

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

with Dr. Frank Turek **PODCAST**

He Gets Us. Why Don't We Get Him? Plus Q&A

(February 24, 2023)

Ladies and gentlemen, have you ever heard anyone tell you, you ought not criticize other Christians? I remember a few years ago I got an email from someone listening to this program who was upset that I had criticized another Christian on some issue. She wrote me and said, You ought not criticize other Christians. Now, do you happen to see the irony in that, because here she is saying I ought not criticize other Christians while she's criticizing me, another Christian. And is it wrong to do so?

I mean, do you realize that Jesus criticized people for the wrong religious beliefs and practices? Who did he criticize the most? He criticized the religious people, the Pharisees, the politicians of his day. He criticized them for leading people astray. In fact, he said it would be better to have a millstone hung around your neck than to lead any of these little ones astray. That's how serious Jesus was about correcting people who were leading people astray. And of course, Paul did the same thing. On six occasions, he actually named people who are false teachers. Stay away from these people.

We've talked about this on this program before and let's just think about it from a practical perspective. Would it be wrong to criticize someone who is about to give a deadly drug to an unsuspecting person? Would that be wrong for you to go, Hey, don't do that, that's going to kill you. Or let's suppose that person had an allergy and some other person was about to give that person something that would put them into a convulsion. Would it be wrong to say, Hey, don't do that?

Now, if Christianity is true, ladies and gentlemen, correcting people who are leading people astray from eternity, leading people maybe away from eternal life and into eternal damnation, what could be more important than that? I mean, if we think it's important to prevent people from physically harming other people, don't you think we ought to think it's important to prevent people from spiritually harming other people, because you're going to live forever, spiritually, and ultimately, your body will be resurrected. Again, we know, according to

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Christianity, if Christianity is indeed true, your body and your soul will one day be reunited and we will live on a remade heavens and earth. And of course, this program is devoted to showing that Christianity is indeed true. So, when people say, You ought not criticize other Christians, or even other people on religious matters, you might want to ask them: Why would that be wrong? Isn't it important to warn people that they may be leading others astray? Or the people who are being led astray that, Hey, you might not want to go down that road. Exactly.

So, when a friend of mine, Natasha Crain, wrote a blog on her website, it had to do with the seven problems she sees with the He Gets Us campaign. In fact, on her website, the blog title is Seven Problems with the He Gets Us Campaign. Well, she very logically pointed out seven problems with the campaign as it was launched and it was really highlighted by a commercial during the Super Bowl a couple of weeks ago. After she gave this well written instruction on why there are problems with this approach, she got a lot of hate mail, a lot of vitriol. She couldn't be on the program this week. I thought we could have her on but we can't this week, so I'm just going to talk about it a little bit then we'll move on to other issues. And I find it strange that people would get all bent out of shape when someone is trying to point out the dangers of a particular philosophy, or a particular way of looking at Jesus, because these are the same people saying, you ought not criticize people that talk about Jesus when they criticize you for doing so.

So, let me just point out a few of the points she makes in her article. We don't have time to read the entire thing but she makes some extremely good points on this issue. In fact, she says that if we're gonna raise money from donors, and that's what the He Gets Us campaign did, they raised money from donors to tell the world about Jesus on a grand scale so that more people may come to a saving knowledge of him. She says, Praise God, but she went on to say, "But the message shared better be an accurate message about Jesus, lest you're actually leading people away from Him in some way."

Of the seven reasons, I'm just going to read a couple of them. The first one says one of the problems is, "The fact that Jesus "gets us," stripped from the context of His identity, is meaningless." If his identity is stripped away, then the He Gets Us campaign is actually leading people astray. And here's what Natasha says, "The name of the campaign alone should raise at least a preliminary red flag for Christians. Generally speaking, when people or churches focus

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on the humanity of Jesus—an emphasis on the idea that “He was just like us!”—it’s to the exclusion of His divinity. But Jesus matters not primarily because He understands what it’s like to be human, but because of who He is. In other words, it’s only His identity as God Himself that makes the fact that He “gets us” even relevant.

Why?

If Jesus wasn’t God, it doesn’t matter that He understands what it’s like to be human. Literally every other human has experienced humanity as well! Who cares that this Jesus fellow “gets” humanity like everyone else? But if Jesus was God, the incarnation becomes an amazing truth, because the God of the universe also experienced the nature of humanity.

Of course, if the campaign simply had a title which lacked clarity but its execution was something very different, there wouldn’t be a problem. Unfortunately, that’s not the case. Read on."

And here's the biggest problem with the campaign. Let me stop right here, because I know people are going, Oh, you guys, you apologists just love to criticize people. These people are trying to at least make Jesus a part of a conversation. Can't you just let that be? Okay, we'll talk about that a little bit later here in the program, because there are some good things that came out of this campaign. Don't get me wrong. We're just pointing out some problems, and actually, they're very big problems.

And Natasha points out, I think, the biggest problem in her second problem with the He Gets Us campaign. She says, "There’s nothing I’ve seen or read in the campaign that presents Jesus as God Himself or a Savior for humanity. The questions asked and answered on the site include things like: Was Jesus ever lonely? Was Jesus ever stressed? Did Jesus have fun? Did Jesus face criticism?"

But again, if Jesus was nothing more than a human, why are we even asking these questions? We could just as well be asking: Was George Washington ever lonely? Was George Washington ever stressed? Did George Washington have fun? Did George Washington face criticism?"

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The campaign wants you to care about Jesus because He's a great moral example. They say, for instance, "No matter what we think of Christianity, most people can agree on one thing. During his lifetime, Jesus set a pretty good example of peace and love."

But if that's all Jesus is—a good example—don't spend millions on a campaign to tell people about Him. We can find good human examples all over the place. Jesus is a good example—the ultimate example—but most importantly, He's the Son of God. That's why His example matters."

Now, let me comment on this. If you look at the website, Natasha is right, you don't see anything about Jesus being the savior. Jesus did not come to be our example, primarily, Jesus came to be our substitute. That's why He came. He didn't come to teach us a whole bunch of new moral truths. In fact, he said, I only give you one new moral truth and that is to love one another as I have loved you. And how did he love us? He sacrificed himself for us. The Son of Man did not come to be served, but to serve and to give his life as a ransom for many. That's why he came. The Son of Man came to call people to repentance. That's why he came. And yet, the He Gets Us campaign ironically thinks that none of that matters, what only matters is Jesus as a social justice warrior. Isn't it ironic that the people who are putting out the He Gets Us campaign, they don't get Jesus. He gets us but we don't get him if you read this website.

Now a lot more after the break. We have other issues we're gonna get to today as well. You're listening to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek, on the American Family Radio Network website at CrossExamined.org. We're back in just two minutes.

Welcome back to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek, on the American Family Radio Network. On Monday, March 6, I'll be at the Defending the Faith Conference in Tucson, Arizona. And I think Greg Koukl will be there, and Natasha Crain, as well as several others. You'll want to check that out on our website. And then on Sunday, March 12, I will be at my friend Rob McCoy's church. His Church is Godspeak Church in Thousand Oaks, California. I'll be there Sunday morning and Sunday night. Check all the details on our website.

By the way, I just had a couple of great events. Was with Steve Meyer, Jim Tour, John WestTitus Kennedy, Nancy Pearcey, and a bunch of other folks out there in Dallas for the Discovery

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Institute's Science and Faith Conference. I'll tell you about that a little bit later in the program, I hope. And then just the other night I did Why We Can't Not Legislate Morality at Liberty University. Had a great crowd there. And we've got all this on the website, particularly our YouTube channel, so check that out there. The only thing you can legislate, ladies and gentlemen, is morality. You can't think of a law that doesn't legislate morality. The only question is, whose morality? And we try to answer the big questions that people have. Should we set up a theocracy? What's that about? What about separation of church and state? Should Christians be involved in politics? All that stuff is on that one hour presentation. Actually, it went over two hours due to Q&A. You can see that on our YouTube channel.

Alright, let's go back to the topic of the first half of the program. We're talking about my friend Natasha Crain's insightful piece regarding the seven problems with the He Gets Us campaign. And we're not saying there are no good things that have come out of the campaign. There are a few good things that have come out of it, we'll get to that in a minute, but more bad things we think. And Natasha, I think pretty much nails this. We talked about two of her reasons already. I'm going to read the other ones and just go a little bit into more depth on one of the other reasons that she mentioned here.

Reason number three: "The campaign reinforces the problematic idea that Jesus's followers have Jesus all wrong". I won't read this. You can read it yourself. But isn't that always the case? There's always somebody that comes along and says in the modern age, Let me tell you who the true Jesus was because all you evangelicals and conservatives out there you have Jesus wrong. Oh, really? Okay. Show us where we get Jesus wrong, because if we do, we'll definitely change our view. But, so far, you're not very convincing.

Number four: "The campaign reinforces what culture wants to believe about Jesus while leaving out what culture doesn't want to believe". Yeah, what do you think culture doesn't want to believe about Jesus? That He's the Savior and you ought to follow what he said.

Number five: "The campaign characterizes the so-called culture war in terms of secular social justice rather than underlying worldview differences". And I'll tell you, Natasha does a great job in her book Faithfully Different unpacking the difference between biblical justice and secular

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social justice. I'll just leave it at that. She explains it a little bit here in point five, but I want to read what she says here in point six.

Natasha says the sixth reason that there's a problem with this He Gets Us campaign is, "The president of the marketing agency behind He Gets Us has explicitly said, 'Ultimately, the goal is inspiration, not recruitment or conversion.' Now, as someone with a professional marketing background myself, I very much understand the fact that not every campaign has the goal of getting someone to "purchase" (or, in this case, "convert"). Marketers know that people generally go through preliminary phases of awareness, then interest, and then desire before committing to action. So, if this campaign were only working at generating more and deeper awareness of or interest in a biblically faithful Jesus, that would be no problem."

Let me stop right here. I mean, yeah, okay, so they can't present the gospel in 30 seconds. We get it. What Natasha is saying here, is if you present an accurate view of Jesus, that's fine, even if you don't get to the gospel. If they go to the website and get the gospel, that'd be great. Turns out when you go to the website of He Gets Us you don't get the gospel. In any event, I digress. Here's again what Natasha says.

"But if your goal is inspiration, you're going to generate an awareness of and interest in a Jesus completely detached from the one a person should be giving their life to. If it's not immediately clear why, you can see the outcome of such a problematic goal on the page that asks, 'Is this a campaign to get me to go to church?' Their answer is, 'No. He Gets Us simply invites all to consider the story of a man who created a radical love movement that continues to impact the world thousands of years later. Many churches focus on Jesus' experiences, but you don't have to go to church or even believe in Christianity to find value in them. Whether you consider yourself a Christian, a believer in another faith, a spiritual explorer, or not religious or spiritual in any way, we invite you to hear about Jesus and be inspired by his example.'

Jesus is God of the universe and the exclusive path to salvation (John 14:6). He's not just a nice guy relevant for "inspiring" people regardless of whatever errant worldview they happen to hold.

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Some people reading this may try to be charitable in suggesting that if the campaign were more explicitly about Jesus's divinity and the need for salvation up front, not as many would get interested in learning more. In other words, maybe the campaign funnels people to places that can deepen and clarify their understanding of Jesus. If that were the case, it would be a horrible, misleading approach. Every marketer knows that the goal is to generate accurate awareness. He Gets Us presents not just an incomplete Jesus, but the wrong one."

Exactly. Their Jesus is a social justice Jesus. It's not the God of the universe Jesus. It's not the savior of the world Jesus. It's not the trust in me for your eternal salvation Jesus. Jesus is just another motivational speaker for you if you're reading the He Gets Us campaign website.

And then the seventh reason: "The next steps offered by He Gets Us could lead someone far away from truth rather than toward it." And what she writes here basically is that the He Gets Us website funnels people to churches, but the churches don't need to have any sort of agreed upon doctrinal statement. So, one person that I know about went to the website and this person apparently said they were trans, so they sent the person to a trans-affirming church. Or they could send a person to an LGBTQ church, an affirming church of some kind. Well, that wouldn't be correct, that wouldn't help the person.

And here's what Natasha says, "You're sending unsuspecting true seekers to places where they won't hear the truth". And then she sums it up this way. "Yes, Jesus was fully human, but He was also fully God. When you remove half the picture of His identity (as this campaign does), you give people the understanding they want but not the fuller understanding they need. Because of this, He Gets Us has the potential to actually harm the public understanding of Jesus. People need to know that Jesus is our Savior, not a compassionate buddy."

And that's how she ends it.

You can view the blog post at <https://natashacrain.com/7-problems-with-the-he-gets-us-campaign/>. We'll also try and put it in any clips we put on YouTube. So, you could read the entire thing yourself. I didn't read the entire piece. But let me just use an analogy here to see if we can drive this home a little bit. And let me say up front, we understand that you cannot give a complete message in a 30 second commercial. But as Natasha said, you should give at least an

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accurate message. You should lead people to the truth, you should not mislead them, and that's what this appears to do.

And here's the analogy I thought of. See if this works for you. Imagine a commercial for a place called St. Jude's that only spoke of the good food that they serve children. Then you go to their website that the commercial sends you to and you only see more about the food they serve. Their mission statement says absolutely nothing about the place being a hospital, or the fact that their mission is to treat and try and heal children of childhood cancer. And they're going to do it free of charge, by the way. That's what St. Jude hospital does. By the way, it was started by Danny Thomas, an actor, back in 1961. And it's not affiliated with any religion, despite the fact that it's St. Jude's. It's a secular institution. But as you know, it's a hospital that treats kids with cancer for free.

But imagine the commercial didn't say anything about that. And in fact, imagine when you went to their website, they actually deny that they are in the business of saving children from cancer. Would that be an accurate commercial? Of course, it wouldn't be. That would be misleading. It wouldn't be leading in the right way. I mean, could good come out of a message like that? Well, perhaps. Perhaps some good could. But it would probably lead to more confusion. If they really were a hospital that treated children for childhood cancer for free people would have to unlearn what they thought they knew about the place before learning that. You know, they'd be like, Well, we just thought it was a restaurant that catered to kids, right. You'd have to unlearn the fact that you thought that's what St. Jude's was about, in order to really understand what their true mission was.

And this is similar to the He Gets Us commercial. While there may be some good that comes from it, it's much more likely that unbelievers will think Jesus came just to serve us food here, just to be a social justice warrior. That his primary mission is to achieve social justice on Earth. They will have to unlearn that before they learn the truth that Jesus is our Savior. Sure, of course, he wants people to treat one another well. Nobody denies that. But that's secondary to his mission. That's not his essential mission. They're gonna have to unlearn that he's a social justice warrior and then learn that his real mission is to give his life as a ransom for many. And yeah, Jesus wants us to treat people well, just like St. Jude's Hospital wants to feed good food to their patients.

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But treating people well was not Jesus's primary mission, any more than providing food to kids is St. Jude's hospital's primary mission. Sure, they have to do that to help the kids get healthy again, they have to give them food. but that's not their primary mission. They're not a restaurant. They shouldn't lead with themselves being a restaurant. They shouldn't lead with themselves just providing food. And if you're going to lead with Jesus, you ought to lead with Jesus's primary mission. 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 of Man came to save lost and sinful people. That's why he came. That's his primary mission. Don't mislead. But that's what the He Gets Us campaign does.

All right, we're gonna get to some of your questions right after the break. Don't go anywhere. You're listening to I Don't Have Enough Faith to Be an Atheist on the American Family Radio Network. My name is Frank Turek. Back in two.

Why do you think my friend Natasha Crain got so much heat over the seven problems the He Gets Us campaign has? Why do you think they came out so strongly against what she said? Because she's over the target. You always get more flak when you're over the target. When people want to redefine Jesus and make Jesus in their own image or adopt Jesus and conscript him in their own war that they want to fight, and you point out that's not who the true Jesus is, well, they're gonna come after you. And by the way, ladies and gentlemen, if no one persecutes you, you're doing something wrong. Jesus said that in this world you will have trouble, but take heart, I have overcome the world. He said, the world hates me, so it's going to hate you as well. But take heart, I've overcome the world. Paul said, anyone who lives a faithful life in Christ Jesus will be persecuted, so it's a badge of honor when you get people who actually are coming out strongly against you when you're defending the true Jesus.

By the way, Natasha's article has been retweeted over 26,000 times. Okay. Now, as I say, there can be some good things that come out of it. In fact, maybe one of the good things is right after the Superbowl people may said, Hey, did you see that He Gets Us commercial? Yeah, I did. What do you think? Whatever they thought, you could say, Well, why do you think that's true? Did you think that's what Jesus is all about? I mean, it can spur conversation, right. That's a good thing about it. But it would be better if it spurred conversation for the right reason, not the wrong reason.

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All right. Now, let's move on to a different topic and that is the Discovery Institute's Science and Faith Conference. It might be that for the next few days this entire conference is on their YouTube channel. You may want to check that out. But I was there with Steve Meyer, Nancy Pearcey, Titus Kennedy, Jonathan McClatchy, Jim Tour - he's more than a force of nature. Do you guys know who Jim Tour is? He's a nano scientist with, I don't know how many patents this guy has. He teaches at Rice University and he is one of the most vociferous critics of people who say that the origin of life could occur by natural forces, because he says, We are nowhere close to ever saying that.

And his presentation was very inspiring, even though I didn't understand half of it, because he's talking in all these chemist terms. But the bottom line to his presentation is that we're so far away from discovering a natural way that life could come into existence that anyone who suggests we are close is just lying, or they don't know what they're talking about. And he says, time kills everything. Things decomposed during time. Everything bad happens with time. I know this because I'm 61 now. Things are hurting. But the point he's making is that even if you could get some chemicals that might be somehow biologically interesting, or might be on their way to life, he said, they're not going to last in that state very long. Things decompose. Things don't stay as they are. And life is a complete Mystery.

In fact, he even gave the illustration, let's just take a cell, a living cell, and puncture it, just kill it. And do it in a petri dish and just leave all the chemical components for life in the dish. They're all there, right. The thing was alive just a minute ago. Is that ever going to come back to life by natural forces? If so, you believe in a natural resurrection. But no, even if you have all the chemicals for life in a petri dish, it's never going to reconstitute itself and go from non-life to life. We've never experienced that. And Tour, due to his modesty said, I can't say this would never happen, but he says anyone who suggests we're anywhere close to seeing this happen is just lying.

And then Steve Meyer came out and pointed out that codes, particularly the codes you find in life, are always a product of an intelligent information mind. Information, a message, a code always comes from a mind. It doesn't come from natural forces. Information comes from a mind. Nature doesn't go from molecules to code. Molecules don't go in a life generating

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direction. Both Steve Meyer and Jim Tour said that, And I'm gonna try and get Dr. Tour here on the website.

The other reason I love Dr. Tour is because he's such an evangelist. I mean, he grew up Jewish, became a Christian when he was 18 in college, and to his day, he teaches a verse by verse Bible class to college students at a church near Houston - it may be in Houston. It's near Rice University - because he's just devoted to Jesus. And he's just a force of nature. He's more than a force of nature. He can do things that nature can't do. But in any event, look for that, maybe on the Discovery Institute website. And if you don't see it there, at some point it will probably be put up there.

We talked a little bit about this a couple of weeks ago on the podcast, about science and how science doesn't say anything, scientists do. My presentation at the Discovery Institute conference was Science Doesn't Say Anything, Scientists Do. And I want you guys to pray for John Lennox. John Lennox had a stroke not long ago. He's been on this program many times before. You know of him and he's a brilliant man. He's about 80 now. I think he's recovered quite well from it but he had to cancel a number of events. He's over there in the UK. I just got an email from him yesterday. But I want to give you an illustration that he gave and I will in just a minute because another thought that just came to my mind was, of course, the passing of our friend, Dr. Michael Heizer.

Mike was just a brilliant man, and a godly man, and he left behind a great legacy. Of course, our own Jorge Gil had worked with Mike for a number of years on his social media site. So, Jorge Gil knew him well. Mike was only 60 years old and he died of pancreatic cancer. I know many of you prayed for him for quite a while and please pray for his family; his wife, his three children. Thankfully, his children are all grown, but it's, of course, still very difficult when you lose your father and you lose your husband.

And we're going to have a program about Mike coming up here in the future. Hopefully within the next month or so we'll do a live stream about him and his legacy and some people that knew him well. Probably his most popular book is called Unseen Realm. A lot of great insights in there. The non-academic version of that is called Supernatural. He's got several other books. Of course, he's got the Naked Bible podcast. Thankfully, they've recorded I don't know how many

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hundreds of those podcasts, so you can still learn from Mike right now as he waits in glory for the rest of us. So, a great man.

Anyway, let me go back to John Lennox. I borrowed an illustration from him and gave him credit for it during my Science Doesn't Say Anything, Scientists Do talk down there in Dallas. And John Lennox asked his students, let's suppose you have a Model T Ford in front of you. That's one of the first cars ever developed, maybe the first car ever developed on an assembly line. And he says, suppose I asked you: What accounts for the Model T, Henry Ford or the laws of internal combustion? And he asks the students this question, and he says, you can only pick one of those two causes. And normally the students say, Dr. Lennox, you actually need both causes. You need Henry Ford to create the car and then you need the laws of internal combustion to stay the same as they are in order for the Model T to work. I mean, if the laws of internal combustion changed every 10 minutes, the Model T would be worthless, it wouldn't even hold together. So, you need both.

And Lennox says, exactly. Why can't people like Richard Dawkins, and Lawrence Krauss, and Daniel Dennett, and other atheists see this? You need both. And just because you know how a Model T operates doesn't mean that you know how a Model T originated. I mean, to say that you could disprove the existence of God by knowing how the universe operates would be like saying you could disprove the existence of Henry Ford because you know how the laws of internal combustion operate. No, how things operate doesn't necessarily tell you how they originated.

You see, we're trying to discover what caused the universe, or what caused the natural laws that keep it running, and what causes the natural laws to consistently run the way they do. Just because we can explain how certain things happen by natural forces, doesn't mean there's not a cause of those natural forces, not only at the beginning, but consistently now. In fact, that's one argument for God, that God sustains the natural laws. He not only created them, but He also sustains them. He keeps them going. I mean, why is the universe so orderly and precise? Why do the laws keep doing the same thing over and over again? Because there's a mind behind them. This, by the way, is called Aquinas's fifth way to argue for God.

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This is not an argument for a big bang cause way back when, this is an argument for a being keeping the universe going every single second it exists. It's a right now cause. That's why it was really Aristotle who thought of this originally. Even though Aristotle thought the universe was eternal, he said, there's got to be an unmoved mover, meaning there's got to be someone who keeps all this moving and he's unmoved himself. So, the very people that say science can somehow disprove God misunderstand what science can do and also can explain why science works to begin with. Why do these laws exist? Why is cause and effect so consistent? Why is there cause and effect at all? Because this universe was put together by a mind and it's sustained by a mind. So, natural causes don't get rid of the need for a supernatural cause.

The laws of ink and paper don't get rid of the need for a writer. You need intelligence to put forth a writing of some kind. The laws of ink and paper do what they do and I would argue the laws of ink and paper have a mind behind them because they're so consistent and persistent. But certainly, even if they don't you need a mind to write a sentence.

So, we talked a lot about science, obviously, at the Science and Faith conference. And then we talked a lot about legislating morality, as I said at Liberty University the other night. I kept getting questions from students who seem to think that we somehow needed to apply the Old Testament law in politics. First of all, that would be impossible anyway. You can't live the Old Testament law. I'm not just talking from a moral perspective; I'm talking from a practical perspective. There's no temple. Where are you gonna bring your sacrifice? You can't do it even if you wanted to.

But secondly, the idea this one guy got up and said, Well, if adultery and a bunch of other crimes in the Old Testament were punishable by death, don't you think we ought to punish people by death for those same crimes today? And I said, sir, no, and I'll tell you why. And I'll save the answer for right after the break because I'm running out of time here. You're listening to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek, on the American Family Radio Network.

By the way, the best place to get a great education and to understand apologetics, theology, and philosophy is Southern Evangelical Seminary. If you go to SES.edu/Frank, you will see a scholarship where you can get half off of the tuition. It's already low tuition. Imagine getting

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half off that. Check it out. And this Frank will be back to you in just two minutes. Don't go anywhere.

Before I get to the question I posed prior to the break, let me thank all of you who are listening to the midweek podcast, as well as the weekend podcast. For those who are listening on the American Family Radio Network, this program, of course, is a radio program, but it's also a podcast. And we actually do two podcasts a week. We do this one, which normally comes out on Friday afternoon, and a mid-week podcast, which normally comes out on Tuesday. The Tuesday podcast is not broadcast on the American Family Radio Network, so we want you to be aware that we do a mid-week podcast and thank you for listening to that one as well. And also thank you for putting a positive review on wherever you listen to podcasts, be it Apple or anywhere else. That helps other people see the podcast and therefore we can reach more people. So, if you don't mind doing that, please do.

Now, let me go back to the question that was posed at Liberty University the other night. And the entire presentation, including all the Q&A, can be seen on our YouTube channel. This student, and I'm paraphrasing his question, basically pointed out that in the Old Testament, you had all these capital crimes. You had capital crimes for, of course, murder, but you had it for adultery, and homosexuality, and disobedient children. You go, wow, that's kind of crazy. You're gonna kill these people over these things? Well, the Old Testament was a theocracy and the theocracy only existed in Israel.

In fact, I pointed out that even the Bible itself says those laws were given only to Israel. Psalm 147:20 says that. You can go to Hebrews chapter eight, where it says the old covenant is obsolete. And there are other places in the New Testament that talk about the Old Testament law has passed away. Now there are principles in the Old Testament that do extend into the new covenant and they are repeated in the New Testament. Thou shalt not murder, obviously, is still a crime. So is adultery. So is homosexuality. So is rape. I mean, all those things are still against God's will but the penalty is different for some of those.

For example, I said to him, In the Old Testament, the punishment for adultery was execution but in the New Testament, the punishment for adultery is excommunication. You're kicked out of the church until you repent. So, there's a difference there. And I pointed out that we are not

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trying to legislate the Old Testament and it's law in America. That would be a theocracy. We are not a theocracy. God did not intend our country, or any other country, to be a theocracy, except for ancient Israel.

We are to take the principles of the natural law, informed also by the Bible, the New Testament, and we're to put laws in place that come from this natural law, which is God's nature. And we have religious freedom and we're not going to have the same penalties as the Old Testament. In fact, some laws in the Old Testament, we may not put as criminal laws in a civil government, because not everything immoral should necessarily be illegal. We shouldn't necessarily have the nanny state.

In any event, I explained this the other night and it seems like many people are confused about this, so I just wanted to bring it up here. And I also wanted to reiterate that all laws legislate morality, the only question is whose morality. And I don't want to legislate my morality, I don't want to legislate your morality, I want to legislate THE morality. The one Thomas Jefferson said was self-evident. The one the Apostle Paul said the Gentiles did not have the law of the law written on their hearts. So, if you have a problem with THE morality, you really don't have a problem with me, you have a problem with the Creator upon whose nature this morality is derived. And quite frequently, people suppress that morality because they want to go their own way.

Alright. Don't forget the Israel trip coming up in November. If you want to be a part of that sign up soon. We're taking one bus. We're not only going to Israel, but we're also going to Saudi Arabia, the real Mount Sinai. You don't want to miss that.

Alright. Let's see. Connor says, "Hello. I have had discussions with a loved one on multiple occasions where she claims that she is a Christian, she only obeys the teachings of Jesus. Whenever I quote her scripture from Paul, she usually replies, 'Why should we listen to him? He's a fallen human beings just like the rest of us.' How should I respond to someone who only listens to parts of scripture, like Jesus's teaching, but ignores other parts of scripture like Paul's letters?"

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Well, first of all, notice when she says, why should I just listen to him, he's a fallen human being just like the rest of us, what is she assuming, Connor? She's assuming that human beings always err. Well, if human beings always err, why should I listen to her? Because she must be an error too. No. Yes, human beings err, but they don't always err. When someone says, I can't believe that document because it's written by a human, you might want to say, Well, all documents are written by humans. Does that mean they're all false? Yes, people make mistakes, but they don't always make mistakes. You might want to ask them: Do you have any books in your library? Do any of those books have true information in them? Okay, good, then you can trust stuff that's written by people, can't you.

Now, of course, Christians, we believe that Paul was inspired and we believe he did miracles to prove he was inspired. And even Peter points out that Paul's writings are scripture but that's another argument. The main argument here is that her whole premise is flawed.

Also, you might point out that fallible men wrote down the words of Jesus too, so if we can't trust men, then we can't trust that what we know about Jesus. We can't trust his words either because fallible men wrote them down. Of course, the Scriptures do say that all of the words of the Bible are God-breathed. This comes from Second Timothy 3, that the entire Bible is God-breathed. That the entire Bible has its divine inspiration behind it, not just the red letters, but all of the Bible. And so, we have to take all of the Bible as coming from God.

Now, that doesn't mean all of the Bible is prescriptive on us. We've talked about this before. Some of what you read in the Bible is just descriptive. But it means that all of the text of the Bible is from God and it is useful for teaching rebuking, correcting, so the man of God can do good works - and I'm doing this from memory. That's what Second Timothy 3 says. That's what the Scriptures are about, to make us wise unto salvation, to get saved and sanctified. And it's not just the red letters that do that.

In fact, if you really look at the at the New Testament, you get much more in terms of guidelines for daily living from the Epistles than you even do from the Gospels. Because the Gospels are basically just news reports of what Jesus said and did, where the epistles, the letters, 13 of which are written by Paul, are taking what Jesus said and did and putting them into practical daily living commands. That's what the Epistles do. So, you get more out of the

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Epistles in terms of daily living than you generally do out of the Gospels. Not in all cases, but in most cases. Obviously, what Jesus says is important, but Paul, and Peter, and Jude, and John, and the writer of Hebrews, they unpack what Christianity is all about and they're under the inspiration of the Holy Spirit as well.

So, Connor, you may also want to ask this person, How did you come to that conclusion? Why do you think just because they're written by men, well, everything's written by men, and I shouldn't listen to you if you're going to say you can't trust anything that comes from a person, because you shouldn't even trust yourself then. So, it is a self-defeating objection to even say that.

Let me see what else I have here that we can get into. I get so many questions I can't get to them all. I apologize. In fact, in the mid-week podcast, we're going to get to more of these questions. Let's see if I can go through another one with just a couple of minutes to go. That's going to be tough. Here's one from Jax In Western Australia.

"Thank you for ministry. I was greatly helped in the conversations in dealings with a skeptical family and friends. I have a close mate who is on a genuine truth quest, as you say. In fact, he may be too much on a truth quest." And he goes on to say that he unless he's 100%, certain he can't commit to believing. That's basically what the rest of his question is.

And my response to that is, no matter what he believes, whether it's atheism, whether it's agnosticism, whether it's Islam, whether it's Christianity, or something else, he will never have all of his questions answered completely. We are dealing in the realm of probability. We are finite creatures with limited time, limited perspective, limited intelligence, and limited knowledge. But that doesn't mean we can't be sure beyond a reasonable doubt. We will not know all things, and many things we will know incompletely, but we can know enough to be confident that God exists, and that Jesus rose from the dead, and the way of salvation is through Jesus. We can know that. Beyond all doubt? No. But beyond a reasonable doubt.

And if you're going to say that atheism is true, well, then you're making even a bolder claim than Christianity. You're claiming to know that there's no God. Or you're claiming to know that Jesus didn't rise from the dead and the Bible is false. And you're claiming to know these things,

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and yet, you can't explain where the universe came from, why it's fine-tuned, why there's objective moral laws, why we're conscious. You can't explain the basic reality around you if you're an atheist. That's why we say it takes more faith to believe that than it does to believe in Christianity.

Or if you're an agnostic, you think you have better evidence that you can't know than you can. Well, why is that right? Look, God has given us enough evidence to believe that Christianity is true. That A, God exists, and B, Jesus rose from the dead, and therefore Christianity is true. But he's also given us enough wiggle room, he's given us enough ambiguity, he hasn't overwhelmed us with evidence so that we couldn't go our own way. We can go our own way. If you don't want to believe this you don't have to. You're truly free to reject God and go your own way. But deep down in your heart, you know there's a creator. You may decide you don't want to follow Him because you want to go your own way you. You have that choice. You can do so. But if you truly do want to know God and take a step toward him, God will get you the information you know you need to be saved. And that's what the Scriptures are all about.

Now, we're gonna get to many more questions in the mid-week podcast, so don't miss that one. I'm Frank Turek. You're listening to I Don't Have Enough Faith to Be an Atheist on the American Family Radio Network. It's great being with you. We'll see you here mid-week. And again, don't forget to put a positive review wherever you listen to this podcast. God bless. See you next time.

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