

## 15 Mistakes We Make Judging God's Morality - Part 1

(October 6, 2022)

Christians have a problem. At least that's what many atheists say because the Atheists say God is immoral. I mean, if you look in the Bible, you see slavery, you see God killing the Canaanites, you see God restricting people sexually, when in today's culture, that's a big no, no. The question is: Is God really immoral? What do we do about these issues; slavery, killing the Canaanites, sexual restrictions? What do we say? Is there anything to say? Is God really immoral? I think the answer is no and I want to talk about the top 15 mistakes critics make when they say God is immoral. I don't know if we'll get to all of them today, but I've got 15 here, we'll go as quickly as we can. And I think many times people are making assumptions when they say such a thing.

So, I think that the number one mistake that people make when they say God is immoral, is they are assuming an objective moral standard by which to object to something in the Bible. If there is no God, there is no objective moral standard. That standard doesn't exist. It would be just your opinion. In effect, the objector, the atheist, must steal a standard from God to indict God. He must sit in God's lap to slap his face. We talk about this a lot on this program, because I think it's one of the fundamental flaws that non-Christians have when they criticize Christianity. Particularly atheists because atheists have no moral standard by which to object to anything.

Now, what you could say is, Look, I'm not an atheist. I do believe in God, but I don't think the God of the Bible is the true God. That's a fair way of attacking the problem. The problem for that person, however, is, then you have to deal with all the evidence that Christianity is true, that Yahweh is the true God, that Jesus is God. And of course, we deal with that quite a bit. In the book, *I Don't Have Enough Faith to Be an Atheist*. But as an atheist, you can't say that something's objectively wrong, because something isn't objectively right. And if something isn't objectively right, then something can't be objectively wrong.

You see, you're assuming a standard of goodness apart from God. You're assuming that humans have a moral obligation to pursue good and shun evil. How do you have an obligation to just say



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natural forces? There's no moral obligation to obey the law of gravity, but there is a moral obligation that you might have to persons. If there is no ultimate personal being, then there's no moral obligation to do anything. It would be just your opinion. But since God, by definition, is the standard of goodness, then any deviation from that standard would be what we would call evil. And we as human beings have a moral obligation to pursue goodness and shun evil.

In fact, when an atheist is saying it would be wrong for God to do X, Y, or Z, because that would take away from human flourishing, that atheist is assuming that human beings have a purpose to flourish. That human beings have a certain dignity that we ought to honor. Again, that's not true in a naturalistic world. There is no human dignity in a naturalistic world, not from an objective sense anyway. You might say, Well, I think human beings are dignified, but again, that would be just your opinion. If there is no God, there is no purpose to humanity. We're just we're just dancing to our DNA, as Richard Dawkins famously said. There's no right, there's no wrong, there's no purpose, there's no justice, there's no good, there's no bad, there's no evil. Everything is just a matter of human opinion.

In fact, as we've talked about before, with regard to a football game, how do you know that your quarterback throwing a touchdown is better than your quarterback throwing a pick six? Because you know the purpose of the game. If there is no purpose to the game, you can't say your quarterback throwing a touchdown is better than your quarterback throwing a pick six, an interception where the other team runs the ball back for a touchdown. So, without God, there is no human purpose or dignity, which means there's nothing wrong with doing anything wrong. You're evil to a human being because the person has no purpose or dignity. Now, I know it sounds crazy to say that, because it just seems so obvious we have person indignity. And that's because we're all living in God's world, whether we acknowledge God or not.

Now, something we need to clear up here, this is not about epistemology, but ontology. What do I mean by that? You'll hear people saying all the time, atheists will say, Well, I know right from wrong, and I can be good without God. And those things are all true. You can know right from wrong, and you can actually do good or bad things without God, but there would be no such thing as good or bad. from an objective perspective, unless God existed. So, it's not an epistemological question: How do you know right or wrong? It's why does right or wrong exist at all? That's an ontological question.

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For example, you can look outside as you're driving down the road and see a speed limit, it says 45 miles an hour, and you can know what that sign says it you can actually obey that sign, while you're denying that there's any authority behind that sign. You can know it, you can obey it, and say nobody put that sign up and I don't have an obligation to obey it. But you can still know what the sign says and still obey it. But there would be no sign to know or obey unless there was an authority that put it up.

And by the way, everybody believes in an authority. Some people will say, Well, you're just saying that God is the authority. Well, God is the authority but he's not just an authority, he is what we mean by goodness. But either you believe something outside yourself as the authority or you believe you are the authority. Everybody believes in authority, the question is: Who is the source of authority? Is it someone outside yourself or is it you? Because I hear atheists saying, Well, you don't have the right to do this to me, or you don't have the right to do that to me, or I have certain rights... Where are you getting rights from? Are you the authority or is there an authority outside of you?

Now, it is true that an atheist doesn't have a moral standard to criticize anything as immoral. But to be fair, regardless of that, perceived moral problems in the Bible still present a challenge to the Christian. We do have a moral standard. I mean, if God is love, why would he do such and such a thing? That's really the question. Why is there something like slavery in the Bible? Why does God kill the Canaanites? Why does God restrict us sexually? Now, I address much of that in the book *Stealing from God*, if you want to go deeper, and others have gone even more into that topic.

For example, Paul Copan has a book out called *Is God a Moral Monster* and a brand new one I haven't seen yet, but I know it's just come out. It's called *Is God a Vindictive Bully?* In fact, Sean McDowell has had a couple of interviews with Paul. I'll have Paul on shortly, I hope. Dan Kimball has also written a great book called *How (Not) To Read The Bible*. And so, they've dealt with those issues a lot in their books, and we'll get to some more specifics later. But the bottom line to number one, the first mistake we make when we criticize the Bible as being immoral, is that we're assuming an objective moral standard by which to object, and if there is no God, there is no objective moral standard.

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The second mistake we made is, we assume that what is wrong for humans must also be wrong for God. For example, when God kills someone, he's not guilty of murder. I mean, if God floods the world in judgment, do you have a right to flood the world? No, of course you don't. In fact, if God kills somebody, it's not murder for God. Why? Because God is the author of life, and he can resurrect life. It is murder for us because we don't own human beings in the sense that we created them and can resurrect them. We're not the creator, we're not the authority, so we don't have the authority to murder someone. But God has the authority to take life whenever he wants, because He is the Creator of life, and he can resurrect life.

In fact, I had a situation at a college a few years ago where a young woman got up to the microphone and said, I can't believe in a good God that would kill people in the Old Testament. And I had asked her a question that I'll talk about right after the break. You're listening to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek, on the American Family Radio Network. Our website is [CrossExamined.org](http://CrossExamined.org). We're talking about the top 15 mistakes we make when we say God is immoral. Don't go anywhere. I'll be back in two minutes.

A number of years ago, I was at Central Oklahoma University and a young woman got up to the microphone after the I Don't Have Enough Faith to Be an Atheist presentation and said, I can't believe in a good God, because he kills people in the Old Testament. And so, she and I had a conversation for about 11 minutes. In fact, you can see this video on our YouTube channel, the CrossExamined YouTube channel. And at one point, I asked her this question. I said, Let me ask you a question about the abortion issue. Are you pro-abortion or are you are you pro-life? And she said, Oh, I'm pro-abortion [unintelligible]. I said, Let me ask you a question. Why is it that when God plays God in the Bible and decides who lives and dies, he's immoral, but when you play God here on Earth, and you decide who lives and dies with regard to abortion, somehow that's your moral right? Can you justify that for me? Of course, she couldn't. I mean, how can you?

Why on one hand, do you say God is immoral for "playing God"? In fact, when we use the phrase, playing God, what does that phrase mean? Well, the phrase implies that God has some kind of authority that we don't have. Since he's the creator of life and can resurrect life, He can take life whenever he wants. And yet, we say God is immoral for doing that when we claim the

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moral right to do that, here on Earth. We claim the moral right to kill people. And by the way, what Gavin Newsom is doing in California is absolutely evil. It's crazy what he's doing out there.

In fact, John MacArthur, who is not known for getting involved in politics...in fact, he's tried to say stay out of politics. I think that's completely wrong and maybe we'll have a show on that at some point in the future. In fact, you can go back and listen to our podcast with Eric Metaxas a few weeks ago on that. Anyway, even MacArthur's getting in the act saying, what you're doing here, Gavin Newsom, is putting your soul in grave jeopardy to actually make abortion, not only a right in California, but it's a sanctuary right where people, even young people under the age of 18, can come to California get an abortion, no questions asked. Whatever happened to safe, legal and rare? Oh, no. It's no longer safe, legal and rare. It is now, let's celebrate abortion. Let's try and get as many abortions as we can. Let's bring people into the state and pay for them coming here to do this. Let's do all this. Let's celebrate when people get an abortion. That's evil.

Woe to those who call good evil and evil good, said the Lord through Isaiah in Isaiah 5:20. That is evil, and Christians and other people of good conscience need to stand up against that. In fact, I think there's a proposition in California in November, I think it's called Prop One. And what the fine print won't tell you is that Prop One would make abortion legal right up to the second of birth. You could have a nine month old baby, it's about ready to take his or her first breath, and you can just execute that child. That's California, ladies and gentlemen. We need to stand up against that. Other states are doing the same thing. Absolutely crazy.

You know, there's two things you can do when you're doing evil. You can either repent of it, or you can double down and applaud other people who are doing it, as Paul talks about in Romans chapter one. That's what you're seeing in California right now. They won't repent, so they're doubling down. They're saying, Oh, yeah, we're gonna even do more of it. And we're going to applaud people who do it. That's evil. Sorry, it's evil.

So, the second mistake we make when we say God is immoral, is that we think what is wrong for humans must also be wrong for God. God is not just a big human being, okay. He is the ground of all being, and he can take life whenever he wants, because he can resurrect it. And we'll get more we'll get we'll talk more about that here and a subsequent mistake people make.

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The third mistake we make is assuming that God cannot possibly have morally justified reasons for doing something if we can't figure out what those reasons are. Look, any God who is big enough to stop all evil is a God who is big enough to know things we don't know. And he's a God big enough to have plans that we can't see. Yes, he's all powerful. Yes, he's all loving. Well, why doesn't he stop evil then? Because he's also all wise. He might have reasons that we can't see. And we've talked about a lot in this program, and I do in the book, *Stealing from God*, the concept known as the ripple effect. That every event ripples forward to affect billions or even trillions of other events. And when those events affect other events, they may bring forth great good down the road.

I mean, as I mentioned before, here on this program, I know why babies die today. Because we live in a fallen world. But if you ask me, Why did this particular baby die?, I can't tell you why because I don't I don't know why. But I know why I don't know why. I'm inside of time, God is outside of time, he can see the end from the beginning. Maybe a baby dying today, ripples forward through a series of events to bring forth a great evangelist 500 years from now who saves millions of people. Can I track all those ripples? No, I can't. You can't. No one can. Only God can. So, he can see the end from the beginning. He might have a morally sufficient reason for allowing an evil event to occur even though we can't see it.

Now, some people will say, Well, why doesn't God stop all evil right now? Well, my question is: If God were to stop evil at midnight tonight, would you still be alive at 12:01? I wouldn't be. You wouldn't be either. Why? We do evil every day. We always think about somebody else doing evil, and we always want God to stop that other person, we never think about ourselves. And by the way, God doesn't stop evil by taking away free will, God stops evil by quarantining those who want to do it. And that's what hell is. And one day he's going to draw the curtain on this universe, when the full number of the Gentiles comes in, as Paul says in Romans chapter 11. We don't know when that is, but when it happens, that'll be it. And he's going to divide the folks who follow Him, the folks who have trust in Him, the folks who have faith in Him, the folks that want to be with him, from those who don't. So, heaven is being with God and hell is being separated from God. You're quarantined so you can't do evil that will affect anyone else.

The fourth mistake we make when we say God is immoral, is we assume that there's no afterlife, so God must ensure that all of his goals and outcomes, including complete justice,

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must happen in this lifetime. That's a mistake, ladies and gentlemen. Not everything is going to be brought to fruition in this lifetime. Not every injustice is going to be made right in this lifetime. There is an afterlife. And look, if Christianity is true, people don't die, they just change location. They go from this life to the next life. And it's up to God when that happens, not us. I mean, it'd be like reading a novel halfway through and then slamming the novel down and saying, Look, this thing didn't resolve itself. Not a good book. It didn't tie up all the loose ends. The bad guy is still out there. Yeah, okay, I know he's still out there because the story isn't over yet. God hasn't drawn the curtain on this world yet. There's still time, and he's not going to do it all in this universe. There is an afterlife. So, it's wrong to assume that because injustice occurs in this this life, and not all injustice has been turned to justice or complete justice hasn't been done that somehow God is not acting. No, he is.

The fifth mistake we make when we assume God is immoral is we assume that God is Barney in the sky. Can't we all just get along boys and girls? That God never judges, and he just wants everybody to get along and have a good time. In fact, CS Lewis wrote about this profoundly. I think this was in Mere Christianity, he said this. "What would really satisfy us would be a God who said, of anything we happen to like doing, what does it matter, so long as they are contented? We want, in fact, not so much as a father in heaven, as a grandfather in heaven. A senile benevolence, who, as they say, like to see young people enjoying themselves, and whose plan for the universe was simply that it might be truly said at the end of the day, a good time was had by all."

Yes, Lewis has it right here. God is not a grandfather, he's a father. You see, God is infinite love and infinite justice. If you notice grandfathers - and now I'm a new grandfather, we have two grandsons - grandfathers just want to dote on the kids and never discipline and they just want the kid that to have a good time all the time. But fathers have to jump in and say, Hold on. The kid is out of line. I've got to bring this kid up so he can be a good man, or she can be a good woman. I'm not going to give the kid whatever he or she wants. If I give the kid whatever he or she wants, I will ruin the kid. So, God is infinite love and infinite justice.

In fact, Psalm 50 is pretty profound on this. The Psalmist is talking about all the evil that human beings are doing, and God says this, So, these evil things you've done, and I've kept silent about it, you thought I was just like you. In other words, approving of all these evil things. But God

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says, I will reprove you and state the case in order before your eyes. And there will be a judgement. In fact, Jesus said this in John chapter five, The Father judges no one but has entrusted all judgment to the Son, that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him.

And as you know, Jesus is the judge in Revelation 20. The White Throne Judgment. Oh, you say, I don't like that. I don't like that Jesus is going to judge people. Hey, are you making a judgment that that would be wrong? You're judging right now. Are you saying that justice should not be done? Well, that's a judgment too ladies and gentlemen. You're doing exactly what you say God can't do. Yes, God is going to judge. Why? Because he's infinitely loving and infinitely just and it would be unjust of him for not judging sin. In fact, I think it was Miroslav Volf, and I'm paraphrasing, I don't have the quote in front of me. But he came out of Croatia and is now a professor at Yale. And he said, I used to not be able to believe in a God that would judge sin, but after seeing the evil that took place in my lifetime, in my own country; people murdered, women raped, children abused, I can't believe in a God that wouldn't judge sin.

I mean, think about that. You realize that things are wrong out there, that great injustice has been done and a lot of people get away with it in this life. Are you going to say that it would be just for God not to judge those people? He has to judge because he's infinitely just. But he's also infinitely loving, so he doesn't want to judge people. So, what does he do? He provides a way out. He provides grace. No, grace is not justice. I don't want justice. You don't want justice either. If you got justice, it would be trouble. If I got justice, I would have trouble. We don't want justice, we want grace. And God has provided grace because he took the punishment that we deserve on himself. But to say that we don't want anybody judging is a judgment itself. And it wouldn't be just if God didn't judge a lot more.

We've only been through five of the top 15 mistakes we make when we say God is immoral. Don't go anywhere. We're going to talk about some more of these right after the break. You're listening to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek, on the American Family Radio Network. Our website is [CrossExamined.org](http://CrossExamined.org). I'm back in two minutes.

As you know, we go to college campuses, high schools, and churches to present the evidence that Christianity is true through a book I wrote a number of years ago with Dr. Norman Geisler

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called I Don't Have Enough Faith to Be an Atheist. And we've got five college events in October. On October 11, I'll be at William Woods University in Fulton, Missouri. That's just think of west of St. Louis about an hour and a half. The next night, October 12, I'll be at Westminster College, also in Fulton, Missouri. The following week, on October 18, I'll be at Utah Valley University, not far from Salt Lake City, and the next night, October 19, Utah State University, north of Salt Lake City about 80 miles or so. Then I'm going to be at Faith Assembly Church in Orlando, Florida on October 23.

On October 24, a Monday, we'll be here in Charlotte. We're going to continue the recording of our TV program. We're going through the book of Galatians verse by verse. You can watch that live at 7:30pm Eastern on our YouTube channel, but it's not going to be archived. If you want to see it again, you've got to join the CrossExamined Community, because we'll have that up on the CrossExamined Community for the next week after that where you can watch it at your leisure. The CrossExamined Community is a private community. We have to prevent you from getting doxed, from getting outed, to prevent you from having to deal with trolls all the time, to come to a place where you can interact with other Christians and get disciplined and disciple other Christians in a safe community. Check out CrossExamined Community at the CrossExamined website.

And then October 26, I'll be at Wingate University, just south of Charlotte, North Carolina. All that is on our website, CrossExamined.org. Click on events you'll see the Frank Turek Calendar there. And don't forget about the Historical Reliability of the Gospels course, with the great Craig Blomberg, one of the top New Testament scholars in the world. It starts later this month in October, and he will be your main instructor. Go to CrossExamined.org, click on online courses, you'll see it there.

Now, we've been through five of the mistakes I think people make when they try and say God's immoral. Most of those were moral and theological assumptions that we bring to the Bible. Let me give you 10 more. More of these have to do with interpreting the Bible now. These next 10 have to do with interpreting.

The first false assumption we make when we pull a Bible verse out, particularly the Old Testament, is that we don't need to know the proper context of the passage, including the

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culture and the people to whom the text was written. We do need to know that in order to know what God means. Otherwise, we might be reading our modern interpretation into a passage that was intended for people that lived 3000-3500 years ago. And you need to know around the passage to know what's going on. So, that's the first false assumption that we make when interpreting the Bible.

The second false assumption is that we assume that every word translated into English in the Bible must have our modern day meaning and usage. In fact, let me ask you a question. If I were to say to you, Hey, look at the text, what would you immediately do? Well, you'd probably pick up your phone and look for a text I just sent you. But what I really mean is, look at the text of the Bible to know what it means. You see, the word text now has a different meaning in most of our minds when we hear it, because of our modern ability to communicate with one another, in short written messages via our phones. And so, now when we think of the word text, we're thinking of that thing, we're not thinking of the text of a written document.

And the same thing is true when it comes to certain words in the Bible. For example, the word slave in the Old Testament doesn't mean a person who's been kidnapped due to his race and forcibly put into involuntary work like occurred here in America, I'd say 160 years ago. In fact, it wasn't just America, slavery was around the world, and it still exists in some places in the world. Slavery was ubiquitous 200 years ago. Everyone had slavery. So, the idea that America is unique, and America was started by...everybody had slavery. There were white slaves. In fact, you know where the word slave comes from? It comes from Slav. The Slavs were taken into slavery. These were white people taken into slavery. There's been virtually every race taken into slavery. It's not unique here in America. It's been all around the world.

But when we read the word slave in the Old Testament, it's not the kind of slave we think about here in America 160 years ago. It's someone who is working off debt. It means indentured servitude. Somebody is in debt and is now working their way out of debt and they put themselves in the service of someone who gives them room and board but doesn't pay them because they're working off debt. And once their debt is up, they can walk away, or when seven years comes, they can walk away. The Bible had certain provisions for freeing people who were in servitude. But this was actually a benefit to people who were in servitude because they couldn't get out of debt. Alright.

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So, the word slave does not mean what we think it means and we need to know that when we look at the text. Now, Paul Copan has dealt with this a lot in his book, *Is God A Moral Monster*. So has Dan Kimball in his book, *How (Not) to Read the Bible*. So, you can go further on that if you want to. And we've had shows on that in the past. You can get the CrossExamined app and search for slavery so you can see our previous programs on that issue. But that's a mistake we make. It's a false assumption to think that every word translated into English in the Bible must have our modern day meaning and usage. In fact, the King James is one of the few translations that gets this right. It doesn't translate the word as slave, it translates the word as servant.

Okay, false assumption number three here. These are false hermeneutical or interpretive assumptions we make when reading the Bible. We did five that were more moral and theological, now we're doing 10 more that have to do with how we interpret the Bible. The third false assumption is that everything in the Bible is expressed literally. But this is not true. It's everything isn't expressed literally. Much is not literal. And even some of the Old Testament judgment commands are expressed hyperbolically.

For example, you read Deuteronomy 7 where God says, wipe everybody out. Wipe the Canaanites out, the men, the women, the children, wipe them all out. The very next verse, it says, And then don't intermarry with them. And you're going, Wait a minute, if you just wiped everybody out, how could you intermarry with them? Why do you even need the command don't intermarry with them? Because as Paul Copan and others have pointed out, that these commands to literally wipe everybody out are hyperbolic commands, often used in the ancient Near East culture. It basically means to defeat them soundly, push them out of the land. It doesn't mean literally kill everything.

Now, even if it does mean that, God certainly has the authority to take life, because he is the author of life and can resurrect it. And as I said earlier, people don't die, they just change location if Christianity is true. But we need to understand that much in the Bible, although all of it is literally true, it is not expressed literally. We don't express everything literally. If I say this laptop cost me an arm and a leg, you don't think I'm a double amputee, right. You realize that we talk in a certain way, that if we were to take literally, it would result in absurdities. But we express things by using idioms, by using figures of speech that makes communication more - I don't want to say the word precise. That's not what I'm looking for. More expressive, right?

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If I say, man, you know, all that person does is study the Bible all the time, you don't think that 24/7 that person is studying the Bible. You just mean that person is a serious Bible student that spends a lot of time studying the Bible. When I say all the time, it's a phrase that's meant to communicate something in a more expressive way than if I said, Well, that person studies the Bible four and a half hours a day. You know, it seems more expressive to say, That person is in the word all the time, okay. And the Bible uses that same kind of expression. It's written by human beings after all. It uses human beings' methods of communication, even though those human beings are inspired by God. Alright.

The fourth false assumption is that God's commands never change. Well, God's commands actually do change. Some change when the situation or the circumstances change. Right now, I'm not talking about situational ethics here. Morality is not relative to the situation, but the situation helps you discover what objective moral principle applies. For example, generally, you're not supposed to lie, right. But there might be exceptions to that based on the situation. The Hebrew midwives lied to the Egyptian authorities, they lied to Pharaoh about the Hebrew births. Because remember, the Pharaoh didn't want too many Hebrews, so he wanted to start killing the young boys born. And the Hebrew midwives lied and said, Well, no, you know, these Hebrew women, they give birth too fast. We can't even keep track of it. And God blessed them for that.

Look, you have a higher obligation to protect life than to tell the truth to a guilty murderer. I mean, the same thing is true in Nazi Germany. If you are hiding Jews in your basement and the Nazis come up to your door and they knocked on the door. [knocking] You have Jews here? What are you supposed to say? Oh, yeah, I got three of them in the basement. And actually, if you go down there you only see two, keep looking, the other ones probably hiding. No, you wouldn't say that. You'd say no. Why? Because you have a higher obligation to protect innocent life than the tell the truth to a guilty murderer.

This is called graded absolutism, by the way. You're exempted from the lower law in order to obey the higher law, because when you're put in a bind like that, to save a life, you're going to save the life rather than tell the truth to a guilty murderer. And Dr. Norman Geisler has an entire book on this called Christian Ethics. Now, that's showing, in this sense, we're not really changing the command but we're saying that certain commands are higher than others.

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There are instances where we do change the commands. I mean, as parents, we might say to our kids, stay out of the street, when they're young. When they hit 18, we go, get out in the street and get a job. Notice the command changes but the value behind the command doesn't change. The value behind the command is love. Out of love, we don't want our young children to get in the street because they could get hurt. Out of love, we want our older children to get out in the street so they can be productive and get a job. The command changes but since the circumstances have changed...I'll clear it up after the break. You're listening to I Don't Have Enough Faith to Be an Atheist, with me, Frank Turek, on the American Family Radio Network. Don't go anywhere.

Welcome back to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek, on the American Family Radio Network. We are talking about the top 15 mistakes we make when we claim God is immoral, because we read something in the Bible we don't agree with, and we think it's immoral. We're not going to get through all 15. I was a little bit too enthusiastic to try and get through 15 when I started this program. There's so much to unpack. We'll get through about half of them and in a future program we'll do the other half.

Just before the break, we were talking about the fact that it's a false assumption to say that God's commands can never change. And we pointed out that our commands can change based on the situation. For example, if we have a child we're gonna say, stay out of the street, but once a child gets older we're gonna say, get in the street to get a job. Right? The command changes, but the value behind the command is the same. We love our children. The same thing is true with God. God is consistent in the fact that behind all of his commands, is love and is justice, but because the situation changes, he may change the command as people progress, or as he gives more progressive revelation, or as the situation on the ground changes. And in fact, we'll get to this here in a minute.

In fact, that's the next assumption. it kind of comports with this last false assumption that people make. So, the fourth false assumption was that God's commands never changed. The fifth false assumption is that all of God's commands are universal for everyone everywhere. And that's just not true. Some of his commands have changed. Not the commands based on his moral nature. Those can change. But those that have to do with a particular time and place. For example, the old covenant is no longer binding on Christians. They never were binding on

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Christians. They are no longer binding on anyone now, because the old covenant is obsolete, according to the writer of Hebrews. Hebrews 8:13 says, the old covenant is obsolete.

What was the Old Covenant? The old covenant is the covenant that God made with Israel to bring the Promised Messiah through that nation to save and bless the whole world. That covenant no longer is in effect because the Messiah has come. So, we don't need to obey the dietary laws of the Old Testament. We don't need to obey some of the civil laws or ceremonial laws of the Old Testament. They were temporary for a particular people at a particular time. And this is why when you see atheists, or other critics of the Bible saying, Well, why do you wear mixed fabrics? Or, why do you eat shrimp? They just don't understand. They haven't read the Bible. They don't understand that those commands were for a particular time, for a particular place, for a particular people, and they are no longer binding or in effect, because those commands have been overtaken and they are now obsolete because there's a new covenant.

The old covenant is gone. There's a new covenant. Christ has fulfilled all those Old Testament laws, and by trusting in Him, we fulfill them too. We can't fulfill them ourselves. So, God's commands are not universal for everyone everywhere. I mean, those that are based on his moral nature, they are, but not all of the commands. That's the point. Not all the commands in the Bible are universal for everyone everywhere.

The sixth false assumption we make is that God never brings the culture along incrementally. This is also related to the one I just talked about, that all commands must demand the ideal standard from the very beginning. That's not true either. Why? Some commands are not ideal, but they acquiesce to human weakness and attempt to move people along incrementally. In fact, let's go to Matthew 19 for an example of this. We're gonna read the first eight verses. Here's what it says.

"1 When Jesus had finished saying these things, he left Galilee and went into the region of Judea to the other side of the Jordan." Now, those of you who went on our Israel trip just a couple of weeks ago will know exactly what we're talking about now, because we were in the Galilee, and we know about the region of Judea, we've seen all this. And by the way, those of you who weren't on the trip, go to our YouTube channel, because we're posting some of the

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teachings from the trip on the YouTube channel, so you can see them there. But there's nothing like going there because you can see the typography, the geography, you can see how far these places are from one another, you can get a real sense of what the Bible is talking about when you read things like this. In any event, I digress.

"2 Large crowds followed him, and he healed them there." That's why large crowds were following him. He was healing people. "3 Some Pharisees came to him to test him. They asked, 'Is it lawful for a man to divorce his wife for any and every reason?' 4 'Haven't you read,' he replied, 'that at the beginning the Creator 'made them male and female,' 5 and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'? 6 So they are no longer two, but one flesh. Therefore, what God has joined together, let no one separate."

Let me stop right here for just a minute. Obviously, Jesus is talking about marriage between a man and a woman. There is no marriage between a man and a man, or a woman and a woman, according to Jesus. And he said, made them male and female. Look, I know this is now controversial in our in our culture. But think about this. Every human being can do one of two things. Every human being can either produce a sperm or an egg. That's it. And that's not just true of human beings, it's true of mammals in general, right? Sperm or an egg. There are only two genders; one that produces a sperm and one that produces an egg. Okay. There is no other gender. I know that that's controversial in our culture today, but that's just the truth. You don't like the truth? I'm sorry. It's just the truth.

People now want to say that certain facts aren't facts anymore. They want to deny biology. In fact, it was Chesterton, I think, years ago, over 100 years ago said something like, there will come a time when people will have to draw swords to defend that two plus two equals four. Seems like that's almost where we are now. We have to protect ourselves from people that want to say no, men are not men and women are not women. There are 1000 genders. And if I say I'm a man, but I'm really a woman, I'm a man and men can get pregnant. I mean, this is where we are. And whose fault is that? It's the church's fault largely, ladies and gentlemen, because we've been silent. But I don't want to digress too far. Let me get back to the passage here in Matthew 19.

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So, after he says, What God has joined together, let no one separate, the Pharisees are asking Jesus, "7 "Why then," they asked, "did Moses command that a man give his wife a certificate of divorce and send her away?" 8 Jesus replied, "Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning. 9 I tell you that anyone who divorces his wife, except for sexual immorality, and marries another woman commits adultery." Whoa. Now Jesus ratchets up the standard. Notice he says that Moses gave you a law that wasn't ideal. Moses actually gave you a law that allowed divorce even though God didn't want people to get divorced, except he gave the exception of sexual immorality. So, there are times, even in the Bible, when God does not give the ideal command, because he's bringing people along incrementally.

In fact, we see this in the Old Testament that God not only sometimes changes the command but improves it in such a way because people are moving along incrementally. I'm trying to think of the example off the top my head, I can't think of it right now, but I read about it recently. So, you're making a false assumption if you say that God has to give the ideal command at all times in order for his revelation to be true revelation. That's not true. Even Jesus said it. So, that's another false assumption, that he never brings a culture along incrementally.

In fact, we're already seeing it here in the United States. We, for many years, had laws against abortion. You know, 60 years ago, we had all laws against abortion. And then we had this period where the Supreme Court came in and illegitimately legislated from the bench and said, all restrictions on abortion are wrong and abortion is legal in all 50 states. And so, the culture got used to that. And now we have the proper right, according to the Constitution, to make our own abortion laws through the legislatures, and people are losing their minds. Why? Because they got used to having this freedom that they could get rid of the inconvenient child. And now they're saying, Well, you can't take that right away from me.

And now, as we've already mentioned, Gavin Newsom, and others in California, are not just tolerating abortion, they're applauding it, they're paying for it, they're encouraging it, they're bringing people to their state to have it. Why? Because they can't deal with the ideal standard. No. If we tried to bring them along incrementally, maybe after a number of years they would see the light, but right now they can't deal with it. And they're allowing, not just allowing

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abortion, they're encouraging abortion, which is even beyond what I'm talking about here. People are rebelling. They're rebelling because they had this, what they think is a right, and when the Supreme Court said it's no longer a right, rightfully so by the way, now they're saying, well, we're not only going to make it a right, we're going to make it a sacrament. And we're going to pay for it and bring people in here who want to have abortions. This is going to be a sanctuary state for abortion. There's even a bill, AB 2323, that is going to allow people to kill their children after the child's born in California, ostensibly under the guise of saying, we don't want women being prosecuted if their baby happens to die. No, this allows women or doctors to kill the child after the child's born.

Well, there's so much more to say ladies and gentlemen. We got through maybe about 10 or 11 of the top 15 false assumptions we make when we say God is immoral. We'll come back in a future program and cover the rest of them. The bottom line is, although we might not understand everything in the scriptures, that doesn't mean things in the scriptures are wrong. Look, it would be strange if an infinite God wasn't strange to us. There are things we're still learning. There are still things we're checking out. Don't give up. We'll talk more about it next time. I'm Frank Turek. Hope to see you here next week, Lord willing. God bless.

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