

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

with Dr. Frank Turek **PODCAST**

The Election Results and The Israel Dilemma with Timothy Mahoney

(November 8th, 2024)

FRANK:

Ladies and gentlemen, today we're going to talk about two kinds of election. The election we just went through and the election of the nation of Israel. We're going to start with the election of the nation of Israel and get to the political election a little bit later in the program. But we have a fantastic new resource that my friend Tim Mahoney has just produced that you're going to want to see.

It's really about the history of the Old Testament and the promises that God made to Israel. How do we know that those promises actually came true? Is there a true prophetic element in the Old Testament that can be verified? My friend Tim Mahoney has been on this program before because he's an investigative filmmaker, has been on the program talking about the Exodus a couple of years ago in his movie regarding that.

And his website is called patternsofevidence.com. But there's a brand-new film that's going to hit theaters next week called 'The Israel Dilemma.' And I just watched the whole movie today. It is an apologetic gold mine, particularly when it comes to archeology and showing that the Old Testament is telling the truth.

And you're going to want to see this film put together by my guest. Here he is, the great Tim Mahoney. Tim, great having you back on the program. Tell us a little bit about 'The Israel Dilemma.' What's the theme of the movie and why did you want to put it together?

TIM:

Well, Frank, this film actually began in 2007 when I went to Israel. I actually asked, I don't know how I did this, but I asked to talk to the leaders of the nation about God's covenant with Israel. And I was able to get an interview with Benjamin Netanyahu and Shimon Perez.

And then last year, when this attack happened to Israel last October, and it just shocked the world. And then what also shocked me, and a lot of other people was how college campuses

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responded with an incredible surge of antisemitism. And I realized how many people do not understand the biblical story. They don't understand this nation called Israel. And the question then is, does God exist? Right?

You've been talking about this for a long time. And do we have evidence of Him? And He exists I think through many ways. But one way we can find and look for that is the nation of Israel. And so, I came up with another... Our team came up with a Patterns of Evidence approach to search for God's covenant and the nation of Israel in archaeology.

FRANK:

Well, it's really well done. As I say, I watched the whole thing earlier today and you have put together in an hour and 52-minute film, some of the top archaeological discoveries that are found about the New Testament. And you've put it in a format that shows the history that is expressed in the Old Testament very clearly. You've put in a visual format, so it's very easy to follow, which I love.

Providentially, we just completed a 22 one-hour lesson series called 'Digging Up the Bible: The Top Archeological Discoveries from Genesis All the Way to Revelation.' It's starting to air on our TV show right now. And what you did in two hours, Tim, could have saved us a lot of time. It took us 22 hours.

We cover the New Testament as well. We go into a little bit more detail. But you have succinctly put some of the top archaeological discoveries in this film. So, I'm eager for people to see it. Before we. How can people see this film? I know it's going to be in theaters next week. How do they go see it?

TIM:

Okay, so if they go to PatternsOfEvidence.com, they can hit Tickets. There's a trailer there as well. And the movie is going to be in theaters November 13th, 14th and the 17th. That's a Wednesday, Thursday, Sunday showing. But they need to get their tickets now, Frank, because the theaters for these types of films, if no one shows up, like if they don't sell tickets ahead of time, we don't know if they're going to keep it there.

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So, that's why it's urgent to get the tickets now. Invite your Sunday school class, your Bible study group. This film, I don't think anyone has ever compiled this narrative together where you're going to see this type of inspiring, apologetic information.

FRANK:

No, you're not. It's really well done. Just like your Exodus film, really well done. In fact, we're heading to Israel. I'm sorry? We're heading to Egypt and Saudi Arabia here in a few weeks with a group of people to go actually see the real Mount Sinai. We think it's the real Mount Sinai. I think you do as well.

Jabala Laws, in your previous film about the Exodus, you point that out in Patterns of Evidence related to the Exodus. So, we're actually going to go there. I'm looking forward to seeing that. But let's go back to 'The Israel Dilemma' film. This is actually a two-part film, and the first part is going to air, as we say, in theaters next week.

You break it up into five different segments. The first is the kingdom that God promises, a kingdom. The second, the kingdom will be destroyed. The third is, the people will be scattered. The fourth is, they'll be persecuted. And the fifth is, they're going to be returned to the land. Let's just go through that sequentially just a little bit. Obviously, we can't cover the whole film here in this short time, but the first segment is about the kingdom. Tell us a little bit about that, Tim.

TIM:

Yeah, well, what we have to find is that Moses gave these prophecies, and this is where the ancient prophecies are fascinating, because God tells us in the book of Isaiah, He says, I'm going to tell you in advance what I'm going to do and then I'm going to do it. Can any other God do this?

And so, prophecy, I think, is a tool to show that God is outside of time and space. And that's why this is so significant to me. But I know that prophecies also are given that have, there's like multiple times when this prophecy can happen. And what we've discovered in this is that these prophecies are not just prophecies, Frank. They're laws.

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And so, that's the reason why there's this repeating itself, that this covenant that the people of Israel made with God was a law. I mean, it was a legal agreement. And so, the first one we're looking for is the kingdom. And what we found is evidence for King David. And we're going to show the evidence of a kingdom in this first step.

And a lot of people have said, hey, there's no evidence for David. And then guess what? The evidence starts to come out through the archeology. And that's what we're going to be showing in the first step.

FRANK:

Well, you have Randall Price, who is an archaeologist that actually oversaw some of the Qumran archaeology where the Dead Sea Scrolls were found much later than when they were found. He was directing an excavation much later. But he is an archaeologist that has put together some great work.

And he points out that until about 1993 there were many people skeptical, archaeologists anyway, and some so-called biblical scholars skeptical that David actually existed. And you point out in this program that they found the Tel Dan Stele in 1993. Can you tell us a little bit about that discovery? Because it really rocked the world of skepticism about the Bible and about David.

TIM:

Right. Absolutely. And I think that this is where these scholars have been, you know, critical of the biblical text. And what we are going to show is what it looks like. We're going to show you where the inscription was found and how you know what it says.

And one of the things interesting about this is that all these criticisms, that's why I love the patterns approach, because patterns are a scientific approach. And if you can find a pattern, you also then have a sequence of events. And that even adds to the uniqueness of evidence. And so, yes, that's what's going to be found.

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Like, I'm not an archaeologist, but I'm an investigative filmmaker. And as I make these films, I say, well, what does the Bible say? Can we define a major pattern, and then can we find the evidence for it?

And so, once again, I didn't dig the evidence out of the ground, but there it is. And most people don't even know about it. And sadly, many people aren't telling us about it either. That's why these things are so significant that we know that these patterns are there. And I think the thing that's great about this movie is that like you said, in a short period of time, less than two hours, you're going to see an amazing pattern of God acting in history.

We start in the beginning of Genesis, and we explain the story of creation, and we take you through the flood, and we take you through the Tower of Babel to this nation. God calls this one group of people and gives them this piece of land promised to Abraham, that his descendants would have it. And that's the reason why this film is so significant right now for us to understand, because this little piece of land the whole world is looking at. Right, Frank?

FRANK:

Yeah, that's right. And so much of the political conflict today is about who has a real right to the land. And that's what this film will ultimately get to when you get to part two. Part one is really all about the archaeology behind it, behind the fact that the Jews were in the land. And the Tel Dan Stele was just one indication of it.

We'll talk more about it right 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. My guest, Tim Mahoney. The new movie, 'The Israel Dilemma.' Back in two minutes.

FILM TRAILER:

But your name shall be Abraham. I also antagonized a lot of people by recognizing the state of Israel as soon as it was formed. Where is your title to the land? He said, he held up the Bible. He said, here's the title. You don't lose your right to your home because somebody kicked you out.

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The Torah came before the land. It's not by accident. Patterns of Evidence foundation presents the covenants are what holds the storyline together. A film that asks if God made a covenant with the children of Israel. God's covenants are everlasting.

There will be other things disappearing from the natural cosmos before I break my covenant. I will never break my covenant. The God of Israel cares about all human beings and therefore in the caring for Israel, he's expressing his love and concern for all humanity. What evidence remains today?

Well, data is part of the history of early Israel, which has been maligned for some time because it was not solid archaeological evidence. That's all changed in the last decade. Debate rages over the truth of biblical prophecy. They collect all these traditions, stories, myth, theological stories and so on. We are dealing with traditions.

The Scriptures predict events hundreds, sometimes thousands of years off into the future. And they do so with a reliability that is breathtaking. What will the pattern reveal? If they break the covenant, there are consequences. That's right.

Before you get out of the Pentateuch, the whole basic plot line is there. Patterns of Evidence: The Israel Dilemma. Welcome back to I Don't Have Enough Faith to Be an Atheist. My guest, Tim Mahoney's got a brand new movie. It's going to be out in theaters next week called 'The Israel Dilemma.'

And it goes through some of the amazing archaeological discoveries that have been revealed actually very recently, the Tel Dan Stele in 1993, which actually comes from Assyrian, what we would say Syria now, Aram, back in the 8th century BC. It's actually a foreign king telling us David existed. And as you cover, Tim, the Moabite Stone also mentions David.

And also, there's an inscription in Egypt that mentions this as well, mentions David as well, the House of David. So, we have foreign, actually foreign confirmation that David actually existed, that there was a kingdom, which you just display so beautifully in 'The Israel Dilemma.'

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Now, the second element of the film and really the promises that God has made is after the kingdom was established, the kingdom would be destroyed. Give us a little bit of evidence that the kingdom actually was destroyed, Tim.

TIM:

Well, what we're going to be looking at is we're going to look at different... Sennacherib comes and destroys. And what's funny about this is that we get a person by the name of Israel Finkelstein. And Israel Finkelstein, who has been a critic in some ways of evidence for the Bible, starts to become an advocate for the Bible.

And I had these great interviews with him. And at the time we went to his dig sites, and he was actually there saying these are the places, these are the cities where these destructions took place. And you can see it. And I think that what is amazing about this film and about this evidence is that the enemies of Israel are the ones who are actually testifying to the engagements that are happening.

And so, what we're finding from at Lachish, for example, the last moments of the city, you're going to see that Sennacherib puts this siege on the city and there's a ramp there. And guess what? The ramp is still there today.

FRANK:

You can see it. We've been there. It's amazing.

TIM:

Yeah. And so, we're going to be showing you this. And then you're going to look at, we're going to show inscriptions that he created about, you know, kind of all the things that he's talking about. And it's amazing that how this is a hand and glove, how this evidence is tying itself together.

But I am so thankful that these other foreign countries had a record because it makes it stronger. It's not just like one country, like Israel is just telling its own story. We have Israel, and Egypt, and Assyria and the Babylonians telling the same story.

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FRANK:

That's the amazing thing. And when we went through our archeological series that's airing right now. And by the way, if you want the whole series, friends, you can get it. If you go to crossexamined.org, click on story. You'll find it there. It's 22 one hour lessons, but Tim's shorter two-hour movie is going to be in theaters next week and it does a beautiful job of illustrating all this.

That's the amazing thing, Tim. You're finding in the dirt now, you're finding foreign kings or foreign countries outside of Israel corroborating what the Bible says. That's the amazing thing that you find. And Sennacherib in 701 basically says he has Hezekiah caged like a bird off the Taylor prism that you point out in the film.

And you know he has him caged in 701 B.C. He doesn't take the city. He somehow goes home. And of course, the Scriptures talk about the fact that, oh well, the angel of the Lord killed 185,000 of his men and so he scatters home. It's not explained. Have the Assyrians to this point, Tim, have the Assyrians ever failed to conquer a city they wanted to conquer?

TIM:

To my understanding, they got everybody. They never had failed before. Except we have this amazing scene, and this is the story of Hezekiah. And once again, I don't think anyone's ever seen, because we did a recreation of what happened is Hezekiah decided he needed to... Isaiah was there and Hezekiah.

And we do a recreation, a beautiful recreation, because Hezekiah, the Bible tells us that he went before the Lord. So, we created a scene with Hezekiah worshiping God at the temple and asking the Lord for help. And it is so encouraging because what we are seeing is that God gave Hezekiah this deliverance and the tunnel that was created, we are going to basically show Hezekiah's tunnel.

And not only that, but I think one of the most amazing things is these inscriptions, these Bullah, I think they are called. They're seals. And what's fascinating is that Hezekiah's seal, and Isaiah's seal, and then two of his high officials, these seals are all found, and they're all testifying to their existence.

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That's one of the big evidences that we show in this film, is that we're showing that these people, their names are on the seals. That's why it's so fascinating.

FRANK:

Yeah, it's amazing that the Hezekiah seal and the Isaiah seal were found in the same strata, three feet apart, just in the Ophel, just south of the modern Old City wall, if I could say it that way, of Jerusalem. And not only were these prominent figures found, you point out in the film--

Again, the film is called 'The Israel Dilemma,' ladies and gentlemen, in theaters next week. Go to patternsofevidence.com to see where it is and buy tickets now. You say in the film that not only were prominent people like Hezekiah and Isaiah found, but very obscure people have been found. Tell us a little bit about that, Tim.

TIM:

That's right. I'm trying to look for their names, but I think it's Eliakim and Shebna. Eliakim and Shebna. They're not the names that my grandkids are named, but basically Eliakim and Shebna. These were men who were in the court of King Hezekiah. And their seals, they were the ones who were interacting too, with Sennacherib's people.

And their seals are also found. There's this powerful scene where I'm going to show you all four of these matching evidences are put together at the same time, same place, and you're going to see what they look like, and this is once again what we talked about with Isaiah.

We're going to take you to these different places, and you're going to see the Isaiah scroll at the Museum of the Scroll, I think it's called. And basically, it's so inspiring when you see how God has given us... He's told us what's going to happen and then it happens.

But something even more important I think we should talk about, Frank, which is people say, like Israel Finkelstein and other critics of the Bible have said these events weren't written at that time. They were written later. This is an argument of higher criticism.

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And the thing that's true about this, or I should say the thing that's false about this is it doesn't actually make any sense because the documents that were written are written in a way that's from a much earlier time, the agreements and the contracts and things. It doesn't...

In other words, this criticism of the Bible and prophecies, it's not working because the documents actually show that they were from an earlier time in history.

FRANK:

Yeah, that's what the skeptics will say. Well, the reason these look like prophecies is because they were written down after the events. But as you point out in the new movie 'The Israel Dilemma', when you read, say, the first five books of the Old Testament, they have characteristics that correspond to the time in which these events took place.

Not a thousand years later, like the critics say. The critics will say, well, you know, the first five books of the Bible, they were written after the exile, like sometime in the, in the 500's or the 400's B.C. When in reality, they were composed a thousand years prior to that by Moses.

Now, there was some editing done later. We admit that, because they wouldn't have known a thousand years later the characteristics of the land a thousand years prior to that, or the contracts and certain literary practices that were in place a thousand years prior to that.

Let me ask you though, about Isaiah if I can, Tim, because you do go to the Shrine of the Book Museum. You see the full 24 foot scroll of Isaiah found in the Dead Sea Scrolls. We know that scroll dates from at least 150 BC, but Isaiah's writing about 700 BC. And as you say in the film, he's predicting Cyrus would come by name. But that's 150 years after Isaiah's writing.

So how do we know the Isaiah really did write this down about Cyrus, 150 years in advance? What evidence do we have for that?

TIM:

Well, I think that what I would say is that the type and style of writing was from an earlier time period. That's my understanding, is that it's not connected to this later time period. And so, the

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way in the forms that it was written is from a much earlier time. And that's the reason why these don't fit with the idea that they were written at a later time.

FRANK:

Well, that's the amazing thing. So many of the critics, I think, have an anti-supernatural bias. They say, well, nobody can see the future, so these must be written after the events. But when you look at the evidence, ladies and gentlemen, you actually see these were written at the time in which they say they were written describing events that occurred.

These are eyewitness accounts. They're not written a thousand years later. And by the way, we know this is a supernatural world because the first verse of the Bible appears to be true. In the beginning, God created the heavens and the earth. If that verse is true, every other verse is at least possible. And there's evidence that even atheists are admitting the universe had a beginning. Go ahead, Tim, you wanted to jump in?

TIM:

Yeah. The Peter Gentry, who I have in this film, who is a tremendous scholar, he basically says that the literary structure, in other words, the way you write things, the language is not from the time when the critics say it would be from. It's from a much earlier time period.

So, the text is claiming and is supported by the archaeology, and the history and the structures. So, you can't take something that was written much earlier, the form of it, and suggest that it came later. That's the whole point of this argument.

But what happens, Frank, is that people don't want to accept the prophecy because if there is a prophecy, then there's a God who is outside of time and space. But what I'm telling and what we're going to show you is that these prophecies are happening in advance.

And that's the reason why 'The Israel Dilemma', I think, is such an important film for us, because there are prophecies that have still, yet I believe to be fulfilled, and that Israel is a barometer of God acting in the world. And right now, that barometer meter is going up, and we need to know. And this whole question of, well, why is it called 'The Israel Dilemma'?

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Well, I could say that, well, Israel has a dilemma, being surrounded, I think on seven different points, by enemies. But the world has a dilemma because God talks about how that we will treat, how we will treat Israel and this whole situation. So, that's the reason why I think this film and the next one are very important for us to have a historical and biblical understanding of what's going on here.

FRANK:

Tim, you've done such great work. We're running out of time. Give the website again where people can see your work and see this film or at least see where it's going to be playing.

TIM:

PatternsOfEvidence.com If you go there, you'll see a link to tickets and it's going to be next Wednesday, Thursday, Friday, November 13th, 14th, and 17th. Get your tickets now.

FRANK:

Yeah, go see it. Bring your Sunday school class or your small group. It's fabulous. I loved it. Tim, thanks so much. PatternsofEvidence.com. Go see it. Trust me, you will not be disappointed. All right, we're going to talk more about the election right after the break. Don't go anywhere.

FILM TRAILER:

Debate rages over the truth of biblical prophecy. God's covenants are everlasting. The covenants are what holds the storyline together. The Torah came before the land. It's not by accident. Where is your title to the land? It says Bible, except here's the title. They collect all these traditions, stories, myth, theological stories. We are dealing with traditions. 'The Israel Dilemma.'

FRANK:

Ladies and gentlemen let's talk about the election results. But before I do, I want to read something that I saw on a X feed that I follow that I think is quite insightful because no matter what you think about the election, some people are going to love you, some people are going to hate you. Here's what this feed said.

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If you are silent about your beliefs because you are worried someone will be offended, then your beliefs are not that important to you, but rather what people think about you is. When you stand up for what's right and true, you will receive both hate and love. But everyone will know what you are fighting for.

Now, how does this relate to the election results? I'll get to it in just a minute. I want to mention that this Tuesday, November 12th, we're going to be at LSU. Yes, Louisiana State University, doing Why I Still Don't Have Enough Faith to Be an Atheist. We're going to take your questions and if you are anywhere near Baton Rouge, this is for anybody, so anyone can show up.

If you're not near Baton Rouge, you're going to see it on our YouTube channel and our other social media sites because we live stream it. It'll start at 7pm Central so that'd be 8pm Eastern. And if you go to our YouTube channel right now, you can see the thumbnail for it. That's Louisiana State University. This will be our last college event of the year.

We've been to several, as you know. And by the way, if you like what we do on college campuses, and I hope you do, consider donating because we don't charge students a dime to attend any of these events. They're all funded by you. And 100% of your donations go to ministry. Zero percent go to buildings.

We have no buildings. We all work out of our homes, and we come to where the students are. We come to where unfortunately, very un-Christian and untrue ideas are pushed. That's why we go to the college campuses. So, we'll be at LSU, Lord willing, this Tuesday, November 12th.

I hope to see you there. I hope to see you watching online. I also want to mention that we've just updated the I Don't Have Enough Faith to Be an Atheist DVD set. It's now actually called 'Why I Still Don't Have Enough Faith to Be an Atheist' DVD Set. It's a lot more visually appealing. It's updated, it's got a lot more of the current information in it.

So, go to crossexamined.org. Click on store, you'll see the brand new 'Why I Still Don't Have Enough Faith to Be an Atheist' DVD set there. You're going, I don't have a DVD player anymore.

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If you've got a Blu Ray player, you do. If you've got an Xbox, you do. All right? So, check it out there. And you can give that as a great gift too, because we're coming up to Christmas now.

Now, let's talk about the election. Here's what I sent to our followers. We send one email a week to our followers, and if you want to be a part of that, our subscribers, just go to crossexamined.org and click on subscribe. We don't share your email address with anybody else.

We normally send one email. It's kind of a newsletter. It's called 'To the Point.' And we always send a Q&A video, something that you can use in interacting with other people. And we send some of the things that are going on in our culture. We send the podcast out. We send all sorts of announcements out. And here's what I wrote about the election.

I thank God that the election is over. I think you probably thank God too. And enough people voted for policies that line up better with biblical and natural law values. Values that protect innocent people from evil, which is the main purpose of government. That's what Romans 13:4 says.

And these values include protecting babies from late term abortion, not harming children confused by gender ideology, a more secure border to protect Americans and reduce drug and sex trafficking, and better judges and policies that will protect our freedom to teach and live the truth of Christianity without government interference, which was in jeopardy had the election gone the other way.

Now, why do I say it was in jeopardy? Because the Democrats wanted to pass the Equality Act, which isn't about equality. We talked about it several shows ago. It would basically say that if you tried to live out your Christian faith and that butted up against somebody in, say, the LGBTQ community or the DEI community, you couldn't live out your faith.

You would have to bow the knee to those ideologies. And that obviously would restrict religious freedom and freedom of speech as well. So, I'm not exaggerating to say that that was going to be a big problem. Actually, a similar policy was accepted, believe it or not, by the voters in New York. And it's probably hopefully going to come up against a lawsuit which if it gets ever to the

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Supreme Court, the Supreme Court should overturn it because it goes against the First Amendment.

Now, these things are always worded to sound like, oh yeah, I wouldn't want to be against discrimination. I wouldn't want anybody to be discriminated against, not realizing that the people who are being discriminated against by those laws are the very people voting for them: Christians, Muslims, Jews, and people of conscience who can't bow their knee to this newfound, radical, woke ideology.

In any event, I go on to say that many pastors are reluctant to talk about such issues. And my question is, did your pastor talk about the election in the weeks prior to it? Is he going to talk about it this coming Sunday? And what do you do when your pastor won't talk about these biblical and moral issues that are dominating our culture?

Or worse, that he begins to teach false doctrine. And I have a short video on it. What do you do? So, if you want to subscribe, just go to our website, crossexamined.org and click on subscribe. So, those are my thoughts on the election. I've got a lot more to say here in a minute, but some of you may love that, some of you may hate that. How should we conduct ourselves in the wake of this election?

Well, first of all, we should be kind, and we shouldn't gloat if your side won. You shouldn't gloat or make fun of people when they are hurting. In fact, the proverb, Proverbs 24 says, 24:17 says, do not gloat when your enemy falls. When they stumble, do not let your heart rejoice. It goes on to say, or the Lord will see and disapprove, and turn his wrath away from them.

And then, of course, in Ephesians, Paul says this, Ephesians 4:31 get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other just as Christ forgave you. So, treat one another with kindness.

By the way, you don't know why they believe what they believe, why they voted the way they did. They may be ignorant of the facts, true. Or they may know something you don't know or have some other reason. So, have some humility with people who disagree with you.

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However, I will say this. If people claim to be Christians, especially Christian leaders who should know better, you should call them out when they are teaching falsehoods or misleading people.

Now, we've done an entire program on this, an entire podcast. It came out August 30th. It's called 'Is It Wrong for Christians to Call Out Shepherds?' And I think the answer is no. It's not wrong. It's actually a duty. We should call people out.

Now, if you know the person personally, you should go to them privately. But if you don't know the person personally or the person's a national figure you could never get at, you should call them out if they're misleading people or if they're teaching people against what the Christian faith says on major issues.

Of course, you can let secondary and tertiary issues go, but not on major issues. And that leads me to my friend Natasha Crain. As you know, Natasha and I, and also Alisa Childers do a program around the country at select churches called Unshaken. The Unshaken Conference, the next one we're going to do, is just a couple of weeks from now.

It's Saturday, November 16th, in Austin, Texas. If you want to be a part of it, go to Unshaken Conference, where you can buy tickets there. And then we're going to do four more in 2025. Anyway, Natasha is a very clear thinker, and she put out a tweet. I don't know what to call it now. If Twitter is gone and it's X, what do you call it? An X post? I don't know. I'm still going to call it a tweet.

She put out a tweet that dealt with what some progressive Christians have said, because some progressive Christians are completely mystified how any evangelical could have voted for Donald Trump or could have voted in a Republican way, so to speak. Mostly Trump is the issue, was the issue.

And she's responding to a tweet of a so-called progressive Christian, excuse me a second, a so-called progressive Christian who listed all these things that are morally wrong with Trump, Trump's moral character and said how could 81% of evangelicals vote for such a man of this moral character?

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And here is what Natasha Crain writes back, and we'll put this in the show. notes. Progressive Christians are struggling to understand how evangelical Christians overwhelmingly voted for Trump in spite of the issues with his character. So, let me help progressive Christians and others with these three key points. Here's point number one, as Trump voting evangelicals have repeatedly explained, it's about which platform lines up better with a biblical worldview on major issues. Let me stop right here.

We've talked about this ad nauseam on this program here. We've said that as Jesus pointed out when he scolded the politicians of his day, He said, you're neglecting the more important matters of the law. In other words, the implication here is, is that you can't neglect the more important matters of the law.

You have to take care of the major issues. And tragically, a lot of people are voting on secondary and tertiary issues rather than the more important matters of the law. So, when Jesus is giving instruction and rebuke to the politicians of his day, the Pharisees, the lawmakers of Israel, He says, you're neglecting the more important matters of the law.

And honestly, if you look at the platform that was rejected by evangelical Christians, it was rejected because it neglected the more important matters of the law. It was for abortion up to the moment of birth. In fact, here's Kamala Harris on abortion. Here's her top priority. Check this out.

KAMALA:

We have seen extraordinary harm, and pain, and suffering happen because of what Donald Trump did in intending, and effectuating, and overturning of Roe v. Wade. Yes, my first priority is to put back in place those protections and to stop this pain and to stop this injustice that is happening around our country.

FRANK:

Her number one priority, her first priority, she said, was to put Roe back in place, to stop pain and injustice? By what standard of justice is she arguing from? Certainly not the Christian standard, certainly not the natural law standard, certainly not the biblical standard.

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We'll have a lot more from the brilliant Natasha Crain in just a couple of minutes. 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. Back in two minutes.

We're talking about the election results, ladies and gentlemen. And just before the break, we were talking about how Kamala Harris' number one priority was to put abortion on demand back into our country from the top down, overruling any state restrictions on it. She wanted abortion up to the moment of birth and she wanted you, the taxpayer, to pay for it.

Why would Christians think it's a good idea to vote for that? Anyway, let me go back to what Natasha Crain said. She said, as Trump voting evangelicals have repeatedly explained, it's about which platform lines up better with a biblical worldview on major issues like abortion, one of them. If you're a progressive Christian, you don't view God's word as authoritative and inspired.

So, you are necessarily going to disagree with evangelicals on your evaluation of the platforms. Thus, even if you disagree with our conclusions, you should in good faith be able to at least understand why we voted the way we did without continually talking about perceived character deficits as though character is the ultimate deciding factor.

It is not for us, but neither is it for you. Read on. Then she goes on to point two. All right, before I go to her point too, I want to mention this. I think character is important, and so does Natasha Crain, and so do the progressive Christians. We all believe character is important. There's no question about that. The question is, though, when you have two candidates, both with questionable character and you're hiring somebody to be the president of the United States, who is going to put forth certain policies?

Which is going to be more important, the character or the policies? I wish I had both. But when you don't have both, what are you going to do? You're going to put someone in there who is going to put forth the policies because that's the person's job. Yes, I agree. Character is important. I wish we had both. We don't have both.

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As we pointed out before, even if Kamala Harris's character is better, and I think if you look at her past, it's questionable. I'm not going to get into it now, but it's questionable if it's better. Pastor Josh Howerton points out that character is reflected in the policies you support. What about someone that wants to murder nine month olds in the womb, or to mutilate the genitals of children, or to teach sexual degradation to elementary schoolers. They have a character problem.

By the way, we're going to have Pastor Josh on the show next week. The kind of horrific policies that she wanted to put forth in place that go against natural law, against the Bible, against common sense. I don't think you can if you're going to call yourself a Christian, vote for. But as Natasha's pointing out, these people don't think the Bible is the word of God.

They have other moral priorities. And what Natasha is saying here is that if the shoe is on the other foot, you'd be voting just like we're voting. And that's her second point. Here's her second point. After reading point one, that the ultimate factor is not character, but policy, she says a progressive Christian might respond, "but even if you prefer Trump's platform, his character disqualifies him from consideration."

With respect, Natasha says she's being kind, as we should be. This is a unidirectional argument that progressives would not adhere to if the character issue were reversed. Progressive Christians want someone who advocates for abortion, so-called LGBTQ rights, DEI, more open borders and so on. If Kamala had the rap sheet that Trump had, then Kamala's supposedly cleaner, she had supposedly cleaner character.

Would the progressive now vote for Trump's platform? Instead, out of deference to the candidate with the better character? Of course not. Why? Because abortion, so-called LGBTQ rights, DEI, more open borders and so on are priority issues for the progressive. It would go against their conscience of what is right for society to vote against those things.

It's the same for conservatives. We might not like Trump's character deficits, but character is necessarily secondary to policy for nearly every honest voter. And I think she's right. People vote on the policies if they're thinking clearly, because that's...

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Just like if you had to get a very important surgery and you knew that one surgeon was very good at the surgery, but he had bad character, and another surgeon wasn't good at the surgery, but she had good character, arguably, which surgeon would you pick for the surgery?

You're always going to go with the guy who can do the surgery better because that's the reason you're hiring him in the first place. Now, you wish you had a guy of good character and good bedside manner, but you're really the primary reason you're there is to get the surgery done rightly. Okay, here's Natasha's third point.

Given the above, it's a convenient virtue signal to be publicly mystified at evangelicals for voting for Trump in spite of lists like these. She's talking about the list of supposed character flaws of Trump. But it's meaningless if you feel the need to make such statements. You either, number one, haven't listened to evangelicals explain repeatedly why we voted for Trump, or two, have listened and refused to engage more meaningfully in a discussion of the policies on which we based our vote because it's easier to get social media engagement from emotion driven posts like this.

And the emotion driven post is the post of this progressive Christian who said, well, you know, Trump has this conviction, and that conviction, and did this, and did that, and how could you possibly vote for this guy? In other words, these people really aren't listening. And if the shoe were on the other foot, they would have voted for the policy over the character. But they just can't stand that Christians voted for Trump because of the policy issues.

So, I think we'll put in the show notes that tweet from Natasha Crain. And you can see the tweet she was responding to. I didn't have time to unpack that other tweet that she was responding to, but I think those are great points from Natasha. And of course, Natasha is going to be with me and Alisa this November 16th in Austin, Texas, Lord willing, for the Unshaken Conference. If you want to be a part of the Unshaken Conference, go to UnshakenConference.com and sign up.

Now, I also want to mention that a big player in this particular election was my friend Charlie Kirk, who for the past two years has really gone out to motivate the youth, to ask them why they believe what they believe and why they're doing what they're doing. And it turned out

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that on all fronts, actually, but especially the youth, the Republican vote, the Trump vote by the youth was 10 points better this particular cycle than it was in 2020.

And I think a lot of that goes to Charlie Kirk and his very motivating approach for the youth who really want to be a part of something that means something more than themselves. Let me just put it that way. Charlie's an evangelical Christian who doesn't shy away from the Gospel. That's one thing I love about him. But of course, he's also politically engaged because politics are important. How we govern ourselves is important.

Yes, it's true. The government cannot save you, but the government can certainly hurt you. And it's important because we don't want a government that hurts people. We want a government that protects innocent people from evil. That's the purpose of government. And by the way, I know it's true when people say, well, you know, don't let politics get you down if it didn't go your way, you know, because God's our Savior, not a politician.

Hey, I agree with all that. But in a certain way, it sort of minimizes the importance of politics. In fact, it minimizes the importance of anything but evangelism. It minimizes the importance of anything but justification. As if our only purpose here on earth is to get justified. It is the most important thing that we do to accept the fact that we're sinners and Jesus came to save us. And by trusting in Him, we can not only be forgiven, but we can be given His righteousness.

That is the most important decision you'll ever make, but it's not the only important decision or important activity that you should engage in here on Earth. If that were the case, you'd be taken out as soon as you became a believer. God would take you straight to heaven. There's a lot of things that don't save you that are important. Like getting married doesn't save you, but it's still important you pick the right spouse.

Getting a job doesn't save you, but it's still pretty important that you get a good job, and can take care of yourself, and take care of your family. All right. Eating doesn't save you, but it's pretty important you eat right, and you maintain your health. Exercise doesn't save you, but it's still pretty important that you take care of yourself. Parenting doesn't save you, but it's still pretty important.

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Most of the things. There's only one thing that saves you, and that's Jesus, trusting in Him. But that doesn't mean that's the only thing we do here on earth. If that were the case, the Bible would be about three pages long. There's a lot more to life than just getting saved. So, let's stop minimizing the importance of other things that we do in life, which, by the way, also have implications on us getting saved.

As I've pointed out so many times on this program, politics affects your ability to preach and live the Gospel. If you don't think so, go to North Korea and try and do what we're doing right now. Go to China. Go to Iran. There's no First Baptist Church of Tehran. There's no Calvary Chapel of Riyadh. Why? Because politically, they've ruled it out.

So, even if you think evangelism is your top priority, it's not. Actually, worship is, but it is one of the top priorities. Don't discount other things that allow it to happen. In fact, you know, making money is important, too, because your church wouldn't exist unless somebody supported it. Crossexamined.org wouldn't exist unless you supported it.

We couldn't go to college campuses, or do these podcasts, or do these TV shows unless you supported us. Oh, making money doesn't save you. It doesn't, but it helps get the word out so people can be saved, and sanctified, and disciplined. So, stop trivializing things that are important because it doesn't save you. That's a pretty narrow view of life, and we need to get that narrow view.

We're supposed to be Christians 24:7, 365 in every area of our lives. Not just at church, not just in church with our friends, but also at home, at play, online, at work, in the voting booth, everywhere. Those are my thoughts anyway, ladies and gentlemen. Thank God. Hopefully we'll have four years where at least Christianity is not opposed. That would be a good thing. All right, a lot more next week, and I hope to see you at LSU on Tuesday. God bless. See you then.

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