

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

with Dr. Frank Turek **PODCAST**

Does Christianity Still Make Sense? With Dr. Bobby Conway

(April 26, 2024)

FRANK:

There are scandals in the church. Christians are often hypocrites. Sometimes Christians can be racist. Why is there so much evil in the world if God exists? And is there any good evidence for God's existence? In other words, does Christianity still make sense? That's the question we're going to dive into today with my friend, Dr. Bobby Conway, who has just put together a very practical book called 'Does Christianity Still Make Sense?' Yeah, it still does, Bobby. It's always great having you on. You know, Bobby was the original One Minute Apologist, but he needed more time than a minute. So, he's talking a little bit longer than one minute. What's the website you're at now, Bobby? Where do people go to find you?

BOBBY:

Yeah, they can go to ChristianityStillMakesSense.com. So, it's good to be with you, Frank. Thanks for having me on your show, buddy.

FRANK:

Absolutely. ChristianityStillMakesSense.com, and Bobby's also one of the instructors at the CrossExamined Instructor Academy, ladies and gentlemen, CIA. This year it's going to be in Charlotte, North Carolina, August 1-3. If you want to be a part of it, you need to apply. And you need to apply soon. Go to CrossExamined.org. Click on events. You'll see CIA there. Now, Bobby, you've been a doubter for much of your life. After kind of a rough upbringing, you became a Christian as, was it a 19 year old or a 20 year old? Something like that.

BOBBY:

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FRANK:

And then you went through a series of difficulties. You became a pastor. You're a pastor now. You're an apologist now, but you've had doubts. How did you get through those doubts? And why did you write, 'Does Christianity Still Make Sense?'

BOBBY:

So, that is the apologetic question of our time, in my opinion, Frank. Whether people can articulate it in that way, every time somebody leaves the faith and becomes an apostate, they're asking, does Christianity still make sense? Whether they can put it in those words or not. Anytime somebody's considering Christianity, they're wondering, does Christianity make sense? And when we're doubting as Christians, we're doubting something and we're wondering how to make sense of it.

And that was what I went through, a long, drawn out season as a pastor, as an apologist, as somebody who went from having a vibrant faith with the Lord to questioning it, wondering if I'd been duped, and going through a long, drawn out battle of doubt. It was so bad, Frank, I said many times, I don't know that I've ever met another Christian that has been through the wringer of doubt like I have to live to tell the story inside the box of Christianity without giving up on it.

When I listen to Rhett and Link, I'm thinking that I was Rhett in like his explanations of what he was going through. But God brought me through it and helped me to stay put. Not that other people out there haven't, you know, been wrecked by it. But, I mean, I ended up in counseling. I was suicidal. I ended up in anti-depressants. I mean, it really took a toll on me.

And I really believe, Frank, part of the reason was because if your faith means something to you and you're in love with Jesus, and then all of a sudden, you're wondering if that's going away and you've just been disillusioned the whole time and duped, then that's a tough thought to live with. So, for me, it was several years, and then shortly around the time when my book 'Doubting Toward Faith' was coming out, about eight, nine years ago, that's kind of when the whole new framework happened in my life.

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And I've watched the culture changing now and seeing tons of apostasy. Frank, it was so unique to see apostates years ago.

Now, it just seems like we're hearing about it every day. And I thought, boy, I want to take on a book to share kind of an intellectual biography, an intellectual apologetic of my journey, my story in biographical fashion, answering the biggest timeless objections, and the biggest objections for today, to help those that are on the fence, and to help moms and dads equip their kids, and to sit with this book and this study guide, and to help the kids, and to help the church and small groups to be able to make sense of what I believe Christianity makes the best sense.

FRANK:

Well, it's a very good book because you've written it for anybody. You don't have to have a lot of background knowledge in philosophy or theology or any of that. And it deals with the toughest issues that people are struggling with. After you do your introduction as to how you got to where you are, you have several sections in the book. There's a section in here on scandals in the church.

You have a section on why the church is non accepting, or it at least allegedly is non accepting. You have a section on evil and suffering. You have a section on one way to salvation issues, and you have a section on science here. These are all the topics that people struggle with. Some people who are in the church and thinking, is this stuff really true? And so, this book, this book, ladies and gentlemen, 'Does Christianity Still Make Sense?' by my guest today, Dr. Bobby Conway, will help you deal with some of these issues.

Let's go through some of these sections, if we can, Bobby. There's so much in here that we can't really cover because the book is a couple hundred pages and we're just going to skim the surface. But let's talk a little bit about, say, scandals in the church. Here we are apologists. We used to love a guy by the name of Ravi Zacharias. He did so many good presentations and intrigued a lot of people. But toward the end of his life, he fell sexually, and a lot of people were just wrecked by it. What do you say about that?

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BOBBY:

And I think the tough thing about that with Ravi is we weren't left with a confession. So, you just see a person that it seemed as if he just lived very much a double life. And this creates disillusionment in people. And we hear about these stories constantly. You know, you think about Carl Lentz and, you know, running around with disguising himself as a sport agent. We have seen the stuff going on in Bethel and Hillsong.

It just seems like everywhere we turn our head, there's scandals taking place in the Church, from James McDonald to Bill Hybels. There's just been so much of this that it also seems like there's been a lot of it without true repentance. So, I don't think people expect leaders that they can't mess up. What they really struggle tolerating is when a leader doesn't fess up to messing up and just kind of excuses it away. You know, we're human people.

When people mess up, we have to keep our focus on Jesus. But I don't think scandals is a reason to walk away from Jesus. Jesus came to die for our scandals on a cross. When we see scandals, it's just a reminder of what Jesus died for, for our sin. It's also an opportunity for us to remember to keep our eyes on Jesus. And yes, we want leaders to be good examples. But for some reason, it just seems like there's lots of exposing going on.

I think the Internet world that we live in is contributing to it. But to say because scandals exist, Christianity isn't true. Well, scandals aren't a Christian problem exclusively. It's a human problem. Any organization, any worldview, you're going to find a collection of people who have scandals. What makes it seem more scandalous, though, is because of the standard that we seek to live by.

FRANK:

Yeah. In fact, on page 35 of 'Does Christianity Still Make Sense?', it just does make sense.

BOBBY:

You're not making sense, Frank. [Laughter]

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FRANK:

I'm not making any sense right now. Anyway, one of the points you say here is just because someone professes to be a Christian doesn't mean he or she is living as a Christian. And just because someone is truly a Christian doesn't mean he or she is exempt from sin. These are all certainly true. And by the way, I do love what the gentleman, John Dixon from Wheaton has said on this issue. He says, when somebody plays Beethoven poorly, who do you blame? You don't blame Beethoven. You blame the player.

So, when somebody plays Jesus poorly, and that's all of us, you don't blame Jesus. Look, just because Christians aren't true and beautiful doesn't mean Jesus isn't true and beautiful. We're all fallen. We all need a savior. And if we were perfect, as you point out, Bobby, in the book, 'Does Christianity Still Make Sense?', we wouldn't need a savior. So, yes, Christians have fallen. You should expect Christians and non-Christians to fall. The question is, what do we do when we fall? Do we repent? Or do we double down on our sin? And we ought to be repenting.

A lot more with my friend Dr. Bobby Conway. His brand new book, 'Does Christianity Still Make Sense?' Just out this week. You're going to want to get a copy. I put an endorsement on it because it is so well written and covers so many great issues. You're going to want to pick it up. 'Does Christianity Still Make Sense?' We'll see after the break. It still does. Don't go anywhere.

If you're low on the FM dial looking for National Public Radio, go no further. We're actually going to tell you the truth here. That's our intent, anyway. You're listening to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek, on the American Family radio network website, Crossexamined.org.

Also, check out our YouTube channel. There are over 2000 videos now on the YouTube channel Cross Examined, two words there. Many of them are Q&A's from the college campus. So, avail yourself of that resource. And my friend Dr. Bobby Conway has a great website as well. It used to be One Minute Apologist. Is One Minute Apologist still up on YouTube, Bobby? Or have you renamed it?

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BOBBY:

I've renamed it Christianity Still Makes Sense. And we still do like One Minute Apologist short videos. But it's kind of under the umbrella of Christianity Still Makes Sense.

FRANK:

Okay. Christianity Still Makes Sense. Take a look at that at YouTube as well. And over the years, Bobby, you've interviewed almost everybody in the apologetics world. So, you can find videos there of Dr. Geisler, of many other people from who are gone now that you'll find value in. So, friends, check all that out. We're talking about 'Does Christianity Still Make Sense?' It does.

Oh, friends, let me remind you, if you're listening to this on the 26th or the 27th of April, you have your final opportunity to be a part of a unique online course with the great Dr. Stephen C. Meyer. It starts the 27th, Saturday at noon, Eastern time. It's a live course where Dr. Meyer is going to be coming to us from Cambridge, England, teaching live. In other words, it's not video. He's going to be live and he's going to take your questions.

The first Zoom session to be a part of this is this Saturday at 12:00 p.m. Eastern time. If you want to be a part of it, go to Crossexamined.org. Click on online courses. You'll see the course, 'Reasons for Faith.' 'Reasons for Faith.' And it is going to be phenomenal. Phenomenal. So, be a part of that. Join right now if you're interested. And you ought to be. Okay, back to my friend Bobby Conway. Dr. Conway has written several books. The latest is, 'Does Christianity Still Make Sense?' So, Bobby. Yeah, there are scandals in the church. That's one section of the book.

I want to jump to another section, though, that you, that you deal with. And that's the section where you're talking about how people have accused the church of being non accepting. And one of the big issues that we all deal with now has to do with sexuality, LGBTQ. And one chapter you have in here is called 'Aren't Most Christians Homophobic?' Now, when somebody throws out a term like that, I want to go into tactical mode and say, what do you mean by homophobic? What does that even mean? But what do you say in that chapter?

BOBBY:

Well, I talk about, you know, I actually start off the chapter by sharing a story. You know, Frank, that when I was younger, I was, you know, alcoholic and smoked a lot of pot. And so, we were

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in Santa Cruz one day and we smoked a bunch of weed. And then I passed out on the beach and my friend played a joke on me while I was passed out. And he wrote the words with suntan lotion, "I'm gay" on my back. Well, I wake up several hours later, and I'm walking up a flight of stairs, and they're dying laughing, my buddies, because I was just totally burnt. And you could just see the two words, "I'm gay."

And I remember just the feeling of what I experienced in that moment. And I thought, you know what? Years later, what would that feel like to feel mocked for being gay, and to feel like you're standing out, and to feel like people are laughing at you? And I thought that would not be a good feeling. And so, I think the thing is, I do want to concede that there has been some abuse that's happened at times to the LGBTQ community on behalf of professed believers.

I also like to take time, though, to say, I feel like, and I've talked to you about this before, Frank, that I think we've been love shamed a little bit in the department of our treatment toward the LGBTQ community. Because as a Christian for 30 years, I don't think I can recall a Christian that would have ever said we need to be unloving to the gay community.

If anything, I've seen Christians bend over so backwards to show love, and it's like the thing that we all say, but it's almost like we are apologizing for sharing what we believe the Bible to say because we don't want to come across loving because that's the narrative that we have to react to. But unfortunately, the culture has set the terms for what it looks like to show acceptance, and that means all out agreement.

And so, if we don't join the party, if we don't celebrate, then we are accused of being unloving. And that's what I refer to as being love shamed. So, we have to recognize that we can't go to a place of agreeing, but we can accept without agreeing. And similarly, I think that we're living in a culture where Christians are being loved shamed in lots of different areas. And I want to say, why are we so worried about Christians just in general?

Like, if we're living the way we're called to, we're going to be hardworking, we're going to be honest, we're going to be forgiving, we're going to be generous, we're going to try to keep our families intact. We're going to be trying to raise our kids to be contributing citizens. But people want to cancel Christians in this time because we have a different set of values. And so, for me,

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I don't think that we can compromise on what it says. There's nowhere in the Bible that presents, you know, living that kind of a lifestyle in a favorable way.

FRANK:

Right. And I think people do think that love means approval. And as parents, we know it can't mean approval because if you approved of everything your kid wanted to do, you wouldn't be loving. And in the passage that everybody reads at their wedding, but nobody obeys, 1 Corinthians 13, Paul says, love does not rejoice in wrongdoing. Love rejoices in the truth. Love always protects. Love always perseveres.

So, love does not mean approval. And if it did, then that would mean that the people who disagree with us aren't loving either because they disagree with our position. So, yeah, no. Love doesn't mean approval. That's deceptive. And a lot of times, as my friend Jay Richards says, they weaponize our compassion against us. Oh, you ought to be compassionate. Aren't you compassionate? Oh, you're not? Well, then you're not being a Christian. Well, compassion doesn't mean that you agree with everybody.

Compassion means that you are trying to help somebody with the truth, not to run from the truth. And so, that chapter in there, Bobby, is well done. And people need to read that in the new book, 'Does Christianity Still Make Sense?' The very next chapter, Bobby says, 'Does God Really Care If I Get a Sex Change?' Wow, that's pretty provocative, but it's very relevant today. What are some points you make in that chapter?

BOBBY:

That a tough one, isn't it, for people that I can't imagine, number one, what it would feel like to wake up, look in a mirror and, you know, feel like I'm in the wrong body. I think that would be a horrible experience for sure. At the same token, Frank, when we were younger, it was hard enough to figure out what our identity was with two genders. Just what does it mean for us to even live out being male? And what does it mean to live being female?

Now, the list is growing to well over 100 different pronouns that you could take on. And we're seeing such an increase in, I mean, like a 4000% increase amongst teenage girls of just being sexually confused. It's horrific. And so, I don't know how they could ever feel settled because

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once you study all the pronouns and then commit the one, well, the list keeps growing. So, you don't get to have this secure sense of identity and that's problematic. So, for me, I think that instead of. There was a time, like Joe Dallas has said, where we used to question our thoughts on our feelings on the matter. Right?

Like, if we felt like we were a female when we were a male, you know, we would doubt our feelings. But now we're kind of Rousseauian, where we're just being authentic to our feelings. And so, that's the most authentic thing you can do, is live out your feelings. Well, feelings are fickle. Feelings come and go. Feelings change. And so, the Bible, I think it's a rejection of our God given identity. And so, to get a sex change would be to reject our God given identity and to chase after something else.

And I think people are even mentioning the whole idea of we're making an idol out of these pronouns. I really feel like it would be healthy for us to slow down. I mean, the fact that we have people that are advocating cutting the genitals off of people, of going through hormone change at such a young age, I really feel like we're not thinking through the consequences of what this would mean. So, I believe that we need to realize that God created us, male and female. There's not a bunch of different pronouns out there that we need to choose from.

FRANK:

Yeah. And if you truly love people, you'll want to help them through their struggle. But that doesn't mean taking them down a road that is known to be so destructive. It's impossible to change your sex. You can't do it. You can't change your DNA. You can try and make yourself look more like the other gender, but you can't actually become the other gender. And it's a fool's errand to try and do so.

And as you know, we don't treat people who have similar mental conditions the same way we do transgenderism. If someone's anorexic, we don't say, you know, you're right. Let me give you a liposuction, right? If your daughter claims she's a mermaid, you don't take her off the coast and drop her in the ocean, right? You say, honey, you know, your mind is playing tricks on you. Let me get you psychiatry. Let me get you help.

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And so many, it's coming out now even more and more. So many people that claim gender dysphoria have other comorbidities in the mental health area. You know, they have other problems, whether it's autism, depression, anxiety, other conditions that are contributing to the problem. So, we're not helping people by taking them down an impossible road, a dead end. And so, that chapter's got to be very helpful as well. You also have a chapter on Christians being racist, and that's such a hot topic. Give us a nugget or two from that.

BOBBY:

One of the things that's been really fun for me in starting another church, Frank, is we have a multicultural experience. We say, you know, one of our values is diversity, but that's not just in skin color. It's diversity of age, diversity of socioeconomic. So, it's just diversity all over the map. Right? But one of the things that we do have is we've got a lot of African Americans in our church, and it's been just such an encouragement to listen to their stories, to try to hear their pain.

But also, you know, I'm somebody that's clearly not into Critical Race Theory. I really believe that that's just a bankrupt philosophy. And so, I've got this opportunity as a pastor to teach apologetics, and it's just been beautiful watching the lights turn on in our culture and watching God align us together. You know what? I try to meet people where they are, listen to their stories, validate their pain, and then realize that you know what? I'm trying to listen.

And then I try to remember that my job as a pastor is to guide and steer people with the Bible. Do I think that there's some racism in our culture? Sure. I think there's racism in every culture. I think because racism is, it's a sin issue, right? It's not a skin issue, so to speak, as it's been said before. So, we're living in a time where I think that the church has made progress, but we still could continue to figure out a way to heal and be unified together.

FRANK:

And, you know, when you start talking about issues like this, antenna go up that we'll talk about right after the break. Don't go anywhere. You're listening to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek, my guest, Dr. Bobby Conway. The new book, 'Does Christianity Still Make Sense?' Back in two. We were just before the break, ladies and gentlemen, talking about racists in the church.

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And Bobby had mentioned, yeah, there's racism. There's racism in every culture somewhere. You know, one of the problems that this issue has become so overheated that if you even bring it up and you're a conservative, other conservatives will suddenly claim you're woke. No, that's not. That's one of the problems. Neither of us are woke.

We're just acknowledging, despite the fact that race has been overblown. The race problem has been overblown and manufactured to a large degree. There still is racism, and so we still need to acknowledge that. So, I just want to point that out when Bobby, you started talking about, I listen to people. I validate their pain. You know that people are going, oh, no. Bobby's woke. [Laughter]

BOBBY:

No, I'm not woke.

FRANK:

Yeah. It's still true that people have experienced, and maybe still now are experiencing racism in some forms. So, it's okay to talk about with that caveat so people know that we're not going down the wrong road here. We still have to acknowledge sin when it's sin, even if it's politically incorrect to mention it. All right, the chapter, Bobby, on women. 'Doesn't Christianity Devalue Women?' Somehow this has gotten into the minds of people. Tell us why they're wrong if they think that.

BOBBY:

Yeah, I mean, you know, Frank, I mean, the relationship of Jesus to women is phenomenal. I mean, he had women traveling ministry with them. The evidence that a woman would give would be discounted in the ancient culture. It said it took two women votes to equal that of a man, so to speak, or two women coming together to equal the voice of a man because they weren't seen as reliable witnesses to give an account of something. And you think about how demeaning that is. Right?

And then Jesus, he appears first to women. Well, that just goes to show that if they were making up the Bible story, as we often talk about as apologists, the resurrection story, you wouldn't have women being the first eyewitnesses. Not only that, Christianity, when you think

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about the way it is, it's been liberating on all fronts. So, when you think about the surrounding cultures that were very oppressive, Christianity was a breath of fresh air, and women would look at the Scriptures, and look at the person of Jesus, and they wanted to be around Him. So, yes. Is there such a thing as toxic masculinity? Sure.

There's some men that have been toxic and they've abused their man card for sure. But the answer to toxic masculinity is not toxic femininity. And my fear today is that we've cut the legs out from underneath men, because we got a whole generation of emerging men. They're scared to even think about being masculine. And so, no wonder many of them are maybe identifying as feminine because they're not even permitted to walk in a masculine definition, because all things masculine are considered toxic.

So, we live in extremes, right? You got everything's racist or there is no racism. Everything's toxic masculinity. So, now we're going to be toxic in our femininity. And we just need to kind of slow down and realize, hey, the Bible says there's neither male nor female. Now, that's. I've had people call up on the radio show and say, oh, see, look. There's no, you know, there's no genders.

Well, I don't think that Paul was saying that there's neither male nor female or like any more than he was saying that there's not really Jews, because Paul said he was a Jew. And he said his ministry was to Gentiles. So, he knew that there were Jews and Gentiles, even though he said there's neither Jew nor Gentiles. So contextually, what's going on there? Well, there is no distinction, regardless of one's ethnicity, one's gender, whether one is in a slave or master kind of a class, that can separate a person from the Gospel of God's grace.

FRANK:

Now, they will say, however, that this view of complementarianism, that men and women have different roles in the church, largely from the writings of Paul, that somehow that is misogynistic. How would you respond to that?

BOBBY:

Well, I mean, there are going to be more of a soft complementarian and a hard complementarian. I would see myself as more of a soft complementarian, where that, for me,

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would mean that I do see it in the household that God's called the husband to be the head of the house. And you do see mutual submission in Ephesians 5:21 moving into the passage on, wives, submit to your husbands, verse 22 of chapter five. But think about this. Husbands are told to love their wives as Christ loved the church. Well, how did Christ love the church? He died for them.

So, what I've often said when I'm teaching on this passage is, I'll say, that's ultimate submission. A man must die. So, what would you rather do, ladies? Would you rather submit or die? Because a man is called to die? It's ultimate submission there. We even see with Jesus that He submitted unto the Father, so He was ontologically equal in essence. Yet there was role distinction. Similarly, there's distinction in our roles in the household, but that doesn't look the same in every family. You've got to just talk out what are your strengths, what are your weaknesses, and then you work it out.

It's not that men are more valuable in the home. They're more responsible and accountable before God. So, it's kind of like the woman that I heard about that talked about, there was this great hailstorm that broke out one day, and massive hailstones were hitting her. And her husband ran out to protect her. And he was holding her in such a way, she could hear the life thumping out of him as the hailstones just pelted his back.

And he held on to her in such a way, she said that if he was to fall, he would cover her, he would be her covering that he would literally take the dose of death falling on her. Right? Loving her as Christ loved the church. Inside the church then, I don't have a problem with women teaching men. I mean, at Dallas seminary, my Hebrew teacher was a female that taught me Hebrew. So, I'd say, I do think that the lead pastor is called to be male, but I don't think it's because he's better than or anything like that. I think that's the way that the Bible's laid it out.

FRANK:

Yeah. And people don't seem to realize, too, that when Paul was writing his letters in the Roman culture, a man, whether married or not, could have sex with anybody, although a woman married could not. She could only have sex with her husband. And what Paul did is he said, no. Men, you need to act in a monogamous way to your wives. You need to love your wives. That was radical. And you don't find that. You didn't find that in Greek or Roman culture

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So, it was a radical change. And isn't it interesting, Bobby, that now feminism wants women to act more like men sexually. In other words, be non-monogamous, and yet Christianity wants men to act more like women to be monogamous. Now, what's better for a home and what's better for society? Christianity, not feminism, in that regard anyway. I mean, you can just look at the social science stats on that. How do people turn out when they're in homes that have a two parent family and those that don't?

BOBBY:

Yeah, we think that we're really evolving, you know, in this day and age. Some people do. And I really feel like, you know, we've hit the iceberg, and the Titanic is kind of up in the midair, and this ship is sinking. It's almost hard to imagine a United States again with everybody living in their algorithmic silos, because people are being fed messages and we're just so splintered off from one another.

And it's just hard for us to even imagine how we could get unified again. But here's the thing. We're not like some unique culture that's finally, you know, coming into pluralistic enlightenment. The Church was born in a pluralistic, highly sexualized culture. In fact, what got them crucified and what got them martyred, and burned, and decapitated as Christians was their exclusive belief in Jesus. And so, it's not like time has warmed Jesus up to this pluralistic vision.

He would have been a fool to die on a cross for us if that was right. And not only that, we do need to spend more time, I think, in the church talking about the why instead of assuming that people understand what's going on. So, when it comes to sexuality, why would God want us to follow some sexual boundaries? Well, there would have never been an STD had we followed God's sexual ethic. He doesn't want us to have marriages that are insecure.

He doesn't want us feeling like we can't trust each other. He doesn't want us to be so impulsive that we can't be trusted. He doesn't want us locked down and loaded up with guilt. So, in other words, he's trying to keep the family intact. He's trying to keep marriages together. And now what's happened in our culture, we're just ready to deny marriage. Why? Because we can't stay faithful to each other. So, since we can't stay faithful, well, what we're going to do is we're going to be polyamorous. Well, polyamorous is just an excuse for recognizing I don't have

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impulse control. I don't know how to have self-control. And so, we're deconstructing right before our very eyes.

FRANK:

Yeah, and it's not going to be a pretty future, friends, if we go down that road. And tragically, it seems like we are. And part of the problem is the Church has been silent or complicit, actually doing it. We're supposed to be the conscience of a nation, ladies and gentlemen, and too often we are not. So, we need to be engaged because we love our neighbor, not because we're cosmic killjoys.

To the contrary, we're trying to help people. We're trying to point people to a life that they could have more abundantly, a life that will turn out better. All things being equal, if you do have impulse control, if you do devote yourself to one person, if you do get married and then have children, not the other way around. So, get this book, by the way, ladies and gentlemen, 'Does Christianity Still Make Sense?' As I say, we're just scratching the surface here.

My guest Dr. Bobby Conway has put together 25 short chapters on all of these issues that can really help you navigate a difficult time in our country's history, and not just our country, around the world. How about this section? You have a section in here on science in the book, 'Does Christianity Still Make Sense?', Bobby. Isn't science about facts and religion about faith? I hear that quite a bit. Give us a nugget or two about that.

BOBBY:

And this is something, as you know, scientism would be trying to reduce everything down to science can be the answer of everything. But science offers a set of facts. But there's different types of facts, right? There's sport facts, where you can get statistics on different athletes. That's not science. That's just sport facts. There's historical facts. So, not all facts belong to the domain of science.

And then when it comes to historical facts, we're going to look at things beyond science. And I think that when it comes to science, that's one lane of knowledge for us, and we should leverage that. And I'm so thankful for the scientific work that's been done. And so, Christianity

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is not at odds with science. In fact, the very first verse of the Bible comes out, in the beginning, God created the heavens and the earth.

Well, what do you have in that first verse? Well, you have time, action, force, material, space. Right? In the beginning, time, God is the force. Created action, the heavens, space, and the earth, material. I mean, that's science right there, though it's not a science book. It's not contrary to science. And so, I think that that's something that we could be encouraged as Christians.

FRANK:

Yeah. In fact, it's not that the Bible and science contradict. It's that some interpretations of the Bible and some interpretations of the natural world, which is what science does, may contradict. Much more with my guest, Dr. Bobby Conway. His book, 'Does Christianity Still Make Sense?' A Former Skeptic Responds to so many of these objections that people have today. That's what the book does.

You're going to want to pick up a copy and also check out the website by the same name. We're back in two minutes. Don't go anywhere. Ladies and gentlemen, today we've been talking about some objections people have to the Christian faith. Many of them are moral objections. You know, we talked a little bit about Christians being hypocrites and scandals in the Church. And we talked a little bit about the LGBTQ issue. We talked about racism and women in the church.

And, you know, a lot of people have a moral standard by which they criticize supposed doctrines of Christianity. But of course, many of these people are atheists. And if they're atheists, they really have no objective standard by which to criticize Christianity. And sometimes they're understanding Christianity correctly and sometimes incorrectly.

And by the way, this is why people like Tom Holland, not the Spider man actor, but the historian from the UK who wrote the book 'Dominion,' even though he's not a Christian and as a kid really liked Roman culture and the Greeks, realized that his values are Christian. His values are largely Christian, and he didn't want a society like Rome. And as we pointed out on a previous podcast, Richard Dawkins, the famous atheist, is saying the same thing, isn't he, Bobby?

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BOBBY:

It's crazy, yeah. Who would've thought?

FRANK:

He's not crazy. He's actually, it's coming from the inside out, as our friend Greg Koukl would say. He's a human being and he realizes the values of Christianity. Most of them he would agree with. And yet he wants to say that Christianity isn't true, yet still have the flowers of the values or the fruit that come from Christianity, while he's already cut it off at the legs, or at least he's attempted to do so. He hasn't done it successfully. And so, let's talk about morality for just a minute, Bobby, because that's a big part of what this book is dealing with. The book, again, 'Does Christianity Still Make Sense?' Talk about morality and God. How are the two related?

BOBBY:

Well, I would say that God provides an ontological foundation for morality, which is good. I mean, on atheism, what you are saying, it's very correct. I mean, how in the world do you sit in a position of saying what's right and wrong objectively? And so, by objective we mean that something is right or wrong independent of what we think about it. So, when you think about atheism, really Eric Wheelingberg, who's an atheistic moral Platonist, he can try to provide an account for moral Platonism, to say that there are these abstract moral values. But here's the deal.

Even as it relates to guilt, which I did my PhD research in that area on, when we feel guilty, it's because we've offended someone. And that's what a moral breach is. It's an offense against someone. We can't offend an abstract moral object. And not only that, abstract moral objects can't hold us accountable. They can't supervene on us. They're not mind where they're aware of what's going on. So, it's a weaker argument. And so, it's much easier to believe that God is the explanation of objective goodness.

And so, when I taught a class, Frank, I did a class called Jesus and the moral philosophers, and I taught my students kind of the history of moral philosophy, and I looked at the different moral philosophers. We looked at like Aristotle, and we even looked into, like, Machiavelli, and Nietzsche, and we looked at kind of a whole panoply of Kant and different thinkers. But what I

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asked them to do, as I said, we're going to come to the end of each thinker, Hobbes, you know, John Stuart Mill, Jeremy Bentham.

And when we're done with each thinker, we're going to envision what would the world look like if you imposed that virtue, or that ethic, or their morality, because some isn't virtue, on all people. So, let's say in our world today, if we were to impose Nietzschean ethics on 8 billion people, what kind of a world would that produce?

FRANK:

What would be the core of Nietzsche, would you say? So, people know who we're talking about.

BOBBY:

A great atheist. Great meaning. He was well-known. He died in 1900. Some say the only true atheist who really understood the implications of atheism. That if there is no God, there is no ultimate right or wrong, and we might as well just live that way. So, how would society turn out if everyone lived by that sort of morality?

So, he's famed for, like, the death of God announcement. Not that God actually died, but God is no longer a necessary hypothesis. So, each person charts out their own course. They just start to strive to create their own reality that they want. And so, it's complete anarchy. He's the father of postmodernity. He believed that religion was an oppressive caste trying to keep people controlled by society.

FRANK:

But we got to stop right there, though, because we can't not do this, Bobby. When he says that religion sounds like Marx is the opiate of the masses, and it's trying to suppress a certain group of people. What's wrong with oppression if there is no God?

I mean, he's importing a moral standard into his system, right? I mean, we all agree oppression is wrong, but it's only wrong if there's a standard. And I want you to define for us, because you brought it up earlier. Bobby Conway here. Dr. Bobby Conway is a PhD, so he sometimes uses

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words that none of us have heard of before, and that is ontological. You say there's an ontological foundation for morality. What does that word mean, ontological foundation?

BOBBY:

I'm just talking about essence or being like God is the essence, the foundation. He's the being by which we can derive morality from.

FRANK:

So, he's the ground of all morality. He's the standard. His nature is the standard. That's where the buck stops when it comes to right and wrong. There's nobody beyond Him.

BOBBY:

Yes.

FRANK:

He is the foundation of it. He is the being that is good and knows what we're doing and can met out justice in the end.

BOBBY:

Yeah.

FRANK:

If there's no God, there won't be any ultimate justice because nobody knows what you've done. Right?

BOBBY:

Exactly. But what's funny about someone like a Nietzsche is he's going to come out with, you know, each person, you know, has got to chart their own course, the will to power. Well, that seems like kind of his moral view that you're supposed to do this. Well, why am I supposed to do this?

And so, what ends up happening is that kind of going to lead to anarchy. And then, you know, in the 20th century, Jacques Derrida would become the father kind of, of deconstruction. And so,

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with Nietzsche, if you have the death of God, well, with Derrida, you have the death of the author. And so, this is the kind of culture, and you can't trust history, you can't trust authors. But we're supposed to trust Derrida, the author, telling us you can't trust authors?

FRANK:

That's right. Okay. You see, ladies and gentlemen? We call this in 'I Don't Have Enough Faith to Be an Atheist', the book: the Roadrunner Tactic. You always have to turn a claim back on itself because the very people who are claiming something can't be done do it themselves. Atheists exempt themselves from their own theories, right? They say, Derrida says you can't trust authors, yet he's an author. Why should we trust what he says?

Kant says you can't know the real world. Right? Well, how does he know that about the real world if you can't know the real world? You know, these found, these philosophies just, they're self-defeating. They're doing what they say can't be done. And yet, here's Nietzsche telling us we all ought to live for ourselves. That really doesn't sound like we're going to have much of a community if we don't have any common unity, if we're all going in different directions, does it?

BOBBY:

Oh, absolutely. So, that's where, when I was even teaching this class, I was like, okay, we kind of go through what it would look like if you followed Hitler or some of these different worldviews, like Darwin. And what you end up with when you think, what kind of world would we have if we followed Jesus? Like, if we followed Him? Well, wow, all of a sudden, you're going, well, we would be forgiving each other. We would be faithful to each other. We would tell the truth. We would be honest citizens. We'd work hard. Like, that sounds like something that would be a little bit like heaven on earth, Frank.

FRANK:

Right. Yeah, that's true. Now, in the book, the new book, 'Does Christianity Still Make Sense?' by my guest Dr. Bobby Conway, you have an afterword in here, Bobby. It says a way forward for the church. You're suggesting that the church make a change. What is that change?

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BOBBY:

You know, Frank, I really believe that we need some leaders that have influence to pull us together. And we need some sort of a new reformation. Now, I'm not implying that we need a 95 thesis like Luther tacked on the door of the Castle Church in Wittenberg, Germany on October 31, 1517, when the reformation began. But I do think we need a new reformation, and here's why. We don't really know who's in and who's out.

The progressive agenda, the CRT, the LGBT, all that stuff has infiltrated the church so much. And we need to realize, like they did in Germany, for example, with the confessing church. You know, you had people like Karl Barth, and Neemohler, and Dietrich Bonhoeffer that were coming together and figuring out, you know, what? We've got a lot of, you know, state church. And the state church was fine.

You could hail Jesus as long as you hailed Hitler. But we have a lot of people that have gone the way of culture, and they're in our church. And I think that we need to figure out really some sort of a manifesto, what, who really believes, because we don't really know what's going on. So, I feel like some sort of a new reformation would be helpful, and it would mean something like figuring out what could be some kind of a document that we sign off on.

That we can try to get the church back together where we recognize, like a gospel coalition kind of a thing, because we don't really know. I mean, I think churches need to be putting that out before the people. Like, here's where we are. Do you sign off on this? Not because we're trying to control, but we're just trying to protect from, you know, the enemy working within our midst without even knowing it.

FRANK:

We can go back to some of the ancient creeds, obviously, and maybe start there. But yeah, you said something there a minute ago in Germany in World War Two that, yeah, you could be part of the state church. You just had to hail Hitler as well. And there's a lot of people kind of doing that. Oh, yeah, I'm part of the church, but I'm fine with all these aberrant sexual practices. You know, I'm fine with, we don't really need the atonement.

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I'm fine with the Bible's not really the word of God. I'm fine with, no, the resurrection is just a metaphor. That's not Christianity, ladies and gentlemen. And we need to get to the true Christianity. God needs to be worshiped in spirit and truth.

And this book, 'Does Christianity Still Make Sense?' will help you. It does make sense, ladies and gentlemen. If there's an effect, the universe, there's a cause. There has to be a God who's outside the universe. And that's covered in here. The evil question's covered in here. We mentioned at the top. We didn't have time to get to it. There's so many other issues. Bobby, give the website again. We're coming up to the end of the show.

BOBBY:

Yeah, ChristianityStillMakesSense.com. There's also a study guide that goes with it. And people can go to Tyndale and get the video series to go along in small groups and in their families, whatever they want to do to help them with this.

FRANK:

Great work, Bobby. Christianity still makes sense. So, Google that. Find that website, pick up the video series as well, get the book. And friends, I will see you here next week, Lord willing. Thanks a lot, Bobby.

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