.com/pbethancourt)

Phillip Bethancourt is Executive Vice President of the ERLC. He leads the ERLC team to develop innovative strategies to equip churches to address the key moral and ethical issues of the day. He completed an MDiv and PhD in Systematic Theology at Southern after attending Texas A&M University. Phillip and his wife, Cami, have been married since 2005, and have four boys.

# Transcript

Mark Dever: We would just do a free-for-all Q & A while we wait for 9:15 p.m. to get here as a benefit for those of you who turned up at the stated time. Are there any questions about our procedure? Then let's proceed. Now listen, your question cannot be idiosyncratic or to embarrass anyone. It needs to be genuinely edifying. So you ask a question because you think you can edify the churches represented in the room. All right? So, it’s a sincere question that you think it would be helpful for us to think about together. And Russ and I will both try to give it our best. Or, we can just talk to each other till 9:15! <Laughter> You've got to say your name, your church, and where you're from.

Questioner: Hi, my name is Ronnie Kurtz, I’m with Emmaus Church in Kansas City in Kansas City.

Mark Dever: Kansas or Missouri?

Questioner: Missouri, the good side.

Mark Dever: Brother, you didn’t need to do that. <Laughter>

Questioner: You’re right, I’m so sorry. <Laughter>

Mark Dever: You’re a pastor, move on. <Laughter.>

### Question summary: Please comment on the extent to which men should expect to lead inside and outside the church.

Questioner: My question is this. I sat this morning in the CBMW[[1]](#footnote-1) Council as well. (Council for Biblical Manhood and Womanhood). I want to hear what you guys think about it. In terms of complementarianism and where we draw the lines of women teaching and having authority. My question goes like this. Where do we draw those lines in places that aren't the church? So should I, as a man, feel conviction about reading a book from a woman, or a devotional, or listening to an academic lecture from a woman? And things like that that. Does that question make sense?

Mark Dever: Makes perfect sense. I understand it, and Russ is a wonderful answer. <Laughter>

Russell Moore: Actually, I think John Piper has a wonderful answer to that one, and he wrote an article several years ago, and I don't remember exactly where it was, where he is talking about degrees of authority, in terms of teaching. I think it's exactly right on, where you don't necessarily have easy rules for those sorts of things, but there is a distinction between the teaching authority that goes on in the church, and what happens outside of the church. There's a less direct sort of instruction and pastoring of someone in that sense. And so I don't think there's anything in violation of 1 Timothy 2, in being edified by a woman who is teaching you in multiple ways that doesn't involve the sort of teaching authority that happens within the discipleship of the church. Sometimes, just because of the nature of ministry, the way it is now, there is going to take some judgment and discernment in the gray areas there. But in the instances that you mentioned, no I don't think there's anything that would be biblically wrong with that.

Mark Dever: You know, I think of Elizabeth Elliott, whom the Lord promoted to glory today, I guess, she went home to be with the Lord. I think many of us have been blessed by her books. I think she certainly understood herself to be acting under authority. She was, herself, about as strong a complementarian as you can make. And I don't think there's anything inconsistent about me reading either her advice to particularly young people, or her accounting of God's grace in her own life, both of which she wrote on very powerfully. I don't think that would violate 1 Timothy 2. I don't think I shouldn’t have a conversation with a woman and learn from that. I think what I’m not to do from 1 Timothy 2, if I understand here what Paul is saying there to Timothy, is I'm not to encourage a woman in my church to stand and teach God's Word to men because there is a role of leadership that is inherent in teaching, that she is then taking. Now, I stated that broadly and vaguely, and I would allow, I would encourage a lot of charity between congregations if they draw the lines in slightly different places. I think it would very easy to start fresh wars and murder each other over this in a way that would not be helpful. But specifics be left to each church.

Russell Moore: And I would also recommend Jonathan Leeman's article[[2]](#footnote-2) just a couple weeks ago, I think, on this issue about congregational authority as it relates to teaching, because I think it is really good in clearing up a lot of confusion about in a congregational setting.

Mark Dever: Other questions that you think would be helpful, useful? Questions that we can tackle before we can get to the official conversation this evening.

Questioner: I have a question—

Mark Dever: Got to stand up. Oh, you are.

Questioner: Yes, yes. <Audience chuckles>

Mark Dever: It's not that you're short. It’s just you’re way far back there.

Questioner: I'm not that short! <Chuckles> Jonathan Woodyard, Bethlehem Baptist Church, Minneapolis Minnesota. My question, I see you two sitting up there, I love both of you. Dr. Moore, you're involved in the political arena, big time. Pastor Mark is a faithful expositor. I’m just wondering in terms of politics in the pulpit, and how you balance it out. What you address in a local church setting, and how both of you would answer that question.

### Question summary: How should pastors handle political matters from the pulpit?

Mark Dever: I'll go first on that one, since I'm passing a local church. I think the principles that politics inevitably ends up resting on and advocating—you have to address it every week in your teaching. I think the fact that there are different ways that you can get there by policies, specific policies, you have to be very careful about treading in there, and I do think there are sometimes conservative evangelicals [who] have made a hash of things by not understanding that. I remember one situation in our church a few years ago where, a certain member of our church was a member of a legislative body, had voted for a particular thing, that on the face of it, was egregious. And as elders, we were talking about it, and thankfully, God has given us Andy Johnson as of our pastors, who worked for ten years for the Democrats in the House and two years for Republicans in the Senate, and he was able to inform us of the legislative process of why it could have been quite advantageous for that man to have voted as he did in that moment, in order for him to have a voice in revising the bill, and some really helpful….. Just, very complicated things that is never going to make it on cable news, but which are legitimately things that we got to take into account as pastors of local churches. Russ, you want to shed some more clarity?

Russell Moore: Well, I think I think that Carl Henry had a really good way of laying this out. There are some issues that are revealed truths in scripture, that they deal with social or political issues, as we would call them, and those we speak to directly, with directness, “Thus saith the Lord.” There are other issues that there are principles that are found in scripture that we teach and preach that may express themselves in different ways. So, we care for the poor. Now you may have two members of your church. One that is advocating for a higher minimum wage because he wants to…. He says that we have single moms in our communities that can't take care of their families. We need a higher minimum wage. Another person your congregation, he says “I don't want to raise the minimum wage because I think that's going to cause employers to start laying off the single moms who are in our church and we think it will have a bad effect.” These are two people are both being informed by biblical principles who are arguing about the prudence of how to take carry that out. That's something that I think is certainly appropriate within the Body of Christ and we can agree to disagree on those policy implications. I would have a different understanding if I had someone who is a member of my church who said, “The poor are losers and they're takers and they're parasites on society. We shouldn't worry about them at all.” That's a discipline-able heart problem that's taking place. And then there are issues that we don't, we simply leave to the conscience of the individual. So, there's absolutely no reason for a church to have a position on a balanced budget amendment, or a line-item veto, or those sorts of things, and I certainly don't think that endorsing candidates from the position of the church is a good use of the church's authority. You don't have the prophetic authority to decide who God has anointed to be in a particular position, and when you do that, what you're what you're doing is actually compromising the authority of the church because you breed cynicism among people who say, “Well this is just someone who sort of is using religion in order to get to these other goals. So why, what's the hidden agenda behind the other things that he's preaching and teaching? So, I would certainly avoid that and keep a prophetic distance when it comes to candidates. So that the same thing would apply with the sort of wink-wink, nod-nod stuff that some congregations do around election time. “Oh, we're going to have Brother Smith come and give his testimony this morning!” (As though we just have no idea that he's running for governor, and he just happens to be coming into town.) That's an improper use of the authority of the church, I think.

Mark Dever: Johnson, did we get your question? OK. Did I only plant two questions? <Laughter>

Russell Moore: I guess so! Yeah.

Mark Dever: Up here, Charles. Somebody want to get one ready over here? Like, with a second microphone?

### Question summary: When should church planters regard their ministry as having crossed the line into a formal church?

Questioner: Hey there, my name is Aaron Wine, Lakeview Baptist Church in Auburn, Alabama. So potentially, Lord willing, either as a future church planter, going into a community, sharing the gospel, making disciples, leading them to come together. Culturally, when we, I guess, distinct ourselves as a church. When does that happen in the life of a Bible study? So that me, as a potential pastor, could start implementing things like formal church discipline, membership, covenant, that sort of thing. When does a bible study, in your perspective, or your understanding of the scriptures, when do you become a local church? Does that make sense?

Mark Dever: Yep. When you're not just about undergraduates at Auburn. You know, when you're for anybody. So you're not just about professors at the school, or people who do this one sport. You are for anybody, any sinner who wants to repent. That is who you are for. And when you say, I'm going to regularly here, on the Lord's day, have the preaching of God's Word. We will baptize and we will give the Lord's Supper and we will practice membership discipline, implicit in giving the Lord's Supper. That would be my short answer.

Russell Moore: I agree with that. You are covenanting together to be a church and to seek the Lord's presence among you at that point.

Mark Dever: Aaron, is that helpful? Here we go. I find that when we answer the first question, then the real question.

Questioner: I guess like what specific practice? When you begin, in your mind, of your understanding of ecclesiology, is it when you begin to practice the ordinances? Is it when you covenant together? Does that make sense? When is that threshold?

Mark Dever: I think covenant together is a good way to summarize it.

Russell Moore: Yes, and then think of it. An analogy would be a wedding. You're making vows to one another, you're making a commitment to one another. Same thing is happening as a church, where you as a body are agreeing, we are going to covenant with one another, hold one another accountable, be under the Lordship of Christ together as a body.

Mark Dever: Guys in the back: There probably are probably a lot of people going to be coming in the next few minutes. As that happens you might want to tell them there are a lot of seats up front. Or else they'll think it's full. So just as they come in, there are a lot of seats up front. Somebody over here had a question. Anybody? Going once, going twice.

### Question summary: How should the church evangelize and disciple the transgendered, especially in regard to youth ministry?

Questioner: Yeah I got in a little late, so, my name is Adam, I’m from Central Mississippi, God’s country, I know. The issue I would have is just, with church discipline, how do we address transgender issues and same sex attraction. I mean, even in Mississippi, you know, it is starting to creep up a little bit. I teach at a local high school, freshman, and you know, those are things that, you know, even as a teacher or a coach, you're going to have to deal with a little bit. How do you deal with, just, the reorientation, if you want to, for a lack of a better term, you know, with identification, how do we walk that through in the local church context?

Mark Dever: Name again?

Questioner: Adam.

Mark Dever: Adam, do you teach at a public high school?

Questioner: I do. And I'm not talking about church discipline there, obviously, but I have connections there with the school now in the church setting, which is one reason I teach and coach there.

Mark Dever: And your bathrooms are still gender specific?

Questioner: Yes, yes.

Mark Dever: Is there a movement in Mississippi to end that?

Questioner: I wouldn’t think so.

Russell Moore: Mississippi would be the last place. <Laughter>

Questioner: Yes.

Mark Dever: Well, I think this is a perfect example of the kind of issue that we pay Russ the big bucks. <Laughter>

Russell Moore: Well, I would say that you gave two different scenarios there with the transgender question and same sex attraction issue. The main thing, though, is having an understanding of what temptation is and what vulnerability to temptation is, in such a way that what you're communicating to people is not that coming to Christ means an absence of temptation. Coming to Christ means declaring war on whatever those sets of temptations are, and that we have Galatians 6, we’re bearing each other's burdens within the congregation. Also to recognize that repentance is necessary in order to follow Christ. So, if someone comes to me, and says, “I'm transgender. I don't identify with who I am biologically, who God created me to be. I'm going to be in revolt against that and I'm not willing for that to be interrogated by God.” That's not a repentant spirit. In the same way that someone who comes to you and says, “I want to follow Jesus but I'm not going to give up fornication, or I'm not going to give up whatever the issue is.” That’s not a repentant heart. I want to see repentance, but I also know that after that sanctification for all of us, is a long process. And so you can't expect that this person who is transgender, who has probably been through a very long and difficult situation, is going to suddenly receive Christ, be baptized, and then just to be completely free of all of that. You need the rest of the body of Christ to say, “how do we help to cultivate in this man what it means to be a man, or in this woman what it means to be a woman?” People may be deeply alienated from that and have been for years. It takes the Word, it takes the rest of the body, it takes patient endurance in moving that person along. Several years ago, in my Christian Ethics class I taught at Southern, the final exam was a similar question. I said, “You're at the end of a service. And a woman named Joan comes to see you and she says I want to follow Christ, I’ll do whatever it takes to follow Christ.” “I'm fifty years old,” she says. But she had gender reassignment surgery when she was twenty, has lived as a woman ever since, doesn't know anything else, except to live as a woman, her co-workers know her as woman. Her daughter, that she adopted ten years ago, knows nothing about this background. And the question that they had for the final exam is what do you say to her, or to him, and how do you work this person through that through that process. And what I noticed was, this was maybe 2008, 2009. Most of the students in the room kind of laughed and thought I was throwing a curve ball trying to trick them. Every congregation is having to answer that question right now, or else, they have an entire segment of their mission field that they're not addressing with the gospel. So I would want to see repentance and then I would want to recognize and leave my church to know we're all sinners. None of us are freaks. There's no one who is too far gone for the grace of the Gospel in the power of the Holy Spirit and then work the congregation to that together.

Questioner: inaudible.

Mark Dever: Pastorally, I think having that understanding, the beginning, is going the basis of any good pastoral care. I think you have to understand that the church is only for sinners. So there's just no space for non-sinners in the church. It is only for sinners and inside that, it is only for a certain kind of sinners. It is only for repenting sinners. That's the only thing, where we have any grace of God and if we know that, and we don't assign a special area of disapproval. So this area of struggle or temptation for sin, then I think we're in the position where we do that. But there's no doubt, you're going to have to face difficult questions both with your elders or the leadership of your church and getting the same mind even on, not necessarily what is right and wrong, but on the what do you do, practically, with that, and then, in the fact that inside your local church, in the congregation be on the leadership, they'll be strong divisions of ideas sometimes about what to do. So, I think a whole separate front of temptation that Satan has for us is not only to default on difficult countercultural truths—though I think it's a significant temptation to churches, right now, and it will only get worse—but a whole second front is to divide local churches, that all agree, “X” is wrong but disagree in the specifics of how the church should teach on—slash—enforce responding to specific situations. Can the baker bake the cake? And I think that's where we have to be extremely wise, and maybe we can talk more about that in the session we’re about to have now that Phillip is about to introduce for us.

Phillip Bethancourt[[3]](#footnote-3): We want to welcome you official to this conversation tonight. It is a joy to partner with our friends at 9 Marks, to have this discussion on connecting church and culture. For those of you I haven’t met, my name is Phillip Betancourt I served as executive vice president. I'm going to be moderating the discussion tonight with Jonathan Leeman from 9 Marks. He's the editorial director there, and our goal is really simple. We want to help you think through how the Gospel applies to culture and applies to the church so that you can model your ministry in the church and in the culture in a way that honors Jesus, and what we're going to do tonight is have a conversation. Jonathan and I are going to lead the discussion and ask some questions at the start of things, and then we're going to open it up to questions that come from you. And the way that you're going to submit your questions throughout the night, that you want to be asked later on, is through our hash tag on Twitter. So if you're on Twitter, tweet your question to us, using the hash tag, #ERLC9Marks. So if something comes to mind as we're discussing it, use that hashtag, #ERLC9Marks to frame your question, and that will be the way that we get to some of those issues as the conversation goes along. Now we expect an influx of people to come in whenever David Platz is done preaching, and so I noticed some of you are setting up like this is the Southwest Airlines flight, and so you kind of putting stuff next to you and you’re acting big, thinking, maybe you can stretch out, or take up a bunch of space, you're probably going to need to move to the middle, move towards the front, whenever that comes along, so I just want you to be prepared for that, when that comes. Now we've got some special things for you in your seats. You'll notice in those bags a number resources.

Russell Moore: This is feeling kind of Oprah-like to me, Philip.

Mark Dever: And we’ve got cars for everybody! <Laughter>

### Question summary: Russell Moore, what do you mean when you recently wrote, “…collapse of the Bible Belt is bad for America, but it's good for the church.”?

Phillip Bethancourt: Yeah there's no cars tonight, but there are some good things. So 9 Marks, as you know, does a great resource every two months—the 9 Marks E-Journal.[[4]](#footnote-4) And one of the recent ones was on the “Vanishing Church,” and they have printed that out so you can have a hard copy of that and enjoy that as a resource. We’ve got some great ERLC resources, including protecting your ministry booklet, so that when you have questions about how do you protect your church from sexual orientation and gender identity lawsuits, you can find language for bylaws, constitution, facilities-use policies, etc. But one thing I want to draw your attention to in particular, is you'll notice a chapter sampler from Dr. Moore's upcoming book, Onward[[5]](#footnote-5) in that. You need to pull that out and have a look at it. Because, on the cover of some of those booklets there are going to be a sticker on there that's telling you that you win full pre-pub copy of that tonight. And the way you’re going to get to that is when you leave tonight and head out the check-in table that you went to, they’ll have copies of that at the back and you can help yourself. For those of you that don't get a copy tonight, it drops August 1, and we encourage you to check that out. So as we talk tonight, I want to encourage you to submit those questions with the hash tag, #ERLC9Marks and let’s just go ahead and get started, Dr. Moore. So, I just mentioned the book. In this book what you're trying to do is talk about the way that the Bible Belt in America is collapsing and how that reshapes the way that we do cultural engagement. And one of the provocative things that you say in there, that I'd love for you to talk more about with the group, is you say that the collapse of the Bible Belt is bad for America, but it's good for the church. What do you have a mind that?

Russell Moore: Well, I mean, there are all sorts of things that didn't happen in certain parts of the country because of the social pressure of the Bible Belt. So think about, for instance, for a long time in the south and in parts of the Midwest there were people who didn't divorce because they knew if they divorce, they were going to become social pariahs in their community. They would be out of step with their local churches which meant they wouldn't be able to get the sort of jobs they needed. They wouldn't be able to be seen as good people, and as good citizens. So they stayed together and that was good for kids. That was good for a lot of families. They kept the divorce culture from ravaging certain places, but when you have the sort of Christianity where, in order to be part of the community, you have to be baptized into the church, and at least at least have this nominal affiliation with the church, you wind up with a collapsing-in of the distinction between the church and the world, which becomes the very thing that, as Baptists, we were dissenting against established churches, that said in order to be a part of England, and to be a good Englishman or a citizen of the of the kingdom, you have to be baptized in as a baby into the Anglican Church. Well we created something similar to that, in many parts of the of the country, where you weren't an infant, but you needed to, by twelve years old, or fourteen years old, if you weren't baptized, it's because you were making a conscious decision to be a rebel against not just Jesus, but your family, the social order, and everything else. That led to some really bad consequences for the church in terms of the church's witness, which the New Testament says comes with its distinctiveness. That's why Peter talks about being strangers, being exiled, being a holy people who are proclaiming to the outside world in terms of the light that has been given to people who've come out of darkness. So what we have now, instead of wringing our hands in being in this sort of panic mode that a lot of people get in, we're heading into this time of cultural decline. Everything's falling apart…. That is such an unfaithful response to what's happening in culture, as though, somehow cultural forces, are able to dethrone Jesus, as the sovereign ruler of the universe. The response ought to be to say instead, “How does the church become the church, in a culture like this?” And I think God is giving us an opportunity to reclaim our distinctiveness and to reclaim our strangeness. So that some of the people who previously would have affiliated with the church in order to be good Americans…. Increasingly, it's going to be difficult to be a good American and a Christian at the same time. I think that can be very good for the witness of the church.

Mark Dever: I think also that when we say that, we're very much locating ourselves more specifically than the local church should be. What I mean by that is we're very much saying, “I'm not a Latino,” when I'm saying that, because the percentage of Latino evangelicals is much higher now than it was 50 years ago. We're also saying, “I'm certainly not African-American” because 1940s were no glory days for our African American brothers and sisters. So I must be a white evangelical, who is from America, who is saying this. So when we do those decrying things, it's just a little subtle way to communicate. By the way, if you're not a white American, our church isn't really for you. This is a bunch of people that, it's our problems, and that's what we're talking about from our perspective, and I don't think we need to do that as gospel people. I think we want to think more broadly and widely than that. We want to think for the whole church of Jesus Christ to the area where we are.

Russell Moore: And you know also, what it tends to do is it tends to put the center of your focus somewhere in the past. So what…. We’re wanting to “Reclaim America for Christ” as though we had America, and we've lost America, so you hear people say “America's now post-Christian.” America is, at best, pre-Christian, right now. And so we're not looking backwards, and we need to get back to the 1980s, or the 1950s, or the 1770s. We're saying we're moving to the future, toward God joining heaven and earth, in Revelation 21 and 22. That's where we're marching forward. And so we have that…. We think about the sort of language that the Apostle Paul uses to Timothy. People love to quote from 2 Timothy 3 where he's talking about the false teachers and things going from bad to worse, yet look around everything is just falling apart, it's all going to hell. Paul doesn't have that attitude. He says the false teachers, they're like Jannes and Jambres, they did not get very far because their folly becomes evident to all. You preach the Word, and that's the message that we need to have.

### Question summary: Russell Moore, please expound on a recent speech you gave in which you said, “the church needs to prepare itself for refugees from the sexual revolution.”

Mark Dever: Raise your hand if you did not hear Russ' message last night. If you did not hear it, raise your hand. OK, Russ I want you to just to reprise one little bit that's right on this topic. I loved it when you were talking about where we need to prepare ourselves to receive the refugees from the sexual revolution. That's my experience already in our church in Washington. It's going to be that way more and more. That's the kind of confident positive merciful attitude we need. Half the people in this didn't hear you say it. You say it better than anybody I've heard say. Say it again, Sam. <Chuckles>

Russell Moore: OK, well, think about think about some forms of revivalism that happened in this country, that came in and gave this message, if you come to Christ, you're going to be happy. Your problems are going to be gone, your marriage is going to be good. What is that tend to lead people with? It's a burned-over sense of disappointment because people say, “this didn't keep its promises to me.” I think a similar thing is going on with the sexual revolution. The sexual revolution is promising people, right now, essentially a gospel. It's “good news” that is coming, sometimes the sort of language that I hear, it almost sounds like a kind of Luke 4. “The spirit of something is upon me, because I've been anointed to preach good news to those who are trodden down.” I think there are going to be many, many people in our culture who are going to be disappointed because the sexual revolution cannot keep its promises. And so we need to be ready for a refugee crisis of people who are going to be saying, “Where can I go when this doesn't work anymore?” So think of the woman at the well with Jesus and John 4:16 is striking. Jesus is not shocked by her. Jesus is not disgusted by her. And Jesus says to her in John 4:16, “Go get your husband and come here.” Both parts of that sentence are going to be essential for us in the generation to come. There are some people who would tell us, “Don't talk about your husband, don't deal with the issue, and the fact that she's had five husbands, and the man she's living with right now is not her husband, because that's offensive. We need to, instead, get her into the gospel, and then later deal with those issues. Jesus gets right at that question in order to call her to repentance and then he says on the other hand, and come here. He knows all about her and he's giving her an offer of rest, an offer of a cleansing through the gospel. We’re going to have all these refugees from the sexual revolution and there are two kinds of people who are not going to be able to reach those refugees. The people who have given up the gospel, including the call to repentance. They're not going to respect you. People know how to read texts. They know how to read text. They know what Roman says, they know what 1 Corinthians says and if you come in and say, “You know what, after 2,000 years of interpretation, we've just decided that the Bible is actually fine with homosexuality, or with whatever the issue is.” People are going to know you're afraid of them and you are tailoring your gospel in order not to address something that is unfashionable right now at this moment. So how can you take me to eternal life if you're too afraid to speak to me right now about what you think will offend me. You can't do it. But the other group that will be able to reach them are the people who have been screaming at them, demonizing them, raising money off of them, and a thousand other things. So we’re the people who speak with both truth and with grace. What you're going to find is not that you're going to become less controversial. It means that you're going to become more controversial because if you speak both of a call to repentance and an offer of mercy, you're going to have some people offended that you're calling to repentance, and you have other people offended that that by your offer of mercy, you're going soft. “You eat with tax collectors and sinners.” That's what it means to follow Jesus. We need to just do it and go forward.

Mark Dever: Two quick comments. Caleb Kaltenbach[[6]](#footnote-6) has a good book on this called Messy Grace.[[7]](#footnote-7) He as in a New York Times article this last week along with Matthew Vines. They did a long article showing how evangelical Christians are going both ways. (I don't know that that Matthew Vines would qualify as an evangelical Christian) but Caleb certainly does. His book, Messy Grace is about him growing up with a lesbian mom married to a woman, back before it was legal, and a gay dad, divorced, and him coming out as an evangelical as a teenager. When he comes to Christ. Caleb does it. He gets the balance just right, like Rosaria Butterfield[[8]](#footnote-8) does in her memoir. So this is Messy Grace, coming out very soon, by Caleb Kaltenbach, a pastor out in L.A. Second thing, the way I, as a pastor, use the Southern Baptist Convention, for my staff. It's our kind of staff retreat, and we try to do things together. We get her on Saturday. Sunday we always go to a local church. Sunday we decided to go to a mainline Protestant church here in Columbus. I won't name the church, but we went to this particular church. Some of the guys on my staff had never been to a mainline Protestant church. It was fascinating, it was deeply sad. One of the things they were doing was taking their offering to give to LGBT group to advocate for that being seen as good, normal biblical. They were just assuming that. That's what the offering, we sang the doxology after as it went forward. That's the kind of anti-SBC in a lot of ways, but one of the most amazing parts of it was they kept referring…. They kept using this phrase, “We are celebrating Pride this week.” And all the staff commented over lunch, like, you know, “Pride didn't work in the Garden of Eden. Pride didn't work at the Tower of Babel. Pride's not going to work in Columbus, Ohio. It’s just not going to ultimately work. And the irony, the spiritual irony, that they would have hit upon that word, it speaks more than they mean it to speak, I fear.

Jonathan Leeman: Are those the banners around town?

Mark Dever: Oh yeah. It’s not, “Welcome SBC.” <Chuckles>

Phillip Bethancourt: I know a lot of you have come in since we started. We're going to be taking your questions at the second half of this conversation and the way you submit those by Twitter using the hash tag #ERLC9Marks and we've got dozens of people standing in the back, any chairs that are on the inside of you, can you just slide over to open up the outside aisles. That would be a big help to freeing up some of those. And we'll keep pushing along, Jonathan, whenever you want to take us next.

Jonathan Leeman: Yeah sure but just before we…. Give them a second?

Mark Dever: Eh…. Kevin that's my bag, by the way.

Jonathan Leeman: Guys, before we leave this matter of cultural declension that you brought up, Phillip, what I appreciate about both of you is that you do a great job of sounding the optimistic, “Jesus wins” note in your speaking, Mark, you're always talking about the church wins, and you have that phrase, Russ, whereas we're not slouching towards Gomorrah, but marching to Zion. Both of you do a great job at that. At the same time, we are in an era where there is increased opposition, whether you're black or white, for being a Christian. So the brother in our church who had a copy of What is the Gospel? and Who is Jesus? on his desk and his employer said to him, “Those could be construed as coercive. You need to take those off the desk.”

Mark Dever: This is a government employee.

Jonathan Leeman: That's right.

Mark Dever: Your tax dollars pay for that supervisor to do his job, who told our elder that at his work.

### Question summary: What are some unique things pastors of this day and age should be doing to prepare his church for ministering to today’s public square?

Jonathan Leeman: So for the typical pastor going here, getting into the pulpit on Sunday morning, we trust that his job, in some ways, is the same. Preach the Word in season, out of season. Where we are, what we're doing, that's his job. But what are some unique things to this time and place, this moment, that you would encourage the pastor of churches and, in these conditions, to be thinking about and peppering his church in preparation for this kind of environment. Mark, start with you?

Mark Dever: Yeah, be informed, read editorials, particularly of the things that your people may be reading, read them with critical thoughts in mind. Read Christians will inform you read Russ's stuff, read Al Mohler, read Al’s briefing.[[9]](#footnote-9) Try to think critically about issues that you're hearing about because the mainline media are not…. They don't have an interest in presenting things in the way that you're going to think about it, so I was looking at a Tweet yesterday from Religion News Service, and they said Michigan law lets religiously-minded exceptions remain to a particular law. Even the way that's presented is changing the argument. It's putting you on the defensive, so you might want some help in doing that. One very simple thing I would encourage you to do is in your morning service, allow time for—now, be careful, it might surprise you—for prayer. <chuckles> I mean, seriously, during that forty five minutes in your morning service, or however long you give the Lord each week, you know, allow there to be a time for prayer where you, as the local church pastor, actually lead the congregation intercession and pray about all kinds of matters. One of the main sources I have for my pastoral prayers every single Sunday is the Washington Post. I use it I use the front page, I use the local section. I would pray about the schools of the district. I want to play a private police force. I want to pray the problems are going on, and so I may not make any political comments in my sermons. My prayers, on the other hand, I've prayed for governments to change, you know, I prayed for…. That's where I pray for the persecuted church. Brother pastors, I’m particularly speaking to you. I think you can be catechizing your congregation in how to pray about some of these issues in your own pastoral prayers on Sunday morning. Now to do that, you need to allow some substantial time for them. You need to stop p these three minute prayers while the, you know, ensemble music was changing behind you, and you need to pray for five or ten minutes. I mean, give some thought to your prayer. At the Westminster Assembly in the 1640s they would have a day of prayer where they would move over from the Abbey, if you're in the London Westminster Abbey, right next to it was another church. So they would march the church, they’d move right over there for the day of prayer, where they have an hour-long sermon. Then they have an hour-long prayer. Then they would have maybe a two-hour long sermon. Then maybe a two hour-long prayer and the pastors would prepare their prayers every bit as much as they would work on preparing their sermons. Anyway. Russ?

Russell Moore: I would also say teach your people how to distinguish between persecution and insult. There is there is no promise in following Christ that we would be free from insult. And so there is a kind of mentality that assumes that everyone should think well of us and so anyone who says something negative about Jesus or Christianity or the church is thereby is thereby persecuting us in some way. And so teach your people how to bear insult well. Sermon on the Mount-sort of language at the same time that you're not teaching people to be passive in the place of institutional erosion of religious freedom for everybody. Teach them the difference between those two things and make sure that when you are referring to situations that you know what you're talking about, because there's an entire industry out there that…. I mean, what the world loves to do, in any forum, is to find victims and to hype on the situation of the victims because the way that you really build an audience is to say we're good, they're bad, they're evil, look what they're doing to us. Stop them now. And so you can find these sorts of things that will do that for Christians and you can come up and talk about particular horrible situations that actually, when you get in them, and you find out what's going on, it's not true, or it's not exactly true that way. And if you rely on that sort of thing, then you're go to you're going to breed a kind of cynicism in your people who are going to say, “Yeah this is the same thing that we’ve always heard.” You have a lot more credibility when you investigate what's happening and you speak truthfully. Not to mention the sort of moral authority. I mean, the scripture commands us not to bear false witness including against our opponents our enemies. So, make sure you do your homework and if you're not sure, don't talk about it till you are sure.

Mark Dever: So in my five or ten minute pastoral prayer, I'll spend thirty minutes or an hour preparing that, just to make sure, and particularly on any sort of convoluted phrases or difficult situations.

### Question summary: Mark Dever, what do you mean by “tarring the ark?”

Jonathan Leeman: You know you also talk about a lot about “tarring the ark.”

Mark Dever: Yeah, I feel with 9 Marks for twenty years, what I've been trying to do, is to tell churches “a flood is coming.” We need to tar the ark, you know, before it seems like twenty years ago, almost nobody was talking about church discipline. Not in our circles, or the penetrability, rather, the lack of distinction between the church and the world was just painful. I would say now, it’s marginally better, and it's probably much more so because of the secularizing of the culture than the work of 9 Marks. You know, the churches are getting a little bit more distinct from the world, and I think we're going to have to be. A part of what we have to do is recover that distinction between the church in the world.

### Question summary: How does the church respond if the U.S. Supreme Court legalizes same sex marriage?

Phillip Bethancourt: One of the places we're going to see that distinction between the church and the world start to crystallize it even further is on the issue of marriage, and so we all know that here in the next couple weeks, the Supreme Court's going to ruling on marriage. And Dr. Moore I want to start to start with you. How can our churches right now be preparing to minister. Let's say we have a ruling that nationalizes same sex marriage and finds a constitutional right to that. What are some of the pieces of counsel that you would give the people here and how they can be thinking about equipping their churches right now?

Russell Moore: Well, I mean, the first thing you have to do is to prepare to articulate what you mean in preaching and teaching when you're talking about marriage and sexuality. I mean, there's a certain kind of evangelical culture that we've had for maybe a hundred years in this country, at least in parts of this country, where marriage and family was sort of the bridge to get people to Jesus. So you could come in and talk about, you know, everybody aspires to a good marriage, everybody aspires to a good family. And Jesus is the way to get you to that sort of relationship. Well, now, that the culture no longer aspires to the same vision of marriage that we do and often don't even understand the concept. I mean why would you have this definition of marriage? It must be because you have hostility toward people or hatred toward people. So what we have to just get up and say, “Here's what we believe about marriage. We don't believe that marriage is just a social issue or political issue. We believe that marriage…. God put marriage, embedded it, in the creation to point to the union of Christ and his church. It's a mystery that God is revealing (Ephesians 5). That's why we think you can't tamper with it and make it interchangeable in all of these various ways.” You're teaching what that is. That's not unusual. That's the exact thing the Apostles had to do in the first century because it's not that we have a marriage crisis right now that we've never seen before. The Apostle Paul is having to distinguish Christian marriage from temple prostitution, from Goddess worship in Ephesus, and from a thousand other things. You have to do that and then embody that marriage culture in your local congregations. So if you're the sort of church that makes no distinction in terms of who it is that you'll marry, so you don't expect to hold people accountable to their vows that they are making. You really cannot stand up and say, “I'm trumpeting a Biblical view of marriage.” By that point, you're just an agent of the state, carrying out what the state is doing. You're coming in saying, “What we're doing in a marriage ceremony is something that is part of the whole community's oversight in holding one another accountable.” One of most controversial things I ever do—ever—not anything that I do on T.V. or anything else, is when I tell a couple “You can't write your own marriage vows.” That creates a lot of controversy and the reason I do it is because there's an assumption underneath that that my marriage is my thing. It's that the wedding is the celebration of Chad and Tina’s love. And so, everybody's here to kind of here to see their Facebook post that's live. That's not what a wedding is. You don't necessarily even know what you are going to vow to one another when you're twenty five years old and you're coming together. You need the rest of the body who are coming in and preparing you to be with one another during Alzheimer’s disease, through the death of a child, through the temptation to commit adultery. Through all of these things that you can't imagine right now, so teaching your congregation along the way…. This is a Christian view of marriage that is different from what the rest of the world is doing. That's how you're going to build a long and sustained marriage culture.

### Question summary: Russell Moore, should pastors stop signing marriage certificates?

Jonathan Leeman: Do you think pastors should get out of signing state contracts, they should get out of the marriage business?

Russell Moore: Not at this point. Here's why there are some people who would say, well let's just make sure that the state doesn't have anything to do with marriage at all. And that's kind of the goal that we ought to have. I don't think that is possible because the state has an interest in marriage. As long as you don't have a state that says, “We don't care what happens to children” a state has a responsibility to hold people, including unbelievers, accountable to their marriage covenants, their marriage commitments. Until we get to the point where the state is imposing upon the church, the certain, the marriages that the church has to perform, I don't think it's yet time to say, “We're not going to become involved in signing the marriage certificate.” I can certainly, though, see in Romans 14:6, how a pastor could say “My conscience doesn't allow me to sign this marriage covenant,” and I say we ought to be able to bear with one another, and let one each one be guided by conscience on that.

### Question summary: A homosexual married couple wants to repent and follow Christ. How should pastors address this situation?

Phillip Bethancourt: I'm going to come with some pastoral questions to you, but before we do that, I see about 75 people standing up in the back. So if you have any seat on your row, please move to the middle, one more time, so we can try to fit many people as we can. And I'm glad you asked that question, Jonathan, about getting out of civil marriage business. One of the things that you'll find in the Light Magazine[[10]](#footnote-10) that’s there in the handout that you got today, is a point and counterpoint conversation about that very question. And one of the things that I want you to continue to do is to submit questions via the hashtag that #ERLC9Marks, if you have questions that you want to ask, and those you get in the back, feel free to grab a seat. But Mark I want to ask you two pastoral questions. One related to the front door, as it comes to marriage and the church and one related the back door. So let's imagine you have a lesbian couple that starts to visit your church. They have a nine year-old daughter and they're unbelievers through the ministry of your church. Both of them come to repentance and faith and they say, “What does that look like for us to be believers? What should we do to our relationship? Should we continue in this marriage? You know, we're married in those states that has legalized same sex marriage. Do we need to get a divorce? How do we talk to our nine year old about it?” What is the front door to church membership look like for them, and then after we talk about that easy question, the harder question. They’re both complicated. The other question is on the back door. Let's say you had a set of members in your church who, for whatever reason, decided to….

Mark Dever: Can I answer the first question before I go to the second one?

Phillip Bethancourt: Oh, sure. Let’s do the first one. <Chuckles>

Mark Dever: My serious answer your first one is, take it to the elders. That's going to have to be a long and careful conversation. Obviously, what cannot continue, is these two individuals understanding that they're married. We understand that, we all understand what the state said they were and what they thought they were, so we don't need to re-imagine history differently, but we need to have a different understanding of marriage, as part of their repentance, I think, in such a basic part of who they are, in the same way, the thing Russ cited earlier, from Jesus being with the woman at the well in John 4, he immediately was bringing that reality to her, for the man she lived with is not her husband. So I think that that means different….. We've had some other friends say in public conversation “he would be so slow in doing this.” I think Jesus’ model is a little different than that in John chapter 4. I think it's quite quick. But the specifics of how to untangle that, that is the blessing of having elders. Let me just encourage you if you think polity does not matter, look around at all your Presbyterian and Episcopalian friends who have had to pay millions of dollars to get their churches out from under their bad polities. Thank God for the independence of the local church. You make a mess of it, you're just messing up your own church. <Chuckling, murmuring.> Part of what that means—brothers give thanks. That's a big deal for the Kingdom. That's really helpful—part of what that means, though, is you, Pastor, you need to use resources like the ERLC, 9 Marks, people like Jonathan, Russ, and Al Mohler, you need to use these people to help educate your elders and that means you need elders. You need not just good faithful deacons. God bless the deacons, it is a New Testament office. Another office is elders. It's always in the plural of local churches, they are people who are apt to teach the Word. You want more than just you able to do that. Their gifts of Christ to his church. So take him, unwrap him, put him up there for everybody to see, and then let those brothers reason together what to do with these two now sisters in the Lord, who are in a ridiculously difficult situation, with one of their, or their daughter, and let those elders, together, lead the community in unpicking that mess.

Russell Moore: He's asking you the final exam question that I gave to the last group of students.

Mark Dever: Oh, well I just gave a great answer. <Laughter.> Yeah, I gave a great answer!

Jonathan Leeman: Did you grade them?

Russell Moore: Well, but I added that one of them was terminally ill, as well, so I always try to try to mix up a little bit.

Jonathan Leeman: So that was an A-, B+?....

Russell Moore: That was an A.

Phillip Bethancourt: Here is the backdoor question. We were we were talking about that earlier. If a couple were to leave….

Mark Dever: But wait, Russ, do you want to say something different on that front door question?

Russell Moore: No, I think that I think that's right because….

Mark Dever: Because if you see a bright line that I don't see man, then bring it out.

Russell Moore: What I think is happening here is that there is not a marriage, that the state does not have the authority to create a marriage. This is not a marriage. So what I would want to see is….

Mark Dever: See, we’re confused by the fact that we have two different concepts using the same English word.

Russell Moore: That's exactly right.

Mark Dever: Marriage, and they have every right to use it anyway they want, it's a made-up word, “marriage” or then what we understand the Bible teaches about marriage.

Russell Moore: Right. And so I would want to see that they recognize that this is not a marriage. This is not going to continue in a sexual relationship, in a cohabiting relationship, there is effort being taken….

Mark Dever: This is not a united family identity.

Russell Moore: That's right, and then and then we come to the question of divorce. What's happening with a divorce is an assigning of custody, a dividing of property. It doesn't mean that what happened in the marriage is now gone. So I think that's a prudential question that I would bring to the leadership of the church and say, “How do we, in this situation, deal with that specific question?” And then, of course, the other area where divorce make cut into it is they are going to be many situations. Think of a Rosaria Butterfield. What if she had been in some civil marriage? She would need to be free from that in order to marry later on, so I think we need to keep that in mind as well.

### Question summary: How does an orthodox, bible-believing pastor regard a church member who is leaving to join a homosexuality-affirming church? How should lay members regard him?

Jonathan Leeman: Let me come at the back door, by pulling the camera back a little bit, just think about this in terms of separation, generally. You may have seen the Christianity Today editorial last week in which Mark Galli came out and said, you know, C.T., Christianity Today is not going to endorse homosexuality, and then it was pointing to David Neff, former editor, who came out last week saying he does endorse it, and what was interesting was the way the article closed. Mark Galli said that we're not going to “cut ties” with those who think otherwise. He didn't specify what he meant by “cutting ties.” Does that mean he still could be friends with David Neff? Does that mean not going to let David Neff write for Christianity [Today]? He wasn’t clear. How would you guys encourage us to think about separation? Cutting ties, not cutting ties, with not the person who's living in homosexuality, but with the Christian heterosexual who now says, “I think this is OK.” How do we think about separation, let’s say, in parachurch, contexts. Do we have them write for Southwestern Baptist Theological Journal, TGC, ERLC? So, parachurch, do we cut ties, do we say no? How do we think about cutting ties or not cutting ties in the local church setting? So, somebody is leaving your church going to join a gay-affirming church. What do you say, what do you do?

Russell Moore: Well, first of all, when it comes to Christianity Today, I interpreted that in terms of personal friendships. Maybe I was misinterpreting it, but the way interpreted it, it was that that Mark was simply saying, “This is somebody I respect and love. This is my friend, I'm not I'm not sending him off on an ice flow. He's still my friend, but he's wrong. That was how I interpreted it. But when it comes to the issue of those who are professing Christians who are seeking to teach that something that God has said is sin and something that God has said those who practice such things will not inherit the kingdom of God. These people are now teaching, “Those who practice such things will inherit the kingdom of God.” I think that is definitely an issue of separating from false teaching because what's happening…. When I was….. I was reading…. I'm reading slowly through Galatians, right now, and I was I was looking at John Stott’s little commentary on Galatians, and he's talking about the Apostle Paul’s defense of his apostleship that's happening there through Galatians 1 and 2, and he says, “That's always the issue, is if you have apathy, you have differing claims of Apostolic authority.” And that's what we have happening right now, with the Matthew Vines, with a David Gushee. It's not that you just have two Christian sitting down saying, “Well we disagree about what the Bible teaches about baptism, or the second coming of Christ.” It’s that you have a claim to, essentially, apostolic authority. If the Apostle Paul had known what we know now about sexual orientation, he would have written differently about the issue. Well, that is not just an interpretation of a moral text. That is a different understanding of the inspiration of scripture through the power of the Holy Spirit.

Jonathan Leeman: It’s almost claiming a type of inspiration.

Russell Moore: Well, it is, because we have scientific evidence now and that gives us a different understanding that the Apostle would have had, had he had access to what we have access to now that's an issue of sufficiency of scripture. It's an issue of inspiration, and it is something that is saying to people, “You shall not surely die.” That is deadly, deadly serious. So I would take a much different tone with a sinner that I'm speaking to, in terms of the Gospel, than I would with someone who is claiming the authority of the church, and claiming the authority of Christ, in order to say something that is contrary to the gospel. Two very different things. I think Paul speaks differently in those terms. Jesus speaks differently in those terms. And so must we. And the minute that we come in and say, “This is just an issue we can agree to disagree on, we are destroying the foundations of the church and we are sending people with guilty consciences into a desperate situation where there is no freedom for them, and so I think that's a first-order issue that we have to separate over.

Jonathan Leeman: And so the person coming up to you saying, “I'm joining this gay-affirming church.” Church member saying that to you. How do you respond? How do you counsel them?

Russell Moore: Well, I would say, “You can't join yourself as a Christian under the authority of Christ to a church that is teaching the opposite of what Jesus has taught in scriptures.

Mark Dever: So if they say, “Watch me go joint he UCC church” that is very clearly teaching that, what do you do? You’re a local church pastor.

Russell Moore: Yeah. Well, I mean, I think there are limits to what you can do there, other than to say to the rest of the body, that they're leaving, this is someone who is joining a fellowship that is out of step with the gospel.

Phillip Bethancourt: What would you do at Capitol Hill [Baptist Church, Mark Dever’s church] if that happened?

Mark Dever: We haven’t had exactly that case happen. And I hope we never do. If we do, if it was clear and the facts are not disputed, we would certainly….. Anytime somebody joins us for a church that denies the gospel, we would excommunicate them. We would understand that they are moving to a church that is against the only hope that sinners have, so when we've had people join the Roman Catholic church, we’ve excommunicated them, because the Roman Catholic Church is on record that they've never repented of at all, in Trent, for saying the very thing that we take as our only hope, they would say is anathema. Now, by that we don't mean to say that all Roman Catholics are lost. No, by God's grace, whatever Roman Catholic is trusting in Christ alone for their salvation, they'll be saved, just like any Baptist or Methodist who is doing that will be saved, but the church that they are joining teaches against the gospel, and I think the way Russ has cast this is exactly right. In 1 Corinthians 6, it's very clear that he says, and Paul is at pains to be clear. “Do not be deceived, he says, and he says again. Those who practice such things will not inherit the kingdom of God. So if you're going to a church that is teaching the opposite of that, that would be almost the definition of a false gospel, and we would not merely let them go. Now, of course, in the sense of, you know, critics online who say, “Oh you're not allowing people freedom.” We’re not trying to restrain them. Of course they can leave. We’re not trying to physically stop them, we're not trying to slander them, we’re not trying to say anything that isn’t true about them. We’re just telling you what they're doing. But to our members, were interpreted that, as they are going to a church that teaches something against what we understand is the only hope for salvation people have. And have always and will always excommunicate such people.

Jonathan Leeman: So you would agree with Russ that if I am speaking pastorally,….

Mark Dever: When I say “we” let me just be clear. I don't mean “I” or our elders would, because I don't think I have the authority to excommunicate anybody. I don't think a set of elders has the authority to excommunicate anybody, not the New Testament. In the New Testament, Matthew 18, only a local church can do that. The congregation as a whole has to speak to that. If you read Matthew 18 I think you'll see that either. But to clarify and summarize, you, like Russ, are going to take one tone with the person struggling with same-sex attraction or even the person who's living in homosexuality, and not a member of your church, and probably a severer tone, if understood you correctly, a severer tone, with the Christian heterosexual saying, “Hey we can….”

Russell Moore: No question. Actually, I kind of have three tiers here. Paul says in 1 Corinthians 5, I do not judge those who are on the outside, it's those who are on the inside that I judge, the one who bears the name of “brother.” I would have one tone toward the unregenerate lost person who is involved in any sort of immorality that I have, that has no accountability, as a representative of the church over that person.

Jonathan Leeman: You can’t judge those outside. Paul says, “God will judge them.”

Russell Moore: That’s exactly right. I would have a different way of dealing with someone who is a member of the church, and someone who is a professing believer in Christ, who is involved in any sort of immorality, and then I would have a third, and this would be the severest tone that I would have, for those who are teachers in God's church. Let not many of you be teachers, my brothers, for you will have a stricter judgment, James says, who are actually leading others toward something that is destructive, no matter what it is. That would be something that we have to, as a church, because these are people who are dealing with people's lives and souls and consciences and so we have to speak to that.

Mark Dever: There is also just a…. To give a little bit more nuance even to that inside the church. I would not want it to be a simple on/off switch. They’re an elder, they’re not an elder. I would want to say….. I agree with Russ entirely on what he’s saying about elders. Let’s say the non-elder, that kind of middle tone. Even there is a big difference. Am I dealing with somebody who is from a non-evangelical background? They've been in our church for three months. I'm not sure how much they've understood. They're quite young. They're 22. I'm going to have one tone with that, and another tone with somebody who's a 70 year old, they’ve never really taught anything, not even Sunday School in my church. But he’s been a member for fifteen years and now they're deciding they're going to go do this quite high handedly. With that first one, I would have a pretty tender…. I don't know if I would even use that word “severe” even. Just a warning tone, very serious warning tone with them. But I want to be very…. I would probably be a different tone even…..

Russell Moore: I agree with that.

### Question summary: How do you share the gospel with somebody who supports homosexuality or transgenderism?

Phillip Bethancourt: We’re going to shift our attention to the questions coming in from you via Twitter and so if you haven't submitted one yet, feel free to do that, with the hashtag #ERLC9Marks, and the first one that I want to throw out to you comes from Javier Pena. Javier asks, “How do you share the gospel with someone who is opposed to Christianity because of its teachings on things like homosexuality or transgenderism? So what we believe is controversial, how do you share with somebody the Gospel in that kind of situation?

Mark Dever: I think one of the first thing you would do is just pray that that person have a sense of their own need for a savior. We tell the truth and we have a remedy for a problem and that problem, people need to realize they have. These issues that we’re talking about right now, are not the only issues people need to be saved of, because of, again, the church is only for sinners, and that is true. There is no place in any Bible gospel-preaching church for anybody other than a sinner, so I think you have to first, just try to get rid of any self-righteousness. This is not a self-salvation society, and then I want to pray for hunger. I'm to show them very clearly, you know, God, Man, Christ response. Greg Gilbert’s book, What is the Gospel? is great. His new one, Who is Jesus?, is maybe better. Just good books to use. I'm going to be clear but I'm going to probably spend more time where the person has questions like those things. But the fact that we call something sin, that it's not immediately obvious to them, is sin. It's just that that's going to be part of the basic package of understanding there's a God who is different than we are, and we don't know truth innately. We think we're the world's experts on us. We're not. The Bible tells us we're not. The Bible tells us things that are true about us that even we ourselves don't think in our own fallen natures. So the fact that we have to contradict somebody is not new and it's not over just merely these issues.

Russell Moore: I would want to make sure…. I want to differentiate between someone who has a caricatured view a Christian understanding of homosexuality. There are people…. When I was at the Supreme Court the day the oral arguments were taking place on the same sex marriage cases coming down, and I was coming with several of my staff members around the corner, and I heard someone on the bull horn screaming and I just prayed to myself, “Please don't let that be one of ours.” And I came around the corner, and sure enough, you had on one side a group of people just screaming through this bullhorn. “You're all going to hell. And don't expect me to cry for you when you do.” I mean the message is coming. There are some people who heard that sort of thing, and they associate that with Christianity. I think there's just this arbitrary sense where Christians just hate gay people and they don't really have any reason to do that except that they don't know any. I want to make sure that they know where a Christian view of sexuality comes from. What it is that Christians believe about sin. We're not saying you have some people who are sinners out here. Romans 3: were all sinners before God. But then, after that's the case, I find that what Jesus is doing whenever he is in encountering people with the gospel, is leaning into the controversy, rather than leaning away from the controversy. So the rich young ruler. Jesus gets right into what the issue is, to the point that it becomes frustrating to the disciples. I mean think about John 6. You’re at the seashore. People are starting to respond to what Jesus saying and he says to Jewish people, who have been taught since they were children not to consume blood, Leviticus 17, and not to come near human corpses, ‘unless you chew on my skin and drink my blood you have no life in you.’ And the crowd says, “This is a creepy cult and they start walking away, and even the disciples are, “What are you doing?! This is this is really hard to take!” I think that's what we need to do, is to lean into the strangeness with kindness and gentleness, and to recognize that sometimes initial hostility to what you are saying does not mean that that person is closed to the Gospel. Sometimes, I mean, think John 3: the light comes into the world. It is painful to all of us when the light shines into whatever it is that we're trying to maintain and protect, and sometimes people are going to respond in a very hostile way, no matter what it is, that you're challenging and then the Word does its work. Or as with the Prodigal Son somebody encounters a crisis and they say, “Where can I turn, where can I go?” So don't give up on people just because they're initially hostile.

Mark Dever: The seed of the Gospel can lie under the earth until we do and then spring up. You know, you may share the gospel, maybe after you're gone from this world that God brings into fruition into somebody’s life. Don't give up being a faithful messenger of the gospel. If you've never preached to 1 Peter…. 1 Peter hits so many of these themes that Russ and I've been talking about. Just give yourself to do expositional series through 1 Peter sometime soon. I mean, I see a couple of questions here that are interesting. Do we want to stay on homosexuality, or do we want to move onto other things?

### Question summary: Would you attend your son’s or daughter’s same-sex wedding?

Jonathan Leeman: If your son or daughter invited you to do their same sex wedding, would you attend?

Russell Moore: No.

Mark Dever: I don’t think so.

Russell Moore: Because of what a wedding is. A wedding is an assembly of witnesses who are giving approval to the union and implicitly holding the couple accountable to those to those vows. So I wouldn't be able to do that.

### Question summary: Is a member of your church sinning by attending a same sex wedding?

Jonathan Leeman: Would you tell a member of your church they are sinning if they did, if they did if they decided….

Russell Moore: No, I would not necessarily discipline someone. I would think that person would be in error. If that person came to me and asked for counsel, I would give counsel, but I would I would not discipline someone for that.

Mark Dever: Yeah, I did a session for The Gospel Coalition a couple months ago and a cultural crisis that a lot people perceived we are in. And on this very question, as an example, I said, “I think we just need to give each other five or ten years a grace to figure this out.” <chuckles.> “All right? We're in really new situations for us, okay?” And I'm not shifting your opinions on what the Bible does on homosexuality. I'm to have a very complicated questions like, people like Russ Moore would give us finals in their ethics classes. <Laughter>. As these things just spring to life in front of us, just give each other a little bit of time before you shoot each other, you know, just let's just wait and think carefully and try to understand why Bob and Tom and Sarah and Allison all come to different positions on how they are going to respond to the reception, the wedding, as long as they are clear on Christ, the authority of scripture, the wonderful truth of gender, that there's no question of theology going on. Their question is merely a pastoral one. What do they do? We need to allow a lot of grace and I think a lot of time to respond. And it is so good to have elders, to have godly, mature elders who could help you think through this. A gift of Christ to the church.

Jonathan Leeman: So, the take away from tonight, folks, is get elders, basically. <Chuckles>

### Question summary: How should pastors counsel their congregations to prepare children at an increasingly younger age to think about homosexuality and transgenderism?

Phillip Bethancourt: But on a related note, with speaking to children, how many are parents out there in the crowd? Many of you are. Let's think about whether somebody is watching Sports Center on ESPN and on the ticker It's got the latest thing about Bruce Jenner for example, or people in their fourth grade class and their and their kids learning about various issues of immorality and they're coming home and asking their parents what counsel would you give to parents who are trying to figure out what are the age-appropriate ways to be able to talk to my children about things that the culture may be confronting them with earlier than you would prefer to have to have that conversation. How should they think about those tough conversations?

Russell Moore: Well, I would say you need to be proactive and be, in most cases, in our culture, earlier than you would like to be, in addressing issues because you want to be that, as the parent, the first voice that is coming into your child's life, on issues you're not going to be able to hermetically seal your child off from any of these questions. So you want to come in with that sort of confidence that comes with people who don't have anything to fear from anything that's going on out there, and you're able to talk to them and you're able to answer questions. And I had my seven year old just, he's my lowest maintenance child. He's just he's just this really sweet natured gentle child and he came in to me one day and he said, “How does a boy turn into a girl?” And so, “What do you mean?” He said, “I was in the dentist office and they had the news on and they had a boy about my age who turned into a girl and I didn't think that could happen. And how do I know… is that going to happen to me?! I mean, is this permanent?!” <Laughter.> And I deal with these issues all the time. I was freaking out inside of my mind. <Laughter.> Like, “I don't want to have to talk to you about this right now! You're so sweet and innocent!” But if I had freaked out in front of him I would have given him the impression there are certain things that dad's Christianity just isn't able to address. And so I'd say, “Well here's the way that people think. Here's how we think as people that God has spoken to, and I think, doing that, getting ahead of what of what sorts of questions your children are going to have, having wisdom, you already have that. I mean, when we're teaching children about human reproduction and those sorts of things, you don't traumatize children with everything when they're 3 and 4 years old. But you know I how to pace that in terms of age appropriate pacing, but I think that's….. You address it and you don't you don't hide from it.

Mark Dever: No additional comments.

### Question summary: How do youth ministers include transgendered youth in their ministry?

Phillip Bethancourt: OK so with that boy that identifying as a girl. Let’s say you get a youth pastor in your church, and you get a transgender youth that is starting to attend. He’s lost and interested in hearing the gospel. Would you counsel…. So, born a female, identifying as a male, representing himself or herself as a male. How would you counter that youth pastor on what pronouns the way to refer to him. Should they go to the girls’ bible study or the boys’ bible study during the mid-week? How do we think about some of those questions?

Mark Dever: <Laughter>. Russ, we’re just living in your world today. <Laughter.>

Russell Moore: Okay. I think the issue is having elders. <Roaring laughter, applause.>

Mark Dever: My work is done here, friends! Good night!

Russell Moore: Here is what you want to weigh when you're dealing with that situation. You don't want to communicate not only to this person but also to the other teenagers in that room that there are only certain sorts of sinners that Jesus came for. And you don't want to communicate that in order for you to be ready to hear the Gospel, you first have to get yourself cleaned up in order to hear it and fixed up, and morally in line in order to hear the gospel. So you want to weigh all of that, along with the fact that you don't want to communicate something that is going to confuse this person or anyone else with an unbiblical view of gender, so I'm weighing those two things at the same time when I'm talking to that person. And sometimes I'm going to come down on different sides. Do I temporarily called this person by a name that doesn't identify with the gender, as long as that person knows, “You and I don’t have the same understanding here, but I love you and I'm bearing with you right now, as we're moving toward sharing the gospel with you.” In the same way, I mean, I have I have known of people who have become involved in non-Christian cults and have taken on names that are associated with the gods of those cults or something along those lines and have referred to people by those names. Now I would expect, that in most cases, if those people came to Christ, they're going to abandon that. But you're weighing those two those two things as you’re doing that.

### Question summary: How should a pastor counsel a wife who lives with an abusive husband?

Jonathan Leeman: Jonathan E. Bennett wants to know how would you counsel…. (Change of direction, here.). How would you counsel a wife who wants to be faithful to Christ but is in an abusive situation with her husband?

Mark Dever: Why do you say, “But”? Because it was his question. Yeah.

Jonathan Leeman: Presumably, because there are things compelling her toward separation. Yet at the same time she wants to be submissive and honor her husband, and she's feeling that, I'm guessing, she's feeling that tension.

Mark Dever: Yeah, if she’s in physical danger I’m going to tell her to get out. If she is in great fear, I’m probably going to tell her to get out, even if it is just temporary. We're going to take the elders. <Chuckles>. Seriously. The elders are going to pray, they're going to talk with her, they go talk with him, if he's willing. You know but one of the things that we want to be careful…. Sometimes conservative evangelicals, because we don't believe in divorce, or at least we believe in divorce and only very specific circumstances, get the reputation that we don't care about spousal abuse, and that's not true at all. If there's a pastor's ever given you that that intimation or suggestion, please forgive us for that. We don't need to communicate that at all. We're trying to be faithful what marriage is in the commitment the serious movement that marriage is the wonderful unity God makes. And at the same time we see the very real separation our sins can make, the sins of adultery, and abuse, so I know in our church, we as elders take it very seriously, and we’ll act very quickly on that in order to secure a kind of physical safety, and then we'll just kind of pick up the pieces and see where things are.

Russell Moore: And I would also make sure that she knows that submission in scripture, except to God, is always limited and bounded. We have submission. Romans 13, 1 Peter 2 to the state, to the governing authorities, but that's not unlimited submission. So, Revelation 13, we refused to submit to a state that demands worship and a submission of a wife to her husband is not a submission to this sort of cruelty to her. That's the first step. A second thing: we have different convictions about divorce and remarriage. I think there are exception clauses in scripture that allow for divorce and remarriage. That would be sexual immorality and 1 Corinthians 7. The abandonment by an unbelieving spouse. I think that an unrepentant abuse of a woman constitutes, in my opinion, abandonment by an unbelieving spouse. It is physically unsafe for her to be in her own home.

Jonathan Leeman: Forced abandonment.

Russell Moore: Yes indeed.

Mark Dever: That's what our elders. That's our elders take it at CHBC.

Phillip Bethancourt: Here's another question, this one comes from Spencer Plumlee, and we’ve got time for just one or two more questions. If you want to sneak one in on the hashtag, #ERLC9Marks, Spencer asks this: how should a pastor speak about the dangers of sexual sin publicly while still creating a refuge for broken people? I want to get this in a specific way. I thought about it related to pornography and pornography addiction. So how do you speak about that as a sexual sin publicly and teach what the Bible says about it but still create an environment where if you get people in your church who are members or visitors trapped in pornography they still feel like this is a place they can come to find ministry?

Mark Dever: I think you let people know that there is something far better than they've ever imagined there, which is the gospel of Jesus Christ. But there's something far more fulfilling than images and imaginations. But there's a person, there's a relationship, that God intends, so I think you speak clearly but you speak with hope. That would be the short answer.

Russell Moore: I think Romans 3, God is both the just and the justifier of the one who has faith in Jesus. You speak both of God's justice and you talk about God's provision in the cross and then you give people the steps that they could take. So if you simply stand up and you're talking about pornography and you address, we have people in our congregation, right now, who are probably enslaved to the sin of pornography. You're acknowledging that this is here, so this isn't just some other people who are outside, these are people who are here and then you say, “We want to help you with repentance in this. So here are here are steps that you can take. We have these pastors you can meet with you. We have these sorts of resources within our congregation. We want to fight together with you, here's what you do if you're in a marriage with someone who is in bondage to pornography.” Those sorts of things where people know “I don't have to fight and struggle with this alone.” And you do that publicly from the pulpit, and then give people the opportunity to do that, I think that's the way to go.

Mark Dever: And one very practical thing. I’m going to bring up elders again, you don’t need to laugh, but one very practical thing that we’ve done is when we've had, in these cases, it's been a brother, when we've had a brother in very serious trouble, because we've actually had him come before the elders, and talk to us and we ask him questions and we prayed with them and just we've done that, and there are ripple effects. I mean that gets out to the congregation. People talk about that, they talk about it, in a kind of fearful way, and a very loved way, so that's there's very practical steps you can take of caring for one another and all kinds of sins.

Jonathan Leeman: Last question for me, do you have anymore?

Phillip Bethancourt: I want to do one more after you’re done.

### Question summary: How well is the church handling our culture’s racial division today?

Jonathan Leeman: OK last question for me. What have the two of you brothers learned over the last twelve months in the race conversation that's been going on as regards to how we raise, built up, lead our churches in ways that are loving and understanding amidst the difficulties of this conversation what's going on in America now. Some things, some reflections that you had over the last year.

Russell Moore: The first thing I have learned is a disappointing thing. I have learned just how much persistent idolatrous white supremacy there still is including among people who profess the name of Christ and it grieves me to see the sorts of things that I get in the mail or in my inbox. I will also say that for those who are ministering in places where that is taking place, often the way that happens now, there was a day when certain places in this country if you stood up and preached the fact that all are equal in Christ, you would have members of the Klan or deacons of the church, or whatever, coming to you and saying, “You will stop preaching that, you will stop baptizing these people, you will do this.” Now what tends to happen is that people who target that, know that there's going to be a social disapproval of saying that sort of thing. So they divert the issue and find another issue to attack that pastor on. And that happens with much more regularity than I would assume so that's a disappointing thing. On the on the positive side, I see God shaking loose in the church some of those carnal divisions that we have. Raising up Godly leadership in America in our context that is not white and not majority culture, and that's where I think we're really going to see that that change happening, because I think right now, in our context, for a lot of white American Christians, when they read Galatians 3, God has brought Jew and Gentile together, they think okay, white people are the Jews and the Gentiles are the ethnic people. Its normal people and everybody else. There are no white people in Ephesus. That's not what's being talked about here. So when we're really going to see change is not when you have a majority culture that's willing to coexist and minister to everybody else. What does God do? He brings in the Gentiles to minister to the Jewish Christians in their need. And so when we start seeing white congregations who are calling African-American and Hispanic and Asian American pastors not because they're trying to reach a demographic group, because they're saying, “This is our anointed leader that God has put.” t. That's when we're going to start to see some change. And I see that on the horizon. I really do.

Mark Dever: Over the last twelve months I've haven’t learned of any new categories. This is sadly a painful old conversation and you know as the oldest one up here, probably by a good bit, I can…. My first year in public schools in rural Kentucky, and in my county, was the first year they were integrated, and so I even remember as a 6 year old, going at my grandmother's house, for lunch after church, on Sunday at the first week in school, and my grandmother, and great aunt asking me if there were any little “colored children” (that's how they put it) it in my class? Well, being six years old, I had no idea, I didn't even think about that. So I literally didn't know how to answer. I didn't realize I was being, maybe subtly, unintentionally, schooled in a kind of racism, and so I think I says something like, “Well, I’ll check.” <chuckles.> at school that week, in my home room at Grapevine Elementary School, I looked around, you know, and tried think, “Well, what are they? Okay.” I don’t remember the answer. Two? I didn’t get much response. But I realize now, looking back, I was at the front end of a very new experience, so as I say, it's a painfully old conversation, certainly for me, and I think this last twelve months, what it's done for me is just given me more specifics and things that I already know. So I remember Katherine, a member of church, sharing with me about how she instructed—she's an African American sister—how she instructed her two sons, when they were around driving age, how they needed to act, if they ever got pulled over. It's all stories like that, of personal instances, that don't give me new categories. Sadly, I already have those categories. I’ve been pastoring for 21 years, of a multi-racial church, somewhat. I have those categories in my mind but I just keep getting more and more specific and in every one just. I feel, heartbroken and I feel like, “Sister you have lived in a way that I've never had to think twice about that as a white guy, and I just need to be quiet and to listen and understand more.” And so it's just been another year of that, a long painful, but as Russ was saying, I trust fruitful in God’s providence here.

Russell Moore: I would also say there's a cloud of witnesses, of heroes, whose names nobody knows in this denomination who stood up in the forties and fifties in the sixties and said, “The gospel is for all people.” The waters of baptism are for all people, the Lord's Table is for all people, who were fired who were sent out of their churches. Some of them who went without food, some of them who took up a job says as janitors in order to feed their families. And nobody knows who they are, but their witness the Lord knows that, and honors that, and I think about that all the time these days.

Phillip Bethancourt: I want to finish this off with one final question.

Mark Dever: One more thing on this, just to pull this part of conversation back on where we started, with the change in the culture. So if you're here tonight and you're white and you do find this longing in your heart for 1950s Mayberry, or 1960s Mayberry, but you just find it's not there anymore. If you just look at your African American brother or sister, they may have a lot of resources for you, for following Jesus when the world's not very nice to you. So just realize their resources are our resources. Ironically, in God's kindness, the very way is that they have suffered can be ways that he means for your good and be tender and kind and learn a lot. Realize that black history is not about a month in February. It's about our brothers in Christ often it's for all year around it's our history. We need to understand that, and know that, and own that.

Jonathan Leeman: Russ pointed out that the gentiles instructed the Jews.

Mark Dever: That’s right.

### Question summary: Please provide closing encouragement for pastors and the church.

Phillip Bethancourt: Closing thoughts here. I'd love for you all to end with a word of encouragement to these pastors and leaders, moms and dads. We live in a tumultuous culture. It seems like things are shifting rapidly. It's hard to keep track of it all, it seems as if you're just looking at things externally, if things aren't going very well for the American church, what kind of word of encouragement or hope would you send about the way that the Gospel should shape our cultural engagement in the midst of these troubling times?

Russell Moore: “Fear not little Flock, for it is the Father's good pleasure to give you the kingdom.” Every part of that is important. “Fear not.” If we if we fear and if we lack confidence in our gospel, we're going to turn mean, and resentful toward the last people and toward our mission field. “Little Flock.” But we recognize that it's not that we're suddenly a minority in the world. Jesus says we are always a minority presence in the world, no matter what the numbers of the church are, the wisdom of God is different than the wisdom of men. It is the Father's good pleasure to give you the kingdom. We can bear whatever it is. We don't know what it is that we have to face in our individual lives or as a church, we can bear whatever it is because we have an inheritance that has been given to us that is not dependent upon all of those things, and it's God's good pleasure to grant those things to us, and to take this time right now to prepare us to be able to exercise authority in that. The main thing that I would say is let us be joyful, hopeful, convictional people who are not panicked, who are not distressed, and who are not tossed about like the wind.

Mark Dever: Russ, thank you for the way you've done that, brother. You have commented both realistically on the cultural challenges. You’ve blown smoke in being triumphalistic. But you have had such you know confident joy in it that I think is so faithful to scripture. So I'm just really thankful thank you for. I would just say Matthew is so clear, in Matthew's Gospel chapter 16, Jesus says, I'm building the church, and the gates of hell will not prevail against it. The gates are the strongest part of the defense of the city, because they can open up, that's where you have the thickest walls, they have the most manpower defending it. They will not prevail. So even the strongest part will not prevail. You look at the great commission. That's not so much a challenge to us as it's God letting us know what is victory plan is, this is what he is doing, and you look at the Book of Acts, that's exactly what he started doing. He did it, he did all the way to Rome, and from now from the end of Acts, till the Lord comes back, we’re in the rest of it. And Revelation 22, “They shall see God.” That's where it ends up. “They shall see God.” When tragedy happens, start there very clearly, that is going to happen, and then just pull the camera back, to get to right now, realize it all ends up there, and it's a great place to end.

Jonathan Leeman: Friends, thank you so much for being here tonight. Shall we thank Russ and Mark?

Mark Dever: Tomorrow night, 9marks at 9. And we got a free book at 9 Marks booth all day.

Jonathan Leeman: that was my first announcement. And tomorrow night is with who?

Mark Dever: Al Mohler, Danny Aiken, David Platt and H.B. Charles, Jr.

Jonathan Leeman: And also, if you're just in the 9 Marks at Southeastern Conference you can get a $25 discount at the Southeastern booth, and Convention Center. Do you have any ERLC announcements you want to make?

Phillip Bethancourt: No, I think we’ve covered it.

Jonathan Leeman: Friends, let me close us in prayer. Father God, we think of Paul's prayer for the Philippians when he prays that their love would abound more and more in knowledge and depth of insight, that they might discern what is best and be pure, filled with the fruit of righteousness to the praise and glory of God and Father we pray that tonight's event, this conversation, these things that we've been talking about, for all of us the church leaders and the members here, that our love would abound more and more in knowledge of depth of insight that we might discern what is best in all of these matters. Questions of homosexuality and separation and race and abuse. Discern what is best and so be pure, and filled with the fruit of righteousness, to the praise and glory of God.

1. Council for Biblical Manhood and Womanhood. [www.CBMW.org](http://www.CBMW.org). [↑](#footnote-ref-1)
2. Jonathan Leeman, “Clarifying Congregationalism.” <http://9marks.org/article/clarifying-congregationalism> [↑](#footnote-ref-2)
3. Phillip Bethancourt full bio: <https://erlc.com/staff-directory>. [↑](#footnote-ref-3)
4. <http://9marks.org/journal>. [↑](#footnote-ref-4)
5. Onward, by Russell Moore. <http://www.amazon.com/Onward-Engaging-Culture-without-Losing/dp/1433686171>. [↑](#footnote-ref-5)
6. <http://discoverychurch.com/staff/caleb-kaltenbach/>. [↑](#footnote-ref-6)
7. Messy Grace, by Caleb Kaltenbach. <http://www.amazon.com/Messy-Grace-Parents-Sacrificing-Conviction/dp/1601427360/ref=sr_1_1?ie=UTF8&qid=1435104245&sr=8-1&keywords=messy+grace>. [↑](#footnote-ref-7)
8. The Secret Thoughts of an Unlikely Convert, by Rosaria Butterfield. <http://www.amazon.com/Secret-Thoughts-Unlikely-Convert-ebook/dp/B0097G05F8/ref=sr_1_3?s=books&ie=UTF8&qid=1435206815&sr=1-3&keywords=rosaria+butterfield> [↑](#footnote-ref-8)
9. <http://www.albertmohler.com> [↑](#footnote-ref-9)
10. <https://erlc.com/store/product_detail/18912> [↑](#footnote-ref-10)