

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

with Dr. Frank Turek **PODCAST**

Four Reasons Christians Should Be Involved in Politics

(November 4, 2022)

Ladies and gentlemen, another election is upon us. Should Christians be involved? I'm going to give you four reasons why I think Christians should be involved. But as soon as you say that, you're going to have people saying, Hey, what about the separation of church and state? You can't set up a theocracy. What are you, some kind of Christian nationalist? And by the way, if we do get involved, aren't we going to turn people off to the gospel? Isn't politics divisive, and if you suggest that you're for one side or the other, you have some sort of political opinion that's going to turn people off from the gospel? And by the way, we can't make much of a difference anyway, so why even bother?

We're gonna get to those objections later. But let me just start out by saying this. When somebody says that Christians ought not be involved politically, you might want to ask them some questions like this. Are you saying that Christians shouldn't care how people are treated? Of course, I don't see how anyone's going to say no. Of course, Christians should care how people are treated. Well, let's just change the question slightly. Are you saying that Christians shouldn't care how their government treats people? I mean, if we're going to care how people are treated, we ought to probably care how governments treat people, right. Of course.

Are you saying that Christians shouldn't care if their government kills or mutilates children? Are you saying that Christians shouldn't care if their government outlaws preaching the gospel, or outlaws Christianity? As many governments do, by the way. Are you saying that Christians shouldn't care if their government doesn't protect people from evil and lets wrongdoers run free? That's happening in many American cities now. We're not punishing evil; we're letting wrongdoers run free. We've got this no bail now, that somebody could be actually guilty of a serious crime, and we don't keep them in prison until their trial, to go out and maim and murder other people.

In fact, in California, as you know, you could steal up to almost \$1,000 in shoplifted goods. You could just shoplift things and walk out of the store,, and nothing can be done. That's why a

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number of stores out there, particularly in San Francisco, have just closed. Walgreens closed; I think about two dozen stores. They said we can't stay in business like this. Are you saying Christians shouldn't care about that? Are you saying that Christians shouldn't care if their government falsely convicts and imprisons political opponents, whether they be Christians, Jews, or other innocent people they don't like? Are you saying Christians shouldn't care about that?

Are you saying that Christian shouldn't have politically opposed slavery? Or Jim Crow laws? Or racism? Are you saying that Christian shouldn't have politically opposed Hitler and the Nazis? We had Eric Metaxas on a couple of months ago about this. And he said, Yeah, a lot of Christians in Germany didn't oppose Hitler. They wouldn't even speak up. And he's saying many Christians now are silent on the evil being done, even by our own government here in America. Are you saying that only atheists can make or influence laws? Where do you come up with that?

Now, ladies and gentlemen, if you love God, then you're going to seek what's best for your neighbor. In fact, that's the greatest commandment; Love the Lord your God with all your heart, soul, strength, and mind, and your neighbor as yourself. If you're going to truly follow the greatest commandment, and the second greatest commandment, then you ought to want to put good laws in place and oppose bad ones. That's just one way you love your neighbor. But we run into, of course, a whole number of objections when we say this. We'll get to the objections later.

Let me just start with four reasons why Christians ought to be involved. And this is going to come as a shock to many, but the first reason I have here is because Jesus got involved in politics. What? Oh, Jesus never went political. Nonsense. Jesus spent much of his time scolding politicians. Who were the politicians in his day? The Pharisees. These were the religious political leaders. They were the law makers. Many of them were on the Sanhedrin, the Jewish ruling council to whom Rome delegated much the day to day political and lawmaking authority. They were religious and political leaders of Israel and Jesus kept scolding these people over and over again.

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In fact, at one point in Matthew 23:23, he said, You've neglected the more important matters of the law. Some translations might say, you've neglected the weightier matters of the law. You're tithing your spices, but you're neglecting the big issues. And that's what's going on in our country right here, ladies and gentlemen. We've got government officials, we have our own Congress, and President telling us what lightbulbs we can and can't use, but they won't say, don't murder your children. They won't say, don't mutilate your children. In fact, some of them are promoting the mutilation of kids. I'll get to that a little bit later in the broadcast here. But what could be more important than protecting children? What could be more important than saving lives?

I mean, these are life and death issues. Don't use certain light bulbs, but sure if you want to murder your children, that's fine. Sure, if you want to mutilate your children, we're going to encourage that actually. Gender affirming care. Yeah, we're going to we're going to encourage that. This is madness ladies and gentlemen. Jesus would be scolding our politicians. You're neglecting the more important matters of the law. And when it comes to life, ladies and gentlemen, the right to life is the right to all other rights. If you don't have life, you don't have anything. So, the first reason we ought to be involved is because Jesus was involved.

And why was Jesus involved? Because he, through the Holy Spirit, being the second member of the Trinity, inspired the entire Bible and the Bible commands us to be involved. That's the second reason we ought to be involved. The Bible commands us to love our neighbors. to seek the welfare of our communities, and to be salt and light and politics is just one way we do that.

How do we love our neighbors? We put in laws that take care of our neighbors. We have God's moral standard, and we can best seek the welfare of our neighbors by being salt and light, by being a voice, by being, as Martin Luther King put it, the conscience of the nation. So, Jesus told us to be salt light. He told us to occupy until he comes in Luke 19:13. And of course, salt and light comes from the Sermon on the Mount. And the Old Testament, and the New Testament commands are why many biblical heroes influence politics, including people like Joseph, Moses, Daniel, Isaiah, Amos, Obadiah, Nehemiah, Mordecai, Esther, John the Baptist, and Paul, I already mentioned Jesus. All these people went political, to influence governments, to influence civil governments to govern morally.

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Now, there's a great book on this that gets into this in a lot of detail. Wayne Grudem's book called *Politics - According to the Bible*. It's quite a lengthy tome, if you really want to get into this, but he points all this out in that book. In fact, if you think about this, ladies and gentlemen, politics affects every area of your life through the laws that are made by government. So, if you care about your neighbors, if you care about your family, your business, your church, your school, your children, your money, your property, your home, your security, your healthcare, your safety, your freedom, and your ability to preach the gospel, then you should care about politics. Because the laws made in our governments, whether they are our federal government, our state government, our local government affect all those things in some way.

So, not just Should Christians be involved, every citizen ought to be involved in politics. It's part of our duty. And it's also in our country, part of our privilege, to affect the outcome of how our government actually operates, and how people are treated through the laws that are put in place. We have to be a part of this, ladies and gentlemen. We are supposed to be salt and light. We're supposed to be the conscience of the nation, and unfortunately, many times we are not. In fact, sometimes when we get involved, we get involved in grotesque ways, like trying to equate America with the kingdom of God. America is not the kingdom of God. America is just a place we live, a wonderful place we live, and no matter what country we live in, we ought to seek what's best for our neighbor and for ourselves through the laws that are put in place.

And so, we're going to talk much more about this. I've only given you two reasons. We have a lot more after the break. You're listening to *I Don't Have Enough Faith to Be an Atheist* with me, Frank Turek, on American Family Radio Network. The website is CrossExamined.org. We're back in just two minutes with much more so don't go anywhere.

Welcome back to *I Don't Have Enough Faith to Be an Atheist* with me, Frank Turek, on American Family Radio Network. I want to mention, if you're listening to this on Saturday, November 5, I'm in Lynchburg, Virginia at the Stand for Freedom conference. A lot of speakers are going to be there. I'm just one of them. So, if you're anywhere near Lynchburg, Virginia this Saturday, check that out. The next day, Lord willing, I'll be at Central Ministries. That's a church in Fort Wayne, Indiana. We'll be doing the morning services, then will come back for a two hour presentation and Q&A regarding *I Don't Have Enough Faith to Be an Atheist* that night.

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Then next Thursday, November 10, I'll be at Valdosta State University in Valdosta, Georgia, about an hour and a half from Tallahassee in the southern part of Georgia, for I Don't Have Enough Faith to BE an Atheist. You can, of course, watch that streaming on our YouTube channel or our website, and maybe even Instagram and Twitter before we stream it everywhere. But we try and stream it on YouTube on Facebook, maybe Instagram. But if you're anywhere near Valdosta State on November 10, happy to see you there because it's open to the public. On Sunday, November 13, this is a home game for me. I'll be at Waxhaw Baptist Church, not far from where I live, for the Sunday morning services and back on Sunday evening for more on I Don't Have Enough Faith to Be an Atheist and Q&A. That's all coming up.

Okay, we're talking about the question: Should Christians be involved in politics? And the answer, of course, is yes. So far, two of the reasons we've given is that Jesus was involved, and of course, the second reason is the Bible commands us to love our neighbor, seek the welfare fair of our communities, and to be salt and light. And politics is just one way we do that. Now, we need to preach on the issues of the day, and too often, pastors are afraid to do that. I was at a TP USA pastors conference in August, a number of pastors came, and I was privileged to speak there as well. And one pastor said, with all the madness being advanced in our culture today, look, people just want to be assured that they are not insane. You know, to think that there are two genders, or to think that you ought not kill your children in the womb, or to think that we ought not use racism to combat racism, which is what critical race theory tries to do. People want to be assured that they're not insane.

You need to preach on the on the issues of the day. The Bible and natural law have answers to these issues of the day. And when we're silent in church on these issues, many people sit there and go, Well, maybe I'm wrong, or maybe the church doesn't have an answer, or Christianity does have an answer to these things. We have to do what's right and leave the results to God. He said that success in the eyes of God is doing what He commands us to do, not achieving some sort of earthly result. Our flock needs to see us doing what we are commanded to do. And the church and the Holy Spirit are the forces that are supposed to restrain evil in this world, ladies and gentlemen. That's the main purpose of government, by the way, to restrain evil. And if the if the church does not influence the government to restrain evil, then we're not only going to not restrain evil, as we see many in our government now doing, we're going to

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actually encourage evil, like mutilating children for some sort of transgender ideology. `I mean, it's madness, and yet, largely, the Christians are to blame because we are hiding our lights.

In fact, this pastor actually said, We're commanded to be salt and light and not hide our lights. When people claim that we are getting political, remind them that we've been preaching the same message for years. It's the left that has made common sense issues political. We haven't changed our message. They've turned out the lights, that's why our light now stands out. Let me paraphrase what he said. In other words, critics of the church who say, Well, the church is getting too political, and it shouldn't, often fail to realize that everything in our common culture now, everything on the internet, our national dialogue, everything has been made political. Life is political, marriage is political, gender, bathrooms, school curriculum, judges, censorship, and even the Bible itself is now political.

For example, some Bible verses in Canada you can't preach, particularly the verses that deal with homosexuality or sexual immorality. They say you can't preach that anymore. Ladies and gentlemen, since when do people outside the church get to make something political and then claim Christians can't participate in the debate? Why shouldn't Christians be involved? Are only atheists qualified to run the country? Look, we are commanded to be salt and light and to look after the welfare of our community.

In fact, Jeremiah records this. When the exiles are taken to Babylon in 586 BC, God writes them a letter. You know, the famous letter that some people misquote about all the plans I have for you, as if that's a promise to Christians today. That's not a promise to Christians today. But when you read that letter, you get to see God's heart in what he wants those people to do when they're in this foreign land. And what does he say? He says, Seek the welfare of the community. Well, that's a good principle that we ought to do. We ought to seek the welfare of that community, of whatever community we're in. And in politics, we love people by passing laws that help our fellow citizens flourish, even when they may disagree with those laws.

Dennis Prager, who as you know is not a Christian, but he's a very conservative Jewish radio host, reveals that Christianity is good for your community and nation. He reveals this by asking you to consider this scenario. And this goes way back. Dennis has been talking about this for years. He says, Imagine, you are in a very bad part of an inner city, and your car breaks down,

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and you're stranded, and it's two in the morning. And suddenly, you see 10 men walk out of an alley and they start walking toward you and your car. Would you or would you not be relieved to know that those 10 men had just come out of a Bible study? Of course, you would be relieved, right? You would go, I'm glad this isn't some sort of MS-13 gang. These people just came out of a Bible study. And Dennis just asks you to consider that Christianity, in general, is good for a society. Because when you think about men coming out of a Bible study, you go, Okay, well, they're not going to hurt us, quite obviously, they're probably going to help us.

And just think about the examples of Christians getting involved politically. America would not exist unless Christians had the courage to get involved in politics. 52 of our 55 founding fathers were all Bible believing Christians. There may have been a deist or two in there, like Thomas Jefferson, maybe Ben Franklin, but even those men realized that God intervened in the world. In fact, the Declaration of Independence, that Jefferson largely wrote, says that God intervenes in the world. Divine providence, he talks about it. So, they weren't complete deists. In any event, they had the courage to get involved in politics.

We also had the courage to get rid of slavery. And by the way, slavery was ubiquitous throughout most of history. It wasn't just America that had slavery, everybody had slavery. And to say that America was somehow unique in the fact that it had slavery, as some on the left are trying to say, is just a misunderstanding of history. America is one of the few places at that stage that got rid of slavery, following in the footsteps of Wilberforce and the Brits that got rid of it a couple of decades, I think, before we got rid of it here in America. And two thirds of the abolitionists in the 1830s were Christian clergymen in America. It's the Christians that got rid of slavery. Are you saying they should have not gotten involved?

And what people also forget is that in the Roman Empire, it was the Christians that had political victories to get immoral things banned. And people forget about this kind of history. Christians are the ones that banned gladiator death games. They were the ones that banned child brides, and child prostitution, and child labor, and pedophilia, and infanticide, and polygamy, and human sacrifice, and in even more recent times, the burning of widows in India. It was the Christians that got rid of that, because India had this custom if a man died, they would burn the widow along with the remains of the man that died. And when the Brits took over India for a while, they were the ones that said no, you can't do this. This is wrong.

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Also, Christians got rid of temple prostitution, wives as property. They ensured the fair treatment of prisoners; they separated men and women prisoners in separate prisons. Isn't it interesting now that in the name of transgender ideology, you have some governors, like Governor Gavin Newsom and others, essentially putting men and women together in prisons? When men claim to be women, he puts them in women's prisons. It's disastrous. It's the Christians that actually got rid of these terrible practices or put forth better practices in political history. Are you saying Christians shouldn't have gotten involved?

And of course, an example of Christians not getting involved at a very pivotal point in history was the history of how the Nazis took over Germany. And Eric Metaxas lays this out in his new book *Letter to the American Church*. We had him on, as I say, a month or two ago. Now obviously, in America, the sins aren't as overt or as extreme. But Eric's point is, the church's response is largely the same to the evils being done here in America. Most are silent. Now, there are some that haven't been silent. And some haven't been silent, even in some negative ways. We'll get to that. I don't know if we're gonna get to all this today, ladies and gentlemen, but we'll do our best. I've got a lot here today to cover. Because some Christians have gotten involved in an appropriate way, others have gotten involved in a negative way. We'll talk about that later. I'm not saying that Christians getting involved in politics in America is always a good thing, because sometimes we get it wrong. We get it wrong when we do, but I'll get to that later.

Also, there was a lady, an attorney actually, at this a pastor's summit. Her name is Nicole Pearson, who actually is an attorney - young lady, probably, I don't know, I'd say somewhere in her early 30s, or something - who won a case, I think it was in California, to protect children from early vaccination. And we've seen so many bad results from the Covid vaccination just coming out now. And the idea that children need to be vaccinated is just ridiculous. Even if the vaccination works, children are not the ones that are at risk from Covid, so why would we want to vaccinate them anyway on a vaccine that has never really even been tested prior to it actually going into the general public?

But Nicole Pearson said something very profound at this pastor's summit. We're going to have to save it for after the break because we're coming up on a break right now. You're listening to *I Don't Have Enough Faith to Be an Atheist* with me, Frank Turek, on the American Family Radio

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Network. Should Christians be involved in politics? We've got two reasons so far; Jesus was involved, and the Bible commands it. We've got a lot more after the break, so don't go anywhere. Check out our website as well at CrossExamined.org. Back in just two minutes. Don't go anywhere.

Ladies and gentlemen, over at Southern Evangelical Seminary, which is where I've graduated from - got my degree in apologetics there, my Doctor of Ministry there - there's been a donor that I've known for many years, great guy and his wife, who was donated some money to the seminary for a scholarship. And he asked me: Could we name the scholarship after you? And I said, Why don't you name it after Jesus? I mean, why me? Anyway, he was really insistent that my name was on this. And so, I said, Fine, you wanna put my name on it, that's fine. And actually, this scholarship, will pay, I think, 50% of your tuition to go to southern evangelical seminary. I don't have all the details in front of me right now, but if you go to SES.edu/Frank, you can check it out. And you might as well apply. You get a 50% scholarship. I think they're even giving a full ride out to one person. Go to SES.edu/Frank and apply for the scholarship. If you want to get a degree in apologetics, philosophy, or theology, SES is the place to go. It's all done online now. And again, if you qualify, you can have half of your tuition paid for and the tuition is very cheap anyway, so it's a place you want to go even if you don't get the scholarship.

Alright, let me go back to the lady I was talking about, the attorney I was talking about, Nicole Pearson, out there in I believe it's California. At this pastors summit, which obviously wasn't just pastors, she was talking about the fact that she spent 10 months of legal work trying to win a legal victory to protect kids from mandated vaccines. But she said, Think of how many kids were hurt during that 10 month window before we had the legal victory. She said, If pastors had helped turn public opinion before that, we would have saved some kids from the hurt and pain that some have experienced as a result of the vaccine.

And she was so bold to say, If you've ever wondered what you would do during the Holocaust, what you've done over the past two and a half years will show you. In other words, she was saying the church has largely just acquiesced to a government that told the church what it could and couldn't do. She said, we saw liquor stores, abortion clinics, and strip clubs remain open as essential, while churches, schools, and small businesses were closed. Wait a minute, the government gets to decide who is essential? Even the church?

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Now look, when this thing first hit two and a half years ago, I think churches were correct to close initially. I mean, they said Look, just two weeks to tamp down the curve. Let's just see if we can knock this thing down. And we didn't know what it was. We didn't know if there was Ebola. You know, it was sensationalized. We didn't know so it was right to say okay, let's voluntarily close. We'll take the government's recommendation. But when the government then got strong-handed and said, Well, liquor stores aren't closing, abortion clinics aren't closing, strip clubs aren't closing, somehow they're essential and the church isn't? Well, at that point, we would have said, Okay, gigs up. Oh, now you're saying that people coming across the border, we're gonna keep the borders open, and we're gonna allow them to come in. We don't know what they're bringing in. We're gonna allow them to come in. We knew at that point it was political, it wasn't just medical. And yet the church acquiesced most of the way.

And this is why Nicole Pearson was saying, Hey, you gave in, and you shouldn't have given in. Initially, okay, but after their hand was revealed that this had much more to do with politics and a lot less to do with health, you should have said, alright, that's it. We're supposed to be meeting together. The church is a place where we can support people. The church is a place where we can actually help people, especially people going through a difficult time. And yet we acquiesce to What the government told us to do when we shouldn't have done that, after we knew that it was political. Of course, hindsight is 20-20. But going forward, ladies and gentlemen, we're going to have to stand firm, and we have to obey God rather than men.

My friend, Jack Hibbs, of Calvary Chapel Chino Hills, was at this conference and he said, The only light coming into the nation right now is from the pulpit. If you're not addressing controversial issues, if somebody doesn't hate you for what you're saying, you're probably not really saying much. And as you know, Paul said, Anyone who lives a godly life in Christ Jesus will be persecuted. If you're not being persecuted, ladies and gentlemen, maybe nobody knows you're living a godly life in Christ Jesus. If nobody disagrees with you from the culture, they probably don't know you stand for Jesus. And Jack went on to say, look, there's no excuse, ladies and gentlemen, we've been warned.

In fact, Paul said in First Timothy 4, Now the spirit expressly says in the latter time, some will depart from the faith, giving heed to deceiving spirits and doctrines of demons. And of course, elsewhere he says that people are just going to get around them teachers that will tell them

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what their itching ears want to hear. They're going to be lovers of themselves. Man, if that ain't true today, I don't know when it's been true. I mean, we don't have theology anymore, we have meology. It's all about me, whatever I want, I get to do.

Alright, so the first two reasons Jesus was involved in politics, and we're also commanded to be salt light and seek the welfare of our communities. That's the second reason. What's the third reason? And this is particularly for the people who say we ought to just preach the gospel. Ladies and gentlemen, the third reason is politics affects our ability to preach the gospel and to live according to religious beliefs. If you don't think so go to some of the countries I've been to. I've been to Iran. I've been to Saudi Arabia. I've been to China. You know, you can't do what we're doing on this radio and podcast right now in those countries. Why? Because politically, they've ruled it out.

And if you don't think so, Google three words; Korea, satellite, night, and look for images. What you're going to see is a satellite picture of the Korean peninsula at night. And you're gonna see South Korea is filled with light, it's filled with productivity, and you're going to see North Korea virtually completely dark. There's a little speck of light from their capital. Nothing else. What is the main difference between South and North Korea? The main difference is politics. The South has political freedom, the North does not. The South has the ability to govern themselves, and it has freedom. It has an economic engine; it has some form of capitalism. It has the gospel and people prosper. North Korea, on the other hand, doesn't have any political freedom. it's a concentration camp.

Now, which country would you rather live in? If you'd rather live in South Korea, whether you're an atheist, a Christian, or anywhere in between, you need to get involved politically in order to protect your freedoms to actually live like somebody who is free. Like the people of South Korea, versus the people, tragically, who live in North Korea. So, we might say it this way. If Christians don't get involved to protect religious freedom, to protect our ability to preach and live the gospel, then others can stop people from preaching the gospel and living by the Bible. Ironically, Christians who shun politics to supposedly advance the gospel are actually allowing others to stop the gospel. Because politics and law affect one's ability to preach the gospel.

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Now, we don't really think this way here in America because we take it for granted that we have religious freedom, but we really don't anymore. It's slipping away. In fact, you can't even say certain things on social media anymore without them being censored. And in Canada, you can't preach certain verses without the government coming after you. When is that going to come here? Maybe it already is. Look, you've got to have freedom if you're gonna have a free society that can preach and live the gospel. And tragically, religious freedom is being taken away in the name of other ideologies here in America.

In fact, at this pastors summit, Charlie Kirk said, believers must unite to defend freedom, or we will be arguing about secondary theological issues in prison. Rob McCoy, who is a pastor in Thousand Oaks, California, has a Calvary Chapel there. When Covid hit, and after the initial shutdown, he realized, well, this is political, this isn't much about medicine, and he decided to open. Of course, he got a lot of heat from the government, and I think others out there were given fines by the government for staying open. And Rob said to his wife, Michelle, we might lose everything by going up against the government here. We built this great church, and we might lose it all. And this is what his wife Michelle said to him. I'd rather be a widow than married to a coward. I'd rather be a widow than married to a coward. Spot on.

Ladies and gentlemen, we're not called to always play it safe. Our faith is supposed to drive out fear. We're supposed to do what's right and leave the results to God. If God tells us we're supposed to meet together, then we're supposed to meet together. If God tells us we're supposed to preach the gospel, even if the government says no, we have to preach the gospel. If God tells us we're supposed to evangelize, even though the government says no, we're supposed to evangelize. If God tells us we're supposed to protect innocent life, even though the government says, well, we're gonna take innocent life, we have to do whatever we can to protect innocent life, through the political process, to try and get that law changed. And that's what we do in politics.

So, Jesus was involved. We're commanded to be involved. Politics affects our ability to preach and live the gospel. What's the fourth reason? The fourth reason is that God established government to protect innocent people from evil, because politics and law are a matter of life and death. Think about this, ladies and gentlemen. God created three institutions: family, government, and the church. Most pastors ignore government. They just preach about family

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and the church. Don't be two thirds of a pastor, ladies and gentlemen. Don't be two thirds of a Christian. We're supposed to be engaged everywhere. We're supposed to be engaged, obviously, in our family. We're supposed to be engaged, obviously, in our church. But we're all supposed to be engaged in our government. And we're supposed to use whatever influence we have to try and take care of our neighbors. And we do that by trying to put good laws into place.

And of course, when God established government in Genesis 9, and this is amplified in Romans 13, where Paul says the ruler does not bear the sword for nothing, meaning the government has the authority and the duty to protect innocent people from evil. God has put government in place to protect innocent people from evil. That's what they're supposed to do, and we're supposed to influence them to do that. And when they don't do that, we've got a big problem. We've got to get involved to correct that. That's why you have to be involved politically, to protect innocent people from evil. You want to love your neighbor, make sure you love your neighbor by putting good laws in place. That's one of many ways you can love your neighbor. You're commanded to do that. We're commanded to do that.

Well, what about separation of church and state and all that we're gonna get into it? 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. Don't go anywhere. We're back in two minutes.

Ladies and gentlemen, I can hardly believe what I'm about to tell you now. We actually covered this about six months ago when it came out, but it's worth repeating. Back on, I think it was March 31 of this year, President Biden came out and basically on what is now known as Trans Visibility Day, through his Department of Health and Human Services, put out a posting that said this. And I quote, "There is no scientifically sound research showing negative impacts from providing gender affirming care."

Alright, let me stop right here. Gender affirming care, according to the Biden administration, is regardless of how old your child is, you need to affirm whatever gender they think they are, regardless of their biology. So, if you have a young boy, even as young as two or three, if he thinks he's a girl, you have to affirm that child that he is a girl. Or if you have a girl and she

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thinks she's a boy, you have to affirm that she's a boy. That's what they define gender affirming care is. And the administration said, there's no scientifically sound research showing negative impacts.

First of all, who would have done research on this? This is brand new. This just came up 10 minutes ago. So, to say there's no sound research showing negative effects, the truth is, there's no research showing any effects because no research has been done. So, just because you think you haven't seen any negative effects doesn't mean they're not out there. Anyway, the memo goes on to say this. And I can't believe I'm reading this, but I am. "The decision for the child welfare system to become involved in the lives of families, potentially to the extent of removing children from their families and homes, should be wielded with the utmost care, grounded in evidence and always prioritizing the well-being of children in the preservation of families."

Do you hear what I just said? Are you connecting the dots here? I think you are. Here's what Rod Dreher who wrote the book, *Live Not by Lies*, says on his website about this, "That ought to send a chill down everyone's spine. The Biden administration is laying the policy groundwork the seizing of minor children from parents for the sake of jacking those children up with hormones and mutilating their bodies with surgery." Oh, we ought not get involved. Ladies and gentlemen, when an administration is warning you that they are going to use the force of law to come and take your 2, 3, 4, 5, 6, 7...any age child away from you, who thinks they're the opposite sex...when the administration is essentially saying, we're preparing to do that, are you going to stand against that or are you going to say, oh, that's just fine? Are you going to stand against that evil? Are you going to say, Oh, I can't get involved? Are you kidding me? If you're not going to stand against that, what are you going to stand against?

But that's where we are. And it's because Christians have largely not been involved enough that this kind of thing happens. And by the way, if you want to see this, we'll put the link to all this in the show notes. Okay. You can read this for yourself. I'm just going to link to Rod Dreher's column on this and he links to all these other web websites from the government that you could just track this yourself. Okay. If you think I'm making this up. Of course, I'm not. I'm reading from it.

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But let me say one other thing, and we point this out in our book that we wrote 25 years ago, Dr. Norman Geisler and I did, called Legislating Morality. Another reason we need to be involved is because the law is a great teacher. You see, the law helps people recognize what is right and wrong. Many people think whatever is legal is moral and whatever is illegal is immoral. So, for example, let's take slavery as an example. Back, you know, 160 or so years ago, people could hide behind the law by saying, Well, it's legal. Right? It must be moral. Now, 160 or so years later, how many people do you know who think slavery is moral? Virtually no one. Why?

And then let me ask you this, are we? Are we better morally overall? Or let me put it another way. Are we more religious now than we were in, say, 1860? No, we're probably less religious now but we have a better moral view on slavery. Why? Because the law has helped teach people right from wrong. The 13th Amendment, which basically outlawed slavery, and several laws since then, has helped the general public realize that slavery is morally wrong.

The same thing is true, by the way with regard to abortion. Prior to 1973 there was a pretty good consensus in America that abortion was illegal. Every state has laws against abortion. You know, some permitted aspects of it, but there was a pretty good consensus that abortion was a great moral wrong. Now, here we are 49 years later, and we're about evenly split on the issue. Why? Because the law that was imposed on America by the judiciary called *Roe v. Wade*, which was rightly overturned, by the way, because it was never really a law. It's not in our Constitution. Abortion is not in the Constitution. Viability is not. This was all made up out of whole cloth. It was just invented by judicial activists on the Supreme Court, yet, that "law" they put into place actually has helped change people's view on abortion for the worse.

People say, hey, it's legal must be moral. Now they think they have some sort of right to murder their children, which is ridiculous when you think about it. And everyone knows there's a human being in there. What do you think, there's a squirrel in there? I mean, there's a human being in there. And yet, people just somehow think they have a moral right to kill their children. Because the law is a great teacher. The law can either teach people in a good way, or it can teach people in a bad way. So, we can't give up on the law, because obviously, law affects people and how they live. But it also teaches people how they should live. And sometimes the

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law does it in a good way. And sometimes bad laws will teach people wrong things about right and wrong.

Now, I can tell you right now - we're in the last segment - I'm not going to get very much into the objections. But what we're going to do this week, and in weeks in the future we're probably going to do this away as well, we're gonna have a bonus podcast right in the middle of the week come out on Tuesday. It'll be probably shorter than this one. But we can't get to everything in the podcast or the radio program that is broadcast on the American Family Radio Network, the 180 or so stations put out that AFA has, so mid-week we're going to start putting out a bonus podcast. And this week, we'll do we'll do that, and we'll cover some of these objections. The separation of church and state. We'll cover, well, if we start preaching the gospel, are we just going to hurt evangelism? I mean, isn't someone's eternity more important than just some sort of temporary political situation, so why would we even get involved? Why would we even risk that?

And then we'll also deal with, I can't really make a difference, it's not going to matter. Well, let me let me cover that one right now. First of all, if you don't think you can make a difference, that it won't matter, tell that to the founding fathers. They made a difference. This country wouldn't exist unless they got into politics. Now, when I was at the TP USA conference back in August, David Barton was there. Some of you may know David Barton at WallBuilders.com. He's written a lot of books related to politics, Christians in politics. And here's what he said. This was kind of shocking. "Given the numbers of people who don't vote, either by being unregistered or registered but not voting, it turns out that about 18% of the voting population elects the President."

18%! This means that getting new voters to the polls is critical and can change results. And this Tuesday, you have the opportunity to do that. In fact, you could start doing early voting right now. Many have already voted. I've already voted. But you've got to vote, ladies and gentlemen, at least vote 18% of the pot. Why? Because essentially, only about 36% of people who could vote actually vote, which means approximately half that can elect the president. So, 18%. What's that? That's like one out of every six or one out of every seven or so people who can vote actually elect the president in America. That crazy when you think about it. One out of every six people.

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Anyway, he also said this, which I think is important. "We tend to have a national focus, which often leaves us frustrated." Because, you know, what can we do nationally? We can affect change very little. But getting to the polls is important. But Barton said this. "We should focus on the local where we can change affect change more easily, especially at the City Council and school board level." And that has happened in America. Parents are starting to recognize the indoctrination that's going on in our schools. They're not teaching reading, writing, and arithmetic anymore. You know what they're teaching? They're teaching critical race theory. They're teaching kids to be racist, essentially. They're teaching gender ideology, your pronouns, and all this. And if you think you're a girl, and you're really a boy, you're really a girl. And they're doing this without parent parental knowledge. So, we need to get involved.

And Barton also pointed this out. He said, "One school board member wasn't elected because no one voted for him, including himself. He didn't even bother to vote for himself. If he had voted for himself, he would have won." So, get involved locally, ladies and gentlemen. Dennis Prager is famously said, "The bigger the government, the smaller the citizen." And at this event, Barton said, "If you lose control of the government, they will become an enemy of your family and your faith." You need to be involved. I need to be involved. We all need to be involved. And that goes, even if you're not a Christian. If you're concerned about people, you ought to be involved.

Now, what about these objections? We're going to cover them in the bonus podcast, so look for it this Tuesday. We'll cover the objections that people have to Christians getting involved and we'll also cover how Christians ought not to get involved. Because there are some Christians out there, they're going over the top and we don't want that either. We've got to have the right approach when we're getting involved politically, and we'll talk about that next time. Don't forget, I'll be at a number of places; in Lynchburg, in Indiana, also next week at Valdosta State on November 10. Watch us online if you can't be there. God bless. See you mid-week.

*Link to Rod Dreher's article referenced in the podcast about our government pushing "gender-affirming care" on children: <https://bit.ly/3NxzOtX>

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