

HOPSIN'S *ILL MIND OF HOPSIN 7*: BIBLE, CHRISTIANITY AND THE HUMAN FREE WILL

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Abstract

This work evaluates the song, *ill Mind of Hopsin 7* and reveals its implications to the Bible, Christianity and the human free will. It appears that a lot of people listen to the song but they do not pay close attention to the lyrics. Hopsin has made some important revelations in his quest for answers to his ill mind. This work used the textual evaluative approach to examine the lyrics of the song. This work disclosed that Hopsin's position about God, hell, the Bible, Jesus, and Christianity is worth reconsideration in modern scholarship as his thoughts about the ill mind is a replication of thought from predecessors and could be used by younger people who listen to the music without paying close attention to the lyrics and the closing of the lyrics, where the expression of the human nature summarized his thoughts. This work recommended that every lyrics needs to be studied and the song resolution needs to be given proper attention to understand the original intention of the writer and singer. This work also believes that Christian scholars have significant roles to play in apologetically responding to the songs that young people listen to in order to avoid brainwashing and foreign implantation of thoughts, which are contrary to the Christian faith.

Keywords: Hopsin, Christianity, Religion, God, heaven, and Bible

Introduction

For biblical scholarship to focus on contemporary music is not out of place because music is a biblical phenomenon; hence, there are passages in the Bible that are songs. The entire book of Psalms is made of songs, which David and the sons of Korah composed for the Yahweh and the people of Israelites. There are other passages like the Sea in Exodus 15, and other well-known passages. Unfortunately, the exact notes of these songs were not known since the songs were not recorded to enable musicologists study the notes. In ancient Rome and Greece, music was part of human existence. The Middle ages gave music theories of sacred and secular music, where the Gregorian chant was developed (Shan 3-7).

Music has played a vital role in the development of humankind. Elaine Shan stated that "Music plays an integral part in our everyday lives. It is nearly impossible

to go a whole day without hearing some snippet of music somewhere along the way (1). Music is being heard on the street and virtually everywhere one goes, there is the sound of at least one form of music at the background (Shan 1). In trying to understand what music does to the humans, particularly when communicating emotional messages to the brain, Shan wrote that:

Music is often thought of as a nonverbal language, capable of communicating emotional messages. Areas of the brain have been identified that, when damaged, affect only musical skills. At the same time, while the initial sensation of the sounds that make up music is a predominantly auditory experience, the neural basis of music perception lies in several different areas of the brain and overlaps with those used in language, emotion, and motor tasks. Thus music is a complex experience that utilizes seemingly divergent abilities of the brain (1).

The function that music has played cannot be overstated. Music has gradually becomes an integral part of humankind's daily activities, particularly the emotional cavity of the listeners. With this Meng Du, Jun Jiang, Zhemin Li, Dongrui Man and Cunmei Jiang wrote that, "music has a remarkable function of evoking and affecting listeners' emotions" (2). This makes music a universal enterprise that is being consumed every day, every minutes of our lives. Shan added that, "Music is universal. Every known human culture in the world has been found to have some element of music. Music is used in a variety of social events, from weddings to funerals. It plays a major role in media, especially movies and commercial advertisements" (1).

There are different genres of music depending on which one appeals to the listener's ears. With modern discoveries, it is not certain to estimate the number of genres that we have in music. Gideon Waxman states that there are 25 most popular genres of music ("25 most popular Genres of Music"). Brian Clark also outlines 35 types of music genres and styles ("35 types of music Genres and styles"). These are: Pop, rock, hip-hop and rap, country, R&B, folk, Jazz, reggae, disco, classical, and gospel among many others.

Of all these genres of music, hip-hop or Rap music has had a significance place in the grouping which means that is it an important genre of music. This genre of music is a "form of mainstream music produced mainly in the United States by inner-city African Americans and Latin Americans in the Bronx neighbourhood of New York city in the 1970s" (Steve, The 12 Most Famous Types of Music Genres"). As a result of oppression and slavery, African immigrants developed this type of music as a consolation to their souls and minds (Fouka, Mazumder, and Tabellini 811-842; Shobo, "African Immigrants"; Butcher 265-84; Fortney 50-62; Waters 795-820). This type of music has become so popular and has influenced the entire world with its various forms and resonance. This musical form is predominantly practiced by the black people who discovered that aspect and exhibiting their talents. In a survey within the American society, these are said about the black people and their music:

“‘Most of the music I listen to is by Black artists.’ ‘I feel a commitment to the African-American community’ and ‘it is important to keep up with issues important to Black people’” (Moore, Weinberg and Berger 22). Reynolds et al stated that such consciousness “‘assessed self and family biographical-type data, preference for primary language and means of self-expression (Native American vs. English), and current preferences for music, movies, food, and community involvement. As a check on our initial labels of self-origin, language, and self-identity, we consulted with two Native American scholar-practitioners regarding the substantive make up of these empirically derived subscales” (105).

Hopsin’s song, the *Ill Mind of Hopsin 7*, which is being analysed in this work, is a product of the development of hip-hop music within the black African community in the modern American society. Though it is more a poetry, where the singer portrayed his mind to God, it also contains some notes and most importantly, the lyrics are of special interest to this work.

The Life of Hopsin and His Quest for Realities

Marcus Jamal Hopson is an American rapper, songwriter and record producer who is popularly known as Hopsin (Hearafter Hopsin). He was signed by Ruthless Record in 2007 and he continued his career by founding his own record labels, Funk Volume (2009) and Undercover Prodigy in 2016. He has released five albums: *Gazing at the Moonlight*, *Raw*, *Knock Madness*, *Pound Syndrome* and *No Shame*. Hopsin was born on 18th July, 1985 in Los Angeles and attended James Moore High School and attended classes in Special Education. He developed his musical career in prison having been sent to Los Angeles County Jail, where he spent 8 days for attempting to prank the school but later charge and held on \$20,000 with his friends.

Hopsin’s genre of music is hip-hop following the steps of Eminem as his mentor. Historically, during the 1970s in New York City, a group of people were fighting because of the tension from urban renewal programs and recession. The person namely Afrika Bambaataa made a group that helped people to channel their anger into music and dance rather than physical brawls. Rap music (or hip-hop music) that can be narrative vocal which was spoken in rhythm continuously had become a way to communicate in their place. Across the globe and in time, hip-hop music was incorporated into their local culture that had become the means of cultural expression (Bennet 20). Many musicians from other countries have joined the hip-hop music industry. For example, Drake who is a Canadian took it as a career, Nicki Minaj from Trinidad, Rihanna from Barbados, Stormzy from the UK, M.I.A. from Sri Lanka, Wyclef Jean from Haiti among many others (Light and Ray, “American Hip-Hop in the 21st Century”).

The song, the *Ill Mind of Hopsin*, was composed by Hopsin and it belongs to one of the 9 series. *Ill Mind of Hopsin 7* draws our attention because of the attempt to delve into religion, Christianity and the Bible. The song is a recollection of thoughts and somewhat a true reflection of what is happening in the society portrayed. There

are many people with similar questions within the society but Christianity has not been able to answer such questions in the sacred document provided as the only guide and sometimes, one is tempted to ask God directly, since he is the author of all things in heaven and on the earth.

Evaluative Analysis of the Ill Mind of Hopsin

This song has given us at least five areas of study to consider. These are: the human mind, Christianity, religion, the Bible and Jesus. Hopsin, in his poetry, raised some sensitive questions that have to do with the Christian faith.

1. The Human Mind and Free Will

Hopsin has placed his mind in the quest for what is right and wrong and he sees life as a tour and he finds himself riding along (Hopsin, “Ill Mind of Hopsin 7”). His quest for answers has made his mind reprogrammed in a different direction from the usual and conservative thoughts in the society. Such a thought has made him to be riding in a direction, which is contrary to the way people live, just for his inquisitive mind. Hopsin knows clearly that at this stage of his mind and with the way he lives, if he dies, he goes straight to hell fire. He states: “if I died right now, you’d turn the fire on” (Hopsin, “Ill Mind of Hopsin 7”). It then means that he believes in some supreme being (Afaor, “The Concept and Worship of the Supreme Being”; Metuh 11; Emusi 82-88). This he emphasized in paragraph 4 where he states that “I look at the Earth and Sun and I can tell a genius man designed it. It’s truly mind blowing, I can’t deny it” (Hopsin, “Ill Mind of Hopsin 7”). To him, such a supreme being, who designed the earth, has the power to turn the fire to consume him, but he has set his mind on the quest for answers for what is right and what is wrong (Sevim 135-54; Mackie 2-18; Rahman, “How do you decide right and wrong?”; Sliwa, Moral Understanding”; Cane 59-85; Tambiyi and Kangpe 341-53). Lack of such a moral inquired thought has practically made the world to lose its moral values and a generation has been gradually operating upon such loosed values as a way of life.

2. Christianity and the Early Church

Concerning the Christian faith, Hopsin stated that he has put his hope on Christianity but people think he seems to have left the way when he stated, “Niggas call me a sell-out cause I hopped on Christianity so strongly then I fell out” (Hopsin, “Ill Mind of Hopsin 7”). To the minds of people and the hearing of this song, many people believe Hopsin has left the way of God and that his hope on Christianity and his recent change of belief seems to be making him look like he is hell-bound. This idea is connected to the initial concept of a supreme being turning on the fire on him if he dies. Of course, people love to pass judgment on other’s lifestyles, irrespective of considering the mind. Jesus said what defies a man is not what goes into a man but what comes out of the mind (Matt. 15:11, 18). It then means that the mind and the heart of man as the Bible said are deceitful (Jer. 17:9), only God knows what a man or woman is thinking

and whether such thoughts are detrimental to faith or not. Judgement belongs to God, because salvation of the soul is personal. Although some will say that by their fruit, we shall know them (Matt. 7:16, 20), but sometimes, people still use their deprive minds to make judgments without proper knowledge of the person's life in question.

At some point in life Hopsin became so confused and unable to decide (Hopsin, "Ill Mind of Hopsin 7"). To him, the main concern is to expose the truth of his life journey and what Christianity has become. He wished he had continued the journey but the supreme being did not show him enough proof to enable him continue the journey and he did not know what to do. Most people have all reached this stage in life and have wondered whether God has abandoned them in the journey but when all hope is gone, then God shows up for their rescue to strengthen their faith in him.

3. Religion and Religiosity

Hopsin made clear that there are many religions with vivid descriptions and begging men and women to listen and follow them (Hopsin, "Ill Mind of Hopsin 7"). This true because virtually all religions today are being nice to people in order to convert them to their belief systems. This practice is found in Christianity and Islam and some portions of African traditional religions among others, who are competing for the souls of men and women on earth. Generally, man is seen as *homo religiosus*, a concept that explains man's inherent love and passion for his religion and the tendency to share his or her religious beliefs with others without feeling remorseful or ashamed (Vasile 658-61; Schmuck 40-58; Hamilton 213-22; Saiving 177-97; Dubose 217-26; Alles, "Homo Religiosus"; Power 65-81).

In Africa, John S. Mbiti sees man as a notoriously religious being because Mbiti thinks and behaves religiously at different times (1). It is very important to note that religion has become a problem to an African man, particularly Nigerians. There are basically three religions in Nigeria: Christianity, Islam and African traditional religions. An African is configured to be religious in nature and has made religion to be a source of livelihood and human development and it defines his or her identity. Nigeria as a secular state is losing such secularistic orientation because religion defines even appointments, security and developments in civic offices.

Hopsin sees the system to be twisted that there are laws governing every aspect of man (Hopsin, "Ill Mind of Hopsin 7"). He does not calls them "wicked decisions" but his intention is different, as such intention coincides with the happenings in the society where some people accuse him of being addicted to his sinful life. Some of these people pretend to be Christians but they are not and they busy backlashing people as he cited Marcus, and he said "is not a Christian" (Hopsin, "Ill Mind of Hopsin 7"). One sees Hopsin to be correct because of the level of deception revolving in the society and the church today all in the name of being Christians. For example, many South Africans have abandoned Christianity because they feel that the colonial maters came in the name of Christianity and even in Nigeria, the white man used

religion to subdue and dominate our fore-fathers (Comaroff and Comaroff 1-22; Gray 59-72; Bulham 239-56; Essaygroom, “Christianity and Colonization”; Marandi and Shadpour 48-53; Boahen 5-10; Nott 4-33; Kipling 33-80; Conklin 21-44; Lugard 69-70; “The Philosophy of Colonialism”). Such so-called Christians criticize people and still practice what they criticize people for. Hopsin seems to be fade-up with such hypocritical lifestyle from the society in the name of Christianity. And he is in a quest for answers and unfortunately, humans beings cannot help him, “I need an answer and humans can't provide it” (Hopsin, “Ill Mind of Hopsin 7”). This is where Christians need to reconsider their knowledge of God, as there are numerous questions that are “begging” for answers from the unbeliever, who would want to understand the ways of Christianity but the lifestyle of the followers is hindering many from being converted. Apologetically, providing answers for the inquisitive mind of man is a duty of Christians as Peter emphasized, “But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have” (1 Peter 3:15) (also see Geisler, *Christian Apologetics*; Asamoah 34-48; Groothuis “Christian Apologetics”; Coutler, “An Introduction”; Knapp, “Apologetics History”; Rosario, “Christian Apologetics”).

4. The Bible, Heaven and Humanity

Hopsin shifted his philosophical mind to raising questions about heaven, Holy Ghost, and the Bible. He states, “Is heaven real? Is it fake? Is it really how I fantasize it? Where's the Holy Ghost at? How long it take Man to find it? My mind's a nonstop tape playing and I can't rewind it. You gave me a Bible and expect me not to analyse it?” (Hopsin, “Ill Mind of Hopsin 7”). This is a question every person whether Christian or non-Christian could ask that is, the mystery behind heaven, the Holy Ghost and how he inhabits man during conversion and the place of the Bible. Hopsin stated that he is getting frustrated and that the fact that he has not been able to get answers shows God was at the middle of this provoke (Hopsin, “Ill Mind of Hopsin 7”).

The truth is that the Bible is given for man to search and the watch over it and observe the message therein, a primary duty of the priests (Betts 17-45) and later the Pharisees. This is clearly stated “It is the glory of God to conceal a matter; to search out a matter is the glory of kings” (Prov. 25:2). It means God is happy when humans search the Bible. The Jewish people undergone this process during their days in exile. Searching the scripture was the only means to find answer to their problems in exile, which gave birth to modern Judaism with Ezra as a leading scribe (Englander, “Ezra the scribe”; Fuller 52-61; Porten, *Archives from Elephantine*; “The Jewish Religious System”; Case, “The Scribes”; Miller and Hayes, *A History of Ancient Israel and Judah*; Adelman, “Ezra the Scribe”).

Hopsin resolved not to read the Bible again because he felt it is a product of human inscription. “I'm frustrated and you provoked it. I'm not reading that motherf**kin book because a human wrote it. I have a f**kin brain you should know

the Bible or any sacred documents. “You gave it to me to think to avoid every useless moment” (Hopsin, “Ill Mind of Hopsin 7”). The Bible has been portrayed to contain inaccurate sources by Hopsin. It is clear that he is not the first person to question the sources of the Bible as several scholars and atheists have questioned the sources of the Bible but all efforts have been abortive as the Bible has always had its stance. The other side of the argument concerning the source of the Bible as being written by humans will always also have its own stance. This later part has been agreed but with a believe that God controlled the compilation of the Bible as what is called inspiration of scripture (Pink, *The Divine Inspiration*; Warfield, “The Inspiration and Authority of the Bible”; Murray, “The Inspiration of Scripture”; Sichone 1-7; Barry, *The Inspiration and Authority of the Scripture*).

Hopsin challenged God to show himself in order to clear the doubts (Hopsin, “Ill Mind of Hopsin 7”). Of course, he has harboured doubt in his mind and the agnostic spirit was taking over his mind and he needed answers, which to him only God can answer such questions as humans have failed to quench his inquisitive thirst. He stated that:

Show yourself and then boom it's done
Every rumour's gone, I no longer doubt this shit, you're the One
I'll admit that my sinful ways was stupid fun
And all my old habits can hop onto of a roof to plunge
I'll donate to a charity that could use the funds
F**k the club, instead of bitches I'd hang with a group of nuns
And everyone that I ran into would know what I came to do
I wouldn't take a step unless it was in the name of You (Hopsin, “Ill Mind of Hopsin 7”).

He believes that he is willing to forfeit his ways of life if things change. His sinful ways would become stupid fun, he will donate to charity, ignore the clubs, ignore bitches and relate with the nuns (Hopsin, “Ill Mind of Hopsin 7”), and he would rely on God for direction but until then, the quest continues.

Hopsin challenged God of not chatting with him like he did to Adam and Eve (Hopsin, “Ill Mind of Hopsin 7”). The Book of Genesis made it clear that God would always come in the evening and relate with Adam and Eve in the Garden of Eden (Gen. 3:8-13) (Tambiyi, “The Tree of Life” 22-34). Hopsin does not see no snake and no apple to eat as it was in the case of Adam and Eve (Hopsin, “Ill Mind of Hopsin 7”). With this, the existence of God became a thing of concern because the things he expects, don't happen to him in such away they happened to the people of old (Hopsin, “Ill Mind of Hopsin 7”). Hopsin believes that hell is fake because he has lost faith. His perspective has changed because he does not see the things he expects to happen to him happening. He feels his mind is correct and making sense all day.

5. Jesus' Divinity and Humanity

Jesus was not left out in his quest. In one of my works, *The Historical Jesus and African Christianity*, a good number of pages of the Book has been dedicated to survey these historical Jesus scholars who seem to study the reality, divinity, humanity of Jesus and his words (Tambiyi, *Historical Jesus* 1-220). It seems that everything about Christianity and the church is all about “what if” (Hopsin, “Ill Mind of Hopsin 7”). The whole idea of “what if” seems to be applicable to several aspects of Christianity. On planet earth, the universe, sacrifice, and afterlife are all spoken about using “what if”, which means they are suspected (Hopsin, “Ill Mind of Hopsin 7”).

Hopsin stated that he has done twice to end the calamities of this kind of life and taking a new dimension of life. He emphasized that “But I'll be damned if I put my own pleasure aside for an afterlife that isn't even guaranteed” (Hopsin, “Ill Mind of Hopsin 7”). Sometimes one is tempted to think like Hopsin in the Christian journey. Sometimes the uncertainties keep growing without accurate answers. However, Paul made it clear that if Christ did not resurrect then his effort and faith are worthless. “And if Christ has not been raised, our preaching is useless and so is your faith. For if the dead are not raised, then Christ has not been raised either.... And if Christ has not been raised, your faith is futile; you are still in your sins” (1 Cor. 15:14, 16).

Hopsin believes that we are god and God is us. His life is the only thing left for him and the idea of heaven is only configured in his brain. His ideas have affected him and get him through pain. He concluded the song with a lesser thought which many young people would not pay attention to, “Do as you please, and I'll just do me, I'm a human, I'll stay in my lane, ill mind” (Hopsin, “Ill Mind of Hopsin 7”).

Ill Mind of Hopsin 7, Christianity and Society

Humankind was created by God and will always know its place or lane when dealing with the divine creator. The pot does not raise eye-brow to the potter because the potter can decide to destroy the pot and convert the clay into a spoon. That is the situation between God and humankind. Although God has given human beings the decision to choose and decide what they want, God is seen to still regulate the affairs of people.

God gave human beings voice to sing. God is the originator of music. The typical life of a people cannot be complete without music. This depends on the genre of the music that is pleasant to the people ears. Music is an important part of human beings and the society. Shan writes that “Music is already an integral part of our culture in itself, but now it holds implications for other aspects of our daily lives. Our brains are constantly being affected by the music around us, from movie soundtracks to radio hits blasting from car speakers to tinkling elevator tunes” (41). Our minds are configured to function and operate within certain sounds of music, which have served as consolations to the souls of people.

Hopsin' song, *ill mind of Hopsin*, is a complex part of rap music which has ventured into the religious world and the human existence. For someone to be a Christian, it is difficult to operate without facing certain challenges of life, which might make you ask certain questions of life in search for a reply from God directly. Human beings have not been able to answer the questions of the heart of man particularly when it comes to certain religious questions concerning the existence and the nature of God, the place of the Holy Spirit, the so-called Trinity, which has been developed theologically, the incarnate nature of Jesus and the hypostatic union of Jesus divinity and humanity, the roots of the Christian faiths, the formation and compilations of the Bible, the afterlife of humankind, the human predicament, the make of the human mind, the burden of life among many others. Whenever one attempts to ask questions concerning these fundamental issues of faith, one is being accused of employing reasoning into the matters of faith. One wonders how faith can survive without reasoning. Who created reasoning? Was it not the same God that is said to have created the human faculty of reasoning? One will think it is wrong to assimilate everything that is being taught on matters of faith without asking the necessary questions.

Also, Christianity must be open to answer the necessary questions surrounding its very existence on earth and the hope it is offering adherents and believers who have other options but abandoned them to become Christians. The questions have always been: does Christianity have something new to offer that other religions do not have? What about the eternity of the believers? What is the hope of the believers in the afterlife? To many Christians, these questions should not be asked but should be blindly believed upon the traditions of the early church. One wonders that everything about Christianity is built upon traditions, what someone in the ancient world said. What if that person was wrong? Were these people who made such major religious decisions for the church righteous people that we don't believe that none of them might have made an error in the process of those major decisions for the church, that have become church traditions? Hopsin must have asked his questions from the experience of life which he has passed through over the years. This song remains on the songs that have attempted to raise the shy-away and deliberately abandoned questions, which are against the traditions embedded in Christianity and religions.

Though the Bible has some basic and deep teachings about virtually everything in life, it is likely that enquirer might have encountered those related experiences in the Bible compared to the present experiences of people within the society. The church should be willing to answer these questions rather providing straight-jacket assumptions upon what others have said over the centuries. Such understanding does not reveal the dynamics of faith to the modern person, whose world is completely different from the world of the first century Christians.

Understanding Christianity has not been easy over the centuries. Even the disciples of Jesus, who lived, ate, learned under the feet of Jesus, did not understand

the entire journey of faith with Jesus, that many of them abandoned the faith because, it was not quite easy to comprehend at that incipient stage. The early Christians misconstrued certain things of faith, but when writing the Bible it seems that the records about God and Jesus and new faith then got reconstructed, a position the modern scholars feel that those traditions were inventions and mutations of the early Christians (see Hurtado, *One God, One Lord*; Hurtado, *Lord Jesus Christ*). Whether conventional scholars accept or not, it is clear that the early apostles of Jesus thought of Jesus so highly even about the way Jesus thought of himself. Such veneration sprang from the perceptions of angelic and patriarchs' reverence in Judaism, which was adopted for Jesus.

The song by Hopsin can be said to be a build-up between the Christianity and the society. There are numerous societal questions that the church needs to answer to become credible in the midst of the various religious options, which are being presented to the society daily. This lies with the nature of apologetics being offered to the questions being asked by the societal inhabitants. If the right answers are presented without being judgemental, then the society finds the church a comfortable place to call family and relate easily without conflicts. If the wrong answers are presented to the societal concerns by the church, then the ideal aim for Jesus and God for the society will be defeated and instead of saving the society, the church may not see such opportunity to save but to judge the inhabitants of the society. Hopsin, although believing he belongs to the society still asks his questions but at the end of the song, he acknowledges that there is wide line between divinity and humanity, which he believes his humanity would always respect the divinity of God.

While stringent Christians believe that these rap songs are secular and what is from the church is considered sacred, the secular music is beginning to interfere with the sacred things, and biblical scholars and church historians are expected to respond to these songs; hence, our youths and the young generation appreciate these songs. Pastors and Christians generally should ensure that they listen to these songs in order to checkmate the theological constructions that are being sent to the youths and young generations for consumption. The church cannot separate its wings from these secular songs, as what is known as the secular music is beginning to interfere with what is sacred.

Conclusion

The though-provoking concerns raised by Hopsin are relevant concerns of faith that many reasonable Christians are expected to reflect on rather than accused him of attempting to questions the divinity of God, Jesus, the Holy Spirit, the Bible and the church as evaluated in this work. Man has a free will to ask questions which either relevant and helpful or detrimental to human existence and afterlife. Hopsin also found himself within this boundary of decision making and enquiry, in search for the truth about the basic foundational beliefs of Christianity and God himself. Hopsin's concerns about God, hell, the Bible, Jesus, and Christianity are worth reconsideration

in modern biblical scholarship; hence the secular is interfering with the sacred. A close look and analysis of the lyrics of the song is recommended rather than a stringent judgment upon the song that is birthed from hypocritical religiosity, religious traditions, unintelligible Christian apologetics, that lack the stamina for the judgment. This work also recommended that every lyrics needs to be studied and the song's introit and *coda* needs to be given proper attention to understand the original intention of the writer and singer. Christian scholars have significant roles to play in apologetically responding to the songs young people listen to in order to avoid brainwashing and foreign implantation of thoughts, which might be contrary to the Christian faith. But the realities of the Christian life raised by Hopsin in this song cannot be overlooked.

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