

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

with Dr. Frank Turek **PODCAST**

The Eclipse of God with Dr. Erwin Lutzer

(October 8, 2024)

FRANK:

Ladies and gentlemen, welcome to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek. And we are going to talk about the eclipse of God. What is the eclipse of God? We know what eclipse of the sun is, but what is the eclipse of God?

And the person we're going to talk to is one of my favorite people in Christianity, and he has been a wonderful pastor, apologist, a bit of a mentor as well. He was the pastor of Moody Church for many years in Chicago, and he's written a new book called 'The Eclipse of God.'

But before we get into that, you need to know a few things about Dr. Erwin Lutzer. He and I were actually up in Maine with Abdu Murray, I think, at the end of July. And we were talking about to a group of folks in Maine, maniacs, both in Portland and up in Bangor, that Christians need to be involved in their culture.

They need to be involved politically; they need to be involved everywhere they are. And we had a wonderful time together. And when Dr. Lutzer, you walked up to the podium after being introduced, you kind of had to be helped up to the podium a little bit. And you just experienced a birthday, didn't you?

ERWIN:

I really did. Just the other day, I turned 83. And Frank, I'd like to give some people who are older, like me, some very good news. The good thing about old age is it doesn't last very long. As a matter of fact, you know, somebody told me the other day, now, if you were to do exercises, you could add 15 years to your life. And I think they're right, because I've been doing exercises now for six weeks and I feel 15 years older already.

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FRANK:

Now, Dr. Lutzer, you do look great for 83. And your parents lived a lot longer than that, didn't they?

ERWIN:

My mother lived to 103. My father lived to 106. And perhaps you have heard me say, Frank, that my parents lived so long that I'm sure until my father died, all of their friends in heaven thought that they just didn't make it. You know, they said, where are the Lutzers? But I can assure you that the Lutzers made it. They had a hard life.

They were Germans brought up in the Ukraine, World War I, tremendous suffering. Came to Canada, met each other in a church. My father asked if he could walk my mother home. First date, asked whether she would marry him. She said she'd have to think about it. Within three weeks, they were married. And they were married for 77 years.

FRANK:

77 years. That's amazing. What did he do for a living, Dr Lutzer, your dad?

ERWIN:

We were on a farm, you know, in Saskatchewan, Canada, southern Saskatchewan, where it's so flat you can stand on a can of shoe polish and look halfway into next week. And so, I was brought up on the farm, worked on the tractor, the last of five.

So, I got away with a lot of things that the older ones didn't. And it was there that I became enamored with a famous man by the name of Billy Graham when I was about 12 or 13. And Billy became my hero. And my generation of teenagers was into Elvis, and I was into Billy. And, you know, Frank, I think I made the better choice.

FRANK:

You know, I don't know anybody that can do a good Billy Graham impersonation. Can you?

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ERWIN:

Well, I know someone who does a good impersonation of Billy Graham. Would you like to hear a few lines?

FRANK:

I would, I would. Let's go back to Billy Graham, ladies and gentlemen. If you don't know who Billy Graham is, if you're a younger person, you need to go online and search for Billy Graham. But we just happen to have Billy Graham with us today. Billy, say a few words, would you?

ERWIN:

The problems and the perplexities that we face as a nation seem to be almost overwhelming. Recently, one of our leaders, speaking to a group of students at Johns Hopkins University, said that we may well be living in the most confusing, bewildering, and perplexing hour of history.

All of our leaders agree that the world seems to be plunging headlong toward disaster. Now, that could go on for a while, but I want to get to the end. And I wish I had a copy of my book, 'The Eclipse of God', with me. I'll pretend this is the eclipse.

FRANK:

I'll hold it up for you Dr. Lutzer. Here it is.

ERWIN:

Hold it up for me. That's right. For the many of you who have joined us tonight by television, we'd like to send you some literature. We'd like to send you a book that has been a blessing to tens of thousands of people around the world, written by Pastor Lutzer. Just write to me. Billy Graham, Minneapolis, Minnesota. That's all the address you need. Just Billy Graham, Minneapolis, Minnesota. And now, until this same time next week, goodbye. May the Lord bless you real good.

FRANK:

Ladies and gentlemen, Billy Graham. You've got to go see wherever Dr. Lutzer speaks because actually, I ought to be doing this a lot, you know, because he has one punchline after another, and so you keep it light. But Dr. Lutzer, this new book, 'The Eclipse of God,' is a serious book

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about a serious issue or serious issues. Tell us about it. Why did you write it? And what essentially is the thesis of the book, 'The Eclipse of God'?

ERWIN:

Well, we know what an eclipse of the sun is. It's when the moon comes between the earth and the sun. Now, it doesn't affect the sun. The sun shines just as brightly as ever. But that is to say, the moon blocks the light. And I argue that the, that the moon of secularism has blocked the light of God in our nation. Israel had an experience like that. Isaiah, chapter 59.

My arm is not shortened, that I cannot hear. My arm is not shortened, that I cannot save. My ear is not deaf, that I cannot hear. But your iniquities have separated, have separated me from you, and I have hidden my face from you. And I have to say that in America today, a great deal of darkness has come to the land because we have abandoned God.

And in that first chapter, I show that God continues to be God. And I explain why I wrote the book. But also, it's very important for us to recognize that we need to get back to the Bible, the God of the Bible, even we as evangelicals, because what we have done as evangelicals is we have domesticated God. We have degraded him into our own image. We have made him sin friendly, and that's not the God of the Bible.

So, what we must do is to recognize that as darkness comes upon the land, I think the next domino to fall will be those of course, the sexualization of children. Pedophilia is being accepted in some circles because, Frank, when we abandon God, there are no guardrails, ultimately. And man, simply does what is right in his own eyes. And what I try to do in this book is, number one, to help us to understand the intellectual roots of the darkness.

And that's why I deal with three philosophers. Nietzsche said that he was declaring the death of God. And then he said, cannot you hear the noise of the grave diggers? And I suggest that the three grave diggers are Marx, Darwin, and Freud. And then what I do also is to refer to an article that was in 'The Economist' that says God is becoming more liberal.

He's agreeing with us on same sex marriage and so forth. And then it says in the online version, nearer my God to me. In other words, he's becoming like us. So of course, I have a chapter

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entitled by that, 'Nearer my God to Me', and I show some of the gods of popular culture. And then one other thing. And then you can go on with your other questions. The article also says, nobody believes in the smitey Almighty of the Old Testament anymore, the God who smote the Egyptians and so forth.

So, what I do in the book is I discuss the Old Testament, the flood, the judgment of the Canaanites, the stoning of people. And then one of the longest chapters is, is God more tolerant than He used to be? And then I go into showing why God is necessary for truth, for law, for morality.

And then the last chapter, which may startle some people, is getting back to the God of wrath and grace, not the God of unconditional love. The burden of my heart, and I know it's your burden too, Frank, is that we get back to the God of the Bible and not the gods of popular culture. One other footnote. Americans don't mind saying they believe in God just as long as they get to choose the God in whom they believe. And usually that God turns out to be themselves.

FRANK:

Yes, we've made God in our image rather than recognizing the fact that God made us in His image. Now, when you say, I want to get back to a God of wrath and grace and not unconditional love, what do you mean by unconditional love? What idea do we have in our mind here in America that God is a God of unconditional love? What does that even mean?

ERWIN:

Well, what that really means is the person sitting in the pew thinks to himself, I'm sleeping with my girlfriend. But God loves me unconditionally. So, I'm sure that He accepts me unconditionally because he understands who I am. I have these desires, and God understands. And so, the idea is that God loves us unconditionally.

Now, of course, in John 3:16, for God so loved the world. He loves the world. He loves people. But if you say that God loves us unconditionally, you have just negated the wrath of God. And what we must recognize is that God loves His own people unconditionally, John 17.

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But when it comes to the rest of humanity that rejects Him, there are passages in the Bible that are just frightening about God's judgment. I mean, one comes immediately to mind in Thessalonians when Jesus returns in flaming fire, taking vengeance on them that know not God and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power. Chilling.

So, we have neglected God as he's presented in the Bible. And one other footnote, even when it comes to evangelical churches, oftentimes the love of God is so emphasized. In fact, I want to ask everybody who's listening. When is the time that you heard the last? How long has it been since you heard a sermon on the wrath of God or from the book of Revelation, the wrath of the Lamb? We have to present a biblical God, and not just the God that we would like him to be. This is the burden of my heart for the evangelical church.

FRANK:

You know, you remind me of something said in Psalm 50, Dr. Lutzer. God is going through a number of sins that the Israelites were committing. And He says in verse 21, when you did these things and I kept silent, you thought I was exactly like you. This is God speaking, ladies and gentlemen. God says, you thought I was exactly like you. But I now arraign you and set my accusations before you.

Consider this you who forget God, or I will tear you to pieces with no one to rescue you. Those who sacrifice, thanks, offerings honor me. And to the blameless, I will show my salvation. Now, of course, the ultimate sacrifice is Jesus. But isn't it interesting, He says, you thought I was just like you.

And you're saying exactly that, Dr. Lutzer, that God is not like us. He's different than us. And isn't that the very reason why God had to send Jesus to save us? I mean, if he was a God that said, I accept everybody, sin included, why would He need to send Jesus?

ERWIN:

Oh, Frank, you've touched on something that I feel very, very deeply. The Bible says regarding God, our God is a consuming fire, and it warns us about falling into the hands of God unprepared. And that's why we have to urge people to come to Jesus Christ, who saves us from

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the wrath to come. It's not just that Jesus forgives our sins, though thankfully He does. But He is actually the rescuer.

And our nation needs to hear that. Jesus cannot be put on the same continuum as other gods as you well know. He is unique because He is the son of God, the second person of the Trinity, and He came on a rescue mission. And while I'm at it, there are people who go to the internet and they tell me, well, you know, other religions also demand a blood sacrifice. Yes, of course.

But only in Christianity does God become the sacrifice. God was in Christ reconciling the world unto Himself. So, what we must do is to recognize that we have a Redeemer, a Rescuer. God has rescued us, and these are matters that we cannot toy with.

And, you know, in that last chapter, since you mentioned it, I have a quote from Jonathan Edwards, his famous sermon, 'Sinners in the Hands of an Angry God.' And we need to recognize that Jonathan Edwards view of God was correct. But the sermon ends, pleading with people to come to Christ, who saves us from hell and the wrath of God.

FRANK:

Yeah, what do we need a savior for if we're not going to be saved from anything? If we've done nothing wrong, we wouldn't need a savior. You also quote AW Tozer in the book 'The Eclipse of God.' Ladies and gentlemen, that's a book by Dr. Erwin Lutzer, my guest today. Great new book. Erwin always writes a great book, and it's very relevant to not only theology, but the culture as well.

So, you need to get 'The Eclipse of God.' Anyway, here's what Tozer said. And Tozer was a pastor who wrote some great books back in about the 1950's. "In many churches, Christianity has been watered down until the solution is so weak that if it were poison, it would not hurt anyone. And if it were medicine, it would not cure anyone." Unpack that for us, Dr. Lutzer.

ERWIN:

Well, when you stop to think of it, when all that you hear from the pulpit is that God loves everyone unconditionally and that God is an all-inclusive God, what are you to conclude? You're undercutting the very heart of Christianity. In the book through Europe as well as America, I

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make this statement a couple of times. There are two doctrines that destroy the Church. One is the essential goodness of man, and the other is the endless tolerance of a non-judgmental deity.

So, yes, if that's your church, I can assure you of this. If it was medicine, it wouldn't cure anybody. I love the quote. And if it was poison, it wouldn't hurt anyone. I have to smile when I hear that quotation because it is so brilliant and so right on it is.

FRANK:

Now, you also say that there are some shadows of Europe that have come to America, and you discuss three grave dragors who prepared a coffin for God. You may have mentioned them already, Nietzsche being one of them, I think. Who are they and what's their influence?

ERWIN:

Karl Marx. Huge influence. You know, this past May, I was actually in Berlin at the Berlin University, and as you walk up the stairs, there's a big sign, quotation from Karl Marx that says this. Up until now, philosophers have sought to interpret the world. The point, however, is how to change it. And he still rules much of the world from the grave.

The destruction of the family. You see, he argued that the way we understand the world is through oppression. You have the oppressed and you have the oppressors. And if we just took away people's oppression, then, of course, they'd begin to live in harmony.

But men oppress their wives, parents oppress their children, and then they take them to God. And God is the ultimate oppressor. So, let's get rid of God. Well, you know where that goes. So, that's Marx. And then I think of Darwin. I'm glad that you referred to these three gravediggers again, because Darwin taught, and I quote the book that in the book, he said the baboon is our grandfather.

Well, Frank, if the baboon is our grandfather, that means we have no argument against abortion, no argument against infanticide or euthanasia. We do that with animals, and we're only on a continuum with animals. This is so critical.

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And of course, out of that came other things, eugenics and what have you. And then I also refer to Freud, who believed that sexual pleasure was the highest happiness and there should be no rules. So, what I point out is Karl Marx stood against God as ruler, Darwin stood against God as creator, and Freud stood against God as lawgiver.

So, these are the streams that have come to America. And you mentioned Nietzsche, who proclaimed the death of God in the late 1800's, and he actually has a funeral for God. I point out he sends somebody into cathedrals to sing a requiem to God because we want to give him a good burial. And I want everyone to listen to this. I quote Nietzsche, who says, the cathedrals of Europe have become the tombs of God.

Come with me to Europe. Many of the cathedrals are mosques, they are libraries, they are restaurants. If you go to England, where John Bunyan was, that cathedral is now a nightclub. Nietzsche's prediction came true. So, have all those ideas come to America? Absolutely. And I draw three incredibly important lessons for the American church.

FRANK:

Let's go into those three. Dr. Lutzer. What are the three lessons for the Church?

ERWIN:

Well, one of them is most frightening. Well, let me give them to you, I think, in the order of the book. Number one, we cannot take the future of the church for granted. People here in America have a false confidence. We're always going to be able to have churches. We're always going to have freedom.

No, come with me to Albania, where I preached in April, and find out what communism is able to do. And good government, I think this comes from you. I've heard you say, Frank, good government cannot save us, but bad government can shut down churches all over. That's number one. Number two is more frightening.

Even good men and women will submit to the culture if the pressure is strong enough. There were pastors in Germany, for example, who understood what was happening. But the cultural streams, those cultural streams were so powerful that they could not stand against those

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cultural streams. And that is so critical because you have to understand propaganda and all those things that I discuss.

And then there's a third lesson, which I believe is this, that it is so important to realize that churches change, not necessarily all at one time, but compromise by compromise, giving the culture what it wants, and in the process, those churches are weakened. So, you know, I mentioned that I've been to the church where Luther nailed his 95 theses many times because I've led tours there.

And what do we discover? I stayed for a brief service and because I understand German, during the service, the pastor read from the Old Testament in honor of the Jews, the New Testament in honor of Christians, and the Quran in honor of the Muslim faith. And then he said, in this church, we honor all three of the world's great religions.

And Frank, Martin Luther is buried 10ft from the pulpit. What you have is these kinds of compromises bring the church to where it's at. So, one of the things we have to do is to look at the church in America today and say, what compromises are we making contributing to the darkness that I described in the book?

FRANK:

You write this in the book, Dr. Lutzer, and I'll let you answer it. You say that all of us need to ask these questions. You say, at what point does my love for Christ outweigh my need to feed my family? At what point am I willing to accept vilification for refusing to bow to the legalities that violate my convictions?

If we can choose to violate our conscience because of fear or the possibility we might lose our livelihood, then let's not be critical of the church. In Germany during the Nazi regime, when bread on the table was more important than standing up for freedom and accepting costly consequences. And then you go on to say this. It is not far-fetched to predict that we're on our way to the creation of a digital prison that surveils and controls all people.

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Dr. Lutzer, truer words have never been spoken. We're heading there. The question is, what are Christians going to do? Are we going to continue to violate our consciences and violate what the word of God says in order to get along, in order to feed our families?

ERWIN:

Well, you know, I'm going to speak about that with great hesitancy. By the way, if I have to be the one to say it. That is a great quotation that I wrote. Sometimes you have to say that about your own book. This is very, very serious, because when it comes to issues of your job, your vocation, the question is still going to be, are we going to trust God or aren't we?

I was in East Germany, and a pastor there said that the pressure of communism was so strong that people stopped going to church because they were told, if you go to church, your children can't go to school, etcetera, etcetera. Only a very few people paid the cost of faithfulness.

But if you look at this in a hundred years or less, who actually was the wise one? Now let's bring this to American culture very quickly. Here's a businessman who sends me a text who says, can I sign this text and not violate my conscience? What the text was is, are you willing to put up with and to participate in multiple pronouns?

Now, I discussed that in the book, and I know that you've talked about these things many times. But here's the thing. If there's a girl who is born Betty, and she wants to be called Bert when she goes to work, I think you can call her Bert because I don't think names are gendered. But you cannot call a woman by he if you know right well that she's a she.

So, what you have to, in my opinion, what you have to do is to say is this. You want me to be authentic. After all, we're living in a day when authenticity is very important. I cannot authentically call you what I don't believe you are.

Now, you might get fired. And I pause here long enough to let this sink in. The question is, what are we going to do? Will we pay the price or will we not? And I can understand those who say, well, it's too great a price to pay because I do have a family and a mortgage. I get that. But the question still is, at what point are we going to draw a line in the sand and say, I will not violate my conscience, and I am going to trust God to provide for us even if I do lose my job?

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Here's the thing, Frank, and you understand this better than anyone else. Here in America, we can have freedom on the books, so to speak. The First Amendment gives us freedom. But you have all of these companies. You have not only companies, but such things as various organizations that people work for, and they can impose their own rules.

They can say, unless you're willing to sign up and do this, then we won't hire you or we'll fire you. We're living in a new day. If you're a PhD in chemistry and you apply to a university, the issue will not just be, are you qualified to teach? The issue will be, are you comfortable with multiple pronouns? Are you on board with the LGBTQ+ agenda?

And a whole host of other things. I had a dentist who was indoctrinated, though he did not give in, trying to argue why he should be able to keep his job, even though he wasn't willing to give deference to these different groups. He just treated everyone alike. But that's not good enough. We have to understand that we're living at a time when the darkness is deeper than most people think it is. The question is going back to the quotation, will we pay the price?

FRANK:

You also write this in the book again, friends. The book is 'The Eclipse of God.' When Shadrach, Meshach, and Abednego were faced with a decision of whether to bow before the image or be thrown into the fiery furnace... You remember this in the book of Daniel, ladies and gentlemen. They chose the furnace. They feared God more than the fire.

Yes, God delivered them. But thousands of Christians have been burned at the stake for their faith, and there was no visible fourth man to deliver them. Those who have gone before us teach us there is something more important than life itself, namely, pleasing the Lord.

And you go on to say, we must always remember that all that really matters is what matters forever. Dr. Lutzer, I'm reminded of the fact that as human beings, most of us do what we do because of incentive rather than principle. In other words, if we're incentivized to use pronouns, we'll use pronouns, or we'll defer to a movement that goes directly against God's will rather than standing on principle.

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If they're going to allow us to keep our job or allow us to keep doing what we're doing, we will do that because we're incentivized to do that. How do we as Christians realize that we have to operate on principle, not just on incentives?

ERWIN:

I think one of the things we have to do is to learn from martyrs, we have to learn from Shadrach, Meshach, and Abednego. We have to learn that in the past, Christians have confronted very different issues, but still the same question of whether or not they were willing to give in to the culture to be incentivized. I may have misused that word and whether or not they are willing to stand up on principle.

And so, I think that the Church needs to help people to understand what those principles are and say that they will not violate those principles and have examples of people who are still taken care of by God or were martyred, for that matter. But they believed so deeply that obedience to Christ was paramount.

You know, if you read about the martyrs, like in 'Foxx's Books of Martyrs,' what you will discover is that children were being tortured and they were being encouraged by their parents to remain true to the faith, even though those children were being tortured and eventually died. I mean, that takes my breath away. I don't know that I would have that kind of courage and that kind of steadfastness.

FRANK:

And none of us do, really. I'm reminded of Peter.

ERWIN:

That's why I'm so hesitant to criticize those who have given in to the culture, because I'm saying, I don't know if I'd do any better. But the point is, think of how honoring that was to the Lord. Jesus said, blessed are you when men revile you and persecute you and say all manner of evil against you falsely. For this they did also to the prophets, and your reward shall be great.

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There are people in heaven, you know, Frank, that you and I aren't going to see because they're going to be so close to the throne, and you and I are going to be so far back. We might not meet.

FRANK:

No, you might be closer because of this book. You're going to be closer because of this book, Dr. Lutzer. It's a great book, 'The Eclipse of God.' In fact, your silhouette will eclipse God. I'll be behind you, and I won't see God because of this book. All right, I'm just kidding here, but it is a great book. You're right.

And Peter, I keep thinking of Peter, who says, Lord, I'll never deny you. And then he goes and does it. So, how can I say that I won't deny him? Maybe I will under pressure. But, you know, what we have to do is to try to help. And I think churches should help people to navigate this culture.

For example, I was in Washington recently, and we heard testimonies from young women who went through gender transformation surgery. They were weeping because now as they got older, they wanted to be mothers and wives, and they discovered that their future was totally destroyed. We have to weep for this generation.

But I think that it would be good for churches to have seminars on such things as, what do you say to your child who comes home from school and says, mom and dad, I think I'm trans? We need to help them to navigate these kinds of issues. And these are biblical matters that are very important to families.

And we also, while I'm on the subject, have to help parents to navigate the school system. You know, when I was there in Germany, I was in the stadium where Hitler had his rallies in Nuremberg. And I reminded the people there that this is where Hitler stood and said this to parents.

He said, you feed the child, you clothe the child, but the heart of the child belongs to the Reich, that is, to the German empire. We have to understand that we cannot throw our lambs to wolves, and we have to pray to God for solutions. For many people. It can't be homeschooling,

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but maybe a faith-based school or some other arrangement, because there are still some good schools. I was in the Midwest, and some of the people told me there that the teachers in their schools, about half of them were Christians, which meant that the atmosphere in this public school was very different.

But in the state of Illinois where I live, there's a textbook that is used that illustrates every perversion that you can think of sexually, even perversions that I didn't know about. I was sent a copy just so that I would know what our students are being taught.

We have to weep, and we have to say, how do we navigate this culture and how do we protect our children? How do we educate our children? Because they are going to be experiencing harder times than we are if things continue, if the eclipse continues, and the darkness deepens.

FRANK:

Ladies and gentlemen, we're supposed to love our neighbors. And we obviously haven't been doing a very good job of it because these are the kind of things that are happening in our nation on our watch. We have not been engaged enough. And as we're right here in the heart of this election season, while you might not like either candidate, remember, you're not voting for one person.

You're voting for 5000 people to go to Washington and implement an agenda, implement policies, including some of the policies Dr. Lutzer's mentioned here. Are we going to transition our children? If Kamala Harris gets in, she wants teens to be taken from their parents and transitioned. That's where we are in this culture. It's a stark difference. Yes, I get it. You don't like either person. I get it. You're not voting for one person. You're voting, again for 5000 people to go to Washington and implement an agenda.

And of course, the solution isn't just political, but it's at least partially political. Who decides who puts what books in the library? Who decides what curriculum is being taught? It's a political decision. And if we're not engaged, we're not loving our neighbors. We're not even loving our own children. So, before Dr. Lutzer, go ahead. You want to add on to that? Go ahead.

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ERWIN:

Yeah, I just want to say this, Frank. Thank you so much for what you have just said. There are so many naive Christians who say that politics doesn't matter. It's just a matter of preaching Jesus, really. Politics shut down 1200 churches and synagogues in Albania. Politics did that.

So, for people to say all that we should do is preach the Gospel, I get it. But America is very important. I heard somebody who's my friend, who was talking about Christian nationalism, and I agreed with a lot of what he said. But then he said, Jesus is the savior of the world, not America.

Well, of course, but there is no nation on this earth that has sent as many thousands and thousands of missionaries around the world to tell them that Jesus is their great hope. And I've been to Albania and a number of other countries, and all of the mission work, not all of it, but most of it is supported by American dollars.

So, we can argue that politics doesn't save us. Absolutely, it doesn't. But it can give us the opportunity of freedom, of preaching the Gospel, and impacting the world with the Gospel. So, I speak as someone who is a naturalized citizen, as was mentioned at the beginning of this program, I actually was born and raised in Canada.

But I have to say this, let us weep for this nation. And politics is very important. It isn't all important, but it is critical. So, thank you, Frank, for saying what you just said. And I agree completely.

FRANK:

You know, Dr. Lutzer, I agree. I hear a lot of people saying politics doesn't save you. Well, marriage doesn't save you either. But it's still pretty important that you pick the right spouse. Right? Business doesn't save you, but it's still pretty important you get involved in one that can feed your family. Right? Medicine doesn't save you, at least not eternally, but it's pretty important that you pick the right doctor. Right? Your stockbroker can't save you either, but it's pretty important that you invest your money wisely.

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I mean, most things in life don't save you. The only thing that does is Jesus. And yet, so many Christians think that Christianity is just fire insurance. It's not a fully orbbed worldview. It doesn't cover every aspect of life when in fact it does.

In fact, Dr. Lutzer, how do we get people to realize that you're to be a Christian in every area of life, just not in church, just not in the home, just not at work, but everywhere else too? Online, at play, in the voting booth, everywhere. You've got to be a Christian 24/7. And your worldview, your Christian worldview should inform everything you do in every one of those places. Why have we not gotten people to understand this, Dr. Lutzer? What's the problem here? What's the disconnect?

ERWIN:

Well, I think it's very important that as a pastor, for example. I've never endorsed a political candidate or a political party. What we don't want to do is to do that, and it would be an unnecessary stumbling block. But what we have to do, Frank, is to simply preach biblical issues which are deemed to be political today. The authority of parents over their children. Is that a biblical issue?

Well, as we've already mentioned, it certainly is. But is it political today? Yes. You know, we could go down the line. Abortion, LGBTQ, the whole issues of sexuality are both biblical and very political. And then human rights. I argue in the book that you're holding in your hands there, 'The Eclipse of God', that unless we get back to transcendent principles found in the Scriptures, we have no basis for human rights.

Darwin told us that we are just animals a little further along on the continuum. It is so necessary for us to be biblical. And in the process of being biblical, of course it's going to impinge on politics. And so, those who say, well, I have nothing to do with politics, interpreted one way, I understand that, but interpret it another way, what you're saying is I don't deal with any of the really important issues of life that are facing us.

And what we need to do, and I hope I can remember this, that politics is important because politics, you have principles, you have all kinds of edicts that come, and people are important. It is very important. Not ultimately important, because obviously it's Jesus, it's his exaltation.

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And I might add this, no matter who gets elected, there are going to be huge issues in America that no election can fix. Spiritual, moral. So, we're not confused about this. We're not putting politics in the place of Jesus. The cross is always high above the flag, but it's not as if the flag doesn't matter.

FRANK:

Yeah, if you ignore the flag completely. In other words, if you're all about just preaching the Gospel, then you're not loving your neighbor, you're neglecting your neighbor, people that you never meet, because you're not ensuring that laws are put in place that protect them from evil. And we'll talk about this more in a future program.

And in fact, one of the reasons we ought to be very secure in what we believe, ladies and gentlemen, is because of two facts. And these are the only two facts you need to prove to show the essentials of Christianity are true. Number one, God exists. And number two, Jesus rose from the dead.

And I want to point out that Dr. Mike Licona and myself have just developed a brand new online course called 'Did Jesus Rise from the Dead?: Evidence and Objections for the Modern Mind.' And it's starting this week, but you can sign up right through next week if you want to be a part of the premium class.

And if you do, we're going to be with you live on several occasions for live Q&A Zoom sessions. And this is brand-new, never been taught before. We pulled together the best information we could, the best evidence we could, and we pulled out the hardest objections to the resurrection.

So, if you want to be a part of that, we answer them. Of course, if you want to be a part of that, go to crossexamined.org, click on online courses. You will see the resurrection course there. You'll also see a course by Clay Jones, 'Why Does God Allow Evil?' We just had Clay on last week, and with the tremendous, unbelievable amount of damage that Hurricane Helene did to North Carolina right now, as we speak, there's another hurricane heading toward Florida right now. It's supposed to hit there tomorrow.

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So, be in prayer for that. And let's pray that our government steps up in Florida, because they haven't done squat in North Carolina. I can tell you that. I got people on the ground up there. In fact, I'm going to be up there tomorrow to try and help out.

Samaritan's Purse is doing some great work up there. If you want to give to somebody making a difference, give to Samaritan's Purse to help the victims of the catastrophic damage that has occurred up there in western North Carolina, and parts of South Carolina, and even parts of Georgia, and parts of Florida, and Tennessee.

So, it's happened all over the southeast. Dr. Lutzer, the book gets into some solutions for the eclipse of God. Give us a couple of solutions. Give us some hope here. What can we do to turn the tide and remove the obstacle so we can see God for who He really is?

ERWIN:

Yes, every chapter ends with a declaration of dependence and then an action step. Because what I want people to do is to apply what they learn and for each person, the way they apply it is going to be different. As I already mentioned, you know, one person working in one business and then another person working in a business where they are expected to go along with multiple pronouns.

The whole issue of the public school. Here's what I suggest. Every Christian should come before the Lord and say this. Where am I willing to draw the line, where I receive pressure and say, I can do this, but I can't do that? And then pray that God will give you both the wisdom and the grace to say that I will not bow.

And for each person, that might be a different place and then something else. And that is to ultimately be a witness for Christ. Help people to see. Have your neighbors over. Even if they differ politically, that's okay. In the midst of friendship and discussion, you might find some common ground.

But always we're reminded of the fact that Jesus Christ is king and lord, and we point people to him. And then we take up our cross and we follow Him. And as Bonhoeffer so wisely said, I

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think it was he. He said that, you know, taking up the cross and following Jesus sounds like good advice, until you realize that his cross took Him to Golgotha.

So, be faithful unto death, and I will give thee the crown of life. We don't have to win in this life in order to win in the life to come. And the burden of my book is, I didn't write it to reclaim the culture. I wrote it to reclaim the church. We have to get back to the God of the Bible and not the God that we would prefer Him to be.

FRANK:

Yes, that is key, because too many people are worshipping themselves, as you say, by creating this God in their own image. It's nothing theology, Dr. Lutzer, it's meology. Whatever I want has to go. And I remember, I think it may have been Tim Keller who said this, if God doesn't disagree with you on something, you've probably got the wrong God.

God challenges all of us, and so we have to be aware of that. And that's what 'The Eclipse of God' really shows so well, that we've got to make sure we have the right God, not the God that we want Him to be. So, give us a few concluding thoughts, Dr. Lutzer, on what you want. Obviously, people have to get the book to get the full treatment here but give us a few parting thoughts on 'The Eclipse of God', and what you want people to do.

ERWIN:

What I want people to do is to understand God better. I want them to be able to answer objections regarding the Old Testament and to try to show them that the God of the New Testament is the same God as the Old Testament. And I would say that one of the most important takeaways, I think it's in that 6th chapter, is this. In the New Testament era,

God expects more from us than He did in the Old Testament. It is not safer to see. As a matter of fact, in the book of Hebrews, it says very clearly, if people died under Moses because they committed some infractions of how much greater punishment would you suppose that people are worthy of, who trample underfoot the blood of Christ?

So, my burden and what I want them to take away is this. Responsibility is based on knowledge. In the New Testament, we are given more revelation, therefore more responsibility. Read the

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book of Revelation and you'll find judgments that are more terrifying than anything in the Old Testament.

So, let's get back to the God of the Bible in repentance and faith, and then say to ourselves, at any cost, I'm willing to be faithful to that God, because, as I like to emphasize, and we've already probably referred to it, let us remember that the only thing that really matters is what matters forever.

FRANK:

Amen. 'The Eclipse of God', ladies and gentlemen, by Dr. Erwin Lutzer. I also want to mention if you want to be shored up in your faith this weekend, the 11th and 12th of October, come to the SES Steadfast conference in Rock Hill, South Carolina. Go to ses.edu for more. I'll be there along with many other speakers, including Hugh Ross, Gary Habermas, Allen Jackson, several others. There'll be a debate there between Hugh Ross, and another gentleman, Terry Mortensen.

I'll be moderating. There's a lot going on. Then I'll be at First Baptist Church, Rock Hill on Sunday morning. That's in South Carolina, just south of Charlotte. The next night, we'll be doing 'Correct, Not Politically Correct' on transgenderism. That will be 7:30 livestreamed. It will be at a church up in Lake Norman called Freedom House. That's just north of Charlotte.

It starts at 7:30, but for those of you that want to watch the live stream, you can, so check that out. And then the following week, we're heading out to Oregon, one of three states I haven't been to. I've flown over Oregon a thousand times, but I haven't been there yet. I've been to North Dakota, Oregon, and Wyoming.

In any event, we're going to Oregon. We're going to be at Sunrise Church in Hillsboro, Oregon. We'll be at Westside Christian the next day. That's October 21. Then we're going to be at the University of Oregon in Eugene, Oregon on the 22nd. So, anyone out there on the west coast, love to see you. That's open to the public.

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And then the following weekend I'll be at Park Valley Church in Haymaker, Virginia. That's not far from Washington, DC. A lot more on the calendar. Check it out right there. Dr. Lutzer, if people want to connect with you, where do they go website wise?

ERWIN:

Well, they can go to moodymedia.org. And they can also receive a copy of the book 'The Eclipse of God' by going there for a gift of any amount. Or of course, they can go to Amazon or christianbook.com. Christianbook.com has a great sale on it, 'The Eclipse of God.' And they can go, of course, to moodymedia.org. And they'll find books there and blogs that I've written, and sermons, and anything else.

FRANK:

Hey, there's one more thing, Dr. Lutzer, that I remember. You created a great resource that helps pastors and really any Christian. But you do have a video resource, if I remember correctly. Can you tell people about that? Go ahead. It's free, right?

ERWIN:

Oh, yes.

FRANK:

Go ahead. Tell people about that.

ERWIN:

If you're a pastor, simply go to Google or any other search engine and type in sermon preparation made simpler. And then my name, or my name first Erwin Lutzer, sermon preparation made simpler. This idea of how to do that became absolutely transforming when I came to Moody Church. I was a graduate of a seminary where I was taught how to preach.

But I had such difficulty giving unity, order, and progress to a sermon. And then a man who taught homiletics at a different seminary said, let's spend time together. In 15 minutes, he changed everything. So, here's what you do. It's totally free.

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Go to Erwin Lutzer, sermon preparation made simpler. It is never simple, but you can make it simpler so that you can have unity, order, and progress in a sermon. You begin somewhere and you end somewhere. So, go there, check it out, and I think it'll be a benefit to you.

FRANK:

By the way, there's a lot of apologists that listen to this program. You can benefit from that, too. So, you don't just have to be a pastor or anybody that does presentations, teachers. Okay, go check out what Dr. Lutzer has done there and make sure you get a copy of 'The Eclipse of God.'

We're here to remove the obstacles so people can see who God really is. We're here to know God and to make Him known, ladies and gentlemen. And that means you do that in every area of life 365, 24/7 so check out the book 'The Eclipse of God.' Don't forget about the two courses coming up. One is 'Did Jesus Rise from the Dead?' That starts this week.

And also, 'Why Does God Allow Evil?' That starts on October 23. I'll be teaching with Mike Licona the resurrection course, and Dr. Clay Jones will be teaching the course on evil, 'Why Does God Allow Evil?' And then check our calendar for so many other events coming up. Great being with you, ladies and gentlemen. Lord willing, we will see you here next week. God bless.

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