

Those that Have Never Heard? and a Covid Update

(August 7, 2020)

You've sent me many questions over the past few months and I haven't had an opportunity to get to them. I hope to get to some of them today on this broadcast. Questions like, why did God allow Adam and Eve to be tempted when he knew what would happen? And what about those that have never heard about Jesus; are they just damned to hell because they did not get the chance to accept Christ? And what about those who think they are good people and don't need forgiveness? These are some of the questions I hope to get to today.

I also hope to get to a COVID update for you. But before I do, I want to revisit what we talked about a little bit on the last podcast, the podcast about my friend Mike Adams, who tragically died. It looks like by suicide just a couple of weeks ago, the last radio program and podcast was, The Mike Adams I Knew and Loved, and you can go back and listen to that. I've got several emails from you, complimentary emails, and expressing condolences. I appreciate all those.

I want to read one of them that came to me by a gentleman by the name of Walter who said, "Dr. Turek thank you for your beautiful remembrance of Mike Adams. I think we Christians let him down in two ways. First, for an evangelical Christian like Professor Adams to be despondent, to feel that alone that suicide might seem to make sense, is an indictment. Not of friends like you, J. Warner Wallace, and others, but of businesses in Wilmington, fellow professors. Even liberals should have stood for him, the UNCW alumni, etc. Yes, you might be unpopular for standing up for him, you might lose your job, the communist left might want to boycott you, but you would still be right, on the side of truth, and there's strength in numbers.

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Second, we Christians have falsely believed that if we would just be tolerant, everything would be okay." All right, let me stop right here. This is not him speaking, but me. Tolerance is a virtue if you're talking about hearing ideas with which you disagree. And by the way, you need to disagree with an idea in order to tolerate it. If you agree with it, you don't tolerate it, you agree with it. That is a virtue. It's not a virtue, however, to be tolerant of evil and to allow evil to overrun your family or overrun your society. Love does not require approval. In fact, love requires you to stand against evil, if you want to be loving, and every parent knows this. Every parent knows that if you approve of everything your child wants to do, you're not loving, you're unloving. You can't tolerate evil.

Okay, so anyway, this gentleman Walter says, "second, we Christians have falsely believed that if we would just be tolerant, everything would be okay. We let ourselves be silenced, and it failed miserably, so miserably that people like Mike Adams felt all alone, for what is obviously true, and in a sane world, non-controversial. It is way too late to start pushing back, but we must push back now, and keep at it until religious freedom is restored and our society has become more truth, the truth of the Christian worldview. And it is true because Christ is true. The facts are on our side. Speak up. Science is on our side. You are born male or female, homosexuality is not a social good, transgenderism is a psychological problem, abortion is the taking of a human life."

Now, I just said all that and some of you are cringing. You know why you're cringing? You're cringing because you're not supposed to say that. You're not supposed to say the truth. No. Yeah, you're more influenced by the culture than you are by Christ. That's the problem. All right, back to what this gentleman says. "Abortion is taking over human life. The best way for a child to grow up and to be healthy is in a two parent home". And I have to add, a man married

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to a woman. That's how crazy our world is. "All the businesses and educational facilities rushing to endorse Black Lives Matter is a public humiliation of spinelessness."

Alright, let me stop right here. It's spineless because it's done without any amount of information other than, oh, well of course, Black Lives Matter. I guess we ought to support that. Well, of course, it's true. The problem is, the organization is a Marxist organization that wants to stop everything that we believe from happening. They want to stop private property ownership. They want to stop that. This is why it's ironic that like Bank of America gives millions of dollars to an organization, Black Lives Matter, that if it had its way, would do away, with banks because there would be no private property. They want to do away with a nuclear family. They want to support everything LGBTQ, and everything LGBTQ is self-contradictory. You have the feminists that war with the transgender folks, in that movement, because they know if transgenderism wins the day, that there are no genders, then there are no women, which means feminism is out the window.

We've talked about this on this program before. The contradictions are legion. And yet this group wants to support that. So, of course, black lives matter, but the organization is a disaster. And this gentleman, Walter, is pointing it out. He's pointed out that it's, basically shakedown money is what these corporations are paying. We're just going to give you money, so don't hurt us. Don't say anything bad about us. It's shakedown money. And he goes on to say, this gentleman Walter says, "we are witnessing Martin Niemoller's mea culpa." What is Martin Niemoller's mea culpa?

Martin Niemoller was a pastor in World War Two Germany. He opposed Hitler and the Nazis, and he famously said that he wound up in a concentration camp for several years. He lived through it, but he famously said this. "First they came for the socialists and I did not speak out

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because I was not a socialist. Then they came for the trade unionists. I did not speak out because I was not a trade unionist. Then they came for the Jews and I did not speak out because I was not a Jew. Then they came for me, and there was no one left to speak for me."

Martin Niemoller . He's absolutely right. We need to speak up, ladies and gentlemen. We put our people out on the front lines, like Mike Adams, and then we retreat. Like David's forces retreated from Uriah, purposefully. They put this brave warrior out there, and then they pulled back so he would get killed, because David didn't want him alive, to cover up his sin with Bathsheba. That's kind of what we're doing to people like Mike Adams. We just send him out there, and we quietly root him on, and we say to him, Mike, we really agree with you, but we can't really say anything about it. Go. Go. And then something tragic happens. And we didn't speak up. That shouldn't happen, ladies and gentlemen.

Now, I'm not saying this is the entire reason that Mike Adams tragically took his own life. But it certainly was a factor. I'll give you updates, if we get them, and I'm permitted to give these updates about Mike. But thank you for your condolences, thank you for your emails, thank you for your texts for those that I know personally.

I want to now talk a little bit about COVID-19, which shifts subjects, which actually Mike was partially a victim of COVID-19, as I mentioned. He, a few weeks before he died, said COVID-19 has not been good. This isolation has not been good for me. He was a gregarious person that lived alone, and loved to teach, and loved to be in the classroom, and that couldn't happen. He couldn't even go out with his friends for a while. In any event, with regard to COVID-19, let me preface this by saying, some people in my family, my close family, have Coronavirus. And people will say, whoa, you know, you don't have it. If you had it, you wouldn't speak this way

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about it. You would be for all these lockdowns and everything. No, not true. There are people in my family that have it.

Ben Shapiro had a very good program on this earlier in the week. His August 3 show. Ben is a pretty solid thinker on these issues, solid thinker on a lot of things. And he was pointing out that, according to the data, you know, what the average age of death of a person who dies from COVID in the United States is? Average age; 80. That's the average age. Now, I don't want anybody to die, obviously. But this is not a disease that affects every age group the same way. It affects different age groups differently. So, we should treat those different age groups differently. And I'll get into it right after the break and then get to some of those questions I mentioned at the top of the program.

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that out. Check out the Facebook page, crossexamined.org, and Dr. Frank Turek. There's two of them. And like us there, if you would.

Now we're talking a little bit about COVID-19. Just a quick update on it. Looking at the data. As I mentioned earlier, the average age of death is 80 for someone who dies of COVID-19. As Shapiro was mentioning on his program, kids are 16 to 20 times more likely to die from the flu than COVID-19. This is why Shapiro, and many others, even the CDC is saying kids need to get back to school. This is not a factor for kids. In fact, if you're below 20 years old, you're more likely to be struck by lightning than to die from COVID-19.

Okay, so the issue that some are saying is, well, maybe these kids can pass it to teachers and then teachers could get sick. There's very little evidence that that's the case. Kids do not appear to be doing that. Now, there's a lot we don't know, that's true. But there are places that never shut down schools. There was a study out of Japan. They said it's not a good thing to shut down school. Sweden, to my knowledge, never shut down their schools. And they're doing much better than the US. In fact, they never shut down their economy. And I know this sounds something that you would not want to say, because it seems insensitive, but the way forward nationally, and around the world on this issue, is to gain herd immunity.

What does that mean? It means that the more healthy people who get it, the less it can be transmitted to the people who are vulnerable, because the disease has nowhere to go. Once you get above a certain percentage, and we're not sure what that percentage is, some say 60%, some say 70%. Others are suggesting it's much less; 30-40% of the people have it, the thing dies. There's nowhere for it to go. And you get herd immunity by having healthy people, who are not vulnerable to it, who will not die from it, get it. That's how you gain herd immunity.

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The vaccine is not going to come fast enough, and even if it does, vaccines are notoriously ineffective, or less effective, than you would think; 40-50% effective. So, the problem here is that people are treating this like it's Ebola. The media treats it like it's Ebola. I mean, if you look at a media headline, you would think that in Texas, Ebola had struck, and half the people are dead. You know, many people have died from this in Texas? Now, again, we hope nobody would die from it in Texas. We hope nobody would die from it anywhere. But it is what it is, as the President said recently. There are diseases that kill people. But in Texas, there's been a little over 7,000 people that have died from coronavirus, maybe approaching 8,000. You know how many people live in Texas? 29 million. California, about 9,000 have died. You know how many people live in California? 40 million people. 9000? 40 million? The media reports like this is Ebola and half the population is dead. It's not the case.

In fact, there was a producer that just resigned from MSNBC, and she resigned because she basically said that, we're just pumping out propaganda here for ratings. It's not about truth. It's about comfort for our audience. Its sensationalism. And I'm sure this is done on the other side, too. I'm sure Fox News does the same thing. Where do you get good information for this? Where do you get good COVID information? It's hard to find. Ben Shapiro recommended a website, and I've been tracking it, and I think he's right.

There's a gentleman, his name is Bahnsen, and if you go to thebahnsengroup.com, and click on COVID, you'll get a good analysis, middle of the road analysis, he's not an alarmist either way, and you'll get the facts and some great charts and graphs and all that. That's where you can go for, I think, reliable COVID data. And to say that, oh, we've got, you know, several hundred people dying a day in America from COVID. You know, many people die in America a day just generally from all causes? About 7500 people die in the US every single day. Every single day. That's comes to about 2.8 million people a year. So, just keep that in mind with COVID-19. It is a

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threat to older people, to people who have comorbidities, people who have other issues. They should be sequestered. They should be very careful. The rest of the people out there are not going to die from Coronavirus, on average. It's very rare that people die.

But you know what the media does? The media finds one young person that dies from it and highlights this and causes the rest of the society to have this irrational and disproportionate panic about it. This is like governing by exceptions. What do I mean by governing by exceptions? If you make laws based on exceptions, if you make news stories based on exceptions, and trying to extrapolate to the entire population, you have bad laws and bad results from these news stories. For example, car accidents. How many people die from car accidents in America? About 30,000-40,000 a year? But we never say, okay, we shouldn't drive anymore. We know there are exceptions. We know these things happen. We try and put safety equipment in cars, and have proper road laws and speed limits, and all that.

By the way, that's a legislation of morality. Did you notice that? Why is that a legislation of morality? Because we're presupposing that human beings are valuable, and they need to be protected with speed limits. All laws legislate morality. The only question is, whose morality? So, we're legislating morality all the time, but we don't shut down all of our traffic, all of our transportation, because people are going to get hurt sometimes. That cure would be worse than the disease. Same thing is true with Coronavirus. We'd lock everything down. The cure is worse than the disease. Suicides are going up, as the CDC director said, of young people. He said, we have more people dying of suicides from Coronavirus than we are from the Coronavirus itself. Very few young people die from Coronavirus, but if one does, the media is all over it, and everybody then thinks, oh no, this is really bad. No look at the data. It's bad when anybody dies, but nationally, per capita, you're very, very unlikely, if you're a young person, to die from Coronavirus.

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The flu. We've accepted that people die from the flu, so we don't make any big deal of it. But anywhere between 30,000-70,000 people a year die from the flu in the United States and we don't shut down the economy. The cure would be worse than the disease. Governing by exceptions would be to say, look, I found an old person, he smoked Lucky Strike non-filtered cigarettes his whole life, he lived to be 100. I guess we ought to encourage smoking then. No, just because, on occasion, you can find a smoker out living a non-smoker, doesn't mean you put a law into effect to encourage smoking. That would be governing by exceptions rather than the rule. You govern based on the rule, or the principle. You don't govern based on exceptions.

And you shouldn't base your life on exceptions. You have to base your life on probability. And if you notice, the goalposts keep moving. The goalposts just keep moving on this issue, don't they? It used to be, okay, we're just gonna lock down to flatten the curve. Now, suddenly, we think we have to lock down to avoid the virus spreading everywhere. No, you can't avoid the virus spreading everywhere. It's going to spread. That's what viruses do. And once you hit herd immunity, it's over.

And as you may have heard, there are some churches, particularly in California, that are defying Governor Newsome's order. John MacArthur famously has done so, and my friend Jack Hibbs has done so, because they say, we must obey God rather than man, and church is not a non-essential. Church is an essential. The secular media thinks, oh, church is just a hobby. No, it's not a hobby. It's our lifeline. It's something that we are told to do in the scriptures. The writer of Hebrews tells us not to stop meeting together. We're supposed to be together to encourage one another, to learn from one another, to learn from the pastor, to learn from one another, to become more like Jesus.

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Now we can open and open responsibly. Jack Hibbs has done that. He's got sections where people want to be socially distanced and wear a mask and all that, and other sections where they don't. That's up to them. They take their own health in their own accountability, their own health, their own responsibility for their own well-being. They take that into account when they go to church. They're not forced to go to church. If they don't want to go to church, they don't have to. But for people that do, they can. And they need to protect people who are vulnerable, and that's what they're doing.

There was a case that went to the Supreme Court. It wasn't taken by the whole court. I think it was one of these cases where the court just decided not to take it and didn't make a definitive ruling on it. But the case was a Calvary Chapel in Nevada saying, to the governor of Nevada, you're allowing casinos to open and not churches. Well, it went to the Supreme Court. The Supreme Court, five to four, decided they would not side with the Calvary Chapel. They were siding with the governor, of course, Roberts, who should be impeached, because he's not obeying the Constitution. And neither are the four other liberals on that court. Roberts joined the four liberals and they sided with the governor.

Here's Gorsuch's one paragraph rebuttal. Or, I should say, dissent. It's one paragraph. This is his dissent. Now Gorsuch got the sex case wrong last month, but he got this case right. Here's what he says. "This is a simple case. Under the governor's edict, a ten screen multiplex may host 500 movie goers at any time. A casino, too, may cater to hundreds at once, with perhaps six people huddled at each craps table here, and a similar number gathered around every roulette wheel there. Large numbers in close quarters are fine in such places, but churches, synagogues and mosques are banned from admitting more than 50 worshippers, no matter how large the building, how distant the individuals, how many wear face masks, no matter the precautions at all. In Nevada, it seems, it is better to be in entertainment than religion. Maybe that is nothing

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new. But the First Amendment prohibits such obvious discrimination against the exercise of religion. The world we inhabit today, with a pandemic upon us, poses unusual challenges, but there is no world in which the constitution permits Nevada to favor Caesar's Palace over Calvary Chapel."

That's Justice Gorsuch. He's absolutely right. The First Amendment says, Congress shall make no law respecting an establishment of religion, nor prohibiting the free exercise thereof. You can't make laws prohibiting the free exercise of religion but that's what the Nevada governor has done, that's what the California Governor has done, and other governors have done it. And it needs to stop. Churches need to stand up.

You know, my friend, Dan Forrest, run Forrest run, he's running for governor here in North Carolina. He says, "where does the government get off declaring what business is essential and what isn't? All businesses are essential, especially to the people running them. Why should Walmart be open but not a mom and pop shop be open? Why is all the money gonna go to Walmart and not the mom and pop? Where do we get off doing this?" Well, after the break friends, I'll give you my opinion unvarnished. Back in two minutes.

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Yes friends, I've been holding back what I really think in the previous couple of segments. I'm really going to lay it out now. I think we need to go back to school, I think we all need to go back to work, while we sequester the people who are vulnerable. You can't treat the entire population as if we're 80 year old, overweight diabetics. We got to protect those folks, but the rest of society must move forward. And, ladies and gentlemen, there's risk no matter what approach you take. Locking down the entire economy is a risk. Opening it up completely as a risk. You've got to find a healthy balance. But you can't treat everybody in the population as if we're all vulnerable because most of us are not.

Now I know there's a big controversy over kids going back to school, and some of you may not be able to go back to school. Some of you are going to only be able to do school online. But what we've tried to do is create an online course that'll help you do that. You know, we're doing, *Why I Still Don't Have Enough Faith to Be an Atheist*. I'm doing one live, beginning in September, for high school and college students. You can be a part of that if you want. But we've also created a turnkey, *Why I Still Don't Have Enough Faith to Be an Atheist*, course.

In other words, if you're a teacher, or a small group leader, or a Sunday school leader, and you want to meet remotely, you can do that, and everything is already online for you. It's turnkey. All the videos are up there, the workbooks, the quizzes, the assignments, they're up there already. All you need to do is go to crossexamined.org, click on online courses. If you want to sign up, you can as a teacher, and then your individual students can sign up. You can do this all remotely, then you can have your own zoom sessions, or Skype sessions, whatever software you use to interact with the students. But you don't have to do anything other than then interact with them, because all the videos are up, all the workbooks stuff is up, all the questions and quizzes are there. It's all up there for you. It's a turnkey course, so check it out on our website. Go to crossexamined.org, click on online courses and you'll be taken to Online

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Christian Courses. You'll see a bunch of other courses out there you can avail yourselves of, as well.

I'm not only teaching, Why I Still Don't Have Enough Faith to Be an Atheist, live on zoom, we'll have these Q&A Zoom sessions, I'm also teaching a new course this fall called, How to Interpret Your Bible. That's brand new, never run it before. And we'll have Zoom sessions, as well, if you take the premium course. So, check all that out.

All right, let me get to your questions. Now. Michelle, all the way from South Africa, asked a bunch of questions. Sorry, I couldn't get to all of them. But here's a question that Michelle asks in Genesis. "Why did God put the tree of life in the Garden of Eden if he knew, knowing everything before it even happens, that Adam and Eve would eat from it?" Great question. Michelle. We might also ask a question, why did God allow us to be born knowing that we would sinned against him as well? Why stop at Adam and Eve? Why not us?

Well, let's go back to Adam and Eve for a second. God knows what's gonna happen. He's all knowing so he knows, no matter what scenario that he chooses, he knows the outcome. But that doesn't mean he's causing the outcome in the sense that he is overriding our freewill. If God wants to create a universe that's moral, then he has to give us freewill. If he doesn't give us freewill, it's an immoral universe. We can't love. Of course, we can't hate either, because we don't have free will. He could have created a robot world, or no world, but he created a world where he could love creatures and they could return love and they could love one another. But in order to do that, there's a risk, and the risk is, when you give them free will they can do evil with it. I'm grateful that God gave Adam and Eve the opportunity, the free choice to sin, because if he didn't, this wouldn't be a moral world and we couldn't be redeemed.

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And we think by the way, we would do any better than Adam and Eve, that we wouldn't fall. No. I would have fallen, all of us would have fallen, at some point. And is God obligated not to create any universe at all because people decide freely to reject God? I don't think that follows either. If people freely reject God, His hands aren't tied when he says, oh, if somebody sins then I can't create at all. No. We instrumentally create children, and we know they're gonna sin, but we do it anyway. Why? Because we know it's worth the cost. We know that love can overpower that. Maybe overpower is not the right word. That we can love people, that love is worth the cost. That we can love people even though they can hate us in return. And if people don't want the free gift of forgiveness that Christ provides, they don't have to take it. And if they're separated from God for eternity because of that, that's their own free choice.

But God's hands aren't tied. If somebody decides not to accept His love, just like a governor, his hands aren't tied if he pardons two prisoners, and yet, only one prisoner accepts the pardon. He doesn't say, well, since this other guy didn't accept the pardon, I can't pardon this other criminal I wanted to pardon. No, he offers the pardon to both. And if one of them rejects it, well, that's that guy's prerogative. So, God offers the pardon to all, but not all take it.

Now, this transitions into another question that's been asked. It's a "what of those who have never heard" question. It comes from Ash, who is actually in Spain. He says, "Dr. Turek, I just wanted to thank you for all your work, and how you reach out to young people, due to the vast majority leaving the faith." He said, "I'm a missionary kid, I'm 17, I'm in Spain. I've been reading your books, and listening to your podcasts, and I just wanted to tell you how much they've strengthened my faith and how after I graduate college I plan to return to Spain to teach apologetics, based on the content you present in, I Don't Have Enough Faith to Be an Atheist."

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Well, thanks, Ash. Actually, the book is in Spanish now, so that would be helpful. Here's the question. He says, "I've heard several responses to the "what about those who have never heard" question. This is something I struggle with. The answer I've heard is that there is enough in creation and conscience to know that there is evidence for God and the need for forgiveness. The people of the Old Testament were saved, even though they never heard the name of Jesus, because they trusted in God. I have difficulty explaining this because salvation is through Christ alone. Yet people around the world can be saved by trusting in God. They, however, might put different names on God. So, how do we avoid this becoming pluralism in how people can be saved without knowing Jesus?" Well, that's not really pluralism. I think what you mean is inclusivism, that people can be saved without knowing Jesus. And so, that's the basic question.

And here's the answer. First of all, notice this is a moral question. So many of the questions are moral. You don't even think they're moral, but they are. Why is this a moral question? Because it implies that God is somehow immoral. If he's all loving, and he wants all to be saved, well, why doesn't his gospel go to everyone so they can be saved then? Is he immoral for not at least providing the opportunity of salvation to all people?

Well, here are some of the things we might say in response. First of all, everybody knows that God exists through nature and conscience. They know there's a creator God out there and that's what Ash was saying in his question. There's natural revelation. There's nobody out there who's never heard. Everybody has heard that there's a creator God and he's a moral creator. Now, they don't know about Jesus, but they know there's some kind of being, some kind of creator, a designer, a moral being, and we've fallen short of that standard. Everybody knows that intuitively. We may suppress that. We may go our own way. We may suppress it so much, as Paul talks about in Romans one, that we no longer know it because God has given us up to

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our own desires. But at some point, everybody understands that there is a creator God, and he's a moral God.

Now there are some who say that those who don't know Jesus can be saved by Christ's sacrifice if they see God like the Old Testament saints did. They didn't know the name of Jesus, but they knew there was a messiah coming, and they just put their trust in Yahweh and were saved. Is it philosophically possible that people are still saved the same way? Sure, it's philosophically possible. But it seems that the Scripture teaches that you need to know the name of Jesus, since Christ has come. So, I would say the more biblically consistent view is that God will get true seekers the truth about Christ so they can be saved.

For example, in Acts 10, Cornelius is a believer in Yahweh, but he doesn't know about Jesus. And so, God sends a prophet over there, an apostle over there, to save him so he can get the information. If Cornelius was fine without knowing about Jesus, why send the apostle over there? Now, you might say, well yeah, but there's so many people out there who haven't heard the name of Jesus. William Lane Craig gives this answer and I think it's worth thinking about. We know that there are many people out there who hear the gospel and don't believe, right. They know the gospel, but they go, nope, don't want that. It could be that God has so ordered the world, that those who never hear the gospel wouldn't have believed it anyway.

In fact, Paul seems to open up this possibility when he's talking to the Athenians on Mars Hill, there in Athens, Greece. He says this in Acts chapter 17, beginning in verse 26. He says, "26 From one man he made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands. 27 God did this so that they would seek him and perhaps reach out for him and find him, though he is not far from any one of us."

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Interesting. It says that God has determined the times where people live and where they exist so that some would reach out and find him. So that men would seek Him and perhaps reach out and find him. That could be an explanation. That people who don't hear about Jesus wouldn't have believed him anyway. Certainly, there are many people who know, all people, I argue, at some point in their lives, knew that there's a creator God out there. They may have suppressed that but at one point, they knew if they suppressed that knowledge, if they've turned away from that knowledge, giving them more information isn't going to be helpful.

If somebody shines a pen light in your face, and you turn away, shining a flashlight in your face isn't going to be helpful. You're going to turn away from that more. In fact, it's going to be annoying to you. Or you could put it another way. Suppose you're lost in a jungle and you're trying to get out and you see a beam of light coming through the canopy. If you take a step toward that light, the light's gonna get bigger. If you turn away from that light and wander away from it back into the jungle, whose fault is that? It's your fault. You didn't want the light you had. Giving you more light is not going to be helpful.

Now, at the end of the day, we know that God is loving and just. He is the standard of justice. No one will ever be able to claim in the afterlife that God was unfair. No one's gonna wind up in hell going, oh, I don't deserve this. If I only knew. Nobody's gonna wind up doing that. Even Lazarus, the rich man and Lazarus; you know, the rich man is in Hades and Lazarus is in Abraham's bosom, in Luke 16. The rich man in Hades doesn't say, I shouldn't be in here. He just says to Lazarus, he treats him like a servant, hey, tell Lazarus to come down and relieve me of the agony I'm in down here. He doesn't say, I shouldn't be in here. He just says, hey, go tell my brothers about this.

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And what does Jesus say in this parable? In this story? He says, look, they have Moses and the prophets. They don't believe them. They won't even believe if somebody rises from the dead. So, there's nobody in the afterlife that's going to say, I was treated unjustly, I was treated unfairly. CS Lewis has said, look, if this bothers you, what you ought to do is become a Christian and then help bring more people into the kingdom. But if you're concerned about it, it makes no sense to stay out of the kingdom. He says, cutting off a man's fingers would be an odd way of getting him to do more work. If you're concerned about exclusivism, then you ought to get involved in Christianity.

By the way, every worldview is exclusive. Muslims are exclusive about the afterlife. Hindus are exclusive about the afterlife. Atheists are exclusive about the afterlife; they think you just die, there's no choice at all. Christianity gives you a choice. You gonna take it? Back in two minutes.

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Welcome back to, I Don't Have Enough Faith to Be an Atheist, with Frank Turek on the American Family Radio Network. We're just talking about "what about those that have never heard?". And it's not just this question, but there are other questions that you might not feel comfortable with the answers you've been given. I get that there's many answers that I don't feel comfortable with and I don't have the answer to Well, let me say this. A God who suffers and dies to save you can be trusted with anything you don't know. A God who suffers and dies to save you can be trusted with anything you don't know. In other words, if Jesus really did rise

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from the dead then you can trust him. You can trust everything else about what he said. I just have a personal policy if somebody rises from the dead, I just trust whatever the guy says.

This is why the resurrection is so important. If the resurrection occurred, you can rest assured that what Jesus teaches is true. He taught the Old Testaments Word of God, He promised the New Testament if there are questions that you don't have answers to, adequate answers in your mind, keep punting them down, but don't leave the faith. Because if Jesus rose from the dead, Christianity is true. Game over. Everything else is secondary. And a God who enters humanity to suffer and die, because he's an infinitely just being and he can't allow injustice to go unpunished; if that God takes our punishment on himself, in order to save us from the punishment we deserve, and then he gives us His righteousness...if that's really true, you can trust him with anything. Things you don't know. A known God like this can be trusted with any unknown you have.

Another question. "Hi Frank. How do you respond to someone who isn't opposed to the idea of God but doesn't think he needs forgiveness? He said to me, 'I'm not that bad and God's not that mad'. I told him just because it rhymes doesn't make it true. And I tried to push the conversation to depravity and human nature. I could use a Frank Turek answer for the next time. Thanks for the podcast books and rational approach to Christianity. Vinnie."

Well, thanks, Vinnie. Good question. Okay. First question I'd ask this young man is, first of all, what's your moral standard for saying you're not that bad? Where are you getting this moral standard? Secondly, are you married? If you are married, ask your wife if she thinks you need forgiveness, because the people closest to us know that we are evil, that we are bent toward evil, that we are selfish. We're not as good as we think we are. Another question is, do you have any children? You have any two year olds? Yeah, the terrible twos. You ever have anybody have

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a kid in the middle of the terrible twos? Please. They call it the terrible twos for a reason. You don't have to teach a kid to say, "mine". You have to teach the kid to share because he's naturally bent toward selfishness. He's naturally bent toward evil.

In fact, here's a thought experiment I've mentioned to you guys before. Imagine you wake up one morning, you go into the bathroom, you're getting ready to go to work, or even church. You're getting ready, you look in the mirror and you see there's a sign attached to the top of your head and it transmits your every thought in L.E.D. letters. You can't remove the sign. You can't cover it. Everybody that sees you is going to be able to read every thought that comes across your mind. Would you leave your bathroom? No, you wouldn't. Why? Because your thoughts are evil. My thoughts are evil. We're judgmental, selfish people who size people up as soon as we see them, and most often it's not flattering.

In fact, human depravity is the most empirically verified fact about humanity that is the one that's most denied. People are bent toward evil. It's easy to be bad, hard to be good. Easy to be selfish, hard to be selfless. Not only that, but if somebody says he's a really good person, you could take the Ray Comfort approach. Have you ever stolen? Just anything. You ever lied? Have you ever thought lustfully about anybody else? Oh, yeah. Oh, so you are a liar, you're a thief, and you're an adulterer, because according to Jesus, if you've thought about it, you're guilty. How are you doing so far? Not very good.

In fact, Jesus in His interaction with the rich young ruler says, there is none good but God. Jesus was not denying his divinity, he was affirming his divinity. Why do you call me good? There's none good but God. What does that mean? There's no good but God. None of us are good then. None of us are good. Paul unloads in Romans chapter three about this. There's none good, not even one. And he goes on to describe how vile humanity is. No, none of us are good. Only Jesus

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is good. So, he doesn't think he needs forgiveness. Yeah, ask your wife if you need forgiveness. You do. And one of the reasons we don't think we need forgiveness is because we have a relative moral standard in our mind. We compare ourselves to other people rather than God, rather than the standard he is. And the Bible just talks about how God's standards are so high. The Psalms say things like, righteousness and justice other foundation of your throne. Or your throne, oh god will last forever and ever; the scepter of justice will be the scepter of your kingdom. Or God will judge the world in righteousness he will govern the peoples with justice. The heavens proclaim His righteousness for God Himself is the judge. Psalm 71 says, your righteousness reaches to the skies, oh God. Reaches to the skies. What does that mean? Righteousness reaches to the skies. What are the skies? What does this mean?

Well, let's put it this way. Do you know how many stars that exist out there? There are more stars than there are grains of sand on all the beaches on all the earth. And to go from one star in our galaxy, to another star in our galaxy, and average distance away, would take you over 200,000 years. If you could go space shuttle speed, at five miles a second...in other words, if you're going five miles a second from our star, the sun, to another star in our galaxy an average distance away, you're going five miles a second. Let's say you started at the time of Christ. You've been going five miles a second for 2000 years. If you were trying to go from our star, the sun, to another star in our galaxy, an average distance away, you'd be less than 100th of the way there right now. Going five miles a second for 2000 years. And this is just between two stars in our galaxy. And there's more stars out there than there are grains of sand on all the beaches on all the earth.

So, when you look at a statement like, your righteousness reaches to the skies, it's hard to comprehend the amount of purity, the amount of holiness, the amount of justice, the amount of righteousness we're talking. It's infinite. That's the point. An infinitely just being can't allow

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injustice to go unpunished. And yet that's what your friend is saying. No, I'm not that bad. There's a famous passage in Isaiah says this, for my thoughts are not your thoughts. Neither are your ways my ways, declares the Lord. As the heavens are higher than the Earth, so are my ways higher than your ways and my thoughts than your thoughts.

And many people take this passage as if it's talking about a logical point. Like, my logic is beyond your logic, so there may be some things you don't understand. That's not what this passage is teaching. How do we know? You got to get the context? Go back a few verses. Here's what verse seven says. Let the wicked forsake his way, and the evil man his thoughts. Let him turn to the Lord and He will have mercy upon him and our God, for he will freely pardon. And then it says, for my thoughts are not your thoughts. What is the thought he's talking about? He's talking about moral thoughts, not logical thoughts, moral thoughts. The evil man, his thoughts. So, when God says, for my thoughts are not your thoughts, he's saying that my pure thoughts are not like your evil thoughts. And then he goes on to say, neither are your ways, my ways. Your ways are wicked ways. That's what verse seven says. Let the wicked forsake his way. So, when God says in verse eight, neither are your ways, your wicked ways, my ways. My ways are pure. As the heavens are higher than the earth, so are my moral ways higher than your moral ways, and my moral thoughts higher than your moral thoughts.

This is what he's saying here. He's not talking about logic. Although it is true, that God knows things we don't know. It is true that God may operate in ways that we can't completely comprehend, because we don't have the big picture, and we don't have the capacity God has. But in this passage, he's talking about moral ways. So, if your friend is saying, you know, I'm really not that bad person. Basically, God would say, let the wicked forsake his way and let the evil man his thoughts. Because my ways, are not your ways. My thoughts are not your thoughts. Your thoughts are evil. Your ways are evil. Mine are not. I'm holy. I'm separate. That's

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what holiness means; you're separate from. And if God is an ounce of justice, he's infinite justice. If God has an ounce of love, he's infinite love is God. If God is an ounce of knowledge, he's infinite knowledge. He's infinite in every attribute he has. So, for you to declare that you're morally okay, first of all, you don't have a standard by which to judge that. And secondly, the standard is infinite, and you haven't met up to it and neither have I. That's why we all need a savior.

One last question, just with a minute to go. It won't take long to answer. This gentleman says, "Hey, Dr. Turk, I have some family members who are Christians, but believe many of the Calvinistic values, including predestination for salvation. I'm wondering how to go about discussing this issue with them in a loving manner, as I believe Calvinism is unbiblical. My follow up question would be, is it worth the time discussing? Is this an essential issue?"

Okay, Caleb, you just got to go back to the August 18, 2018 podcast. If you get our app, The CrossExamined app, you can find it. You may be able to find it on iTunes too, but I know it's archived in the app. And listen to that program. I get into all the differences between Calvinism and what I believe is true. Talk about Romans nine and all those passages. So, check that all out there. That'll be the best way of answering that question. The August 18, 2018 podcast.

Alright friends, I'm Frank Turek. Great being with you on, I Don't Have Enough Faith to Be an Atheist. Continue to pray for Mike Adams' brother, David, and Mike's fiancé, as well. I'll give you an update next week, I hope. God bless. See you then.

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