

UC Berkeley Update – Plus Q&A on Two Messiahs and More

(November 11, 2025)

FRANK:

Ladies and gentlemen, an update from the road. Last night at UC Berkeley, the folks who say they're fighting for inclusion, tolerance, and diversity did not want to include us and did not want to tolerate us for holding a diverse view.

We had a TPUSA event last night, me and actor Rob Schneider and also a surprise, Peter Boghossian was there. For those who don't know Peter, I'm going to have him on the show, shortly. He is an atheist. However, he is trying to save Western civilization and the woke atheists hate him now. Anyway, Peter is a thinker and we're going to have him on the show. Also, Rob was there last night to add some insight to the free speech debate and also, he's funny.

So, I'll put the link to that particular event last night in the show notes and the venue was only about half full even though they sold it out four times over because the folks outside, the protesters who were uttering very vile slurs, scared a lot of people away, and the University did not want to allow any more people into the venue. Also, a lot of leftists apparently went online to take away the free tickets so the event would not be sold out.

But there were hundreds if not thousands of people outside that the University wouldn't let in. However, we of course reached about a thousand people inside and thousands outside, and the tour will continue in the fall. The TPUSA tour will continue in the fall. We are going to be at the University of Alabama on Thursday, Lord willing, and then the following Thursday at Boise State. All the details are on our website. Thank you for your prayers.

This is tiring, but we gotta do it while hearts are tender. So, we're gonna keep going. Thanks for all your support and by the way, make sure you tune in on Friday for the next podcast because we're going to have the great Greg Laurie on, and we're going to tell you what Greg's about to



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do in Utah coming this weekend. So, don't miss that program. We'll see you guys there. Thanks for all your prayers. God bless.

Ladies and gentlemen, we have a couple of fantastic questions I want to get to today. One is from a Jewish person asking about the coming of the Messiah. Let me jump right into that. This actually comes from Myra. She says, my name is Myra and I've been listening to a few of your podcasts and discussions. I'm sorry for your loss in Charlie Kirk. I discovered him last year and his loss feels gigantic to the conservative movement.

I feel it more today with the election of a socialist mayor in New York City. That was once my hometown but now feels so far away. I'm a secular Jewish female, and while I believe in one God and God's presence everywhere, I've always been curious learning about different faiths. I'm confused about Christianity. If Jesus died for mankind's sin and was considered a Messiah, doesn't that mean all the problems and suffering on earth would have ended with his death?

Why is it Jesus must return again for the world to finally be at peace? Why wasn't that achieved when He came, or when He first lived, or when He died? If He died for our sins, why is there plenty of sin 2000 years later? Why didn't Jesus produce any of His own written work? How can we tell if His disciples actually didn't change His teachings after His death to pursue their own agenda? Why are there so many New Testament Bibles with a lot of changes, but there's only one edition of the Torah?

The Torah hasn't changed in thousands of years. Even when Jews were expelled out of Israel 2,000 years ago, the Diaspora Jews still studied and prayed on and prayed on the same Torah. Thank you. Looking forward to learning. Great questions, Myra. I don't know if we'll get to all of those here today, but let me address one of them, at least off the bat. How can we tell if the disciples actually didn't change any of the teachings after His death? Let me clear up that the disciples were Jews, all of them Jews, originally. There are no Christian sources because they were all Jews.

Now, Christian sources came later, with the Early Church Fathers. But the people that wrote the New Testament were all Jews. Scholars are starting to admit now, even Luke was a Jew. The question is, why would these Jewish believers in Yahweh who thought that they were God's

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chosen people, and they thought that a man claiming to be God was blasphemy, and they did not think one guy would rise from the dead in the middle of time. They knew we'd all rise from the dead at the end of time because both Isaiah and Daniel talk about that.

Why would they invent all this? To get themselves kicked out of the synagogue, and beaten, tortured, and killed? That is not a list of perks. You don't invent things that get you kicked out of your community and then beaten, tortured, and killed. And, oh, by the way, your community you thought was with the God of the universe. You would not do this except for a really good reason. A reason that could turn you from a scared, scattered, skeptical person into someone who turns into one of the most peaceful and effective missionary forces the world has ever known.

In fact, the most peaceful and effective missionary force the world has ever known. Within 300 years, this group, which started with the disciples, had overtaken the Roman Empire not through force, but through service, and pointing toward a man on an empirical claim who had risen from the dead. Not just someone's belief, not just someone's philosophy, but on an empirical claim that a man died and rose from the dead.

Something they didn't think that could happen or would happen from the beginning. They were Jews, so I don't think the disciples would have invented any of this. And by the way, why would they put forth teachings that were personally inconvenient for them, like, be perfect, as my heavenly Father is perfect, and you can't divorce except for a very specific reason? And you're supposed to remain sexually chaste, and you're, supposed to now reach out to the Gentiles, and on, and on, and on, all these difficult teachings.

And they also were very careful to distinguish their words from Jesus's words. They weren't just making up sayings from Jesus. It would have been easy for the apostles to quell some of the controversies that were going on in the church by saying Jesus said this, and Jesus said that. You know, women in the church, and circumcision, and baptism, and all. No, no, no, no. They didn't do any of that. They taught as if they had their own authority and didn't make up quotes from Jesus. In fact, Paul himself says, this is from me, not the Lord, meaning the Lord didn't speak on this.

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But he's saying he's equally authoritative in what he was saying at the time. But let me deal with the bigger issue, which I think is the Messiah. And this is a great question, you know, why isn't the world at peace? Well, let me point out and, and we'll put this article in the show notes, Myra. There's a lot of evidence that early Judaism, prior to Christ, and this is even out of the Dead Sea Scrolls, believed in two messiahs.

They believed in a peaceful messiah, and then a messiah that would also triumph, like, from the line of David. One was from the son of Joseph, and one was from the son of David. Now, not every Jew believed this, but some did. And you could see why from the Scriptures. Let's just look at the book of Zechariah. If you go to the book of Zechariah the prophet, and Zechariah chapter nine says this. Rejoice greatly, O daughter of Zion. Shout in triumph, O daughter of Jerusalem.

Behold, your king is coming to you. Your king is coming to you. He is just, and endowed with salvation, humble and mounted on a donkey. Humble and mounted on a donkey? Even on a coat, the foal of a donkey. And he will speak peace to the nations. And his dominion will be from sea to sea and from the river to the ends of the earth. So that seems like a peaceful coming here. But then you go a little bit further in Zechariah and, in Zechariah chapter 12-- Let me head on over here to Zechariah chapter 12.

Here's what happens in, Zechariah chapter 12. Let me find the exact quotation here. Okay. This is Zechariah chapter 12. It says, the Lord, who stretches out the heavens, who lays the foundation creation of the earth, and who forms the human spirit within a person, declares, I am going to make Jerusalem a cup that sends all the surrounding peoples reeling. Judah will be besieged as well as Jerusalem. On that day when all the nations of the earth are gathered against her, I will make Jerusalem an immovable rock for all the nations.

All who try to move it will injure themselves. And then it says in verse nine, on that day I will set out to destroy the nations that attack Jerusalem. And I-- This is God speaking, obviously. I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns from an only child and grieve bitterly for him as one grieves for a firstborn son.

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Wait a minute. They will look on me, meaning Yahweh, the one they have pierced. When was Yahweh pierced? Yahweh wasn't pierced in the Old Testament, but he is pierced in the New Testament. This appears to be what Zechariah is saying. He's talking about a second coming, when the Messiah who was pierced comes back during the day of judgment.

And they, meaning his people, will look on me, the one they have pierced. And they will mourn for one as one mourns for the only child. They will grieve bitterly for him as one grieves for a firstborn son. And this is in the spirit of grace and supplication. So, it seems like there are two Messiahs here. That when Jesus comes, when the Messiah—

Let's just keep it Messiah for now. When the Messiah comes to establish Jerusalem with power to defeat the other nations, the people are going to look back on that Messiah as the one whom they pierced.

Also, if you read a little bit further in Zechariah, in chapter 14, it says this. A day of the Lord is coming Jerusalem, when your possessions will be plundered and divided up within your very walls. I will gather all the nations to Jerusalem to fight against it. The city will be captured, the houses ransacked, and the women raped. Half of the city will go into exile, but the rest of the people will not be taken from the city. Then the Lord will go out and fight against those nations as he fights on a day of battle.

On that day his feet will stand on the Mount of Olives east of Jerusalem. And the Mount of Olives will be split in two from east to west, forming a great valley and half of the mountain moving north and half moving south. You know, they've discovered in, I think in 1960s, they discovered there is a great fault right through the Mount of Olives. But the Lord himself, his feet are going to come to the Mount of Olives according to Zechariah 14. And in Zechariah 12, when he does come back, they're going to look at that Messiah as the one they pierced.

There appears to be two messiahs here. But that's not, that's not all. Or two comings anyway. If not two messiahs, two comings. Let me go back to this other article which I'll put again in the show notes. It says this. So the question is, and by the way, this article is called 'Two Messiahs in Judaism: Ben David and Ben Joseph' by Garrett Smith. As I say, I'm going to, put it in the show notes. Can't read the whole thing, it's too long. But he says this.

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So the question is, does this king who reigns over all of the earth come gently riding on a donkey in peace, or in great wrath, ready to do battle? Is Zechariah contradicting himself? This is a big puzzle for Jewish scholars as well. But this is not the only place in the Scriptures where we find seemingly divergent pictures of Messiah. For example, in Micah 5-- For example, Micah 5 tells us he is born in Bethlehem, the city of David. But in Daniel 7, the prophet tells us he will arrive riding on the clouds of heaven.

In Isaiah 9, he comes in regal splendor and reigns forever. And by the way, in Isaiah 9, it says that this child born will be God. But in Isaiah 53, he is a suffering servant who is anything but regal. In response to these two seemingly opposite pictures of Messiah, some rabbis declared there must be two Messiahs. The Messiah, Ben Joseph, son of Joseph, who would come and suffer, and the Messiah, Ben David, son of David, who would come as a conquering king.

Another Jewish tradition explains the two contrasting portrayals of Messiah like this. If the people of Israel will be righteous, the Messiah will come in the clouds of heaven. If they will not be righteous, he will come as a poor man riding upon a donkey. The Sanhedrin 98a says that. Are such explanations necessary, or is it possible that one individual might fit the bill of both pictures? Someone who would be both a king of peace, and a king of power, a humble servant and a conqueror.

If so, what would this extraordinary person look like? And then the article goes on to talk about Yeshua, meaning Jesus is that person. Now, Jesus appears to actually say that he's coming in peace the first time. Why? Well, Luke, who many of you know was very accurate in what he wrote down. Luke has been checked out in several different ways by archaeologists in particular, and they found Luke is an historian of first rank.

And there's a lot of details in both the Gospel of Luke and the other book he wrote, the Book of Acts, which shows that he was an eyewitness to much of what he writes down, or he at least knew eyewitnesses. Now, Luke doesn't claim to be an eyewitness of Jesus when Jesus was walking the earth, but he does claim to be an eyewitness of going with Paul on some missionary journeys. However, he obviously has access to eyewitness testimony because much of what he says can be checked out.

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In any event, if you go to what Luke records about Jesus when he inaugurates his ministry, it's in Luke chapter four, right after he's tempted by Satan. It says this beginning in verse 14. Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. He was teaching in their synagogues, and everybody praised him. Let me stop right here for a second, because you may go, this is the New Testament. I don't believe the New Testament. Okay, look. These documents are written by Jews.

Do you think they're going to get anywhere with Jews whom they're trying to reach for Jesus by saying this guy Jesus was teaching in their synagogues if he really wasn't? Why would they say-- ? Why would Luke say in Acts chapter 6, verse 7, that many of the priests became obedient to the faith? Priests? Like who? Like Pharisee priests. They became obedient to the faith? If Luke had said that and the Pharisee priests had not become obedient to the faith, all the Jews would go, you're telling lies, Luke.

None of our people became believers. But obviously, they must have, otherwise Luke would have lost all credibility. By the way, the first church council, which is recorded in Acts chapter 15, was brought by who? Brought by the party of the Pharisees. They had become Christians and they were asking the question, do we still have to obey the Old Testament law, particularly circumcision and the dietary laws? It's all answered in Acts chapter 15. If Luke's making all this up, he's losing all credibility with the very people he's trying to reach.

Anyway, back to Luke, chapter four says this. He went to Nazareth. We were just there a few weeks ago. We went to this area of Nazareth and the cliff, if you keep reading through this passage where we think they tried to drive Jesus off the cliff, but he walked right through the crowd and went on his way because they were mad at him after what he said. Well, here's what he said. He went into Nazareth, where he had been brought up. And on the Sabbath day, he went into the synagogue, as was his custom. As was his custom, he went into the synagogue.

He did this a lot. He stood up and read, and the scroll of the prophet Isaiah was handed-- He stood up to read, and the scroll the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written. And this happens to be from Isaiah, what we would call now Isaiah chapter 61. Here's what he says. The Spirit of the Lord is on me because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and

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recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor.

Now, ladies and gentlemen, he stopped right there. That actually is mid verse. He stopped in mid verse? Why? Well, because-- Let's look this up. I didn't have it up, but I gotta bring it up. This is Luke chapter 61. If you look at Luke chapter 61, how does this go on? What does this go on to say? He sent me to bind up the brokenhearted, to proclaim freedom for the captives, to release from darkness-- And release from darkness for the prisoners to proclaim the year of the Lord's favor.

He stops right there. Why does he stop right there? Because the next verse says, and the day of vengeance of our God. That's his second coming. That's why he stopped right there. And what does he say right after he stops? What does he say right after he stops with that verse? It says, then he rolled up the scroll, gave it back to the attendant, and sat down.

The eyes of everyone in the synagogue were fastened on him. He began by saying to them, today this Scripture is fulfilled on your hearing. Whoa. He's saying that he's the Messiah and he came to do these things. That the Spirit of the Lord is on me because he has anointed me to proclaim the good news to the poor, that he has sent me to proclaim freedom for the prisoners, and recovery for sight of the blind, to set the oppressed free, to proclaim the year of the Lord's favor.

Then he stopped. What did Jesus do in his first coming? Well, first of all, what are the four problems we have here right now? Sin can hurt us. Nature can hurt us. Sickness can hurt us, and death can hurt us. Death's our ultimate problem. Notice, according to the New Testament documents. Again, these documents, written by Jews.

These documents say that Jesus was sinless, that Jesus had power over nature. He calmed the storm. He could turn water into wine. He could walk on water. He had power over sickness. He could heal the sick, and he had power over death. He could raise other people and even predicted and accomplished his own resurrection from the dead. Jesus is claiming to be the Savior, the Messiah, because he can solve those four problems that we have here. He doesn't just claim to be the Messiah.

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He proves to be the Messiah through his deeds. And what he's claiming to do here in Isaiah 16 are those four things. He has power over sin, power over nature, power over sickness, power over death. He's not claiming that he's going to judge everybody right now. That's the second half of the last verse that he left out because there's a second coming. Now, if you keep reading, all spoke well of him, and then they're sitting around going, hey, isn't this Joseph's son?

Like, you know, he's claiming to be carrying this prophecy out by Isaiah, really? And then he mentions a couple things about how God did good things for the Gentiles and everybody got mad at him and wanted to kill him. And he walked right through the crowd. His time had not yet come. Now, God was not going to bring world peace in the first coming.

He was going to first establish peace with God because we're all at odds with God because of our sin, because of the evil. And thank you for mentioning the murder of my friend Charlie, Myra. That's obvious evil. And we've all done evil, not just murderers, but we've all done evil. If God is infinitely just, and he is, then he can't allow unjust people to go unpunished. Otherwise, he wouldn't be infinitely just. So, he has to punish an innocent substitute in our place because he's also infinitely loving and he doesn't want to punish us.

So what does he do? He adds humanity to his deity. He comes to earth and he allows the creatures that rebelled against him, that sinned against him, to torture and kill him so he could take our punishment upon himself. That's why it's the greatest story ever told. And it happens to be true that the God of the universe came to save us. And by trusting in him, you can not only be forgiven, but you can be given his righteousness. That's amazing. Now, there is going to be a second coming, but let me read you something.

And there's a lot more on this online. We'll put links Myra in the show notes to help you navigate all this. One is from a website called realmessiah.com, which deals with a lot of questions that Jewish people have about Jesus or Yeshua. Like, you know, how could he be the Messiah when the very question you brought up, you know, world peace hasn't arrived yet. Well, here is what the writer here says at realmessiah.com in this very question. They have an article in this very question about why hasn't the Messiah brought world peace if Jesus is the Messiah, if Yeshua is the Messiah.

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And this man is a messianic Jew. He says, as a messianic Jew, I must admit that I find certain rabbinic expectations and assumptions to be lacking. Oh, wait, I gotta cover one thing before I read this, okay? Because it'll only make sense after I cover this. Not just does it appear that there are two messiahs in the Old Testament. We read from Zechariah and we also read from Micah, and from Daniel, and from Isaiah, and from Daniel and Isaiah that there's two versions of this Messiah.

There's a suffering servant kind of Messiah, and also a conquering Messiah. But if you go back and you look at other predictions in the Old Testament, or sort of the predictions, the prophecies in total, you see that the Messiah must come from the human race. That's the first prediction in the Bible. It's Genesis 3:15, that the one who comes from Eve's offspring will crush the head of the serpent.

That is the plan to redeem mankind after the sin of Adam and Eve. That's Genesis 3:15. And this Messiah would come from the line of David. That's Jeremiah 23:5. And also Jeremiah 33:15. He will be born in Bethlehem. We already mentioned that one. That's Micah 5:2. He will be both God and man. That's Isaiah 9:6. We mentioned that. Here's one that is very interesting for the fact that the Messiah had to come about 2000 years ago.

It comes from Malachi 3:1. It says that the Messiah, the Lord you seek, will visit the temple. Let me read the passage directly. This is Malachi, or Malachi the Italian prophet. You know, the last Messiah in-- Last Messiah, the last book in what we call the Old Testament. Malachi 3 says this. I will, God speaking, I will send my messenger who will prepare the way for me. Then suddenly, the Lord you are seeking will come to his temple.

The messenger of the covenant, whom you desire will come, says the Lord Almighty. In other words, the Messiah is going to come to the temple. There hasn't been a temple since 70 A.D. the Messiah had to come prior to 70 A.D. if the Old Testament is correct about this, if Malachi is correct about this. Isn't it interesting that 40 years after this happened, approximately 40 years after Yeshua, Jesus came to the temple, the temple was destroyed?

And he says in Matthew chapter 24 that all these things will occur before this generation passes away. What's he talking about? Well, there's a near term prediction in Matthew 24 and a longer

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term prediction in Matthew 24. I think Matthew 24 is showing a near term fulfillment of the destruction of the temple in Jerusalem in 70 A.D. but it's also revealing a similar fate that's going to come upon the entire world at the end of time.

And that is why God would do that, so you would know that his prediction is going to come true. If it's too far off, you're never going to know if it's going to come true. But if it's within a generation, you can actually verify, yeah, that prophecy happened. Jesus says the temple is going to come down. Not one stone is going to be overturned or not one stone is going to remain. They're all going to be thrown down. And he says that. And then 40 years later it happens. And by the way, notice nobody in the New Testament goes back and says, hey, look.

Jesus was right. Why do they not say that? Because all the New Testament documents were written prior to 70 A.D. Yes, I can make a case Revelation and John was written prior to 70 A.D. Don't have time to get into the details now, but they're all written prior to 70 A.D. Now, I'm not giving you a full preterist view of what we call eschatology here, because obviously there are many things in Revelation that have not occurred yet. Jesus hasn't come back a second time. There isn't world peace, as you point out, Myra.

There hasn't been the final battle and all that. We're not, you know, Satan hasn't been bound and we're not in heaven just yet. There's not a new heavens and a new earth. Not every tear has been wiped away. That's coming. But that's the second coming. This is the first coming. And when he came and said these things are going to happen, and then it happens 40 years later, the people who are alive when he said it are going to go, whoa. He was right. By the way. Do you know that virtually no Christians were killed in the 70 A.D. overthrow of Jerusalem and the destruction of the temple?

Why? Because they obeyed Jesus's words. When Jesus said, when you see armies descending on Jerusalem, flee to the mountains. So they did. By the way, if that was just about the end of the world, would it make any sense to flee to the mountains? No, the mountain-- The mountains are going to be destroyed too. There has to be a near term fulfillment to that. And there was, 70 A.D. So, Malachi's saying, you've got to come. The Lord you seek is going to come to the temple, which is telling us the Messiah had to come prior to 70 A.D.

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Also, he's going to die in 33 A.D. If you read Daniel 24, this is admittedly a difficult passage to unpack because it talks in weeks and 400-- You know, so many weeks, and 70 sets of weeks and all this. It really means 490 years. And when you do all the math, it turns out to be that 33 A.D. is when the Messiah is cut off. And Harold Hohner, who used to teach at Dallas Theological Seminary, did his dissertation on this, and we talk about that in the book 'I Don't Have Enough Faith to Be an Atheist.' And then also, this Messiah is a sacrifice.

And I'm not going to read the entire passage. Myra, maybe you have read it, maybe you haven't. But I really urge you to read Isaiah chapter 52, verse 13, all the way to the end of chapter 53. I'm just going to read a few verses from it about this suffering servant, the first coming of the Messiah. And this, again, is not from the New Testament. It's from the Old Testament. It says it was the Lord's will to crush him and cause him to suffer. And though the Lord makes his life a guilt offering, he will see his offspring and prolong his days.

And the will of the Lord will prosper in his hand. After the suffering of his soul, he will see the light of life and be satisfied by his knowledge. My righteous servant will justify many, and he will bear their iniquities. He will bear their iniquities. The Messiah bears our iniquities. The Messiah comes, lives the perfect life in our place, and then he takes our punishment upon himself. So when you add up all these prophecies, you see, as many Jews admitted long before Christ came, and even after Christ came, that there could be two messiahs, either two separate messiahs or one Messiah that comes twice, once as a sacrificial Messiah and next as a conquering Messiah.

And that's what Christians believe today that he came first in a sacrificial way, and secondly, he's going to come in a conquering way. And this goes back now to the realMessiah.com section I wanted to read to you. Now it makes sense after we've read Malachi 3. This gentleman writes, as a messianic Jew, I must admit that I find certain rabbinic expectations and assumptions to be lacking. The destruction of the temple should be received as a sign that our people failed to acknowledge the arrival of the Messiah.

When you think about it, doesn't it make you wonder why the temple was destroyed 40 years after the death of Yeshua? This destruction left our people without a central place for sacrifices, without any other means for national atonement. Shouldn't you be asking whether the fact that

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thousands of years have passed without our people welcoming the arrival of the Messiah might actually be an indication that we have been waiting for the wrong Messiah? Is it possible that 20 centuries ago the real Messiah did appear and we missed him?

The Talmud raises questions and leaves hints that we should not ignore, because even the Talmud talks about two messiahs. Now people have different interpretations over what that meant. But this gets into your question, Myra. Could there be a first coming and a second coming? And when Jesus came the first time, he made a provision for us to have peace with God. But he hasn't completely brought peace to the earth because he's still waiting for the full number of Gentiles to come in, the full number of people to become Christians.

And for that, he can't end the world right now. He wants more people to come to him freely. So, let me mention a couple other places you can go to learn more about this. One is realMessiah.com. We'll put a link in the show notes. Another is the YouTube channel that is called So Be It. And I had Jeff on with me. Jeff is the head of the YouTube channel.

He was on our podcast, I want to say, six months ago. Just go back and look that up. It has something to do with are Jews coming to the Messiah. In fact, we'll figure it out. We'll find out which one of those podcasts it was, and we'll put a link in the show notes to that one as well. All right? So realmessiah.com. Also a debate between Dr. Michael Brown and a reformed rabbi. We'll put that in the show notes as well.

'Is Jesus the real Messiah?' That might help you as well. And let me just point out one thing, a couple things about Jesus. Jesus is the best known Jew in history. In fact, he's the best known person in history. In fact, he's the most influential person in history. How do you think this could have happened if he hadn't risen from the dead? Because as you may know, Myra, there have been many people, even in the first century, other people that claimed to be the Messiah.

You don't know about them. You don't know their names because they died. They didn't rise from the dead. They didn't prove to be the Messiah. Why do we even know the name of Yeshua, of Jesus? Why is he the most influential human being in history? I think it's because the Jews and others that saw him rise from the dead turned the world upside down, saying he had

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risen from the dead when they could have saved themselves by saying it never happened. Again, they had no motive to make this up.

By the way, you brought up Charlie in the beginning of this. When I talk about this issue of Jesus rising from the dead, I talk about it being an impact event. What's an impact event? An impact event is an event that is so dramatic that, number one, it can turn your perspective around 180 degrees. You might believe one thing, and then after the impact event, you're believing exactly the opposite, just like that. Also impact events you never forget.

You might forget what you had for breakfast this morning, but if you witnessed an impact event, even if it was 10, 20, 30, 40, 50, 60 years ago, if you're old enough, you'll remember it. For those old timers listening to this, you remember the Kennedy assassination, then you might remember the Challenger exploded in 1986. I remember all this. I was only two years old with Kennedy, but my mom was crying hysterically. And I still can see her in my mind right now when she was 26 years old.

She's 87 now, but I can see her when she was 26. That's my earliest memory, is the Kennedy assassination. Not seeing him killed but seeing my mom distraught in front of a black and white TV. Then the Challenger exploded. You might remember that. That's an impact event if you're old enough, 9/11. Certainly an impact event in more ways than one. You won't forget where you were and what you were doing when you first heard about the news or saw the plane hit the tower.

I mean, you'll remember what was going on. Trump being shot, impact event. I remember where I was. I was out in the backyard. My mom called me on my cell phone. Trump's been shot. What? What do you mean he's been shot? Is he okay? Well, he's standing up, pumping his fist, got blood running. Okay, well, maybe he's okay. And then for the next 24 hours, we just glued to the TV, like, what happened? You know, we still don't know what happened. Yeah, we still don't know. And that's leading to conspiracy theories with Charlie.

Are you going to forget where you were when you heard what happened to Charlie? I'm never going to forget it. I was there. I was in the car with him, to the hospital. You think I'm going to forget any of that? Never. His image is in my mind forever.

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to be an **ATHEIST**

with Dr. Frank Turek

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First thing I think about when I wake up, last thing I think about when I go to bed. And then I normally wake up at 4 AM and think about it again. Do you think if Jesus really rose from the dead, that would have been an impact event? You think they would have forgotten it? You think they would have had any trouble remembering what happened? Do you think they would have had any trouble remembering what he said and did? No. That's an impact event that people will go to their deaths for.

And they did. And they were Jews who adopted a new set of beliefs because of what they witnessed, not because they wanted it to be true. They didn't want to be beaten, tortured, and killed. They didn't want to be kicked out of the synagogue, or the temple, but because it really happened. Now, about a hundred years ago, a poem was written. Some call it a sermon.

It's very short. It was written by James Allen Francis. I'm just going to read it to you. It's very short. It's about Jesus, the most influential human being in history. And I think it succinctly points out it's really hard to believe that he could be the most influential human being in history unless he really did rise from the dead.

Here's this poem called 'Unsolitary Life.' You can look it up. We also have it in the book 'I Don't Have Enough Faith to Be an Atheist.' He was born in an obscure village, the child of a peasant woman. He grew up in still another village where he worked in a carpenter shop until he was 30. Then for three years, he was an itinerant preacher. He never wrote a book. He never held office. He never had a family or owned a house. He didn't go to college. He never visited a big city. He never traveled 200 miles from the place where he was born.

He did none of the things one usually associates with greatness. He had no credentials but himself. He was only 33 when the tide of public opinion turned against him. His friends ran away. He was turned over to his enemies and went through the mockery of a trial. He was nailed to a cross between two thieves.

While he was dying, his executioners gambled for his clothing, the only property he had on earth. When he was dead, he was laid in a borrowed grave through the pity of a friend. Twenty centuries have come and gone and today he is the central figure of the human race and the leader of mankind's progress.

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All the armies that ever marched, all the navies that ever sailed, all the parliaments that ever sat, all the kings that ever reigned put together have not affected the life of man on earth as much as that one solitary life. I don't have enough faith to believe that that happened, that Jesus is the most influential human being in history, if he did not rise from the dead, if he was not the sacrificial Messiah.

That's where the evidence points, Myra. I hope you'll take a really good look at it. And realmessiah.com has a lot of other objections one might have for being Jewish. When I was at Ohio State last week, I had a conversation with a very nice Jewish student and we talked a lot about Israel, Hamas and all that. But I also asked her to check into the resurrection because if Christianity were true, would you become a Christian? If Yeshua is really the Messiah, would you trust in him?

That's the question. I know it creates a lot of problems personally and in the family. You know, we're Jews. We don't believe in Jesus. Jesus was the most well-known Jew in history. Would you follow the truth? Would you follow God if he is truly God? That's the question. So please look at this intently. Our book, 'I Don't Have Enough Faith to Be an Atheist' might be helpful to you. Go to realmessiah.com. That'll be helpful to you. The other links that we put, we'll put it in the show notes, hopefully will be helpful as well.

So thank you. Great questions, Myra. I hope that was helpful. And let me deal with another question. This comes from a gentleman whose son-- Let me just read it to you. I need your help. My son is dating a girl whose family belongs to Christian Science. I am born again Christian and we belong to a local non-denominational Pentecostal type of church. My son also used to go to church and after moving to another state, he started to date this girl.

This girl, whatever that means. I have been bombarded. Oh, this girl who's the Christian Scientist. I've been barded with lots of materials from Christian Science which does not make any sense to me. Yeah, well it won't because it's not really all that sensible. Some of them, like death and sin, say death and sin are illusional. Jesus is a man and not God. All diseases are of the mind and can be cured by prayers. My question to you is, how do I handle this situation? My son is totally brainwashed and is parroting all of what they say.

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He loves this girl very much and does not want to break this relationship. Because of this, myself and my wife are shattered. Please help. Okay. This happens a lot. Look, God gives us one basic requirement for who we pick as a spouse. And that is, just make sure whoever you pick as a spouse is a believer, someone who's in the Lord. Because why? Well, if you don't pick somebody in the Lord, first of all, you're going to have a lot of trouble.

And marriage is hard enough already. You put two broken people in one relationship, there's going to be trouble. But two broken people in one relationship are going in different directions theologically, that's even more trouble. And marriage, according to the Christian viewpoint, is an illustration of our ultimate union with Christ. The Bible starts with a wedding. It ends with a wedding. And you're invited, by the way. You're invited. In fact, one person said this. You want to sum up the whole Bible in five words? God-- No. Let me put it another way. Jesus wants to marry you.

That's where this is all heading. Jesus wants to marry you. And our marriage here is an ultimate illustration. Or I should put it another way. Our marriage here is an illustration of our ultimate marriage to Jesus because the church is the bride of Christ. All right. With that said, this is why it's dangerous to date people who are not believers. Because we will allow our feelings for someone to overpower what we believe about God.

My mentor Dr. Norman Geisler used to always say that fraternity will almost always overcome theology. What did he mean by that? That our relationships with people will always, almost always overcome our relationship with God and Jesus. He doesn't think this is the right thing. He's saying this is the wrong thing because we ought to be following Jesus over even what our family says. Remember, Jesus said I didn't come to bring peace. I came to bring a sword. It's going to divide mother and daughter, father and son.

You never hear those passages preached, but you know those passages are true because many of you are divided in your own family over Jesus. And you should be. You should be following Jesus. If you want to follow me, you must deny yourself and take up your cross. You've got to lose your life to find it. All these paradoxes in the Christian faith, right? He who will be last will be first. Right? These are all things we go, oh, I don't know if that's right. It's right. Your love for Jesus ought to be, ought to be supreme.

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Anything else is idolatry. We can idolize good things, great things. They're just not the best things. Now, we're not saying love your family less. We're saying love Jesus more. And if you love Jesus more, you'll follow him. Now with your son now, I would ask questions, the questions I ask anybody. If historic orthodox Christianity were true, would you become a Christian? If God wanted you to marry a Christian, not a Christian Scientist, not a Jehovah's Witness, not somebody else, not a non-believer, not a Muslim, not some other, not a Hindu, not-- Would you follow him?

Oh, that's going to be a hard question, but ask it. I was having a discussion with somebody recently, and they're hung up on abortion and same-sex marriage. They think those are good things. And I texted him and I said, if God wanted you not to abort your children and wanted people to only have sex inside of marriage of a man and a woman, would you obey him? Wouldn't answer the question.

They said something like, well, that's a strange way of asking. Why are you asking that? And I said, because it reveals who your true gods are. If your gods are abortion and same-sex marriage, in other words, if your gods are your own convenience and your own sexual proclivities, then it doesn't matter what Jesus says, doesn't matter what God says, doesn't matter what anyone says. You're the authority, not your creator.

And so, let's just be honest about it. The evidence doesn't matter. What matters is what you want. Okay? You have the free will to do that. But don't expect God to force you into heaven against your will. If you don't want him now, you're not going to want him in eternity. He'll respect your free choice. You'll be separated from him. Not a good place to be, but a place you've chosen. So I would ask a lot of questions of your son. And by the way, missionary dating, very dangerous.

Also notice that missionary dating is always done for the goal of the relationship, not the goal of having a person become a Christian. That's why it's done. I mean, people don't date people they're not really interested in, in order to get them to become a Christian. First of all, that'd be cruel anyway. But secondly, the real motivation is the relationship, not the salvation of the person. That's why it's problematic.

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Because you know what you're going to wind up doing? You're going to wind up building an altar to the person you now love who's not a Christian. And that means it's going to be an altar to Baal, not to Yahweh. So as a father, as a parent, I think just asking a lot of questions is the way forward. Why do you think--? I know you love her. Is she open to becoming a Christian? Have you asked her if Christianity were true would you become a Christian? And then investigate some of these beliefs which are just completely counterintuitive and appear to be false.

And a resource you can go to with regard to Christian science is watchman.org. They also have other different belief systems on there, like Jehovah's Witnesses, and Mormons, and Muslims, and all this, Watchman Fellowship. Our friends down there have great resources on that. So, check all that out there. That will be helpful. So ask a lot of questions. That's all I can say. Do a lot of praying. Isn't it interesting?

A lot of these sort of Christian heresies, if you will, came up in the 1800s for some reason. Christian Science, Jehovah's Witnesses, Mormons, they all came up in the 1800s. Haven't investigated why, but that's interesting. So, please pray, investigate watchman.org, and ask a lot of questions, and say, look. My son, I need to tell you what you need to hear, not what you want to hear. And she may be a great woman, but I can tell you, there's going to be a of trouble if you have different worldviews.

And if you're going to convert to Christian Science, you ought to first find out if that's true. Look, too many people think religion is like ice cream rather than insulin, to borrow a metaphor, from my friend Greg Koukl. Is religion like ice cream? It's like a flavor, whatever you just like it's a preference? Or is it really like insulin, which means it's what you need if you're a diabetic? Religion-- Unfortunately, people think it's like ice cream.

It's a preference. Whatever works for you. You do that. That's nonsense. Why? Look, either there is a God or He isn't. Either Jesus rose from the dead or he didn't. Either Christianity is true, or it isn't. It's not a preference. It's a statement of fact. Either Islam is true or it isn't. Either Hinduism's true or it isn't. Either Mormonism's true or it isn't. Either Jehovah's Witnesses or-- You can do it with any religion. It's not a preference. It's like insulin.

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And why is it with almost every area of life, we don't treat it like a preference? We don't treat other aspects of life like a preference. You know, you don't go to the doctor, and the doctor goes, you know, you got cancer, and you go, oh. What's the treatment? Oh, it doesn't matter. Whatever you prefer. You go, what? No, no, no. Doc, doc, doc, doc, I need the cure. I don't know what the cure is. You've got to tell me the truth. Oh, no, no, no, no, no. Whatever you want is fine. Why don't you start smoking cigarettes? That might kill it. What? Doc, doc, no. Well, ladies and gentlemen, the truth is everybody has a cancer.

It's known as sin. And the only solution to it is not for your good deeds to outweigh your bad deeds. Even if that were the case, you're still a sinner. You've still done unjust things. And there's a being out there who is infinitely just. You're still gonna need somebody to pay for those sins. Who's gonna do it? Look, it's only two possibilities. You're going to pay for your own sins, or Jesus is going to pay for them. So, don't buy into this idea that religion is a preference.

Religions make claims about reality just like doctors do. You know, chemo can cure this kind of cancer. Okay, good. Let's get chemo. Jesus can cure your sins, can cure what you have. You have a rap sheet a mile long, and someone needs to pay. He'll pay it for you. These are issues of fact.

They're not issues of preference. It's like insulin, not ice cream. You'd never say to a diabetic, I'm going to give you ice cream to treat your diabetes. You're going to go, no, no, no, no, no, no. Give me the insulin. Okay? All right. A couple other quick things I gotta mention. We're coming up to the University of Alabama, Lord willing, this Thursday. Check our website. Next week, gonna be-- Oh, the 17th, we're gonna be renewing or continuing The Bible You Never Knew series, 7:30 PM Eastern Time.

We're going to be up in Cornelius, North Carolina, at Freedom House Church, 7:30 PM. Everybody's welcome. It'll also be live streamed. So we're showing all of these amazing connections from the Old Testament to Jesus. It's The Bible You Never Knew. Most people don't know this stuff and when you see it, you go, wow, there's a divine hand behind the Bible. I never knew this stuff. I didn't know it either until studying it recently. So, come to that if you can. If not, watch it. It's only going to be on YouTube for about a week, then it's taken down. It'll ultimately be turned into a course.

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That's the 17th. Then on the 20th, when I'm 64, I'm going to be in Boise, Idaho for Boise State University. And then the next night, going to be at a church there. I don't have the church in front of me, but it's on our YouTube channel. Not our YouTube channel. It's on our event page at CrossExamined.org. Me speaking there on the 21st. So, go there and please pray as we go to all these places, particularly the universities. Hearts are still tender since Charlie's death.

And we want to make sure that we do our best that we can to show them that there is a good God, even though this evil thing can occur. And he came to save us from that evil. In fact, Christianity is the answer to the problem of evil. And let me reiterate one other thing. I seem to have to say this so many times and either people don't hear it or they don't want to hear it. I know there's a lot of consternation among some people regarding the investigation into Charlie's death. It's okay to ask questions. It's not okay to insinuate that certain people are guilty when you have no evidence for that.

Possibilities are not evidence. The FBI is not going to reveal what they have. Why? Because if they do, they're going to jeopardize finding and convicting the real killer. Let me give you an example of this. And this is from J. Warner Wallace, the cold-case homicide detective. You can go back. We'll put his podcast that we did with him in the show notes as well. You can go back and see what he said about this, because he's been on scores of these prosecutions. They will not reveal what they have now because if they do, they're going to jeopardize their case.

If they come out and say, hey, we're looking at a second shooter right now-- If they were to say that, and then somebody comes forward and says, oh, yeah, I saw the second shooter. They don't know if that guy really saw the second shooter or he just wants a name for himself. He's just making this up to be the center of attention. They also could possibly taint the jury. They could tip off the defense. Their job is to get a conviction, which means they're going to say as little as possible. And do you really think that Kash Patel, the head of the FBI, and Dan Bongino, his assistant, who were personal friends of Charlie--?

Charlie had their cell phone numbers. They used to text one another all the time. Do you think they're not going to get to the bottom of this, or they're going to not at least attempt to get to the bottom of this? Do you think they're not going to check into these conspiracy theories? They are. They've already checked into one of them. I know because I was the subject of one of

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them. They called me about the you know, signaling the guy or I was a signal guy signaling the shooter. So stupid anyway. Why would a guy looking through a scope 200 yards away--? First of all, he couldn't see me. I'm 25 feet off Charlie's right elbow.

He couldn't see me looking through a scope. And he doesn't need to see me. He knows who Charlie Kirk is. He's the guy under the tent with the microphone. But they had to ask me about it. Why? Because maybe the defense is going to bring this up. Did you check into this conspiracy theory? Did you check into the second shooter conspiracy? Did you check into this? Did you check into that? And by the way, an autopsy has been done. They're not going to release that until they have to either. Even Erica said it the other night on Fox News. It's state law. You have to do an autopsy when there's a murder. Oh, they covered up the investigation site.

What do you think they're going to do after they investigated the whole thing? They had to clean it up. What, are they going to leave blood all over? Oh, there was no blood. Let me tell you. I know personally there was blood everywhere because-- Well, that's all I'm going to say. All right? So, be reasonable. Ask as many questions as you want, but don't insinuate people are guilty without evidence. We did a whole podcast on this last week.

Charlie Kirk conspiracy theories that lead to death threats. Yeah, Mikey McCoy and others are getting death threats. I'm getting what appear to be death threats as well. A lot of unstable people out there. Ask as many questions. Don't insinuate people are guilty unless you have really strong evidence. And so far, I haven't seen it. You have possibilities. You don't have evidence. And if it turns out that some of these conspiracy theories are correct, I think we're going to get to the bottom of it.

But the FBI isn't going to reveal it beforehand. That would hurt their case. All right, friends, great being with you. I hope to see at University of Alabama. It will be livestreamed as well this Thursday, and then next week, all Lord willing. We don't know if we'll be here tomorrow. That's what James says. Don't tell people you're going to do this and do that. It's always Lord willing. See you November 20th, Lord willing and November 21st. And hopefully we'll get a little break for Thanksgiving.

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A lot to be thankful for. By the way, you can't be happy unless you're thankful. Remember that.
Great being with you. God bless. See you next time.

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