

What Does Guilt Tell Us About God? | with Dr. Bobby Conway

(August 22, 2023)

FRANK:

Welcome to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek. My guest today is Dr. Bobby Conway, who, as you may know, started the One Minute Apologist and is also a pastor himself. He just got his PhD. And we're going to talk at least some of the time about the issue of guilt. What does guilt tell us about God? Bobby Conway, what does guilt tell us about God? First of all, tell people what you got your PhD in.

BOBBY:

Well, guilt tells us we need to be forgiven, right? Remedy this. Hey, it's good to be with you, Frank, and super stoked for the opportunity to chat for a little bit with you. Yeah, I finished the PhD, a little over a year ago. Maybe about a year and a half ago, and it feels really good to be done. I mean, it's just exhausting being involved in that kind of work. And in many ways, I think I just needed a break from studies, you know? I did the THM, which is a four year master's degree, and then did the Doctorate of Ministry that you did and took a little break and then did the PhD. I think my wife was going to be like, look. I'm going to pack you in a suitcase and ship you off, if you do any more degrees, because this has got to end.

But no, I did it on the concept of guilt. And I think this idea of guilt is huge. It's important because it's something that we look at in our culture. Just because the government makes something legal doesn't mean that it's right. So, just because you don't feel guilty doesn't mean you're not guilty, right? I distinguish between guilt feelings and guilt standing. You can feel guilty and not be guilty. That can be a pseudo guilt. Or you can not feel guilty and actually be guilty, which would be real guilt. But a healthy person should feel guilt when they are, indeed, guilty.

So, distinguishing between the fact of guilt and the feeling of guilt is important, because you'll end up with people like our friend, David Wood. He doesn't feel guilt, but he recognizes the fact of guilt. One of the things that impresses me about David Wood, who would go to prison as a psychopath taking a hammer to his dad's head. And I asked David. I said, you know, David, you didn't feel guilty. But you recognized your guilt. You recognized that you sinned against God. And I said, what's amazing about you to me, is, I think about us as people. What would we seek to get away with if we knew we wouldn't have to feel guilty? You are living an upright life, and you don't even have to worry about feeling guilty. You're doing it because the good is the right thing to do.

And that made me really appreciate David, and what he's up against. So, what I sought to do, Frank, in my PhD, I did it at the University of Birmingham in England. I got to study under the two heads of department, David Cheetham, and Yujin Nagasawa, which was a huge honor. And I just loved the aspect of thinking through this concept of guilt. And the reason guilt was so important to me, is because of how it plagued my life. I never heard the Gospel until I was 19.



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And I was looking to get two questions answered. What do I do with my guilt, because I collected a ton of it with the drugs, the alcohol, all the promiscuity with the women, the lying, the cheating, the running away.

And then to hear the Gospel presented at 19, to know that it answers one of those questions. That Jesus deals with my guilt, and that Jesus came to offer me purpose, which was my other question. It was really encouraging. But the idea of guilt just stayed with me for a while, and I started thinking about our culture. And I feel like what's happening is we have to think through even how to share the Gospel. Like if we go out and just start off with the Gospel and we've sinned, people are like, what do you mean? What sin? It's legal.

So, we have to recognize even our approach to sharing the Gospel in the church, it looks a little bit different because we have to break down people's assumptions. So, what I sought to do is a thought experiment. Imagine you've got an atheist and a theist, and both are going to have a conversation about this idea of guilt. What best explains guilt? And I sought to develop a research project where I developed a moral argument from guilt, and developed different attributes that I think could be detected of God from guilt.

FRANK:

So, what would be an argument from guilt for God?

BOBBY:

Okay, so what I did is a chain argument. And so, the first part of the argument is abductive, and the second part is deductive.

FRANK:

Explain that difference to our audience.

BOBBY:

So, the chain argument kind of starts off by letting people know that we're moving toward the best explanation for our guilt feelings. And then a deductive argument. I mean, you're moving toward an established conclusion that if the premises are true, it'll follow that the conclusion is true as well. I liked the deductive approach as it relates to kind of, hey, it really hammers home what we believe. It protects us from feeling maybe a bit agnostic.

But I like the abductive starting place because it allows for us to build a connection with people. So instead of kicking off with like, the all theological premise, you know, where maybe William Lane Craig does with his moral argument. What ends up happening in a situation like that, and I know like David Baggett is big with the abductive and Craig with the with the deductive. But there has been a little bit of a challenge that Baggett has brought up to Craig, which I think is fair. Like we all love Craig tremendously.

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FRANK:

Dr. Craig is wonderful. You know, I've always thought about this. Maybe I just don't understand the difference. I mean, I do understand that there's between a deductive argument and an abductive argument, meaning an inference to the best explanation. Whereas if the premises in a deductive argument are true, then the conclusion necessarily logically follows. But the weak link that it seems to me, is the premises are sometimes arrived at by abductive means. By inductive, you know...

Obviously, the classic argument that is given in logic is, all men are mortal. Socrates is a man. Therefore, Socrates is mortal. Now, the conclusion, Socrates is mortal, is dependent upon all men are mortal and Socrates is a man. And today, people are questioning whether Socrates is a man. Do we have good enough evidence that all men are mortal? I think we do. But it's through abductive means.

It's just looking out, empirically and seeing everyone I know dies eventually. And it seems like everyone in history dies. I'm not 100% certain people in the future might not die. I mean, it seems like a pretty reasonable conclusion to say we're all going to die at some point. And I know Socrates is a man, so therefore it follows. But you're still using an inference argument or inference process, an abductive process to get to those premises. So, what would the premises be for an argument for God from the existence of guilt?

BOBBY:

Yeah, that's a great question. And I would say, David Baggett was one of my readers. And one of the things that he was saying is, hey, I think it'd be great if you went abductive all the way through. Then I had my supervisor, Yujin Nagasawa, saying I think you need to keep it deductive. In hindsight, you want to follow your supervisor.

FRANK:

Yeah. You had two supervisors pulling you in different directions.

BOBBY:

Yeah, well, Baggett wasn't a supervisor, but he was a reader of it. And I felt like I respect his work so much. Even Craig says, I mean, no one knows more about the moral argument than David Baggett. And Jerry Walls is great on that as well.

FRANK:

Well, first of all, state the moral argument, just to be clear for people.

BOBBY:

Okay. So, if universal guilt feelings, if universal objective guilt feelings exist, then there is such a thing as universal guilt that exists, universal objective guilt. So, what you're doing at the beginning in the abductive time is you're saying, hey, there's such a thing as universal objective guilt feelings that we have. And by objective, we're saying that this is something that we can

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recognize cross-culturally, and also, we can recognize when we talk about these feelings, that just because you'll have a psychopath that doesn't eliminate that.

Like, I'm colorblind, for example. I don't see color the way I should. But that doesn't mean there's no such thing as objective color just because there's a deficiency in that way. So, we can't call on arguments like that to refute it, because it doesn't go all the way through. So, what I'm just contending is that there's such a thing as universal, objective guilt feelings. Well, how do you know that the guilt feelings are objective? If it corresponds to breaking a moral law.

And so, if there is such a thing as universal objective guilt feelings, right? Then there's such a thing as universal objective guilt. Then if there's such a thing as universal objective guilt, then there is, you know, a God who exists. And the nature of this God, we can learn different things about his attributes. For example, what does guilt tell us about God? Well, that God's personal. For example, an abstract object could care less if I do right or wrong. In order to be offended, you have to be a person. So, an abstract object isn't offended if we don't follow its virtue.

FRANK:

Yeah, if you cut down a tree, it's not offended. If you break a rock in half, it's not offended.

BOBBY:

Exactly. So, God is a personal being. And not only that, when we sin, it feels personal, because it is personal. Like we sense that somebody's been snooping in on what we're up to, that somebody knows what's going on. Which would lead to the second thing, that guilt universal guilt recognizes that God is an all-knowing God or a really powerful set of knowledge, the knowledge that can account for everybody's sin. Because cross-culturally, right? It's universal. Throughout time, throughout the ages, throughout different continents. Yeah, you might have some cultures that are more shame cultures, and some cultures are more guilt cultures. But that doesn't mean there's no shame in the guilt culture and no guilt in the shame culture.

So, God, if he's going to be the one that's going to hold us accountable, and if he's a personal God who knows what we're doing, then He is aware of what we've done to hold us accountable. You can't hold us accountable unless you're aware of it. Another aspect that I think is really big, is goodness. Guilt tells us that God is a good God. And I think this really can deal with those who want to make an argument for an evil god. That just doesn't go through. Why? Why is it that I only feel guilty when I do wrong?

It would seem if God is an evil god, that I wouldn't feel guilty when I do wrong, but I would feel guilty when I do good. But I feel guilty when I do wrong. And it's because if I tell a lie, I can infer through the opposite that I feel guilty because God is truth. So, God is truth. That's good. And we have broken his law of telling the truth. And we've lied. So, I think that there's a lot that we can get at if we'll just look at our guilt, that God's trying to tell us something about his goodness. So, what our culture is doing, they're trying to lower the moral bar so that we'll just legalize all this stuff. And that's going to further separate us...

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FRANK:

And many people think whatever is legal is moral, and whatever is illegal is immoral. The law is a great teacher. We cover that a lot in our first book, "Legislating Morality."

BOBBY:

A book which I love, by the way, Frank. I read that before I met you, and that book, I think it was fantastic. I mean, I wish everybody that's listening right now, if they haven't read it would go and read it.

FRANK:

Oh, thanks, brother. Yeah, that was the book, really, it came out of a sermon Dr. Geisler gave where he pointed out that all laws legislate morality. Everybody, every issue is trying to impose a moral point of view. You know, it's commonly thought only the pro-life people are trying to impose morality. They're trying to impose continued pregnancy on the mother, because the baby has a right to life. But the pro-abortion people are trying to impose morality too. They think a mother has a moral right to choose what she does with her own body. What they're forgetting is, there's another body involved.

And so, they're trying to impose death on the baby whenever abortion is chosen. Both sides are trying to impose a moral position. One saying there's a moral right to life, and another says there's a moral right to liberty. Now, when you have a conflict between life and liberty, liberty must give way to life, because the right to life is the right to all other rights. If you don't have life, you don't have anything. So yeah, in most cases, you have the right to control your own body, but not if you kill somebody else in the process. And so, everyone's trying to impose a moral point of view.

And everybody, as you say, with the possible exceptions of people that have some sort of situation psychologically, like, as you mentioned, David Wood, who is a self-described sociopath. So, he knows murder is wrong, but he doesn't have the feelings of guilt if he were to try and murder someone, like he tried, as you said, to murder his father.

That's why he went to prison for 10 years, and God even had a plan for that because he brought Nabil Qureshi to Christ after prison. He became a Christian in prison. And then he got out and he met Nabeel Qureshi and helped convert him. But I want to go back to something you said earlier. You talked about the difference between a guilt culture and a shame culture. What is the difference between those two?

BOBBY:

Well, when you think about guilt, guilt is something that is the result of violating a moral law that God has put in place.

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FRANK:

It's internal. It comes from inside of you?

BOBBY:

I mean, you know.

FRANK:

God has placed the moral law on your heart. Yeah.

BOBBY:

Yeah. You know, I don't agree with everything Brene Brown would say. You know, she's done her research on shame. But I think there's a distinction that she made that could be helpful for our audience. It helped me tremendously. You know, shame says, you are bad. Guilt says you've done bad.

FRANK:

Good, yeah, good distinction there. There's a difference, right?

BOBBY:

There is a difference. The part where I would maybe want to tailor that a little bit, is the Bible does have room for shame. I mean, the Bible says we should feel shameful about things that we're guilty about. So, my fear is that we're in a culture now, where all shame is bad. There's things that I've done in my life that I should have been ashamed of. There's a healthy shame and there's an unhealthy shame. If the shame is unhealthy, then I'm thinking that I'm just bad as a person, I have no value. And that would be the danger to think I have no intrinsic value because of an action I did. I still have intrinsic value.

FRANK:

That might cause somebody to maybe do the unthinkable and commit suicide, which is a lie of Satan.

BOBBY:

Absolutely.

FRANK:

That you are not a worthy being because you've done something wrong. Whereas guilt would say, yes, you have done something wrong. But you're still a child made in the image of God. And God has provided forgiveness for you through the sacrifice of Christ.

BOBBY:

Yes.

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FRANK:

So, that's the difference between guilt and shame, you would say, right?

BOBBY:

Yeah. The danger of this, though. So, John Hare is a philosopher at Yale, and he wrote a book called "The Moral Gap." And he talks about this idea that the moral law that we've all broken, and we're all guilty, there's this gap between, you know, us and this moral law that we've broken. So, what are we going to do about it? What's the solution? Well, some people reduce the moral law down, so that they can achieve the moral life that they want. So, legalize all sin and that makes it convenient. And that's the way to deal with my guilt.

Other people, they start trying to perform in order to live up to that standard, like you might see in certain cults like Jehovah's Witnesses or Mormons. And so, he talks about how, you know, we come up with these naturalistic substitutes. Well, how do you close this moral gap? And this is where I think Christianity begins to walk. So, I argue in my work, philosophically from guilt to God, but I arrive at theism. But then once I get there, I say, of the theistic options, which option would best address our guilt? And then I argue, apologetically, from theism, down to the cross.

So, we're going from guilt to God. And then we go from God down to guilt in the atonement, and Jesus clears our guilt. And the scariest part about where we are as a culture right now is we're living in a time where we're basically mass marketing a means by which people can feel okay about never believing the Gospel, by telling people you're not guilty. By you need no shame. There's no right and wrong. And so, now you step back, and here I am as a pastor, and I'm going, okay. How are we going to reach a culture where many people don't even think they're guilty?

FRANK:

Yeah, here's the problem, though. Those very same people will say you're guilty if you're a Christian, and you don't believe in same-sex marriage, or you don't believe in transgenderism. Yeah, that's right. We need to be reformed. We're guilty. So, everybody has some sort of standard that they're operating from, some sort of moral standard. The only question is, where does that moral standard come from? Is it just your own moral standard? If it is, it's not really a true standard, it's just your opinion. It's more of a preference.

But if there's a standard beyond all of us, which explains why guilt is universal among human beings, with the exceptions we talked about, when there's some sort of defect going on in the conscience somehow. What best explains that? And that would be a moral standard outside of ourselves that we're obligated to obey. As you mentioned earlier, we're not obligated to obey a natural force, or a natural entity, a rock, or a tree, or a stone, or a piece of dirt. We're obligated to obey a person, a being who is our Creator, and whose essence is good. And any deviation from that essence, would be what we would call evil. If He doesn't exist, we don't have any obligations. We don't have any obligations. We don't have any rights. Everything's an illusion.

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BOBBY:

Yeah, and see what you're saying, Frank. I mean, think about this. I think we're creating our own gallows that we're about to hang from. Right now, these laws, you know, 2015 with Obergefell and all that, this is newer stuff, right? I don't think that for a moment, we should believe that the Gospel is not powerful. Like Paul says, it's the power of God unto salvation for those who believe. I do think people are experiencing the early pleasures of sin and feeling okay about it. But here's the thing that we've got to trust Him. There's going to be consequences for following the actions that we're making legal. It's just going to take time.

And once the consequences start emerging, the guilt is going to show up again. So, it's like Joseph, right? He's sold off by his brothers. Twenty years later, they're before him. Guilt has a way of emerging, even if it's two decades later, once consequence is starting to hit. And I think that that's what we need to be praying for, like, let the consequences come. Satan never holds out the consequences that are going to happen when you bite the forbidden fruit. He just tells you what the pleasures are going to be.

Well, we've bit the forbidden fruit of homosexuality, all things sexuality. We are a culture obsessed with our genitals. I mean, it is absolutely obsessed with genital expression. So much so that I don't even know if we realize how blind we are. There's going to be consequences. And we have to start asking ourselves questions like, well, why would God want us to be so-called Victorian in our morals? Well, how about this. There would never have been an STD had we followed God's moral values.

Or how about this. There would be no broken marriages due to betrayal if we followed that, or there would be trust. See, God wants us to have sex in the context because he wants us to be able to exercise self-control with our thought lives. He wants us to not be impulsive. He wants us to be able to love somebody and put somebody else ahead of our own sexual desires. All that stuff is what makes the Gospel so beautiful. But we don't get there until we've been hammered by the consequences of sin.

FRANK:

Yeah, there would be very few fatherless children. There would be very low welfare. There would be virtually no abortion. There would be very few broken hearts. There would be as you said, very few STDs, very few unwanted pregnancies. Very few.

BOBBY:

And would there be STD's? Because some of the things you're saying are exactly right. Very few, very few. Because you can think of situations. I've tried to think about it. But maybe, if we all just did it God's way, I don't know that there would be STD's. I mean isn't that crazy?

FRANK:

That's right. There probably wouldn't. You're right.

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BOBBY:

That refutes their argument.

FRANK:

There are consequences. It also shows that when we have this guilt, that there must be a moral standard that we're not obeying. And Christianity is the only worldview that actually gives us a way to avoid the consequences eternally of that behavior because Christ takes the punishment on himself. You know, I didn't realize this until recently. And it's going to sound like a radical statement. In fact, I'll get your impression on it, or your opinion on it. God never punishes a Christian, because he's already punished Jesus. He may discipline a Christian, that's something different, right?

But he doesn't punish a Christian, because that would then be getting two payments for the same crime. He's already placed all of that punishment on Jesus. So, when we say is God punishing me for doing X, Y, or Z? No, he's already punished Jesus. You may experience the natural consequences of, say, committing adultery or taking drugs, or premarital sex, or you know, whatever it is. You may experience the natural consequences of it, but it's not God punishing you. It's the fact that you have violated a law, and a law of nature that is going to actually hurt you in some way. But it's not God saying, you evil person. You're going to pay now. He's already done that to Jesus.

BOBBY:

I think that's a great point. I like the theological concept of remunerative justice. And this is the idea that as believers, that when we stand before the Lord someday, that he is going to praise you for the works that he did in you. And then we're going to take the crowns that he gives us and throw them right back at his feet. But I'm thinking, wow. That's a beautiful thing. It's like, work out your own salvation with fear and trembling for it is God who works in you to will and act according to His good pleasure. Well, how do we put that together?

Well, we work out what God's already worked in. And so, it's like this thing of remunerative justice. God's going to praise us. But I do think, not from a standpoint of judgment. I do think though, we're not even remotely aware of how much we've been forgiven of. So, I suspect there's going to be this moment when we stand before the Lord, where he will allow us to understand the full throttle of our sin, the details of it, the motivations behind it, so that we can fully appreciate the Gospel that's been given to us.

See, I think about how thankful I am for the Gospel I have, and I am so confused about how much more I've been forgiven of. How much more muddy my motives are. I think he's going to set me straight on all that for the purpose of knowing truth, which he values, not for the purpose of judgment. But this is where C.S. Lewis baffles me, Frank.

FRANK:

Why?

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BOBBY:

Well, because he does such great apologetics in so many ways. But then he believes in purgatory, and he's praying for the dead. And I'm like...

FRANK:

He's an Anglican. [Laughter]

BOBBY:

But it's like, if we have the Gospel, why do we have to go pay for some of our sin? [Laughter]

FRANK:

Yeah, he has already paid for them. In fact, Greg Koukl, our colleague here. We're at CIA right now. CrossExamined Instructor Academy in Albuquerque, New Mexico. Greg, in his book, "The Story of Reality", points out that Christianity is the answer to the problem of evil. Think about it. That's true. There would be no need for Jesus to come and be a sacrifice if there was no sin.

Because he's coming to take our sin upon himself. If there was no sin, why is he coming? What's the point? He wouldn't have to come and save us from sin unless we have sinned, which means there must be a standard. And we know that standard intuitively. It's written on our hearts. But let me ask another clarification question. Because I'm sure when you got into the guilt issue, you probably at least looked into a certain extent Freud.

BOBBY:

Oh, yeah.

FRANK:

What did Freud say about guilt? And how do we have a Freudian hangover, to a certain extent, here in our culture today? What did Freud say about this?

BOBBY:

Well, Freud, believed in what is known as a super ego. So, for Freud, when you look at like his idea...which, by the way, in his writings, it really bugs me. I feel like he's creating this whole narrative, this historical narrative, but he's not footnoting where he's coming up with this idea of the sons that are rebelling against this over demanding father that they hate. And then, after they kill the father, the father sort of resurrects in the form of a super ego in their conscience. The problem with the super ego is it's exaggerated guilt. It's guilt with OCD tendencies. It's just meticulous about everything. It's almost like what you picture Martin Luther.

FRANK:

I was going to say Martin Luther. That's what I was thinking.

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BOBBY:

What he was going through, right? You know, as an Augustinian monk before he gives his life to the Lord. So, Freud believes in this super ego, and you just feed it, and it just starts killing you. The problem is these sons apparently killed off their tribal father that was oppressive, thinking that this was the way they could deal. This father is always making us feel guilty. Let's kill him off. Okay, well, now the problem is, you killed the father. And now you've developed an invisible super ego that's always watching you, where the father wasn't always watching you.

So, they made the problem even worse, according to Freud. And this has led to all kinds of like sexual suppression, because your super ego tells you you're guilty if you act out sexually. So, let's suppress this. And so, Freud obviously was really problematic with this. And I don't think his solutions...He had some stuff about the unconscious that I think is interesting. There's some stuff with dreams. But as far as the whole super ego...

Even Nietzsche. I had to get into him and study him and Darwin, looking at what Darwin had to say. Darwin believed that we are different from animals in the fact that we're rational beings, and we're moral. And he believed that if animals developed like we do and could have the reflective capacity...so for Darwin, the reason we feel guilty is because we have reflective capacity. So, we can reflect back on action A, and discern if it was okay or not depending upon the consequences it cost.

FRANK:

Yeah, but that pre-supposes still a standard.

BOBBY:

Doesn't it? That's exactly right, yeah.

FRANK:

So, where does he get the standard from?

BOBBY:

Exactly? Yeah.

FRANK:

So, it's just a system of trying to explain...

BOBBY:

Sounds like he's stealing from God. [Laughter]

FRANK:

Yeah, he does. Back to Freud for a minute. Didn't Freud say something like, suppressing your sexual desires is your problem? Was that part of his philosophy?

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BOBBY:

Yeah, that was a problem.

FRANK:

And you seem to be saying that much of the philosophy that he tried to present in his books was not supported, at least in any way that he footnoted. He just seemed to be making this up as he went. Is that what you're saying?

BOBBY:

Well, I think the tribal story for sure. I don't see historically...Even in his Genealogy of Morals, you think of Nietzsche. This was frustrating, like when you're doing a PhD. It's like a Nietzsche, he's Nietzsche. So, you can't hardly criticize the fact that he's erected this entire framework. But there's not really a history that you can see that corresponds to the history that he's erecting for the Genealogy of Morals, or for the Totem and the Taboo when you take somebody like a Freud. Do I think that our guilt can be overreactive? Of course. But I don't think the conclusions that he drew...Where can we find proof that there were sons that killed a father in history? It just feels random.

FRANK:

As Jordan Peterson always points out Cain and Abel, the story of Cain and Abel. He applies that story to everything he talks about. I love Jordan Peterson, but he seems to apply Cain and Abel to everything. It's a great story, it explains so much. But in any event, Freud, you seem to be saying the same thing with Nietzsche is as atheists, they have no foundation upon which to build any sort of moral structure. It's simply I guess, just what their opinion is as to what people ought to do when it comes to sex. And you know, when it comes to right and wrong.

BOBBY:

Yeah, I mean, I don't think there's a big problem. It's pull your boots up, develop your own moral theory, be your own man.

FRANK:

But that's a moral claim too, though.

BOBBY:

It is a moral claim.

FRANK:

There's some sort of moral virtue of being your own man. As if you're your own god and you get to do what you want to do. I mean, it kind of does swell the ego, you know. Live your authentic self. You are enough, all that stuff. But you and I, all the people listening, we're all going to die someday. We didn't create any of this.

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BOBBY:

Nietzsche, I will say he's a mind screw. The first time I read Nietzsche, I found myself thinking, what in the world is he talking about? The second time I was like, I think this is what he's saying. The third time it was like, oh, this is what he's saying. The fourth time it was, I have no idea what he's talking about.

FRANK:

You thought you were going to get there, and you never did.

BOBBY:

So, you asking me to comment on Nietzsche I'm like...In some ways, I'm not even convinced he knew what he was talking about. I think he was just having fun toying with us in some ways.

FRANK:

He did obviously die of some sort of disease that affected his mind. Some say it was syphilis. He kind of went mad at the end. Some said it was his own philosophy. His honest philosophy that if there is no God, everything's permitted basically, and it made him mad. We've killed God. How can the murderer of all murderers console themselves? Didn't he say something like that?

BOBBY:

Yeah.

FRANK:

Yeah. Some say Nietzsche was the only true honest atheist, where he actually tried to live the implications of atheism by saying there's nothing right or wrong. Everything's a preference. I get to do whatever I want. You get to do whatever you want. Oh, well. There's no meaning to life, no design to life.

BOBBY:

And so, what he would say with guilt, and too like Nietzsche. He comes along and says guilt is what the clergy uses to control people.

FRANK:

To keep you down. But you see, that's a moral principle too, that it's somehow wrong to control people.

BOBBY:

Yeah, good point, Frank. Yes.

FRANK:

Why is it wrong to control people? Let's say the clergy are doing that. Why is that wrong, morally? If there's no God, it's not wrong.

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BOBBY:

You still have to give an answer to that.

FRANK:

Yeah. You're simply using power. You can either govern by power or principle. Those are the only two options. If you have principle, then you can say, here's why we're governing ourselves this way, because this is the right way people ought to behave. If there is no principle, if there is no standard, it's just my opinion against yours. And all you can do is say, I've got more power than you. I'm going to impose this on you whether it's right or wrong, doesn't matter. That's where we are.

Let me ask you one other thing about guilt. And that is, there's a lot of people listening right now that may have false guilt, meaning they were abused early on in their life by some tyrannical person. And they may have been sexually abused or have some other trauma in their life, and they think they are partially if not completely responsible for the way they were treated. What do you say to people like that?

BOBBY:

Frank, this is one of the reasons why I'm really passionate about mental health in the church. They didn't use the language, mental health, for example, in the Bible. But as I'm teaching through the life of Joseph right now, I'm even recognizing some of his mental health issues. So, for example, the culture makes everything a moral issue. I've said this many times. The culture makes everything a mental health issue. The church makes everything a moral issue. It can be one or the other. It can be both and. It can be a combination. But thinking about mental health, remember when Joseph's brothers are coming back. It seems like he's just playing games.

FRANK:

He's toying with them.

BOBBY:

He is toying with them.

FRANK:

And by the way, friends, if you want to read about this, you ought to read about it. It's in the latter chapters of Genesis. It culminates in Genesis 50, but probably from about chapter 37-50. Just read that whole section.

BOBBY:

Absolutely. And you'll see this. But I'm looking and I'm going, okay, not everything the Bible records means that God's approving of this. I'm not looking at this method and going, oh. Here's a great method. Next time somebody betrays you, toy with them. I think he's trying to trust again. But it's ultimately God he's got to trust, right?

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But I think he's got a little PTSD. I think he's got some trauma. And I think he wants to make sure. And I think that's normal. That's what we do. When we've been traumatized, when we've been hurt, when we've been betrayed, some of our own human methods come into play in order to protect us from being hurt again. And I think you could see some of that mental health stuff there. I think that there's a lot of things that happen to people today, that there's suffering from mental health. They've been told, oh, you're this or you're that.

FRANK:

You'll never amount to anything. You're a waste.

BOBBY:

Just take, for example, 25% of kids today (Gen Z's) are struggling with their sexual identity. That is shocking.

FRANK:

And the research I've done, because we have it in the book "Correct, Not Politically Correct" is 62% of kids that declare themselves trans have some sort of other mental health issue. Whether it's autism, depression, anxiety, ADD. Whatever it is, there's some other issue going on that is now at least probably partially responsible for them saying I'm trans.

BOBBY:

Yeah. I mean, again. Can you imagine? When we were younger, it was hard enough just figuring out your identity with two genders. Now we've got 100 and some odd gender identities that people are coming up with and are having to try that on for size. More teenage girls, suicide attempts that are taking place. So, all that to say, we have kids that are coming into our church, right? And you've got parents, families, and this whole issue. And if we just hit them hard with you've sinned because you're sexually confused, well. We need to distinguish between sexual behavior and sexual orientation.

And so, it's very plausible that some of these kids that are struggling, they're not acting out. They're just really, really confused. And the reason they go to LGBTQ plus movement, is because they want to belong, and they're validated. So, what we've got to figure out what to do, is to not say it's legal. Go ahead and act out the whole sin thing. We need to hold what is right, wrong, what makes one guilty. But we also need to realize that culture is pressing in so hard on these kids.

That moms and dads, if they're having conversations, they don't even know what to do. So, we've got to figure out a way to create process in the church to coach the parents, to coach the kids, and to not shame them, while they're just exploring their feelings. And then we need to let them know, yeah, if you choose to act out, then that's sin. But if you're just on the inside, looking in the mirror, wondering, hey, something's not working here. We need to figure out how to help people.

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FRANK:

That's right. It's normal to feel odd when you're going through puberty, because that's what puberty is. It's a big, long transition from childhood to adulthood. So, it's normal to feel odd.

BOBBY:

That's a good point, Frank.

FRANK:

And you ought not make rash decisions when you're in the middle of a transition period. Because you're going to come out the other end of this, if you allow the process to go through. You're probably going to come out whole. In fact, 80% of kids that declare themselves trans as teenagers, by the time they hit 18, they're back to their biological sex. They've grown out of it. So, it's absolute madness to try and transition kids.

BOBBY:

Why do you think that politicians and medical doctors want to do this?

FRANK:

Well, first of all, there's a money motive, a huge money motive. The people that try and transition never get off the cross-sex hormones, it's impossible. They never have completely transitioned. Their body is always going to try and take them toward their biological sex. So, they have to stay on those Big Pharma Drugs their entire lives. Secondly, and the man who identifies as gay that I've been talking to recently is Dave Rubin. You know, Dave Rubin, who does a show called The Rubin Report. And Dave, although identifying as gay is conservative on a lot of issues.

And he points out that after the Supreme Court decision that imposed same-sex marriage on the entire nation in 2015, you would have thought the Human Rights Campaign, the biggest same-sex LGBTQ advocacy group in the nation would have closed their doors and said, we won. We got what we wanted. But they couldn't. Why? They still needed the money to come in. They still needed a new cause. Activists needed to be activated or stay active about something, and so they took up the trans cause to keep the money coming in. This is according to Dave Rubin, who identifies as gay.

He's saying, they're not with us. He says, in fact, not just him. But I've been saying this, if the T's get their way, the L's, the G's, and the B's don't exist. Because if there are no fixed genders, how can you be lesbian, gay or bisexual? They rely on fixed genders.

BOBBY:

So, let me flip the table. I know you're interviewing me but let me ask you a question because I would love to know your opinion on this. Where do you think it's going to go with the T?

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FRANK:

Well, I'm hopeful that it's going to reverse itself as it has to a certain extent in the UK. Because in the UK, they had gender clinics earlier than we did. And they started to try and transition minors who have now grown into their 20s. And those minors are now suing those gender clinics saying, what did you do to me when I was a teenager? I couldn't give you informed consent. I was a teenager. I was in the middle of puberty, and you cut off my breasts? You cut off my penis. You did what? And so, now these gender clinics are closing, if for no other reason, they know they can't survive the lawsuits that are coming. And it's beginning to happen in America now.

BOBBY:

And June was more toned down. I was happy to see some of the pushback of these moms with Target. It just gets old.

FRANK:

That's another thing, Bobby, that I think the over extension of this movement into grooming children has started to awaken parents. Parents, generally, they're just kind of trying to make a living. They're not paying close attention. Oh, fine. You want to get married and live a life of happiness. You think you can do that? I'm not going to stand in your way. Yeah, go ahead. You know, if it's all live and let live, go ahead. Do your own thing. And we know there are problems with that. But a lot of people just go, yeah, I don't care. Go ahead, do it.

But when they start coming for children, and they start coming for your children. And they start saying that they want to teach this to your kids, and they want to have some man come in and twerk, some drag queen in front of your kid, and then they want to have the government possibly take your child from you because you don't affirm their gender. You don't give them cross-sex hormones or God forbid, surgery.

When that happens, when the government's threatening to take away your kids as the Biden Administration now is, people are starting to wake up. And hopefully this madness will go away. And the feminists are now allies on this as well. Because if there are no genders, there are no women. And if there are no women, there are no women's rights. So, someone like J.K. Rowling who wrote the whole Harry Potter series is going I'm sorry, I'm basically liberal. But you're erasing women.

BOBBY:

Did you get a chance to hear that podcast series?

FRANK:

With who?

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BOBBY:

J.K. Rowling. They just did one recently. Somebody told me about it. I haven't heard it talked about a whole lot, but it was her thoughts on this thing. It's about eight parts. And it was just her talking about this whole transgender thing.

FRANK:

I haven't heard that yet.

BOBBY:

But when you think about the ridiculousness, though, of twerking. Some guy dressing up as a woman, coming in twerking on our kids. Well, a lot of people sit around and think that's cute. But here's the irony. I would bet my last dollar that if little Johnny's mom came in as an actual straight woman, and did a lap dance on Johnny's classmates, everybody would be outraged. But when the drag queen does it, it's cute.

FRANK:

Yeah, right. Well, I think even most people are going, this isn't right, and you ought not be doing this. These are children. Leave the children alone. And they're not leaving the children alone, because the only way to keep the movement going is to recruit. They can't reproduce their way and perpetuate the movement. They have to recruit. And tragically, that's what's happening. And so, hopefully, this will end. Hopefully, people will start to feel the guilt about this because they have been suppressing the guilt. That's what Paul talks about in Romans 1. People suppress the truth in unrighteousness and go their own way.

BOBBY:

That's a really good transition, Frank. Do you see what he did? Did you hear what he did, those that are listening? He just took our main topic. And you know you're interviewing like, probably, maybe the second or third most ADD guy in the world. So, you're like, okay, we talked about guilt. Bobby just kind of pinged over this way. Now we're going to bring it back on. And the aviator comes through and brings us back in.

FRANK:

Leave our audience with one final thought about guilt. People are struggling with guilt. What do they do?

BOBBY:

Well, we talked about Cain and Abel for a moment. And interestingly enough in that story, the Hebrew word minhah is the word for offering. And so, when you're reading it, you can read pass this little pericope really quick. And it's like, man. What the deal? I mean, why is all of this so disappointing to God? Well, it says that Cain brought his minhah, and it says that Abel brought his minhah. So, they both brought an offering to God. But yet God accepted one and didn't accept the other. Well, what was the difference?

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Well, one, Cain brought his leftovers to God. The other, Abel, he gave the first fruits, the fatty portions. He brought God his very best. He knew that God was a holy God. He knew that he was sinful. He knew that God was worthy of his best. And he brought God his best. And guess what? Religious Cains, self-righteous Cains, jealous Cains, they can't handle that. And so, what do you do when you're a jealous person? You've got to get rid of the object of your jealousy. So, get rid of the true worshiper?

What's the message that I would say? Well, I would say that Jesus is the ultimate minnah. He is the offering of God. As God in the flesh, giving himself to God the Father on our behalf. And if you feel guilty today, don't see that as a bad thing. See that as a good thing. To ignore your guilt if you feel it today would be as stupid as ignoring the check engine light when it's on. There's a message, and God is telling us it's time to get in the shop. I'm the mechanic. I want to fix you up, and I want to send you out with a new ride. It's called justification where your sins are forgiven.

FRANK:

I love it. Bobby where can people follow you online? I mean, some of the videos that you do appear on our YouTube channel, the CrossExamined YouTube channel. But what's your website and where can people learn more?

BOBBY:

They can go to ChristianityStillMakesSense.com. A little rebranding. I changed it from One Minute Apologist. My YouTube channel is now Christianity Still Makes Sense. My website, Christianity Still Makes Sense. I've got a book coming out with Tyndale. I've already written it, just waiting for it to come out next April, called "Does Christianity Still Make Sense?" And it's basically going to have a biographical component where like the near apostate explains why Christianity still make sense.

Because I feel like if anybody ever...I personally, I'm not saying that people aren't out there. I just don't know of a friend that I have that I'd say that's been hammered more by doubt, to the point where I thought, man, I might be really finished here. And to see God graciously bring me back, remind me of the Gospel, and to be where I'm at right now, I want to encourage people. So, go to Christianity Still Makes Sense, because it does still make sense.

FRANK:

Absolutely. And it makes sense of why guilt is universal. And there is a sacrifice that will cover our punishment or cover our guilt that Jesus will take our punishment on himself. So, please share this podcast with other people, ladies and gentlemen. If you don't, you're guilty.

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