

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

with Dr. Frank Turek **PODCAST**

Jesus a Racist?

(April 9, 2021)

Should we take Christianity only on faith blind faith? Was Jesus a racist? There's some woke pastors who are saying that he really was. And how do we respond to woke pastors, especially on the LGBTQ issue, because some out there are promoting that behavior as a good thing? And also, should we have racial and gender quotas for airline pilots? We're going to try and get to all those questions today. You're listening to, I Don't Have Enough Faith to Be an Atheist, with Frank Turek on the American Family Radio Network.

Let me take that last question. Should we have racial and gender quotas for airline pilots? Because here is what United Airlines tweeted this week, "Our flight deck should reflect the diverse group of people on board our planes every day. That's why we plan for 50% of the 5000 pilots we train in the next decade to be women or people of color. Learn more and apply now and here's the link." Now, here is what Matt Walsh wrote about this. Matt Walsh, as you know, works a little bit with Ben Shapiro. He said this in a tweet responding to this tweet from United Airlines that says they're basically going to have a quota where half their pilots are going to be either women or people of color. He said, "Unbelievably, no major airline has ever hired a member of the blind community to pilot one of their aircraft. Will you be the first to break this glass ceiling once and for all? Anti-blind, bigotry has no place in the airline industry or anywhere else in society."

Well, exactly. Ladies and gentlemen, I don't know about you, but when I'm flying, I want the best pilot the airline can find to be flying that plane. I don't care whether they have a certain color of their skin, or what their gender is. I just want to make sure they're qualified. Asking for diversity in airline pilots is not going to benefit the airline, nor is it going to benefit the flyers. Yet in the age of wokeness we have companies saying inane things. And if you're going to demand diversity in the airline industry for airline pilots, why don't we demand diversity in sports? Why don't we say, there's got to be so many white people or black people or women in professional sports? Why don't we do that?

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Now, if we did, what would happen to the quality? Undeniably it would go down because that's a meritocracy. Sports is a meritocracy. You've got to be good at the sport in order to get to that level. You've got to be excellent. You've got to be one of the few. You've got to have the ability. Now, we don't demand diversity in sports. We don't say that women have to play professional football, or there has to be so many whites or so many blacks on the team or so many Asian-Americans on the team. We don't do that and it's not even a life and death situation. Yet, here's a woke airline demanding diversity in aviation and, obviously, that is a life and death situation. Quality will be at risk.

Now I'm not saying, quite obviously, that because of your gender or your skin color, that means you're not going to be as good a pilot. That's not my point at all. My point is this, that you ought to be looking for the best in terms of ability. Their skin color or gender should be irrelevant. But as soon as you start trying to screen people for anything other than ability, quality inevitably goes down. It inevitably goes down, because people are going to say, ah, we've got to check a box, we've got to hit that 50% quota. Well, if you've got to hit that 50% quota and two people come into the into your academy to be a pilot and one is a little bit better than another but the one that's a little bit lower is a minority well, looks like the minority's going to get the nod because you've got to meet the quota.

And we're doing this in the military now too. And when I was in the military a little over 30 years ago now, they were doing it then. And it's even getting to the point that if you don't check a racial block, really an ethnic block...there's one race, the human race...or you don't check a gender block, then you're at a disadvantage to the people that can check an ethnic block or a gender block. And that's not why we put people in the military. It's called service for a reason. You are giving up some of your rights as an American citizen to serve the military.

That's why transgenders in the military is something that's going to create problems, not because transgender people might not be able to serve, but because, if they're getting into the military to get transgender surgery, they're actually going to be out of commission. They're taking all sorts of drugs, all sorts of hormones. Instead of serving the military, the military is serving them. And that's not the model. When we go into the military, we take an oath to support and defend the Constitution against all enemies, foreign and domestic. We don't get in the military just for our own personal benefit. Now, there's some of that, quite obviously, but

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you're there to serve. And so, when we start screening people for other than ability, we are inevitably going to downgrade the quality of the people we get, whether it's in the airline industry, whether it's in the military, or whether it's in sports. Sorry. It's a meritocracy.

And when we're talking about life and death, all the more should you put quotas aside. Quotas should have nothing to do with it, it should be a complete meritocracy. But in the age of wokeness, these people have fallen asleep, they're saying silly and dangerous things. And so, I just wanted to point that out, that this ideology, this critical theory that is that is coming up in our society, is actually going to result in deaths for people, unfortunately, tragically, unless we start speaking up and saying no. And, by the way, in the tweet comments from United Airlines, thankfully, a vast majority of the people were saying, this is crazy, this is nuts. What are you thinking? Well, they're not thinking. They're just playing to the woke mob, unfortunately.

So, I lost my train of thought there. I was going to say, when I was in the military, when we were going through boot camp, or a certain kind of training for aviation, when we were going through the obstacle course, there were two walls, a taller wall for men and a shorter wall for women. Now, why is that? If, theoretically speaking, you have to get over the wall in order to qualify to be an aviator, then why shouldn't the man go over the shorter wall? Why are you making it easier for women to get in if the point is that you ought to be able to get over the higher wall in order to do the job? You see, you're inevitably going to lower the standards in order to meet the quota and that's going to be a problem.

Alright, let me go on to the next issue that I want to talk about today. And that is, should we take Christianity just on faith? Now, what happened to me is, I went to a big church here in Charlotte on Easter. And if everyone heard the message that I heard this Easter, in this church here in Charlotte, you would quickly understand why our country is where it is and why the church is where it is, because the pastor came out...normally, this guy preaches very well...but the pastor came out and he said, normally on Easter Sunday, this is a time when pastors are going to talk about the evidence for the resurrection. They're going to bring up archaeological evidence, historical evidence, maybe some scientific evidence if they can. And he said, I can't prove Jesus rose from the dead. I just take it on faith. And everybody in my party, including my son and wife, are hitting their head going, what? You just take it on faith? What do we say to that? How do we respond to that? I'm going to do it right after the break.

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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. Want to mention that I will be in Fort Worth, Texas today, if you're listening to this on Saturday. Christ Bible Church in Fort Worth. We're doing a Navigate Worldview Conference and all the details are on our website, CrossExamined.org. And then tomorrow, Sunday, April 11, I'll be speaking at both services at Christ Chapel in Fort Worth, so I hope to see you. If you're in the Dallas area, I hope to see you there.

All right, we're talking here on the American Family Radio Network and the, I Don't Have Enough Faith to Be an Atheist, podcast. This issue about taking Christianity on faith. I literally had a megachurch pastor say, I can't prove that Jesus rose from the dead. I'm not even going to talk about the evidence. In fact, he even said, getting evidence is not going to get you any closer to Jesus. I just take it on faith, just this blind faith.

Now, this, I think, is one of the reasons why our churches are emptying, that young people are leaving the faith. And it's also a reason why our country is in such bad shape. Because if fewer people are Christians, which means fewer people are positively impacting the culture, and even the government, then the culture and the government are going to degrade. And that's what's been happening. So, what does he mean? Just take this on blind faith? I'm thinking to myself as he's going through this, I'm saying, do you even read the Bible? I mean, do you even read the point about Peter saying, are you ready to give an answer for the reason that you have or have a reason for the hope that you have? Ever read about Paul saying that? We demolish arguments, and we take every thought captive to Christ? Or Paul says, I'm set in defensive of the gospel? Or Jude says that we have to defend the faith? Or Isaiah says, quoting God, come let us reason together, so says the Lord. Or even Jesus Himself?

Go to Luke chapter seven, if you will for me. This is the passage where John is in prison and beginning in verse 18 it says this. "John's disciples told him about all the things Jesus was doing." Jesus was doing miracles and healing people. And Luke says, "Calling two of them, 19 he sent them to the Lord to ask, "Are you the one who is to come, or should we expect someone

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else?" 20 When the men came to Jesus, they said, "John the Baptist sent us to you to ask, 'Are you the one who is to come, or should we expect someone else?'" And Jesus said to them, you tell John to stop asking questions and just have faith. No, he doesn't say that.

As Luke puts it, he says, "21 At that very time Jesus cured many who had diseases, sicknesses and evil spirits, and gave sight to many who were blind. 22 So he replied to the messengers, 'Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor. 23 Blessed is anyone who does not stumble on account of me.'"

So, what does Jesus do when he's asked, are You the Messiah or should we wait for somebody else? Jesus says, look at the evidence, look at the signs, look what I've been doing. Of course, I'm the one, essentially is what he's saying. In other words, Jesus doesn't say, don't ask questions. Jesus doesn't say, just have blind faith. Jesus says, look at the evidence. Jesus was an evidentialist. And our friend, J. Warner Wallace, points this out in his book, *Forensic Faith*, as well as many other passages regarding the need for apologetics and the need for getting evidence. And I think part of the of the misunderstanding that some in Christianity have with regard to faith is they don't realize there are two kinds of faith. There's belief that and then there's belief in.

Belief that, is getting evidence that God exists, that Jesus rose from the dead, that the New Testament documents are reliable. That's apologetics. That's not saying you're sorry, it means you're getting evidence to answer those questions, you're getting evidence that these issues really did occur, or these events really did occur. You're getting evidence that Jesus claimed to be God, and that Jesus proved to be God, and that Jesus rose from the dead, and that the documents that we call the New Testament were handed down accurately, and that the New Testament writers were telling the truth. But all the, belief that, in the world will not get your moral transgressions forgiven.

In order to go and get your moral transgressions forgiven you have to go from, belief that, to belief in, because belief that alone won't save you. I mean, James, the half-brother of Jesus, wrote that little book in the New Testament called James. Yes, thank you. He said, even the demons believe that God exists, but they tremble. In other words, the demons know

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intellectually that God exists, and that Jesus is the Savior better than we do, but they don't trust in him. Why don't they trust in Him? Because they don't want to trust in Him. And I know many people who know that Christianity is true, but they refuse to trust in Jesus. Why? Because they don't want Jesus to be God. They want to be God of their own life.

This is why I always ask the question, if Christianity were true, would you become a Christian? And many people will say no, even if it were true, I wouldn't trust in Christ, because I want to do my own thing. And if you want to, if you want to say no to belief, that's fine. God will not force you into heaven against your will. If you don't want God now, you're not going to want him in eternity. So, there's a difference between, belief that, and belief in. And most of the time, when the Bible is talking about faith, it's talking about, belief in, it's not talking about, belief that, that's okay. But don't confuse the fact that there are two kinds of faith, and don't confuse those two kinds of faith, because the difference between, belief that, and belief in, is the difference between heaven and hell.

I mean, you can believe that it's true and still be separated from God for all eternity. You have to go from, belief that, to belief in. And John, who is one of the few, maybe the only gospel writer who tells you why he wrote the book, theologically...I mean, Luke says, yeah, I checked with eyewitness witnesses. I'm not an eyewitness myself, but I wanted to put an orderly account for you down for you. But he doesn't add much of his own, sort of, theological purpose behind why he's writing. John does. John is the only one that really does. And toward the end of his book, in John 20:30-31, here's what John says, "Jesus did many other miraculous signs"...by the way, this is right after he appears to Thomas and Thomas puts his hands in his wounds in his hands and his wound in his side. And here's what John says, "30 Jesus performed many other signs in the presence of his disciples, which are not recorded in this book." What book? The gospel of John. He explains why he's writing these things. "31 But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name."

There's a difference between, belief that, and belief in. First of all, the evidence, the miracles that I'm recording, John says, are to give you evidence that it's true. And after you get evidence that is true then you can have faith in his name, you can trust in His name. Now, look, we understand there's a difference between, belief that, and belief in, when it comes to, say,

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relationships. For example, when I first met my wife, 35 years ago, I got evidence that she would be a good wife, but all the evidence in the world didn't make her my wife. I had to then take a step of trust in her to ask her to be my wife. And in a momentary lapse of judgment, she said yes. See, that's the difference between, belief that, and belief in.

So, if a preacher says, I just have blind faith, he is missing so much of the Bible. Number one, he's also missing the fact that if he just has blind faith in Christianity, how is he going to interact with people who come along and say, well, I just have blind faith that atheism is true. Or I just have blind faith the Quran is true? I'm just a Muslim, you ought to believe the Quran. How are you going to differentiate Christianity from any other worldview? Or a Mormon or Jehovah's Witness or anybody else? It's just blind faith, meaning you don't have any reason for it. You're just trusting it because you want to trust in it. How can you ever evangelize somebody from a different worldview who wants evidence to know why such a belief system is true? You need to know why it's true. And it's not a suggestion, it's a command. There are commands throughout the New Testament, and even some of the Old Testament, to know why you believe what you believe. And it makes sense, just logically as well.

So, that was my experience on Easter Sunday, I hope you had a better experience. I hope, actually, people gave you evidence that the resurrection really did occur, so then you could take the next step of trusting in Jesus. You only need evidence for, belief that. There's no evidence for, belief in. That's just a step of the will. That's just a step of the heart. So, there's a difference, again between, belief that, and belief in, and don't let people tell you otherwise because it's biblically correct to have evidence for what you believe. And it's also reasonably correct to do so as well.

By the way, here's a good definition of faith. Faith is trusting in what you have good evidence to believe is true. Faith is trusting in what you have good evidence, or good reason, to believe is true. Now, typically in our culture today, faith means, well you don't have any evidence, it's blind faith. And we even play on that in our book, *I Don't Have Enough Faith to Be an Atheist*. We're claiming that the atheists are the ones that have blind faith, but the real definition is, trusting in what you have good evidence to believe is true. That's what faith means. That's what it means to actually be a Christian who is following reason and following what the Scriptures tell

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us about defending our faith. And if only more Christians would do that, we'd have a much more robust church and we probably also have a much better society as well.

Now, was Jesus a racist? That's another issue we want to deal with here on, I Don't Have Enough Faith to Be an Atheist, today. You're listening to Frank Turek and the radio network that we are on is the American Family Association Radio Network. Great group of folks at AFA. And you may have seen a Tik Tok video that has come out recently by a woke pastor...I think his name was Brandon Robinson, if I'm not mistaken...where he tried to say that Jesus was a racist. And he talked about Jesus calling a woman, a Canaanite woman, a dog and that shows that Jesus is a racist. Well, what do we say about that? Because when you read it, when you just read the one verse that Jesus actually says to this woman, you go, that does seem a little bit harsh. Is Jesus a racist? What do we say about that? When we come back from the break we're going to dive into that and address this, basically, this slander that this so-called woke pastor has put on Jesus our Lord. He says Jesus was a racist. We'll cover it right after the break. Don't go anywhere. You're listening to, I Don't Have Enough Faith to Be an Atheist, with Frank Turek. We're back in just two minutes.

Was Jesus a racist? That's what we're going to investigate in this segment. And here's what happens if you go to Mark chapter seven. I'm just gonna read the passage that this woke pastor accused Jesus of being a racist beginning in verse 24. "24 Jesus left that place"...he was in in Israel somewhere. So, he left Israel and he went the vicinity of Tyre, which is up on the coast of Lebanon. "He entered a house and did not want anyone to know it; yet he could not keep his presence secret. 25 In fact, as soon as she heard about him, a woman whose little daughter was possessed by an impure spirit came and fell at his feet. 26 The woman was a Greek, born in Syrian Phoenicia. She begged Jesus to drive the demon out of her daughter. 27 "First let the children eat all they want," he told her, "for it is not right to take the children's bread and toss it to the dogs." 28 "Lord," she replied, "even the dogs under the table eat the children's crumbs." 29 Then he told her, "For such a reply, you may go; the demon has left your daughter." 30 She went home and found her child lying on the bed, and the demon gone."

Now the charge of racism from the woke pastor is that Jesus actually, it seems, called this Phoenician woman a dog, because he said, first let the children eat all they want for it is not right to take the children's bread...Who's the children's bread? Israel's bread...and toss it to

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their dogs. Because you see, the Pharisees, and many in Israel viewed anyone who wasn't a Jew as unclean. And sometimes they would even slander these people and call them dogs. So, Jesus appears to be repeating that. What do we say about this?

Well, my friend, Greg Koukl, has said this. He said, never read a Bible verse, meaning you got to read around the section. But my point is, I agree with Greg, but I also want to say this. This is just saying it in a different way. There are no verses in the Bible. There are no verses in the Bible. When were the chapter and verse divisions added to our New Testament? I mean, it wasn't like Mark was writing his gospel and saying, here's Mark, chapter seven, verse 24. No. They were added about 500 years ago to help us navigate the text, which is a good thing, because the Bible is a vast series of books that would be very hard to navigate without numbers. The problem is we tend to think if it's got a number in front of it, we can just take it out and make it say whatever we want. That is not the case. You need the context to know what's going on here. And just reading the six or seven verses I just read does not give you enough context.

You, first of all, need to look at the whole corpus of Scripture to figure out, number one, who Jesus is, and what kind of ethics he teaches. And also, just go to the entire preceding few paragraphs here in Mark to see what's going on. Let's go all the way back to Mark chapter seven, verse one. It says this, "The Pharisees and some of the teachers of the law who had come from Jerusalem gathered around Jesus." So, he's probably in, if I'm not mistaken he's in Galilee right now. So, he hasn't gone up to Lebanon yet. Remember, we're backing up in the scriptures. So, they've come from Jerusalem to Jesus, and they saw some of his disciples eating food with hands that were unclean, that is unwashed. And Mark says, The Pharisees and all the Jews do not eat unless they give their hands a ceremonial washing, holding to the tradition of the elders. When they come from the marketplace they do not eat unless they wash. And they observe many other traditions, such as, the washing of cups, pitchers and kettles. 5 "So the Pharisees and teachers of the law asked Jesus, 'Why don't your disciples live according to the tradition of the elders instead of eating their food with defiled hands?'" And what does Jesus say back? "6 He replied, 'Isaiah was right when he prophesied about you hypocrites,'" Yes, Jesus called them a hypocrite.

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By the way, that's a judgment. Jesus made judgments all the time. He said, "as it is written: 'These people honor me with their lips, but their hearts are far from me. 7 They worship me in vain; their teachings are merely human rules.'" And then he goes on to say this, here's verse 14. "14 Again Jesus called the crowd to him and said, 'Listen to me, everyone, and understand this. 15 Nothing outside a person can defile them by going into them. Rather, it is what comes out of a person that defiles them.' 17 After he had left the crowd and entered the house, his disciples asked him about this parable. 18 'Are you so dull?' he asked. 'Don't you see that nothing that enters a person from the outside can defile them? 19 For it doesn't go into their heart but into their stomach, and then out of the body.' (In saying this, Jesus declared all foods clean.)"

He went on, Jesus did now. Check this out. Here's what Jesus says. "20 He went on: "What comes out of a person is what defiles them. 21 For it is from within, out of a person's heart, that evil thoughts come—sexual immorality, theft, murder, 22 adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. 23 All these evils come from inside and defile a person." So, notice, the Pharisees are concerned about clean hands. They're not concerned about clean hearts. Jesus is concerned about clean hearts. And he says, it's not what you put in that makes you unclean, it's what comes out that makes you unclean. And then the next verse is the story we read at the top of this segment, that Jesus left this place and went to the vicinity of Tyre and he winds up calling this woman a dog.

Now, do you see the context here? Jesus just said that it's wrong to slander someone. So, hold on to that thought. I want to mention a few things before we get into explaining what's happening here. First of all, when a woke pastor comes along and says, Jesus was a racist and racism is wrong, my first question is: Why is racism wrong to begin with? By what standard are you saying it's wrong? Now the gentleman that brought this up, I don't know him, but my friend Michael Brown does. Dr. Michael Brown knows him and says that he has left orthodoxy, this pastor, he identifies as a homosexual, and he has compromised, obviously, his view of Scripture, and his hermeneutic, in order to maintain his lifestyle. And Mike Brown goes on to say, "once you begin to compromise the Scriptures for your lifestyle, then you're going to make other errors when it comes to interpreting the scriptures." And I think that's the case here. So, anybody who claims Jesus is a racist, first of all, we all know racism is wrong. But if the Christian God doesn't exist, why would it be wrong? Or if no God exists, why would racism be wrong? So, that's the first point you want to make?

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Secondly, when you come across a difficult passage that you're not quite sure of, and it seems a little provocative, are you just going to forget everything else you know about Jesus? In other words, what do you know about Jesus to this point? What kind of person is he? When you get to a questionable passage like this are you going to give him the benefit of the doubt or are you going to assume the worst? Seems like this guy's assuming the worst. I mean, think about the teachings of Jesus. You already know, before you ever get to this passage, do unto others as you would have them do unto you. Love one another as I have loved you. How did he love us? He sacrificed himself. That's what he's telling us to do. You want to love somebody, sacrifice for them. Love your neighbor. Who's your neighbor? Everyone's your neighbor.

He tells the Good Samaritan parable. This person would be like a Samaritan, although she's from further north. The Jews would consider her like a Samaritan. They would consider her a Gentile, someone who's unclean. And Jesus has already taught, no, treat everybody like he is your neighbor. Love your neighbor and everybody's your neighbor. So, the Samaritan, he's saying, treat as an equal, treat as a neighbor. He also said, I came to give my life as a ransom. I'd lay down my life for you. And there's no greater love than to give your life for your friends. And Jesus says, I'm going to give my life for you. This is the Jesus that we have to keep in mind when we come to a passage like this.

So, a few points. The first point after, we should give Jesus the benefit of the doubt, is that it seems to me that religion, not race was the issue here. All the people in the story had the same race. There's one race, the human race. Yes, the Jews looked down on other ethnicities, or, if you want to say ethnicities is a race, you could say that, but really, they're looking down on them because of their nationality and their religion. Really, it was about their religion. They're not worshippers of Yahweh. It wasn't so much their ethnicity as it was their religion. Everyone is a part of the same race. There's one race, the human race. It is true, that the Jews tend to look down on people who were not Jews because of their religion. And so, this wasn't as much about race as it was about religion.

But the key point here is that Jesus, when he says, for it's not right to take the children's bread and toss it to their dogs, Jesus is not expressing his own view but the immoral view of the Pharisees. He just got done saying that slander is wrong. That it's not what goes into a person that makes him unclean, but what comes out of a person. Now Jesus is demonstrating that

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same principle by stating the pharisaical view. What's the pharisaical view? By calling her a dog and allowing her to show her faith...in other words, he teases that out of her...and then he disagrees with the pharisaical view that she's a dog, because what does he do? He gives her what she wants.

You see, this really had more to do with his mission, not his race. As the folks that got questions put it, they say, Jesus explained his current ministry in a way that both the women and the watching disciples could understand. At that time, his duty was to the people of Israel, not to the Gentiles. Recklessly taking attention away from Israel, in violation of his mission, would be like a father taking food from his children in order to throw it to their pets. The exact word Jesus used here was like a pet dog and it was often used to refer to unclean animals or unspiritual people. But this is not Jesus's view. It's the Pharisees view that he's already rejected in the verses prior to this passage. That's why you have to read the whole passage. You just can't read the one verse. Alright, we'll talk a little bit more about this right after the break. Don't go away. I'm Frank Turek. Back in two.

Welcome back to, I Don't Have Enough Faith to Be an Atheist, with Frank Turek on the American Family Radio Network. We were talking just before the break about this Tik Tok video where a woke pastor claimed that Jesus was a racist. And my friends over there at Stand to Reason, Greg Koukl and Tim Barnett, actually did a whole podcast on this, 58 minutes. They did a great job with it. So, if you go over to Stand to Reason and look for their podcast, I think it was March 17, I think it was St. Patrick's Day they actually put it up, they go into a lot more detail than I just did, because I want to get to some other questions. But check them out there. And I think it's going to be a YouTube video on Red Pen Logic, which is something that Tim Barnett does in accord with Stand to Reason. So, check all that out.

But this just goes to show you that if you zero in on any one passage, without the big picture, you can come to errors, especially if you want to come to an error, to an erroneous interpretation. Like somebody who wants to diss Jesus because He doesn't seem to like what Jesus says about other things. Oh, I do need to mention one thing. That very passage that is there in Mark chapter seven, actually, I hear people saying things like, Jesus never said anything about homosexual behavior. Well, he actually did. It's right here in Mark chapter seven, the passage I read earlier, when Jesus says what comes out of a man is what makes him unclean.

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For from within, out of man's hearts come evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, etc. What was sexual immorality in his day? Any sexual behavior outside of the behavior within the marriage of a man and a woman. So, that would include homosexuality, adultery, fornication, bestiality, rape, any of these things? Yes, Jesus didn't use the word homosexuality. What he used was the category. And he's talking about the actions here. The actions are the problem.

He also, however, ratcheted up the standard when he talked about thoughts. If you just have lustful thoughts for someone, you're already guilty. And he's pointing out here that our thoughts are what ultimately leads to our behaviors. So, Jesus actually made it more difficult to live up to God's standards by saying, even if you have the thoughts, you're actually guilty. And that's why we all say, well, Jesus, I can't live up to that. And of course, we can't. Only he could. So, he is our Savior. None of us can live up to what Christ has provided for us in terms of a standard. Only he could. That's the whole point. We're saved, not by our good works because we've all done evil, we're saved by his good work and by trusting in Him, we are not only forgiven, but we're given his righteousness.

So, we do not achieve our salvation, we receive our salvation. That's the amazing thing about Christianity. Every other worldview, including the woke, progressive Christian worldview, thinks you have to do X, Y, and Z to somehow justify yourself. It's do this and do that and do this and do that. True Christianity is you don't do all this stuff. That's all been done by Jesus. Now, out of gratitude that we have for what Jesus has done for us, we have been prepared to do good works, as Paul says in Ephesians 2:10. We do good works out of gratitude for what Christ has done for us, but we don't earn our way to God by doing good works.

So, the point about Jesus talking about the category should be enough. And you don't need just Jesus to talk about it. I mean, if Jesus says nothing about something that doesn't mean he's for it. I mean, he did talk explicitly about child abuse but that doesn't mean he's for it. Of course, the child abuse issue would be covered by, do unto others. And he does talk about taking care of the little ones. So, Jesus' overall ethic is something that applies to just about every moral question, that we ought to love one another.

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And by the way, love does not necessarily mean approval. Our culture thinks that in order for you to love someone, you have to approve of what they do. That's ridiculous. If you think about it, parents, if you approve of everything your child wants to do, are you loving? No. You're unloving. You have to stand in the way of evil if you truly want to love somebody, particularly children. If you don't stand in the way of evil, you're not loving, you're unloving. You have to disapprove of things people want to do that you know are wrong, they're gonna hurt them and hurt others. So yes, Jesus didn't talk about felony home invasion either but that doesn't mean he was for it. Right? He talked about the category theft, which includes felony home invasion, and he talked about the category sexual immorality, which includes all the sexually immoral behaviors that many of us want to ignore because we want to do our own thing.

Now, this leads me to a question that someone wrote in that I want to deal with. And by the way, if you want to submit a question, the email is hello@crossexamined.org. Carrie from Kentucky writes in and says, "I'm so burdened. I'm part of two different pages on Facebook for youth pastors. Both pages have over 10,000 members and I'd say at least 40% of the members on both pages support LGBTQ plus and encourage their youth to do the same. I'm just lost on how two radically different sides can claim the same Christ, can claim the same truth in the Bible. One side is wrong is leading today's youth astray. Like straight to hell", she says. "I can't get my mind around this and don't understand why God allows this."

Well, he allows it because he allows freedom. And the only way he can have love is if he has freedom. If he were to squash us every time we did something wrong or evil, then we wouldn't really be free creatures. Anyway, she goes on to say, "heaven forbid that I am wrong and I'm teaching my youth the wrong truth. Innocent lives are being influenced heavily by well-meaning, God-loving, scripture quoting youth, pastors and staff who are embracing every kind of perversion of God's plan for purity. I hurt for my own children and for the youth I serve. I would be thrilled if you could speak to this discrepancy in 'the church'."

Thank you, Carrie, from Kentucky. Thank you so much, Carrie. Well, we've responded to a little bit here in dealing with the woke pastor's Tik Tok video on saying Jesus was a racist. But quite obviously, if you're disagreeing with Jesus, you shouldn't consider yourself a Christian. Just like if you disagreed with the 10 commandments, you shouldn't consider yourself a follower of Yahweh. Or you disagree with the teachings of Buddha, you shouldn't consider yourself a

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Buddhist. Or if you disagree with the teachings of Allah through Muhammad, you shouldn't consider yourself a Muslim. So, why people are running around claiming they disagree with the Bible, and they disagree with Jesus, and they disagree with Paul and his and all the apostles, why would you call yourself a Christian? You're not a Christian, if you're disagreeing with the founder of Christianity, who actually proved he was God.

That's, by the way, why many progressive Christian pastors deny that Jesus was God. Because if Jesus is God, and then they deny the authority of the Scripture, then the gig is up. They can read plainly what Jesus and His apostles have said. They don't want to trust what he said. They don't want to obey what he said. And by the way, there's nothing progressive or Christian about progressive Christianity. Well, there may be some things, but you get the idea. What are you progressing to? What's the standard you're progressing to? What is your standard if you're saying that sexual immorality is actually a good thing? By what standard? Your standard? If there is no standard outside of ourselves, then it's just your opinion. And what is the standard out of outside of ourselves? It's God Himself. If you're going to reject what God says you don't have an objective standard. You're rejecting the objective standard.

This is why James says this, the half-brother of Jesus, in James 3:1. He said, "Not many of you should become teachers, my fellow believers, because you know that we who teach will be judged more strictly". If you're teaching people to disagree with Jesus, and disagree with the apostles, and disagree with the New Testament, you're going to be judged more strictly. And here's what Paul says about this. He's writing to the Thessalonians. His first letter, chapter four, here's what he says. First of all, it's very unusual. There's only a few places in the New Testament where it says, this is God's will for your life. Here's one of them. Check this out.

"3 It is God's will that you should be sanctified: that you should avoid sexual immorality; 4 that each of you should learn to control your own body[a] in a way that is holy and honorable, 5 not in passionate lust like the pagans, who do not know God; 6 and that in this matter no one should wrong or take advantage of a brother or sister. The Lord will punish all those who commit such sins, as we told you and warned you before. 7 For God did not call us to be impure, but to live a holy life. 8 Therefore, anyone who rejects this instruction does not reject a human being but God, the very God who gives you his Holy Spirit."

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So, if you're out there teaching, number one, that sexual immorality is not sexual immorality, you're rejecting, not a man, you're rejecting God. And that's dangerous and you are leading people astray. That needs to be pointed out. Look, if you want to say you're part of another religion, and you think LGBTQ behavior and other behaviors that God says are not behaviors that are good, have at it. But don't call yourself a Christian, who's following Christ, because you're not. This is what is known as false teaching. And if you get enough false teachings under your belt, you're considered a false teacher. And Paul, actually names these people in the scriptures. Stay away from so and so, he did me much harm. He does that on several occasions. And we are to call this out, because that's what sheep dogs do. Sheep dogs chase off wolves. And if there are wolves out there leading our children astray, we need to call them out.

So, Carrie, I would just say, call them out if you can. And point this out, that God is not pleased when people lead others astray, and they will be punished for it. And why is sexual immorality such a big deal? Because sex is like fire. It's wonderful if you put it in your fireplace, it'll warm you. You get it anywhere else in your house, it will burn your house down. Maybe not immediately, but over the long term it will. So, we're playing with fire with this. In fact, it's one of the very few prohibitions that the first church council put on the new believers; stay away from sexual immorality (Acts 15). They don't say, you got to obey the Old Testament law. No, you don't do that. You don't obey all the Old Testament law. The old covenant is obsolete. But stay away from sexual immorality, they say, because it can lead you astray.

So, Carrie, thanks for your concern. I would just do my best to point that out to people. And maybe you might quote these passages here in James chapter three and First Thessalonians chapter four. Alright folks, great being with you. If you're in the Dallas area this weekend, I hope to see you. It's going to be in Fort Worth. You can go to our website, CrossExamined.org, check on events, you'll see it there. This Saturday and Sunday. Hope to see you here next week. God bless.

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