

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

with Dr. Frank Turek

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## Dr. Dan and Hope

(April 6, 2020)

Good morning, ladies and gentlemen. We are live this morning here on, I Don't Have Enough Faith to Be an Atheist, with Frank Turek. It is Saturday morning, April 4, and it's about time we got an update from Dr. Daniel Eichenberger, who's been on the podcast, on this radio program, a couple of times in the past few weeks. Dr. Daniel Eichenberger is a medical doctor. He's been a medical doctor for nearly 30 years. He's been the CEO of a hospital in Indiana. He is currently treating coronavirus patients in Indiana. So, it's always great to have Dr. Dan on. Dan, how are you?

**Dr. Eichenberger:**

I'm good, Frank. And thanks for having me back.

**Frank:**

Oh, absolutely. People are interested to hear what's been going on over the past couple of weeks. Who have you been treating lately, with regard to the corona virus? I don't mean their names, obviously, but what kind of patients have you had?

**Dr. Eichenberger:**

We've still seen a variety of patients, mostly over the age of 40, typically. Most older. And they still have a variety of severity in their illnesses. But what's interesting is, here in our local communities, and I've checked with six of my hospitals near me. All of us are seeing a significant decrease in our hospital census. And what I mean by that is, we have ample beds available, ample ventilators available, because the corona virus pandemic and fear has basically shut everything down. So, although what people are hearing in the news about New York City, and some of the places that are hard hit, us in the rural areas, and then in the smaller communities, we are just not seeing the same volume of patients. And we're able to handle it pretty well. We've got staff we've got supplies for the most part. It's more of a logistics problem than it is anything else at this point. But the patients themselves, truly the ones who get sick, get really

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sick, and you know, they're management problems. But majority of patients we're seeing are still pretty easy to take care of, just like typical other respiratory viral illnesses.

**Frank:**

Now, why do you think New York City? Well, obviously, one reason is that people are densely packed into New York City. But New York City does appear to, obviously, have more cases than the rest of the country. How is their hospital situation right now? Because I saw a story just yesterday, maybe was the day before, that Mercy Ship, the US Navy ship that came up, the hospital ship, can take 1100 patients, but only had about 20 people on it. So, obviously the hospitals are not completely overrun in New York City. What is going on there? Do you have any idea?

**Dr. Eichenberger:**

Well, I think we're seeing the same thing on the mercy ship as we're seeing in our community hospitals. If the mercy ship isn't going to be taking corona patients, everything else elective procedures, elective cases, you know, general medical care, things have basically been shut down. So, just like our community hospitals, that have a significantly lower census than what we normally have this time of year, the mercy ships going to see the same thing, if they're not going to be taking corona patients. I mean, that's what you need. You need help with the corona volume in these areas that are hard hit.

**Frank:**

Now, you had a situation with one of your patients...we were speaking earlier this week about this. He had what many would, I guess, claim to be an elective surgery, bypass surgery, put off because of this coronavirus situation. What happened to him?

**Dr. Eichenberger:**

Well, unfortunately, he died waiting for his elective procedure. And then we've had other patients with other various illnesses, that normally would have been treated in certain manners, that we altered their treatment, and it has increased their morbidity. An example is a patient that had a chest tube, had to go home with a chest tube, when normally that patient would have went to surgery and had a surgical procedure. And chest tube would have been removed. And the patient would have went home without a chest tube. But because they

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delayed or elected not to take her to surgery for this procedure, she's has an increased morbidity with the chest tube in place for the next eight weeks.

**Frank:**

Now, a couple of weeks ago, Dr. Dan, when you were on the program, you said the death rate at the time, I think, was 1.04%, given the stats we had at that point. Do you have an update for us? Is there is it still about that level? Where are now with regard to the death rate?

**Dr. Eichenberger:**

So, the death rate has gone up in the United States. It's gone up to, it's actually 2.5 this morning. New York City, itself, they're about 3.3, and South Korea is still about 1.7.

**Frank:**

Okay.

**Dr. Eichenberger:**

Worldwide we're still at right around the 5.2 range.

**Frank:**

And why is that rate not necessarily a reliable rate at this point? You've talked about numerator denominator before. Can you explain that to our audience?

**Dr. Eichenberger:**

Sure. So, this rate is calculated based on the people tested and the death rate, how many people have died. There is always a selection bias, so you're always going to be testing the sickest people, which is going to increase that numerator number, the death number. Once you start either testing more people, or extrapolating what we do know, to the general population, like we do with the influenza virus pattern, then we would see a different number. I mean, just for example, this year the CDC, they take all the influenza numbers that are reported...influenza is not a reportable disease, so, you're not mandated to report it. But there are reporting agencies. So, they use the influenza numbers to extrapolate the data. So, this year, since October 1 of 2019, which is influenza season, the CDC estimates that there have been 63,000 influenza deaths, with 730,000 hospitalizations, and 55 million illnesses.

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**Frank:**

This is in the United States?

**Dr. Eichenberger:**

This is the United States. This is directly off the CDC website.

**Frank:**

So, 55 million people have gotten the flu virus this year, 730,000 hospitalizations, and 63,000 deaths. Did I hear that right?

**Dr. Eichenberger:**

That's correct. That's on the upside. Now they give a range, so that's the high side of the numbers that the CDC reports. But yes, that's what...so, again, they use the data that is reported, and they make extrapolations to the rest of the population, based on what is reported. And they're going to eventually do that with coronavirus. Right now, we are just using pure raw data, which again, has biases attributed to it, because of selection bias, because of the availability of the testing in certain areas. So, we're not seeing all the minimally affected people, or the asymptomatic people that sometimes gets tested for flu, that you aren't testing for coronavirus. So, we are going to see these numbers change.

Now, to be honest, this, this coronavirus is a novel virus. It is more infectious. And it is more deadly than influenza, from what we're seeing right now. But it still does not necessitate...the response is out of proportion to the disease, from what we're seeing in the United States as a whole. You can't have a one-size fits all response to a disease like this. You have to be able to target the areas that need to be targeted, get the resources to them quickly, and help those areas. We're gonna see more incidents like New York City, in places that have high populations, small areas, and we're gonna see more of this before it's over. But you know, rural Kansas, rural Wisconsin, rural Montana, I mean, you do not need to be shutting down these places for this virus, at this point.

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**Frank:**

And some of them governors in those places have not shut them down. I think there's a misnomer, or a misunderstanding. There's been no national shutdown. There's been suggestions from President Trump and company, but it's each governor that decides how strict the shutdown is, at this point. I know there are states that haven't put such draconian measures into place. So, but of course, as we've said before 100 times on this program, we do what the government tells us to do, unless they tell us to sin, or unless they tell us we can't do good that the Lord has told us to do. Dan, do you have time for a little bit more, right after the break?

**Dr. Eichenberger:**

Sure. I can hang on.

**Frank:**

All right, this is Dr. Dan Eichenberger. You're with Frank Turek and the program is called, I Don't Have Enough Faith to Be an Atheist. Website [crossexamined.org](http://crossexamined.org). A little bit more with Dr. Dan right after this. Don't go anywhere. We're back in two minutes.

Welcome back to, I Don't Have Enough Faith to Be an Atheist, with Frank Turek and the American Family Radio Network. My guest today, for the first half of the program, is Dr. Daniel Eichenberger, CEO of a hospital, until very recently. A doctor for many years. In fact, he's treating coronavirus patients right now in Indiana. And we're just trying to give a typical Dr. Dan shot of sanity into a world of sensationalism. Dr. Dan, let me ask you a few questions about this. I've long said, and I've said in our book, I Don't Have Enough Faith to Be an Atheist, but also in, Stealing from God, that science doesn't say anything; scientists do. And I think that's a reason you're getting these wild variations of deaths and destruction from different quarters of society. Some people are saying, this is like the apocalypse, other people are saying no, it's not that bad. And I want to ask you some questions about this, because just look, I'm no expert, obviously, in medicine like you are. But I was just thinking of some assumptions that need to be made to put into these models that these people are using to try and predict what's going to happen with regard to the coronavirus.

Let me just mention a few of these assumptions. And I think these assumptions will tell you why certain models are very extreme and other modern models are far less extreme. The first

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assumption that I think people are making, and comment on any of these, Dr. Dan, the transmission rate. That's an assumption that has to be put into the model to try and say how many people are going to die. Do we really know what the transmission rate is of this disease?

**Dr. Eichenberger:**

No, we don't. And so, the transmission rate, or the infectivity rate, of viruses typically are explained in what we call an, R naught level. It's an R with a zero (R0) after it. It's called an R naught. And so, they rate viruses based on what we see as their infectivity rate. And, you know, the influenza virus is typically between a 1.4 and a 1.8. That means, on average, one person with the disease can transmit it to 1.4 to 1.8 other people. So, they currently, based on what they saw in China and other places, they currently have given coronavirus anywhere between a 1.8 and a 2.4 R0 level. You compare that to something like measles. Measles has an R0 infectivity rate of 18. So, much, much higher. When you look at SARS, SARS was in the four range. You look at Ebola, it's in the four range. So, the coronavirus is typically closer to an influenza infectivity rate. But we're not going to know this number precisely, until this disease has run its course, and we're able to look back on this. But this is all just assumptions, right now, based on the data we do have, which is limited.

**Frank:**

Another assumption; the number of people who are asymptomatic. In other words, they have the disease, but we don't know they have the disease. They haven't had any symptoms. Why is that number an assumption?

**Dr. Eichenberger:**

Because we don't have the antibody testing readily available at this point, to be able to determine who had already developed immunity, or maybe had some natural immunity, or other factors. So, those again, are assumptions that are being made. That somebody plugs a number into a computer model to get a result generated.

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And an assumption that's related to this is the number already immune. Victor Davis Hanson, a couple of days ago, had an article. I think it's on National Review, but I tweeted it out this morning. And he lives in California, as you may know, and there's a big mystery with regard to California. Because California, you would think, would have rampant coronavirus, given what's happening in New York, but they don't. They've had more Chinese people come directly from China into Los Angeles, and San Francisco, and those areas, and yet, their infection rate, or the number of people that have died from that, is only three per million in California, which is very low compared to New York. And so, is it possible that the people in California have already developed an immunity to it? Maybe they've had a, and this is speculation, this is another assumption, that they may have had the coronavirus, say earlier in the year, and now that they're immune to it. They're not spreading it.

**Dr. Eichenberger:**

That's correct. That could be the one of the explanations. The other explanation is, certainly there is weather differences, humidity, temperature. And when people aren't...New York, I mean, you look at New York. It's colder, they have subways, a lot of people in congested areas, and they're kind of more hibernating because of the weather issues. Where, in California, you know, you see people out all the time, because of the, you know, 70-80 degree weather.

**Frank:**

Here's a big question I have, and I don't know if I've seen a good answer to it. Another assumption in these models is the cause of death, because when a patient has multiple conditions, and you've seen this Doctor Dan, and they also have coronavirus, do they always say that coronavirus caused the death, when in reality pre-existing pneumonia, or pre-existing terminal cancer, pre-existing diabetes. How are the officials counting the coronavirus deaths, is the question?

**Dr. Eichenberger:**

That's a good question. The answer is, typically, in a situation where this is so widely publicized, if coronavirus gets put on the death certificate, as the direct cause, or a contributing factor, it's going to be labeled a corona death. Whether or not it was the direct cause of the death, it's attributed to a coronavirus issue.

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**Frank:**

So, a person who had terminal cancer and was going to die in a week anyway, if he also had coronavirus, he's attributed as a coronavirus death. Is that probably fair to say?

**Dr. Eichenberger:**

That is fair to say. Yes.

**Frank:**

How about this? I don't know what the right answer is on this either. It just goes to show you, it's not me that's just ignorant. Everyone seems to be ignorant on this, because I see in conflicting stories on the rate of air transmission of this particular disease. Can it be transmitted via the air, or only in very close contact via the air? Some people are saying six feet, other people are saying 27 feet. Dr. Fauci, the other day said, no, 27 feet, that's ridiculous. Can't be that far. What is the right assumption to make with regard to air trans transmission, Dr. Dan?

**Dr. Eichenberger:**

No one knows. We are learning every day. It certainly does not seem like it's a very large distance. I mean, it still seems like it is mostly direct contact with the virus particles that have been spewed into the air, or on a surface, fairly recently. I mean, basically, direct contact is the most common mode of transmission, from what we see. Now, you know, they make reports that yes, they find the viral RNA on surfaces. That doesn't necessarily mean it's infectious at that point. Just because they find virus RNA particles, does not mean it's an infectious process. So, you know, these talking about, on boxes, and on other surfaces. Is it theoretically possible? Yes. Is it likely? Probably not. I mean, it's a matter of risk tolerance people want to take. I mean, you can be extremely risk averse and, you know, wash everything, and let it sit for, you know, 36 hours before you touch it. The odds of that is pretty low. I mean, what we're seeing right now in a clinical situation is, it is mostly direct contact. And that's why, you know, the PPE things for healthcare providers is so important, to get them to the right people at the right time.

**Frank:**

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The other assumption that is put into these models, Dr. Dan, is the impact of warmer weather. Are some of them taking that into consideration and others are not? Because in every flu season, quite obviously, the flu decreases quite a bit with the warmer weather. Are they taking that into consideration, or not?

**Dr. Eichenberger:**

Again, we haven't got the defined models and some of the assumptions they've made in those models. So, we don't know the answer to that question for all the models. Some people, it seems like they are taking that into some consideration. Although the original models, you know, they talked about the exponential growth. They did not take the seasonal variation into those original assumptions. They just basically extrapolated the data and made it look a lot worse than what it truly is. In some of the original assumptions, they didn't even take into account mitigation factors that were going to be put in place. I mean, it was just basically, straight out, if you did absolutely nothing, here's what it might look like. And then that's the data that was reported.

**Frank:**

Now, we've already mentioned the fact that some people are dying from the situation, the drastic measures that are put into place inadvertently. You mentioned that you had a bypass for a patient who died already, because he couldn't get the surgery when, if we didn't have these draconian measures in place, he would have had the surgery and probably survived. And so, I've seen people, I get emails all the time, comments saying, oh, Frank, you're downplaying this. Oh, this is worse than, you know, it is. What we're doing here friends is, we're having a conversation about data. And we're having a conversation about assumptions that are put into these models that predict all these things. And if we can't have those discussions, without people claiming that you don't care about people, then listen to something else. All right? We care about people, no matter what's going on. And the fact that people don't seem to want to admit is that people are going to die regardless of what you do.

The question is, how can you minimize the number of deaths? On both sides. The medical deaths and the deaths from the economic impact of this? Because as, Dr. Dan, you've mentioned, surgeries have been put off where people are going to die. There's going to be stress related diseases that are going to result from this. Doctor visits are already being put off

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when, if we had caught the disease earlier because of these doctor visits, they could have been treated. Medicines or not taken now, because people have to choose between food and medicine. Harmful diet choices are being made. Domestic abuse is up, with regard to spouse and child abuse. Increased drug abuse. I saw a study recently, I think was on the Drudge Report, which sensationalizes everything, but it said that alcohol uses up 55%. There are increased suicides. There are so many other things that are...businesses are failing, obviously. And that creates all sorts of trouble here. So, Dr. Dan, I know you're not a politician, you're a medical doctor. But what would you do right now, given all of these other things that are going on? All these other dominoes. All these other ripples that are occurring.

**Dr. Eichenberger:**

We know what you said is true, and we see it every day in our clinical practices, where people are putting off their medical care, their medications. And, you know, I've got a friend, a colleague, who is an addiction specialist, and he is seeing increased relapses, because people aren't able to go to their AA programs, or their NA programs. I've got friends who are in law enforcement, and again, they are saying the domestic abuse calls for the police departments are skyrocketing, with the isolation and people being at home. From a governmental political standpoint, and what we're seeing, we need a more targeted approach for this virus, and this pandemic. We need to allow people to go back to work, with precautions, and take some risk. But in order to do that, you've got to eliminate the [unintelligible] associated with going back to work.

**Frank:**

Well, Dr. Dan, you're going to join me Monday live on our Hope One live stream at 11:30am (ET). So, we're looking forward to that. And friends, if you tune into that, on our website, [crossexamined.org](http://crossexamined.org), or our Facebook, or YouTube channels, you're going to be able to ask Dr. Dan questions live, this coming Monday. So, Dan, thank you so much for being on. And I'm Frank Turek, friends. I'm going to be back with some hope right after this, so don't go away.

That's right, ladies and gentlemen. Every day at 11:30am (ET) / 10:30am (CT), we are live via video that you can join in on, because we take questions on our Hope One live program. We're trying to bring people hope through this difficult time. And last week, this past week, was our first week. You can see all the programs, because after we go live with them, they're

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automatically uploaded on YouTube and Facebook, so you can watch them. In fact, just yesterday, Friday, we had Dr. Michael Heizer on, and he was talking about Psalm 91, and how some people are trying to suggest that Psalm 91 will protect Christians from the coronavirus and the plague. It turns out, that's not the case. So, go watch that particular program.

We've also had Craig Hazen on, talking about fearless prayer. We've had Natasha Crain on, talking about what parents can do through this difficult period with their children. I had a program talking about, why we can see good coming through evil. We've had some great programs that you want to avail yourself of. And on Monday, Dr. Daniel Eichelberger will be on live at 11:30am (ET), Lord willing, and you can ask him questions. Well, the next day, we'll have Dr. John Lennox on. The day after that, we're going to have Dr. Mike Licona. Dr. Licona will talk about the resurrection. So, we've got a full week coming up on the live stream on our website, [crossexamined.org](http://crossexamined.org). You want to be a part of that. And it's hope. We want to bring people hope. Because you can only have two things; you can have hope, or despair. That's all you can have. And thankfully, Christianity brings us hope.

And I want to talk about that in the second half of the program here today. Last week, here on this broadcast, on this podcast, we talked about how evil is a powerful argument for God. And you say, why is that? Because evil wouldn't even exist, if good existed. And good wouldn't exist, unless God existed, not in an objective way anyway. And God must exist for good to exist. So, in order for evil to exist, God must exist. Not because he's doing evil, but because he's the standard of good, which would allow us to even recognize what evil was.

But I think quite frequently, when we go through difficulty like this, we always ask the question, if there's a good God, why is there evil? You know, question we hardly ever ask? Why is there good? Why is there pleasure? Why is there joy? Why is there love? Why is there sacrifice, which is the penultimate expression of love? Jesus said, "There's no greater love than to sacrifice yourself for your friends". And that's what he did for us. Why is there good, pleasure, joy, life, love, sacrifice? In fact, why do any of those things exist? Or why is there existence at all? Why do you exist? Why do I exist? Why does this universe exist? Because there's a being who has always existed. The ground of all being. And the very fact that we have evil in the world shows us that Christianity is necessary. You don't need a good God to rescue people from their own evil unless good and evil actually exist. But in order for good and evil to exist, God must exist.

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And everyone already knows that good and evil exists. They really exist. Everyone, regardless of their worldview. Atheists to Christian and everyone in between. Everyone admits there's something wrong with the world. Well, if there's something wrong with the world, there must be something right, that we're saying this wrongness doesn't meet. This fallenness is fallen because we know we've fallen from some sort of standard, from some sort of righteousness, from some sort of goodness. Why does that goodness exist? Because God exists. It can't be explained materialistically through atheism.

Now last week, and you go back and listen to last week's podcast, we did talk about the fact that some goods can only be learned through suffering. You're wondering, why are we going through suffering now? Because some goods can only be learned through suffering. In fact, you can only learn through suffering. Just that word learn, right? Learning can be difficult. You tell your kid to do his homework. That's bringing some suffering on the kid, but that's the only way you can learn. And there are good things that come through pain and suffering.

As we mentioned, it's really hard to develop the virtues without difficulty. It's hard to develop courage without danger, or perseverance without obstacles, or compassion without suffering. It's hard to develop patience without tribulation, or character without adversity. Any kid who gets everything he or she wants is spoiled, right? Why are they spoiled? Because they've gotten everything he or she wanted. You want to ruin somebody, give them everything he or she wants. You'll ruin them. You'll make them entitled spoiled brats.

I don't know about you, but I need some pain and suffering in my life. Otherwise, I'm going to become even more entitled, and even more spoiled, and more brattish than I already am. This is why the scriptures talk about how difficulty brings forth perseverance, and perseverance bring forth character, and character brings forth hope, as Paul says, in Romans chapter 5. Difficulty brings forth character, and we all need character. We all need some sort of difficulty in our lives. Even non-Christians recognize this. William James, who was a non-Christian philosopher, at one point said, "The world is better for having the devil in it, as long as we keep our foot on his neck". Meaning as long as we resist evil, because evil can bring forth good. And if you think about this, the Lord learned obedience through suffering. Jesus Himself learned obedience through suffering. If Jesus learned obedience through suffering, he didn't have a sin

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nature, by the way. We do. If he learned obedience through suffering, in his sin nature, then can't we? We need it all the more.

Now, the apostle Paul has written very profoundly on this topic of pain and suffering. Here's what he wrote in Second Corinthians 11. He's going after the false teachers, and the teachers who are claiming he's not truly an apostle. Listen to what Paul said about his own experience with regard to pain, suffering, and difficulty. And he starts to boast about it. He goes, look, I'm nuts for boasting, but he just wanted to make the point to the people who say he wasn't a true apostle. He said, "What anyone else dares to boast about I'm speaking as a fool". He's in chapter 11 of Second Corinthians, by the way. He says, "I also dare to boast about. Are they Hebrews?" Meaning these false teachers. Are these people claiming that he's not a true apostle? "So, am I? Are they Israelites? So am I. Are they Abraham's descendants? So am I. Are they servants of Christ? I am out of my mind to talk like this", he says. "I am more. I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again. Five times I received from the Jews the 40 lashes minus one. Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked. I spent a night and day in the open sea. I've been constantly on the move. I've been in danger from rivers, in danger from bandits, in danger from my own countrymen, in danger from Gentiles, in danger in the city, in danger in the country, in danger in the sea, and in danger from false brothers. I have labored and toiled and often gone without sleep. I've known hunger and thirst. I've often gone without food. I've been cold and naked. Besides everything else, I face the daily pressures of my concerns for all churches. Who is weak? And I do not feel weak. Who is led into sin? And I do not inwardly burn. If I must boast, I will boast in the things that show my weakness, the God and the Father of the Lord Jesus, who is praised forever and knows that I am not lying."

Look at what the Apostle Paul went through to even bring you the words of hope that he brings you. And of course, hope is in Jesus. Hope is in the resurrection. And yes, this is going to be a difficult month, but we're all sequestered. And as I've said before, we're going to do what the government tells us to do. However, let's put all this into perspective. How many of us have been flogged, meaning whipped, and exposed to death again and again? Five times received 40 lashes minus one. How many times have you been beaten with rods, or stoned, or shipwrecked, or spent a night and a day in the open sea, or have gone without food and sleep? Well, some

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are now. That's why we got to help the food kitchens right now. So, that's happened to us right now. But, overall, our pain and suffering here in America is nothing like what the Apostle Paul went through. And don't tell me he didn't have enough faith.

In fact, in Second Corinthians 4, here's what he said about all of us. He said, "We're hard pressed on every side, but not crushed. Perplexed", yeah, why is this going on, "but not in despair. Persecuted, but not abandoned. Struck down, but not destroyed. We always carry around in our body the death of Jesus so that the life of Jesus may be revealed in our body. For we who are alive are always being given over to death for Jesus's sake, so that this life may be revealed in our mortal body. So then, death is at work in us, but life is at work in you. It is written", Paul says, "I believe; therefore, I have spoken. With that same spirit of faith, we also believe and therefore speak. Because we know that the one who raised the Lord Jesus from the dead", here comes the hope, ladies and gentlemen, "will also raise us with Jesus and present us with you in his presence. All this is for your benefit, so that the grace that is reaching more and more people may cause thanksgiving to overflow to the glory of God."

Yet this difficulty can bring more people to Christ. That's what he's saying. He says, "Therefore we do not lose heart". Now, here's some of the most profound sentences ever said on the issue of pain and suffering. Here's the Apostle Paul. Second Corinthians 4, beginning in verse 16. "Therefore, we do not lose heart. Though outwardly we are wasting away, yet inwardly we're being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So, we fix our eyes, not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal."

Yes, we're looking at just what is seen. We're looking at this life. And this life obviously, is extremely important. But, ladies and gentlemen, the death rate is 100%. Coronavirus or not, we're all going to check out at some point and we're going to be into eternity. The question is, where are we going to be ushered into eternity? You don't like the quarantine? Neither do I. Well, imagine being quarantined forever alone. That's what hell is. You're separated from God, because you won't accept his free gift. You don't want him now, you're not gonna want him in eternity either. You're going to be separated. You're going to be left to yourself in torment. You think there's torment going on now, being in quarantine? Imagine being in quarantine alone, forever. Paul's saying, no matter what difficulty we have now, if we put our trust in Christ, that

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difficulty it's gonna seem like nothing compared to the glory we're going to experience with him in the afterlife, if we've accepted the free gift. A lot more in just two minutes. Don't go away. I'm Frank Turek.

You know, some people wonder when they look at that passage, I just read in Second Corinthians 4. What does Paul mean by the fact that our light momentary troubles are achieving for us an eternal glory that far outweighs them all. What does he mean by that? Let me give you an illustration. And it may seem trivial, but I think it communicates the point. Because we all know about football. In fact, you guys remember football? Do you guys remember sports? We used to have sports. I actually don't miss any of it, to tell you the truth. But there's a lot more important things in life than football and sports, obviously, and other sports. But those people who, obviously engage in those activities, they have to make a living too. So, it is a nice diversion, which we don't have right now. But I want to try and point out what I think Paul means when he says, our light momentary troubles are achieving for us an eternal glory that far outweighs them all.

I grew up in New Jersey, like you couldn't tell. And I was a New York Giants fan growing up, because I grew up in New Jersey. And in 2004, the New York Giants drafted Eli Manning number one in the draft. They traded with the Chargers to get him. They traded Phillip Rivers over to San Diego. And anyway, they got Eli Manning, and the first couple of years in New York, Eli wasn't very good. In fact, that's not a good thing, if you're the number one pick, and you're in New York, and your brother's name is Peyton. Okay, so he took a lot of abuse his first couple of years in New York. You're not very good. You're never going to be as good as your brother. The Giants wasted the first pick on you. And anyway, in 2007, he had a pretty good year in the regular season. He got his team to the playoffs. And then he wound up beating three teams on the road to get to the Super Bowl.

Now, one of the teams he beat was the hated Dallas Cowboys. Now, sorry for my Dallas listeners here, but we have a saying in New Jersey. And that is, whenever the Cowboys win, it's living proof that Satan is alive and well. Alright. Anyway. So anyway, he beat all those teams. The problem was, he got to the Super Bowl and he was going up against the 18-0 New England Patriots, who already had a book trademarked. And the trademark was 19-0. They were the perfect team, the perfect season. They were 12 point favorites. The Patriots were. The only

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people that pick the Giants, were the Giants, because the Giants were 12 point underdogs. In fact, before the game, at the media day, you know, a few days before the game, they went to one of the receivers of the Giants, Plaxico Burress, and they said, what's going to be the final score the game? And Burress said, we're gonna win. Giants are gonna win 21-17. And they went over to Patriot quarterback, Tom Brady, and they said, Tom, here's what Plaxico said. What do you think? And all Brady says, we're only going to score 17 points? Ok. Because Brady and Randy Moss had a special connection that year. I think they set the offensive record that year. Brady had like 50 touchdowns. A bunch of them went to Randy Moss and they were just an offensive machine.

Anyway, they then played the game. Giants had a great defense. They wound up sacking Brady five times. It goes into the fourth quarter. Patriots are up only 14-10. It's a pitcher's duel, so to speak. Defensive struggle. Eli has the ball on his 20 yard line. He's got to go 80 yards in the last two minutes to win the game. It's third and five, at one point. It looks like Eli is going to be sacked. Somehow, he gets out of a sack, which he hardly ever did, and he throws a hail Mary pass over the middle of the field. David Tyree, the Giants receiver, catches it against his helmet, somehow, even though he's got Rodney Harrison draped all over him. And that was the last pass that David Tyree caught in the NFL. He happened to be a Christian. He walked off the field. There's NFL films on this. He walked the field going, hey man, this is supernatural. A few plays later, Manning hits Burress, the guy who predicted the score, in the corner of the endzone. Giants win 17-14. The Patriots don't even score 17 points. And Tom Brady was deflated. Alright, some of you will get that tomorrow. And then four years later, Eli Manning and the Giants do the same thing to the Patriots. So, he beats the Patriots twice. This is why Tom Brady, the class guy that was, once Eli actually retired this year, he sent Eli a tweet and said, Eli, congratulations on your graduation. I wish you hadn't won any Super Bowls. Because the two he won were against Tom Brady and the Patriots. In any event, the point here is, is that Eli helped win those Super Bowls. In fact, he was the MVP in both of them.

Now here's my question to you, ladies and gentlemen. Did Eli Manning, who held up the Lombardi Trophy, did he did he enjoy holding up the Lombardi Trophy more than the third string quarterback, who also held up the Lombardi Trophy? Yes. Why? Because he went through all the pain and difficulty of achieving the goal. He was actually in the game. He went through all of the light and momentary troubles of going through the difficulty of winning a

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Super Bowl. All the injuries, all the bone-crushing hits, all the people who said he couldn't do it. So, he actually enhanced his capacity to enjoy the reward, more so than the third string quarterback, who didn't really do much the entire year.

And this is an analogy, or a way of explaining what Paul means when he says, our light momentary troubles are achieving for us an eternal weight of glory that far outweighs the mall. When you go through difficulty here on Earth, you're enhancing your capacity to enjoy God. Not only here, but in eternity. Because you've gone through all the difficulty. You've gone through all the pain and suffering. In fact, the writer of Hebrews even talks about ,you're achieving a greater resurrection by going through difficulty. So, even though it may be difficult now, there's going to be a greater reward later. You're enhancing your capacity to enjoy the reward.

Most of the time, we can't see how bad things can bring good. We can't see it. Right? It's a mystery to us. You know, we've asked, why would God allow certain evils, like viruses and other things? We can't see it. It's a mystery. But that doesn't mean there aren't good things happening. Now, if the scriptures are true, and they are, it's promised that good things will come from evil. Paul says in Romans 8, where he says that, all things work together for good, to those that love God and are called according to His purpose. He doesn't say all things are good. He says all things work together for good. That when you're going through difficulty here, it can work together for good. Now, sometimes we don't see how this can happen. Now, in the Scriptures, as I mentioned last week, we do see it sometimes. Joseph in the Old Testament, actually sees how good can come from evil. Evil was foisted upon him by his family. Later on, he's able to save his family, precisely because they sold him into slavery. He goes to Egypt, he puts aside a bunch of grain, and he actually is able to help the very family that that foisted evil upon him. That were evil to him. He says, what you meant for evil, God meant for good, the saving of many lives.

Jesus's crucifixion is an example of where good can come from evil. There's the only the only instance in the history of the world where a completely innocent person had, no sin nature, received punishment, and he had no sin in him. And you look at that, and you go, well that was a great injustice, and it was, but Jesus volunteered to go through it for the greater good of being able to forgive all our sins. Jesus's crucifixion was a great evil. And they [unintelligible]

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going forward. After Peter had confessed Jesus is the Messiah, right there in Caesarea Philippi, north of the Sea of Galilee. He confesses Jesus as the Messiah, and Jesus commends him. It says right there in Matthew chapter 16, verse 21, it says, "From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that he must be killed and on the third day be raised to life. Peter took him aside and began to rebuke him. "Never, Lord!" he said. "This shall never happen to you!" 23 Jesus turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but the things of man."

The things of God are to allow an innocent man to be crucified. Peter didn't see it. I wouldn't have seen it. None of the other disciples saw that this was ultimately leading to good. They couldn't see how good can come from evil, but that's the ultimate good that came from the ultimate evil. That's why he said, "Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but the things of man." So, we look at evil in the world, realize that why we're supposed to fight against it, that even if we can't stop it, God can bring good from it. Whether it's viruses, death, sickness, whatever it is, God can do it and does do it.

So, there is hope. That's our ultimate hope, ladies and gentlemen. Our ultimate hope isn't that the coronavirus is going to be stopped. We try and stop it. We do the best we can. We try and minimize deaths on both sides. We try to minimize deaths from the medical impact of it and the economic impact of it. But that's not our ultimate hope. Our ultimate hope is in Jesus. Our ultimate hope is in the resurrection. Our ultimate hope is that we can bring as many people with us into this great kingdom as possible. And sometimes difficulty can help us do that. Many people aren't thinking about their mortality until the past month or two. Now they're starting to think about it. Oh, that's an opportunity now to give them the message of grace that Jesus has provided for us that, only by going through the pain and suffering he went through is this message of grace possible, because an infinite God can't allow sin to go on punished, and all of us have sinned.

So, we now have an opportunity to give them the greatest news ever. Let's do it. As we serve their needs, their physical needs, and their spiritual needs. Let's do that. We don't always see how it works out, but we know because God is good, it will work out. And just because we don't

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see how an infinite God always works out, doesn't mean he doesn't work. You know, it would be strange if an infinite God wasn't strange to us. I'll just leave that thought with you, ladies gentlemen.

Don't forget we've got some online courses this week. I Don't Have Enough Faith to Be an Atheist and Fearless Faith. They start this week. Go to [crossexamined.org](https://crossexamined.org), and click on online courses, and you can be with me online. See you then.

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