

*I don't have enough* **FAITH**  
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with Dr. Frank Turek **PODCAST**

## **Toxic Empathy | with Allie Beth Stuckey Plus Q&A**

(October 18, 2024)

### **FRANK:**

Ladies and gentlemen, how many times have you been told abortion is healthcare, that trans women are women, that love is love, that no human being is illegal, so you really ought to be for open borders, and social justice is justice? It's God's justice.

They'll tell you. You know, ladies and gentlemen, there are many slogans and statements like this that may appear to be right to an empathetic Christian, but in reality, they are not. They are lies that are sugar coated with Christian language and sentiment. Spurgeon said something very insightful.

He said, discernment is not knowing the difference between right and wrong. Discernment is knowing the difference between right and almost right. And someone who has burst onto the scene in recent years has really discerned the cultural condition right now very well. Her name is Allie Beth Stuckey.

She's an author, speaker, communicator. She's on the Blaze TV podcast known as relatable. I know so many people that listen to Allie Beth. I do as well. And she just does such a wonderful job combining Christianity with culture, with news, theology, politics.

Her first book was called 'You're Not Enough and That's Okay.' But the brand new book, which right now, as we speak, we're recording this on Thursday, is number 18 on Amazon of all books. And it should be number one because it's an absolutely wonderful book. The book is called 'Toxic Empathy: How Progressives Exploit Christian Compassion.' Here she is, ladies and gentlemen, Allie Beth Stuckey. Allie, thanks for joining us.

### **ALLIE:**

Thank you so much, Frank. It's great to be here and I'm just so thankful for the work that you do, the apologetic work that you do, equipping people to be confident in defending their faith. It's really important. And I'm grateful for you.

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**FRANK:**

Well, I'm, I'm very grateful for this work because somebody has actually put this in a book finally. And ladies and gentlemen, this book is so well written and so easy to read and that you're going to want to get it and it's going to help you discern so many lies that are told to us. Allie, what really motivated you to write this, 'Toxic Empathy?' Why did you decide to do it?

**ALLIE:**

Yeah, I've been in conservative media for several years now. It really started on the trajectory that I'm on now in 2017. And it wasn't really until the summer of 2020 that I saw the state of evangelicalism when it comes to building our worldview. And of course, our worldview it is what it sounds like. It encompasses our view on culture and politics.

And I realized then that Christians are very confused when it comes to things like justice, and immigration, and abortion. And what highlighted that for me was the summer of 2020. We had a confluence of a few things. We had the George Floyd riots. We had Covid. We had an election year, a very contentious election.

And I was seeing evangelicals, many leaders that I have admired over the years, completely co-opting, or I would say, echoing secular language about things like justice, repeating the mantras of Black Lives Matter, posting the black square, telling white people to check their white privilege, to, you know, propagating these ideas of systemic racism.

And I really saw a distortion of God's definition of justice, which, of course, among other things, is impartial. I saw a lot of ungodly partiality from evangelicals. And I engaged with some Christian leaders about this, influential Christian leaders who probably would have considered themselves even conservative evangelicals.

And I was told over and over again, when I would try to plead with them, like, look at the statistics. Read Thomas Sowell. Let's read God's definition of justice from the Old Testament to the new. What you are saying is not lining up with biblical and factual reality. I kept on hearing the same word over and over again.

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Allie, just have some empathy. And they would dismiss what I was saying, which I thought that I was coming from a place of love. Because it is not loving... You know, I've got three little kids. If my five year old came downstairs and said, mommy, like, there's a monster in the corner of my room, it would not be loving of me to say, yes, you're right.

The loving thing to do is to turn the light on and say, no, that's just a pile of clothes. That's not a monster. I felt like that's what I was doing. And yet they saw that as bringing truth to their statements, as an empathetic. And that just started my wheels turning. Wow.

This point of being blind to reality is really tripping a lot of Christians up, and it's making us perpetuate false narratives that really harm people, not just when it comes to race and justice, but all the other subjects that we tackle in this book, too.

**FRANK:**

Yes, Allie, ladies and gentlemen, covers five major subjects in this book. In fact, I started the show by reading the chapter titles. Abortion is Healthcare. That's one. Number two, Trans Women are Women. Number three is, 'Love is Love.' Four, 'No Human is Illegal.' And number five, 'Social Justice is Justice.'

Let's just talk a minute, Allie, about the abortion issue, because you start the chapter with such a heart-wrenching story of a woman that actually according to Texas law, had to give birth to a baby that she knew would die shortly thereafter. And it really tugs on your heartstrings. But then you quickly flip that around and point out that empathy is not really our focus here.

Our focus here is on truth and what's best. So, tell us why you felt you had to write a chapter on abortion. And what would be the one idea you'd want our listeners to take away from? They have to get the book to get the full treatment. But what's the one idea you want them to take away with on that chapter?

**ALLIE:**

Every chapter follows that same formula. I actually tell a story to get someone to feel empathy for the person that I'm talking about and get them to maybe start thinking, well, maybe the left

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wing position on this is the loving one. That's what I'm trying to do to show you how this looks in the real world. So, this is a story of Samantha.

She was given that fatal diagnosis, and she was made to have her child. And what I wanted to do to flip the script was to say, okay, NPR at the end of this story wants you to feel so strongly for this mother that you ignore the existence of the baby and that you come to the conclusion that pro-life laws are cruel.

Well, I walk us through what it would have looked like if Samantha had been able to abort her baby. Let's look at it from the perspective of the other person involved, the person who is always the victim of an abortion, which is the baby. And so, we walk through in detail what that abortion procedure entails and the pain that that would have caused that she would have been discarded like toxic waste.

That's the thing about toxic empathy is that it uses your feelings to make you blind to the person on the other side of the moral calculation, and it blinds you to factual and biblical truth. We go through the history of abortion, its eugenic roots. Really, it goes all the way back to the New Testament, and child sacrifice, and Molech.

And then we get into some testy territory where I actually call out some evangelicals by name who have perpetuated what I think is a very mushy idea, that you can be for legal abortion through all nine months, but still personally or holistically pro-life because you believe in open borders and expanded welfare state.

That is, for your audience in particular, that's the segment that I want them to focus on, because that really is Christians. If we're serving the body of Christ, that's who we need to zero in on, those who are deceived via toxic empathy into thinking that babies don't really have a legal right to life, when they do.

**FRANK:**

You do a wonderful job in the chapter because after I read the interim going, well, how's she going to get out of this? You know, how is she going to flip this, rightfully so, to point out that it's still wrong to kill a child, even if you know that child won't survive very long. Turns out that

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the child in this story, ladies and gentlemen, survived, I want to say, 11 hours in the arms of her parents.

**ALLIE:**

Yes.

**FRANK:**

Which I can't even talk about it.

**ALLIE:**

I know it's tragic. And when we think about that, of course, NPR told the story from the perspective of isn't this so sad that the mom had to endure that. She was poor. She had to pay for a funeral. But if we look at it from the human dignity perspective that says that baby only knew love, that baby got to be held, then it changes our mind on that issue.

**FRANK:**

It does. And there's so much other great material in 'Toxic Empathy.' Friends, go to [toxicempathy.com](http://toxicempathy.com). You can also get the book at Amazon where it's doing very well, and it should go to number one. It's a book we all ought to read, especially if we're confused about these issues and the election. We're back in just two minutes with Allie Beth Stuckey. Don't go anywhere.

If you're low on the FM dial looking for NPR, go no further. We're actually going to tell you the truth here. That's our intent anyway. You will never hear Allie Beth Stuckey on NPR. We are talking about 'Toxic Empathy,' her fantastic new book. And what progressives are doing, by the way, is they are weaponizing our compassion against us by distorting it and applying their distorted definition to their political goals.

And then they try and shame us into supporting their political goals by claiming you're not really Christian unless you not only agree, but you must celebrate our policies. What Allie is saying here is that that's toxic empathy. And she's got five chapters in the book that go into each of these issues in great detail. We're just skimming the surface here. So, you need to get

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the book 'Toxic Empathy.' Let's talk about chapter three for a second, Allie. And that is 'Love is Love.' What a wonderful circular argument we have there. What do you have in that chapter?

**ALLIE:**

Yes. You know, we start with one of these heart wrenching stories that makes it seem like at the end of it, okay, we're cheering this person on. And this is the story of very popular author named Glennon Doyle. She used to be a mommy blogger. She was a Christian mommy blogger. She wrote books about enduring a lot of hardships in her marriage.

She surprised her large audience when they actually, they ended up getting a divorce, and she ended up being with a woman named Abby Wambach, who is a U.S. women's soccer player. And now her work is dedicated to that. Basically, following your heart and being your own God, being your own source of satisfaction and doing what you feel in the moment, that's going to release your fully authentic self.

It's a lot of truly toxic self-empowerment nonsense that, unfortunately, millions of women are imbibing. But at the end of this story, you're starting to feel like, well, how does that hurt me? Why should I care what she does? How she depicts her life is one of authenticity and love and joy and happiness. Everyone seems fine. Why should I care?

And then we go through the practical implications of rearranging and redefining the natural definition of marriage, what that means to society, because of what it means for children, which is purposely raising motherless or fatherless children. Of course, we also approach it from a biblical perspective.

When we look at why God roots the definition of marriage and creation. He repeats it throughout scripture. He reiterates it as Jesus. It's representative of the Gospel, and therefore it's reflective of Christ and His bride. It is so central to theology, it's so central to the eternal redemption arc, that for us to dismiss that as just a random verse in Leviticus, that's actually why we see people deconstructing and losing their faith just based on their questioning of the definition of gender in marriage.

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Because it is so central to the entire Christian narrative, which is also why it is so central to the formation and the cohesion of society, because we cannot get outside of the created order, which we read in the very first chapter of the first book of the Bible and expect to survive and thrive as human beings and children, as we see in that chapter, really pay the highest price here.

Of course, Christians are called to care for the fatherless. I would deduce that that also means caring for the motherless. And right now, in the name of empathy, we are purposely creating motherless and fatherless children. And that's a travesty that Christians have to speak up against.

**FRANK:**

Allie, how much of this do you think is partially our fault? When I say our fault, I mean Christians fault. Because we have bought into this empathetic view of marriage, that marriage is just about the romantic affinity of two human beings. It's not really a covenant, it's not really about children. It's all about my feelings.

And if my feelings change, I deserve somebody else, even if it's somebody of the same sex. Hadn't we sort of bought into this sort of romanticized view of marriage that led basically to same-sex marriage and people saying love is love, as if love, the romantic feelings, are really the ground of any marriage relationship?

**ALLIE:**

Yeah, that's such a good point. When we see our feelings as God or our desires as God, or synonymous with our own identity, it becomes really hard to think about marriage as something that exists outside of our feelings and what we desire. But something that exists because of the created order, something that exists because of our biology, because of the how reproduction works, because it is the building block of society.

When we think about ourselves as our own gods, we're no longer thinking about what is right and what is good in principle. We are only thinking about what we want. And this manifests itself not just in the redefinition of husband and wife, male and female, but obviously, consequently, in the definition of mom and dad.

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And we talk a little bit about reproductive technology here. And just the turn that this has taken because of the redefinition of marriage, the buying of eggs, the renting of wombs, to purposely create these motherless and fatherless children. I like to say that kids are always the unconsenting subjects of progressive social experiments, and we certainly see that in the redefining of marriage.

**FRANK:**

Let's talk a little bit, if we can, also, about social justice. Your last chapter is about that. The title of the chapter is 'Social Justice is Justice.' What's the focus of that chapter? What are you hoping people walk away from when they read that chapter? And again, friends, the book is called 'Toxic Empathy' by my guest today, Allie Beth Stuckey.

**ALLIE:**

Yeah, this was probably the hardest, most difficult one to write, but it's also the subject that I think trips up Christians the most because there's a lot of truth in social justice ideology, that all people are of equal worth. Or at least that's what social justice ideology kind of purports, but it's distorted in a lot of ways.

But you hear, you know, all people are worthy of dignity. All people should be equal under the law. It is wrong to hate someone or mistreat someone because of the color of their skin or because of their background. We should be helping the poor.

All of these are Christian ideas, and social justice activists and ideologues use that language, and they capitalize on those ideas to make you buy into their premise, which is that all black and brown people are oppressed, all white people are oppressors, and therefore, you have to sign on to any policy that shows preferential treatment towards the poor or black and brown people, no matter how detrimental that policy might be.

For example, defunding the police. If we hear that that is what is going to save the country from racism, and police brutality, and mistreatment of black Americans, then a lot of Christians, in the name of empathy and love, will say, well, okay, then. I'm for that because I love my

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neighbor and I'm a Christian. But we have to judge policies by their outcomes, not by their stated intentions.

And when it comes to social justice policy, not only is the premise incorrect, because not all people of one skin color are oppressed, not all people of another skin color are oppressors. We don't need to check our white privilege or our white fragility or anything like that. That's an ungodly partial statement and idea.

But also, the outcomes of social justice ideology actually lead to excess deaths. They actually lead to lawlessness. They actually lead to incentivizing crime. Ecclesiastes talks about this. When justice is not executed speedily, those who are criminals, those who are lawless, are more incentivized, are more encouraged to do wrong. And when there's more crime, there are more victims.

And so, you actually end up hurting the very communities you think you're helping by supporting these soft on crime social justice policies. And so, that's what this chapter is about. It's a very complicated subject when you're talking about crime, sensitive subject when you're talking about race.

So, I try to be as gentle as possible, but at the end of the day, I think that social justice is the Trojan horse, and inside of it is the LGBTQ movement, is the deconstruction movement, is the anti-Gospel movement, and it makes its way into the church. And it's not until it's too late that the enemy is within the gates.

**FRANK:**

So much of these quasi-Marxist ideas are really aimed at Christianity. They all come together. And you point out in the book, again, friends, the book 'Toxic Empathy.' You need to get it. You pointed in the book, Allie, that Black Lives Matter actually at one point had on their website a series of policies that they were for that they took down. What were some of those policies that they had on their website that they realized they weren't going to get anywhere with the general public if they had them up there.

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**ALLIE:**

Yep, they took them down because it was obviously sounding the alarms for a lot of people disrupting the western prescribed nuclear family. And there were mentions of mothers. There were mentions of parents. There were mentions of villages, but you never saw the word father because that's... I mean BLM was started by, you know, three lesbian feminist activists who were self-proclaimed Marxists.

And Marxists and even feminism really hates male leadership and really loathes fathers. And so, that is inextricably intertwined with the critical race theory, Black Lives Matter ideology. And what you said is exactly right, that Marxists more than anything else want to co-opt and then conquer Christianity.

So, the reason they removed it from their site was because they had a lot of Christian sympathizers who originally allied with Black Lives Matter, because they thought they were on the same page about race, start criticizing them and saying, hang on. I don't think I can get on board.

Some churches and pastors started saying oh wait, maybe I shouldn't support their organization. So, they took that part down. It's not because they don't believe it, it's not because it's not a part of their ideology. But they realized they couldn't manipulate Christians effectively enough if they had that in there.

**FRANK:**

Allie, with just a couple of minutes to go, how much do we as Christians in today's society put empathy over truth? And what's the solution to that?

**ALLIE:**

Yes, many times, we conflate empathy with virtue, or empathy with love, or empathy with kindness. Empathy means to feel how someone feels. That's not always a bad thing. In fact, in the NIV we read that Jesus is a high priest who empathizes with our weaknesses. He was as we are yet was without sin. He has thirsted, he has hungered. There is something beautiful about that.

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When I empathize with a fellow mom who is struggling, that can lead me towards a really powerful act of kindness. But empathy in itself is not love. Empathy in itself, self is not a virtue to feel how someone feels. That really only gets you so far. Christians are not called to empathy as an end. Christians are called to love whether we feel empathy for someone or not.

And one qualification of love in 1 Corinthians 13:6 is that it never rejoices in wrongdoing but rejoices with the truth. So, any empathy that leads you to affirm sin, to tell a lie, or to support a policy that is destructive, especially one that is against the created order, is no longer empathy. It's toxic empathy. So, we choose the truth in love over toxic empathy.

**FRANK:**

Truth always protects, ladies and gentlemen. It does not rejoice in wrongdoing. It rejoices in the truth. Allie, wonderful book. Thank you so much.

**ALLIE:**

Thank you, Frank.

**FRANK:**

That's Allie Beth Stuckey. Get the book 'Toxic Empathy.' Get it before the election. Give it to a friend who's on the fence so they can understand the truth. Go to [ToxicEmpathy.com](http://ToxicEmpathy.com) and check out Allie Beth's podcast, Relatable. See you in two minutes.

Welcome back to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek. Always great having Allie Beth Stuckey on the program. That is a great book, 'Toxic Empathy.' You need to get it. You know, I've been saying for quite a while, that love does not require approval.

Well, Allie did a wonderful job pointing that out and how the left weaponizes our compassion against us and tries to get us to actually support ungodly policies. So, check out her book. She had to go because she has so many interviews going right now.

The book just came out a day or two ago, but we've got the essence of what she's doing in the book. So, please get the book 'Toxic Empathy.' Go to [toxicempathy.com](http://toxicempathy.com).

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And I've been on so many other topics lately, I apologize. I haven't been able to get to many of your questions but let me try and get to some of them right now. We got a question from Jill. Jill says, I'm hoping you can help me to understand and give me an answer to my younger brother regarding the topic of pro-choice as it relates to church and politics.

My younger brother, a Christian, claims he cannot vote for a politician that takes away free will from an individual. Specifically, he's referring to abortion, among other cultural issues. He believes as a Christian that abortion is not godly. However, he also believes that God gave man free will and therefore everyone should be able to make their own choices, right or wrong. Let me stop right here.

Notice "should be able to." He's making a moral claim here. I wonder by what moral standard is he making that claim? All right, let me keep going. He says voting pro-choice is the correct way because it is allowing people their free will according to God's design. Specifically, as a Christian and a voter, he believes that we should not force his will on unbelievers.

Since Galatians 5 that talks about the fruits of the spirits I believe, only applies to believers in his words. How do I give him a response by using Scripture? In all honesty, I know many a Christian who give me the same argument about abortion and LGBTQ. They personally would not have those lifestyles because God considers it a sin. But they believe we cannot impose our Christian beliefs on other people or non-believers. Please provide guidance if you can.

Well, one thing you can do is get Allie's book 'Toxic Empathy', because she deals with that objection. I'm personally opposed, but who am I to impose my views on others. But let me deal with the essence of your brother's question, Jill. He basically here says that since God gave man free will, we can't restrict that free will at all, and the government can't do it either, apparently, according to him.

You want an answer from Scripture? You don't need Scripture. But let me give you the scriptural answer. Common sense will tell you this as well, but in Romans 13, Paul says that the ruler does not bear the sword for nothing. What does he mean by that? That whoever is in charge of the government has the power of the sword to punish evil people or people when they do evil.

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The purpose of government. The main purpose of government is to protect innocent people from evil. If we didn't have a government, it would be difficult to protect innocent people from evil. In fact, it was James Madison, the father of our Constitution, who famously said, if men were angels, no government would be necessary.

Think about a place where there was absolutely no government. You'd have the ability of people to freely abuse one another. The stronger might overpower the weaker, and rape, maim, kill, do whatever they needed to do they thought to advance themselves. You need a government to make sure that doesn't happen.

So, let's take, Jill, your brother's argument that abortion takes away someone's free will, or I should say, laws against abortion. Well, actually, when you think about it, abortion takes away someone's free will. It certainly does, the baby's. They're gone. Also takes away the husband or the father. The father has no free will here either.

The father can't stop the abortion in many states, so someone's free will is being taken away. Unfortunately, when he says something like, we can't take away the free will of somebody to commit an abortion, that's essentially what he's saying. Would he say the same thing if the issue was murder, rape, theft, or slavery?

The government can't take away somebody's free will to murder, or free will to rape, or free will to steal, or free will to have a slave. You'd say, that's ridiculous. Yeah. This is called reducing the argument to the absurd. He's committing a fallacy here, Jill. And you can show it's a fallacy by simply pointing out, if you would apply that logic to other behaviors, the argument wouldn't work.

Actually, nobody's free will has been taken away. You can still freely murder people, but you're just going to pay a price for it. That's what government's there to do to prevent you from doing so. So, it's really a ridiculous argument. And the book 'Toxic Empathy' talks about that quite a bit.

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So, you can get that book if you want to go further. But just reducing the argument to the absurdity would show that person that the reason we have a government is to protect innocent people from evil, which means people that want to do evil are going to have their behaviors restricted by the threat of punishment. That's why we have a government.

And if they do it, they may lose their freedom completely. That's what a prison is about. Would your brother say it's wrong to imprison people that are a danger to others who already have done evil to others? You're taking away their free will. Of course you are. To protect innocent people from evil. All right, let me go on to a question from, let's see Randy, who writes in all caps, by the way. Here's what Randy writes. So, he's fired up. This question is for Frank Turek.

Since you called out Tim Keller on your podcast about homosexuality, then why do you never call out your friend Andy Stanley, who clearly has no problem with homosexuality? If you do not know what I'm talking about, you can look and search about his last conference his church was doing. A lot of people have criticized and talk about his conference, like Sean McDowell, Sam Albury, to say the least. His view is even worse than Keller's. Answer me, Dr. Turek.

Okay. Well, apparently, Randy, you haven't listened to me enough to know that we've talked about this already. That I mentioned...

I talked about that conference, actually, with Sean McDowell, I believe, if I'm not mistaken. I've talked about it on my program. I've called out Andy Stanley on at least two occasions, despite the fact that he's a friend of mine. In fact, I call him out because he's a friend of mine. And I think that we have to tell people the truth. If we're going to help people, we need to tell them the truth.

And you mentioned Sam Albury in here. I mentioned on this podcast. I don't know what podcast it was. It goes back months. But that Sam Albury and I sat down with Andy Stanley in person. We had a six hour conversation back in June of 2023, and Andy said, you can share this with anybody you want to. So, we are. We did.

We have had a conversation in person with Andy about these issues, Sam Albury and I. Sam Albury, for those of you that don't know, is a pastor who is same-sex attracted, but he's celibate

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and he knows same-sex behavior is wrong. And so, we had this conversation with Andy, and he didn't budge on his position.

So, we said, okay, he's wrong on this issue. I wouldn't go to his church because this is a central issue. He's essentially telling homosexuals that they should stay in the same-sex marriage if they're in one. And if they're not in one, maybe to get in one because it's better than being promiscuous, according to him.

Well, this is not biblical at all, ladies and gentlemen. It's going directly against the Scriptures. And yet Andy's teaching this. So, we have addressed this already, Randy. And by the way, the only reason we were talking about Tim Keller, who, if you heard any of the podcasts we did related to Tim Keller, you would know that Tim Keller is one of my favorite preachers. I love Tim Keller.

Now, Tim, as you know, has passed on a little over a year ago, about a year and a half ago. I had him on this program once way back, in I want to say 2017 or 2018, when his book 'Making Sense of God' came out. But I didn't know Tim personally. But I loved his teaching on most issues. I thought he was going woke on some of the political issues, even on this homosexuality issue.

But Tim Keller didn't think homosexuality, you are correct on this, Randy, that he didn't think homosexuality was acceptable, but he was sort of going woke on the political side of it. But the reason we had him on, or we were talking about Tim Keller was because he was mentioned in Megan Basham's book 'Shepherds for Sale.'

And so, he was involved in that conversation. And so, I felt it was necessary to address that issue. And what I addressed in the podcast, I believe the podcast was called something like, should we call out pastors or call out shepherds who are teaching wrongly? Should we call out false teachers? And of course, the answer is yes.

I mean, that's what the Apostle Paul did over and over again. In fact, almost every book of the New Testament warns against false teachers, and many in the Old Testament do as well. We have to watch our doctrine closely, so we have to call these things out.

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So, go back and listen to those podcasts with Megan Basham. Randy, go back and listen to should we call out shepherds who may be orthodox on most issues, but maybe they get an issue or two wrong? Yes, we should.

Now, I think homosexuality is a big issue because you're essentially saying that a known sin isn't sin. And what Paul says in 1 Corinthians 5, you need to expel that person from your church. Everybody's welcome in the church. The only person not welcome in a church is somebody who claims to be a Christian and is teaching that known sin isn't really sin. And that's what happened in 1 Corinthians 5. And Paul said, expel the immoral brother from you.

So, this has already been dealt with, Randy. And so, if you go back into those podcasts, you can see what I'm talking about. All right, let's go to Kyle, who writes in can a nation be a "Christian nation." Seems to me that a nation could have Christian values, but a democratic republic can't be a Christian nation. Now, it depends on what you mean by Christian nation, Kyle.

Our country was not established as a Christian nation in a prescriptive way, only a descriptive way. What do I mean by that? Christianity was not prescribed. In other words, you didn't have to be a Christian to be in government, in the federal government. You didn't have to be. There was no religious test. You didn't have to be a Christian to live in America, any of those things.

Although from a descriptive perspective, most people that lived in America were Christians and most of the founding fathers were Christians. In fact, the speaker of the House, a guy by the name of Muhlenberg, I believe, was a pastor who became the Speaker of the House, and he was one of the ones that adopted the First Amendment, the first ten amendments to the Constitution called the Bill of Rights.

And how could you have a pastor passing the Bill of Rights claiming there's a strict separation between church and state and Christians ought not be involved in politics when he himself was a pastor, as the Speaker of the House, passing the First Amendment. It wouldn't make any sense if he thought the First Amendment prevented Christians from being involved in politics or prevented Christians from putting their values into law.

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In fact, he just put one of his values into law, namely the First Amendment. But I'll expound more on this after the break. You're listening to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek on the American Family Radio network website, [CrossExamined.org](http://CrossExamined.org).

By the way, I'm going to be in Oregon this weekend. Yes, I'll tell you about it right after the break. Don't go anywhere. We're back in just two minutes.

Ladies and gentlemen, going out to the state of Oregon this weekend. This Sunday I'll be at Sunrise Church in Hillsboro, Oregon. That's a little bit west of Portland. A couple of services, 9 and 11, and then the 6:00 p.m., or maybe 4:00 p.m. service. I can't remember which. No, it is 6:00 p.m. on the West coast. So, sunrise Church in Hillsboro.

So, we'll do I Don't Have Enough Faith to Be an Atheist. We'll start it in the morning. We'll finish it in the evening and have Q&A. Then I have a private high school, private event at a high school the next day. And then on the 22nd, University of Oregon, the ducks going out to see the ducks.

We'll be doing I Don't Have Enough Faith to Be an Atheist. That'll be 6:00 p.m. on the West coast, 9:00 p.m. on the East coast. It will be livestreamed. So, you can come to the live stream. But if you're anywhere near Eugene, Oregon, the running capital of the world, I hope to see you there. It's open to the public.

All the details are on our website. Then next weekend, Park Valley Church in Haymarket, Virginia, which is just a little bit to the west of D.C., the D.C. area. We'll be doing the morning services and a 4:00 continuation, I Don't Have Enough Faith to Be an Atheist. Hope to see you there. Also, don't forget, folks, on the election, [voteyourfaith.net](http://voteyourfaith.net). [VoteYourFaith.net](http://VoteYourFaith.net) has so many great presentations up there that you can get informed on the issues.

There's also a digital voter guide that you can put one address in, or any address in America in the digital voter guide and it will tell you where everybody stands, whether liberal, libertarian, conservative, whatever they are, on your specific ballot, which is very helpful for me. I don't know who the insurance commissioner in North Carolina is or what they stand for, who the candidates are.

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But you know, you might know, obviously the presidential situation, but you might not know the lower down ballot people. And the lower down ballot people are important. We want to love God and love our neighbors. And the way you love your neighbor is you put people in place that are going to put policies in place that protect innocent people from evil. That's the main purpose of government.

And you're not loving your neighbor if you're not voting or you're voting for the wrong policies, the wrong people. We just did a podcast last week., 'What Happens if You Don't Like Either Candidate?' at the top. Well, first of all, remember, there's a lot of people below those, those two candidates. But vote policy over personality. And you're not voting for one person.

You're voting for 5000 people to go to Washington and implement an agenda. There are so many people that come along with the president and vice president. There's many cabinet folks, there's many diplomats, there's many workers in the government itself. And they're going to implement a platform. They're going to implement policies.

So, vote policy over personality. Also want to mention that this coming week, the course with Clay Jones, 'Why Does God Allow Evil?' starts. There's still time to join. Go to [crossexamined.org](http://crossexamined.org). Click on online courses and take 'Why Does God Allow Evil?' And if you take the premium version, you'll be Live on several occasions with Dr. Jones for Live Q&A and pray for Clay.

He's going through cancer treatment. It's incurable, but he's hoping to lengthen his life. So, this is not just an academic exercise for him, 'Why Does God Allow Evil?' It's very personal. You'll get a lot of good insights from Clay Jones. So, check all that out on the website. Let me go back to Kyle's question. He was saying, we're not a Christian nation, or how can we be a Christian nation?

We were a Christian nation, descriptively, but not prescriptively. Although it's interesting, the state governments had religious tests for a person to be in government. You had to be a believer in Jesus. Many state constitutions say the feds didn't have that; the states did. Now, they don't enforce that anymore. But you could...

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In fact, you know, different states had different sort of churches. Even five out of 13 states had their own state churches. You know, Maryland was predominantly Catholic, where New York was Dutch Reformed. I believe, I want to say was it Rhode Island that was Baptist with Roger Williams? I can't remember Rhode Island or Connecticut.

I mean, they had sort of their own denominations in their states, but the feds had no official church. They didn't want that. They came from that in England. So, they didn't want to have that here. So, it was descriptive, not prescriptive. Now, when it comes to putting in place values consistent with Christianity, such as equal treatment under the law because everyone's made in the image of God, you're not going to get that in other worldviews.

That comes from Christianity. Freedom of religion, freedom of speech, freedom of association, the fact that the individual is supremely important because the individual is eternal. The state is not. You see, Marx had it backwards. Marx thought the state was eternal and the individual was temporary, and therefore expendable.

Christianity says, no, the individual is eternal. The state's not going to live on in eternity. So, many of the freedoms that we enjoy here in America come from Christianity, and yet so many people are trying to say that they can have those freedoms without Christianity, and they just assume that they exist in a vacuum that other governments have put forth these freedoms. Most of them have not.

We're very unique here in America, and so many people who have fought against Christianity are now starting to realize, you know, there's a lot of utility to Christianity. Even Richard Dawkins has recognized this. Now that Islam is starting to take over England, he's going, I'd rather have Christianity than Islam because this secularism thing isn't fighting against Islam.

Maybe Christianity will. Maybe Christianity can be a bulwark against Islam. Well, you've been fighting Christianity your whole life, Richard. Now you're starting to realize many of the freedoms I enjoy here in the UK are a direct result of Christianity.

So, Kyle, the bottom line to your question is we might have a Christian nation in a descriptive way, but not a prescriptive way. We don't require people to be Christians. Yet many of our laws

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have been put into place that come from Christianity, and they also come from the natural law, which is the next question that Greg writes in.

Greg says, what is the moral law that is written about in Romans? And he gives us the two verses that Paul talks about. This is Romans 2:14 and 15. For when the Gentiles who do not have the law instinctively perform the requirements of the law, these, though not having the law, are a law to themselves in that that they show the work of the law written in their hearts, their conscience testifying, and their thoughts alternatively accusing or else defending them.

'Well, what is this?', he says. Well, this is the idea that God has given us a moral law that he has written on our hearts. So, you don't need the Bible to know basic right and wrong. You can be propagandized out of that basic right and wrong by bad education, or by peer pressure, by leftist ideology. But you intuitively know it if your faculties are working properly.

For example, as soon as you're old enough to know what murder is and what wrong is, you know that murder is wrong and you say, well, how do you know these things? Well, largely, you know them by your reactions rather than your actions. For example, if I steal from you, I might be able to justify that in my mind. But what do I say the second you steal from me? Hey, there's something wrong here, right?

In other words, we know the moral law more by our reactions than our actions. Yea, sometimes our actions. We do something and we feel the guilt of conscious that tells us, hey, this is wrong. But it's much stronger when somebody wrongs us. We go, hey, that's not fair. In fact, you don't have to teach a two year old, or let's say a three year old.

You don't have to teach him to say, that's not fair. He already knows that's not fair. It's written on his heart. As soon as he's old enough to know what rightness and wrongness is, he knows certain things are right and other things are wrong. Now, we still need to inform him of some of these issues, but on the biggest issues, he knows these. He might not always obviously follow them. None of us do.

But we have this sense of justice. We have this sense of right and wrong. That's what Paul's talking about in Romans, chapter two. It's also what the founders of our nation were talking

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about when they wrote the Declaration of Independence. We hold these truths to be self-evident, that all men were created and endowed by their Creator with certain unalienable rights. Among these are life, liberty, and the pursuit of happiness.

And then that governments are instituted among men to secure these rights. Going back to the previous question that Jill had about her brother, governments are instituted among men to secure the rights people already have. And for that, the government has to have the power of the sword to protect innocent people from having their rights taken from them.

Whether it's their right to life, their right to property, their right to speech, their right to religious freedom, whatever it is. That's why you need a government. So, we have these rights. Now, we unpack this in an entire chapter of *I Don't Have Enough Faith to Be an Atheist*. Of course, C.S. Lewis does a wonderful job in the book *'Mere Christianity'* when he calls this the moral law that it's just written on your heart and how we're all guilty of not obeying the moral law.

In fact, Lewis goes on to say there's a couple of things we need to realize about ourselves. I'm paraphrasing, but he says that we have this moral law pressing on us. That's number one. And number two, that we don't live up to that moral law, that we fall short of it. So, we need a savior. Exactly. Jay Boudiszewski also wrote a great book called *'What We Can't Not Know.'* You can't not know murder's wrong, not know rape is wrong.

You can't not know theft is wrong. You can't not know castrating children is wrong. But you suppress the truth because you want to go your own way. Now, none of these things can exist unless God exists. There's no standard of rightness unless God exists. God must exist. See, knowing it is epistemology. Ontology is the study of the law itself. Why does the law exist at all?

Because God exists. If God doesn't exist, there is no law. How you know it is another question. But without God, there is no objective right or wrong. Now, we're going to get to more of your questions in the next podcast, so make sure you tune in. Also, don't forget about the fact that I'll be in Oregon this week and Virginia next week. And don't forget about *'Toxic Empathy.'* Get that book.

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It's a great book, ladies and gentlemen. Also, check out Clay Jones' class, 'Why Does God Allow Evil?' Lord willing, I'll see you here next week. God bless.

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