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with Dr. Frank Turek **PODCAST**

## Does “Christian Nationalism” Go Against the Bible? Plus More Q&A

(May 20, 2025)

### **FRANK:**

Lots of your questions today, ladies and gentlemen. We have questions on Jesus and equity. We have questions on do you call out your own sins or just the sins of others? Like, why are you always talking about LGBTQ? How about an all loving God? Why would he allow suffering? And what are the best resources for the question of slavery and the Bible? Also, what would you say about Jephthah, the guy who sacrificed his daughter, as recorded in Judges 11?

What about that? We're going to try and get to all those questions today. The first question actually comes from Jack from Australia. Jack says, I've been watching your videos and lectures for the past year and a bit, absolutely love everything you're doing, and if you came to Australia, I'd buy your front row tickets to hear you speak.

Well, we don't charge for coming to hear me speak, but thanks, Jack. [Laughter] Anyway. You have a sister who's a militant atheist, Jack says. He says, I have a sister who's a militant atheist and she has these questions. Here is one of the questions. What does the Bible say on common leftist topics and what Jesus taught about them?

For example, socialist ideas, money, wealth, bodily autonomy, racism, et cetera. And how does that conflict with the values that American Christian nationalists seem to prioritize or present with? Okay, first, good question. What we need to do is we, I wish we could talk to your sister directly. I would ask the question. When somebody brings up a, a term or a title such as Christian nationalism, I want definitions.

What do you mean by Christian nationalism? What do you mean by a Christian nationalist? Because a lot of times a phrase like that or a title like that is a derogatory way of trying to say that we don't like what you stand for. And I'm not even going to define what you stand for, but I'm just going to smear you with that term because it sounds like it's bad. And so, we're just going to marginalize you by calling you a Christian nationalist, whatever that means.

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So, I would, I would want a definition. What do you mean by Christian nationalism? We've talked a lot about on this program before about the questions you ought to ask people from Greg Koukl's book 'Tactics.' What do you mean by that? How'd you come to that conclusion? Those two key questions are very important.

What do you mean by-- What do you mean by Christian nationalism? How do you define that? And see what they say? However they define it, I can almost guarantee you it's going to be better than secular internationalism, which is what we had in the past four years here in this country where we didn't really have a border.

And we were more concerned about people outside the country than people inside the country. Now, all governments are set up, at least supposedly God set them up this way to take care of people inside their country first. If every government did that, we wouldn't have so many problems outside the countries. And we talked about this in a show we did last week called 'When Is Love Evil?' That there is an order of loves.

And I don't have time to go into everything we talked about, obviously on that podcast now, but according to the scriptures and even common sense, you don't-- While you might love everybody, even your enemies, you don't love them all in the same way. And your first responsibility is to people in your family.

Paul even says if you don't take care of your family, you're worse than an unbeliever. And then you take care of the people who are Christians in your community, and then you take care of, people who are in your community who might not even be Christians. And then you take care of people in your country, and then ultimately you can take care of people in the world.

If everybody did that, by the way, if everyone took care of the people closest to them, we wouldn't even need a lot of charity to go outside of that. So, God has set this up this way for a reason. We're to take care of the people closest to us and at first, and then move on from that inner ring on out. We're to love God first, then one another, and we prioritize that.

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Obviously, you have a bigger responsibility to take care of your own children and as Paul says, if you can't do that, you're worse than an unbeliever. If you don't do that, you're worse than an unbeliever. Before you try, you start worrying about other children. In any event, the point here is, is that I would want to know what Christian nationalism means because secular internationalism isn't biblical. It's against common sense. It has no foundation for its morals.

And maybe we ought to point out right now that everybody's trying to legislate morality. The only question is whose morality? And I don't want to legislate my morality. I don't want to legislate your morality. I want to legislate the morality. The one Thomas Jefferson said was self-evident. The one the Apostle Paul, said in Romans chapter 2.

The Gentiles who do not have the law, have the law written on their hearts. You don't need the Bible necessarily to know the essentials of right and wrong and what morality ought to be legislated. You don't need the Bible to know that you ought to have laws against murder, theft, rape, that you ought to protect, have laws against theft, so people can't just walk into your house and take you or your stuff.

You don't need the Bible to know this. The moral law which comes from the same source as the Bible, God, will tell you that even without scripture. Now, scripture can give you more details, scripture can give you more evidence or I should say more commands outside of those essentials. But you don't need to legislate the Bible in order to put forth moral legislation.

You don't need the Bible to know that marriage is made for men and women. That the reason the government's involved in marriage is to protect and stabilize society, to perpetuate and stabilize society I should say. That's why the government's involved in marriage.

Marriage isn't about recognizing the romantic affinity of two people. Why would the government care about that? What the government cares about is a man and a woman coming together or at least should care about and has for 5000 years, a man and a woman coming together to procreate and bring forth the next generation. Because the best form of government is the biological two parent family.

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So, you don't need special revelation to know this. God has written it on the hearts of all people. That's the kind of morality we ought to be legislating. That's the kind of morality that started our country.

We hold these truths to be self-evident. That all men were created and endowed by their Creator with certain unalienable rights. Among these are life, liberty and the pursuit of happiness. And that governments are instituted among men to secure these rights. Governments don't give you rights.

Government secures your rights. And if a government doesn't secure the rights of the citizens like King George was not securing the rights of the colonists, then they declared their independence and said, we have the right to get a new government.

Okay, so ask the question, what do you mean by Christian nationalist? But also in this question, socialist ideas, money, wealth. Let me point out we have an entire series on this. There are so many topics in here. Obviously, I can't cover them all here in this one short Q&A.

We have a, I think it's 22 lesson, one hour lesson, a DVD set. And it's an online course as well. You can get it at [OnlineChristianCourses.com](http://OnlineChristianCourses.com). It's called 'Jesus vs. the Culture.' We go through all of these.

We go through socialism, we go through capitalism, we go through communism. We go through money, wealth. We go through issues like abortion, and marriage, and racism. We cover all that. So, if you really want to go into depth, Jack, I might recommend you get that. You can get it via, Online Christian Courses. That might be the easiest. We don't need to ship anything to you. You can just go watch it online. So, check that out.

But let me point out that the Bible presupposes private property. Thou shall not steal presupposes private property. And Jesus himself talks a lot about money, as you know. And he warns about the big three temptations: sex, money, and power. Well, the Bible does anyway.

Jesus does, in some of the things he says. But in one place you can find these three issues: sex, money, and power. It's John writing 1 John saying that do not love the world. All that is in the

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world. This is 1 John 2. All that is in the world. The lust of the flesh, the lust of the eyes, and the boastful pride of life.

Sex, money, and power right there. Boastful pride of life. That's the power part of it. And when you think about why people sin, normally they're sinning for one or more of those three reasons. They're trying to get good things. Sex, money, and power are good things. But they're trying to get them through illicit means. They don't have them.

So, they're trying, taking shortcuts to get them. They're taking shortcuts to get them. So, sex, money, and power are things that Jesus talked about, and the Bible writers talk about a lot. They didn't say that sex was a bad thing.

They didn't say that money was a bad thing. It's not money is the root of all evil. It's the love of money that is the root of all evil. In fact, going back to what we talked about in the previous podcast about when is love evil? Loving money can be evil because you're putting love, you're putting money above maybe people or God. And in fact, Augustine talked a lot about disordered loves. Even criminals are loving good things, but they're loving them too much.

That's the problem. You need to love God more than you love money, than you love power, that you love sex. Because God is our ultimate love. And if we get those out of order, that's when we start sinning.

So, the Bible and Jesus, they warn about temptations, these kinds of temptations. Jesus, of course, spoke a lot about money. He said you can't serve both God and money, that you have to guard against greed, that you have to be generous. But use your money to win people to Christ.

That's the famous, unjust steward parable that a lot of people have consternation with. But right in the middle of this parable, he's commending the unjust steward for using his master's money to win influence with people. And the moral of the story for us is that God owns our money. He's our master. And if we're going to use the money, he's given us, we ought to use it to win people to Christ so that when we get to heaven, they'll welcome us into heaven.

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That's the essence of it. You ought to use your money to win people to Christ. And let me say right now, those of you that do donate to us, thank you for using your money to win people to Christ through us. See, that's what you're doing. You're helping us win people to Christ, rescue people on college campuses, places that you might not be able to get to, you might not be able to get to the college campus.

So, you're actually getting to them through us. Because everything we do on a college campus, as you know, is funded by you. We don't charge the kids a dime. The podcast you're listening to right now is funded by you. In fact, I think it's like 97% of what we do is funded by donors. There's a little bit of income we get from materials we sell, but most of it comes from you.

So, thank you. And by the way, 100% of what you give to CrossExamined goes to ministry. Zero percent to buildings. We don't have any buildings. We are 100% virtual. You don't come to us, we come to you. So, we're very lean and we're very frugal with the money you give us because we're trying to do what Jesus said.

We're trying to win people to Christ and make them better disciples through the money that he's given us, and that he's given to you, whom you've given to us. So, if you want to donate, go to [CrossExamined.org](http://CrossExamined.org). Click on donate. It's 100% tax deductible.

Anyway. Jesus went on to say that you should also count the cost before you build something. And don't store up riches on earth when you should be focusing on eternal rewards. Because if you store up riches and they become your love, if those riches become your idol, you fool.

Your life might be demanded of you today. What then? You ought to store riches in heaven. That's eternal. He also said it's difficult for a rich man to get into heaven. You know, he said that?

Well, because when you're rich, when you have a lot of money, it might tend to cause you to think that you've got it all figured out and you don't need God. You have your security. It's called money. And Jesus is saying, now that can't be your master. And if it is, it's going to be very difficult for you to get into heaven.

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Not why, not because you're rich, but because your riches prevent you from loving God. You're loving the riches rather than God. Now, thankfully, he didn't say it's impossible for rich man to get into heaven. If he said that, none of us would have made it because especially in America, by the world's standards, we're all rich. Now, let me go a little bit more into the question. You talked about, some of the socialist ideas. Jesus believed in justice.

He did not believe in equity. Those two things are opposite, ladies and gentlemen. The leftist world, the leftist ideals out there are all about equity. Everybody gets the same. Jesus didn't believe that. In fact, we're not even going to, we're not even going to have equity in heaven. Did you know that? No.

There's going to be different levels of reward in heaven. And just like there are different levels of reward in heaven, there are different levels of punishment in hell because that's what justice demands. You get into heaven through grace, but your place in heaven, the rewards you get in heaven are based on the good works that you have done.

That's what justice demands. And in hell, people are going to be punished to different degrees that justice demands. It wouldn't be right for God to punish the average sinner at the same level as a Stalin, or a Hitler, or a Mussolini, because that wouldn't be just.

God believes in justice, and justice and equity are opposites. I mentioned this on the last podcast. Let me mention it again. A friend of mine was at a conference here in Charlotte, and the, CEO of this company got up and said, I believe in JEDI.

You know, they added a J to DEI, so JEDI sounds better. Justice, equity, diversity, and inclusion. Justice, equity, diversity, and inclusion. I said, I wish I was there. I would have asked the CEO, oh, you believe in justice and equity? Does your secretary make the same salary you make? Oh, she doesn't.

Well, why not? Because you don't believe in equity. You don't believe everybody gets the same thing. You believe in justice. You justly make more money than her because you bring more money into the business and probably took more risk to start the business.

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And so, you naturally should get more. Justice and equity are opposites. Justice means everyone gets what they deserve. Equity means everybody gets the same. Jesus did not believe in equity. In the parable of the talents, what does he do? He doesn't take from the guy who multiplied his talents and gives them—

He doesn't take from him and give it to the guy who buried his talent. No, he actually takes the talent from the guy that buried his talent and gives it to the guy who's already doubled his talent or increased it tenfold or whatever. That's justice, it's not equity. So, I'm just touching on these topics, but, Jack, if you want to go into a lot more detail, I recommend you get 'Jesus vs. the Culture.' It's an online course.

Also, the DVDs you can get, but it's probably easier for you being in Australia to get the online course. Just go to [Crossexamine.org](http://Crossexamine.org). Click on online courses. You'll see it there if you want to go a lot further into that. All right, let's go to the second question, also from Jack.

This is from the militant atheist sister. The question is, is it wrong for people to be calling out any sin at all in someone else when they don't publicize transparency? In other words, their own sin. For example, calling out LGBT actively and frequently, but not equally being as loud about your own sins. Is that not wrong and just hypocritical?

Instead, should you just not lead by example? Well, I think it is true that we ought to call out all sin and not just the sins of people that are committing sins we're not committing. I think that's fair. You ought to say, are you just hobby horsing on this? Are you just going off on, say, LGBTQ sins when maybe you're committing adultery, or you're getting an unjustified divorce, or you're doing something that the Bible says you ought not do?

Yeah, that's a fair assessment, or that's a fair criticism that we ought to call out these things. However, let me say there is a little bit of a difference. We need to call out all sin. True. But we need to also call out sin that is advertised as good. You see, there's a difference between, say, adultery and divorce versus LGBTQ issues. Why?

Because few people are saying adultery and divorce are good things. But the LGBTQ movement, those folks are saying that those behaviors are good, and the Bible is wrong. Or they're saying

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that the obvious, plain reading of the text, the text that has been interpreted for 2000 years, they're trying to say that interpretation is somehow wrong.

Well, it's quite clear that the Bible is against sexual immorality, not just LGBTQ, but it's against fornication, premarital sex, it's against rape, it's against bestiality, it's against, any sexual behavior outside of the behavior of a man and a woman inside a marriage. And Paul says, flee sexual immorality. In fact, in 1 Corinthians 5, he says, expel the immoral person from the congregation.

Do you know that everyone is welcome in church except for one kind of person? The kind of person that says, yes, I'm a Christian, but known sin is not sin. Paul says in 1 Corinthians 5, because in 1 Corinthians 5, a supposed Christian was sleeping with his father's wife, so I guess his stepmom. And Paul goes on to say, you need to expel that immoral brother for two reasons. One reason is maybe he's going to come to his senses after you disfellowship him and say, this was wrong.

And secondly, a little leaven affects the entire loaf. Sure, people can come to church that are for certain sins the Bible's against, unless they claim to be Christians. If they claim to be Christians, then you need to discipline them. You need to say, no, this is wrong, and your example is not going to be tolerated in this church because your leaven is going to affect the entire loaf. The entire congregation can be pulled away from the truth because of what you're doing.

So, it's for the good of the person that you kick that person out. And it's for the good of the congregation that you do so as well. Now, in Romans 16, which is normally flyover country for most people, it was when I went through the entire book of Romans. We're in the middle of the Book of Romans on our online course right now.

And when I first taught through this, I did not see this passage, but I see it now because normally when you read Romans 16, you're going, this is just greetings. Paul's saying, greet so and so, greet Rufus. It's Romans 16:13, my favorite verse in the Bible, almost, greet Rufus.

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Have you greeted Rufus today? No? You're in sin. Anyway, if you get to verse 17, after Paul is doing all these introductions, or he's basically saying, say hello to so and so for me there in Rome, he says this. He says, I urge you, brothers and sisters, this is Romans 16:17. I urge you, brothers and sisters, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them. For such people are not serving the Lord Christ, but their own appetites.

By smooth talk and flattery, they deceive the minds of naive people. Everyone has heard about your obedience, so I rejoice because of you. But I want you to be wise about what is good and innocent about what is evil. The God of peace will soon crush Satan under your feet.

Notice what he says. He says in verse 17, I urge you, brothers and sisters, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. In other words, the people who are causing divisions are not the people who are adhering to the Scriptures.

The people that cause divisions are the people that are bringing false teaching into the Church. Those are the people that you need to watch out for. Those are the people you need to keep away from, Paul says. Those are the people to whom Paul says in 1 Corinthians 5, get out. Expel the immoral brother. So, it's not the people that are adhering to orthodoxy that are divisive. It's the people who are not and are bringing this kind of teaching into the Church.

So, if you're ever accused of being, dis-- Bringing division into the Church, if you're the orthodox one, it's not you. It's the person who isn't. So, Paul is pointing that out clearly. And this is, by the way, why you have Jesus talking about in Matthew 18, the method of church discipline, that you've got to go through a specific process if there is an instance where somebody is disobeying the scriptures and there's a point where you kick them out.

So, Jesus even says the same thing that Paul says. Okay? So, yes, we need to call out all sin, but especially we need to call out sin when sin is being advertised as good to warn people. Most people realize that, you know, adultery is wrong. Shouldn't-- It's not something we ought to encourage, that, divorce is not a good thing, although more people think it is a good thing, and

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we need to talk about that. But the big problem, one of the biggest problems is sin that is being advertised as good.

And by the way, love doesn't mean approval. You don't love people by approving the evil they want to do. It may seem that when God says, don't do this and don't do that and don't do this and don't do that, that somehow, he's a cosmic killjoy. No, he's not a cosmic killjoy.

He is trying to protect you from evil. He's not approving of those behaviors because he knows that ultimately, they're not going to lead to your flourishing. They're not going to lead to you knowing God and making him known. That's why you're here, to know God personally and then to make him known.

That's why you're here. In fact, Jesus says in his prayer for us in John 17, he says, now this is eternal life, that they meaning us, because he's praying for us, that they may know you, God the Father and Jesus Christ, whom you've sent. In other words, the purpose of life is to know God through Jesus. Not just intellectually, even the demons know that, but to know him personally. And a lot of times sin will pull you away from that. In fact, it's been said before that either, the Bible will keep you away from sin or sin will keep you away from the Bible.

Maybe we could modify that slightly to say either God will keep you away from sin, or sin will keep you away from God. And God knows that. In fact, he says in Romans chapter one, that when we suppress the truth, particularly on the sexual issues, to go our own way, that leads to futile thinking. And if you continue down that path, God might give you up to your own desires. I mean, you know that illicit sin, particularly when it comes to sex, sexual sin, can cause people to think poorly.

I mean, you know people who are in sexual sin right now, and you're looking at them going, what are you doing? Do you know? Why are you with him? Why are you with her? You know this isn't good. You know this isn't right. You know that person's not even right for you. But they can't see it. They're blinded.

God is trying to protect us from that. Why are you with him? What are you doing with this guy? You know, that has happened. It might have happened in your own life. You know people right

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now like that and you're scratching your head. Why can't they see this? Because sin blinds you to the truth.

And God is trying to protect you by putting barriers around yourself. You are made in his likeness and image. Your value is sacred. You protect sacred things. That's what the law is for, to protect sacred things. I mean, we have laws to protect innocent people from harm. That's why we have laws. That's why we have a government to protect innocent people from evil. Because people are sacred. So, you put laws in place to protect them.

And when God gives us laws, however, a lot of us go, I don't need that. I'm going to go my own way. Yeah, you can do that. You've got the free will to do it, but not going to turn out well long term. All right. By the way, some of these things that we're talking about now you got-- How do I teach these to my kids? Well, one way you can teach them to your kids is to get Brave Books.

We get Brave Books because, I have grandkids now, and when they come over the house, I read some of these books to them and they have books on qualities that you want to develop in your kids or grandkids. Virtues like they have books on bravery, sanctity, sanctity of life, discernment, character, forgiveness, identity, protecting others, honesty, freedom, family, and unconditional love, and serving others.

These are all categories that have books in them for your younger children. Go to [bravebooks.com](http://bravebooks.com) or [bravebooks.us](http://bravebooks.us) and you can see it all there. You can get one book a month. You can also sign up for their Brave plus, which has great, programming on it. You're not going to deal with any woke nonsense or sex. Your kids aren't going to get sexualized by watching this fun programming. So, check it all out. Go to [bravebooks.com](http://bravebooks.com) or [bravebooks.us](http://bravebooks.us). You'll see it there.

Also want to mention CIA is coming up, Cross Examined Instructor Academy. And I might get to the next question here in a minute. I just got to mention that we are again holding the Cross Examined Instructor Academy 18th year in a row. Greg Koukl will be with us again. Brett Kunkle, Natasha Crain, Alisa Childers, Allen Parr, several others.

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We're all going to help you improve your ability to be an apologist. And if you sign up for the presenter track, we'll not only present to you, you'll present to us. And we're going to critique your ability to present and answer questions. So, it's going to help you. If you don't want to present, that's fine. There's a non-presenter track.

Go to [Crossexamined.org](http://Crossexamined.org). Click on CIA under events, you'll see events, then click on CIA. You have to apply. It's not free. You've got to apply. But do it soon because, we're going to run out of room and we're getting closer to the event which begins July 31st through August 2nd. And it's first come, first serve, so check all that out. We've had people come to CIA six, seven, eight times in a row or in repeat occasions. Maybe not all in a row. They just keep coming back because they get so much out of it.

And it's not just the lectures and the presentations. Just hanging out for three days with all these other apologists and being able to ask them questions over lunch or dinner, that kind of thing. So, it's a lot of fun. Looking forward to it. I look forward to it every year. Also, want to mention next week Lee Strobel is going to be on the program. You don't want to miss a phenomenal book that he has just written. It's on the supernatural called *Selling--* I'm sorry, seeing.

Not selling. '*Seeing the Supernatural.*' Yeah, some people try and sell the supernatural. This is called '*Seeing the Supernatural.*' We just recorded the interview, and Lee is always great man. He knows the book so well. He's got all these great examples. You're not going to want to miss that with Lee Strobel.

Okay, third question also coming from Jack for his, hardcore atheist sister. By the way, Jack, if I haven't mentioned it yet, you always have to ask people who are not Christians, if Christianity were true, would you become a Christian? Because a lot of times these objections are just ways of avoiding Christianity.

They're just smoke screens. Not always, but a lot of times they are. But if you ask the question if Christianity were true, would you become a Christian and they hesitate or say no, you know, the issue isn't just intellectual, it's volitional, it's moral, it's personal. They don't want it to be true. They want to be God over their own lives quite frequently. Or they've been hurt by the

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church, and they think, I don't want to have anything to do with this. Recall, as John Dixon has said, that when somebody has been hurt by the church, you ought to ask them, when somebody plays Beethoven poorly, who do you blame?

Yeah, you don't blame Beethoven. So, when someone plays Jesus poorly, who do you blame? You don't blame Jesus? Look, just because I'm not true and beautiful doesn't mean Jesus isn't true and beautiful. I don't live up to Jesus' standards perfectly. Nobody does. In fact, if I did, I wouldn't need him. I'm fallen. But don't look at me as the example. Look at Jesus. Newsflash, Christianity is not Christians. Christianity is Jesus. Keep your eye on him. So, ask your sister that question.

If Christianity were true, would you become a Christian? But this long question basically boils down to this. How can an all-knowing, all-loving, and all-powerful God not at least reduce suffering? And why would he throw millions of people into hell, essentially? Eternal torture it says. Okay. This is a huge question and we're not going to be able to cover it in any detail here, but I would ask her, what standard is she using to say that it would be evil to throw people into hell if God in fact does that?

Or it'd be evil to allow suffering? Because you're, you see, you're assuming a moral standard when you even bring up the objection. But if God does not exist, there is no objective moral standard. It's just your opinion.

So, in a sense, you have to steal from God in order to bring up an objection against him. And that's why I want to recommend the book Jack, 'Stealing from God: Why Atheists Need God to Make Their Case.' It's a book I wrote that deals with many of these issues, including why does God allow evil? Why does he allow suffering?

There's a whole chapter on there, or in that book on that topic. So, I would highly recommend you go there and check that out. But let me just give you one sort of nugget of information from that chapter that might be helpful. And that is, that evil is not a thing in itself. It's a lack in a good thing. And good must exist in order for evil to exist. And since we all know evil does exist, good does exist.

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*to be an* **ATHEIST**

with Dr. Frank Turek    **PODCAST**

But if good exists, then God exists. But the real question that your sister, is asking is not does evil disprove God? But why does God allow certain evils? And that sometimes we don't know the answer for that. But we know why we don't know the answer. Why?

Because we're inside of time and we only see a very small speck of what's going on here on Earth. We hardly know the past, we know very little about the present, and nothing about the future. But a God who's outside of time, who is all-knowing, knows how it's all going to work out in the end.

He knows what we call the ripple effect. What's the ripple effect? That every event that occurs in this life ripples forward to affect trillions of other events. I mean, you can think about the ripple effect in your own life. Just think about your parents.

In order for you to even exist, your parents had to meet, and their parents had to meet, and their parents had to meet, and their parents. I mean, think about all the ripples that brought you to where you are right now. You can't trace all those ripples, but God can. And so, why is there certain sufferings today? Let me give a difficult one.

You know, why do babies die? You go, well, I know generally why babies die. We live in a fallen world. But if you ask me why does that particular baby die, the one that just died at your church after everybody prayed? I can't tell you why. But I know why I can't tell you why. Because I can't see where the ripple effect's going. I can't. Maybe a baby dying today is partially responsible through a series of ripples for a great evangelist arising 500 years from now who saves millions of people.

Can I trace all those ripples? No, I can't. But God can. So, God working through our free will, and by the way, you need free will in order to love, which also opens up the possibility for evil. So, God gave us the ability to make choices. That gives us the ability to love, but it also gives us the ability to do evil. But God can redeem evil. In fact, maybe you ought to point this out to your sister, that Christianity is the answer to the problem of evil. That's really what it is.

If we had never sinned, Jesus would never have needed to add humanity to his deity and come to Earth to save us. So, the story of how God redeems evil that we freely have selected

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*to be an* **ATHEIST**

with Dr. Frank Turek **PODCAST**

ourselves is the story of Christianity and the ultimate evil that happened to an innocent person. The only innocent person in history, was Jesus. And yet it brought forth the greatest ripple. That Jesus volunteered to go to the cross and took all this evil on himself.

And yet that ripple is saving ultimately billions of people. That evil that was done to that innocent person is saving billions of people. Also, I might add, when it says why in the question, it says, why does God not at least reduce suffering? How do you know he hasn't reduced suffering? You wouldn't know.

God may have prevented a lot of evils that could have occurred otherwise. Also, eternal torture and punishment. Bible doesn't talk about torture. It talks about torment, which is more internally afflicted rather than externally afflicted.

It's more like regret. Like, ahh why didn't I do that? Oh, but the people in hell don't want to get out. Not that they like hell, but they don't want the alternative. What's the alternative? The alternative is to be with Jesus. There have been people running from Jesus their entire lives. What's he going to do in the afterlife?

Hey, where are you going? You're with me now. No, that wouldn't be loving. In fact, look, if God exists, and he does, and if there's an afterlife, and there is, there's only two possible places you can go. You can either go to be with God in the afterlife, or you can go to a place that is not with God in the afterlife.

Those are the two choices. Either with God or without God. There's no other category. With God is heaven, without God is a place we call hell. And people in hell get the proper punishment for what they've done and what they continue to do in hell. Because who says you stop sinning in hell? There's still weeping and gnashing of teeth. You're still rebelling against God in hell.

So, whatever happens is going to be just. There's only two things you can get. You can get justice in the afterlife, or you can get grace in the afterlife. You might want to ask your sister, sis, do you want justice, or do you want grace? I don't want justice. I haven't been infinitely just, not even close. No, none of us have. That's why Jesus came. Because he knows an infinitely just

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*to be an* **ATHEIST**

with Dr. Frank Turek      **PODCAST**

being has to punish sin. And God is an infinitely just being. So, Jesus is the sacrifice to take our punishment upon himself so God can justify sinners and remain just himself. That's Romans 3:26.

God remains just and is the justifier of the one who has faith in Jesus. So, what do you want? You want justice or you want grace? If you want justice, you won't accept the sacrifice of what Christ has done. If you want grace, you'll accept the sacrifice and follow him. And the evidence shows that it's true.

And you know, our book, 'I Don't Have Enough Faith to Be an Atheist', tries to make the case from the ground up that this is true. So, you may want to check that out as well. All right, great questions Jack. Thanks for listening from Down Under.

Let me move on to Craig. Craig writes in and he says, I saw Frank mention a book that answers the question about slavery in the Bible, but I can't remember what it was. So, can you recommend sources, resources on this subject? Paul Copan has done two great books that cover not just slavery, but many other issues. One is called 'Is God a Moral Monster?' That's the older one.

The newer one is 'Is God a Vindictive Bully?' Now, we've had Paul on this program a couple of times, more than a couple of times. I don't know if we've had him on all that recently, but if you get the CrossExamined app-- You guys know there's a CrossExamined app? Two words in the app store, Cross Examined.

You know, you can only get podcasts for like a couple of years, and then they fade off the internet. But if you get the app, they don't fade off the internet. They're archived. So, you can go into the app and search for Paul Copan, C, O, P, A, N. And you can listen to shows that are 6, 7, 8, 10 years old even.

And these are evergreen shows because we're talking about theological issues. We're not talking about, you know, current events in these programs that I'm talking to Paul on. So, you can go back and listen to those.

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*to be an* **ATHEIST**

with Dr. Frank Turek      **PODCAST**

Also, Sean McDowell just had Dr. Carmen Imes on his program maybe seven, eight months ago. And I'll put the link to the program he had with her. The topic was the Bible and Slavery. And they went through, like, every passage regarding this. And you might like some of her answers in that particular program. And Sean always does a good job on interviewing. So, I'll put the YouTube link in the show notes here if you want to go a little bit further in that, Craig. But that's a great question, so check that out. I'm going to go to Randall.

Randall writes in that he loves our books and podcasts. Well, thanks very much, Randall. And he says, Judges 11 references Jephthah sacrificing his daughter after he won a battle, as she was the first thing coming out of his house after victory. And he was very sad. This seems like human sacrifice and contrary to God's love and justice. How should we interpret and learn from that? Well, I agree it is against God's prohibition of sacrificing your children.

And there's several places in the Old Testament that says, don't sacrifice your children. I never-- That was never a thought that came to my mind. Like all you people sacrificing your children to Molech. You could look at, particularly Jeremiah 7, I believe, where he says, look, I'm just going to wipe you guys out for sacrificing your children to Molech. So, what about Jephthah doing it? Well, first of all, I think the key answer here is that not everything in the Bible is prescriptive. Most of it is actually descriptive.

This is one of the hermeneutical principles, meaning one of the interpretation principles that you have to bring to the table when you're interpreting the Bible. Is the Bible prescribing this particular event or just describing it? It's just describing it. Jephthah made a foolish vow. And just because it's recorded in the Bible doesn't mean God is approving of this. In fact, the Bible records a lot of sin that it doesn't approve of. It records the sin of Adam and Eve.

It records the sin of Cain. It records the sin of David committing adultery and then murder regarding what he did with Bathsheba. But he doesn't want-- God doesn't want us to do that. In fact, one of the arguments that I bring up quite a bit, which I think is a good argument for the truthfulness of the scriptures, is that there are so much embarrassing details, embarrassing testimony, embarrassing stories in both the Old and the New Testaments that no one would ever invent this if they're trying to put it forth as the truth.

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Because you don't do-- You don't invent things that embarrass you. You might invent things that make you look good, but you won't invent things that make you look bad. And both the New Testaments and the Old Testament, or both the New Testament and the Old Testament have embarrassing details throughout them. I mentioned that we were in Egypt, just in December. And by the way, we're going back in, Lord willing, in October. We're going to Jordan, Israel, and Egypt.

The extension is to Egypt. You don't have to go to Egypt if you don't want to. But we're going there and we're going to have a great time seeing so much. We'll spend a couple of days in Jordan. We'll see Petra and all that. We'll stay on the Dead Sea. Then we're going to go spend a week in Israel. Then for those that want to, we're going to fly over to Cairo and see all that.

We just had a great trip to Egypt and Saudi Arabia in December. So, we wanted to go back to Egypt because we loved it so much. We have a great guide there, Meo Dito, Christian guide. If you want, if you're interested in that trip, get interested soon because we're running out of-- Running out of room really quickly.

We're only taking one bus. Go to [Crossexamined.org](http://Crossexamined.org) and click on events. You'll see it there. It should be at the top. It's the Israel, Jordan, Israel trip and with an extension to Egypt. In any event, when you go to Egypt, you see these monuments to the pharaohs. You know what they are? They're just propaganda monuments.

They're all about how great the pharaoh was and how the current pharaoh is better than the previous pharaoh. And you know, they're scratching out old pharaoh's names and all this to say, hey, I'm the great pharaoh now. They don't record anything that's embarrassing.

Yet the Bible records all sorts of embarrassing details. I mean look, just look at the king's lists. I mean it's obvious Ahab did not write, 1 or 2 Kings or any of the kings wrote it because most of the kings depicted in these documents are all bad. All of the kings of Israel are bad. And just a few of the kings of Judah are good. All the rest are bad. They're all evil. This is not an invented storyline.

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*to be an* **ATHEIST**

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Dennis Prager famously said, the reason I believe the Old Testament is true is because no people group would ever invent such an embarrassing history of themselves. Dennis is exactly right. But I would ask Dennis, if embarrassing testimony is evidence for the truth of the Old Testament, why isn't it evidence for truth of the New Testament?

For the truth of the New Testament? Because the New Testament is embarrassing as well. We've been at it through it on this program before. You know, the disciples run away, the women are the first witnesses.

Jesus calls their leader Satan, you know, calls Peter, Satan. Peter denies him three times. I mean they're not making this stuff up. And this is embarrassing that Jephthah would sacrifice his daughter. But it's not prescriptive, it's descriptive. There's also another way of looking at this as well.

And this is from 'The Big Book of Bible Difficulties', co-written by my co-author, Dr. Norman Geisler, who has since passed on as you may know. But he and Tom Howe at our seminary, Southern Evangelical Seminary, SES.edu, a great place to go to school and learn apologetics.

Anyway, Geisler and Howe wrote a book called, it was originally called 'When Critics Ask'. Now it's called 'The Big Book of Bible Difficulties.' And what they point out is that they think that Jephthah didn't sacrifice his daughter, he just made her a perpetual virgin.

Here's what they say. The text does not actually say he killed his daughter in sacrificial offering. This is simply inferred by some from the fact that he promised that whatever came out of his house first he would offer up as a burnt offering.

But then it goes on to say, as Paul indicated, human beings are offered to God as a living sacrifice, Romans 12:1, not as dead ones. Jephthah could have offered his daughter to the Lord as a living sacrifice. For the remainder of her life, she would serve the Lord in a temple and remain a virgin.

And it goes on to say a living sacrifice of perpetual virginity was a tremendous sacrifice in the Jewish context of that day. As a perpetual virgin dedicated to the service of the Lord, she would

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not be able to bring up children to continue her father's lineage. Jephthah acted as a man of honor and great faith in the Lord by not going back on the vow he had made to the Lord his God.

And they go on to say, this view is supported by the fact that when Jephthah's daughter went out to weep for two months, she did not go out to mourn her impending death. Rather she went out and bewailed her virginity. That's Judges 11:38. And Geisler and Howe go on to say, if she was facing death at the end of the two month period, it would have been very simple for her to marry some young man and live with him for two months prior to her death.

There was no reason for Jephthah's daughter to mourn her virginity unless she was facing a life of perpetual virginity. Being the only child of Jephthah, his daughter was not mourning her virginity because of any illicit sexual desire. Okay, so that's 'The Big Book of Bible Difficulties.' But either interpretation you take, it's not a prescription.

It's a description. And the Bible is filled of descriptions, not just prescriptions. All right, friends, if you want to, send a question in, I try and get to many of them, I'm sorry, I can't get to them all. Send it to [hello@crossexamined.org](mailto:hello@crossexamined.org). Thanks for being with me, and I will see you here next time. God bless.

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