

## Are You Defending THE Faith or YOUR Faith? (Part 1)

(February 17, 2023)

Do you believe in THE faith or just your faith? Is there a difference between THE faith and your faith? Because if you're just having faith in whatever you like, whatever you just want to believe, that may not be THE faith. You might have faith in your own idea of Jesus, rather than the true Jesus.

Now, why am I bringing this up? Because a couple of months ago, I went to see a play by my friend Max McLean. In fact, we had Max on the show after we went to the play. It was a play about CS Lewis, *Further Up. Further In.* It was a play that is still out there on tour. You could go to CS Lewis on stage and see where Max is doing this play over the next several months. And it was a play about Lewis, after he became a Christian.

The first play Max did was *The Most Reluctant Convert*, which is also a movie. But that was about Lewis becoming a Christian. Now this new play, *Further Up. Further In.* is about Lewis as a Christian and some of the things he wrote as a Christian. And one of the books that Max quoted from quite a bit in the play was a book that is called *God in the Dock: Essays on Theology and Ethics*. Now I've had this book for many years, I've read sections of it, but after I saw the play, I said, I gotta go back to *God in the Dock*. I haven't looked at it in quite a while. Let me just pick through some of the essays in here.

Now, this book is a collection of essays that was put together in about 1970, so this is about seven years after Lewis died. And some of these essays are just that. They were essays that Lewis wrote. Others, though, are presentations. They weren't actually written down. And one of these presentations was turned into written form and it's in this book, *God in the Dock*. It's called *Christian Apologetics*. And as I read this I said, wow, this was actually spoken to a group of Anglican ministers during Easter of 1945.

So, think about what's going on during Easter 1945. The World War Two is still going on. Now, at that point, the allies of course, we're about to win but did anybody know exactly when that



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would happen. No. Hitler was still alive, I think, at the end of April 1945, if I'm not mistaken, Hitler committed suicide. But while the war is going on, Lewis is talking to Anglican ministers and that's what this Christian apologetics essay is in the book, *God in the Dock*. And I want to read sections of it today, because, although he did this in 1945, he could have written this yesterday. That's how ahead of his time CS Lewis was. And there's going to be so many lessons that pertain to the culture right now in 2023, that as you read this, you're gonna say, Wow, this is amazing. So, let's go through some sections of it and we'll comment as we go.

Lewis is talking, as I say, to a group of Anglican ministers and he says, "This is your duty, not specially as Christians or as priests, but as honest men". What's the duty he's speaking of? He says, "There is a danger here of the clergy developing a special professional conscience which obscures the very plain moral issue". Alright, I gotta stop here because I got to set this up. Just prior to this, he's talking about how the faith has certain boundaries, that there are certain doctrines that you need to believe in order to be a Christian. These foundational doctrines. And, of course, Lewis later would write all these in a book called *Mere Christianity*.

In fact, for those who don't know, *Mere Christianity* is really a collection of radio talks that Lewis gave during the war on the BBC. And *Mere Christianity*, in his view, contain the essentials of the Christian faith, whether you're Catholic, or Protestant, or orthodox, or whatever. He'd say, Look, all of these essentials of the faith, every Bible believing Christian would agree on. That's basically what *Mere Christianity* says. There are certain borders, certain doctrines, that you have to believe in order to be a Christian. And he says here, "Men who have passed beyond these boundary lines in either direction are apt to protest that they have come by their unorthodox opinions honestly".

In other words, there are priests and clergy in the Anglican Church at the time who are saying, you know, I don't really believe these essential doctrines of the Anglican Church are of the Christian faith anymore and I came to these new beliefs, honestly. So, Lewis says, Okay, I get that. He says, "We never doubted that the unorthodox opinions were honestly held. What we complain of is you're continuing your ministry after you have come to hold them." Whoa. What does that make you think of? It makes me think of what is now called progressive Christianity. These people are claiming to be Christians, yet they passed over the boundary line that would define the Christian faith. When you claim you're a Christian but you deny the atonement, for

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example, which many progressive Christians do - when you try and say the Atonement is child abuse and God would never do that - then you've passed over the boundary of what is known as Christianity.

Without the atonement, Christianity is lost. That's the essence of Christianity, that God added humanity to His deity, came into this space time continuum, live the perfect life in our place, and then allowed us, the creatures that rebelled against Him to torture and kill him so he could take our punishment on himself, and then we could be forgiven and given his righteousness. Without the atonement, Christianity is destroyed. There is no Christianity without the atonement. And yet you have so-called progressive Christians calling themselves Christians when they're denying a core doctrine of Christianity.

And it's not divine child abuse, by the way, because Jesus volunteered to take this mission on. You remember, he was praying to the Father and said, Lord, if there's any other way, let this cup pass from me. But if there is no other way, it's not my will, father, it's your will. And he went to his death to save you and me from our sins. And so, Lewis says we're not saying that you're being dishonest when you say you no longer believe these tenets of Christianity. What we're saying is, why do you still call yourself a Christian then.

He goes on to say this. "We always knew that a man who makes his living as a paid agent of the Conservative Party may honestly change his views and honestly become a communist. What we deny is that we can honestly continue to be a conservative agent and to receive money from one party while he supports the policy of another." Exactly. If you were conservative and now you're a communist, don't keep calling yourself a conservative, call yourself a communist and join that party and get paid by them. And yet, we have professionals, even professional clergy, claiming they're Christians and they're denying the essentials of the Christian faith. And we're gonna see much more of this as we go through this essay together. There are so many aha moments in this essay. You don't want to miss the rest of 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. 180 stations around the country. Also in podcast, it's called I Don't Have Enough Faith to Be an Atheist, so you can check it out there. And we're back in just two minutes. Don't go anywhere.

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This Monday night, if my voice holds up, we'll be doing our third episode in Archaeology: Digging up the Bible. It's going to be live streamed on our YouTube channel and website at CrossExamined.org at 7:30pm Eastern. It will not be archived, so you have to watch it live if you want to see it. This will ultimately wind up on our I Don't Have Enough Faith to Be an Atheist TV show which airs on DirecTV channel 378. It also airs on Roku at 9:00pm Eastern on Wednesday night. The shows that are airing right now are our series on Galatians. We went through Galatians verse by verse. Thirteen one hour sessions on that. So, if you're interested in Galatians, and you should be, it's one of Paul's greatest works.

In fact, Luther called Galatians my mini Romans. That's what it is. It defends the gospel probably like no other book Paul has written other than Romans. So, we're going through that on the TV show. But we started a new series called Digging up the Bible. You can join us Monday night at 7:30pm Eastern for that. Also, if you want to get the TV show and you don't have direct TV or Roku, you can watch it streaming on our website at 9:00pm Eastern Time on Wednesday nights.

Then on February 21st we will be at Liberty University. We're going to talk about Why We Can't Not Legislate Morality and that will be live streamed as well. Check our website for more. And for those who are just hearing this on Friday or Saturday, I'm in Dallas with the Discovery Institute this weekend on their Science and Faith Conference. It's at Dallas Baptist University. I will be there with Steve Meyer, Nancy Pearcey, many others. If you're in the Dallas area would love to see you over there. Check our website for the details.

Okay, we're going through God in the Dock, these essays that Lewis has written, and we're just looking at one essay in this book. And by the way, this is quite a hefty book. It's over 300 pages of essays and presentations CS Lewis has given and we're talking about Christian apologetics. And in the first segment, we talked about how Lewis has pointed out that there are certain boundaries of the Christian faith that once you traverse these boundaries, you are no longer a Christian. And what Lewis goes on to say, "Even when we have thus ruled out teaching, which is in direct contradiction to our profession, we must define our task still further. We are to defend Christianity itself, the faith preached by the apostles, attested by the martyrs, embodied in the creeds, expounded by the fathers. This must be clearly distinguished from the whole of what any one of us may think about God and man. Each of us has his individual emphasis. Each holds, in addition to the faith, many opinions which seemed to him to be consistent with it and true

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and important. And so, perhaps they are, but as apologists, it is not our business to defend them."

What does he mean by them? These extra things that we believe may be true as a result of Christianity, but they're not explicit in Christianity. He says, we're supposed to defend the faith, not these extra beliefs that we might have. And here's the key money line for me. He says, "We are defending Christianity, not 'my religion'. When we mention our personal opinions, we must always make quite clear the difference between them and the faith itself." And then he goes on to talk about when Paul in First Corinthians seven says, This is my opinion, not from the Lord. He says, "This distinction, which is demanded by honesty, also gives the apologist a great tactical advantage.

Listen to this, ladies and gentlemen. This is so true. He says, "The great difficulty is to get modern audiences to realize that you are preaching Christianity solely and simply because you happen to think it is true. They always suppose you are preaching it, because you like it, or think it is good for society, or something of that sort." All right, let me stop right here. It used to be, and probably even before Lewis's time, this was the case that we believed in Christianity because we thought it was true. And it seems in modern times, people aren't asking whether or not Christianity is true. What they're asking is, is Christianity good? Is it helpful to me? Will it help me in my life? Will it help society? That's what many people think Christianity is. Is it beneficial, not whether or not it's true. They want to know if it's beneficial, is it good. And there's a difference therefore, between the view of a religion as being true, and the view of a religion as being helpful. We might say the helpful viewpoint on religion is a functional view of religion. Well, it just works for me. You know, it helps me get what I want out of life. That's why I believe it, not because I think the doctrines are true.

It reminds me, years ago, when I was in Dallas and we were doing a Fearless Faith seminar... And by the way, we're resurrecting the Fearless Faith seminar. For those of you that want J. Warner Wallace, myself, and Alisa Childers to come to your church and talk about how you should be fearless with your faith, and how to defend the faith and share it with others, go to our website [CrossExamined.org](http://CrossExamined.org) and look for Fearless Faith there. We'll see about coming to your church and doing that.

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In any event, we were at this Fearless Faith event down in Dallas, Texas, and we're at the book table and some lady comes up to me and she asks if I have a book on Buddhism. I said, Buddhism, why? She said, Well, my friend who used to be a Christian just became a Buddhist. And I said, I don't know your friend at all but can I ask you a question? Yeah, sure, go ahead. Did your formerly Christian friend recently begin to do something that Christianity would consider immoral? And she said, Oh, yeah. Like, I guess she was living with her boyfriend or something. I said, You don't need a book on Buddhism. She she's not a Buddhist because she thinks Buddhism is true, she's a Buddhist because she can have spirituality without moral accountability. That's why she wants to be a Buddhist. You can say your spiritual, but then do whatever you want. And she was like, oh, yeah.

Because, again, it seems that most people don't even care whether something's true or not, when it comes to a religious viewpoint, they just want to know, is it going to work for me? Well, as my friend J. Warner Wallace has pointed out, a lot of times he'll say, look, Christianity just doesn't work. It'd be much easier to lie, cheat, and steal to get what I want than try and do things honestly. It doesn't work for me. But it's true and that's why I follow it. And Lewis is saying the same thing. We need to convince people that we're believing Christianity because it's true, not because it works. Now, obviously, long term, it does work. But short term, it doesn't. You know, short term, lying works. It does. Short term, stealing works. It does. You can do false things and it can work. But long term, it doesn't. When I say long term, I mean into eternity. It's not gonna work. Yeah, people may get away with crimes here on Earth but there is a judgement day.

Anyway, here's what Lewis says after he says that we're not preaching it because we like it or think it is good for society or something of that sort. We're preaching it because it's true. That's why we're defending it. He goes on to say, "Now a clearly maintained distinction between what the faith actually says and what you would like it to have said, or what you understand it, or what you would personally find helpful or think probable, forces your audience to realize that you are tied to your data, just as the scientist is tied by the results of his experiments. That you're not just saying what you like. This immediately helps him to realize that what is being discussed as a question about objective fact, not gas about ideas and points of view." I love that phrase, "not gas about ideas and points of view". When you're tied to the data, when you're tied to the Bible, when you're tied to the truth, when you're tied to what Jesus said. when

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you're tied to what the Apostle said, when you're tied to the great creeds of the faith, when you're tied to the truth, then you can let other people know that anything that deviates from that is just your opinion.

And you want to be defending THE faith, not your faith. You want to be defending THE religion, not your religion. And, you know, I guess it's human nature to do this, but it kind of baffles me sometimes when I see these people who just want to toss so many of the essential doctrines of the faith out and still call themselves Christians. I mean, why bother? Why not just come up with a new religion and divorce it completely with Christianity? Why call yourself a Christian? Is that just deceptive gas about trying to attract people into your church or whatever you call it? Is that what it is? Because it's not Christianity to say that say the atonement didn't happen, or the resurrection didn't happen, or the Bible is full of errors. This is not Christianity. This is your own gas, about your own preferences, your own ideas, your own faith. Whatever it is, it's not Christianity.

You say, Well, who are you Frank to say who is a Christian and who isn't? Let me let me give you an analogy here. Let's suppose that we were all at the base of Mount Sinai. We're all Jews. Moses goes up to Mount Sinai, he comes down a couple of days later and he says, Here are the 10 commandments. And if we look at those 10 commandments and we say, Hey, Moses, we don't like those 10, we have our own 10, should we call ourselves followers of Yahweh if we say that? No, of course not. We're not following Yahweh, we're following ourselves. We're rejecting what Yahweh said, so why should we call ourselves followers of Yahweh? It would be completely disingenuous for us to call ourselves followers of Yahweh, just like, in my view, it's completely disingenuous to call yourself a Christian when you're denying the essentials of the faith, you're denying what the Scriptures clearly say. Especially on the essentials of the faith.

Yes, as we've talked about, there are these disputable matters, as Paul even admits in Romans chapter 14. Don't impose your view on a disputable matter on someone else. But yes, there are disputable matters, but there are essential matters as well. And that's why Paul says when people are bringing these divisive heresies into your congregation, get these people out of there. Expel the immoral brother. All right, a lot more 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. Back in two minutes.

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Where can you go to learn apologetics and how to defend the faith from people like Greg Koukl, J. Warner Wallace, Richard Howe, Alisa Childers, Brett Kunkle, Natasha Crain, Sean McDowell, Jorge Gil, David Wood, Bobby Conway, and myself? You can take the CrossExamined Instructor Academy online. Yes, we still hold it live every year. This year, it's going to be out in Albuquerque, New Mexico at the end of July. If you want to apply for that, you'd better do so quickly, because we only take 60 students. But if you can't get there and you want to take it online, you can do so. And there's a 20% early bird discount that ends February 20. Just go to [CrossExamined.org](http://CrossExamined.org), click on Online Courses, you'll see it there. The four instructors that you will have live in this class are myself, Alisa Childers, Natasha Crain, and J. Warner Wallace. But you'll get the benefit of all those other people I mentioned a minute ago in video lectures if you take the online class. So, check all that out.

Okay, we're back to dispelling the gas that people who claim to be Christians, and aren't really Christians, put out. And CS Lewis wrote this essay back in 1945, and apparently there was a lot of, I guess, apostasy going on in his own Church of England. And he's saying Look, if you're going to defend the faith, defend THE faith, don't defend YOUR faith. Don't defend YOUR religion, defend THE religion. Stop putting out gas about your own personal viewpoints. Here's what it goes on to say from the essay Christian Apologetics in the book God in the Dock. By the way, why is it called God in the Dock? He actually mentioned in this essay why he calls it God in the Dock, so I'll get to it a little bit later.

In any event, he goes on to say, "This scrupulous care to preserve the Christian message as something distinct from one's own ideas has one very good effect upon the apologist himself. It forces him, again and again, to face up to those elements in original Christianity which he personally finds obscure or repulsive." Ooh. That's one thing that the progressive Christians are saying. There are aspects of traditional Christianity that are obscure or repulsive. And what do the progressive Christians do? Well, they just expel those things which they find obscure or repulsive out of the Christian faith. And they say, Well, this is not essential Christianity. What we're saying is Christianity.

But here's what Lewis says about that. "The apologist is saved from the temptation to skip or to [unintelligible] ignore what he finds disagreeable. And the man who yields to that temptation will, of course, never progress in Christian knowledge." Oh, wow. Wait a minute. You see what

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he just said here? The so-called progressive Christians never progress. Why? Because they only believe what they find agreeable. They don't investigate it, they Don't get into it, they don't push against their own beliefs to try and see what God really thinks. They just jettison anything they think they don't like, or anything they don't like. Well, how do you learn that way? Answer: you don't. That's one of Lewis's points. Let me read that again.

"The man who yields to that temptation will, of course, never progress in Christian knowledge, for obviously, the doctrines which one finds easy are the doctrines which give Christian sanction to truths you already knew. The new truth, which you do not know and which you need, must, in the very nature of things, be hidden precisely in the doctrines you least like and least understand. It is just the same here as in science. The phenomenon, which is troublesome, which doesn't fit in the current scientific theories, is the phenomenon which compels reconsideration and thus leads to new knowledge. Science progresses because scientists, instead of running away from such troublesome phenomena, or hushing them up, are constantly seeking them out. In the same way, there will be progress in Christian knowledge only as long as we accept the challenge of the difficult or repellent doctrines. A 'liberal' Christianity which considers itself free to alter the faith whenever the faith looks perplexing, or repellent, must be completely stagnant. Progress is made only into a resisting material."

Man, is this guy ahead of his time or what? That's exactly right. Let me comment on what he said here. He's saying that you're stagnant because you're not challenged to learn beyond your personal preferences. You just say, Oh, I don't like that, wo let's just jettison that. I don't like the LGBTQ prohibitions. Let's just jettison that. I don't like the atonement. Oh, let's just jettison that. They don't investigate them. They don't say, Well, maybe God's smarter than I am. Not maybe. He is! Maybe there's a reason that sexual morality is the way it is. Maybe there's a reason the atonement was necessary for us to be saved. There is. It's because God is infinitely just. How can he allow unjust creatures like you and me to go unpunished if he's infinitely just? He can't. So, he's got to punish an innocent substitute in our place.

And this is the problem. This is one of the problems with progressive Christianity. They think Jesus just came as an example rather than a substitute. Jesus' primary mission was not to be our example, his primary mission was to be our substitute, to take our sins from us. The Son of Man did not come to be served, but to serve and to give his life as a ransom for many. The Son

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of Man came to seek what was lost. The Son of Man did not come to make bad people good; he came to make bad people live. Now, by extension, once you make bad people live, once you get them saved, then out of gratitude, they will do good works. But the primary mission is not to do good works, the primary mission is to be saved, and then sanctified, then do good works. And so, Lewis is saying that, ironically, the people who say they're progressive or not progressive at all. They don't advance beyond their own preferences. They simply think that God is made in their image rather than the other way around.

Look, if your God agrees with you on every single issue, you probably don't have the true God. Because God is infinite. He knows the end from the beginning. He knows how we were designed and what we were designed for, to know him and then to make Him known. He knows all this, and he can see how all this fits together, and he has reasons for giving us marching orders to go in this direction and not that direction. And we say, God, I don't like that. I don't want to go that way; I want to go that way. Well, you have the free will to do that but don't think it is wise. There is a way that seems right to a man but it's way ends in death, said Solomon in Proverbs 14. So, Lewis is pointing out that if God agrees with everything, you probably don't have the true God.

And by the way, the Bible disagrees with every culture at some point. For example, Tim Keller has made this point that here in America, we love Jesus's teaching, love your enemies. We say, that's right, we ought to love our enemies. But we don't like Jesus's teaching on sexual morality. And yes, Jesus did speak on sexual immorality. He said, it's not what goes into a man that makes him unclean, it's what comes out of a man that makes him unclean. And that's when he talks about things like theft and sexual immorality. And sexual immorality covered all sexual activity outside of the sexual activity of a man and a woman inside of marriage. So, it included adultery, it included rape, it included homosexuality, included bestiality, incest. Those were all under the category of sexual immorality. So, when people say, oh, Jesus never spoke about that, he sure did. He didn't use the word homosexuality, or he didn't use the word rape, or he may not have used the word bestiality, as far as we know, but he used the category under which all of those activities were grouped. Sure, he didn't speak about felony home invasion but he did speak about theft, the category under which felony home invasion is. But I digress.

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Here in the West, we like what Jesus taught about loving your enemies, but we might not like what he taught about sexual immorality. However, say over in Muslim countries, they think you're crazy if you agree with Jesus about loving your enemies, but they go, you know what, that sexual immorality stuff, Jesus is right about that. So, every culture agrees with the Bible on certain issues and disagrees with the Bible on other issues. Maybe I should put it the other way around. The Bible disagrees with every culture at some point, and you would expect that from a series of documents from God. You would expect that God would have to correct every particular culture at some point, and he does, so it's ironic that the people who say they're progressive Christians are not actually progressive, they're regressive. First of all, they disagree with Jesus, which does not make you progressive. And secondly, you're not advancing anywhere beyond your own preferences if you just accept everything that you think is true and right, even though it disagrees with what God says.

Here's what Lewis goes on to say. This is critical, ladies and gentlemen. He says, "Our upbringing and the whole atmosphere of the world we live in make it certain that our main temptation will be that of yielding to winds of doctrine, not that of ignoring them. We are not at all likely to be hidebound. We are very likely indeed to be slaves of fashion." We're going to be slaves of fashion. That's what we're more likely to do. And he's absolutely right. He said, "If one has to choose between reading the new books and reading the old, one must choose the old, not because they are necessarily better, but because they contain precisely those truths of which our own age is neglectful." That's probably why I'm reading a book from 1945 to you right now, because when I read it, I'm going Yeah, this guy is exactly right. Where has this been? It's been around a long time, Frank, you just haven't noticed.

The spirit of our age, we're getting carried away by the spirit of our age, we're getting carried away by trends and fads. I mean, when we're arguing over what a man is and what a woman is, this is trendy, this is a fad, this is a fashion. This isn't reality, this is a denial of reality. So, we have to get back to the truth. Anyway, I need to complete Lewis's point 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 back in two minutes.

What would it be like to go to the Holy Land with the archaeologist who discovered the Pool of Siloam and excavated most of the ancient city of David? Well, you can be a part of that,

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because in November, we're going back to Israel. And our guide, the guide I always get, is the great Eli Shukron, who discovered the Pool of Siloam, which is now being more completely excavated. He first discovered it in 2004 and now they're excavating the rest of the pool. So, when we go back there, we're going to see the entire thing. That's, of course, where Jesus healed the blind man in John chapter nine. And we're going to hit some of the greatest areas of Israel. Obviously, Jerusalem. We're going to hit the Sea of Galilee where Jesus spent most of his time. Caesarea and Nazareth. We're going to be all over the country.

And then if you want to add on to the trip, we're going down to the real Mount Sinai, what I think is the real Mount Sinai, Jebel al-Lawz in northern Saudi Arabia. We'll drive down to Eilat, which is in the south side of the very end of Israel. We'll go into Jordan and then drive down to Saudi Arabia and see what appears to be the real Mount Sinai. Charred top, Split Rock, Islamic graves, 12 pillars, the oasis you read about in Exodus, it's all there. The real Mount Sinai appears to be in Arabia, just like Paul said in Galatians chapter four. But I digress.

What you need to do is go to [CrossExamined.org](http://CrossExamined.org), click on Events, you'll see right there at the top there, Israel Tour with Frank Turk and Eli Shukron. And when we go on this trip, I'm amazed every time I go. You'll be amazed as well. I know it is cliché to say, but it's true, going to Israel, going to the Holy Land, unlocks the Bible for you. It lets you see the Bible like you couldn't see it before. But this trip fills up quickly so you want to sign up quickly. We only take one bus. We're not one of these tours that have eight buses going and there's too many people, it's just one bus. We shut it down after we fill up one bus. So, I hope you can join us.

And by the way, one other thing, this is not a cheap trip. We stay at the best places because you're tired when you go to Israel. First of all, you have the time change. Second of all, it's not walk where Jesus walked, it's run where Jesus walked. We want to see a lot. So, we stay at the best hotels, it's not a cheap trip, I get that. You can take cheaper trips. I get that too. If you want to take a cheaper trip, go right ahead. This is not inexpensive, but it is worth it. So, check it out.

Anyway, let's go back to CS Lewis, God in the Dock, the essay is Christian Apologetics. And he says, "We're much more likely to be slaves of fashion. We ought to be reading the old books, not the new books. The standard of permanent Christianity must be kept clear in our minds and

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it is against this standard that we must test all contemporary thought. In fact, we must at all costs not move with the times. We serve one who said Heaven and Earth shall move with the times but my words shall not move with the times, Matthew 14:35. He also said it in Mark and Luke as well.

Yeah, we're not moving with the times and how many of these churches do you see now trying to move with the times? They're becoming LGBTQ affirming. They are the jettison core doctrines of the faith. They think that skinny jeans, fog machines, and guitars is the way forward and that's what's going to make people true Christians. Not to say you can't wear skinny jeans, use a fog machine, and play the guitar, but you better be not only saving people but discipling them. Jesus didn't say go therefore and make believers. He said, Go therefore and make disciples. And the church is supposed to be a place where Christians go to be equipped to do ministry, according to Ephesians four. It's not a place just for unbelievers, it's not just an evangelism event, although you can do that, you'd better also be trying to make people into disciples. That's what the church is for. And Lewis is saying, let's not move with the times, let's stand firm in the truth.

Well, gee, this is so good, I can't skip any of it. He says, "I am speaking, so far of theological reading. Scientific reading is a different matter." And he goes on to say, "Sentences beginning 'Science has now proved' should be avoided. If we try to base our apologetic on some recent development in science, we shall usually find that just as we have put the finishing touches to our argument science has changed its mind and quietly withdrawn the theory we have been using as our foundation stone." And he's exactly right on that as well.

Now, for those you that know when I go to college campuses, I do talk about scientific evidence for the fact that God exists, or there are effects that have left behind that appear to be best explained by a cause known as God. But I also talk about philosophical reasons. Why? Because the philosophy is not going to change. The science may change, you're right. You know, science is tentative, science can be overruled. In fact, I know you can't always believe everything you read on Wikipedia but Wikipedia does have a page of major scientific theories that have been overturned and there are more than 50 of them. When you when you go to that page, you ought to check it out.

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*to be an* **ATHEIST**

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In any event, we can mention the science, as Lewis says, but say, look... Like for example, with the cosmological argument, as you know, in the book *I Don't Have Enough Faith to Be an Atheist* we talk about both lines of evidence that the universe had a beginning. We talk about the scientific lines of evidence, and also the philosophical line of evidence. I think the philosophical line of evidence is better than the scientific side, although they're both good. But of course, we use both. And the scientific, I mean we live in a scientific culture, so people are interested in the science. But the very fact that there can't be an infinite number of moments before today, show that time had a beginning, that the universe had a beginning, regardless of what science says.

Now, personally, I don't think the science appears it's going to change with regard to the beginning of the universe. I mean, the second law of thermodynamics shows beyond any reasonable doubt that the universe had a beginning. Not to mention the expanding universe, and the radiation afterglow, and Einstein's theory of general relativity. But even if some of those things were to change, the universe still had a beginning, regardless of what Genesis says. But obviously, Genesis agrees with the science and the philosophy. So, now you've got scripture, philosophy, and science all saying the same thing. But Lewis is right here, we have to be careful with scientific evidence.

And he goes on to say this. "While we are on the subject of science, let me digress for a moment. I believe that any Christian who is qualified to write a good popular book on any science may do much more by that than by a directly apologetic work." Listen up people who are not directly in apologetics, but maybe you're a scientist, because what he's gonna say here, I think, is spot on as usual.

He says, "The difficulty we are up against is this. We can make people (often) attend to the Christian point of view for half an hour or so but the moment they have gone away from our lecture or laid down our article, they are plunged back into a world where the opposite position is taken for granted." I mean, elsewhere Lewis has said this, "It's not the doctrines or beliefs that are argued or debated that are the problem, it's the doctrines or beliefs that are assumed and never debated." Those are the problem ones. Like materialism, it's assumed, it's never debated. Like macro-evolution, it's assumed and never debated. Right? And he says, those are the problems, those positions are taken for granted.

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Here's what Lewis says. "As long as that situation exists, widespread success is simply impossible. We must attack the enemy's lines of communication. What we want is not more little books about Christianity, but more little books by Christians on other subjects--with their Christianity latent... You can see this most easily if you look at it the other way round. Our faith is not very likely to be shaken by any book on Hinduism. But if wherever we read an elementary book on Geology, botany, Politics, or Astronomy, we found that its implications were Hindu, that would shake us."

Oh, that's a good insight, isn't it? Imagine if you're reading all those books and you read them and you think they're true and it implies that Hinduism is true, you'd go, uh oh. That would probably be more persuasive than if you read an apologetics book on Hinduism because you're probably not going to read it if you're not a Hindu or if you're not searching. So, I'm kind of defeating my own work here. I wrote a book called *I Don't Have Enough Faith to Be an Atheist*. Yes, some atheists will read it. But more Christians read that book. Okay, it firms up the Christians.

But it might be more effective, if I was a scientist, to write a book on, say, Robert Jastrow. He wasn't even a Christian. He wrote a book called *God and the Astronomers*. Now that shook people. Why? Because he's not a Christian and he's writing a book that says expressly that modern science agrees with Genesis one. What? Yeah. But if you're a Christian physicist, or you're a physicist and you happen to be a Christian and you write a book on physics that implies Christianity is true, or theism is true, that's going to have an impact on non-Christian people who read your book. Wow. Or biology, or botany, or any of these things that Lewis is talking about here. Any of these books.

He says, "It is not the books written in direct defense of materialism that make the modern man a materialist; it is the materialistic assumptions in all the other books. In the same way, it is not books on Christianity that will really trouble him. But he would be troubled if, whenever he wanted a cheap popular introduction to some science, the best work on the market was always by a Christian."

You see his point here? Man, there's so much more in this essay. We're gonna have to pick this up in a future podcast because I'm running out of time. But at the very least, ladies and

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gentlemen, get this book by CS Lewis, God in the Dock. All the essays are great. I've just happened to be reading from one of them called Christian Apologetics. And as I say, he actually gave this presentation in 1945 and it's so relevant today. He was way ahead of his time.

Now, next week on the podcast, we're going to have Natasha Crain on and I want you guys to think about what you think about the He Gets Us campaign. You saw it during the Super Bowl. We're going to talk about it with Natasha on next week's program, so tune in for that. We'll also have a midweek podcast, so check all that out. I'm Frank Turek. You're listening to I Don't Have Enough Faith to Be an Atheist. Check it out wherever you get podcasts. And thanks for those good reviews you're putting up there. See you here next time. God bless.

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