

Evil Never Rests

(January 23, 2021)

We are gonna dive right into questions today, ladies and gentlemen. Two of them are on our program from a couple of weeks ago, The Roots of Riots, and actually there's some theological implications from the question. So, then we're going to get into some basic Q&A on some questions you've sent to me about theology, philosophy, apologetics. Let's start with Jeff. Jeff says this, "I listen to you on AFR. I appreciate your work. On the broadcast I heard today", which was Saturday, January 9, "you said President Trump only called for protesters at the Capitol to be peaceful after the riots began. I have seen the video of President's speech earlier that day and it shows him actually calling for peaceful protests in the context of the crowd going to the Capitol. Would you please clarify?"

Thanks, Jeff. Well, it is true, the President did use the term peacefully once in his speech at the ellipse. He said, "I know that everyone here will soon be marching over to the Capitol building to peacefully and patriotically make your voices heard." So, he did say that. But to be fair, he also used some rather forceful language; you need to fight like "blank". You know what I'm talking about. However, despite the initial reports, it now appears that nothing Trump said in that speech that day, either way, contributed to that terrible riot at the Capitol. Because both CNN and The Washington Post...this story actually originated in the Washington Post...are now reporting that the FBI admitted the riot was planned before Trump's speech. They had advanced warning to this. And so, rioters also broke through the first barricade at 1:00pm, which was before Trump's speech ended.

Now what's the lesson in all this? We'll get into how this deals with Trump and impeachment and all that in just a minute. But this is a lesson that I've heard many times said. It goes like this: The first report is nearly always wrong. Not always wrong, but nearly always wrong. I'm reminded of the Proverbs 18:17 says, "The one who states his case first seems right, until the other comes and examines him". I don't know if it was Churchill who said this, but somebody said, a lie gets halfway around the world before the truth has a chance to put his pants on. In other words, sometimes we have to wait for more information to come in.

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Now, I thought that two days was enough when I did that program. Actually, I think I did it on Friday, so it would be the eighth and, of course, the event happened on the sixth. But it wasn't enough because not all the facts had come out to that point. By the way, this is the problem with news and social media. There's an expectation that you're supposed to have an informed opinion on something the second a story breaks. And if you don't say something, you're going to be accused of not caring. You've heard the phrases, right. Silence is violence and silence is compliance. That puts a lot of stress on people in this social media age. Most of the time, I don't have enough information to have an opinion. I don't. I don't know all the facts yet. I don't think all the facts are even on this yet. Things sometimes take time. It takes time to learn the facts.

In fact, it takes hours for me to prepare to do this podcast. I don't just get on and start talking. I have to think about things, I have to gather facts, I have to figure out what's really true. And that's really hard in today's environment because you have so many sources and so much conflicting information. You don't know what to believe. Someone out there is accurately reporting the news. I just don't know who that is sometimes. I just don't know who's giving me the accurate report. It takes time.

I remember after Dr. Geisler and I wrote the book, *I Don't Have Enough Faith to Be an Atheist*, back in 2004, someone asked me: How long did it take you to write that book? I said 42 years. That's how old I was at the time. I mean, it literally didn't take me 42 years, but I had to have enough life experience to even be in a position to write that book. And of course, a lot of academic experience as well. It takes time.

In fact, I'm learning new things all the time. I know you are as well. And getting all the facts takes time. I could still be wrong about much of what I believe. In fact, I probably am. You don't always have enough information and you don't know what you don't know. There may be other facts out there I haven't discovered yet. But as it stands today, given the facts I know, here's what I believe. And there's a point where you have to make that call. You just can't keep gathering information forever. You can't live that way. You've got to use your own good judgment and you've got to get as much data as you can and then make a decision.

And let me just say something, Christians out there, and even non-Christians. You have a responsibility to be right, not fast. To speak the truth, not to speak in haste, or to be the first

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one in some kind of virtue signaling competition. Because that's what people do. They're virtue signaling as soon as something happens, they have an opinion on it. And they don't even know the facts yet. And they can't argue the facts. They just want to virtue signal. They want to throw a slogan out there.

I love what Thomas Sowell said. I ran across a couple of great quotes, researching for a TV show, on Thomas Sowell. If you don't know who Thomas Sowell is, he is a 90 year old economist that taught at a number of places. He, actually, was brought up in Harlem. His parents died when he was very young. And he's a brilliant economist. And he says some things, most things, very well. Here's what he said about our education system. He said, "one of the painful signs of years of dumbed down education is how many people are unable to make a coherent argument. They can vent their emotions, question other people's motives, make bold assertions, repeat slogans, anything except reason."

It's so true, especially in the social media age. Alright, you got 240 characters to make your case. I don't argue on Twitter. It's fruitless. It's ridiculous. So, I don't have room there. You've got to make your case and most people can't make a case. They can vent their emotions, they can question other people's motives, they can make bold assertions, they can repeat slogans, but they can't reason. And part of that is our fault for not teaching them how to reason in public school. So, most of the times, the first report is wrong in some way. I mean, it was even true of the resurrection, right. The first report for Mary was she thought he was the gardener. And when they went and told the disciples, the disciples were like, come on, can't be true, you're just emotional. The first report normally has some falsehoods in it. It's not completely true. So, it's true in battle, it's true now in reporting, and it's true when you try and virtue signal on social media.

Now, with all this being said, regarding the fact that these riots appeared to be planned before Trump gave his speech, this does not exonerate Trump completely. He may still have helped set a condition before the speech, even though he wasn't the cause of the riot. For those of you who want this distinction in more detail, go back and listen to the Roots of Riots program. I drew a distinction between setting a condition and being the cause of something. There's a difference between a condition and a cause. A condition might be dry leaves, a cause might be

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a spark thrown on those dry leaves to create a fire, okay. You need the condition to have the fire, but the condition alone does not bring you the fire.

Same thing is true when we're talking about riots. It might be that Trump, in some way, set a condition whereby riots were more likely but he's not the cause of the riot. In fact, I said in the Roots of Riot show that Trump should have been saying, over the past several months, the election irregularities may have resulted in a stolen election, instead of, it has, I know it for sure. He didn't know that for sure. And the democrats in the media set a condition on the opposite side too. They should have not been saying the charges were baseless. 1000 affidavits, video evidence, and the statistical near impossibilities of some of these vote counts are not baseless. You have to check into them. Well, they may not change the result, but you still have to investigate them, just like you would investigate a guy who tried to shoot you but missed. You don't fail to prosecute attempted murder and just say, well, the guy shot and missed so let's not prosecute him. No. You got to do that. And as I said, in the in the program, The Roots of Riots, most courts dismiss the case on technicalities not on the evidence of cheating. Okay?

So, I have another question related to this, which we'll get to 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. Our website is CrossExamined.org. And, by the way, a new course is starting with J. Warner Wallace, the cold case homicide detective. He's teaching Cold Case Christianity. It begins in February. Go to our website, CrossExamined.org, click on online courses, you'll see it there. And I'll see you in two minutes. Don't go anywhere.

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By the way, we're on TV every Wednesday night at 9:00pm(Easter), 8:00pm(Central), 7:00pm (Mountain), and 6:00pm (Pacific). And it's, I Don't Have Enough Faith to Be an Atheist. It's on the NRB network, National Religious Broadcasters. It's also on Roku and it's on the internet. If you go to our website, CrossExamined.org, you can watch us streaming live there. So, check out the show right now. We're going through the book of Daniel on that program. Hey, my producer, Mark Oss, was just telling me during the break something about journalists. And so, I want Mark to tell me what he just said. Mark, tell me what you just said during the break.

Mark Oss:

Alright. Well, Frank, I was saying, in addition to the lack of gathering facts before reporting, the desire to be responsible journalists, among journalists, has been lost. In fact, the importance of objectivity has been lost."

Frank:

Yes.

Mark:

When I went to journalism school, that's what it was all about. The most important thing about a journalist is his objectivity and I think we've lost that fact.

Frank:

Where did you go to Journalism School, Mark?

Mark:

Oh, well, Cal Poly San Luis Obispo. It was an engineering school, but I went there for journalism.

Frank:

Wow. Wow. Well, that's a good insight. You know, in fact, I just saw a headline a couple days ago that the media has an approval rating extremely low. In fact, I think 58% of Americans do

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not trust the major media. I think that was the figure; high 50s. I'm surprised it's actually that low. I would think maybe 90% wouldn't trust them, but still.

Mark:

And perfectly understandable.

Frank:

Yeah. Yeah. Because, as you can see, for the past four years, there's been nothing but this endless drumbeat of orange man bad. And I get it. Trump brings a lot of that on himself or has brought a lot of that on himself. But at one point, his coverage was 95:5 negative. Now, look, Satan would get better coverage than 95:5. I mean, he did some good things, policy wise. There's certainly that. But yeah, thanks for that insight, Mark. I think that's true. And that's sad. We need more Christians in journalism. We need more Christians to go out there and try and speak the truth objectively. Too bad that now we have a situation where everything is in editorial, everything is politicized. That's a sign of a totalitarian society. Every single story has a political angle to it. And if you don't put the right ideological gloss on your story, it may not get run and you might not have a job.

Anyway, here's another question related to the Roots of Riot show. A person writes in and says, "we are monthly contributors to your ministry". Well, thank you. "We have serious concerns after listening to the Roots of Riots. You said Trump was partially responsible for the riots?" As I said, he may have helped set the condition, but he wasn't the cause. Go back to the first part of this program. I explained the difference there. Back to the question. "You imply that we, as Christians, were to peacefully allow our country to be overtaken by communists? Trump is an imperfect man, but he has done more for the cause of Christianity than any president. Revolutionary and civil war peaceful? Jesus overturned the tables and called people names. So today, Jesus would be called a rioter? Explain."

Okay, good question. First of all, another quote from Thomas Sowell. "When you want to help people, you tell them the truth. When you want to help yourself, you tell them what they want to hear." Okay, I want to tell you what I think the truth is, even though you might not want to hear it. The question that you're bringing up is, is it ever justified for Christians to use violence

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against their own government? That appears to be the question. And, of course, in the Revolutionary War, and the Civil War, this went on.

Let's go to Romans chapter 13, because this is probably the most important passage, on this topic. Paul is writing to the church at Rome. He's in the application portion of the of the letter to the Romans. The application portion begins in chapter 12. The first 11 chapters are purely theology. And now he's saying, here's how to apply all this. And in chapter 12 he talks about our duty to God. In chapter 13 he talks about our duty to government. Here's what he says. "Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. 2 Consequently, whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. 3 For rulers hold no terror for those who do right, but for those who do wrong." And he goes on.

Now, it appears like he's saying, always obey the government. Now, we know there are exceptions to that. What exceptions? We don't obey the government in two situations: when they try and force us to sin or prevent us from doing something God tells us to do. So, if they say, well, don't worship God anymore, just like the apostle said, in the book of Acts, well, we're going to follow God rather than man. We're not going to obey someone who says don't worship anymore. That's one reason, I think, that these church pastors, using the proper precautions, ought to open up their churches again. The government has no authority to tell you to shut down your church. Okay? Now, if this was Ebola, you might go, okay. It's not Ebola. You want to protect the people who are vulnerable, and everybody else can take proper precautions and meet again.

In fact, I was just at Calvary Chapel Chino Hills out there in Chino Hills, California, with my friend, Jack Hibbs. What a great church. Enjoyed speaking to them last week. Anyway, the point here is, is this a universal principle with no exceptions, or a general principle with few exceptions? I mean, it's one thing to say, I'm not going to obey the government if they caused me to sin. Like, they say, okay, you have to abort your second child like they do in China. Yeah, we're not gonna obey the government there. Or we're not gonna fail to worship. If they say, don't worship anymore, we're still gonna worship. Ok. We're not gonna obey the government there.

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But there's a difference between that and then taking up arms to overthrow your government. And that's the question. That's the question that needs to be investigated. And it seems like Paul is saying here that these authorities are in position and he says, the authorities that exist have been established by God. Now, is he saying that God established government...which he did, way back in Genesis nine...or that God established, not just government in general, but the current government we have here in America or anywhere else? And it seems like the majority view is no, he's saying the second. He's saying that the people that exist today in government have been established by God. That's what most will say. There may be some that disagree with that. So, that's the ambiguity there. And is it a universal principle that you never ever take up arms against your government or is it a general principle with few exceptions?

Now, my co-author, Dr. Norman Geisler, who's forgotten more than I have ever known, he wrote a book called, *Christian Ethics*. I have it right here on my table right here. And his view was, going back to the Revolutionary War, that biblically, the Revolutionary War was not justified. Now, he still celebrates the result of the Revolutionary War, but not its means. That was his view. I don't know if that view is correct. As I say, theologians will argue over that. I think of Bonhoeffer in Germany during World War II. He was, supposedly, in a plot to take out Hitler, given what Hitler was doing. That's a hard question. When Bonhoeffer was asked: Do we have the right to do that?, he just said, follow your conscience.

But let's just say if you were to come down on the theological side that says, okay, in few situations, it might be justified. I can guarantee you what happened at the Capitol was not justified. Okay? There's something out there known as, just war theory. It is true that some wars are justified. And typically, it's government versus government. It's not a group of rioters against their government. The capital riots are not justified. First of all, in just war theory, you have to have a reasonable chance of winning. And your goal is to re-establish peace. You don't take up military action where innocent people will die unless all other avenues have been exhausted. In other words, it's your last resort. Your cause is just, and you have a reasonable chance of winning. None of that was established in the riots.

You say your cause is just. Sure, they stole the election. You don't know that. And even if that's true, that's not justification for taking up arms against the United States government. It's just not. You don't have a reasonable chance of winning and you haven't tried all other avenues. It's

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not a last resort. And you can argue, if you were in Nazi Germany and you were you were Dietrich Bonhoeffer would you try and take out Hitler? As I say, Bonhoeffer didn't answer the question directly. He just said, you got to follow your conscience. That certainly was much more legitimate than a group of people trying to break through the Capitol on January 6 [2021].

Now, let me also add that complete pacifists are wrong. Jesus actually talked about getting a sword if you don't have one. And it's certainly justified in self-defense. It's certainly justified to defend the innocent. For example, even before Israel was established, Abraham had a just war to go rescue Lot...innocent people. Okay. So, military force is sometimes necessary. Pacifists, most of them anyway, will agree you need some law enforcement in order to protect the innocent people from evil. Even though there are people out there who, incredibly, have put forth the dumbest idea of 2020, and that is to defund the police. That's insanity. Okay. Obviously, you need law enforcement. Well, if you need law enforcement inside a country to protect people from evil, you also need law enforcement outside the country through use of the military, because there's evil people outside the country that want to harm innocent people inside the country. So, the same premise applies.

In fact, Paul even points this out in Romans 13 where he says, they are...meaning the governing authorities...are God's servants, agents of wrath to bring punishment on the wrongdoer. That's what governments are supposed to do, protect innocent people from evil. So, passivism is wrong. Complete passivism. You need law enforcement inside the country, and you need law enforcement outside the country, in terms of a military, to protect innocent people from evil. But trying to riot on the Capital, on January 6, was not a justified action by anybody's reading of just war theory or the Bible. Okay. Again, we can argue over when such force is necessary, but that incident met none of the just war theory criteria, which has a long tradition in Christianity. Alright.

Now, my friend, Natasha Crain, has written a couple of good articles that you need to know about. One is called, Disagreement, Fatigue and 2020. And another is called, Christians Shaming Christians Over Voting for Trump: 3 Strawman Arguments That Need to Stop. They're up there at NatashaCrain.com. I'll mention one of them and they get to get to some more of your questions right after the break, because I think a lot of us do have disagreement fatigue. You

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know, we just want to go, okay, Trump's gone, maybe the temperature will lower. Can we just move forward? Can Christians move forward?

We'll talk about it right after the break and get to some of more of your questions. I'm Frank Turek. You're listening to, I Don't Have Enough Faith to Be an Atheist, with Frank Turek on the American Family Radio Network. Scheduled to be at Calvary Chapel, Lexington, South Carolina tomorrow. Well, actually today, Saturday, and tomorrow, Sunday. All of the details are on our website, CrossExamined.org. Check it there. See you in two minutes.

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We're talking about questions you've sent in and we're finishing up with a question related to the Roots of Riots program a couple of weeks ago. And again, my producer, Mark Oss and I were talking during the break. Mark, you had something to say about this attempt on the Capitol. Go ahead. Say what you said to me during the break.

Mark:

Well, I was just thinking, you know, if this actually was an attempt at taking over the government, it was pretty poorly done. And not that I'm trying to justify it in any way. It was wrong. And we agree on that. I agree with you totally on that. But let's face it, these people broke in and then they wandered around the Capitol building. They didn't they didn't have guns, they didn't have armor, they didn't have any organization, except for maybe, you know, a few people who organized it ahead of time, apparently. But the rest of them, I think, acted spontaneously. I'm not sure it was actually an attempt to take over the government.

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Frank:

Hmm...yeah, some Air Force Colonel, or something, brought zip ties in there. You know, apparently. That was the first report. I don't know if that's true. Like he wanted to zip tie people. But yeah, you're right, it wasn't well conceived. And, as I said earlier, most of the time the first report is wrong, or at least it has some of the facts wrong. What we do know now, in addition, there were some Antifa in there. There were also Trump supporters in there. In fact, tragically the former Air Force veteran, the woman, she was a Trump supporter, and she got killed. I don't know what's happened with that investigation to this point, but she was shot by, apparently, one of the guards there. So, there were both Trump supporters and Antifa in there. When it was initially reported, it was just Trump supporters. But look, in any group, you're gonna find people that are on the fringes, there's no question about it, on the right and on the left. Let me not talk about Thanks, Mark. Let me talk about this disagreement fatigue. One good thing about Trump being gone is there won't be as much conflict and public disagreement. I mean, there's relief even amongst some who supported Trump. Right? You know, let's get back to some sense of normalcy.

Now, why do you think there's probably going to be less public disagreement under Biden than Trump? Is it because the country suddenly now agrees on all the issues? Now, obviously, that can't be the case. No, the primary reason is that those reporting the major news will be in agreement with most of what Biden does. And it's obvious that Trump's caustic behavior, certainly in my view, anyway, increased the temperature, the conflict in our country over the past four years. But the primary reason the country's divisions seem magnified under Trump is because the media and Trump's, what I would call deep state, political opponents magnified their disapproval over his election, his policies, and him personally for over four years. And I know, I know, I'm like this too. Like, man, I'm just so tired of this stuff.

You probably don't even want to hear it today in this podcast, but I'm responding to the questions that you sent in. You know, we don't want to talk about this stuff anymore. We need a break from politics and the culture war. But as soon as you get complacent, ladies and gentlemen, evil is right there. Evil never rests. Now, let me be clear, I'm not saying Biden is evil. In fact, personally, I like Biden. I'm saying that some of his policies are and you can't trust the major media to report all of this. I mean, he had 17 executive actions the first day.

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Transgenders now can compete against women; biological men can compete against women. That's critical.

We're gonna stop building the border. Why does he have a fence around the White House if borders don't work? Well, he doesn't want borders to work except around the White House. Why do you have a lock on your door? Everybody believes in borders. The only question is where do you draw the line? And with terrorism, with Coronavirus, you need borders. In fact, I know people that work down at the border. A friend of mine is a border agent down in Tucson. She told me that these walls are necessary because we can know who's coming in and who's going out. You can't drive a truck across a wall. It's very important. And Biden has stopped the border wall.

He's also stopped the Keystone pipeline. That's a national security issue friends. You have to be energy independent and the more oil we can get in this country, by any means, the more secure we will be. What is the point of stopping a pipeline that's already in construction? Even the liberal Trudeau, up there in Canada, was upset about that, because this oil is coming from Canada.

So, I thought he had a pretty good speech on unity. The problem is, he's not putting forth policies that are unifying. And he's about, from what I've been reading anyway, he's about to get rid of the Mexico policy, which will mean that we will be funding abortions abroad. Now, if you want to say you're a Catholic, which President Biden does say that, and you want to be for abortion, first of all, you're in contradiction to the church. You're also in contradiction to natural law. But fine, if you want to say you're pro-choice, then be pro-choice, but don't make the country pay for it. That's not unifying.

Now, evil never rests. One last thing. People will say, stay out of politics. We've covered this on the program before but let me just point out a couple things. In fact, I get emails from so many people saying, oh, Frank, don't jeopardize your ministry by getting involved in politics. First of all, I'm not jeopardizing anything. My ministry is to be a Christian in every realm of my life and that includes what I think politically. When people say stay out of politics, you're buying into the very thing that got us into trouble to begin with. Christians generally have not been involved for so long. That's why we lost the culture.

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When they say, stay out of politics, I say: Why? Are only atheists allowed to influence politics, to influence our laws. The plea to stay out of politics buys into the false assertion that Christianity is only about what you do on Sunday or in your private life. The true Christian, on the other hand, is supposed to be salt and light by influencing all of life for the good. Salt preserves and light disinfects. You should care enough about your fellow citizens to want to influence legislation for the good, for the good of civilization, for your good, for their good, for everyone's good.

Now, I know some people will disagree with what a Christian thinks is good. But removing that voice from the conversation will only lead to more darkness, especially if Christianity is true. And it is. Anyway, check out Natasha's article on this. There's a couple of them. Go to NatashaCrain.com. You'll see them there. And let me reiterate what I've said several times in some of these shows that touch on politics: You have much more in common with your political opponent than you don't. Okay? That person is made in the image of God just like you are, and Christ died for that person just as much as Christ died for you. And we also mentioned this last time. It's better to suffer evil than to do evil. Okay, there was an injustice, you thought in the election. Better to suffer evil than to do evil. I'm not saying don't fight this. I'm not saying don't expose it. But if the system doesn't work to correct the issue, it's better to suffer evil than to do evil.

Alright. Let's go to some of these other questions. Now Brett writes in and says, "thank you for your ministry. I have a friend that has recently told me that they are bisexual. They are Christian but they have done some online research and have found that people have said that the actual translation, when the Bible talks about homosexuality, is actually talking about older men with young boys. So, it's actually condemning pedophilia, not really homosexuality. I find it unlikely that all the verses in both the Old and New Testament condemning homosexuality with their various context is actually referring to pedophilia. However, I'm not familiar with the argument. I'd love to hear your thoughts. Are you familiar with this? Thank you. God bless. Brett."

Yes, Brett, your instincts are correct. Okay? Remember, when somebody says something, it's not your job to refute what they say, it's their job to support what they say. So, when that person claims to be bisexual, and all the prohibitions against homosexuality had to do with pedophilia, first of all, you got to ask: What do you mean by that? And then you got to say:

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What evidence do you have for that position? Let's go through all the verses related to homosexuality and see if it meets those criteria, because it doesn't, especially if you go to Romans one. Romans one calls these acts indecent acts. There's nothing in there about an older man and a child. It's not about pedophilia, it's about homosexual behavior. Not homosexual orientation. Homosexual behavior. There's a difference between attractions and actions. We all have attractions, that if we were to act on them, would get us into trouble and would do evil. So, we don't always follow our attractions. If we did, we wouldn't live very long. So, you have to ask: What evidence do you have for the for that position?

And here's the problem with some of these people that want to basically change what the Bible actually says. They'd rather change God than themselves. And I would ask them: Has everyone for the last 2000 years misinterpreted all those texts completely? I mean, if an alien dropped in and read the Bible, would any alien, or any person just reading the Bible for the first time, for that matter, would any of them say that homosexual behavior is a good thing? No, they wouldn't. And remember, something can only be good or bad if there's a purpose to life. What is the purpose of life? What is the purpose of sex? We've talked about this in previous programs. But of course, one of the essential purposes of sex is procreation, which is only done in a heterosexual manner. It's also to bind the man and the woman so they can bring up children; they could perpetuate and stabilize society.

You can't say something's good or bad unless you know what the purpose is. If someone is claiming to be an atheist, and yet say, certain behaviors are good and other things are bad, they have no grounds by which to say that. they can't justify it. They can say it, they just can't justify it. Only if God exists, can something be good or bad, because then only purpose can exist, and then only right or wrong actions can exist. It's like I've mentioned to you on this program before: How do you know your quarterback throwing a touchdown is better than your quarterback throwing an interception? Because you know the purpose of the game, right. Without the purpose of the game, you there'd be no way to tell whether your quarterback throwing a touchdown is better than your quarterback throwing an interception. Same thing is true when it comes to actions in life. You can't tell whether something's good or bad unless you know what the overall purpose is. And there is no purpose unless God exists.

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By the way, we have a new video that came out this past week. It probably won't be on YouTube long. We send it out in our email, and we send one email out a week with a video in it. If you want to get that email that video, just go to CrossExamined.org and click on subscribe. We don't share your email address with anybody else. But here's the title of the video we just sent out and it's on our YouTube channel. What Does the Bible Say About Homosexuality? Got 38,000 views in two days. People are interested in that topic, obviously. So, it's there. It's about a three or four minute video. You can see what I said there.

And a lot of people will say, well, Jesus never claimed that homosexuality was bad. No, he did. He did. And he talked about the category of sexual immorality in Mark chapter seven, when he said, it's not what goes into a man that makes him unclean but what comes out of a man: theft, sexual immorality, a number of other things. In other words, the category, sexual immorality, covered all sexual behavior outside of the behavior of a sexual relationship in the union of a man and a woman. So, everything was prohibited other than that kind of sexual activity; rape, fornication, bestiality, homosexuality, any of those sexual activities, adultery. That was all wrong in Jesus's day, so when he said that sexual immorality is what makes someone unclean he's saying, even though he's not mentioning the word homosexuality, or rape, or fornication, it's included in the category. Just like when he said theft makes you unclean. That included felony home invasion, even though he never said that felony home invasion was a sin. The category of theft includes felony home invasion.

And we have more of these questions right after the break. You're listening to, I Don't Have Enough Faith to Be an Atheist, with Frank Turek. Don't go anywhere. Back in two.

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I got a question from Skyler. And you're listening to, I Don't Have Enough Faith to Be an Atheist, with Frank Turek. He says, "my question lies here. If we were sinless and living in a perfect world before and we sin, due to our freewill, what is stopping that from happening once more in heaven? I mean, just because sin is removed doesn't mean our freewill would be removed, or

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ability to sin again. Correct?" Good question. Skyler. You know, there is not a lot in the Bible about how Satan fell. I know people try and read between the lines of certain passages in Ezekiel and Isaiah, and all that, but there's no straightforward description of the fall before the fall that Satan fell.

I think William Lane Craig has a good answer on this issue. He pointed out that there had to be, what he would call, some epistemic distance between the angels that fell and God. In other words, he had to give them enough distance so they could make a free choice as to whether to follow him or not. And I think there's going to be a difference when we get to heaven. I think we will see God for who he is. This is called the beatific vision. It's 1 John 3:2. We will know God for who he is. And while we will have free will, we need free will to love, we will never use our free will to disobey God because we won't have anything that we lack in heaven.

What causes us to sin now? Normally sex, money and power. Those are good things that we take shortcuts to get because we don't have them. Those are the things that cause us to set the condition for sin. We won't have those conditions in heaven. We will be in the very presence of God and all of our needs will be met, so there will be no need to sin. We will have freewill, and yet, we won't sin.

Also, there is a difference between innocence and a state of redemption. I'm looking for a good way to explain this. I haven't found a really good way yet. But let's just take a scenario in business. If you're in business, and a customer comes into your business and gets upset over something and leaves, that person might not come back. But if they come into your business, and they get upset over something and you redeem the relationship, you go above and beyond the call of duty to fix what that person was upset with, correct the problem and move forward, it turns out that that person is more loyal to your business than they ever would have been if they never had a problem. So, the point here is that redemption can strengthen the relationship to a deeper level than just plain innocence if the problem never had occurred. Yeah, maybe the person would keep coming to your business, but if a problem occurs, and you really mend the relationship and fix it, that relationship is stronger than before the problem occurred, in most cases. And that's the difference between redemption and a state of innocence.

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Now we don't sin so we can experience redemption. It's just since we've sinned, we will experience redemption, if we accept it, and our relationship with the Lord will be deeper than if we had never sinned at all. And that's true in just everyday relationships we have with other people, to a certain extent. There may be exceptions. But a state of redemption is deeper than a state of innocence. And that's one of the reasons we have this life, right. Now we have to make a choice: Are we going to be redeemed or not? God has provided that source of redemption, that means of redemption to all of us, and it's free. All you need to do is accept it. And if you haven't done it yet, why wouldn't you?

Okay, Clay writes from Columbus, Ohio, he's enjoying the YouTube channel and the podcast. And he says, "the main question is that if God transcends time, he knows the beginning and the end, and is unchangeable, how can our prayers work? One group points to some old testament examples of prayer seemingly changing God's mind or decision..." Yeah, I think that's from Exodus, I want to say 33 or 34, somewhere in there, where Moses seems to change God's mind. You know, God says, I'm gonna wipe out Israel, and then Moses plays with him and prays, and he says, okay, I will relent. Now, what's the deal with that? Clay goes on to say, "...while, the other group states that prayer is for us. It doesn't change the outcome of any situation, because we can't change God's perfect mind, but ultimately, makes us more aware or comfortable with His will. Any thoughts in this matter?"

Well, first of all, let me point out that the Bible is written from an observational perspective. Okay? When it says that God changed his mind, it appears to Moses that God changed his mind. But God always knew that Moses would pray, and that would be the result of that prayer. So, God didn't change, Moses changed. Moses prayed, and God always knew he would pray, and therefore then God relented from judging Israel. You can use the illustration of riding a bike. If you're riding a bike into the wind, you say, the wind is against me. What happens when you turn the bike around? You say, now the wind is for me. Well, what changed, you or the wind? You changed. The wind hasn't changed. winds going in the same direction.

Same thing is true with God. If you have faith, you have the wind at your back with God. If you're rejecting God, you have the wind in your face. God hasn't changed, you've changed. God doesn't change. Alright? Now, God always knows, obviously, what we're going to do, but that doesn't mean we have no free will. Because God knows you're going to pray doesn't mean your

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prayers have no effect. He always knew you would pray, which contributes to what he always knew would happen. I know that can give you intellectual constipation if you think about it long enough. But since God is outside of time, he already knows what you're going to do. You still have freewill to do it, but he knows the free will that you're going to exercise. Since God is outside of time, he can see the end from the beginning.

It's like if you were in a drone, or you were in a helicopter above a city, and you saw two cars driving between the buildings on a collision course...you can see that they're 10 feet away from hitting one another, they can't see one another yet...you can see it's going to happen; they can't see. Because you can see that they're going to collide with one another are you causing the collision? No. Just because you know what's going to happen doesn't mean you're causing it. Same thing is true with God. He knows what's going to happen, but he's not directly causing it. Well, he is in a certain sense because he created this universe; He knew the end from the beginning when He created the universe. But we're still freely doing what we're doing down here.

And as you know, with prayer, there's three answers; yes, no, or wait. God is an agent, he's not a machine. You don't do certain prayers and these prayers are going to guarantee that this happens. No. God's an agent. God may have reasons for saying no or wait to your prayer. He can see the end from the beginning. You can't. I don't know about you...think about this...but I am very happy that God did not answer many of the prayers I prayed as a younger person. I wouldn't be married to the person I'm married to now. How about you? And the woman I'm married to now is wonderful. So, I thought I had a better plan than God. Right?

Now, Patrick says, "I'm from Winston Salem, North Carolina". This is not far from where I am. I'm in Charlotte. "This is a question that seems to be brought up often, and to my surprise, many Christians are divided on. America is already going downhill morally and I'm afraid the decriminalization of marijuana will just add to America's moral decay. What are your thoughts?" Yes, I agree. We've got plenty of intoxicants in our society. We don't need to add another.

Second question. "Is it okay for Christians to be smoking marijuana recreationally?" No. Why? Well, you might have a glass of wine. Yeah, you can have a glass of wine; the Bible actually says

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that. And I know there's a lot of people turning off this radio now. No. If you take a real good strong look at the Bible, the Bible does not...and I don't have time to go into all this now. I just don't. I've got like three minutes left in the show, so maybe we'll take this up another day. The Bible does not prohibit all alcohol use, but it does prohibit drunkenness. Obviously, it doesn't mention marijuana, but it's the same kind of thing. It's an intoxicant. Marijuana is an intoxicant. And the reason people smoke marijuana recreationally is to intoxicate themselves. People drink wine without intoxicating themselves; it may complement a meal, it could be nutritious in very small quantities, but marijuana, the goal of marijuana recreational use is to intoxicate yourself. And that's clearly wrong according to the Scriptures.

And much of the research done on marijuana has shown that it is very unhealthy. I don't have it in front of me now, but it is an extremely unhealthy thing to do long term. So, it's not something that I think the Bible would command or recommend. And it's an intoxicant, whereas alcohol isn't always an intoxicant. It can be. You got to be very careful with it. But the purpose of recreational marijuana use is to intoxicate.

Alright, last question here. Mike says, "when talking about design and how DNA looks, like there's a mind behind it, how would you respond to an unbeliever who questions, then, why are there birth defects? Why didn't God create DNA that would not mutate and cause birth defects?" Mike, good question. This is, actually, an if God why evil question. It's really a moral question. Why would God allow birth defects? Why does God allow pain and suffering? Birth defects are an obvious degrading of the way things should be. But as soon as we say the way things should be, we're assuming that there's someone out there who sets the way things should be. Greg Koukl puts it this way, if something's supposed to be a certain way, there's got to be a supposer out there. Somebody who says things are supposed to be this way. When you're saying something is not designed rightly, you're implying that you know what right design is. You're implying, A, that you can know what design is. And you're implying that this doesn't meet the design.

Look, if I type a term paper that's 10 pages, and it's got typos in it, does that mean the term paper was not designed? No, it's still designed. It's still designed even though it's got typos in it. See, bad design is not no design. And as soon as you say something isn't designed, right, or it's bad design, you're implying you know what it ought to be. And I deal with this in the book,

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*Stealing from God...*a lot of detail here. In fact, here's what I say. Complaining that God should have done it differently is a judgment for theology, not science. Who said God must meet your preferences?

In fact, just because something falls short of your preferences doesn't mean no one designed it. I would prefer it if some features of my car were designed differently, but that doesn't mean no one design my car. A Mercedes has different and better features than my car But that doesn't mean no one design my car. Different design is not no design. So, atheists can complain about the features of design, but they haven't gotten rid of the need for a designer. See, you still need a designer. Your car is still designed even if there's defects in it. A person is still designed even if the person has a birth defect. You might ask why does God allow that? That's another question. That's and, if God why evil question, but it doesn't defeat the fact that the person is still designed.

Alright friends, great being with you. You're listening to, I Don't Have Enough Faith to Be an Atheist, with Frank Turek. Today I'll be down at Calvary Chapel, Lexington, South Carolina all day with my friend Charlie Campbell. We're doing an apologetics conference from 9:00am - 4:00pm (ET) and then Sunday morning I'll be speaking at Calvary Chapel Lexington both services. Hope to see you there if you're anywhere near South Carolina. And I hopefully will see you here next week. God bless. I

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