

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

with Dr. Frank Turek **PODCAST**

What is the Bible All About?

(January 2, 2020)

Welcome to CrossExamined with Dr. Frank Turek. What's wrong with the world, ladies and gentlemen? I mean, look around. We've got crime. We've got politics. We've got abortion, poverty, drugs, debt, divorce, fatherlessness, hunger, deceit. There's slavery in a lot of parts of the world. There's sexual abuse, there's corruption, there's racism, there's oppression, there's disease, there are disasters, and ultimately there's death. What's wrong with the world and what's the solution to what's wrong with the world? G.K. Chesterton, as I mentioned last week, about 100 years ago, responded to an editorial in the newspaper. The newspaper asked the question, what's wrong with the world? And Chesterton wrote back a two-word response; I am. That's what's wrong with the world. I am.

You go, wait a minute, Frank, you just listed a number of things there and I'm not doing any of those things. Really? You're not doing anything? You're not committing crimes? You're not involved in politics? You haven't done abortions? Poverty, drugs debt, divorce, fatherlessness, hunger, deceit, slavery, sexual abuse, corruption, racism, oppression, disease, disasters death, well I know I'm going to die. And you know there is disease out there, but I'm not contributing to any...Really? You're not?

Let me ask you another question. What are you doing to stop those things? Well, actually not much. Yeah, you're comfortable. You're living in America. I'd do my James Brown right now if I could, but I can. You're living in America. Everything you think is just fine. You're not doing much about those things are you? No. What's wrong with the world is us. Individuals. In fact, let me fast forward all the way into the book of Romans. Paul, the greatest apostle, who also claimed to be the least of the apostles, because of his own pre-Christ behavior. In the middle of the book of Romans said this. I know that nothing good lives in me that is in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do, this I keep on doing. Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it. And he goes on later to say, who will save me from this body of death, this sinful nature? And he says Jesus will.

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And this leads me to the theme of today's program and that is, What is the Bible All About? What is the Bible all about? Let's look at it from 10,000 feet, ladies and gentlemen. Sometimes we just need to step back, and this is the last radio program, the last podcast of 2019. Let's take a step back and look at the big picture. What is the Bible all about? The Bible is all about crime. Yeah, there are crimes in the Bible, but it's an acronym. C.R.I.M.E. And our problems started with a crime. And this crime will take us through the entire Bible. This acronym C.R.I.M.E. The C stands for creation. The R stands for rebellion. The I stands for intervention, the intervention of God Himself. The M stands for mission. And the E stands for eternity. This is what the Bible is all about. It's about C.R.I.M.E.; creation, rebellion, intervention, mission, and eternity. And the problem began with a crime. It began with a crime of Satan and then further a crime of Adam and Eve. But it actually started prior to the C.R.I.M.E., with creation. That's the C. And creation is well attested. It's not only tested in the Bible, obviously. It's attested from evidence from science and evidence from philosophy.

Of course, the Bible talks about creation. The very first verse. In the beginning God created the heavens and the earth. Isaiah talks about it. He says, I am the Lord, in Isaiah 44, who made all things, who stretched out the heavens alone, who spread out the earth, who was with me. Nobody was with you, God. You did it. Right? Psalm 33 says, by the word of the Lord, the heavens were made, and by the breath of his mouth, all their hosts. Let all the inhabitants of the world stand in awe of him, for he spoke, and it was done. He commanded it, and it stood fast. Paul says in Colossians one, speaking of Jesus, he says this. He is the image of the invisible God, the firstborn overall creation. By the way, firstborn doesn't mean he was created. It means he is the pre-eminent one. The firstborn over all creation. For by him all things were created, things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities - all things were created by Him and for Him. He is before all things and in him all things hold together. Wow, what a powerful section of scripture. That's Colossians 1:15-17.

Jesus has created all things and he sustains all things. Everything that was created was created by Jesus, which means he is uncreated. He is the uncreated being. And it was all created out of nothing. Hebrews 11 says, by faith, we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible. What is seen, was not made out of what was visible. There was nothing visible. He created out of nothing. So, God

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created. This is what the Bible says. The evidence from science is showing there is a beginning. Evidence that is so strong that even atheists are admitting the evidence.

For example, Steven Hawking, who was the top physicist in the world until they died a couple years ago, put it this way. "Almost everyone now believes that the universe and time itself had a beginning at the Big Bang." A colleague of his, Alexander Vilenkin, a cosmologist and agnostic said it this way. He said, "with the proof now in place cosmologists", and by the way a cosmologist is not someone that puts on your makeup. A cosmologist is someone who studies the origin of the universe. "Cosmologists can no longer hide behind the possibility of a past eternal universe. There is now no escape. They have to face the problem of a cosmic beginning." Vilenkin is admitting all the data that we know to this point shows that there was an absolute beginning. And Vilenkin, actually a believer in the multiverse, even admits that, "even if the multiverse exists, if there are other universes, all of the universes together, which still need an absolute beginning."

Now he doesn't think this necessarily points to God. I do. Why? Because if space, matter, and time had a beginning, if everything that exists had a beginning, everything that exists that was created had the beginning, then whatever created everything that was created has to be uncreated. It has to be spaceless, timeless, immaterial, powerful, personal, intelligent. Those are attributes of God. Now, we don't know it's the Christian God at this point, but we know it could be the Christian God. And there's evidence out there that makes these scientists believe this is true. We covered in the book, *I Don't Have Enough Faith to Be an Atheist*, those who are familiar with the book, we have a chapter in there called, or the chapter on cosmology, basically the evidence from the Big Bang, that there actually was a creation out of nothing.

And we have an acronym; S.U.R.G.E. We don't have time to go through all this evidence here. I'll just list the evidence. But you can get the book, *I Don't Have Enough Faith to Be an Atheist*, to read about it. The S stands for the second law of thermodynamics. The U for the fact that the universe is expanding. The R stands for the radiation after glow. That's the remnant heat from the initial Big Bang explosion. The heat is still out there. The G stands for the great galaxy seeds, which are temperature variations in the radiation afterglow. And the E stands for Einstein's theory of general relativity, that space, time, and matter are co-relative. They came into existence together out of nothing.

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So, this is some of the scientific evidence that is having these scientists admit that the universe had a beginning out of nothing. There's also philosophical evidence that I'll get to here right after the break. But what we're doing here is we're pointing out that the Bible is all about CRIME. C.R.I.M.E. And right now we're in the C, creation. That's the first aspect, or attribute, of the Bible we're going to talk about. And when we come back, we'll get into more of that, and then we'll move on to R.

You're listening to, I Don't Have Enough Faith to Be an Atheist, with Frank Turek, on the American Family Radio Network. Our website crossexamined.org. Crossexamined, with a D on the end of it, .org. We're back in just a couple of minutes.

Ladies and Gents, can you help me with something? Can you help me get this podcast before more people? Not only tell your friends about it but go up to iTunes and put a five-star review on the I Don't Have Enough Faith to Be an Atheist podcast. If you do that it will help us move the podcast up the charts so more people will hear it. Thank you so much for partnering with me on this.

What is the Bible all about? It's about CRIME, an acronym; creation, rebellion, intervention, mission, and eternity. Right now, and you're listening to, I Don't Have Enough Faith to Be an Atheist, with Frank Turek, on the American Family Radio Network.

We're in the C; creation. And what we pointed out before the break that there's evidence, scientific evidence, the universe had a beginning. We know the Bible claims this, that it had a beginning out of nothing. In fact, the Bible actually also claims that time began. And this is a piece of evidence from philosophy that shows us that creation had a beginning. That the universe had a beginning. What does the Bible say about time having a beginning? Here, just a few verses. This is from the New Testament. Paul says in First Corinthians 2:7, he says, we speak of God's secret wisdom, a wisdom that has been hidden, and that God destined for glory before time began. Now he's using the word before here in the ontological sense, not the chronological sense, because obviously before time, there was no time. What he means is that time had a definite beginning. There was the beginning to time.

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Also, he says in Second Timothy one, this grace was given in Christ Jesus before the beginning of time. By the way, this goes against what many philosophers and scientists thought for many years. They thought the universe was eternal. The Bible is saying 2000 years ago that time had a beginning. He says in Titus 1:2, he says, the hope of eternal life, which God promised before the beginning of time. And Jude says this, in verse 25. To the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time, and now and forever. Amen.

So, the Bible says that time had a beginning. What does philosophy say? Actually, a Muslim philosopher came up with this argument, and I think it's airtight. Think about it this way. If the past were infinite, today never would have arrived. Why? Because there is an infinite number of days before today if time didn't have a beginning. But if there's an infinite number of days before today, how could today have gotten here? You'd always have to live another day before you got to today. Why? Because there's an infinite number of days before today. So, there must have been a beginning to time. And if there was a beginning to time, whatever created time must be timeless. Who made God, is the question? Nobody. He's timeless, he's outside of time. He didn't make time. He wasn't made. He created all things that are made. He is the unmoved mover. He is what the writers of the old New Testament say are the great I am. He is the Great I Am. The being that just is. I am. I just exist. My essence equals my existence. I just am.

So, there's philosophical evidence that the universe had a beginning, sometimes called the kalam cosmological argument. There had to be a beginning to time. And this is verified, by the way, by Einstein's theory of general relativity, which says space, time, and matter are co-relative. They came into existence together. And Einstein knew this way back in the early 1900s. He didn't like it. He put a fudge factor into his equations to avoid it. He wanted a static eternal universe. But he later realized that was a mistake he made. There was a beginning. And if there was a beginning, there has to be a beginner. So, time had a beginning. And if time had a beginning, space and matter did as well. And whatever created space, time, and matter can't be made of space, time, and matter. It must transcend space, time, and matter.

So, the Bible is about creation and the creator, that the creator created all things and sustains all things. Look, at the end of the day, you only got two choices. Either no one created something out of nothing, which is the atheistic view. Or someone created something out of

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nothing, which is the theistic view. Now, which view is more reasonable? No one created something out of nothing, or someone created something out of nothing? Obviously, someone created something out of nothing. No one created something out of nothing. I mean, some atheists, like Lawrence Krauss, were trying to suggest that the universe could come into existence out of nothing, by nothing, without a cause. And of course, his nothing is not nothing. Lawrence Krauss' book, which I respond to in the book, *Stealing from God*, is; his concept of nothing is not nothing, it's something. And if you're going to suggest that something can come into existence out of nothing, true nothing, non-being, then why doesn't everything do so? Why don't Teslas pop into existence out of nothing without a cause? You wake up one morning, your Hyundai is a Tesla. You go, wow, that's great. How do I charge this thing? Things don't happen that way. There's always a cause for something that comes into existence.

And do you realize everybody believes in at least one miracle? Atheists believe in a miracle. They believe that no one created something out of nothing. They have to have a lot more faith than the Christian, who believes that the ground of all being, God, has always existed, and he brought everything else into existence. He caused it. Not no one. Someone. And if you're going to say, no one created something out of nothing, you might as well give up on all science, because science is a search for causes. And if you're going to say causes, or effects, cannot have causes, then how can you actually do science? Because what you're doing in science is, you're reasoning from effect back to cause. You're saying, I got this effect, what caused it?

That's how we know God exists, by the way. We know God exists by His effects. We see a creation; we know there must be a creator. The effect is creation, the cause is the creator. We see design in the universe. That's the effect. We reason back to the cause, the designer. We have a moral law written on our hearts. That's the effect. We reason back to a moral law giver. That's the cause. We see evidence of a resurrection and we reason back to the cause of that resurrection; God.

So, we're reasoning from effect to cause. And if effects can come into existence without causes, then we don't know anything about the past. We don't know anything about history from science, or religion, or anything. We don't know anything, because if cause and effect doesn't really exist, then how do you conclude anything about anything? So, the atheists, they believe

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in a miracle, and they have a lot more faith than we do that no one creates something out of nothing.

Now the R in C.R.I.M.E. Again, we're talking about, what is the Bible all about? The R is about rebellion. After there was a creation, very shortly thereafter, there was a rebellion. Now, the Bible doesn't talk much about the rebellion of Satan, but it does talk about the rebellion of Adam and Eve. In fact, there are three rebellions in the first 11 chapters of Genesis. And I've just had the privilege of reviewing Michael Heiser's forthcoming book, *Demons*. He gets into this. It won't be out for several months, but I'll just let you know you need to get that book when it does come out. He talks about three falls. There was a fall before the fall, but he doesn't talk about that much in the book. The Bible doesn't talk much about it either, that somehow Satan fell. But the three falls that he speaks of, which are the fall obviously, in Genesis three, Adam and Eve. And then there's the fall, in Genesis six, of the Nephilim. And then there's the fall in Genesis 11, the Tower of Babel. God jumps in in each of those areas to try and correct the evil that was done in each of those falls. He destroys the whole earth after the second fall, the Nephilim, and then he destroys, or he breaks up the people, and he assigned different spiritual beings to different nations in the Tower of Babel. And right after that, Chapter 12, God uses Israel. He claims Israel as his own, and he's going to bless all the rest of the nation's through Israel ultimately, and we'll get to that a little bit later.

But in any event, there's a fall. And that fall has affected us all. The root of the fall was pride. We want autonomy. We want self-law. And of course, Satan is a man of lawlessness. He is a liar and a murderer, said Jesus. He wants lawlessness. He wants self-law, rather than the law [unintelligible]. And of course, in Genesis three, starts off by saying, now the serpent...and we're not told where the serpent came from, but there appears to have been a fall in God's divine counsel, you can go to Psalm 82 for this, before the fall of Adam and Eve. Of course, Heiser talks about that in his book, *Unseen Realms*. So, if you really want to get into the unseen realm, I highly recommend you read Heiser's book, and you can also listen to our podcasts that I had with Michael a few months ago on *Unseen Realm*. We had two of them. In any event, the fall, Genesis three. Now the serpent was more crafty than any of the wild animals the Lord had made. And he said to the woman, did God really say you must not eat from the tree of the garden?

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Now? This is the source of all of our trouble. Did God really say? And think about what our culture denies today. They deny that God has said certain things; that we are made in His image, that He created us male and female, that we're sinners, that we shall not murder, that we should flee from sexual immorality, that he hates divorce, that we should love one another, submit to one another, and we should love our wives and submit to our husbands, that Christ rose from the dead, that Jesus is the great I am, that Hell is real and Jesus is the only way to be saved from it. Did God really save those things? Oh, can't submit to your husband's, Frank. That's politically incorrect. Well, if we had some time to unpack that passage, we would realize how beautiful that is. But we don't have time right now. But all those things are true. Did God really say? Oh, no, he didn't say any of those things. That's the source of our trouble. We want self-law. We want autonomy. We want to do our own thing.

CS Lewis put it so well. He said, according to Christian teachers, the essential vice, the utmost evil is pride, unchastity, anger, greed, drunkenness, and all that are flea bites in comparison. It was through pride the devil became the devil. Pride leads to every other vice. It is the complete, anti-God state of mind. The anti-God state of mind. Pride. I want it my way. I want to do it my way. I don't want your law. I want to do it my way. I don't want what you say. I want to do it my way Me, me, me, me, me. That's our problem. It's my problem. It's your problem. It's everyone's problem. What's wrong with the world? I am. Yeah, we're all sinners. We talked about this last week. Over Christmas now, maybe over New Year's, you're going to get people claiming Trump's evil, because they're talking politics. The democrats are evil. You know what you can do? You can agree with them. Yeah, we're all evil. That's the point. We're all fallen. That's why we need a savior. None of us are righteous. That's why Jesus came. That's the I; it's the intervention. We're getting to it. In our CRIME acronym, we have creation, we have rebellion. Then there's intervention. It comes right after the first fall on earth. And it's the solution to the problem of evil.

And we're going to talk about it right after the break. You're listening to, I Don't Have Enough Faith to Be an Atheist, with Frank Turek on the American Family Radio Network. Crossexamined.org is our website. We also have an app you ought to get. Two words in the App Store; cross examined. check out our YouTube channel, CrossExamined. Our Facebook page. And don't go away. We're back in two.

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And I haven't mentioned our Instagram account either. Man, we've got some great people on the CrossExamined team. They are putting together some great Instagram posts, in addition to Facebook posts and YouTube videos. You need to check all that out. We're all on those social media platforms, and of course our website, crossexamined.org. Check all that stuff out and share it with other people. And thank you so much for rating this podcast so highly. If you would go to iTunes and go to the I Don't Have Enough Faith to Be an Atheist podcast, or wherever you listen to podcasts, and put a positive five-star review up there. That would really help us move it up the charts, because the higher the ratings, the more people see it, and then the more people hear it, and that's what we're after.

Today we're talking about, what's the Bible all about? We're using an acronym, CRIME. C.R.I.M.E. Creation, rebellion, intervention, mission, and eternity. So, there was a fall. It affected us all. And the rest of the Bible is really about intervention. How does God intervene to save the world? Well, there's a prophecy, a cryptic prophecy, just after the fall. It's Genesis 3:15, that God is going to send to deliver and that deliver is going to crush the head of the serpent. The serpent is going to bite the heel of the deliverer. But the deliver, the Messiah, the Savior, is going to crush the head of the serpent. And the rest of the Bible, most of it, is all about how God intervenes to save us from our own sins. We fell. Since God is infinitely just, he has to punish sin. Otherwise, it wouldn't be infinitely just. So, what does he do? He finds a way to take the punishment on himself. And if you look at the Old Testament, which is two thirds of the Bible, the Hebrew Scriptures, it's really the story of how God works through the nation of Israel to bring forth the Messiah. That's what it's all about.

So, you got creation, however far back that was. You got Adam, Eve, you've got Noah, you've got the fall of Adam and Eve, and then you've got the second fall, with regard to the Nephilim.

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And you can read all about that. I know that's controversial, but there's a passage in Genesis 6:1-4. And right after Genesis 6:1-4, God says, we need to destroy this place because these people are evil now. And after Noah, you've got a period where you've got the patriarchs. You've got the Tower of Babel, as I mentioned earlier, where God confuses the languages and he assigns different Elohim, these are not Gods. They're not God, capital, G. They're small g. They're spiritual beings. And he assigns His divine Council. He assigns to his divine Council other nations, and he decides to work exclusively through Israel to bring forth a messiah who's going to be able to save everybody and bless all nations. And so, right after you have the Tower of Babel in Genesis 11, in Genesis 12, Abraham appears. And he's the patriarch. Through him, everybody else is going to be blessed. And then you've got Abraham, you've got Isaac, you've got Jacob. The whole story of Genesis deals with those three main characters from Genesis 12 on...Abraham, Isaac, Jacob, up into Joseph. And then you have the slavery in Egypt. And ultimately the Exodus, which begins in 1446 BC.

Now in January, we're going to have Titus Kennedy, an archaeologist, and Stephen Meyer, who is very good at archaeology as well. You know, we've had him on the program for issues related to intelligent design, but he's also into archaeology. Those two gentlemen, from the Discovery Institute, are going to tell us about new evidence [unintelligible]. We'll get into that. There's also been an inscription found that Dr. Kennedy himself went to the Sudan to verify. Apparently, there's been an inscription found of Yahweh, all the way back to 1400 BC, which would be the exodus time in Sudan, which at that time was probably southern Egypt, I should say. Anyway, we're going to get into all that later.

So, you've got the exodus, where you got characters like Aaron, I mean, Moses, Aaron, and Pharaoh. You have the 40-year wandering. I believe they wandered more on the Saudi peninsula than the Sinai Peninsula. I believe the real Mount Sinai is Jabal al Lawz in Saudi Arabia. And by the way, Saudi Arabia has just opened up to tourism to that area, and we may go in the coming years to Saudi Arabia to see the real Mount Sinai. Stay tuned for that. This coming year we're going to Israel. And so, from 1406, which is the conquest where Joshua takes over Jericho, which is just across the Jordan River into the promised land, into Canaan, which later turned to be Israel. You've got characters like Joshua, Caleb, Rahab. And after the conquest, there's really, from about 1375 all the way to about 1050, you've got 325 years of judges. You got characters like Gideon, Samson, Ruth. You've heard these names from the Old

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Testament. These are judges. There's no king. There's tribes and they're governing themselves in a tribal way. And it's where everyone did what was right in their own eyes. That's how the book of Judges ends until they get a king. In 1050 BC they get a king, Saul. Saul rules for a while, as you know, David succeeds him and then Solomon succeeds David. That lasts until 931. So, what is that? 119 years. The kingdom of Israel from 1050 BC to 931.

In 931, there's a split. Israel is the northern kingdom. Judah is the southern kingdom. You've got prophets like Jonah, Hosea, and Isaiah. They're dealing with the northern kingdom predominantly. You've got other prophets dealing with the southern kingdom. People like Daniel, Ezekiel, Jeremiah. The northern kingdom is destroyed by the Assyrians, overrun by the Assyrians in 722. The southern kingdom, Judah lasts all the way to 586, when Nebuchadnezzar and the Babylonians come down and they take out the city in 586 BC. And then you have the exile. And they spend 70 years in exile in Babylon, until about 516 BC, then they return. They rebuild the walls of the city; they rebuild the temple. That's where the Second Temple period begins. And you've got Ezra, Nehemiah, and Esther, are some of the key figures in that area. Right? And then about 400 BC there's a period of silence. And that last all the way to when Jesus comes on the scene, probably born in about 4 BC.

Okay, so I'm giving you the overview of the Bible. And the Messiah comes through the bloodline of these major characters in the Old Testament, particularly if you go to the genealogies. Luke traces Christ all the way back to Adam. And I think Matthew goes all the way back to Abraham. And so, the bloodline, through which God brings the Messiah to save the whole world, is the Jewish nation and these characters that you read about in the Old Testament. And it's not until you get to Jesus and the resurrection, do we learn what our overall mission is. You see, that's the M in CRIME. You have creation. You have rebellion. You have intervention, where Jesus comes, he takes he takes the sin of the world on himself, and then he raises from the dead, rises from the dead, to prove he's God. And by trusting in Him, we can have our sins forgiven. And from that point on, the Great Commission is given, and we have a mission to tell the whole world about this, because we're heading to eternity. That's where we're heading. And there's going to be a split. The problem of evil is ultimately going to be solved in this way. After Jesus takes evil upon himself, he gives us the opportunity to continue to be with Jesus, which would be to go to heaven and be with him, ultimately, and be part of his kingdom, which will be a

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recreated heaven and earth, by the way. We're going to be physical creatures ultimately. Or we can be separated from him in a place called hell. That's where eternity is heading.

Now, there's a lot of details that I'm leaving out and we'll get into some of them as we go on here. But that's the overview of the Bible. You have creation, then you have a rebellion. And then most of the Bible is talking about the I, the intervention. You get the mission with the great commission in Matthew 28. And then the books of the Bible after that, what are called the epistles, deal predominantly with the mission. How do we take what Christ has told us to do and make disciples of all nations? That's what the epistles are about. And of course, the book of Revelation, predominantly, is about what's going to happen ultimately, as we get into eternity. That's what the whole Bible is about.

Now, let's unpack this a little bit further. Jesus is raised from the dead. In Luke chapter 24 here's what happens. He's resurrected. He's walking along the road to Amaius and the people who are walking with Him don't recognize it's Jesus. He said, why are you so dejected? Are you the only ones who don't know what's happened? Ironically, Jesus was the only one who didn't know what happened. And then Jesus says this, how foolish you are and how slow of heart to believe all that the prophets have spoken. Did not the Christ have to suffer these things and then enter His glory? And beginning with Moses and all the prophets, he explained to them what was said and all the scriptures concerning himself? Wouldn't you have loved to hear that? Wouldn't you have loved to hear Jesus explain how the entire Old Testament, in a macro way, pointed to Jesus? Not every detail, but in a macro way, that all the scriptures concerning himself that he was in all the scriptures. He explained to them what was said in all the scriptures concerning himself. I would love to have heard that. Well, we can go back, and we can see what Jesus was talking about. When we come back from the break. We're going to unpack that a little bit further because the entire scripture, the entire Bible, is about resolving this crime that was committed in the beginning. And that CRIME serves as our acronym; creation, rebellion and intervention, mission, and eternity.

Now, if you want to learn more about this kind of thing, as I've said before, we have these great online courses that we're teaching now. And you can actually interact with us live via zoom video in these premium courses. You just got to go to crossexamined.org. Click on online courses. We have a new one with Dr. Bobby Conway, the One-Minute Apologist. He's talking

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about Doubting Toward Faith. He struggled with doubt much of his life, and he's going to show you how you can overcome that. And then we have Dan Wallace teaching a new premium course. The great Dan Wallace, from Dallas Theological Seminary, who's going to teach a course on New Testament Textual Criticism. You don't want to miss that. And there's other courses up there as well just go to crossexamined.org. Click on online courses. You'll see them there. You can also buy gift certificates for people to take the course. Okay, we're back in two minutes. Don't go anywhere.

Ladies and gentlemen, I Don't Have Enough Faith to Be an Atheist, is a listener supported radio program and podcast. If you like what we do, would you please consider going to crossexamined.org and giving us a tax-deductible donation? 100% of your donations will go to ministry, zero percent to buildings. Thanks so much.

Want to mention, I'm going to be down in New Orleans, Nawlins, ladies and gentlemen, coming up here in early January. And if you're just tuning in, you're listening to, I Don't Have Enough Faith to Be an Atheist, with Frank Turek, and we're on the American Family Radio Network. In early January I'm going to be down at the Defend Conference, friends in New Orleans, Louisiana. It's actually held at New Orleans seminary down there. New Orleans Baptist Theological Seminary. It's down on Gentilly Boulevard in New Orleans. And that is Wednesday, January 8, and Thursday January 9. Bob Stewart holds a great apologetics conference down there. It's not just me, they'll be many other speakers. So, check that out if you're anywhere near Nawlins coming up the eighth and the ninth of January. It's on our website, crossexamined.org. Click on events and Frank Turek calendar. You'll see it there.

Okay, before the break we were just about to get into how Jesus is revealed in the Old Testament. There are many ways he's in the Old Testament. Obviously, there's prophecy. We've talked about that on this program before. We probably haven't talked much about typology. You guys know what typology is? Let me ask you this question. What does it mean if I say, that's typical of you? What does that mean? Well, it means that this is something that is consistent with your character. Say, for example, you continue to do this in a particular way. And a biblical type is an Old Testament figure whose life is patterned after the one to come. So, if I say, that's typical of you, you say that's consistent with you, or there's a pattern in your life. Well, a biblical type is this Old Testament figure who has a pattern in his life after the one to come. Jesus. Jesus

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is the antitype. And types illustrate and foreshadow Jesus who is really the focus of Scripture. And in the Old Testament, Jesus appears, in appearances for example, he's the angel of the Lord in several places. He appears in events like sacrifices, Passovers, feasts, these kinds of things. He appears in prophecy, for example, we could talk about say, the suffering servant passage in Isaiah chapter 53. But we don't often talk about he also appears in a typological way in people. These are types.

And here are some types. I'll just go through a few of these. Noah has a pattern in his life that is also a pattern in Jesus' life. For example, Noah is righteous, he obeys God, and He saves the human race. Well, this is what Jesus does. So, Noah, in a way, has aspects in his life that are typical of the life of Jesus. Abraham and Isaac. Isaac is, in a sense, a type. You see, because...well, first of all, Abraham is the father of a nation. Of course, Jesus is the father of all of us. And with regard to Abraham being a father of Isaac, Isaac was a son who was innocent, just like Jesus is innocent. Abraham's son was intended to be a sacrifice, just like Jesus actually was a sacrifice. This sacrifice occurred on a hill in Jerusalem called Mt. Moriah. Well, the same Mt. Moriah that Abraham was going to sacrifice his son is the same Mt. Moriah upon which God the Father sacrificed his son, Jesus. The grace that saved Isaac is the same grace that saves us. God said, don't hurt the child. So, Abraham and Isaac, there are patterns in their lives that reflect the pattern of the Father and Jesus.

When you go to the Temple Mount, and you stand there in Israel, you realize that Abraham and Isaac stood in that place 4000 years ago. 2000 years after they stood in that place, Jesus stood in that same place. But God did not spare Jesus like he spared Isaac. In fact, if you read the account in Genesis 22 of Abraham and Isaac, Abraham says, God will provide the sacrifice, after Isaac asked, hey dad, where's the sacrifice? God will provide the sacrifice. And he's, you know, he did he provided a ram for that sacrifice. But fast forward 2000 years. God just doesn't provide the sacrifice. He is the sacrifice. So, Abraham and Isaac have patterns in their lives that are typical of Jesus.

Joseph, from Genesis 37 to 50. Joseph is loved by his father, he's betrayed, he's tempted, he's falsely accused, he's exalted, he forgives his betrayers, and he saves them. That's what Jesus does. He's loved by his father, he's betrayed, he's tempted, he's falsely accused, he's exalted, he forgives his betrayers, and he saves them.

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Moses is a type. He goes out of Egypt just like Jesus. He leaves out of slavery, just like Jesus. He's tested in the wilderness, just like Jesus. He gives a law on the mountain, just like Jesus, the Sermon on the Mount. He does miracles, just like Jesus. He saves Israel, just like Jesus.

David is a type. He's born in Bethlehem like Jesus. He's a shepherd like Jesus. He's called by God like Jesus. He's rejected by his brothers like Jesus. He saves Israel like Jesus. And he's the king of Israel like Jesus.

Jonah is a type. He dies in a fish, he's raised three days later, he goes to the Gentiles, he preaches the gospel, and he saved Gentiles. Jesus dies, he's raised three days later, he goes to the Gentiles, he preaches the gospel, and he saved Gentiles.

You see this tapestry that's going on here? Hosea is the type he loves his bride, his bride is unfaithful, he buys her back, he saves her. This is what Jesus does. He loves his bride, his bride is unfaithful, he buys her back by being the sacrifice, he saves her. We can go on and on and on. Now J. Warner Wallace has done some amazing research on this for a new book that'll be coming out next year, maybe 2021, by the time he's done with it. And he points out that if you notice, if you look at these types, all these types reflect Jesus, but none of them are overlapping. They're all individual characteristics that affect, or let me put it another way, the characteristics we see in Noah are not repeated very much in the other characters. In other words, they all kind of have a little piece of Jesus, and when they come together, you get the complete picture. Now that I realized this is very subtle, but when you look back on it, when you go back to the Scriptures, you go wow, this thing has been a tapestry and I didn't even recognize it. This is why the apostles didn't recognize it from the scriptures initially either. And Paul actually says, in First Corinthians chapter two, that Jesus was veiled in the Old Testament, and if he wasn't veiled, then the powers that be would not have killed him, and we wouldn't have had to sacrifice. In fact, here's how he puts it in First Corinthians chapter two. Paul says, we do however, speak a message of wisdom among the mature, but not the wisdom of this age, or the rulers of this age, who are coming to nothing. No, we declare God's wisdom, a mystery that has been hidden, and that God destined for our glory before time began. None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of Glory.

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Yeah, if Satan had known that Jesus was going to be sacrificed and rise from the dead, he would have done everything he could not to have Jesus sacrificed. But he didn't know it. If you could go to one place in the Old Testament and the plan could have been revealed, and Satan potentially could have thwarted the greatest news of all, the gospel, the good news. He couldn't because it was scattered throughout the Old Testament. This is why it wasn't clear to the apostles. It wasn't clear to Satan. It wasn't clear to anyone until after he came. He said, oh, let's go back and look at it now. It's like trying to put a jigsaw puzzle together when you don't have the box top. You can't figure it out many times. But after you get the box top you go, oh now I can see how this piece goes together with the other piece. Well the box top, or let me put it another way, the puzzle had always been designed, you just didn't have the box top. Once you get the box top you go, aha now I got it. But the box top, or I should say, the puzzle was designed before you had the box top. So, it's still designed. Even when you don't know the key to it when you don't have the box top. The Old Testament is still design, even though you didn't get the box top until Jesus came along and said, hey, what was written about me, I'm going to explain to you. And it's important because eternities come in.

You see, Christianity is the answer to the problem of evil. What's wrong with the world? We're wrong with the world. That's why Christ had to come. That's what the whole Bible is about. It's about a crime that was committed and a solution to that crime was brought about by God Himself. That's what it's all about. So, you can think of the crime in the beginning. You can go back to Satan. You can go back to Adam and Eve. And God then comes into this universe, adds humanity over His deity to save us. So, he creates everything and sustains everything. He sees the rebellion. That's the R. He immediately puts a plan in place to intervene. He goes right through the Old Testament, through the bloodline of the of the Jewish people, particularly the tribe of Judah. He intervenes to the point where he actually [unintelligible] born. Why we celebrate Christmas. He was actually born into this world so he could accomplish his mission of sacrificial atonement. And then we could have a mission to let everybody else know about it. Let everyone else know about the great thing Christ is done for everyone.

I mean, we should present Jesus in such a way that people hope Christianity is true, because there's a solution to their problem. The problem we all have. The problem of sin, the problem of guilt, the problem of shame, the problem of disease and death. And by the way, Jesus does

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all of these miracles to show he's the Messiah. They're done in four basic categories. He's sinless. That's one of our problems. He tames nature. That's another one of our problems. He heals the sick. That's another one of our problems. And he can resurrect the dead. That's our ultimate problem. Jesus is the Messiah and eternity is coming. Where are you going to be? Jesus says with me, you can live in bliss forever. If you don't want to be with me, I'll respect your choice and let you go to hell separated from me.

All right, friends, I'm Frank Turek. That's the message of the Bible more next week. God bless.

Announcement: If you benefit from this podcast, help others find it. Just go to iTunes, or any other podcast service you might be using to listen and leave us a five-star rating on the I Don't Have Enough Faith to Be an Atheist podcast with Dr. Frank Turek. It will take you less than five seconds. You can also help a lot by leaving us a positive review for others to see. This podcast is available on iTunes, Spotify, Google Play, Stitcher, TuneIn, and many other audio content delivery apps. Thank you and God bless.