

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

with Dr. Frank Turek **PODCAST**

## Silence Equals Consent: The Sin of Omission | with Bill Federer

(October 15, 2024)

### FRANK:

Ladies and gentlemen, James, the half-brother of Jesus, wrote this in that little book he wrote by the name of James. To him who knows to do good and does not do it, to him, it is sin. In other words, there is a sin of omission.

And the question we have today for our guest, who has been on the program many times, for many times before, for good reason, the great Bill Federer, is where does history or what has happened in history that makes Christians think that we can be silent on issues that affect people in a very dramatic way? That we could just kind of sit back and be silent and not get involved to protect innocent people from evil? Because James says it's sin.

In fact, in the Old Testament, Proverbs 24 said, rescue those who are unjustly sentenced to death. Do not stand back and let them die. Do not try to disclaim responsibility by saying you did not know about it. For God who knows all hearts, knows yours, and He knows you knew, and He will repay everyone according to his deeds. That's actually Proverbs 24:11-12. And actually, when the Israelites were sacrificing their babies to Molech, the Canaanite idol, in Leviticus 20, God says this.

If any member of the community closes their eyes when that man sacrifices one of his children to Molech, I myself will set my face against him and his family and will cut them off from the people together. That's Leviticus 20. The first verse is one to five. I abbreviated them a little bit. But here's God actually saying, if you close your eyes to this kind of evil, God says, at least to the ancient Israelites, I will set my face against him and his family and cut them off from the people together.

God does not like it when we allow evil to go unspoken of when we don't resist evil at all. The question is, where does this idea come from that we can just be silent when evil is being done? And the answer, of course, is in history. And our great friend Bill Federer can tell us. Now, Bill, you just wrote a brand new book. It's very up to date.

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It's got quotes from this year in it, 2024, it's called 'Silence Equals Consent: The Sin of Omission.' First of all, why did you choose to write it? And then we're going to get into the history of why Christians think they can sit idly by.

**BILL:**

Well, George Barna has been doing polling and seeing that only a quarter of the Christians vote. There's different numbers. Some have 80 million Christians. Half are registered and half are not registered. And of those that are registered, only half of those vote. So, you're down to a quarter. So, out of 80 million, maybe 20 million vote.

And when you have many states, their elections are determined by very small margins like 80,000 votes when you have millions of Christians not voting. And so, the devil's first goal is to get people to not become Christian. If he fails and they somehow get to become Christian, his next goal is to isolate them so they don't infect anybody else. Get them to not do anything.

In the Middle Ages, it was get them to join a monastery and even take vows of silence so you won't even talk to anybody. It was this idea that just focus on your own personal relationship so much that it's only personal. And so, with that in mind, I decided to study where did this idea come from of Christians not being involved?

I mean literally, how can you get godly people be in agreement to letting ungodliness reign? That's a pretty interesting trick the devil's pulled. And so, I first go through the 1600's and we talk about the Puritans. And then I go through the 1700's and we talk about the pietists. It's actually one of the first religious controversies in America. The old lights versus the new lights.

And with that we have to start off with the Puritans. And I go through how the Puritans were unique in that they pioneered how to have a government without a king. So, we first have to back up and look at what's the norm for human government. It's kings, basically it's gangs with gang leaders.

And so, I wrote several books on this. 'Who was the King in America?', 'Chains to Change', 'The 6,000 Year Quest for Global Control.', another one called 'Rise of the Tyrant.' And I literally

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spent a couple years researching every single century of recorded human history to identify what the most common form of government is. And it's kings.

And so, the first one is Nimrod, Tower of Babel. And then you have thousands of years of Egyptian pharaohs, and Assyrian kings, and Elamite kings, and Persian kings, and Babylonian kings, and Alexander the Great, Julius Caesar, Tilde Hunt, Genghis Khan. And as the centuries go on, the kingdoms get bigger because with the latest military advancements, kings can kill more people.

So, instead of Cain killing Abel with a rock, they can kill with a bronze weapon, or an iron weapon, or a big, long phalanx spear the Greeks had, or a scimitar sword that the Muslims had, or a composite bow that the Mongols had, or gunpowder that the Chinese invented. The weapon keeps improving, but it's that same fallen nature of Cain killing Abel.

And so, the first instance of a gang leader king is Nimrod, Tower of Babel. Just down the mountain from Ararat where Noah's Ark landed. And this area between the Tigris and Euphrates Rivers is called the Fertile Crescent. And this is where Nimrod builds his tower.

Now, Josephus, the Jewish commentator, said Nimrod wanted to build his tower so high that if God destroyed the world again with a flood, he could survive on top. And he made everybody in town bake bricks and bring them or he would kill them. He wanted people to fear his government more than fear God. That's the beginning. That's Nimrod's contribution. Fear the government instead of fearing God.

And since the population of the world is concentrated in this area, according to most archaeologists, anthropologists, etymologists that study the spread of languages, he wanted to control it. In a sense, Nimrod was the first globalist. He was the first one world government guy. Population of the world is there; he wants to control it. He's a globalist.

And God comes down, confuses the languages, and the people scatter into language groups that turn into nations. Lo and behold, nations were God's invention to postpone a one world government. Take the population of the world, break it into these subgroups. They'll sort of compete with each other.

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But every generation you have some pharaoh, Caesar, kaiser, sultan, czar, that wants to conquer other nations. And if left unchecked, he'd be happy to conquer them all. Any one of them would have been happy to be the Antichrist, right? And anybody that can plot on a graph sees that at some point it's going to max out on a global level.

And Jesus said, wheat and tares grow together until the harvest. But the good Lord decides when it's our turn to be on earth. And this is it. This is why we're here. So, king is the norm, a glorified gang leader. It's a hierarchical system. If you're friends with the king, you're more equal. If you're not friends with the king, you're less equal.

And if you're an enemy of the king, you're dead. It's called treason or you're a slave. And not only that, you had to believe the way your king tells you to believe. Remember Nebuchadnezzar? When I blow my trumpet, you bow to my statue. And so, this is the way all the pagans were and the Jews resisted. But then when the world becomes Christian, you had Constantine.

Well, for three centuries the Roman Empire tried to destroy the Christians and then Constantine legalized Christianity. And they have these first heresies and then they solve the heresies with these councils. And before long all these councils basically have the state approved belief system. And then you have an emperor, Theodosius in 379 AD and he outlaws paganism.

And so, you have all these nominal Christians flooding into the Church and they're just mentally assenting to this doctrine. And so, when people would actually get saved, they would be so thrilled that you could have a personal relationship with Jesus that they would give away all their money and live in a cave the rest of their life as a hermit.

To them, it was so personal, it was only personal. And then some of them would join monasteries and take vows of silence so you'll never even hear from them again. And so again, the devil's tactic is to get people to not get saved. But if they do, convince them that it's holier to not infect anybody else. Take yourself and just focus on your own personal relationship.

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Sort of a selfish spirituality, but certainly don't teach it to your kids. Certainly don't let your kids become Christians. And so anyway, so the Church, for centuries, the Church leadership did ministry, but the people were uninvolved. It was a clergy lady model where the clergy does the ministry, and the lady is sort of lazy and watches. It's more of a spectator religion.

**FRANK:**

But Bill, why did this individual sort of approach to religion, I just have this personal relationship with Jesus. Why did that take hold? Why wasn't it more of a community? I mean, I need to be a Christian in my community, not just say living in a cave somewhere? Why did it go that direction, do you think?

**BILL:**

Yeah, well, at first the kings would kill you if you didn't want to surrender your conscience to the king. So, on October 31, 1517, Martin Luther starts the Reformation because he had a personal experience with Jesus. The just shall live by faith. So personal, he was willing to stand up to the Holy Roman Emperor and tell him to his face, unless you can prove me wrong from the Scriptures, here I stand, so help me God. Very personal to Martin Luther. But some German princes want a break from Rome, and they said, this is my chance.

And so, you began to have Europe breaking into different kingdoms. Now, at the time Muslims were invading. In 1529, Suleiman the Magnificent had 100,000 Muslims surrounding Vienna and so, the Catholic Charles V of Spain, the very one that Martin Luther had the trial in front of, he has a double dilemma. The Muslim invasion on one side and then the Protestant Reformation breaking up Europe on the inside.

He spends decades trying to stop both the Islamic invasion and both this Reformation. And then can't, because he captures the King of France, Francis I, and puts him in prison. And after a couple, you know, years or so, he makes him make some concessions and then lets him go. But the King of France, Francis I, makes a beeline to the Ottoman Sultan and makes a treaty. Franco Ottoman treaty. And now France for the next several centuries, is siding with the Ottoman Turks.

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And so, Spain now has a tougher problem. He's trying to stop this Islamic invasion, but now France is helping the Muslims. And so, Charles V decides he needs to make up with these Protestants. So, in 1555, he does the Peace of Augsburg. And there's a tiny phrase in there, *cujus regio eos religio*, which says, whose is the reign? His is a religion.

In other words, look, Protestant king, believe whatever you want in your kingdom. I just need you to work together with me against this Ottoman Sultan. And so, it worked. They stopped the Islamic invasion. But in the next century, different kings believed different things. Northern Germany and Sweden were Lutheran. Switzerland, Calvinist, Scotland, Presbyterian. Holland, Dutch Reformed. England was Anglican. Italy, Spain, France, Austria, Poland, Catholic. Greece was Greek Orthodox. Russia was Russian Orthodox. Serbia was Serbian Orthodox. Romania was Romanian Orthodox. Egypt was Coptic.

It's one Christian denomination per country. And lots of killing went on. You had Catholics killing Protestants, but you had Protestants killing Catholics, and you had Spanish Catholics killing French Catholics, and you had Anglican Protestants killing Presbyterian Protestants. A lot of killing went on. But the point I want to emphasize is that whatever your particular king believed, you were expected to believe. And if you didn't, you were persecuted and you fled.

So, Europe's thrown into this mass migration, people shifting from one country to another and wars. So, during this time, you had 1571, Spain, with Austria, helped stop the Muslims on the Mediterranean. It's called the Battle of Lepanto. Biggest battle ever on the Mediterranean Sea. But after the victory, instead of following up and freeing the Mediterranean from Ottoman control, in 1572, the king of Spain, it's now Philip II, the son of Charles V. He decides to smash the Reformation in Holland.

So, it's called the Spanish Fury. And he sends the Iron Duke of Alba, fresh from fighting the Muslims, he sends the Iron Duke of Alba to Antwerp, Holland, and he kills 10,000 Dutch Reformed. The Spanish Fury. Well, the same year, 1572, the Queen of France, Catherine de Medici, she does not like the fact that 10% of France is Huguenot Protestant. She's a little more creative. She decides she's going to plan a wedding with her daughter Margaret, with the main Huguenot leader, Henry of Navarre.

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Big wedding in Paris. All the Huguenot leaders are there. A couple days after the wedding, she has her soldiers pull chains across the streets and they send soldiers house to house, and they kill 30,000 Huguenots and throw their bodies in the same river. It's called the St. Bartholomew's Day Massacre.

And so, you had scholars in Europe struggling with what to do with a particular Bible verse, Romans 13. Let everyone be subject to the governing authority, for there's no authority except that which God has established. The authorities that exist have been established by God. It's like, okay, but what if the authority that exists wants to kill your wife and kids, right? They caught them praying the wrong way. They're going to get killed. Like, wait a second.

So, people were protesting, and they were nicknamed Protestants. Protestants. And one was John Calvin. And he said, we are subject to the men who rule over us, but subject only in the Lord. If they commend anything against him, let us not pay the least regard to it.

So, it's sort of a conditional obeying of the king. It's sort of like Ephesians 6. Children, obey your parents. But what if there's a bad parent and he tells the kid to sell themselves into prostitution and kill the neighbor? Is the child supposed to obey that parent? No, the child obeys the parent as long as the parent's telling them to do something that lines up with God's word.

You obey the government as long as the government's telling you to do something that lines up with God's word. Why would God tell you to do something in his word and then tell you to submit to a government that tells you not to do what he just got done telling you to do? It's what Martin Luther King Jr. wrote in his Letter from the Birmingham Jail in 1963.

One may well ask, how can you advocate breaking some laws and obeying others? The answer lies in the fact that there are two types of laws, just and unjust. One has a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. How does one determine if a law is just or unjust?

A just law is a man made code that squares with the moral law or the law of God. So, it's a conditional. If the government's telling you to do something other than God's word. You don't obey it. And so, these Protestants, these reformers, particularly following John Calvin, began to

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develop and pioneer how to have a government without a king. So, king is the norm, right? We established that. Nimrod, pharaoh, Caesar, kaiser.

It's a revolving door. And let's say we work really hard and get rid of a bad king, and we put in a good king, then his sons are bad? Now we're back where we started. We got to work really hard, get rid of that bad king, put in a good king, but his sons are bad. And so, here's David, the best king ever. His oldest son, Amnon, rapes a daughter, Tamar, is murdered by the son Absalom, who tries to overthrow David. Another son, Adonijah, tries to overthrow David. Solomon's good for a while, until he marries a thousand wives and builds pagan temples.

This is the best king ever, David. His own sons go off track. And so, the brilliance of a covenant form of government is you get rid of the bad king, but you maintain order in society without the rubber band snapping back with a new king. So, it's a balancing act, right? You get rid. So, the Puritans pioneered how to maintain order in society without a king.

And so, it's called the covenant form of government, where you get rights from God. You're fair to your neighbor because you're accountable to God. You get blessings from God, and you voluntarily share them with your neighbor as charity because you're doing it as unto God. And so, it's this covenant form of government. And they got their idea from the Bible. But what part of the Bible?

The first 400 years out of Egypt, before King Saul. So, lo and behold, we talked about kings being the norm. But around 1400 BC, you have millions of Israelites come out of Egypt, and for four centuries, there's no king. It's a total anomaly in world history. Millions of people know king, and it's called the Hebrew Republic.

And it worked because every citizen was taught the law, and they were personally accountable to God to follow the law. So, you're about to steal, nobody's around. You know you can get away with it. And then you think, God's watching me, He wants me to be fair, He's going to hold me accountable in the future. Maybe I should hesitate stealing. And it creates a tiny thing in your head called the conscience.

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If everybody in the country believes this, right, God's watching, wants to be fair, going to hold me accountable, you can maintain order in society without a king. You can get rid of the bad king, and you can maintain order without the rubber band stepping back with a new king, because everybody's taught the law and that they're personally accountable to God to follow it. And it worked.

**FRANK:**

What happened, Bill, once the Judges sort of devolved into the point where the last verse in the Book of Judges is everyone did what was right in his own eyes? Is the argument then that they were still following God, or they weren't? Because Judges appears to be a kind of a chaotic time when you read the Scriptures. Am I misreading it?

**BILL:**

No. What happened was the priests went woke; the Levites went woke. They stopped teaching the law. There's no sin, there's no accountability. I mean, here's Eli, the high priest. His own sons are sleeping with women in the very tent where the Ark of the Covenant is, right? Oh, you can have sin in the church, sexual immorality. And then there's a Levite with a silver graven image in the house of a guy named Micah. It's in the book of Judges.

Tribe of Dan comes along, steals its graven image, tells us, Levi, come along with us. You can be a priest to our whole tribe with this graven image. And you're reading the story, scratch in your head, like, what's this Levi doing with the graven image? Isn't it like one of the first commandments? You're not supposed to have them.

So, he's not following the law. He's gone, woke. And then there's the terrible story of a Levite with a concubine. The law says the Levites to marry a virgin of his own tribe, but here he is with the one he's not even married to. He's not following the law. They're traveling and their house gets surrounded by Sodomites. Something about that particular behavior that appears at the last stages of a people ruling themselves.

This casting off of self-restraint is abandonment to passion. The priests weren't telling them it was sin, right? They just yielding to it. And the poor concubines raped to death. And by the time you're grossed out, you read the line that you mentioned, every man did that which was right in

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their own eyes. Why? Because the priests stopped teaching them what was right in the Lord's eyes.

**FRANK:**

So, you got rid of the bad kings. You got rid of the bad kings, but that didn't prevent you from getting rid of the bad priests, right? So, the priests were supposed to teach people the law. They stopped doing that they went, woke, as you said, and you still had the issues, but again, why would they...?

How does this translate now to people today thinking I don't have to try and limit evil by say the political process or cultural engagement. I'm just going to keep my faith personal. How did we get to this point, Bill?

**BILL:**

Yeah, yeah. Well, first there's an interesting story of Saul is the king and he's pouting that his son Jonathan became friends with David. Turns to his soldiers and he says, you soldiers know about this and you're not snitching on Jonathan and David. And one soldier Doeg the Edomite says, king, I'm your friend.

I saw David go to a town and the priest there gave him some bread and the sword of Goliath that was stored there. And Saul said, that's all I need to hear. Tell the priest to come. Well, the priests show up, he turns to his soldiers, and he says, kill them all.

The soldiers hesitate and Doeg the Edomite goes out there and kills them all. What just happened? The soldiers were still operating under the old system where each person is accountable to God to follow the law. And the law says you need two or more witnesses before he condemns somebody to death.

There's only one witness, Doeg. And so, they're hesitating. They still have a conscience; they still fear God. Okay, King, you're telling me to kill, but I'm accountable to God. There's only one witness instead of two. And they're hesitating. Doeg the Edomite says, king, I'm going to fear your government more than fear God.

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I'm going to surrender my conscience to the government. You tell me to kill, I'll kill. Tell me to kill the baby in the womb, I'll kill it. Tell me there's no more male and female. Tell me kids can be furies. Fine. Whatever we're going to believe today.

Well, you know, you blow the trumpet, I'll bow to your statue. If the government issues a mandate, I'm just going to blindly obey, right? I'm going to fear the government more than fear God. And so, King Saul in a sense is the divider between England and America. So, the kings of Europe looked to the Bible for their authority, but they looked to the King Saul.

And on part of the Bible divine right of kings, God chose me. I'm the royal gang leader. And the Puritans that founded New England looked to the pre King Saul period of the Bible. Millions of people, everybody taught the law, personally accountable to God to follow it. That's why they taught Hebrew at Yale and Harvard.

The Puritans were even nicknamed Christian Hebraists because they studied this Hebrew period of the Republic where you had millions of people and no king for 400 years. And so, the difference, so King Saul's the divider between England and America. The kings of Europe, they wanted a theocracy.

You believe the way my government tells you to believe or I'm going to cancel you. I'm going to put you in a J6 jail, I'm going to starve you to death, Right? And the founders of America, they didn't want dominionism in that sense. They didn't want theocracy, they wanted freedomism, right? They wanted the ability to follow God according to the dictates of their conscience.

It's a bottom up versus it's the difference between a dead pyramid, you blindly obey the government out of fear, or a living tree where every root and every tiny capillary root sucks in nutrients to keep the tree alive. It's top down versus bottom up. And it was first seen in a change in church structure.

So, for a thousand years you had a hierarchical church structure. Now, to their benefit, they did preserve the scriptures, and they did hold off the Muslim invasion of Europe. But it was a clergy laity model where the clergy did the ministry, and the laity was lazy and watched them.

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And it was more of a spectator religion. You watched the minister do the ministry. Well, when the Reformation happens, you had these scholars looking back to this pre King Saul period. And then you have Jesus saying, upon this rock I'll build my church. But the word for church is ekklesia.

So, ek means a calling. And so, the Greek city of Athens had 6,000 citizens and they would call them out of their homes to the Agora marketplace and they would all get involved fixing up the city. There was no king telling them what to do. Somebody would say, hey, I noticed there's a crack in the wall.

Hey, I noticed we need to get our navy. Hey, I've got to take care of the kids. And Jesus chose this word. He said, upon this rock I'll build my ecclesia, My called out ones, my body. Everybody's got to be a part, an eye, an ear, a foot. When William Tyndall translated the Bible into English, he translated the word ecclesia as congregation.

So, you literally read the verse where Jesus says, upon this rock I will build my congregation. And so, in this Reformation, congregational type of covenant church government, the pastor strove to have everybody have a direct relationship with God the Father through Jesus Christ who died on the cross to pay for their sins instead of going through this big hierarchical government structure. And then the pastor trains everybody to read the Bible yourself, providentially, the printing press was just invented, 1454 Gutenberg.

So, now everybody in the Church could have a copy of the Bible. Prior to that, the Bible was handwritten. It took the most smartest person a year to hand copy a Bible, and only the wealthy could afford it. But now everybody.

And so, now this congregational form of government, the pastor encourages everybody to read through the Bible themselves rather than just listening to a minister read through it. And then filled with the Holy Spirit, the pastor would teach the people to do the work of the ministry. To put yourself in a position where there's a need nursery, children's, or junior outreach, city council, state rep, school board, right?

And then the Holy Spirit will enlighten the word you put in there and use you to meet the need.

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Right? Feed the hungry, clothe the naked, and defend the defenseless and rescue the children so they don't get mutilated. Right? But you're now being part. You're doing the ministry rather than watching somebody else. This is why--

**FRANK:**

Notice, ladies and gentlemen, what Bill is saying here is exactly what Ephesians 4 says. The purpose of the Church is to equip the saints to do ministry. And too often we think the pastor is supposed to do all the ministry, when in fact, the pastor and his team are supposed to equip you to do ministry, to be his ambassadors, God's ambassadors, Christ's ambassadors.

And we often don't get that. We're supposed to be engaged, we're supposed to be his ambassadors in every area of life, and we're not. And that's one of the problems. I love what Tozer said. This will be the third show I'm quoting Tozer because he put it so well regarding the Church.

Let me get the exact quote. And the book that Bill is referring to here is called 'Silence Equals Consent: The Sin of Omission.' We are omitting our duties by not being Christ's ambassadors. Here's what Tozer said. He said, quote, in many churches, Christianity has been watered down until the solution is so weak that if it were to poison, that if it were poison, it would not hurt anyone, and if it were medicine, it would not cure anyone.

That's where we are. We're rudderless. We're people that aren't making much of a difference. I mean, there are exceptions quite obviously, but not the kind of difference we ought to make in society. And that's what this book, 'Silence Equals Consent' will help you do. The sin of omission. Before I get back to Bill, I want to mention that there are only two facts you need to establish to show that Christianity is true. Does God exist?

You need to answer that in the affirmative and give evidence for it. And secondly, did Jesus rise from the dead? And what we're talking about in the brand new course, Mike Licona and myself, is the second question. Did Jesus rise from the dead? We also deal with all the objections you might get to people or when people say, well, no, Jesus couldn't have risen from the dead because of this, that or some esoteric objection you may have never heard of in academia.

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We cover all that in the course. And the first Zoom is this Thursday night, the 17th of October. So, just sign up before then and you'll be live with me and Mike Licona for live Q&A via Zoom in the new resurrection course, 'Did Jesus Rise from the Dead?' Also on the 23rd of October, begins the course with Clay Jones. 'Why Does God Allow Evil?' Even natural disasters, we've seen them with so many hurricanes now, why does God allow all this?

Well, Clay Jones will help you through that. Clay personally is going through cancer. It's really incurable cancer right now. So, he... This isn't just an academic exercise for him. Check that out. Also want to mention this coming weekend and next week I will be in Oregon. On Sunday, I will be at Sunrise Church in Hillsboro, Oregon. On Monday, I'll be at a local high school.

And on Tuesday, I think it's the 22nd of October, I'll be at the University of Oregon. Anyone out there near Eugene, Oregon, love to see you, but the rest of you can see it if you're interested on our YouTube channel. It'll stream live probably 10 Eastern time because it'll be seven out there. We're bringing I Don't Have Enough Faith to Be an Atheist to campus.

All right, let me go back to Bill. It seems like, Bill, I've heard people say that, you know, Roman Catholics believe you have a priesthood and then you have the laity. And many Protestant denominations say we don't have a priesthood at all, we just have a laity. When in fact, I think the Bible teaches both of those positions are wrong. Isn't everybody a priest? Isn't everybody supposed to be engaged in ministry?

**BILL:**

Yeah. Yeah. Now, you know, there's two different threads that go through the Bible. One talks about there being bishops and there are, you know, elders. And then the other is that the individual believer is equipped. And so, you know, I don't...

My attitude is that God can use any church structure that they will seek him, and the devil will try to infiltrate every church structure and try to get people off track.

**FRANK:**

I've seen plenty of that, Bill.

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**BILL:**

So, the goal is to be always on fire, seeking the Lord in His word. But this covenant form of government was pioneered by these Puritans, and it was not socialism. Socialism is where the government involuntarily takes away your stuff, gives it to somebody you don't know, they don't care where the money came from.

But in this model is when you had Puritan leader John Winthrop. This love among Christians is a real thing. He says we ought to account ourselves knit together by this bond of love. We must make one another's condition our own. Rejoice together, mourn together, labor and suffer together. We shall find that the God of Israel is among us.

So, it's like a prayer meeting. And you don't just pray for somebody, you commit to be there for them. Hey, you suffer. I'm going to suffer with you. You rejoice, I'm going to rejoice. I'm not going to be jealous. I'm going to rejoice with you. Right? We're a family, we're a body.

And this idea is, was, you know, next century covenant turned into social contract with the Age of Enlightenment. You know, you had Kepler discovering laws of planetary motion and Newton discovering laws of gravity and Robert Boyle discovering laws of pressure.

And so, some theologian says, well, gee, maybe God made everything with laws. And like a guy winds up a clock with fancy gears and goes for a walk, yeah, God made everything, but he's not really involved. So, you go from a pilgrim covenant with a close God to an Age of Enlightenment social contract with a distant God.

Next century it's the French Revolution, which is social contract with no God. Next century is socialism and Marxism where the state is God. And so, without God, government transitions from your government transitions from your servant to your master. Instead of government guaranteeing to you your God given rights, the government's the dispenser of the rights.

And what the government giveth, the government can taketh away. But anyway, getting back to the Pilgrims and Puritans, they had a covenant form of government and they're coming across these Pilgrims to America. They were planning on going to Virginia and submit to the

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king's government there and figure they could do their covenant church sort of on the side and not be noticed.

But they get blown off course to Massachusetts, try sailing south, almost sink in a storm, and the captain says, too dangerous. Everybody off the boat here at Plymouth Rock and they like raise their hand and say, we have a question, who's going to be in charge?

There's 102 of us in the boat. Nobody's been picked by the King to be in charge. We were going to go to Virginia, submit to the king's government. Well, they do something unique called the Mayflower Compact, says we in the presence of God, covenant ourselves together into a civil body politic. They take their covenant church form of government, and they make it their civil body politic.

First time in world history this has happened. It's a polarity change in the flow of power. Instead of top down ruled by king, there's bottom up ruled by the 102 of us in this boat. We're going to agree, we're going to covenant, we're going to submit. And so, Os Guinness said covenantal ideas in England were the lost cause, but they became the winning cause in New England. Covenant shaped constitutionalism.

The American Constitution is a nationalized, secularized form of covenant. Covenant lies behind constitution. And the word federal is Latin for covenant. We have a covenant form of government in America that's a bottom up form of government that came from the church, that came from the Reformation, that came from ancient Israel, that first 400 years out of Egypt before King Saul.

So, the king of England turns up the heat and in 1630 you have the great Puritan migration where 20,000 Puritans flood into New England and they do something. They have churches founding cities. And so, you have a pastor Roger Williams and the first Baptist church in America founds Providence, Rhode Island.

And a pastor, Thomas Hooker and the first Congregationalist church in America founds Hartford, Connecticut. This is unique on the planet. At this time, you have nearly 5,000 years of Chinese emperors, Japanese emperors, Korean emperors, Indian maharajas, Russian czars,

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Mongolian khans, Muslim sultans, African chieftains, kings of Spain, France and Austria. The whole world is virtually kings. And here in New England you have this little greenhouse where churches are founding cities.

So, everybody's involved in church, and everybody's involved in the city government because it's the church founding the city. It's a covenant form of government. And so, you look at the person that pioneered this was Reverend Thomas Hooker and he founded Hartford, Connecticut and he gives a sermon in 1638.

The foundation of authority is laid in the free consent of the people. This is different from all of Europe, because in Europe, the kings didn't ask the people for their consent. Muslim sultans didn't ask the people for their consent. Chinese emperors didn't ask the people for their consent.

And so, this gets reflected a century and a half later in our declaration. Government from the consent of the governed. That concept came from the church, came from this covenant, came from Israel the first 400 years out of Egypt before King Saul.

So, Thomas Hooker's sermon written down. It's called 'The Fundamental Orders of Connecticut. And what does it say? The people conjoin ourselves to be as one public state or commonwealth. Well, who are the people? It's the First Congregationalist church in America, a church group conjoining itself into a public state.

And so, they would have one building in every town called a meeting house. That's where the pastor would teach the Bible, and that's where they would do their city business. The word synagogue means meeting house. That's where the rabbi would teach the law, and that's where they would do their city business. Why build a separate building just to talk about a different topic?

And so, when the revolution starts, the British send over a military governor, Thomas Gage, and he outlaws meeting houses. Democracy too prevalent in America. We don't need the people meeting and giving their consent. You just obey government mandates. And we're like, no, nothing happens in America unless we give our consent.

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And he's like, no, you obey government manners. We're like, no, nothing happens unless we have our consent. Turns into a revolutionary war and we win, and we set up a government where it's we the people, government from the consent of the governed. Fascinating form of government. No king.

The idea came from this congregational church model that came from the Reformation. The Bible. What part of the Bible? That first 400 years out of Egypt before King Saul. So, why is this important? Romans 13. Let everyone be subject to the governing authority. Romans 13 is understood differently in a monarchy versus a republic.

In a monarchy, subjects submit to the king. In a republic, the citizens are the king. The word citizen comes from the Greek. It means co-ruler, co-sovereign, co-king. Right? So, subjects obey, citizens give consent. Right? And so, this form of government that we have in America called the Constitution, came from the New England churches, and it came from Israel the first 400 years out of Egypt.

That's the 1600's. That's the Puritans. After a century, they got nicknamed Old Lights because they became dry. To some, it was not only a good plan, it was only a plan. And they taught it academically at Yale and Harvard. God has a plan for your life, marriage, family, church, or government.

Find out what the plan is, put it into place. Some took it the next step and said, God, in His infinite wisdom already knows who's going to wind up in heaven, so don't even bother preaching the Gospel. Whoever's supposed to get saved will get saved. And they became less evangelistic. They were more doctrinally focused, and intellectual, and academic.

And so, David Brainerd got expelled from Yale because he said his professor was as spiritual as a chair. And so, in the 1700's, you had the new lights, and these were revivalists. And they said, it's more than a plan. You have to have a personal experience with Jesus. And when you do, your life will change. And you won't do worldly things anymore, like bars, and brothels, and government.

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It's like, what was that last thing? Yeah, government, it's worldly. If you're really Christian, you're not going to be involved. It's like, wait a second. That's sort of different than an entire century where everybody's involved in church, and everybody's involved in city government because it's the church founding the city.

They're like, yeah, we're not going to do that anymore. If you're really holy, you're going to withdraw from worldly things, including government. And so, when you unpack, this came from Germany. Martin Luther starts the Reformation. Some German princes want a break from Rome, and they say, this is my chance kingdom of mine.

I just decided you're all Lutherans, and the people in the kingdom are like, okay, okay, king, we're Lutheran. What do we believe? So, for the people in the kingdom, it's not necessarily the same personal experience Martin Luther had. It's just a new state doctrine.

So, this revival movement starts, called pietism. That said, being a Christian is more than doctrine, even if it's good doctrine. You have to have an experience with Jesus, and when you do, your life will change. You won't do worldly things like bars, and brothels, and government. Turn it into the German concept of the two kingdoms.

So, this was studied throughout history, but the pietist take on this was the kingdom of the government, the kingdom of the church, the two don't touch. And so, where the Puritans said, you can do two things. You can be involved in church stuff, you can be involved in state stuff, it's sort of like you can be a spouse, and you can be a parent.

Two completely different roles. One person can do both. But the pietists are like, no, no, no, you can only do one. And if you're really, really spiritual, you'll withdraw from the government and only be involved in church stuff.

**FRANK:**

Now, did they offer any scriptural support for that, Bill? What would be their argument that they should not be involved in government? I mean, government is one of the three institutions God created: Marriage, the church, and government. Why would they say you should only be

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2/3 of a Christian? Why would they say, stay out of government? Where does that come from scripturally? Did they have any scriptural support for it?

**BILL:**

Well, you know, you cannot serve two masters, God and mammon. But they brought in the word mammon from love of money to anything that's involved with money. And they figure, well, if you're involved in politics, you can have money. But that's not what the scripture said. Because you can have preachers that are involved with money too.

**FRANK:**

That would mean you couldn't have a business either. You couldn't work if they take that kind of interpretation of that passage.

**BILL:**

Yeah. And it goes back to pre-Reformation Franciscans versus Dominicans. Dominicans after St. Dominic. But they're ones that says, no, God gave us dominion over the earth, and we're supposed to use it for his glory. Where the Franciscans said, no, no, no, anything material is sinful. And so, St. Francis and his order of poor Franciscans gave away all their money, would wear brown burlap sacks and walk barefoot and just preach the Gospel.

So, for centuries they were the poor, Francis. But it was inside of the Catholic Church. Right? One said, use the material for God's glory. And there's like, no, no, no anything. It's sort of a Gnostic mentality where--

**FRANK:**

Platonic actually if you're following in...

**BILL:**

Yeah. That anything physical is wrong.

**FRANK:**

...Plato's footsteps. Yeah.

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**BILL:**

But anyway, so the pietist said, you can only be involved in one, and if you're spiritual, you'll withdraw from the government and just be involved in church. And that brings up an interesting scenario. Because if all the spiritual people withdraw from government, who's left to be involved but the less spiritual?

And because they're less spiritual, they're going to yield to their ambitions, become power hungry and turn into tyrants. There were even German princes that would donate money to the pietists, so they would teach their people not to get involved in the prince's business.

And four centuries of that teaching allowed Hitler to seize power in Germany and put Jews on train cars. And the church's response was, well, that's the government that's killing the Jews and we're the church and we can't get involved in government stuff because we're holy.

So, let's just sing praise songs to Jesus louder. It's like, can anybody see there's something wrong with that picture? Now, to their credit, this pietist teaching did help these Lutheran pietists, called Moravians, to send missionaries all around the world.

And they would go into kingdoms and say, look, king, we're not going to be here to overthrow you, so you're not threatened by us. And the king would say, okay, come on in. And they could evangelize, but they didn't realize that in America, we're not a kingdom, we're a republic, and the citizens are the king.

And when you bring this message and don't get involved, you're basically producing a negligent king. And they didn't understand the difference between a monarchy and a republic. And so, these Moravians were going to Georgia. They were on a boat in a storm. And on the boat were the Wesleys.

The Wesleys are panicking, and they see these Moravians with their personal experience with Jesus, praising the Lord. And then the Wesleys sort of fail, go back to England, meet some other Moravians who invite them to a prayer meeting. John Wesley said, I went very unwillingly to a society meeting in Aldersgate where one was reading Luther's preface to the Epistle to the Romans about a quarter before nine, while he was reading the change which God works in the

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hearts of those who believe in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation.

And He gave me an assurance that He had taken away my sins, my sins, even mine, and saved me from the law of sin and death. So, John Wesley had a personal experience with Jesus. He goes over and lives with the Moravians for eight months in Germany, calls it the religion of the heart, comes back to England and starts a revival movement inside of the Anglican Church called Methodism, similar to the pietist revival movement inside of the Lutheran Church.

And he gets his friend George Whitefield involved, who preaches up and down the colonies seven times. The old light churches close their doors. They're intellectual, and doctrinal, and academic, and they view these new lights as emotional. And so, George Whitefield preaches outdoors and gathers crowds of 20,000 people preaching without a microphone. It's great.

People are having an experience with Jesus, but to some, it's so personal, it's only personal and they would withdraw from government. And the founder of the Lutheran Church in America is Henry Muhlenberg. He's a pietist Lutheran, don't get involved guy. He has two don't get involved pastor sons. John Peter Muhlenberg, Frederick Augustus Muhlenberg. Revolution starts.

John Peter Muhlenberg is there and hears Patrick Henry's give me liberty, give me death speech. Goes to George Washington, says, I want to help. Washington. He said, I'm going to make you a colonel. Go get your men. So, he goes to church and preaches a sermon out of Ecclesiastes, time for all things, time to gather stones, time to scatter stones. A time to preach. Time to fight. Takes off his black clerical robe.

Underneath is a uniform of a continental officer. Has an altar call, 300 men of his church kiss their wives goodbye, ride off to become the 8th Virginia Regiment. He's elected to Congress after the war. Well, his brother Frederick Augustus Muhlenberg is writing him letters saying, you have become too involved in matters which as a preacher you have nothing whatsoever to do.

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And John Peter writes back accusing Frederick of being a Tory British sympathizer. Frederick writes back as he could not serve two masters, right, two kingdoms, kingdom of the government, the kingdom of the church, and I'm spiritual. I'm going to withdraw from the government. And then the British invade New York and burn Frederick's church.

And as he's watching his church get burnt, he decides maybe I do need to get involved. He gets elected to Congress and he gets elected the first speaker of the House. The first speaker of the U.S. House of Representatives is a pastor, Lutheran pastor Frederick Augustus Muhlenberg, who went from pietist don't get involved to getting involved.

And what did he pass with his brother John Peter there in that first session of Congress? The First Amendment. Does anybody honestly think that these two pastors would vote to outlaw themselves? Pastors aren't supposed to be involved in politics even though we are pastors, and we are involved, and we're passing the First Amendment.

No, the First Amendment as well as the first 10 amendments were handcuffs on the federal government to keep it from becoming a Frankenstein monster king like George III, ruling through mandates, canceling people if they don't surrender their conscience to the king, locking them in 16 prisons and starving them to death. Right?

They wanted to limit the federal government. They wanted freedomism. And these were Christians involved in government. And so, my attitude is why can't we have both? Why can't we have a covenant plan where we the people, can rule ourselves and have a personal experience with Jesus? It is personal. Thank God Jesus died on the cross for each one of us.

But don't we want to get involved so we can leave a country to our children where they have a chance to have a personal experience with Jesus? Because if we don't get involved, what they are teaching the children is that God does not exist. Would God want the children to be taught He didn't exist?

And if they end up thinking He exists, they come to the conclusion He's messed up. He's put in men and women's bodies. We have to have operations to fix it. What a messed up God. He's either confused, making mistakes, or sadistic. And if that behavior is not sin, what behavior?

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Well, sex outside of marriage. You know, the library books they show the kids, try this kind of sex, try that kind of sex. If sex outside of marriage is not a sin, arguably there are no sins. And if there's no sins, you certainly don't need a savior to save you from your sins. So, they're undermining the entire Gospel. So, it's quite an interesting trick the devil's pulled to get Christians who believe the gospel of Christ let their children be taught the Gospel of Antichrist. Right.

I'm enjoying my personal relationship with Jesus and I'm not going to get involved. So, I don't care that my kids are being taught there's no God, there's no sin, there's no Savior. It's like, wow, what a great trick the devil's pulled. And so, go ahead.

**FRANK:**

Isn't it interesting, Bill, I want to go back to what you said about was his name Muhlenberg, the first speaker of the House? So, he doesn't want to get involved politically because he doesn't want to serve two masters. But when the government comes in and burns his church down, that seems to be a metaphor. I mean, it really happened.

But it's also a metaphor for people today who think, I don't want to get involved, I don't really care. But at some point, they're going to be made to care because it's going to affect their ability to live their lives according to the Bible. And in Muhlenberg's case, he saw it with his own eyes that the government came in and burned his church down.

Meanwhile, it's not as overt in our society today, but they're basically burning our families down by pushing forth, as you point out, this satanic kind of curriculum and this pornography in our schools. Not to mention the fact that they're throwing any sort of Christian reference out of the public square. They're even advocating censorship of anybody that disagrees with them.

So, this idea that we can just remain aloof of all this and it's not going to affect the Gospel is just nonsense. What happens with our laws and what happens in politics affects our ability to preach and live the Gospel. We couldn't be talking about this in North Korea because politically they've ruled it out. There's no First Baptist Church of Tehran. There's no Calvary Chapel of Riyadh, ladies and gentlemen.

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And what Bill is giving us here is a wonderful history lesson on how we got to this point that we think that it's dirty to get involved in politics and we ought to just preach the Gospel and let's just have a personal relationship with Jesus. But that's not going to affect how I treat others around me or how I influence my government. I hope you can see how ridiculous this is. But that's where we are now. And we need to convince people that they need to get involved. But go ahead, Bill. I just love hearing you. Just continue.

**BILL:**

And well, you bring up a very important point because if you don't get involved, it's going to be what Saul did to the priests. The priests went woke. They didn't preach that God's a just God, he has to judge every sin, but God's a loving God and that he provided a lamb to take the judgment in your place. They went woke. Oh, God loves you, whatever, whatever, whatever.

And so, what happened was those woke priests got killed by Saul, all right? All 70 of them. And then more than that. But the idea that for pastors that are woke, that are not preaching, that yes, they're sin, but God provided a way to pay for your sin, His son Jesus. If they've gone, oh, God just loves you, loves you, loves you the way you are, they've gone, woke. What happens next?

They're going to be the first ones rounded up and killed. You look at any country where Christians have been kicked out of a position of influence and they've let ungodly people get in control. The Christians immediately get persecuted, and pastors get arrested and shut up. You know, in South America, when Communists take over, they shut down the media, they shut down the TV stations, and then they go after pastors.

Mexican revolution, they did this. They went after the pastors. Islamic countries, they don't, like you mentioned, they don't allow pastors to meet. And Hindus, in India they have a radical Hindu movement and they're going after Christians. So, it's not, there's no neutral. You can't just give up ground and then think everybody's going to be nice.

No, once you give up ground, they're going to come after you with a vengeance and they're going to want to shut you up. So, the pastors that are saying don't get involved, well, if Christians do not get involved, an anti-Christian government is going to get in place that will

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persecute those pastors and will persecute those non-involvement Christians. It's going to happen. But I pray God that we repent and that we put it off, you know...

**FRANK:**

Well, this book can help, ladies and gentlemen. The book that Bill has just written, it's very up to date. I was reading it earlier today. He's quoting people in 2024. The book is called 'Silence Equals Consent: the Sin of Omission' with regard to getting involved in this upcoming election. If you want guidance there, go to [voteyourfaith.net](http://voteyourfaith.net). There's an iVoter guide there that will tell you exactly where every candidate on your ballot stands.

All you need to do is put your address in there and it will tell you even obscure candidates like the insurance commissioner in your state, where does that person stand? They will tell you. So, check all that out at [voteyourfaith.net](http://voteyourfaith.net). You'll also see the live stream that Bill and I did last week on the Shocking History of Open Borders. There are several other presentations up there.

One by Gary Hamrick, one by Alan Parr, one by myself, one with me with Jack Hibbs, a couple of Charlie Kirk podcasts that are relevant to this. So, if you want to get engaged and informed on how Christians can vote biblically for the good of the country because we love our neighbors and we love the freedoms that we have and we want to continue to preach and live the Gospel, then go to [voteyourfaith.net](http://voteyourfaith.net).

Now, Bill's website is [AmericanMinute.com](http://AmericanMinute.com). And Bill, you put out so many great emails that give people a great history lesson, tell people about that ministry that you have.

**BILL:**

Well, thanks. Yeah, it's short stories of things in America's past that can apply to what's going on today. Like in the history of the YMCA, and the history of World War I, and the history of slavery, and the history of Islam, and Israel so they can sign up at [americanminute.com](http://americanminute.com). And now I do want to touch on the last part of my book, and I don't know how much time we have.

**FRANK:**

No, go ahead, do it.

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**BILL:**

I have a question to those who think they're holy by not being involved. What do you do with Numbers chapter 30? It's the 'Silence Equals Consent' chapter of the Bible. Short chapter, half a dozen scenarios. One, if a daughter is still living in her father's house in her youth and binds herself with a vow, and the day the father hears it, if he's silent, her vows stand.

But if he disallows it, she's released from the vow. That's come down to us as vows in a wedding ceremony. And the pastor tells the church members, if you're silent when you hear these wedding vows, you're given your consent. Speak now or forever hold your peace.

And so, if your silence gives consent to wedding vows, it gives consent to other things. It's called the rule of tacit admission. T A, C, I, T. It's Black's law dictionary. An admission reasonably inferable from a party's failure to act or speak.

So, if it's crimes committed and you don't bring, you know, action against them over a certain period, you're past the statute of limitations. You've been silent too long; you don't get justice. It's in debt collection law. Somebody owes you money, you wait 10 years to try to start the collection process. The judge will say, you're past the statute of limitations. You've been silent too long, no money. It's in trademark law.

You design a trademark; somebody flat out copies it. It's all over the Internet. If you do not try to defend your trademark, they all get to use it. It's in real estate law. Save up money, buy a rent house for some retirement income. A squatter moves in, if you know about it, you don't try to charge them rent or evict them, they can gain title to your rent house through adverse possession just by you being silent.

It's in Our Constitution, Article 1, Section 7. Congress puts a bill on the President's desk. If any bill shall not be returned by the president within 10 days, the same shall be a law in like manner as if he had signed it. All the President has to do is let it sit there and be silent, and his silence equals his signature.

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And so, if a church member's silence gives consent to wedding vows, it gives consent to other things. And if they're killing babies in the community and the church members are silent, those church members are giving consent to killing babies.

And as you mentioned, Leviticus 20, where it says, if any Israelite sacrificing a child to Molech, and the members of the community close their eyes, it says, I, the Lord, will set my face against them and cut them off from their people. All you've got to do is close your eyes while they kill the kid, and you're cut off.

Last year, California, or two years ago, AB 2223, it was a bill that would tell law enforcement not to investigate if a child died within 28 days after being born. And so many people, Catholics, pro-life Christians, said, wait a second, we can't let a bill go through with that terrible wording where you could, somebody could kill a baby within 28 days and just get away with it. We're not going to have child killing.

And so, the people in California, the Christians, could not be silent. And they went to Sacramento, pressured them to amend it. You know, Acts 22, the Apostle Paul's talking to the Lord. And when the blood of that martyr Stephen was shed, I was standing by consenting to his death. You read the chapter. Paul didn't throw a stone. Paul didn't say a word.

Yet Paul knew he was guilty for the death of Stephen just by standing back, being silent. Proverbs 24, rescue those unjustly sentenced to death. Don't stand back and let them die. Don't try to disclaim responsibility by saying you didn't know about it. For God, who knows all hearts, He knows yours. He knows you knew. He'll hold everyone accountable.

Mordecai tells Esther, there's a mandate from the government to kill the Jews. If you remain silent, you and your father's family will be killed. And God raised up somebody else to deliver Israel. And then there's Numbers 20. Moses and Aaron called to the door of the tabernacle. The Lord says Moses, gather the assembly. Thou and Aaron, take the rod, speak to the rock, water will come out.

Well, he gathers the assembly, and with his rod he hits the rock twice. Water comes out. End of the chapter. The Lord spake to Moses, Aaron will not enter the land because both of you

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rebelled against my commands. The waters of Meribah. It's like we just read the chapter. Aaron didn't do anything the whole chapter. He didn't say a word.

It's like, yeah, that's just it. He was at the door of the tabernacle. Specifically, he heard God tell Moses speak to the rock. When Moses lifted up the rod the first time and hit the rock, it probably took Aaron by surprise. When Moses lifted up the rod the second time, Aaron knew what was coming, and he did not protest. He didn't say, well, Moses, hold it, hold it. I was there. I heard God say, speak. No, he was silent. And in that instant, Aaron was guilty.

Moses' was a sin of commission. Aaron's was a sin of omission. Leviticus 5, a person sins because he did not speak up, even though he was an eyewitness to a case or knew what happened to anyone who failed to testify is guilty. Martin Luther King Hugh accepts evil without protesting it, is really cooperating with it. The verse we all have memorized, Leviticus 19:18. Love your neighbor as yourself.

Do you know the verse immediately before it? Confront your neighbor directly so you will not be held guilty for their sin. They're loving each other and they're confronting each other. It's sort of like being a parent. You want to love and hug your kid all the time, but every now and then you have to correct them.

Well, ancient Israel, they didn't have a king, they didn't have police. Everybody was taught the law, and everybody helped enforce the law. So, you love your neighbor. You love your neighbor, but every now and then you have to confront your neighbor. Leviticus 19:17 says, rebuke your neighbor directly so you will not incur guilt because of him.

Proverbs 9, rebuke a wise man, and he'll love thee. Proverbs 24, whoever says to the wicked, you are in the right will be cursed. But those who rebuke the wicked will have delight, and a good blessing will come upon them for rebuking the wicked. Proverbs 28, he that rebuketh a man afterwards shall find more favor than he that flattereth with the tongue.

Ecclesiastes 7 better to hear the rebuke of the wise than the song of fools. Isaiah 1, rebuke the oppressor, obtain justice for the orphan. Plead the widow's case. New Testament if your brother sins, rebuke him. First Timothy 5, them that sin, rebuke before all.

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Second Timothy 4, preach the word, be it in season, out of season. Reprove, rebuke. Now, you can do it nicely. First Timothy 5, rebuke not an elder, but entreat him as a father. What does entreat mean? It doesn't mean being silent. It means you're just polite and respectful, but you're speaking up.

You know, they have a woke tactic, and it's to guilt trip Christians into being more Christian than Christ. You say what? They say yeah, if you're really a Christian, you'll be silent and give your tacit approval to us teaching something to children that Jesus would never teach to children.

I mean, would Jesus teach the trans agenda? We know what Jesus taught in Matthew 19. He who made them at the beginning made him male and female. Yet they're telling you, if you're really Christian, you'll be silent, give your tacit approval to us teaching something that Jesus would never teach.

So, if you're really Christian, you won't act like Christ. I mean, think of it. Here are school counselors who cannot even define woman, yet they think they can tell that a little boy is supposed to transition to be a little girl. It makes no sense. And Jesus said, if you cause one of these little ones who believes in me to fall into sin, it will be better for you to be thrown into the sea with a large millstone around your neck.

So, I think it's going to be a rude awakening for all those Christians who somehow think they're spiritual by not getting involved in politics when they realize by their silence they are giving their consent to every evil thing out there. They're inviting the judgment of God on their heads.

You know, if we just start off with square one. Does God love children? Oh, yeah. Yeah, God loves children. Well, the answer is as easy as local, local, local. There are more people that go to church in an area than vote in a school board race. You know, we used to care about the kids, not just the ones that went to the church, but that lived around the church.

Remember bus programs and bus captains, you know, Tommy Barnett? I mean, all the buses... I was at a meeting and a lady had gotten saved at 8 years old because a Baptist school church

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bus took her to Sunday school. But if we can't say, look, God loves all the kids in the neighborhood, shouldn't we care what all those kids are being taught in school? And then you...

If churches can just care about school board races, forget every other race. We'll just talk about the first step. If the churches can just care about school board races, I'm convinced all the higher races will take care of themselves. The people that want to run for a higher race will say, okay, this is how you knock on doors.

This is how you make phone calls. These are the deadlines. And then there's groups like Turning Point Faith, and Truth and Liberty Coalition, and Duran Reese with Salt and Light Council. And all the pastor has to do is pick someone in his church that he trusts and says, get in touch with this group.

They'll teach them everything they need to know all the rules, what you can and cannot do. And then the pastor announcement time, look, Vacation Bible School, Youth Outreach, and community involvement team. Go see Duran Reese's Table or Charlie Kirk Turning Point Faith. Just see them in the lobby. They'll teach you everything you need to know.

And another observation. As more power concentrates into fewer hands globally, God's counterbalance is to get more people involved locally. Right? We all see globalists. Klaus Schwab, George Soros, Larry Fink, Blackrock. We see more and more power concentrated into fewer hands. Well, guess what? God's counterbalance is to get more and more people involved locally.

I'm convinced God wants to have an end time revival. But it's not going to be through one or two big name preachers. It's going to be through the body of Christ being the body of Christ, everybody participating. An eye, an ear, a foot. Yes, clothe the naked. Yes, feed the hunger. But yes, run for school board and yes, be in city council. And yes, be a state representative and let the Holy Spirit use you to influence society, to disciple all nations.

And you know what? Even if we can't turn it around, shouldn't we at least try? You know, some people say, well, I'm just going to wait for the rapture. I have a question. Who do you think you're going to meet when you're raptured? Jesus. Does Jesus love the little children?

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Oh yes, Jesus loves the little children. Do you think he might wonder why you didn't do anything to protect them? I mean, we're not in North Korea or China where you don't vote. We're in America where the citizen is the king, the politicians are your servants. You tell them what to do.

Well, all the politicians are corrupt. Yeah, because all the Christians have been too spiritual to be involved. Who do you think is going to be involved in government?

**FRANK:**

That's right.

**BILL:**

And as long as everybody's a sinner and so this candidate's not as good and all that... Unless Jesus Himself is on the ballot, you're going to always be choosing between the lesser of two evils. And you're not just voting as, as you said. And as Charlie Kirk even mentioned that you said, you're not voting for the person.

You're voting for the 5,000 people that come along with them that are going to fill all those government offices. And we know that the people on the left are going to put in socialists, and Islamists, and sexual people that want to push that agenda. And the other side, Trump once will put in people similar to the ones he had before, like Ben Carson, and Supreme Court justices that want to stick with the original meaning of the Constitution.

And so, I think this is a critical time. And then there's sex-trafficking. And Jim Caviezel did the movie Sound of Freedom. And there's a heartbreaking line in the movie that says, children are the new cocaine. You smuggle cocaine in the country, you sell it once. You smuggle a kid in the country, you can sell them 10 times. Heartbreaking.

Where's the church? Oh, we don't want to get involved in politics. They're selling children and you don't want to get involved? What kind of spirits on the inside of you? If that doesn't tear you up? Colorado Scott Bottoms...

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**FRANK:**

I hear so many people saying, oh, if I lived during the time of slavery or if I lived during the time of the Nazis, I'd have spread, spoken up. Well, you're living in a similar time right now. Maybe not quite as bad, but it's heading there. And you're not even speaking up when the cost to speak up is much less than it would be if you were in Nazi Germany, if you were in the South during the slavery period.

You're not doing anything. Why not? I mean, there were churches that just sang their hymns louder while the Jews were in cattle cars on their way to the concentration camp. The church didn't want to hear the cries of the Jews, so they just sang their hymns louder. Is that really where we are in America today?

It really seems like we are. And what we need to do is point out that we are supposed to be salt and light. We are supposed to be God's ambassadors. If we don't do this, who is going to do it? Who is going to love our neighbor if we don't do it? The secularists aren't going to put in laws that are going to protect innocent people from evil.

They want to put in law so innocent people can die and get out of their way because these innocent people are inconvenient to them. So, we have to be engaged and we're not. And if this election, if we're not engaged in this election, then we'll see the continued slide of this country into a socialist, Marxist dystopia.

And our ability to preach and live and live the Gospel is going to be continually eroded. Well, Bill, we got to wrap this up, but I want to encourage people to get your book, 'Silence Equals Consent: The Sin of Omission.' I also want to encourage people to go to [voteyourfaith.net](http://voteyourfaith.net) for much more and get your digital voter guide to see who's on your ballot. What else do you want to leave our listeners with, Bill?

**BILL:**

Well, we're the bride of Christ and every romance novel builds up to a decision making moment, a forsaking of all others and choosing the one. I think God is pushing the world to a decision making moment whether we turn it around or not. He's wanting to push you in a position to see what you're going to do.

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You know, I've never seen before Satan clubs on elementary school campuses, Satan worshipping at the Grammy's, Satan trans clothes designers for Target, Satan statues in the Iowa state capitol, Disney FX having a little demon Satan cartoon. And it's almost like God's pulling back the curtain, you know, like the wizard of Oz, I'm the great Oz.

And then the little dog Toto pulls back the curtain and it's an old man at a microphone. It's like God's saying, okay, we're getting close to the end of this romance novel, the bride of Christ, right? And I need you to make your choice. You're not a robot, you have a free choice. I'm not going to force you, but I'm going to make the choice really clear. God, devil, choose.

And some people are going to do evil, and some people are going to be silent in the face of evil and by their silence they're giving consent to the evil. And there are others that said, you know what? I was silent for a long time, tolerated something I didn't feel good about and then I stretched the rubber band and tolerated something else.

But I'm sorry, I can't be silent when they want to do a hysterectomy on a little 8 year old girl because she went through a tomboy phase. I'm sorry, I can't be silent when they want to castrate a little boy because he played with his sister's dolls, and they cut the rubber band, and it snaps. I think God is pushing the world.

I don't think whether we turn it around or not. And if we get through this problem, there'll be another. When we go through that problem, there'll be another one. We want to turn it around. But the answer is God's looking to your heart. What can you stomach to stress test? If you can be silent and say, oh I'm going to skip this election.

If you can be silent at this time, your silence is giving tacit approval to every evil thing that's out there. And so, this is the choice. And I think, you know, people say, well, God knows the future. Well, in a sense he knows all the possible futures and He tells you what they are, and He lets you choose. And He's smart enough to know how you're going to choose.

But in Deuteronomy 28 blessings and curses, if you hearken to the voice of the Lord, this will be your future. You'll be the head, not the tail, above and not beneath. If you don't hearken to the

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voice of the Lord, this will be your future. The diseases of Egypt will come upon you. The stranger will come in amongst you and rise up above you and they'll be the head and you'll be the tail, Right?

People say, what do you think God's going to do? In a sense, I'm not a Bible scholar with end times, but in a sense, I thought maybe God's watching us to decide what He's going to do. If we repent, He'll put it off like he pronounced judgment after Manasseh sacrificed children to Molech and Judah. But then Manasseh had a grandson named Josiah and he repented.

He tells him to clean out the temple that his granddad had trashed. They find the law of God, they read it to him. He rips his garments, sends to a prophetess in town named Huldah to ask what's going to happen. And she said, judgment's going to come, but not during his lifetime time because he repented.

And so, there was a 31 year reprieve. He had a big Passover, sent the Levites out to teach the law. That's when Daniel, Shadrach, Meshach and Abednego got saved, to use that terminology. And he tears down Sodomite temples. And so, there was a reprieve. I don't know. But maybe if we repent, God can put off whatever judgment and give us more time to reach people for Jesus.

**FRANK:**

We just do what's right and leave the results to God. That's what we're supposed to do, ladies and gentlemen. So, repentance from this nonsense that you're going to sit idly by while babies are being killed, children are being mutilated, your religious freedoms are going away, people are being sex-trafficked across the border. Just repent of that nonsense and do something. And if you want to do something, you want to know how to do it, go to [voteyourfaith.net](http://voteyourfaith.net).

Also, sign up for the email at [americanminute.com](http://americanminute.com). Get the book 'Silence Equals Consent: The Sin of Omission.' And when you go to [voteyourfaith.net](http://voteyourfaith.net), you'll see many other presentations and helpful resources that can help you make the proper decision. All right, folks, great being with you, and thanks so much to the great Bill Federer, who is always a joy to listen to. I learned so much listening to Bill. That's why I don't say much.

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You know so much, Bill, and you can bring it all down to current day. What should we do now? Those that don't know history are doomed to repeat it. Make us not repeat doomed history. So, thanks so much, Bill.

**BILL:**

Thank you.

**FRANK:**

All right, God bless you, ladies and gentlemen. Lord willing, we'll see you here next week. Pray for everybody in Florida. See you then.

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