

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

with Dr. Frank Turek

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Can You Explain the 5 M's? – Part 2

(April 25, 2023)

Frank:

Last Friday, ladies and gentlemen, we began our discussion about the five M's that any worldview needs to explain if it's going to be considered the true worldview. At a minimum, your worldview has to explain why the material mental, mathematical, moral, and metaphysical world, why do these worlds exist? Why do these aspects of reality exist? And last week, we talked about the material, the mental, and the mathematical aspects of reality. We didn't get to the moral and metaphysical. We'll do so today, and I may add a sixth M to this. Let's talk about the moral and metaphysical worlds.

And before I do, let me just mention that we've got a number of events coming up that if you're near any of these areas, would love to see you. First of all, April 30, I'll be at Freedom Life Church, in Christiana, Pennsylvania, morning services and evening: I Don't Have Enough Faith to be an Atheist. Next night, May 1: Digging up the Bible. We're going to be talking about the archaeological evidence for the Exodus. You always hear, well, there's no evidence for the Exodus. Nonsense. There's plenty of evidence for the Exodus. We're going to talk about and it's going to be live streamed. It's only going to be up for that day. That night starts at 7:30 pm, May 1. Go to the CrossExamined YouTube channel. You'll see it there.

Next day, Concord Christian Academy in Concord, New Hampshire. Day after that, May 3, University of New Hampshire in Durham, New Hampshire. That's going to be at 7pm. If you can't be in that area and you want to see it, it's going to be live streamed again: I Don't Have Enough Faith to be an Atheist. There will be plenty of time for questions. Then I'll be traveling out to California for the Unshaken conference. That's UnshakenConference.com. That's myself, Alisa Childers, and Natasha Crain. This one is going to be at Calvary Chapel, Chino Hills, all day Saturday on May 6. If you're anywhere near that great church out there, love to see you and so would Alisa and Natasha. And you got to go to UnshakenConference.com for tickets. Then the next day, May 7, Jack Hibbs and I, the pastor of Calvary Chapel, Chino Hills will be giving the morning messages. Check it out there.

The following Monday, May 13, "Digging up the Bible", again. Then May 18, Summit Ministries out in Manitou Springs, Colorado, Summit.org. If you have a young person between the age of, say 16 and 22, you got to send them to Summit. Check it out. There are several other summit two-week programs over the summer. This is one of the first ones. I'll be there May 18. Then May 20 and 21st, Calvary Chapel, Old Bridge, New Jersey, not far from where I grew up. We'll be there. Check out the website CrossExamined.org for the details, just click on Events. You'll see it there.

Alright, let's talk now about the moral and metaphysical world. We've already spoken of in the last episode the material, the mental, and the mathematical worlds. Now let's talk about the

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moral world. Ladies and gentlemen, why do we have moral obligations? Why are we obligated to love and not hate? Why are we obligated not to murder but to do good to one another? Natural laws can't explain why we are obligated to do things. And you might be surprised to learn that Richard Dawkins agrees with this, the famous atheist who just thinks we're made of molecules and only molecules exist. He's a materialist. And here's what he said.

In an older book that he wrote, he said, "In a universe of blind physical forces and genetic replication, some people are going to get hurt and other people are going to get lucky, and you won't find any rhyme or reason to ignore any justice. The universe we observe has precisely the properties we should expect if there is at the bottom no design, no purpose, no evil, and no good. Nothing but blind pitiless indifference. DNA neither knows nor cares. DNA just is and we dance to its music."

Well, Dawkins is a great writer. And I love the way he says DNA neither knows nor cares. DNA just is, and we dance to its music. Now, if materialism is true, he's absolutely correct about this. Of course, if materialism is true, we shouldn't think he was correct about it, because we shouldn't be able to think if we're just molecular machines, as we spoke about in the last podcast. But Dawkins is correct if materials are all that exist, and we are completely driven by the laws of physics. DNA causes us to do what we do. Or physics causes us to do what we do; we just dance to its music.

And so, there's no good or evil. There's no justice. There's no right or wrong. There just are things that happen. People murder. Okay, well, murder is not really wrong then, according to this view. But ladies and gentlemen, we all know that murder is really wrong. It's not just a matter of opinion. The question is, why is it morally wrong if there is no God? You can't just say, well, society said so. Well, which society? Mother Teresa's society or Hitler's society? Or maybe a more appropriate analogy would be Hitler's society against the Allied society in World War Two. Why was Hitler wrong and the allies right? Why was Hitler wrong to murder 6 million Jews and six million non-Jews if there's no God? Well, we just know, of course, that the allies were correct here, and you ought not do that Hitler.

We know it. The question is, why was it really wrong if there's no God? If there's no purpose to life, if there's no meaning to life, if human beings are not qualitatively better in an objective sense than anything else that exists, why is it wrong to murder them? Who said? You said? Hitler said? Who said? There's got to be a standard beyond humanity. Why do human beings have worth if there's no God, if there's no eternity? If we just die and we become worm food, just like the roaches, just like any other animal? Because there is a God who has imbued us with his image and has put eternity on our hearts and will take us into eternity, as we'll see here a little bit later in the program.

In fact, CS Lewis, of course, has written profoundly on this in his book, "Mere Christianity." And I'm summarizing what he said here. But if you ask the question, why should I be unselfish? And someone says, well, because it's good for society. Lewis says, well, why not just ask this? Why

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should I care about society if it doesn't benefit me? And if the person says, because you should be unselfish, you've just given a circular argument. I should be unselfish because I should be unselfish? Why? Why should I be unselfish? Why should Stalin not murder everybody that was opposed to him in his country, so he could keep power if there is no God? He got away with it. He died shaking his fist at God one last time from his deathbed surrounded by his family. Why was he wrong if there's no God? Why shouldn't he have killed people that got in his way if there is no God?

Well, because we have to cooperate with one another in order to get along. No, we don't. Stalin didn't. He killed people that didn't want to cooperate with him. And it turned out (from a secular perspective), just fine. He got what he wanted in life, at least what he said he wanted. He wanted to be in power and he got it. He didn't have to cooperate. He only had to cooperate with a small group of people to keep the rest of the country in line. And it worked for him. Why is he wrong if there's no God? Why do we have moral obligations to do certain things?

Now I know at this point, someone who's not a Christian or not a theist, maybe an atheist might say, hey, Frank, I know right from wrong. I can be good. Hey, I agree. I agree you know right from wrong. It's written on your heart. And you can be good. You can do good things. But again, you're missing the point if you think that's what I'm saying. I'm not saying you don't know right from wrong. I'm not saying you can't be good. What I'm saying is you can't justify right and wrong. There is no good unless God exists. It's just your opinion. And again, we've talked about this before, but it's worth repeating because it's the mistake most people make when it comes to the moral argument for God. They think that because they know something, that they can justify what good is or they could justify what right and wrong are.

No, because you know it doesn't necessarily mean that you can justify why the "it" exists. For you philosophy majors, this is the difference between moral ontology and moral epistemology. Moral ontology is the study of the moral law or the fact that the moral law exists. But moral epistemology is how you know the moral law exists. See, this is the difference between being and knowing. Something must exist. In other words, it must be before you can know it exists. There must be a moral law that actually exists before you can know it. And you can know it and still deny that there is this source of the moral law, but there would be no moral law to know unless there is a standard. And that standard is what we would call God's nature.

In other words, the difference between moral epistemology and moral ontology is the difference between seeing a speed limit and the moral authority that put the speed limit sign up. You're driving down the street, you see a sign that says 35 miles an hour. You can know that sign and deny there's a traffic authority. Right? You can do that. But there would be no sign to know unless there was a traffic authority. There would be no speed limit 35 miles an hour, unless an authority put that sign up. Natural laws don't put signs up. There's no speed limit sign that's put up by the wind, the rain, erosion, gravity, strong and weak nuclear forces, electromagnetism. Those things don't put moral signs up. They don't say you can only go 35 miles an hour here. There's got to be a traffic authority of some kind. Some government that put that up there.

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Likewise, you can know it's wrong to murder people. But it wouldn't really be wrong to murder people unless there was a moral law established that said you ought not murder people. And that, to be objective can only come from God. It doesn't come from other human beings. Other human beings can recognize it, and talk about it, and post signs. But it's not objectively morally wrong unless God exists. So, when we say that you have to justify right and wrong, we're saying there's got to be a traffic authority if there's a speed limit sign. You can know the speed limit sign and say there's no traffic authority. But obviously, there wouldn't be a speed limit sign unless there was a traffic authority. You can know right and wrong and say there is no God. But there would be no right and wrong to know, unless there was a God.

Now, think about it this way as well, ladies and gentlemen. You know with more certainty that murder is wrong, then you know that atheism is true. So why would you be an atheist? It's much more certain that murder is wrong, than it is that atheism is true. So why would you be an atheist? This is the admission that atheist Louise Anthony made in her debate with Dr. William Lane Craig. She actually admitted, yeah, I know that murder is wrong. Or I know certain moral facts are true, more so than I know atheism is true. And yet, she still claimed to be an atheist. That doesn't seem to be very reasonable, now, does it?

Also, a component of the fact that we have to explain this moral world, or why morality exists, is the question of evil. I mean, why is there evil? Everyone needs to explain that, not just Christians. Every worldview needs to explain it. Just like the other M's that we're talking about here. Every worldview needs to explain why there is a material mental, mathematical, moral and metaphysical world. And part of the moral world is this issue of evil. How can there be evil unless there's good? There would be no such thing as evil unless there was good because evil is a lack in a good thing. Evil only exists if good exists. It's a parasite in good.

We might say that evil is like cancer. If you take all the cancer out of a good body, you got a better body. What happens if you take all the body out of the cancer? You got nothing? Evil is like rust in a car. If you take all the rust out of a car, you got a better car. What happens if you take all the car out of the rust? You got a Pinto, for those who are old enough to remember the Pinto. Now, you've got nothing. Evil can only exist in the context of good. But good only exists if God exists. And of course, CS Lewis, you know said this better than anyone, I thought. His book "Mere Christianity", you really need to read if you haven't read it yet, because he is just so good. Lewis just had a way with words.

You know, early on in his life he was an atheist because he thought there was too much evil in the world. And he famously realized that his argument didn't work. He said, "My argument against God was that the universe seemed so cruel and unjust. But how would I have got this idea of just and unjust? A man does not call a line crooked, unless they have some idea of a straight line. What was I comparing this universe with when I called it unjust? You see, there would be no such thing as unjust unless there was justice. Correct? There would be no such

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thing as immorality unless there was something known as morality. In other words, there has to be a good thing for evil to exist at all. And that good thing is what we mean by God's nature.

So, evil doesn't disprove God. Evil may prove there's a devil out there. But evil doesn't disprove God, because there'd be no such thing as evil unless there was good and there'd be no such thing as good unless God existed. And of course, every worldview needs to explain what's the solution to evil. And if you really look at it, the ultimate solution to evil is Christianity. That's what Christianity is. It's the solution to the problem of evil. It explains why evil came into the world, because God gave us free choice. And free choice is the only way we could have moral accountability and love. The problem is, with free choice it allows us to do evil. So, how does God redeemed the evil that we've done? He adds humanity to His deity. He comes to earth. He lives a perfect life in our place, and He allows the very creatures that rebelled against Him to torture and kill Him so He could take their punishment on Himself.

Why can't God just forgive? Because He's infinitely just. If He's infinitely just, He can't allow injustice to go unpunished. He has to punish us if He's infinitely just. But He doesn't want to. So, what does He do? He punishes an innocent substitute in our place. And that's Jesus. You see, Jesus is more of a substitute than He is an example to us. Yes, He is an example. But His primary role is to be a substitute. For the Son of Man did not come to be served, but to serve and to give His life as a ransom for many. He's the payment. He's the ransom. This is why Jesus is the only way. It's not an arbitrary claim. It's because that's the only way an infinitely just God can allow injustice or unjust beings like you and me to go unpunished. He punishes someone in our place, an innocent substitute who volunteers to go to the cross. It was the only innocent person He could find, Himself. That's why he adds humanity to His deity. Jesus is the substitute for us. That's why He came.

There is no other worldview that explains evil, like the Christian worldview. Greg Koukl's book, "Story of Reality", brings this out, saying that Christianity is the solution to the problem of evil. If there was no evil there'd be no need for God to come. There'd be no need for Jesus. So, every worldview has to explain this, has to explain morality, has to explain evil. Now in other programs, we've talked about why God allows certain evils. We can't get into all that now, other than to say He allows free will. It would take us too far afield.

If you want to go further, there's a couple of books that I talked about this at quite length. One is called "Stealing from God: Why atheists need God to Make Their Case." There's a whole chapter on morality, a whole chapter on evil. If you'd like a more fun way of dealing with this topic and many others, get the brand new book my son and I just wrote called, "Hollywood Heroes: How Your Favorite Movies Reveal God." Yes, Hollywood Heroes actually shows you that when you watch a hero in one of these movies, one of these blockbuster series franchises that Hollywood has come out with over the past 40 or 50 years. Whether it's Star Wars, whether it's Lord of the Rings, whether it's even Harry Potter, or Iron Man, or Batman, or Wonder Woman, Captain America, any of these movie series all trade on evil, and good, and sacrifice.

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And when you read them, and you see the parallels to the greatest story ever told you go, wow. They're borrowing from the greatest story ever told. They know what resonates with audiences. What resonates? Not follow your heart. What resonates is sacrifice. Give yourself up to save somebody else. Take evil upon yourself to save somebody else. That's what's throughout all those movies. So, check out "Hollywood Heroes: How Your Favorite Movies Reveal God." We could say much more about this issue. We don't have time. We've got to move on to the fifth M and that's the metaphysical world.

Now, as I mentioned last time, the metaphysical world includes the mental, the mathematical, and the moral worlds, which we've already talked about. But it includes other things. In addition to the mental world, which includes reason and the laws of logic, the mathematical world, the moral world we just spoke about. It also includes freewill. This is something metaphysical beyond the physical. That's all metaphysical means. It means beyond the physical. It includes realism. What's realism? in order to do science, or to understand things outside of our skulls, we have to assume that our senses are telling us the truth about reality outside of our skulls. That there is a real world out there and we can access it through our senses. And then run those through the laws of logic, and we can figure out things about the real world. That's realism.

Uniformity. We talked about it in the last program. Check that out for more. The fact that there are orderly natural laws out there. Yes, these laws affect the physical, but the laws themselves are metaphysical. They're beyond the physical. The law of causality, cause and effect, we talked about that last time, too. Yes, it affects material things. You know, if I throw a baseball against a wall or say a tennis ball against the wall, and it comes back at me, there's the law of cause and effect. And the law of cause and effect is necessary for us to do science. When you're doing science, you're trying to figure out what particular cause caused a particular effect. That's physical and metaphysical. In fact, if the law of causality wasn't metaphysical, the laws of logic wouldn't work. Take for example, the often used syllogism to teach kids logic or to give an example of a syllogism: All men are mortal. Socrates is a man. Therefore, Socrates is mortal.

In order for logic to work, the law of causality needs to exist in a metaphysical, not just a physical way. There's no physical connection between those premises. All men are mortal. Socrates is a man. There's no physical connection. Yet, logically, that syllogism yields the conclusion, therefore, Socrates is mortal. So, the law of causality is not just physical, it's metaphysical. Now, what are other aspects of the metaphysical world? Well, in our book, "I Don't have Enough Faith to be an Atheist", we talk about six types of unusual events. And they are anomalies, magic, psychosomatic, satanic, providence, and miracles. Anomalies, magic, psychosomatic, satanic, providence, and miracles. What are these six things? I'll briefly mention them.

Anomalies. Those are things that we see in the world, we can't quite figure out. Like, for a long time, we couldn't figure out how a bumblebee flew. Because when you look at a bumblebee, its wings didn't appear to be long enough for its body. It shouldn't be able to fly, but we saw bumblebees flew all the time. It's a natural thing that happens all the time. And yet, we couldn't

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explain why. We later learned the bumblebee has some sort of power pack on it, that makes up for its short wings. And that's why it can fly. But for a long time, we couldn't figure out how this natural event happened over and over again. It was an anomaly, couldn't explain it.

Then there's something known as magic. You know, that's human sleight of hand. If you ever see a magic trick, sometimes you're amazed by it. But when the magician shows you how he does it, you go oh, why didn't I see that? I saw that 20 years ago. We went out in Las Vegas for a Grand Canyon trip. We went to the Penn and Teller show. You ever see Penn and Teller? They're both atheists, but they put on a great magic show. And they showed us how they did some of the tricks in their show. It was quite interesting. It's just human sleight of hand.

Then there's psychosomatic. Now here's something truly metaphysical. A psychosomatic event is something that occurs that appears to be mind over matter. I'll give you an example. My mentor, Dr. Norman Geisler, many years ago, had an allergy. And he was taking this real powerful allergy medicine to prevent him from sneezing. When he got around plants or flowers, he would just well up, and start tearing up, and start sneezing. And he went to a church once to preach, and he got there early, and he went up to the pulpit there to set up his Bible and his notes and everything before the service. He noticed there were flowers around the podium.

He immediately began to sneeze. His eyes welled up and he looked to an elder there and he said, you're going to have to move these flowers. If you don't, I won't be able to preach. I got an allergy to flowers. And the elder looked at him and said, they're plastic flowers. And Geisler thought to himself, man, you just sneezed at plastic flowers. That allergy has to be in your head. He threw away his allergy medication and he never had a problem after that. Now, I'm not saying all allergies are psychosomatic. But apparently, in Geisler's situation, it was. Sometimes the power of the mental can overpower the physical or influence the physical. That's a psychosomatic issue. It's not a miracle. But it's something beyond the physical.

And we all know of the placebo effect. That's similar to a psychosomatic issue, or maybe a category of psychosomatic, an unusual event. The fourth type of unusual event which is metaphysical, is a satanic sign of some kind. Occult activity, spiritual warfare, demonic oppression, these things are real ladies and gentlemen. And of course, as CS Lewis has pointed out, Satan would like us to think one of two things about satanic oppression. It never happens. It's a fairytale. It's not really true. It's superstition. Either that or to think that Satan is under every rock and every event that occurs. There's a healthy balance where you go, yeah, satanic activity is real. And on the other hand, it's not everywhere. Now, when you look around the world, not just here in America, but all around the world...

Now I'm not saying that Satan is the opposite of God in the sense that he's an equal power but a malevolent power. That doesn't work. Because as I mentioned earlier, evil can only exist if good exists. God is the standard of goodness, and any deviation from goodness is what we would call evil. But reality itself can't be wholly evil. Because evil borrows or steals from God in order to exist. There would be no such thing as evil unless good existed. In fact, Satan himself

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has good qualities. He has mind, emotion, and will. Those are good qualities; he just uses them for evil. You can't think of a being that doesn't have good qualities. Because goodness is the essence of what's real and evil is a privation or a degradation of what's real. You could think of evil as anti-creation. Things that destroy God's creation, that's evil. But if there's no good to destroy, then evil couldn't exist.

In fact, you go to places like Africa or some of the places where the occult is more prevalent, you see this kind of stuff. It's real. And you don't even need to go to these places. You can see what's going on with regard to child dismemberment in the womb, or sex trafficking, or pedophilia on little babies. I mean, do you think this is just the result of human beings making decisions? Or is that an indicator there's something darker and more demonic going on? It's amazing, there are people who think that exorcisms are real, but God doesn't exist. Right? Look, if there's a satanic side to reality, there has to be a good side to reality. Otherwise, satanic would make no sense. Demonic would make no sense. None of these things would be really evil unless there was a standard of good.

So, there is occult activity. There is spiritual warfare. There is demonic oppression, there are satanic signs. Those are metaphysical things that you have to be blind to deny that actually they exist. Then there's divine providence. That's the fifth type of unusual events after anomalies, magic, psychosomatic, and satanic signs. Divine providence is the way God often works in our world. And yet, many Christians call this a miracle. It was a miracle. I met my girlfriend who turned out to be my wife. No, it wasn't a miracle. Maybe God pre-arranged events so you would meet your girlfriend who became your wife, but it wasn't a miracle. It was just God working behind the scenes using every day natural events and using His influence on people. He didn't overpower a natural law. A miracle would be overpowering of a natural law. But He may have pre-arranged certain events, so you did meet your girlfriend who became your wife or your boyfriend who became your husband, or whatever. Okay?

God didn't overpower natural law for you to meet your girlfriend. Unless she say, walked across a lake to meet you, you know on top of it. Then that would be a miracle. But no. That's divine providence. And that's the way God works very frequently in our own lives. And it's beyond explanation. It's not just molecules bumping into one another. There's something else going on that's metaphysical.

And certainly, that's true when it comes to number six, miracles. That deals with resurrections, like Jesus's resurrecting from the dead, or healings, or answered prayer. In fact, when you look at the miracles that Jesus performed, they are miracles in the four categories that we have trouble in this world. The reason that this world isn't perfect is because there are four aspects of this world that are degraded. In other words, we sin, we get sick, nature can hurt us, and we die. Notice that Jesus does miracles in those four areas. He's sinless Himself. He's never sinned. That's, that's miraculous, virtually. He's never sinned. Well, that's a problem we have. We sin. He had power over sickness. We get sick, that of course can kill us. He has power over sickness.

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He has power over nature. He can calm the storm. He can turn water into wine. Nature, of course, can hurt us. But Jesus has power over that. And of course, he has power over death. He can raise the dead. What's Jesus saying when He does these four types of miracles? I am the Savior. I can rescue you from these four areas that hurt you. Sin, sickness, nature, and death. I have power over it. I can reverse those things. That's why He's the savior. Answered prayer I mentioned is a thing that goes beyond the physical. And something that's relatively new, at least been studied in a new way over the past few decades, near death experiences. We've talked about this on this program.

In fact, Gary Habermas, in addition to being the world expert on the resurrection has also delved into NDE's. And he talks about veridical NDAs. What are veridical? These are near death experiences that can be verified. You can't verify if some kid says, oh, I died and came back and I saw my grandma and all these things. Okay, you can't really verify that. What you can verify, is if some guy on a table somewhere being operated on, he's comatose, they put him under, and when the doctors bring him back, he says, I just saw an accident out on third and main. I was over this hospital. I saw an accident on third and main. And then the doctors go check it out. And they go, yeah, there just was one on third and main. How could this guy know this? He was on the table the whole time. Because he had a veridical NDE.

He was engaged in what is known as remote viewing. His consciousness was separate from his body, and he saw that accident. These have been documented. There's over 300 of these so far, veridical NDE's. If that's the case, materialism is certainly false. It is certainly false. It doesn't mean Christianity is true. This is not an argument for Christianity. But it is an argument against naturalism, or against materialism. As there are many other arguments, the fact that we can think. We talked about this on the broadcast last time. The fact there are mathematical laws. The fact that there are laws of logic. The mental, the mathematical, and the moral, are all metaphysical, in addition to NDE's and in addition to miracles, in addition to satanic signs, and providence, and psychosomatic...

These things are all metaphysical. They're beyond the physical. And if you're saying your worldview is true, you have to have some explanation for all this. You say, oh, Frank, this is all God of the gaps. No, it's not God of the gaps. Why? Because let's just take natural laws themselves. When we say that there's got to be a cause for natural laws, you can't say, well, that's just a God of the gaps argument. Because when you say God of the gaps, what you're saying is natural laws can explain these things. We're asking the question, why do the natural laws themselves exist? Where do laws come from? They come from law givers. It's not a God of the gaps to say, here's the explanation for natural laws. You can't come up with a natural law that explains natural laws.

That's the whole point. Why do natural laws exist? Because there's a law giver. That's why. That makes the most sense. You're reasoning from effect back to cause. Laws come from law givers. Now, if you want to be an atheist, if you want to say that materialism is true, you have to say

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that every single spiritual experience and miracle claim in the history of the world is false. Everybody has been mistaken. Is that possible? Yeah, that's possible. Is it reasonable to believe? I don't think so. Are you saying that the laws of physics have given most people across time these experiences? Because most people have had some sort of spiritual experience.

Most people believe in God and have throughout time. Why? The laws of physics have been giving people this impression? Or is it more likely that there is a spiritual realm? There is a metaphysical realm. If you're saying there isn't a metaphysical realm, that statement right there, there isn't a metaphysical realm is a metaphysical statement itself. It's not made of molecules. The statement you just made is not made of molecules. It's beyond the physical. You can't say there is no mental reality without using the mental. You're using something that's metaphysical to say there's no such thing as the metaphysical. Do you see the point here? It's self-defeating.

One of the things I want to say about miracles. We talked about this in the Q&A last week during our "Digging Up the Bible" series. And a friend of mine said, wow, I never thought of it this way. A lot of people are looking for miracles. They're looking for signs. But I think what we need to be aware of, is we need to be more interested in the source of the miracle rather than the miracle itself. In other words, be more interested in knowing God, rather than seeing His miracles. The miracles are just pointers to God. We're not supposed to be all enthralled with the miracle and ignore the miracle worker. You see, miracles are just signs that point back to God. And yet, so many people get enthralled with miracles, without really considering the source of the miracle.

But Jesus said something like this. I'm paraphrasing where He said, don't be so excited that the spiritual world obeys you, when the disciples were out doing miracles. Don't be so excited that this world obeys you. But be more thankful that your names are written in heaven. Be more thankful, not that the physical world obeys you, or the spiritual world obeys you. But be more thankful that your names are written in heaven because God has saved you. Be more interested in God, in other words. Be more interested in what He provides you, rather than the signs that point to that.

One last M that I want to add to this list. We talked about the five M's. We talked about the fact that if you're going to say your worldview is true, you have to explain the material, the mental, the mathematical, the moral, and the metaphysical world. Let me add a bonus M. Here's the bonus M, meaning. Your worldview has to explain meaning. Why is there objective purpose in life? And if you're going to say there is no objective purpose, then you've just given up on all the other ends we just spoken about. Because if there is no God, there is no objective purpose. Everything's just a matter of opinion. There is no morality. There is no real meaning. There is no goal to life.

What is our ultimate meaning? What is our ultimate goal to life? Jesus said it in John 17:3 when He's praying to the Father about us. He says, "Now this is eternal life, that they (meaning us, He's praying for us), that they may know you, the only true God and Jesus Christ, whom you've sent." What's the purpose of life? To know God, not just intellectually, personally, morally. To

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know Him as a person knows somebody else. Not just oh, yeah, I know that you exist, but to trust in Him. That's what the purpose of life is. To know God, and then ultimately to make Him known. That's what the Great Commission is all about.

And people think oh, Christianity is just all about being moral and right. No, no, it's not. That's an expression of our love for God. If you love me, you'll follow my commandment, said Jesus. But the purpose of God is to know Him for who He is. In fact, the Bible even talks about the fact that God gives us things to enjoy. 1 Timothy 6 says, "Command those who are rich in this present world, (ladies and gentlemen, that's probably you) ...Command those who are rich in this present world not to be arrogant, or to put their hope in wealth, which is so uncertain, but to put their hope in God who richly provides us with everything for our enjoyment. Command them to do good. To be rich in good deeds and to be generous and willing to share. In this way, they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life. That's truly life, to know God to make Him known, and to be rich in good deeds because of what God has done for you.

Some will say, well, my life is filled with evil, pain and suffering. Yeah, that's the fallen world. But when we say that, by what standard are we claiming that no one should experience those things? Might there be good coming from this temporary evil, pain, and suffering? Paul certainly says so in 2 Corinthians 4. He says, "Our light and momentary troubles are achieving for us a greater weight of glory that far outweighs them all. So, we fix our eyes not on what is seen for what is seen as temporary. We fix our eyes on what is unseen. For what is unseen is eternal. That's why we're here. There could be good. We know there's good coming from it.

In fact, Paul famously says, in Romans 8, when he's talking about, man, there's so many things that can trip us up. He says, we know that in all things God works for the good of those who love Him, who have been called according to His purpose. For those God foreknew He also predestined to be conformed to the image of His Son. Notice he doesn't say all things are good. He says all things work together for good to those who have been called according to His purpose, which is to be conformed to the image of His Son, that He might be the firstborn, meaning the supreme among many brothers and sisters. And those He predestined, He also called. Those He called, He also justified. Those He justified, He also glorified.

In other words, you are predestined to be glorified if you're a believer. He's not saying that God has chosen you and not chosen other people against their freewill. That's not what predestined means here. He says, if you have accepted what Christ has done, if you are a believer, if you know him, not just intellectually, but you know him personally, it's guaranteed that you're going to be justified and ultimately glorified. That's what the word predestined, I think means here. You're guaranteed it. That's the ultimate meaning of life, is to know God and to make Him known. And of course, one day we will know Him and see Him as He is, says John, in 1 John 3, what has been called the beatific vision. That's what we're all heading for. That's what the ultimate meaning is.

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If there is no God and life just ends at the grave, there is no ultimate meaning. There's no ultimate purpose. There's no ultimate right and wrong. Everything's a matter of opinion. But you are here, as the Westminster Confession put it, to know God, or to glorify God, and to enjoy Him forever. That's why we're here. That's the ultimate M, ladies and gentlemen. That's our ultimate meaning. All the other M's lead to the ultimate meaning. The material, mental, mathematical, moral, and metaphysical world leads to ultimate meaning.

What is the ultimate meaning of your life? To know God, and to make Him known, and ultimately be glorified in Him. To be conformed to the image of His Son. That's what pain and suffering often does to us. It helps us conform to the image of Jesus. You know, Jesus learned obedience through suffering. If Jesus who didn't have a sin nature, learned obedience through suffering, what about us? We need it more than He needed it. So, that's the ultimate M, meaning. And the meaning is to know God and to make him known. Alright friends, great being with you. Hope to see you here next time on the I Don't Have Enough Faith to be an Atheist radio show and podcast.

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