

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

with Dr. Frank Turek **PODCAST**

Should You Criticize Moral or Religious Beliefs?

(October 5, 2021)

Ladies and gentlemen, have you heard people say, you have no right to criticize what people believe about morality or religion. Seems to be a common sentiment today that people think you really shouldn't criticize what people believe about morality and religion. Is that something that is a sound principle? Or is it a judgment, maybe a moral principle itself? We're going to look into that here today because, in our common parlance, when we interact with people, whether they're Christians or not, sometimes this sentiment will come up. How do you respond to it? Well, as you know, it's very similar to the statement, you ought not judge. You shouldn't make judgments about what people say about morality or religion. In fact, that might even be considered offensive, and we don't want to be offensive.

Well, let's analyze this a little bit, draw some conclusions here, draw some judgments, if you will. When people say you ought not judge, as you well know, if you've listened to his program for any length of time, that itself is a judgment. So, when people say, you ought not judge, you want to ask them: Then why are you judging me for judging? Because that's a judgment right there to say you ought not judge. Say, wait a minute, Frank. Didn't Jesus say don't judge? No, never said it. Sure, he did. He said it in Matthew 7:1. Alright, I know this is gonna sound odd, but it's true. There are no verses in the Bible. There are no verses in the Bible. You think when Matthew is writing the Gospel of Matthew, according to Matthew, the biography of Jesus...do you think when he's writing, he says, here's chapter seven verse one. No. Those chapter and verse divisions were put in about 500 years ago to help us navigate the text, which is a good thing, right. It'd be really hard to find your way around this long series of books without numbers. Imagine going to church one Sunday morning and the pastor opens his Bible, and he says, alright, let's go about two thirds of the way through, let's see if we can find the same spot. No, it'd be too hard to do. You need numbers. The problem is, we tend to think if it's got a number in front of it that we can just take it out and make it say whatever we want it to say out of context.

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As you know, Jesus didn't just stop right there at chapter seven, verse one. Jesus kept speaking. He didn't say, judge not and then just stop. What did he say? He said, "1 Do not judge, or you too will be judged. 2 For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you." By the way, think about this. Jesus is a carpenter, so he's using carpenter analogies to try and help us understand what he's trying to communicate. He says, "3 "Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? 4 How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? 5 You hypocrite..."

Notice when he says, you hypocrite, that's a judgment. Notice that he says, "5 You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye." And he doesn't even stop there. He goes on to say this. "6 "Do not give dogs what is sacred; do not throw your pearls to pigs." He's making another judgment. How do you know what a dog is in this sense? How do you know what a what a pig is, or swine in this sense? He's making judgments throughout this. And he goes on to say, "6...If you do, they may trample them under their feet, and turn and tear you to pieces." These are all judgments, ladies and gentlemen. Jesus is making judgment after judgment and we have to make judgments to. We just have to make judgments without being judgmental. You see, making judgments is unavoidable. As soon as you utter a sentence, you're making a judgement. As soon as you make a claim, you're making a judgement. As soon as you say something like, you ought not criticize other people for what they believe about morality or religion, you've just made a judgment. As soon as you say, you ought not make judgments, it's a judgment itself.

So, what must Jesus have meant by saying, you ought not judge, and he continued with everything we just read there? He's telling us to make judgments, he's just telling us not to be hypocritical as we make judgments. When he tells us to take the speck out of our brother's eye, that involves making a judgment. You've got to be able to make a judgement in order to take a speck out of your brother's eye. He's just saying, if you've got that problem in your life, get it out of your life first, and then go help your brother. But it would be completely ridiculous to say, don't make judgments, because number one, it's a judgment itself, and number two, you'd be dead already if you didn't make judgments. You made a hundred judgments today, judgments between good and bad, right and wrong, safe choices from dangerous choices.

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Everybody makes judgments. Atheists make judgments. They judge there's no God. That's a judgment. They judge the Bible isn't true. That's a judgment. They judge Jesus didn't rise from the dead. That's a judgment. They judge there's no meaning to life. When you die you just become worm food. Have a nice day. These are all judgments. The question isn't whether or not you can make judgments. The question is: Are your judgments true?

In fact, Jesus in John seven said, "24 Stop judging by mere appearances, but instead judge correctly." Everybody has to make judgments. You have to make a judgment to be a Christian, you have to make a judgment to not be a Christian. It's unavoidable. As soon as you utter any proclamation, you're making some kind of judgment. As soon as you have any type of belief, you're making some kind of judgment. But Jesus wants us to judge rightly. Not by mere appearances, not hastily, not without the evidence, but to judge rightly, and also not to judge hypocritically, in the sense that, hey, we're doing the same thing we're criticizing someone else for. Let's get our own house in order and then we can help our brother. And when you make judgment, you're trying to help people, at least you should be. So, we have to make judgments without being judgmental. I don't know who said this, but they were absolutely right when they said, evangelism is just one beggars showing another beggar where the food is. As Christians, we want to let people know where the food is. We want to let people know what's true, and right, and just, and why people ought to follow that. But too often, we come across as judgmental, and that's what we don't want to come off as. But we do need to point out that everyone's making judgments. And even the people who oppose us and oppose Christianity are indeed making judgments.

And sometimes, by the way, Jesus went after people in a very harsh way. In fact, if you think Jesus was a sweet guy, who's never said a bad word about anyone, then you have not read John chapter two, John chapter eight, or Matthew chapter 23. What does Jesus do in John chapter two? He makes a whip and he goes and he jacks people up in the temple. Sweet and gentle Jesus did this? Yes. And then when he's talking to the Pharisees, who are the politicians of his day, by the way, the Pharisees, many of them are on the Sanhedrin, the Jewish ruling council to whom Rome delegated a lot of the legal everyday political lawmaking authority to. These were the politicians. Jesus, in John chapter eight, is having a bit of an argument with them and he gets to the point in the conversation where he looks at the Pharisees and he says, your father is the devil. Jesus, you can't say that that's not very Christ-like. Excuse me, I am Christ.

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Can you imagine saying to somebody, your father is the devil. Don't try that with a sibling, by the way. Jesus is making judgments everywhere, and so are the apostles, and so are the prophets in the Old Testament. We'll get to all this right after the break and talk about Matthew 23. Don't go anywhere. You're listening to I Don't Have Enough Faith to Be an Atheist with Frank Turek on the American Family Radio Network. About 180 stations across the country. We're also a podcast, I Don't Have Enough Faith to Be an Atheist. We're back in two minutes so don't go anywhere.

You have no right to criticize what people believe about morality and religion. We hear that all the time. Is that really true? That's what we're talking about here today. We're going to unpack it even more deeply than what we have so far here today. But before I do, I want to mention we're going to be down in Florida this weekend, at Mission City Church in Largo, Florida. That's right near Clearwater, not far from the Tampa area. We're going to be doing I Don't Have Enough Faith to Be an Atheist Sunday morning at a couple of services. And then at 6:30pm we're going to continue and do the rest of the program and take your questions. So, if you're anywhere in that area, would love to see you. Mission City Church, Largo, Florida.

Next week, Lord willing, I'll be up in Bangor, Maine. So, I'm going from the South to the North. I'll be at Crosspoint Church, and again, doing a seminar this time on Saturday, all day Saturday, November 13 and then speak at the church Sunday. I think Sunday we'll be talking about, If God, Why Evil? But on the 13th, Saturday, we'll be doing I Don't Have Enough Faith to Be an Atheist and taking your questions there in Bangor, Maine. So, this Sunday, Florida, next Saturday and Sunday we'll be up there in Maine for all you Mainiacs. So, looking forward to seeing you up there.

We're talking about this issue: Can you criticize people about their religion or morality? It turns out, as soon as you make a claim in any of these areas, you're making some kind of judgment. Here, it's pretty unavoidable to do this. In fact, let me point out Matthew 23, because I didn't complete the thought before the break. In Matthew 23, Jesus really goes off on the Pharisees. He says things like, "23 "Woe to you, teachers of the law and Pharisees, you hypocrites!...24 You strain out a gnat but swallow a camel." "27...You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of the bones of the dead and everything

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unclean." "15...You travel over land and sea to win a single convert, and when you have succeeded, you make them twice as much a child of hell as you are."

What? Sweet and gentle Jesus said this? Yes. Jesus was not Barney. Can't we all get along boys and girls? He was not Mr. Rogers. Can you say kindness, boys and girls? Look, he was kind most of the time, but he certainly didn't go around saying, this sermon brought to you by the letter S. No. Jesus was tough. In fact, we have a misconception of Jesus. We don't really read the documents for ourselves we just believe that Jesus was all sentimental love and no judgment, no difficulty. Jesus just wanted everybody to get along. That's not true. He said, I came to bring a sword. I came to bring division. I'm going to divide mother and daughter, father and son, on account of me. I mean, Jesus was tough. That's why he was killed, by the way. He was killed for at least two reasons. Number one, he claimed to be God, which was blasphemy to the Jews, and sedition to the Romans. And number two, he spoke truth to power, particularly people who had power that Jesus was going to interrupt.

For example, the temple authorities. They knew Jesus had resurrected Lazarus from the dead, and Caiaphas immediately says after that that he wants Jesus dead. It's better that one innocent man die than the whole nation perish, he says. Just read John chapter 11 and 12. Really? He knew, based on the works Jesus was doing that Jesus was probably the Messiah, and yet he wanted him killed.

I always hear atheists saying, oh if Jesus would just appear to me, if there was some kind of miracle I would believe. I'm not so sure. I think a lot of people still wouldn't because people saw miracles in Jesus's day and they still didn't believe. And the same is true in the Old Testament. I mean, the Israelites see miracle after miracle on the Exodus, and then Moses goes up on the mountain a few extra days, and suddenly they're worshiping the golden calf, and you're going, what's going on here? These people are fickle. They're stiff necked. What have you done for me lately, God? I'd forgotten all those miracles you did getting us out of Egypt. No. I think Jesus really was someone who was 100% grace and 100% truth at the same time. If you don't have truth, you have a swampy borderless mess. There's no structure to what you're saying. If you don't have grace, then you're like...how do I put this? How did Paul put it in first Corinthians 13 when he was talking about love? You're just a resounding gong, you're just someone no one

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wants to listen to if you're just all truth and no grace. You've got to be both. We've got to be grace and truth and that's hard to do.

But sometimes Jesus was tough as you know, and spoke to people directly with truth, just straight on. And particularly, he went after people who were religious, but weren't really getting his message, such as the Pharisees. And other times, he would speak to people much more kindly but still give them truth, like the woman at the well or the woman caught in adultery. So, you do have to change your approach but when you change your approach, it doesn't mean you get rid of grace and truth. You just may be presenting them in a different way.

Now, sometimes this idea that you have no right to criticize what other people believe about morality or religion is expressed this way. Don't push your beliefs on others. You've probably heard people say that. Or you shouldn't try and convert people to your point of view. When people say that, when people say, don't push your beliefs on others, it's also a self-defeating statement. Why? Because that person, when they're saying that, is trying to push that belief on you. So, when they say don't push your beliefs on others, you want to ask them: Then why are you pushing your belief on me? The belief that you have that you ought not push your beliefs on others, you're pushing that belief that you have on me. You can't avoid this. So, you ought not try and convert people to your point of view. Well, why are you then trying to convert me to your point of view, which is, we ought not convert people to our point of view, which is what you're trying to do right now? I know this can give you intellectual constipation, because it's self-defeating.

Again, it's almost like saying, I can't speak a word in English to say, don't push your beliefs on others because that's exactly what you're doing, you're pushing your beliefs on others. Or sometimes today, it's said, there isn't the truth, there's only my truth. Now, when someone says that you need to point out when they say there isn't the truth, only my truth, you need to ask them: Is that just your truth or is it the truth? Because if it's just your truth...if the statement, there isn't the truth, only my truth...if that's just your truth, why should I believe it? It's just your opinion. But if it's the truth, then it defeats itself, because you just got done saying there's no such thing as the truth, yet you claim that that very statement is the truth. Look, you can't have it both ways. There is the truth out there, and to say it's just your truth would be a

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self-defeating statement. Or to say there isn't the truth, only my truth, is a self-defeating statement.

Oh, you're just playing word games here, Frank. Is that a word game when you say you're just playing word games? No, it's not a word game, it's just logic. It's just applying these principles to reality, applying the law of non-contradiction to reality. So, the real truth of the matter is, ladies and gentlemen, anybody who says that there isn't the truth, only my truth, has just uttered the truth claim. And there's no such thing as my truth, there's only the truth. I know that's unpopular today but you don't have your own truth. You might as well say you have your own math. In my world, two plus two equals 12. No, it doesn't. There's just the truth, there's not my truth. You say, well, Frank, there are certain things that only apply to me that don't apply to you. Like, you know, my name is Bill, or my name is Julian, your name is Frank. I have my truth that my name is Bill. Okay. Yeah, I get that, but it's still objectively true that your name is Bill. And that truth still applies to me in the sense that I know your name is Bill. Yes, that truth that your name is Bill applies to you, but it's true for everybody that your name is Bill. It's an objective truth. Well, Frank, you like chocolate, I like vanilla. That's subjective. Well, it's a subjective preference I have, or that you have, but it's still objectively true that I have that subjective preference, that I like chocolate, you like vanilla. It's objectively true I like chocolate, you like vanilla, even though it's based on our subjective preferences. Look, there's no such thing as your truth. There's just the truth. So, this is all self-defeating.

Now, let's think about this from a very practical instead of just a purely logical sense here. If you shouldn't criticize what people believe about morality or religion, then you shouldn't criticize the Nazis because they had certain religious and moral beliefs. Are you telling me that murdering 6 million Jews, homosexuals, gypsies and Jehovah's Witnesses...those were the people they generally murdered...that that wasn't really wrong and we ought not criticize the Nazis for that? Really? Is that what you're saying? No, this principle that you shouldn't criticize what people believe about morality or religion doesn't work, even practically. We know it's wrong. And in fact, if you can't criticize what people believe about morality or religion, then you couldn't criticize Mao or Stalin, who combined probably killed about 100 million of their own people, innocent people. These are people who are just citizens of their country, not even military. They wiped these people out because they were a problem for their government. You

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can't criticize them. Really? You can't criticize Mao and Stalin for killing millions of their own people?

Well, if you can't criticize someone's religion, I guess you can't criticize the jihadists who flew planes into buildings on 9/11. Is that what you're saying? You can't criticize religious practices, that are even in the religious writings of the Quran, when they call for the death of innocent people? Is that what you're saying? You can't criticize that? Oh, that would be Islamophobia. Really? What does that mean? That we're afraid of Islam? Well, I'm not afraid of Islam. Generally, I do want to push back against Islam that wants to murder innocent people, just like you ought to want to do that. I do want to push back against Nazis that want to murder innocent people, as you ought to do that. I do you want to push back against communists that want to murder innocent people, as you ought to do. Of course, you have to make these judgments.

If you can't criticize morality or religion, then you couldn't criticize the claim that it would be wrong to help suffering people in India. Why? Because according to Hinduism, if you help suffering people, you're interfering with their karma. You see, the reason they're suffering now, according to Hinduism, is because they were immoral in their previous life. So now there's, they're serving out their karma, if they're suffering. Now, if you interrupt that suffering, you're just going to make it worse for them and their next life. So, don't help them. Now, you can't criticize that according to the principle that people sometimes offer us don't criticize people about their religious or moral beliefs. Are you telling me that you can't criticize that principle of Hinduism? Mother Teresa changed what a lot of people think about that. She said, I'm going to help the suffering people because I think karma and this principle that is in Hinduism is false. We ought to help suffering people. You can't even criticize anything in morality or religion if this principle is true. You can't even criticize the Bible.

We'll talk more about that right after the break. You're listening to I Don't Have Enough Faith to Be an Atheist with Frank Turek. Back in two minutes.

I learned a lot of what I know from Southern Evangelical Seminary (SES.edu). If you go to SES.edu/Frank, you'll get 10% off your first course there. You ought to take some courses over there because it's a great school where you will learn a lot about apologetics, a lot about

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philosophy, a lot about theology, and most importantly, a lot about God. Because the purpose of life, ladies and gentlemen, is to know God and to make Him known. That's what Jesus says in John 17:3. He says, when he's praying to the Father about believers, so he's praying about us. He says, "3 Now this is eternal life: that they [meaning us...he's praying for us] know you, the only true God, and Jesus Christ, whom you have sent." That's the purpose of life. Notice, Jesus doesn't say eternal life is endless time with God. That's not his main point. His main point is that eternal life is a quality, not a quantity. To know God is why we're here, and then to make Him known, according to the Great Commission. So, you'll learn that at SES, and that's really why we're here.

And let's go back to what we've been discussing. We're discussing this principle that a lot of people seem to believe that you have no right to criticize what people believe about morality or religion. So far, we pointed out that that is self-defeating logically, because it's a moral principle itself. And so, it's actually a moral principle to say you ought not criticize what people believe about morality or religion. That's a moral principle itself. And we also pointed out that many of the statements that surround this like, you ought not judge, or don't push your beliefs on others, or there isn't the truth only my truth, are also logically self-defeating. And we also pointed out, so far, that if that were the case you couldn't criticize immoral things that people do in world history, or even now. You can't criticize the Nazis, you can't criticize the communists like Mao and Stalin, you can't criticize the jihadists who flew planes into buildings on 9/11, you can't criticize people who say you ought not help suffering people in India because you're interfering with their karma.

Mother Teresa said....for those of you that don't know, Mother Teresa has been gone for about 25 years. Some of you may not know who she was. She was a Catholic nun who served the poor most of her life in the streets of Calcutta, India, had orphanages and tried to alleviate suffering there. And this went completely against the Hindu worldview. You don't help suffering people, you keep them suffering, because they need to serve out their karma. You can't criticize that if you agree with the principal we've been discussing. By the way, you couldn't criticize the Crusades. You can't criticize what those crusaders thought they were doing to try and take back the land that the Muslims had taken in about 1100 AD. You can't criticize what they did. You can't criticize that they thought they were on a holy war, that God was behind them, and God

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wanted them to slaughter the infidels. You can't criticize that if you can't criticize what people believe about morality and religion.

Now, a lot of what we know about the crusades, we don't really know. It's propaganda. There's a great book that you might want to get. There were a lot of atrocities committed on the Crusades, don't get me wrong. But there's a great book that gives a good perspective on all of church history. The book is called, Bullies and Saints, by Dr. John Dixon from Down Under. I've read the book. I'm gonna have John on in a couple of weeks. In fact, there's a couple of great shows coming up next week. We're going to have one of my favorite guests of all time on this program, the great John Lennox. And those of you know who John Lennox is, at least I hope you do. If you don't, you need to tune in next week, because we're gonna have John on all the way from the UK. He's written a new book called, Cosmic Chemistry, so he'll be on next week. The week after that, Lord willing, we'll have Dr. John Dixon on, from Down Under, who has a great podcast, by the way, called Undeceptions. You may want to check that out; Undeceptions. It's very well produced. He has music and he has clips that he folds in there. He does a really good job with this podcast. And we're going to be discussing his book, Bullies and Saints, about church history. So, you're gonna find a lot of value in that, at least I hope you will anyway. But again, if you can't criticize what people believe about morality or religion, you can't criticize what the Crusaders thought, or what the Jehovah's thought, or what anyone thinks right now.

In fact, if it's wrong to say that someone is wrong...did you see what's going on here? If it's wrong to say that someone is wrong, then you can say nothing either way about what people think about slavery, about what people think about racism, about what people think about sex-trafficking, about what people think about abortion, or any LGBTQ claim. If you can't criticize what people believe about morality or religion, if you can't say anything about that, lest you offend them, then you can't even say I'm for same-sex marriage or against same-sex marriage. You can't say that because you might offend somebody and it might interfere with what people believe about their moral or religious beliefs. You can't criticize what people believe about climate change, whether you're for what people say we have to do to alleviate climate change, or against it. You can't even say that climate change is valid or not, that it's really caused by man or not. You can't criticize anything in the Bible if you can't criticize what people say about their morality or religion.

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Any sort of objection you might have to what's taught in the Bible, whether it's slavery...you think slavery is taught in the Bible. It isn't but we've covered that on other programs. But even if you think it does, you can't criticize that. You can't criticize God killing the Canaanites in the Bible, if you're going to, on one hand, adhere to this principle that a lot of people seem to adhere to, which is you can't criticize what people believe about morality or religion, then how can you criticize what you think is wrong with the Bible? Or what's wrong with God? You can't. What you're doing is, you're selectively taking a position when it helps you, and you're using this principle when it helps you, and you're abandoning it when it hurts you, when it hurts your position. And if you haven't noticed this level yet, ladies and gentlemen, there really is no neutrality on these moral issues.

In fact, sometimes you hear the claim put this way that you should not impose your values on others. Now when people say that, I ask them, then why are you imposing that value on me? I mean, you're saying you're not imposing values on others, you're basically saying I ought not impose ought not. And yet, here you are imposing this ought not on me. You're doing the same thing you claim shouldn't be done. Again, it's self-defeating. By the way, when you say you should not impose your values on others, the assumption behind that is that there are no objective moral truths, that they're just relative. It's just your value, not somebody else's. Of course, the problem is, that would accept the moral truth that you ought not impose moral truths. You can't get away from this. You see this?

Now actually, I like this answer when people say you ought not impose your morals on me. I like to say to them, these aren't my morals, I didn't make this stuff up. I didn't make up the fact that murder is wrong, that abortion is wrong, that rape is wrong, that death is wrong, that men were made for women and women were made for men, and the best way to perpetuate and stabilize society, which is the reason the government's involved in marriage to begin with, is to legally recognize the man woman relationship over every other relationship. I didn't make any of this stuff up. This isn't my morality, this isn't your morality, this just happens to be THE morality, the one Thomas Jefferson said, was self-evident. Now, if you have a problem with the morality, you don't have a problem with me...I didn't make it up, it's not mine...you have a problem with the Creator from whom this morality is derived. So, it's not my morality that abortion is wrong. It's not my morality that marriage is between a man and a woman. It's not my morality that murder is wrong, that death is wrong, that rape is wrong. It just happens to be

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THE morality and a lot of people just don't like it, so they suppress the truth to go their own way. And they come up with ways to get out of it by saying you ought not criticize what people believe about morality or religion. Well, you're actually criticizing what I believe about morality and religion, and that is, you ought to criticize it. So, you can't avoid this. Well, you can. You just suppress it you don't deal with the truth head on.

And by the way, this claim that you ought not impose your values on others is also contradictory, because the very same people who say you ought not impose your morals on them are trying to impose their morals on you. That one in particular and others too. For example, on the abortion issue, it's commonly thought only the pro-life people are trying to impose morality. Not true. Yes, the pro-life people want to impose continued pregnancy on the mother, but the pro-abortion people want to impose death on the baby, whenever abortion is chosen. And they want to say that a man has no right to choose, the baby has no right to choose, only the mother has a right to choose. Well, those are all moral positions. You can't get away from this, at least not coherently.

Now, sometimes is said this, that religious people should stay out of lawmaking, politics, or imposing their view on the public. Now, what's the assumption behind here? That atheism and secularism is the default and neutral position. Let me point out there's nothing neutral about this. It's not neutral to believe that an unborn child is not a human being and has no rights. It's not neutral to believe that an unborn child is no different than a mosquito whom you find inconvenient. It's not neutral to give tax dollars to pay for abortion, either directly or through Planned Parenthood. It's not neutral to believe, through the force of law, that a relationship between a man and a woman is no different than a relationship between a man and a man. It's not neutral to believe that the government can force you to participate in same-sex marriage, that your freedom of religion, freedom of conscience, freedom of speech should be usurped by someone else's desire that you celebrate what they do. That's not a neutral position. It's not neutral to believe that a person can break his vow to you, without consequences, as no fault divorce laws stipulate. That's not a neutral position. It's not neutral to believe that your right to be secure in a public bathroom or shower is of less importance than someone's desire to use that shower, even if they are the opposite biological sex. It's not a neutral position.

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to be an **ATHEIST**

with Dr. Frank Turek **PODCAST**

And as you may know, that was one of the things that came up in this Virginia Governor election. Apparently, a father pointed out that his own daughter was raped in one of these unisex bathrooms, where, regardless of your biological sex, you could go into. And Loudoun County tried to suppress that somehow, according to the reports I've read anyway, because it doesn't fit with transgender ideology. And then, of course, when Terry McAuliffe, the Democrat running for governor came out and said something like, well, parents ought not be involved in choosing the curriculum, that I think, further sunk his candidacy. Because it's not neutral to tell parents that they shouldn't be involved in selecting their kid's curriculum. That's a moral position and it's a crazy one, by the way.

It's also not neutral for the government to use tax dollars to pay for so-called gender reassignment surgery. It's not neutral to teach kids that they should judge one another by the color of their skin rather than the content of their character. It's not neutral to say that Martin Luther King is wrong in critical race theory is right. That's not a neutral position. It's not neutral for the government to require health plans to include abortion inducing drugs or sex reassignment surgery. It's not a neutral position. These are not neutral and yet people seem to think they are.

You're listening I Don't Have Enough Faith to Be an Atheist with Frank Turek on the American Family Radio Network. Our website is CrossExamined.org. Also check out our app [two words in the App Store, Cross Examined] where you can listen to this podcast, by the way. Back in two minutes.

Welcome back to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek, on the American Family Radio Network. Just had a great session the other night at Northwest Missouri State University and you can see all that on our YouTube channel. In fact, we've been to five campuses this semester, after of course, being shut out due to COVID for a few semesters. And that you can see all of those on our YouTube channel, including all the Q&A. Usually the Q&A starts about 1 hour and 45 minutes into the video, if you want to just jump ahead. Some of you have seen the I Don't Have Enough Faith to Be an Atheist presentation before, so you can go there and check that out on our CrossExamined YouTube channel. We have several scheduled for the next semester. I think we have eight, or so, campuses already scheduled. If you'd like us to come to your college campus, go to CrossExamined.org, click on contact, follow the cues and

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we'll see if we can get out there. Or if you'd like us to come to your church, same thing. Or your high school, same thing. Go to CrossExamined.org, click on contact and we'll come and see you wherever you ask us to come.

In fact, if you'd like to send us a question here, send a question to Hello@CrossExamined.org. Those are questions for the show or questions that we can answer via email for you. Now, if it's a question you can find easily on the Internet then just find it on the internet easily. Some people ask very basic questions that any Google search should be able to reveal to you. But if you have a more personal and more complex question, by all means, send it in. There's a great website, by the way, that has a great article. Most of them I agree with, not all of them, but go to GotQuestions.org. It has some great stuff. There's even an app GotQuestions.org. So, check all that out.

Okay, we're talking about this idea that you ought not criticize people because of their morality or religion, and we've been debunking that, because it's just not true. How you do it is important, but that you do it, in fact, it's actually biblical you do that. But let me mention a couple of other points about the fact that whatever value you have, or whatever moral position that you support, is not a neutral position. For example, regarding what goes on in schools, there's a lot of talk about curriculum, as you know. And it's not neutral to throw every reference to God out of schools and assume that the answer to life's most significant question, which is: Does God Exist?, assuming that that answer is no. Because when you throw God out, you're assuming an education devoid of belief in God is better. But by what standard do you make that judgment? The most important question to any human being is: Does God exist? Then the second most important question is: If he does exist, what does he expect of us? What does he want us to do? What's the mission here? Those are the two most important questions. And our education system assumes that God does not exist without argument. That's not a good standard. That's not an education, that's an indoctrination.

Also, it's not neutral to have an attitude that "anything goes" is the right position morally. It's not neutral to say that you ought not oppose false teaching, that you ought not be aware of false prophets. Jesus told us to beware of false prophets. It's not neutral to say that you ought not test the spirits to see if they're from God, said Paul. It's not neutral to say that doctrine isn't important. In fact, that's a doctrine itself. You know, people who say, like some progressive

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Christians...and they're not progressive, they're really not Christian, because if you're disagreeing with Jesus you're not Christian and you're not progressing. But I digress. Some progressive Christian said doctrine isn't important. That's a doctrine itself, that doctrine isn't important. It's not neutral to say that no one is right or that everyone is right. Those are actual positions, not a neutral position. It's not neutral to say the Bible shouldn't be trusted. It's not neutral to say that atheism is merely a lack of belief in God either. Why? Because you're making an assertion that what atheism is a lack of belief in God.

Of course, it's not really saying anything about whether or not God exists. To say that you intellectually lack a belief is not the same as saying there's evidence that God doesn't exist or I'm affirmatively saying there is no God. In fact, when somebody says, I lack a belief in God, that that's what atheism is, I just asked them a couple of questions. Here's the question I ask. Here's the proposition. God exists. Question: Do you agree with that assertion, God exists, do you disagree with it, or are you unsure? If they say they agree, they're a theist. If they say they disagree, they're an atheist. If they say they're not sure, they're an agnostic. Very simple.

You want to talk about lack of belief in all this, you're missing the point. You're not really saying anything about whether or not God exists when you say that. You're just saying something about your psychological state. So what? I lack a belief that there is a teapot on the dark side of Pluto. I lack that belief. But does that mean that I'm making an affirmative statement that there is or isn't a teapot on the dark side of Pluto? No, I'm not. I just lack a belief. You're not really saying anything about the real world. I lack a belief that materialism is true. Am I saying anything about whether or not I have evidence that materialism is true? No, I just lack a belief. So, it's a silly way to avoid a burden of proof to say, I lack a belief in God. I can say I lack a belief in evolution. Does that mean that I'm making any positive statements for or against evolution? No, I'm just telling you what my psychological state is. So what?

It's not natural to say that Jesus didn't rise from the dead or that he was just a good moral teacher. Oh, by the way, I got to tell you guys this. Have you seen the new CS Lewis movie yet? The one that Max McLean did, and director Norman Stone directed? It's great. It's called. It's called, *The Most Reluctant Convert: The Untold Story of CS Lewis*. It came out November 3 and it's only going to run, as far as we know now...Max texted me that was going to run until, I think November 18. Just two weeks. So, if you want to see it, it's in theaters right now. Go to

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CSLewisMovie.com and it'll tell you locally, wherever you are, where the closest theater is to see it. Well worth seeing. I saw an advanced screening of it. And we had Max on the Hope One show last Thursday night, a couple of Thursday's ago, end of October. You can go to our YouTube channel and see that. And Max narrates the whole movie and stars in the movie. You're gonna like it. Really well done. Again, CSLewisMovie.com. Check it out.

And the reason I thought about that, because Lewis has that famous quote about....and this is in the movie as well...about you can't just say Jesus was a good moral teacher, because a man who said the sort of things Jesus said would be on the level of a man who says he's a poached egg or something worse. He said, you must...and I'm paraphrasing here...you must make a decision as to who this man is. He's either Lord liar, or a lunatic. Right? He's either a liar, because he said he was God and he knew he wasn't God, which would make him a good man or a good teacher. He was a lunatic, he thought he was God, but he really wasn't. Which means again, he wouldn't be a good moral teacher. Or he is Lord. Those are your options. Lewis says, let's stop with all this patronizing nonsense about him being a good moral teacher. He did not leave that option open to us. He did not intend to. So, it's not a neutral position to say, Jesus didn't rise from the dead or that he was just a good moral teacher.

And it's not a neutral position, by the way, to say that love requires approval. Because in our country today, a lot of people think love requires approval. That if you love me, you'll approve what I do. Well, first of all, that's not love. Love is, you'll seek what's best for the other person even if they don't like you for it. That's what love is. Every parent knows that if you approve of everything your child wants to do, you're not loving, you're unloving. And in order to love people, sometimes you have to tell them when they're about to do something wrong, that they're doing something wrong. In fact, if you don't stand in the way of evil, you're unloving, you're not loving. It was Thomas Sowell who famously said, "When you tell people what they need to hear, you're helping them. When you tell people what they want to hear, you're helping yourself."

Why do we tell people what they want to hear? So, they don't get mad at us. So, we're helping ourselves when we do that. But when we tell them what they need to hear, even if they get mad at us, we're really helping them. And again, to do this, you got to have 100% grace and 100% truth, but it needs to be done. Quit hiding under your desk. Quit applauding people who

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are taking the wrong road in life. If you love them, you will, in a graceful way, try and correct their course. Now, if you do that and they keep going their own way, that's on them not on you. You just do what's right and leave the results to God. With 100% grace and 100% truth. That's what we're supposed to do.

Now, if you shouldn't criticize what people believe about morality or religion, then the central purpose of the Bible is lost, because that's what the Bible is all about. In fact, Paul in his last letter, Second Timothy 3:15-17, he knows he's about to be executed. Here's what he says. "15 ...the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. 16 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, 17 so that the servant of God[a] may be thoroughly equipped for every good work." Yeah, it really sounds good, you ought not criticize people for their moral or religious beliefs. But it's not only self-defeating, it's also impractical, because there's a lot of evil out there and you have to stand in the way of evil. And it's also unbiblical. The entire Bible is trying to correct people from their evil ways and trying to show people a way they can have their sins forgiven. If there is no sin that you can criticize, if there's nothing you can say to someone if they're going down the wrong road, then the whole purpose of the Bible is lost. Every prophet that tried to correct Israel is wrong, according to the sentiment that we've been talking about here. The entire Bible is wrong if the sentiment we've been talking about is correct. Jesus was wrong. Paul is wrong. All the New Testament writers are wrong if you can't criticize their religious or moral beliefs. It's all nonsense, ladies and gentlemen. If you don't correct people, you're unloving. You ought to in a kind and loving but firm way, correct people who are going down the wrong road, and if you don't do that, you're unloving. You're not loving.

So, don't forget, ladies and gentlemen, this weekend, Lord willing, I'll be at Mission City Church in Largo, Florida. Sunday morning and Sunday night. And then next week, up at Crosspoint Church in Bangor, Maine. And don't forget, track us all on our website CrossExamined.org. Our YouTube channel [two words, Cross Examined]. We have a Facebook page, or is it a meta page now? I don't know. But you've been listening to I Don't Have Enough Faith to Be an Atheist with Frank Turek on the American Family Radio Network, the great American Family Radio Network. Back next week, Lord willing. See you then.

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