

*I don't have enough* **FAITH**  
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with Dr. Frank Turek **PODCAST**

Why are there so many denominations? How many times have you heard that question? I mean, if the Bible is true, and clear, why are there so many denominations? And why is the Bible so complex? It is a complex series of books put under one binding. Why is that? I mean, couldn't God be more clear and is He unclear? Is that why we have so many denominations? You've heard people say there's thousands of denominations. Is that really true? And how significant are the differences between denominations? What is the significance of this topic at all? I got a question, somebody emailed me the question, so I figured we'd address it. It's also part of our new series we're doing on TV now called, How to Interpret your Bible, which you could go to [crossexamined.org](http://crossexamined.org), click on store, you'll see the DVDs if you're interested in that. Or you can just watch it on Wednesday nights at 9pm (eastern) on DirecTV, channel 378. If you don't have DirecTV, it's on Roku, ROKU, and RB TV. That's national religious broadcasters. We also stream it live on our website, [crossexamined.org](http://crossexamined.org). So, you can watch the program there. But I thought we deal with it here today on the AFR Radio Network.

Why are there so many denominations? And I thought we do this in four stages here today, ladies and gentlemen. The first question I want to answer is, are just Christians divided? I mean, do human beings agree on everything? Do they disagree on quite a bit? Might that be part of the reason that there are Christian denominations? I mean, Christians are made of people. We'll deal with that question. Second question is, how serious are the denominational disagreements? Third question we ought to address is, what causes these divisions? And then number four, I want to deal with the question, Is God clear enough? Is it our problem or God's problem when it comes to all these different denominations?

So, let's deal with the first question. Are just Christians divided? And maybe I could ask the question this way. Are people completely rational? Do we always seek and embrace the truth? Because quite obviously, it's not just Christians that are divided. Everybody's divided over certain things. So why do people disagree? Is it usually a rational reason? Or does something else come into play?

In fact, think about this, ladies and gentlemen. There are people who actually believe the following. A lot of people believe there is no truth. And they claim it's true, that there's no truth. We've covered that on this program before. They believe there's no truth. Of course,

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most people obviously agree that there is truth, or at least a majority of people, I hope, because it's self-defeating to say there is no truth.

Also, there are people out there who believe, literally believe the earth is flat, despite all evidence to the contrary. They believe that.

There are people out there who don't believe people are born male or female. They think that they get to assign a gender to somebody, despite the obvious biological facts of nature. So, there are people that disagree that there are two genders.

There are people who, who actually believe Islam is a religion of peace. Oh, Frank, now you've stepped over the line. Now you're politically incorrect. No, ladies and gentlemen, obviously, the vast majority of Muslims are people peaceful, but that Islam is a religion of peace is just contradicted by the founder of Islam, the scriptures of Islam, and the history of Islam. There's been Jihad going on for 1400 years, coming right from the founder, who committed it right from the scriptures, the Quran, just read Sura 9, or Sura 8-9 together. And of course, the history. It's been going on forever. People want to put their heads in the sand and say, no, it's a religion of peace. Thankfully, most Muslims are peaceful, but that doesn't mean that there aren't justifications from the founder, and from the scriptures of Islam, to suggest that, well no there's a very violent streak in Islam.

There are people out there who believe the universe has no cause, that it just came into existence out of nothing without any cause. It just popped into existence. People actually believe this. Despite all evidence to the contrary they believe this.

So, it's not just Christians that are divided over certain things. Of course, some scientists are reasonable and admit, if the universe had a beginning, it must have had a cause. But some scientists are trying to suggest no, it needed no cause. That it popped into existence out of some kind of vacuum. Of course, they never explained where the quantum vacuum came from. This would be Lawrence Krauss' assertion. There are people out there who believe that obvious design has no designer. Scientists. I mean, Richard Dawkins has famously said, biology is the study of complicated things which appear to be designed for a purpose. But it's just an

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appearance. It's not really true. Francis Crick has told scientists, always remind yourself that when you see something that looks designed, it really isn't. Well wait a minute. Maybe if it looks designed, it really is.

In other words, people have irrational reasons for believing what they believe. It's not always rationality. There are people out there who believe murder is not objectively wrong. Some atheists will bite the bullet and say, well, there is no God, you're right. There is no objective right or wrong, which means murder isn't objectively wrong, which means the Holocaust is not objectively wrong. That's what David Silverman said in my debate with him a number of years ago. I pinned him in the corner and said, Hey, David, if you're saying there's no God, that means the Holocaust isn't objectively wrong. He said, you know, you're right. Yeah, it's not objectively wrong. If your worldview tells you that the Holocaust is not objectively wrong, you have the wrong worldview. Don't change your intuition. Your obvious intuition that murdering people is wrong. Change your worldview, which tries to tell you it isn't wrong.

There are people out there who think all truth comes from science, despite the fact that that truth doesn't come from science, despite the fact that most of what you know doesn't come from science. Honey, do you love me? I don't know, let's run an experiment. No, you don't do that. Most of what you know, you don't get from science. In fact, science is built on philosophy. You can't do science without philosophy. Yet there are people out there who believe that all truth comes from science.

There are people out there who believe that Jewish believers in Yahweh made up the resurrection story in order to get themselves beaten, tortured, and killed. I don't think so. So, there's people that believe false things, obviously false things. And just because they're people. And there may be people in Christianity who believe obviously false things. And it's not always rational.

You might ask yourself, why do people disagree on certain things, many of the things I just mentioned. In fact, why do they disagree on religion? Why do they disagree on the Bible? Why do they disagree on politics? Why do they disagree on the Constitution? The Constitution is a written document. It means what it says, and yet you've got people reading their own meaning into the Constitution. They believe the Constitution is a living document. There are some

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people that read the Bible the same way. That I get to pour my own meaning into the Bible. I get it to say what I want it to say. I'm thinking of people like Matthew Vines out there, who was a very nice man. I met him a couple years ago. But he's out there trying to say that the Bible does not teach that homosexual behavior is wrong. Despite all evidence to the contrary, he wants it to say that same sex relationships are just fine, despite the fact that it says exactly the opposite. People will pour their own meaning into the Bible or pour their own meaning into the Constitution. They want it to say what they want it to say.

Either your view of morality, well, let me put it another way, either the Bible will change your view of morality or your morality will change your view of the Bible. Because if you want something, all of us will do this on occasion, we'll suppress the truth, as Paul talks about in Romans chapter one, in order to go our own way. If we don't like something, we'll find rational justifications, no matter how flimsy, no matter how flawed to try and support our immoral point of view. There's people that disagree on morality. Deep down in their hearts they know right and wrong, but they'll disagree on morality, because they like a certain thing that they want to do. There are people that even disagree on science, scientific issues. See, it's not just religion that disagrees. In fact, there's a lot of disagreement in science right now, which we'll talk about right after the break.

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I just got done mentioning that people disagree. Scientists are disagreeing. We're talking today about why there's so many denominations and why do Christians disagree. Well, we're pointing out that everybody disagrees over many issues. And, in fact, let's talk about science for a second. You're listening to, I Don't Have Enough Faith to Be an Atheist, the American Family Radio Network. My name is Frank Turek.

Do you know that there are at least eight, there's more than this, but I'm just going to list eight major theories of macroevolution. We're not going to go into the details. We don't have time.

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We may get into it next week when we have Stephen Meyer on. We're going to have Stephen Meyer on the program next week. Stephen Myer, you know, has written, Signature in the Cell, and another book called Darwin's Doubt. He's from the Discovery Institute, brilliant guy. Anyway, he's a specialist in this evolution, in the subject of evolution, macro evolution, and he lists in, Darwin's Doubt...it's either in, Darwin's Doubt, or the new book that he helped co-edit called, Theistic Evolution. They list seven, or I'm sorry, eight different theories of macro evolution. I'm just going to list them right now.

These are current theories of macro evolution. Number one, Neo Darwinism. Number two, self-organization models. Number three, Neo Lamarckian theories. Number four, neutral theory. Again, the details aren't important here. I'm just pointing out that they disagree. Number five, natural genetic engineering. Number six, niche construction. Number seven, punctuated equilibrium, that Stephen Jay Gould, originally from Harvard, has since passed on, that was his theory. Number eight, Eco Devo or Evo Devo theory, I should say.

There's eight different theories of macro evolution right now. In other words, scientists are trying to say, these atheistic or these Darwinian scientists are trying to say, we know macro evolution is true. We just don't know how it's true. Well, wait a minute. Timeout. How do you know it's true if you don't know how it's true? How can you say that we got here through some natural process if you're not exactly sure what natural process could bring forth some such biologically rich, information rich, new life forms? You really can't, but that's what you're saying. You're saying, Oh, yeah, science is objective. Really? Then why do we have eight different theories of macro evolution right now? By the way, none of which have been found to have a consensus. The reason? Because there's too many obstacles to overcome. That's why just a few years ago, over in England, the Royal Society of Prestigious Scientific Association had a meeting. They called a meeting of Darwinists and say, we need to come up with a new theory of macro evolution, because the current one we have now just doesn't work.

Now they met back in, I think it was November of 2016. And Stephen Meyer, and many others went to this meeting. And they didn't come up with any new theory, because none of the theories that currently exists can do the trick. And nothing on the horizon can create information through natural forces or biologically rich, new life forms from natural forces. Yet

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they're trying to say that it's true. How can you say it's true if you don't know how, especially if it's a natural process? Yet, that's what they're saying. So, they disagree on all these things.

By the way, if you go back to in the archives of our app, go back to January of 2017. Listen to the radio program we had here, the podcast called, Royal Problems with Evolution. And that I had Stephen Meyer on for and a colleague by the name of Doug Axe, who wrote the book, Undeniable. And you can hear that entire broadcast we had concerning that meeting over at the Royal Society in November of 2016. In fact, there is a Wikipedia page. Now I know you can't always trust Wikipedia, but quite frequently, there's very good information on Wikipedia. And there's this, there's this page that you can look up. It's called, Superseded Theories in Science. Superseded Theories in Science. And I'm just going to list how many different theories of science have been superseded since the scientific revolution began, say in the 1600s. Do you know there have been 11 theories in biology that have been superseded? There have been 5 in chemistry, 17 in physics, 8 in astronomy and cosmology. There's been 9 in Geography and climate, yet we know climate change is true, right? There's been 8 different theories that have been superseded. There have been 14 in geology and 8 in medicine. There's probably more in medicine, but these are the theories that have been superseded, that have been mentioned in this, Superseded Theories in Science Wikipedia page.

What am I saying here? The point here is, is that science is tentative, and that people disagree. In fact, as I point out in the book, Stealing from God, on the chapter on science, the title of the chapter is, Science Doesn't Say Anything, Scientists Do. Well, why do we have all these different theories that keep getting overturned? And why do we have current theories, 8 different current theories of macro evolution, if science is so objective? Because science doesn't say anything, scientists do.

People come to conclusions, not just based on rationality and evidence, but on emotional reasons or volitional reasons. And sometimes they don't have all the evidence. And sometimes the evidence is contradictory or conflicting with their theory. And so, there's all sorts of different reasons that people disagree, even in science. So, it should be no surprise that people disagree when it comes to religion. Or it should be no surprise that people disagree, even people who call themselves Christians. And that's why we have certain differences. Well, let me

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put it another way. One of the reasons we have different denominations is because Christians disagree, because Christians are people, and people in general disagree.

So, now you may have also heard this. You may have heard people say, Well, you know, science always progresses. It's always adding new information, whereas religion doesn't do that. Well, it depends on what you mean by that. Because both, to a certain extent, are revelations. If God truly inspired the Bible writers and revealed truth in there, yeah, that truth does not change. Applicability may change. For example, the Old Testament laws, the Old Covenant, applied to Israel, they don't apply to us today. But those laws were true and applicable in Israel's time, whereas maybe different laws are true and applicable today. So, there is such a thing as progressive revelation in the Bible. But if it is really true that God says something, it's true. Whereas when we, as human beings are trying to discover truth about the real world, we are continually trying to update and discover whether a particular cause caused a particular effect. That's what science does.

In Christianity, if God says something, and it's true, it's true, it's revealed immediately. So, one isn't necessarily better than the other in the sense that you're going to get truth from religion in a different way...well, you are going to get truth in religion in a different way than you are going to get it in, in science. Because if, look, if God says it's true, it is true if he really said it. So, in that sense, it is better. Don't get me wrong, if God says it's true, it's true. But if we have to use our scientific expertise, and our ability to reason, and all these things to discover truth about the real world, we're going to continually be updating that. God can say it once and it's true. We have to take a little bit longer route to learn truths about the real world, if God doesn't deal with those issues in his book, and we'll get to that issue later. How scientifically accurate is the book? We're going to talk about that briefly in a future segment here.

But the only point I'm trying to make here is that people disagree over virtually everything. They disagree in religion, and they disagree in science, and everything in between. And there are reasons for that. But what does disagreement prove? Does disagreement prove there is no objective truth? No. Disagreement between Christians doesn't mean there are no objective truths about the Bible, any more than disagreements between scientists mean there are no objective truths about nature. Let me say that, again. Disagreement between Christians doesn't mean there are no objective truths about the Bible, any more than disagreements between

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scientists mean there are no objective truths about nature. In fact, you are more sure about certain moral issues than you are about scientific issues.

JP Moreland made this point in a book that he wrote earlier this year on scientism. In fact, I had JP on the show, must be, I don't know, six or so months ago. You can go back and look for that particular program. And he said, you know, there's been four different theories of electrons over the past 100 years. Four different theories. He said, but I'm more certain about the moral truth, that it's morally wrong to torture babies for fun, than I am about my current theory of electrons. In other words, he's pointing out that you know certain moral truths better than you know certain scientific truths. In fact, let's put it this way. I can't see my view of torturing babies for fun as being morally wrong, I can't see that view changing. But I can see my view changing over how electrons work, or the nature of electrons. That's JP's point, and it's a brilliant point. He's absolutely right.

So, are Christians just divided? No. Everybody is divided over everything. That doesn't mean there is no objective truth in nature. That doesn't mean there is no objective truth in the Bible or religion. Just because people disagree, doesn't mean there are no objective truths.

Now, how about the denominational disagreements? That's the second question I want to deal with. How serious are these denominational disagreements? I'm just going to list some of the major disagreements. I'm going to list 10 of them very quickly and then we'll unpack them after the break. Number one, the view of God in the Bible. That's an important one. Number two, church governance. In other words, we've got views of governance, from Pope's, to people or people to Pope's. Number three, we have the role of works in salvation. That's a very important one as well. Number four, we have the role and mode of baptism. Number five, sign gifts or modern miracles. Denominations may divide over that. Number six, they may divide over eschatology. Number seven, they may divide over the degree of liturgy. How much liturgy is in a service? Number eight, they may divide over Calvinism versus freewill. Number nine, they may disagree over the nature of communion, and when you do communion, and how you do communion, whether communion is the literal Body and Blood of Christ. And number 10, they may divide over whether they have a seeker emphasis or a believer emphasis. Is this a seeker church, or a believer church, or a combination? What is this?

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Those are 10 denominational differences that I see. And the question is, just how important are these denominational differences? I submit to you, when it comes to the essentials of the faith, maybe just a couple of these are. Certainly, the first one I mentioned, the view of God and the Bible. That is a critical one. Because if you don't have God in the Bible right everything crumbles from that point forward. And there are denominations out there that don't even believe in God, not the God of the Bible anyway. And they don't believe the Bible is true. They think it's got errors in it, and they can pick and choose what they want. That is critical. How critical is it? We'll get back to it right after the break.

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Denominational differences. Why do we have so many of them? And what's causing these denominational differences? We've already covered that it's not just Christians that are divided. Everybody's divided over just about everything. The question now is, how serious are these denominational disagreements? And I mentioned the first one, the view of God in the Bible. Look, if you're going to dismiss God and His revelation, you can't blame God for that. You can't blame God for lack of clarity if you dismiss His revelation. And I think there are mainline denominations out there that have gone so far left, that as my late mentor Dr. Norman Geisler used to say, they're nothing but hymn singing Rotary Clubs. They just get together to hang out with one another, and to make themselves feel better, by doing quote, unquote, good works. But they don't really believe in the God of the Bible. They don't believe that Jesus is the way. They don't believe he rose from the dead. They don't believe in the essentials of the faith. I don't even consider them Christians. In fact, Paul wouldn't consider them Christians. If anybody preaches another gospel to you may they be a curse, he says in the book of Galatians. The gospel is not a social Gospel. The Gospel deals with the fact that we're all sinners, and God came to save us from our sins by taking the punishment due us on himself. And by trusting in Him, you not only can be forgiven, you can be given his righteousness. And as a result of that you do good works. You don't do good works to earn salvation. You're saved by faith alone, but your faith is not alone.

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So, if your view of God in the Bible is leftist, or you think it's full of errors, and you just can't trust it, then you're really denying the essentials, one of the essentials of the faith. You're denying the essential that God is who He said He is, and that you're a sinner, and Christ is come to save you. And by trusting in Him, you can have your sins forgiven. So, these very liberal denominations, obviously, if we're going to say, or if you're going to try and claim that God isn't clear, it's not God's fault, that they decide that they're not going to follow God's word. It's their own fault.

Now, how about church governance? And maybe, let me back out of this for a second and point out, when people say there are thousands of denominations, it depends on how you look at that. In reality, and Christianity, there's really only three major denominational groups. There's Roman Catholicism, Greek Orthodox, and Protestantism. Those are the main three. Now under Protestantism, you do have a lot of other denominations, such as Baptists and Methodists and Anglican and these kinds of things. But the three major divisions among Christianity are Roman Catholicism, Greek Orthodox, who split by the way, in 1054 AD, and of course, Protestantism, which basically came forth through Martin Luther in 1517. Okay. And then you get all the other sub denominations out of Protestantism from that. And they disagree on church governance. Obviously, the Roman Catholic Church has the Pope. The Eastern Orthodox, the Greek Orthodox, Russian Orthodox, they don't believe that the Pope is supreme. And of course, neither do Protestants. And there's all sorts of different ways to govern a church.

Now, papal infallibility came along in about 1860. And papal infallibility only applies when the Pope speaks in what, it's called *ex cathedra*, I think they call it. It's very rare that the Pope speaks that way. It doesn't mean that everything the Pope says is infallible, according to Roman Catholics. It's very rare when he does speak in an infallible way, according to them. However, as a Protestant, I don't think that the Pope is infallible. I don't think any human being's infallible other than Jesus. Yet, I don't, while I think that's an important issue, people can still be saved, and can still believe in the essentials of Christianity, even if they have the wrong view of church governance. We can have different views of church governance and still believe in the essentials of the faith.

How about the third issue, the role of works and salvation? This is a significant issue, in my view. Because look, every denomination out there, Roman Catholicism, Greek Orthodox,

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Protestant, all believe that grace is necessary. There's no major denomination that believes you're saved by works and grace is not necessary. Every one of them believes grace is necessary, but some believe that you need works, as well, as part of justification. In fact, one of the problems, it seems to me, between Roman Catholicism and say, Protestants, is that Roman Catholics conflate justification and sanctification. They put the two together and that's why they think works is necessary. Whereas Protestants separate those two out and say, No, you're justified because of what Christ has done, and then you're sanctified, after you're justified, you're sanctified to do good works. As Paul says in Ephesians 2, that we are saved by grace through faith, but we're prepared to do good works because of what Christ has done for us. By trusting in Him, we will want, out of gratitude for what he's done to us, to do good works.

So, this is a significant issue and it led to the split in the churches, you know. Martin Luther did not want to break away from the Roman Catholic Church. He was a Roman Catholic monk. He wanted to reform it. He was protesting what was going on, particularly indulgences, and works, and these kinds of things. But the church dug its heels in. And in the Council of Trent, basically said that, if you don't believe works are necessary, then anathema on you. And so that's a significant division, in my view. But I don't think it's a division based on a careful reading of Scripture. I think it's a division based on not a careful reading of Scripture. I think it's quite clear that we're saved by grace, not by works. And so, the Roman Catholic view, in my view anyway, is wrong.

Now, that doesn't mean you can't be saved and be in the Roman Catholic Church. I know plenty of people who are saved in the Roman Catholic Church. In fact, when people ask me, do you think Roman Catholics can be saved, I say, I even think some Baptists can be saved. Because it's not where you go to church that determines whether or not you're saved. It's whether you've accepted the free gift of salvation.

So, in fact, look, I was brought up in the Roman Catholic Church. I went to Catholic High School. That's coming from New Jersey. It's law. You need to be Catholic up there. Well, actually, not really. But you get the idea. Most Christians up there were Catholic Christians. And I've been to hundreds of Catholic services. Now, this might not be true everywhere, but it was certainly true in my experience. In all the Catholic services I've been to, all the masses I've been to, I've never once heard the gospel. I never once heard salvation was by grace. Never once. Now, that

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doesn't mean that, again, that maybe there are people preaching that in the Catholic Church. Maybe there are people out there who are, who understand that. I know several Catholics who do understand salvation is by grace. Even if they think you have to add works, they understand grace. So, it is an important denominational difference. But I don't think it's based...I don't think it's God's problem. I think it's our problem. I think the scriptures are clear on that. In fact, Paul even says, if righteousness could be attained through law, then Christ died in vain. Why would God send His only Son to be brutally tortured and die if you could get to God any other way? There's no reason for Jesus if you could get saved through works.

So, for me anyway, the view of God in the Bible is an important view, or important denominational difference and the view of works in salvation is an important denominational difference. But people can still be saved, even if they don't have all that theology correct, if they understand that Christ is necessary for their salvation. The other issues, I think, while maybe important debates among Christians, I don't think they strike at the heart of salvation. The role and mode of baptism. Yes, some denominations like the Church of Christ, think you have to be baptized, particularly in their church. I think they're wrong. We've done on this show, we talked about on this show before, that baptism, water baptism, is not necessary for salvation. What's the shortest answer to that? Or the shortest reason, way of explaining why it's not? Just go to First Corinthians one. Paul says, I didn't come to baptize, I came to preach the gospel. And then in Romans one, he says, the gospel saves. So basically, in First Corinthians one, he's saying baptism is not part of the gospel. And in Romans one, he says, the gospel saves so therefore, being saved doesn't require water baptism.

Now, water baptism is something that symbolizes that you're saved, and you ought to do it as a witness to others. But it's not necessary for salvation. So, we can argue over that. But I think it's clear that baptism is not necessary for salvation.

Sign gifts, modern miracles, eschatology, degree of liturgy, these are all issues that, they're secondary issues. I mean, in fact, as Paul says in Romans chapter 14, he basically says, don't major in the minors. Don't make secondary, or disputable matters, primary matters. People can disagree over these things. In fact, some disagreement is good here. Like, for example, how much liturgy is in a service? Well, some people can worship God better in a liturgical service. Others can worship God better in a less liturgical service, a more free flowing service. That's the

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beauty of Christianity. You can, God can minister to all different personality types, and all different temperaments, through different worship styles. And different denominations give these different worship styles or have these different worship styles. I think that's an advantage of denominations. It might be a minor advantage, but it still can be an advantage.

So, the point I'm making here, ladies and gentlemen, is that while there are a few serious denominational differences, even the major divisions of Christianity; Greek Orthodox, Roman Catholicism, and Protestantism, at least on a macro sense, they agree on all the essentials, if they're conservative. They agree that there is a God and you are not him. They agree Jesus came to earth and lived the perfect life and died in your place, and you need to put your trust in Him in order to be saved. They believe Jesus is going to come again. They believe in the deity of Christ. These are the essentials of the faith. They all agree on that. In fact, let me put it this way. And let's go back to our...and I don't know all that much about Greek Orthodoxy. The Greek Orthodox or the Orthodox Church. I know some things, but I haven't experienced it myself. I haven't been to services, like I have the Roman Catholic service.

But let me say this. Let's just look at Protestants and Catholics for a minute. Conservative Catholics and conservative Protestants have more in common with one another than they do with their liberal counterparts. In other words, conservative Protestants have more in common with conservative Catholics than they do with liberal Protestants? Liberal Protestants don't even hardly believe in God, as again, as I said earlier, as my friend Norman Geisler said, liberal Protestants are like hymn singing Rotary Clubs. They don't even really believe in the God of the Bible or the authority of the Bible. Whereas conservative Catholics do, even though they may have extra books in the Old Testament, we all agree on the New Testament. And, in fact, conservative Catholics have more in common with conservative Protestants than they do with liberal Catholics. So, the real issue isn't as much Catholic Protestant. The real issue is liberal conservative. That's the issue. And if you're going to be a liberal and deny what God has said, then it's not God's fault that you've come to the wrong conclusion. It's your fault. That's why there are denominations. It's because human beings decide what they want is what they want, so they're going to believe that. All right, you're listening to CrossExamined with Frank Turek and the American Family Radio Network. We're back in just two minutes. Don't go anywhere.

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Why are there so many denominational differences? That's what we're covering here today, ladies and gentlemen. And I forgot to tell you that this weekend, I'm going to be at The Heights Baptist Church in South Chesterfield, Virginia. The morning services, and then Sunday night at 6pm. We're going to do, I Don't Have Enough Faith to Be an Atheist, and have plenty of Q&A Sunday night. Hope you can be there. We're going to start taping a new series Christ versus the Culture, TV taping here in Charlotte, just north of Charlotte on Monday night. That's a men's Bible study. Only men can come to that. Sorry, ladies. But if you're in the Charlotte area, you can go to our website and get more info on that.

Then next week, I'm going to be out at Quail Lakes Baptist Church in Stockton, California. That's Sunday, September 29. Morning services, evening service at 6:30. We'll do, If God, Why Evil? Then Monday night, September 30th, University of the Pacific in Stockton, California. That's at 7:00pm. And then the next night, October 1, Fresno State in Fresno, California. Haven't been there in like nine years. Looking forward to going back to Fresno State. So, hope to see you guys out there.

Following weekend in October, let's see October 5 and 6, Calvary Tucson church. It's a big church, Calvary Chapel I believe it is, all the services during Saturday and Sunday. And then University of Arizona, Tucson, Arizona, on Monday night October 7.

And of course, the National Conference on Christian Apologetics. That's going to be October 11th and 12th here in Charlotte. Go to ses.edu. You want to be a part of that. Ses.edu...hit conference. Many people are going to be speaking at that, not just me. Stephen Meyer Hugh Ross, Gary Habermas, so many more. You don't want to miss that there. If you're on the west coast, you want to go to the Unbelievable Conference out in LA and Costa Mesa. They'll have John Lennox, J. Warner Wallace, Justin Brierley. You can check out Unbelievable. Just Google Unbelievable. You'll find it. So that's in October.

So, I'm looking forward to seeing you guys out there on the road, if you're in any of those locations. Love to see you at all the events. Except for the Conference on Christian Apologetics, of course, all the other events are free. The college events, the church events, so hope to see you guys there.

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Alright, we're talking about denominational differences. And we talked about, are Christians just divided? No, everybody is. How serious are denominational differences? We talked a couple of them are very serious, but people can still be saved even with these different denominational differences. And the major denominations agree on the essentials. They disagree on some non-essentials. Now the question is, what causes divisions? Well, James told us, the half-brother of Jesus, here's what he said. What causes conflicts and quarrels among you? Don't they come from the passions that war within you? You crave what you do not have. You kill and covet but you're unable to obtain it. You quarrel and fight. You do not have because you do not ask. And when you do not ask, you do not receive, because you ask with wrong motives that you may squander it on your pleasures. James says that, chapter four, verses 1-3.

What causes divisions? It's not God, it's us. In fact, think about this, ladies and gentlemen. The reason you do anything is because there are three motivators that motivate your beliefs and behaviors. And here are the three motivators; mind, emotion, and will. Mind, emotion, and will. We like to think we're reasonable all the time, that we're rational. That we follow the mind, we follow reason, all the time. No, we don't. Sometimes we follow emotion or our feelings. In fact, too often we do that here in America, we follow emotion over reason. Or we follow emotion over our minds. And then of course, the third is the will desires. I just want something. So, I'm going to suppress my reason in order to get what I want. Mind, emotion and will.

So, people disagree because they don't always follow reason. And sometimes when they do follow reason, they don't have all the information, so they come to wrong conclusions. So, what are some mind motivators? Think about this. We have incomplete information. We have wrong information. The information is too complex. We have a bad interpretation. We've been sitting which has led to futile thinking. We believe in relativism. So, we think, oh, you got your truth, I got my truth. Our psychological temperament is such that we're more emotionally led rather than reason led. Sometimes we're just uncurious, sometimes we're apathetic. Sometimes we just don't believe. Sometimes our minds are led astray because we allow them to be led astray by Satan and demons. Yeah, I believe in the evil spiritual realm, as well. These are all mine motivators. So, sometimes we just come to wrong conclusions because of these reasons.

Now, Jesus assumed that we could know that intellectually, we could know the truth. Jesus said, have you not read what David did? Or have you not read in the law? Have you not read, in

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Matthew 19, he talks about? Have you never read in the scriptures in Matthew 21, he says? Or have you not read what was said to you by God in Matthew 22? He says, go and learn what this means. I desire mercy and not sacrifice in Matthew 9. In other words, Jesus assumes we can know what God wants. In other words, that our reason ought to be able to follow what God says. But there are too many factors to get in the way of our reason.

Then we have emotional motivators. Maybe we're emotionally immature. Maybe we've had an abusive upbringing so it's not completely our fault. Maybe we have an unpleasant association with something. Maybe Christians have wronged us and so we have an unpleasant association with Christianity and the Bible. And so, we emotionally turn Christianity and the Bible off. Maybe we have a bias. Maybe we're angry. Maybe we have guilt, jealousy, tradition, comfort, security. These are all emotional motivators. If I interpret the Bible that way, that's going to make me insecure, or make me uncomfortable, or force me to do something I don't want to do. So, we come to different conclusions that way. Jesus actually said this. He said in John chapter 8, talking to the Pharisees, he says, why do you not understand what I say? It is because you cannot bear to hear my word. That's why. You can't bear it. Paul says we suppress the truth and righteousness, because we want to go our own way. We have emotional motivators that pull us away from the truth.

But probably the one that pulls us away from the truth the most, and the reason that we that we're led into these denominational differences is we have desire motivators. We don't like the message. We want moral autonomy. We're persuaded by sex, money, and power. And that's why we're going to dig our heels in and not trust what the Bible says, we'll give into peer pressure. That's a desire motivator. What my friends think about me is more important than what God says. We'll say that. We won't say it. We'll think it. Oh, look, I don't want to take a stand against same sex behavior. I love people so much that I'm not going to stand in the way of that. No, if you truly love people, you'll tell them the truth. And you'll do it in a way that at least they could possibly hear.

But to give into peer pressure, is to say that what people think about you is more important than what God thinks about you. You'll give in to family and friends. Maybe your personal identity is tied up in how you interpret a particular passage. Maybe you like the current cheerleaders you have. Tim Keller made this brilliant point, particularly on the sexual issues.

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He'll say, on Facebook, if you say something, you'll have a certain group of cheerleaders cheering you on. If you say something else, you'll have a different group of cheerleaders cheering you on. For example, if somebody says, I'm with Jesus on the same sex issue. Well, some Christians will say, Well, good for you. Others will say, you're a bigot. You're a homophobe. If you say suddenly now, I'm with the culture on this. Now you're going to have a whole bunch of people cheering you on, who agree with the culture, and the Christians are going to say you're wrong about this. You're just changing cheerleaders, says Keller. Yeah, that's true.

Tradition, comfort, security. These are all desire motivators. You want to stay invested in the status quo. You don't like the inconvenient implications of a particular Bible passage and so you're going to overlook it. And you're going to divide with other Christians on that. You don't care. You're apathetic. There's pride, there's selfishness, there's a lack of love. The cost is too high for you. Satan and demons might come in, as well. There's sin. There's idolatry. Or you just love something more than what the Bible says and what God says. And so, you're going to divide with other Christians.

These are all reasons we divide, ladies and gentlemen. There's scores of these reasons. The main bottom line to all this is it's not God's fault, it's our fault. In fact, if you don't read the Bible, do you know that the Bible reads you? I mean, here's some of the things said in the Bible, and I defy you to tell me these things aren't true. Here's what Jeremiah says, we have deceitful and wicked hearts. Paul says, we suppress the truth to go our own way. Jesus says, we love darkness rather than light. Jesus said, I would love to have you follow me, but you are not willing. Jesus said, we nullify the Word of God on account of our traditions. James says, we have passions at war within us. Paul says, we will not tolerate sound doctrine, but with itching ears gather around us teachers to suit our own desires. Bingo. I defy anybody to say that those things aren't true because they're true of me. They're true of you. They're true of human nature.

So why are there so many denominations? It's not God's fault. Is God clear enough? Yeah, he is clear enough. But it's our resistance, not God's existence, that's the problem. We want to do our own thing. And we have 1000 different reasons why we want to interpret a particular

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passage a certain way, than the right way. And that is one of the major reasons that there are many denominations. So, it's not the fact that God isn't clear. It's the fact that we're not clear in our own minds as to the right way we ought to behave and the right way we ought to believe because we have these crowd out the truth.

If it is an intellectual issue, well get reason clear. Renew your mind. Paul says we need to renew our minds. Why? Because our minds are polluted. Our minds and hearts are deceitful. The proverb says, guard your heart because everything that you believe flows from it. And if we don't do that, if we don't renew our minds, it's no wonder we have divisions. If we don't renew our minds, it's no wonder we'll follow emotion and desire more than reason. Because we want what we want. By the way, that's why we need a savior. In fact, the Bible reads this again. We can't make it to God on our own because we're fallen sinful creatures. We need a savior. So, we should expect there to be divisions, despite the fact that Jesus prayed for unity, because we're fallen creatures who need a savior. So, Christianity, the Christian worldview is indeed true. And we ought to try and follow the truth as best we can, despite the divisions we have between us.

Alright, we can talk more about this next time. Maybe we will. I kind of ran out of time here. I'm Frank Turek. Great being with you. Check out our website [crossexamined.org](http://crossexamined.org). Don't forget I'm in Virginia this week. California the next. See you out there. God bless. See you next time.

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