

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

with Dr. Frank Turek

PODCAST

We Will Not Be Silenced with Dr. Erwin Lutzer

(May 5, 2023)

Frank:

Ladies and gentlemen, it's not often that I find someone in the Christian faith who is as accomplished, and as effective, and as succinct, as my mentor Dr. Norman Geisler was. But the man we have on the program today certainly is. His name is Dr. Erwin Lutzer. For 36 years, he was the pastor at Moody Church in Chicago, one of the great churches in America. And Dr. Lutzer has written over 50 books.

There are two of them that came out recently, that we're going to reference in our discussion today. One is called, "We will not be Silenced: Responding Courageously to our Culture's Assault on Christianity." And then the one that came out just a few months ago is called "No Reason to Hide: Standing for Christ in a Collapsing Culture." This man also, by the way, still travels internationally. He's 81 years old, but he only looks 80. Actually, he looks like he's 60, and he acts like he's 60, my age. He just got back from Albania. So, let's start right there. Erwin, you just got back from Albania. What were you doing in Albania?

Erwin:

Well, I was invited to Albania by a number of churches, the Evangelical Alliance. And we were warmly welcomed. As a matter of fact, I gave two interviews, national interviews, on media. And we were able to share the Gospel. But you know, for the purposes of our program, I want to tell you Frank, about an experience we had when we spent about an hour and a half or two in what is called the bunker. The bunker was set up to help people to remember and to understand how communism took over Albania. As a matter of fact, in 1967, we find that the new constitution of Albania said that there is no God. If you said that you believed in God, you could be put into a labor camp or even put to death. Now, I want our people to understand the relevance of what we saw.

Now, this is the 1960s, so they don't have the kind of technology we have today. But think about this. When you were even in prison, there were hidden tape recorders, to see what your conversation was. And if the leader died, did you rejoice? Or were you sad? And did you mourn? That's the extent in which they surveilled people. Okay, you walk into a courtroom. In the bunker, there is a mock courtroom that showed the way in which it was during the Stalinistic because Stalinism was rife in Albania. There is a picture of the dictator. And first of all, before you go to court, you have to basically swear allegiance to him, and to the communist state, and then finally, you'll get to go to court. And of course, if you're a Christian, you can know in advance that you are going to be punished. And in one way or another, they're going to take advantage of you.

Even Islam had to go underground during that era, and Albania now is nominally at least an Islamic state. So, here's what I want people to understand. In the United States today, we're

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living at a time, and I discussed this in my book, "No Reason to Hide", one of the books that you referenced. We're living at a time when neutrality is impossible. If you want to get a degree in chemistry and then teach in a university, it used to be that as a Christian, you could teach if you were qualified. Now, you'll be asked, are you comfortable with multiple pronouns? What do you think about the LGBTQ community? Are you willing to submit to it? Are you willing to submit to the cultural orthodoxies? And if not, you won't get the job.

And it's not just you, it's your family. Here's what I want Americans to understand, Frank. In Albania, when communism came, there was no middle ground. Nobody could say, well, I'm just neutral here. I'm not going to go with the regime. I'm not going to stand against the regime. I'm just going to be silent. What you have to do is to understand that the Christians in Albania had to make a decision. Are they going to go with the regime and swear their allegiance to communism? Or are they not? We saw some of the film, some of the film that was taken. And of course, it was taken secretly of Christians. I mean, we're talking about rolls and rolls of film, all to surveil people. Now, it's one thing for you to stand for the faith, but what are you going to do if they say, if you don't swear allegiance to the regime, we're going to be torturing your children or your grandchildren? That's what they faced. So, communism basically wiped out the church apart from a few Christians, some of whom we actually met, by the way.

I have a dentist friend, who was practicing being a dentist for many years, and he had to take diversity training. So, diversity training meant that he had to give special deference to those who are LGBTQ. And when he asked the question, why can't I just treat them like I treat others? I try to be fair to everybody. Their answer was, well, you must understand that this is a part of their identity. You must give them deference, and if you don't, you know, you could have legal trouble. One more example to make my point. Here at the Moody Church, a schoolteacher told me, it is not enough if I simply tolerate same-sex marriage. If I don't celebrate it, I've been told I could lose my job. That's Marxism in America, where there is no neutral ground. You either side with the prevailing cultural streams, or you are in trouble. That's exactly the way communism came to Albania. And most of the Christians, because of their faithfulness, if they were faithful, they were put to death. They were in labor camps. They had no jobs, and everyone was expected to submit to the regime.

Frank:

Ladies and gentlemen, the folks who say they're fighting for inclusion, tolerance, and diversity will not tolerate or include you if you hold a diverse view. This is totalitarianism. And Dr. Lutzer actually documents this in his book, "We Will Not Be Silenced" and the more recent book, "No Reason to Hide." And we're going to get into it in this program on what are some things Christians should do, and ought to do, and can do, to stand for Christ in a collapsing culture? Now, Dr. Lutzer, what is the difference between the two books? Fight now I'm reading, and that book, "We Will Not Be Silenced" has almost 4000 reviews on Amazon. It is doing very well and so is the new one, "No Reason to Hide." What is the main difference between the two books?

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Erwin:

Well, "No Reason to Hide" has a lot of material that is not in "We Will Not Be Silenced." For example, "No Reason to Hide", I have a whole chapter on the deity of mankind and how through Marx and through Freud, man is now considered to be the authority. Truth now is a matter of personal feeling. It is no longer a matter of objectivity. So, all of that is discussed. But also, D.E.I., diversity, equity, and inclusion. I have an entire chapter on that, building on what the previous book said. But if that isn't enough, here's a chapter in the new book, "No Reason to Hide", that does not occur at all, and it's not even talked about in the previous book. And that is, how do we respond to people who say we should feel guilty, because after all, we are on stolen land?

If you say, God gave us this good land, well, I quote a teacher in Vermont who said that you children are doing your work here. You are in school that is on stolen land. In other words, this teacher said expressly, I want to make you depressed. So, feel guilty that you feel good about America. Whatever you do, don't say that God gave us this land. So, I have an entire chapter on that. How do we deal with collective guilt? How do we process that? That's all in the book, "No Reason to Hide."

Frank:

How do we deal with it? "No Reason to Hide: Standing for Christ in a Collapsing Culture", we'll get into it. My guest is the great Dr. Erwin Lutzer, who has written over 50 books, and his most recent two, every Christian needs to read. So, we'll get into it 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. Don't go anywhere.

Welcome back to "I Don't Have Enough Faith to be an Atheist." My guest today, Dr. Erwin Lutzer. Two great, recent books. And if you go to Amazon or ChristianBook.com, you will see these books. One is called, "We Will Not Be Silenced." The more recent one is called, "No Reason to Hide", but they're both very current. Dr. Lutzer writes books like Dr. Geisler used to write. Like every three days, there's a new book that pops out of his head somehow. And they're very good. They're very easy to understand.

They're not academic in the sense that you're going to be lost. He puts the cookies on the bottom shelf, and anyone can be motivated and inspired by what he writes. And of course, what he says. And just before the break, Dr. Lutzer, we were talking about the fact that some teachers in Vermont are teaching their children that America is on stolen land. Now, how would you respond to somebody who said that? Because it appears to me that they have some sort of moral standard they're appealing to, and without God, what is that moral standard?

Erwin:

Well, of course, the reason that they have a moral standard without God is the fact is, you and I know, is that they are created in the image of God. Therefore, their sense of morality comes for the fact that they are creations of God. You point this out Frank more clearly than anyone I

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know, that atheism rationally can come up with no morality at all. It cannot come up with truth. You know, years ago, I of course, understood that. But you have clarified it for so many people. And I love the book that you have written entitled, "Stealing from God." And I want to say to all those who are listening, this is an unpaid advertisement for Frank's book.

What he shows with clarity is that when atheists begin to talk about morality, they have of necessity, assume God's existence. So, you know, and they don't know that, of course. They think that it's all as a result of evolution. But of course, it isn't. And you remember that Charles Darwin said that our grandfather is a baboon. We're all coming through the animal kingdom and baboons. Well, Darwin Even asked himself the question, can you trust the mind of a baboon? Well, somehow, he trusted his own mind, and so we're there. But in answer to your question, what do we say when teachers tell us...And the reason this came to the foreground is because someone was speaking at the Prayer Breakfast in Washington, and prayed and said, oh, God, we thank You for this land. And so, there was a reaction that says, no, God didn't give us this land. This land was stolen. It was stolen from the American Indians.

Let's take a deep breath. Let's look at history. And what we soon discover, is that every nation in the world is actually a nation that has arisen as a result of wars, and land grabs, and all these other things. Furthermore, should we pay reparations? Absolutely not. Because even many of the people who are alive today, some of the American Indians, we must recognize, of course, we have no idea of who these tribes were, where they were, et cetera. But more than that, and this gets to the essence of the answers, we cannot look back and take upon our shoulders the guilt of those who have preceded us. This has large implications.

Of course, there were atrocities committed against the Indians, and there were atrocities that the Indians committed also. I think it was Toynbee, at least he's quoted as saying, "Blessed is the nation that has no history. For history is a record of war." But let's talk about this collective demonization. Let's talk about the idea that we have to take upon ourselves the guilt of previous generations. When you begin to do that, you discover that you are led into despair. America was built upon the idea of individual freedom and individual responsibility. Let me give you an example from my own life.

I'm actually German. My parents were Germans. They were born in the Ukraine. And later on, I discovered that I had some relatives who are part of Hitler's army. Now here's the question. People always say, have you owned the past? Have I owned the past? When I went through the Holocaust Museum in Jerusalem a few years ago, there was a Jewish friend who was with us. I was weeping, and I threw my arms around him crying. And I said, please forgive me for what my people did to your people. And he said, pastor, you didn't do it. Here's where collective demonization comes in. You and I are aware that throughout the centuries, the Jews have been terribly persecuted. Hitler, of course, persecuted them because of racial issues. Luther wrote terrible pamphlets against them for theological reasons. They were the Christ killers. You are suffering because you have the blood of Jesus Christ on your hands.

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Now, if we read the Scriptures, for example, the Bible doesn't say his blood be upon us and upon our children. God doesn't say that. The leaders said that "Let his blood be upon us and upon our children." But are we going to hold Jews today responsible for what happened 2000 years ago? This is so detrimental. And it is so wrong. Speaking of Germany, by the way, because I have an interest in that. And Frank, you may know that I wrote a book about Adolf Hitler and the survival of the church in Germany. You know, I heard a German, and much of Germany is so under the guilt of past generations, I heard a German who said, we might as well give our country to the Muslims because after all, we are no better than Nazis. Collective guilt brings guilt upon people that we cannot bear.

The Bible is very clear that we're going to be judged by God. Everyone is going to be judged individually, and justice is going to be meted out so accurately, that throughout all of eternity, we are going to say just and true are thy ways thou king of saints. Now, I was born in Canada. My parents came through the Ukraine during World War One, not World War Two. My father died at 106, my mother at 103. And you know, Frank, I always say that my parents lived so long that I'm sure until my father died, all of their friends in heaven thought that they just didn't make it. But here's the point. Here's the point that I want to make.

When they came to Canada, they thanked God for that country. But if you look at the history of Canada, the way it is today, it was actually birthed in war between the English, and the French, and the English one and all that. Should they feel guilty? Can't they tell God, thank you for this land? Now, I am an American citizen now. I became a naturalized American citizen many years ago. And I'm just going to say it out there and let it float out there despite the criticism. I thank God for this land. And when I compare it to what's happening in Albania, for example, where I just came back...

Frank, I have a great burden for Albania. I have a great burden for this country because we are trashing a country that is special. The forefathers, they understood that tyranny usually is the usual way that countries are run. They put in place checks and balances, ways that we can self-correct things when we go off course, that is unusual. And one other thing. I discovered this, that the dear Christians in Albania have no money at all. All of the mission work that is supported over there, including our support that we of course give here at the Moody Church, is all American dollars. And I say to people out there, let's not think that we can destroy America and lose nothing. The whole world will suffer. But the bottom line is, I thank God for the United States of America, and I cannot take upon myself the guilt of those who preceded me.

Frank:

Yeah, there's only one that can, and that's Jesus of Nazareth, who rose from the dead after living a perfect life in our place. And, Erwin, I know you've devoted your life to spreading the Gospel and also impacting the culture. You're doing both. And so, I thank God for you because it's rare (and I said this off the program), it's rare to find someone so accomplished academically, who can put the cookies on the bottom shelf for the general culture and can do

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so, so prolifically. I don't know how you write so many books, and they're all good. People love your books. They love what you're saying. They love what you're doing.

Let me go back to one thing you said that I want you to amplify a little bit, if you could. Because we often talk about American exceptionalism. And I just want to see if you agree with my conception of that. I don't think it means that the people are exceptional. I think it means that the founding documents, and our founding was exceptional. That these people understood human nature, and they, as you just said, they put checks and balances into our founding documents. And they created probably the best constitution in the history of the world. And if we would govern people by that, we would have freedom and prosperity. We would be able to live and preach the Gospel, but we're losing that now. Do you see American exceptionalism the same way, Dr. Lutzer?

Erwin:

Absolutely. It's not that we are exceptional. We are all great sinners. America is not so much because of its exceptional people that we've had that. Most countries have had exceptional people. America is exceptional because of its founding, and because of an idea. And when I was in Albania, I spoke to politicians. Politicians were there on both sides. This was set up by an organization that works with politicians. And I gave some arguments for religious freedom. And when we begin to tell people what they can or can't say, once we begin with the idea of censorship, we don't know where it is going to end. And this is very dangerous here in the United States of America.

I'll just use this as an opportunity as a segue to talk about a chapter in my book, "No Reason to Hide", that has to do with propaganda. In it, I give six or seven ways that language is used in propaganda. But one of them is this. I quote, a university that says that you need to have speech codes. You can't use the word freshmen. You can't use the word, you know, and it goes on listing the words that are appropriate. Recently, a university says you shouldn't use the word American, and it goes on and on and on. Now, Frank, I want to ask a question. Let's step back, take a deep breath and ask ourselves this. What in the world is going on there? The purpose of those speech codes is not to elevate the discussion. I point out the purpose is to silence the discussion. In other words, it has to do with censorship.

Frank:

And it is about censorship. And we're going to unpack that further right after the break. You're listening to "I Don't Have Enough Faith to be an Atheist", with me Frank Turek. My guest Dr. Erwin Lutzer, his new book, "No Reason to Hide", you need to get. You need to make a difference. What a time to live right now, ladies and gentlemen. You can make a difference and will. We'll be right back.

If you're listening to this on Saturday, May 6, I will tomorrow be at the great Calvary Chapel, Chino Hills with my friend, Jack Hibbs. We're going to jointly do a sermon together at all three services. So, if you're anywhere in the Southern California area, I'd love to see you tomorrow,

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May 7. My guest today, Dr. Erwin Lutzer, who has written some great books. The most recent one is called, "No Reason to Hide." You need to get this book because it will help you stand for Christ in a collapsing culture. And you were just saying before the break, Dr. Lutzer, that people who want to spread propaganda, who want to spread lies, are often going to put forth speech codes, and they're going to get involved in censorship. So, continue with your thought there. You were talking about how certain words couldn't be used on certain college campuses.

Erwin:

Exactly. And you know what students do as a result of that? They self-censor themselves because they don't know what's appropriate. Can you still go into a restaurant and ask for a MEN-u? Can a woman have a MAN-icure? Nobody knows. As a result of that, people are pushed into silence. They have no idea what is appropriate. And that's why surveys indicate that they self-censor themselves. But you know, you've touched on a topic that I deal with in "No Reason to Hide", as well as a chapter in "We Will Not Be Silenced", because it happens to be one of my favorite topics that I like to emphasize. Ever since I wrote my book on Adolf Hitler, and the church in Germany entitled "Hitler's Cross." And that has to do with the whole issue of propaganda. So, let's talk about that for a moment.

The purpose of propaganda is to so shape people's view of reality, that even when confronted with a mountain of evidence, they will not change their minds. So, propaganda is what I like to call, cultural streams that are so powerful, they are picked up, of course, by the media. And eventually, they become so powerful that to stand against them is almost impossible. Now, Hitler made the statement that with the right use of propaganda, you can make heaven appear like hell, and you can make hell appear like heaven. And you really can. So, how is this done? Number one, you need an enemy to fear, and you need an enemy to hate. Hate is very important. You know, going back to Hitler, he again says hate is better than mere dislike. It's not just enough to dislike, you have to hate. You have to visualize an enemy out there that you have to demonize, no matter how inappropriate the demonization might be.

Number two, you need people who fear because there are consequences if they step out of line. And then you need such a barrage of cultural streams that you need slogans. Slogans are very important. All political parties, both right and left use slogans. So, what you want to do is, you want to build this momentum. Now, people went to Nuremberg, to those great rallies where there were two or 300,000 people all gathering together, all shouting the same slogans. Even those who went as skeptics, came back committed to the Nazi regime because they went against their consciences. They knew that it was wrong, but at the same time, they thought, how can I be right when 200,000 people are all shouting something else? And so, they went along with it. So, that also is a part of it.

Then, of course, you know the meaning of the term gaslighting, where you create a reality that isn't really real, but nonetheless, it is created and so forth. The other thing that I point out in my book, "No Reason to Hide", is you win arguments, not by trading ideas. But what you do is, you make it a psychological issue. You know, you're Pro-Life, well you hate women. You are

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opposed to same-sex marriage, you're a bigot. You're opposed to the kind of immigration policies, namely, open borders. Well, all that you are is hateful and prejudiced against other people. On and on.

So, the idea is this. You disagree with me, go see a therapist. You have a problem. And what we must do as Christians, is to be able to identify what that is. I mean, without getting into anything more controversial, you take, for example, you follow the science. Well, I'm not going to argue about the vaccine, except to say that I think we would all agree that its promises initially have not been fulfilled. And I personally believe very strongly that it should be an individual decision, rather than the other.

But someone has well said that data, if tortured long enough, will confess to anything. So, beware. Just because they say that something is scientific, you don't know where it's going to lead. So, in the midst of all of this, we have to be able to identify as best we can, these cultural streams. Right now, in America, the great cultural stream, which I have a chapter on also, has to do with transgenderism. If you don't bow before the transgender ideology, we know how you're vilified. Frank, I have to mention this because I know you're interested in truth. And if I'm getting off the topic here, you tell me. But I think this is very relevant.

Frank:

No, keep going. I'm enjoying your monologue here. This is good.

Erwin:

Do you remember in 1984, George Orwell, where Winston was taken into a room and he was told that two plus two is sometimes equal to five, sometimes it's equal to three, and sometimes it's equal to both. And Winston didn't agree with that, but he was taken to the Ministry of Love, and he was indoctrinated. And one of the scariest things is if you remember how 1984 ends, Winston ended up loving big brother. But here's the point. Let's not miss it. It's not possible to believe that two plus two is equal to five. If you do, you need a lot more help than I or Frank are able to give such an individual. But that's what's happening in our culture, because they want us to be comfortable with lies. Everybody knows that men can't have babies too, or that a woman can father a child. Everybody knows that. But don't you dare say that, because you have to go along with a cultural stream. You have to believe this lie. That's why Solzhenitsyn, before he left the Soviet Union, his last speech was, make sure that you don't live by lies.

Frank:

You know, you actually quote, Orwell in the book I'm reading right now. It's "We Will Not be Silenced" by Dr. Erwin Lutzer. And here's what you say, this is what Orwell said, "The further a society drifts from the truth, the more it will hate those who speak it." So, let's go back to what you said a minute ago, Dr. Lutzer. Because when people call you names, whether they call you a bigot, or call you a phobe of some kind. I think what you need to do is stop and say, what do you mean by bigotry? What do you mean by transphobic? Or homophobic?

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Just get them to try and define it. Because as soon as they do, they're going to be in trouble. If they say, well, you don't agree with me. Well, are you a phobe because you don't agree with me? I mean, what people have done in our country, as Dr. Lutzer points out in his books, and ladies and gentlemen, you will know if you think about it. What they've done is they've made disagreement of any kind hate. So, if you disagree with them, you by definition, according to them, hate them. So, why is it that if they disagree with you, they don't hate you? I mean, you just need to point that out.

Erwin:

Frank, you have stated that so brilliantly, that there's no comment I can make except to say [unintelligible]. Because that's exactly the point. In other words, here's the way, and by the way, I also discuss history in both books. In "No Reason to Hide", I talk about a quote from an educator who says, when you go into history, you read the Constitution, you should not be looking for the meaning in the text. You bring the meaning to the text. It has to do with your understanding of truth. So, there may be multiple readings of the text.

Now, all that to say, so the average student oftentimes, not always, but oftentimes in university is saying this, "You know the world is filled with hatred, homophobic, transphobic, racism is everywhere. But I have no such thoughts. And I sit above the culture. And I personally do not have any of these phobias. I'm just perfect. Thank you very much."

Frank:

Right. That's right.

Erwin:

If you asked me what is the one doctrine that the Church of Jesus Christ has to get back to, it is the doctrine of sin. And the understanding that the sins that we see in others are often our sins. And that's why you know that my heart is actually to preach the Gospel. We bow at the foot of the cross of Jesus Christ. We confess that we are sinners, and we go on from there. And in the next segment, maybe we could actually talk about racism, and how the Bible has the answer to the kind of racial conflict, and the kind of diversity, equity, and inclusion issues that are often raised in the culture.

Frank:

We need to do that. You know, I was just talking to a friend of mine who is at a conference, an architecture conference, a local company here in Charlotte. And you talk about equity, diversity, and inclusion, Dr. Lutzer. Well, they've added a letter to the E, equity, EDI, and it's J. So, now it's J.E.D.I. It's really cool J.E.D.I. And the J stands for justice. So, they believe in justice, equity, diversity, and inclusion. And I said to my friend, I wish because that CEO was up talking about this at this conference to his people. How he's for justice, equity, diversity, and inclusion. And I would have loved if somebody had raised their hand and said (nobody would do this because they'd probably be fired on the spot).

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But, sir, you believe in justice and equity. Does your secretary make as much as you do? Oh, she doesn't? I guess you don't believe in equity then, do you? And by the way, justice and equity are opposites. Justice is getting what you deserve. Equity is everybody gets the same regardless of what they deserve. So, this is completely culturally contradictory. Well, it's logically contradictory. And yet, the culture doesn't appear to see it. And right after the break, we're going to unpack that further with Dr. Erwin Lutzer.

Again, the book you want to get right now is "No Reason to Hide: Standing for Christ in a Collapsing Culture." And if you haven't noticed, the culture is collapsing. And why is it collapsing? Because Christians have been silent, and we can't be silent. We will not be silenced. That's the first book that we talked about earlier. Either of those books are going to equip you to try and get out there and make a difference for Christ. So, check those books out either ChristianBook.com or Amazon.com. And we're back in two minutes, with another segment with Dr. Erwin Lutzer. Don't go anywhere.

Ladies and gentlemen, if you're looking to learn about theology, apologetics, and philosophy, there's no better place to go than Southern Evangelical Seminary, SES.edu. If you go to SES.edu/Frank, you can apply for a scholarship there. Check it out. It is a great place to get those three elements that you need to be good at theology, philosophy, and apologetics, to be an ambassador for Christ in this culture. And the culture is collapsing as Dr. Lutzer documents and gives you some very practical steps on how to impact the culture in his book, "No Reason to Hide: Standing for Christ in a Collapsing Culture." Before the break. Dr. Lutzer, you had brought up that you wanted to talk a little bit about the race issue. But before we get into that, let's talk about the biblical view of justice. Because I think people are confused as to, what is justice? What is social justice? Do you need a qualifier on the term justice? What is justice? What does Isaiah say about justice?

Erwin:

Well, Isaiah has a lot to say about justice. But first of all, I want to say, you remember in the book of Judges, the Bible says every man did what was right in his own eyes. Which could be, everybody did what they thought was just. So, what is the basis of justice? Well, I'm reading from Isaiah 59:14. "Justice is turned back, and righteousness stands afar off. For truth has stumbled in the public square, and uprightness cannot enter. Truth is lacking." So, if you want to begin to talk about justice, you have to ask yourself the question: what is the standard of justice? And of course, as we think about the issue of social justice, which, you know, has so many different ways, oftentimes it is defined. What we find is that justice is often what I perceive is just.

Now, I can't give you a full rundown regarding biblical justice. But it certainly means equality under the law. It means that you do what you can to help the poor. It also has to do with issues of consequence, where everyone receives the same consequence for the same kind of infraction. The Bible has a great deal to say about favoritism to the rich, or to the powerful. So, we must think in terms of justice, doing that which is right. But today, justice is whatever I think

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justice should be. And that, of course, is part of what we sometimes call racial justice, social justice, which really does need definition. Sometimes I hear Christians talk about the gospel of social justice.

Wait a moment. The Gospel is independent of social justice. The Gospel is something different entirely. And that leads directly into the other issue that you mentioned at the beginning of this segment, namely race. The problem with social justice issues and racial issues, and diversity, equity, and inclusion, we begin to see one another as polar opposites. What you have is racism is defined in terms of skin color. And that's a terrible definition of racism because it doesn't really get to racism, which is a matter of the human heart. And so, what you have is all of this division. You have the blaming. You have the shaming, the going back and forth. And of course, again, this is done by people who themselves are not racist at all. But here's the point.

At the Moody Church where I served for 36 years, on any given Sunday, we had more than 70 different countries of origin represented. And we rejoiced in that because the Bible says in Revelation 5, the day is coming when there are going to be people from every tongue, and nation, and all of the diversity of heaven. And we would come together, and we would rejoice together, we'd worship together, we work together. So, I understand the need for racial reconciliation. But I have to tell you that social justice theories and D.E.I. destroys all that, because now it says we have to see ourselves in oppositional terms. Now, how does the Bible handle it?

Well, in Colossians 3:11, the Apostle Paul makes an explosive statement that really speaks directly to our racial issues. He says, in Christ, there's neither Jew nor Greek, bond or free, Scythians (they were people, marauders who ran through the country), barbarians. bond or free, but Christ is all and in all. Now, the Apostle Paul did not say that Jews become Greeks and Greeks become Jews. But what he said is that in Christ, there is a transcendent unity. And all of us recognize that we should actually spend time in terms of trying to bring about that unity. That's what racial reconciliation is all about. Diversity, equity, and inclusion, as I have mentioned, tears all that apart. And so, I would say, and all of us as Christians ought to have a heart for racial reconciliation, rectifying injustices, but we cannot do it as we are shouting at one another across racial fences.

What we do is, we meet together at the foot of the cross, knowing we are all created in the image of God. Knowing that all of us are sinners, all of us are in need of redemption. And we ask ourselves, how can we move forward together for the benefit of everyone? To put it as clearly as I possibly can, in a single sentence, it is this. Diversity, equity, and inclusion keeps tearing apart what Jesus Christ died to bring together. The Bible would say that we really do not have a skin problem, we have a sin problem. And no matter what the color of your skin is, we are all equally sinners. We are all potentially guilty of racism that exists in every human heart, not just those of us certain skin color. And until we recognize that in humility and brokenness, we're never going to be able to move forward.

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

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Frank:

Yes, all this critical theory is really just Cultural Marxism, which by definition, puts people into identity groups and then pits them against one another. It is a doctrine of conflict. And if it's a doctrine of conflict, you're never going to get a community out of it. Because there's no unity in conflict. If you are going to try and end racism with new racism, you haven't solved anything. And that's what this whole critical theory does. And so, Dr. Lutzer, we do have to get back to the Gospel. We do have to get back to what Paul said in Colossians 3. I think he also said it in Galatians 3 as well. The same kind of thing.

Erwin:

And of course, in Ephesians 2, where Jew and Gentile are reconciled in one man, namely in Jesus Christ.

Frank:

Yes. Why? Why is it so hard for people? Well, I understand they don't want Jesus, because Jesus gets in the way of their agenda. People are not on a truth quest, they're on a happiness quest. They want to do what they want to do. And politically, putting enemies out there in certain identity groups is powerful. Because then you can raise money off that. Then you can feel more righteous than the oppressor group. You know, you're in the oppressed group, so the oppressor group has to be evil. You can demonize people. This is not the way forward for a country. This is not the way forward for a United States, to put people in identity groups and pit them against one another Dr. Lutzer, is it?

Erwin:

And you know something? Saul Alinsky, of course here in Chicago, he died in 1977. I happened to talk to somebody who worked with him. He said we had many good plans to help the under resourced communities of Chicago. But Saul Alinsky blocked it. He said, let's not solve problems, let's use them. And he's the one who began to understand that as a Marxist, in which he was, he began to understand that if Marxism were applied to the racial issues, there could be continual conflict. And that's to your point. And this continual conflict, I read the book, "White Fragility", which everybody is supposed to read.

It basically says that the way in which you fight racism, is to become a racist. And you go against what Martin Luther King taught, namely, we should judge one another, not by the color of our skin, but the content of our character. That now is being spoken against. It is the color of the skin. And you're absolutely right. What you do is, you go around, and you're looking for oppressors. And you yourself have no responsibility. So, that's where we are in our culture. And it's so difficult to move forward. We have to walk toward one another, rather than walking away from one another.

Frank:

Well, Dr. Lutzer, I want to have you back on for the midweek podcast on Tuesday. Because what I want to do in that podcast is get into, what are some practical steps that people can take

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to impact the culture positively? I mean, you have them in the book, "No Reason to Hide", in the book, "We Will Not be Silenced." But I want to talk about them because look, some people if they stand up and speak the truth are going to be persecuted. They may lose their jobs. They may lose their ability to make a living. They may lose their career. They may lose a certain amount of friends over these kinds of things. So, I want to ask you some practical ways that Christians can deal with that kind of thing. And before we get there, I do have to ask you where can people learn more about you? And where can they listen to some of the sermons you gave? What website do they go to?

Erwin:

The best website is MoodyMedia.org. That's different than the website of Moody Church because I'm no longer the senior pastor. They have a new senior pastor, Phillip Miller. So, Moody Church is one website, go to MoodyMedia.org. But as you already mentioned, if they want to buy a copy of one of my books, they're best to go to Amazon or ChristianBook.com. ChristianBook.com has a very good sale on the book. They always reduce their prices. That's a good place to go, but sermons, MoodyMedia.org.

Frank:

You want to check out Dr. Erwin Lutzer there ladies and gentlemen. And it's a great pleasure having him on. We're going to have him on for the midweek Tuesday podcast. So, tune in on Tuesday for that. It's great being with you friends. And check out our website, CrossExamined.org. See you here again soon. God bless.

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