

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

with Dr. Frank Turek **PODCAST**

Mama Bear Apologetics Guide to Sexuality

(October 22, 2021)

Ladies and gentlemen, what has been the top apologetics book on Amazon over the past, say two years? I don't know if you're gonna guess what it is, but if you're a student, you might know. It's none of the books that I've written, none of the books even Greg Kochel has written, none of the books J. Warner Wallace has written, not even the books that CS Lewis is written. What? Are you kidding me? CS Lewis, Mere Christianity, is not the top? Well, usually it is, but not always. There's another book that has eclipsed it and the book is called, Mama Bear Apologetics. And if you go to MamaBearApologetics.com you're not only going to see that book, which is a wonderful book written by my guest today, Hilary Morgan Ferrer, but you're going to see the brand new Mama Bear Apologetics book. It's the Mama Bear Apologetics Guide to Sexuality, and I just finished this book today, ladies and gentlemen. And this definitely hits the nail on the head, especially if you have children. And even if you don't have children, you're going to want to read this book because Hilary and her co-author, Amy Davison, they really dive into the big issues that you need to know today that are just permeating our culture issues like transgenderism, LGBTQ issues, and several others. You're not going to want to miss Mama Bear Apologetics Guide to Sexuality.

Now Hillary, you may know, is the head of MamaBearApologetics.com. She also has a master's degree in biology. She specializes in scientific apologetics. She also deals with doubt and also looks into why people tend to leave the church. She's my guest today. Here she is, ladies and gentlemen, Hillary Morgan Ferrer. Hillary, how are you?

Hillary:

Hello. Thanks for having me.

Frank:

Hillary, I love this book, just like I love your last book, because you write with such pizzazz and you cover the issues that everybody wants covering. And you're writing in a way that people want to keep turning the pages, because it's a fun read, even though you're dealing with serious issues that can be depressing to some people. So, why did you write this book now on sexuality after writing, kind of, a straight apologetics book? Why did you go for the sexuality thing? Why is this book so important now?

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Hillary:

Well, it's a very important book. But I actually started out saying that this was gonna be the last thing I would ever write on. And then I just, kind of, had the publishers keep asking, keep asking. And when John found out that they kept asking, he says, I think God wants you to write this book.

Frank:

John's your husband.

Hillary:

Yes, John's my husband. You know, he said, I think you're supposed to write this book. So, I agreed to it and I think this book is, kind of, the epitome of what it looks like to conquer fear. And I think this with parents as well. This can be a very fear inducing topic, and the reason why is, it's just like a big plate of spaghetti. There are so many avenues, so many aspects. Everything is just, you know, in knots that even the knots have knots, that people don't even know where to start. And I think that one of the things that really helps throughout this book is you kind of become empowered by understanding. I think that a lot of times fear comes from not understanding, and once you start understanding...

Frank:

And as you point out, you can't really make a case for something that you don't understand.

Hillary:

Yeah. And you probably won't make a case if you're afraid of the issue. So, this book makes it easy to not be afraid. And you've done a wonderful job with it, Hillary. Let me just point out some of the some of the chapters you have here. One is the first chapter, Sexually Set Apart: How Sexual Holiness is a Non-Negotiable for Disciples of Jesus. How can you be so unpopular to say that? I mean...

I know. That was probably one of the things that I came away with a really strong conviction because sometimes people act like this is a side issue. And I came to realize this is nonnegotiable. There are places in Scripture, like specifically one of the churches of Revelation, where he's saying they're doing all these things that are great, but the fact that they're getting sexuality wrong is almost a deal breaker for this church. And there's another passage, I think, in First Thessalonians, where it's, kind of, breaking it down about what's going on with sexual immorality. And it says, anyone who disagrees with this teaching is not disagreeing with man but disagreeing with God. And like, I don't know how much clearer you can get than that.

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Frank:

Yeah, it does actually say that. I think that might be First Thessalonians. We'll get to that a little bit later. One of the things that I learned in reading this Hillary, and I've been thinking about this myself, but you put it very well in the book, that how we behave sexually affects, not only our knowledge of God, but our relationship with God.

Hillary:

Yes.

Frank:

How? How does what we do sexually affect those two things?

Hillary:

Yeah, so this is a thesis that I heard from a book that was edited by John Piper. And it was actually the book my husband gave me for my birthday back when we were dating, because that's what nerds in love give each other for birthday gifts. It was called Sex and the Supremacy of Christ. And he has this main thesis that says that our view of sexuality and our ability to see God correctly are intertwined. You cannot introduce a deviation in one without introducing a deviation in the other. And I think this is really important to understand when it comes to the LGBT issues and the transgender issues, that a lot of time you're dealing with a gospel problem that is manifesting itself as a sexuality problem, because they are not seeing God correctly. The distortion, one, introduces a distortion in the other, or it can work in the reverse manner. And so, God has given us our sexuality as a means to know him more. And so, when we mess that up, we actually are messing with our ability to know him as he is.

You may be worshipping a God that you think is Jesus, that you think is God the Father, but if you've turned it into an idol of your own making, you're not worshipping the real God. And that's a huge problem for the gospel. And I think a lot of people are just oblivious to how intricate or integral these two things are. And you'll see examples of this, especially in the Old Testament, that whenever God was saying, you know, you are not to be like the people that I've driven out of Canaan, basically, if you go back to the practices that they do, you're going to be just like them. And time and time again, you see them going back to the sexual practices of the Canaanites. And not only do they just go immoral, but they go pagan every time, they turn to idol worship. And so, it's like, you almost can't have a distortion in sexuality without, in some way, going pagan, whether or not you realize it or not. It's because you're worshipping a different God.

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Frank:

Paul talks about that in Romans chapter one, that they suppress the truth. And when I say they, we actually do it too, Christians, you know. We don't follow God completely either. We suppress the truth in unrighteousness. And that can cause depraved thinking to the point where we can actually be rooting sin on, as he says at the end of chapter one, in the book of Romans. So, this is an important point that people don't seem to recognize, that our view and our behavior sexually affects, not only our knowledge of God, but our relationship with God. People think it's benign, but it really isn't. And you bring this out well in Mama Bear Apologetics, but you also...let me say this Hillary, you also, kind of, hammer the church on this too. Because you point out that same-sex behavior is a sin, but so is elicit opposite sex behavior, and many in the church are pointing fingers at the LGBTQ community, while we're getting divorced, we're having sex out of wedlock, we're doing all sorts of things we ought not be doing too. Unpack that a little bit further for us.

Hillary:

Yeah, in the same-sex attraction chapter, I actually go through a whole history of hypocrisy within the church, where it seems like at different generations, you had a different unforgivable sin. Like, for our grandparent's generation, it was divorce. You could be a gambling, alcoholic, abusive monster, but as long as you were still married and you weren't divorced, you were still welcome in polite society. Well, once no-fault divorce became the law of the land, then that changed and now we have so many people in our churches that are divorced, that people have just kind of treated like that one's like a no biggie now. And then they set their sights on, basically, out of wedlock pregnancy. And so, you could be doing whatever you wanted in the backseat of the car, but as long as there was no evidence to show for it, you could pretend to be the good Christian girl. But what churches started realizing is, once we had Roe v Wade, all of a sudden the way the evidence was disappearing, churches got smart to that, that all these girls are having abortions. But we'll go into the rest of that after this next segment.

Frank:

Yeah, we got a break coming up. She's a pro at radio, Hillary is, so we've got a hard break coming up. You're listening to I Don't Have Enough Faith to Be an Atheist with Frank Turek on the American Family Radio Network. We're talking to Hillary Morgan Ferrer. Her brand new fabulous book is called Mama Bear Apologetics Guide to Sexuality. Go to MamaBearApologetics.com to learn more about Hillary and what she's doing. And we're back in two.

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We just had a great, I Don't Have Enough Faith to Be an Atheist event at the University of Cincinnati. Thanks to John and Ashley of H2O Church there for inviting us. You can see that particular presentation, including about an hour's worth of great Q&A on our CrossExamined.org YouTube channel. You will see the University of Cincinnati event. The questions start about an hour and 50 minutes into it, if you want to fast forward to that. I also want to mention, this weekend I'm going back to my home state of New Jersey...fuhgeddaboutit. We're going to be a Grace Church on the Mount in Netcong, New Jersey, both for three morning services...actually, there's two campuses, one in Randolph, New Jersey, one in Netcong. And then at 6:00pm at the church, Grace Church on the Mount Netcong, we're gonna be talking about critical race theory. So, if I die on October 24, you know why, okay. That's we're talking about. So, those are all open to the public. By the way, the morning services, we're going to be talking about, Should You Follow Your Heart?. And then in the evening service, we're going to talk about critical race theory. I think that will be streamed on their Facebook page, so check into that.

My guest today is Hillary Morgan Ferrer. The new book Mama Bear Apologetics Guide to Sexuality. Those of you who are watching on YouTube, if we have this on YouTube, there it is right there. A great new book. Hillary did just as great job on this book as she did on the previous one. And Hillary, just before the break we kind of got interrupted. We were talking about how the church has had its own pet sin, just about every generation. You were talking about how divorce was the pet sin, say 5-60 years ago, then it turned out to be single pregnancy. And what's happened since then?

Hillary:

Oh yeah, so once the church started realizing that the way the evidence was being gotten rid of was through abortion, they started actually having ministries for single moms so that they could feel free to choose life for their babies without shame. And now we've moved on to the next big sin, the one that we have lost in the culture, but not necessarily in the church. And that's the LGBT issues. And now we've turned that one into the unpardonable sin and, kind of, made everything else to where it's not that big of a deal. Like I say in the book, you can have, you know, three kids from three different dads and as many baby mamas as you want, but as long as you ain't gay, then you're welcome at the church. And this is something we need to stop. And I think we're seeing this rise within the LGBTQ community because of the way the church has treated this issue. And so, we can't be releasing the truth of what the Bible says, but we have to be looking at our own sins at the same time and treating them as equal. We stand equally condemned at the foot of the cross and easily condemned just with any kind of sexual sin.

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Frank:

Right. We are condemned with all sexual sin. Doesn't mean all sins are the same but it does mean that we're all condemned. And it seems to me, Hillary, that everybody's welcome in the church. But according to First Corinthians five, there's only one person not welcome in the church. That's someone who claims to be a Christian but says that known sin is not really sin. Paul says, expel the immoral brother. In his case, in First Corinthians or in the church in Corinth in the first century, there was a man who was sleeping with his father's wife and he was saying, there's nothing wrong with that. I'm okay. And Paul basically said, expel that immoral brother from you. That will, not only help the church, because we can't allow this kind of teaching or demonstration in the church, and secondly, it may bring this guy to repentance. And if you read Second Corinthians, that seems to be the case. It seems like he came back a reformed person.

So, while all sin separates us from God, not all sin is the same. But we Christians have had many sexual sins, and that's what you're saying here, Hillary, and why we're pointing our fingers at the LGBTQ community. We're doing sins that are sexual in nature as well and we're turning a blind eye toward that. And we can't do that. We have to hold everybody accountable. And you also talk a lot about this issue of, in addition to preaching the truth, also showing grace. That's really hard to do. How do we do that effectively? How can we be like Jesus and be 100% truth and 100% grace at the same time?

Hillary:

Yeah, I think one of the things that we talked about in chapter four of the book is ideological captives. And sometimes I even refer to it as, you got ideological Stockholm Syndrome. We have a couple different verses. You know, one of them that talks about don't...oh golly, I always get these confused. Basically, we have captives, not always rebels, that we're dealing with. People that are held captive to bad philosophy. And so, we need to treat it like someone that we're trying to free from a bad idea. And the problem that we have right now in our society is that...and I think this is absolutely a tool of the enemy, that he's convinced people...that the thing that we're trying to free them from, the ideology that is bad, that it is their very identity. So, if you try to touch anything related to that, it feels like you're condemning them personally, it feels like you're attacking them, that you're not affirming them.

So basically, we got kind of an ideological Stockholm Syndrome going on where someone feels so much more comfortable with their own sin than they do looking at the gospel, that they think that you're trying to hurt them, and they will actually be very combative if you try to point that out. So, I think one of the best ways that we can do that is to, number one, realize that a lot of times, this isn't all the time, but a lot of times the sexuality is the side issue, it is not the

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root cause, it is a symptom of what's really going on. And so, kind of like Rosaria Butterfield talks about in her book, *Secrets of an Unlikely Convert*, how it wasn't until she started understanding the goodness of God that she was really willing to submit that part of herself to God. And so, the problem wasn't the fact that she was gay, the problem was that she didn't understand the goodness of God. And so, I think if we are really focusing on our ministry to people...I mean, if they know that we're Christian, they probably know where we stand on a lot of sexuality issues. And we can make sure that, even if things come up, that they know where we stand, but at the same time, we try to love them in a way that that woos them away from this sin to show them that you're not just separating them from the sin, you're trying to show them a God whom they want to actually reach for, that can be so much better than what they've been clinging to in the past. And part of that is just showing that in our own lives towards them.

Frank:

Now, you talk a lot in the book about some of the science behind the LGBTQ issue, you know, people say they're born this way. What kind of conclusions have you drawn by looking at that scientific data?

Hillary:

I remember there was, one day when I was researching that I'm like, I think it just took me three months to write this single sentence, the science is inconclusive. If you really want to see a lot of this stuff, there's an article in the *New Atlantis* by Paul McHugh, and I can't remember the other guy, but if you look at that it talks about both the transgender and the sexuality issue, that the science is really inconclusive, the idea are there different kinds of brains, are people born that way? And based on a study by a woman named Lisa Diamond, she has looked at data from tens of thousands of people from different countries, even different continents, and what she has come to conclude is, in order to have a scientific study that attempts to show the differences between demographics or between populations, there has to be a clear demarcation between them. You have to be able to clearly separate your groups. This is just the basic scientific method right, being able to differentiate between what you're studying if you're trying to show the differences between them. And what she found is that, there are a lot of self-proclaimed heterosexuals, who are also talking about that they have sexual attraction for and activity with people of the same sex. And likewise, people that are self-proclaimed homosexuals that are having sexual activity with and attractions with people of the opposite sex. So, all these demographics are kind of merging together. So, if you're trying to show the difference, it's just not going to work.

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Secondly, is this idea of, okay, we've got our sexual attractions, but why do we have these sexual attractions? And I kind of break these down into three different things. It's like, you know, there are some people that do legitimately seem to have predilections just from a very young age that never change. They never report any kind of sexual attraction towards, you know, same or opposite sex. That's maybe around 2% or 3%, sometimes lower, of the population. But most everybody else, sometimes you'll have stories of trauma or abuse. It's like, whatever our first sexual experiences, if it's a traumatic first sexual experience, then you're going to automatically be directing your sexual desires towards someone of the same-sex because this opposite-sex person hurt you. Or if it was one of the abuse situations where the child was kind of tricked into liking it, well now you have this confusion at the very young age of a same-sex person, and having your sexual, kind of, light switch flipped on with the same-sex person, and now when you get older, that's kind of who you gravitate towards. Neither of these are things that you're born with.

And then a third one, there's a really great talk on this by Ricky Chelette with Living Hope Ministries, and that's the idea of attachment theory. We have different kinds of attachments that we need to have with people of the same sex and people of the opposite sex throughout different time periods as we're growing up, and if we don't have one of those attachments, or we have an unhealthy attachment at any point, that can also influence our later sexual desires. So, it's this idea of sexual orientation being this fixed, kind of, compass inside of you that points to one gender or another. It's just, there's too many factors that go into it. So, if people are waiting for science to settle this, it's not going to happen.

Frank:

Suppose we do discover that there is some sort of genetic component to, say same-sex attraction, or the idea that I'm in the wrong body, that kind of thing. What kind of justification would that give, Hillary, for acting out on those behaviors?

Hillary:

I think the sexuality issue is a lot more clear than the transgender. As far as I can tell, one of the only things within transgender that's really, really specifically talked about in the Bible is not to wear the clothing of the opposite sex. So, I think in that sense, the biblical principle as Christians, if we're going to say we're going to obey the intent of God on this is, you can have whatever interests you like, just don't try to pass as someone of a different gender. Now, when it comes to sexuality issues, I think the Bible is very clear in a lot of different ways. And so, at this point, we have to ask: What if? Okay, let's, you know, for the sake of argument, what if we did find something? What if we found a gay gene? Does that now mean that we don't need to

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submit our sexual desires to God? And that's one of the things where having a Christian worldview, it actually really says a lot about sexuality because, according to the Christian worldview, we've got creation, we've got the fall, and we've got redemption. We exhibit all sorts of natural evils, and all sorts of bodily evils, like you and I were talking before we started the interview.

I had a major, major surgery this last May. I don't know if you know it, but I've got 30% function in my kidneys. Does this show that this is how God created me, he intended for me to have 30% function, he said, it is very, very good? No, this is what we would call a result of the fall. So basically, the result of the fall can affect anything in our life. And as Christians, we are called to take the parts of us that are marred by the fall and still submit them to Christ. I love that passage, and I can't remember where it is, I never remember where things are. I'm great with quotes, not so much with location. But where it's saying that we are eagerly awaiting our adoption of sons. That is the redemption of our bodies. So basically, even though we've been redeemed in our spirit, our bodies and the world around us still have the effects of the fall, and so we can't say that God created it that way. We can just say, this is something I will struggle with in this life. The Christian worldview predicts that I'm going to struggle with this in this life. And this is something that, since this is a result of the fall, that is my job then to submit it to Christ and to come after him.

Frank:

Well said, That's Hillary Morgan Ferrer and the book is Mama Bear Apologetics Guide to Sexuality. And Hillary, you also point out that we're all born that way. You say that in the book, and we'll cover that right after the break. You're listening to I Don't Have Enough Faith to Be an Atheist with Frank Turek on the American Family Radio Network. Our website is CrossExamined.org. Also go to MamaBearApologetics.com. We're back in two.

Welcome back to I Don't Have Enough Faith to Be an Atheist with Frank Turek on the American Family Radio Network. If you're low on the FM dial looking for National Public Radio, go no further, we're actually going to tell you the truth here. You're never going to hear Mama Bear Apologetics Guide to Sexuality on NPR. I can tell you that. So, we've got the great Hillary Morgan Ferrer with us, and her brand new book you need to get, Mama Bear Apologetics Guide to Sexuality. And I love the way you write some of this in here, Hillary. Here's one little paragraph you write. "The idea that sexuality should be guarded is not very popular. Our society sees it as just a prudish phase we went through back in the Victorian area. Thanks to Freud, we are now supposedly enlightened, understanding that sexual repression is basically the gateway to all mental illnesses. Be free, little birdies, it's for your own good. Don't listen to

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those religious nut jobs. They're crazy." Yeah, we're crazy, aren't we? Why are we not crazy, Hillary? Isn't sex just physical?

Hillary:

Oh yes. Isn't it just physical? No. And in fact, Nancy Pearcey goes in depth in this in her Love Thy Body book, but this idea that we have a soul and a body that are tied together, and sex is one of those activities that is supposed to bring the two together. And one of the, kind of interesting little bits of research that I came across which I can't defend yet, it was more of an observation than anything, is that every time you start getting into a demographic who is actually deviating from biblical sexuality in any way, you actually see a really large uptick in suicide, suicide ideation, suicide attempt and suicide completion. And so, as Nancy Pearcey talks about her book, we have kind of created this dualism and we separated those two things. And what you have, what in literal real life terms is, when you separate the body from the soul, that's death.

And so, it almost seems like, based on the suicides everywhere from being in the LGBT community, teenagers having sex before they're married, or even being in romantic relationships too early, all the way down to...if you don't know what this is, do not Google it...the BDSM community, a lot of them you have 40%, in a greater increase for suicide among the spectrum, you know, ideation attempts, all that, than you do in the general population. It's almost like when we treat our body and our soul as separate, that being death, it's like something in us longs for its completion. But everybody keeps saying it's because it's not accepted enough everywhere. Where a lot of the sexual activities are accepted, you're still seeing that high rate of suicide. It's yeah...

Frank:

And friends, you know this in your hearts, that sex is not just physical. If sex is just physical, why is it worse if somebody rapes you than if somebody just physically assaults you? If sex is just physical, why is it worse if your spouse goes and commits adultery than if your spouse just goes down to the gym and does a workout? Right? You don't break up your marriage because your husband or your wife went to the gym to work out, but you might break up your marriage if they said they were working out by having sex with a neighbor person, right. You'd go, oh no, that's not right. Sex is not just physical, there's so much more to it. It's emotional, its spiritual, its moral, its psychological. And you point that out here in the book. In fact, I love the little analogy I have in there, Hillary, about anything that's really powerful has to have some protections around it. Unpack that for us. What do you mean by that?

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Hillary:

Yeah, people want to treat sex like it's no big deal. Or they'll say, sex is the biggest deal, it's our identity, it's the only thing that matters, and they make it like, Christians are trying to take away the ultimate good for them. Or, on the other hand, they'll act like we're downplaying sex. But what is really happening is, they're either elevating it to high or making it too low. And I think we can all agree, most people will agree, it is a very important part of humanity. And so, the more important something is, and the more dangerous it can be when it's misused, the more safeguards we have around it. We see this with nuclear weapons, we see this with particularly powerful prescription medications. Anything that has a lot of power that can go really wrong if it's misused has safeguards around it. And same thing for anything that has value, we put safeguards around it.

And so, really, the idea that sex is just all about consent or pleasure, and that's it, that's what's called sex positivity, which is one of the big things that are in all the education right now. They're teaching the consent and pleasure are the only two things. It's treating the body like what you do with the body doesn't matter, but then it's also saying we shouldn't have safeguards around something this powerful. And I think if we establish a category in our kids heads, even if your kids aren't old enough to have the big sex talk, establish in their head a category for things that are powerful that when misused can be dangerous and destructive. Later on, once they have that category in their head, you can now place sex within that category, and they'll understand it a little bit better.

Frank:

You also have in the book, *Mama Bear Apologetics Guide to Sexuality*, that your pastor used to say, God is not a killjoy, we serve the God who created the orgasm.

Hillary:

Yes.

Frank:

Sorry, parents, but we're just telling the truth here. That is true, and yet, people will try and say that God is a cosmic killjoy, when in fact, he knows how powerful the act of sex is, so that he puts guards around it so as not to create the pain that it does create if it's not done properly, not used properly, not in the right relationship. And so, this is all pointed out in the new book *Mama Bear Apologetics Guide to Sexuality*. My guest is Hillary Morgan Ferrer. She is the author and go to MamaBearApologetics.com. Hillary, did you just say earlier in the interview, I may have missed this, was it the publisher that kept asking you to write this book?

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Hillary:

Yes. The publisher kept asking me to write this book. And we had had one little interaction where we had a whole bunch of people that's from another group, they now call themselves The Real Mama Bears, that came after us when we put up just a statement of faith on our website, and all sudden just started inundating Facebook reviews with how bigoted and horrible we are. And when I finally pushed them and asked them, I'm sorry, what have we done that so bigoted and horrible? We want to fix it. They said, oh well, your statement of faith says that you believe in the inerrancy of Scripture. And they took that to believe that to extrapolate what our stance was on homosexuality, and therefore we were bigots. And at that point, I decided, I haven't even said anything, and this is how badly they come after us. So, I just didn't think I was gonna write this book. But yeah, that the publisher really wanted it and they really, specifically, wanted it from Mama Bear. And I'm glad they pushed.

Frank:

Yeah. It's interesting that people would claim you're bigoted, and somehow that's wrong, if they don't have a standard by which to judge what right and wrong is. I mean, they're just stealing a standard from God to say, it's wrong to do what you're doing Hillary.

Hillary:

Someone wrote a book about that.

Frank:

Yeah, someone has to write a book about that. No, but whenever people open their mouths to say something's right or wrong, they're assuming a standard. The question is: Where's that standard coming from? If it's just your opinion, why you would try to impose it on everybody else. But if it's really grounded in the nature of God, if it's really grounded outside ourselves, if it's really a standard that we are obligated to obey, then we're all listening. But if it's just your opinion, then it's just that, it's just your opinion, yet, you're trying to say you have a right to do something, when, if there's no God, there's no right to anything.

Hillary:

I think they wouldn't even say it was their opinion. When we talked in chapter four about the difference between logical reasoning and emotional reasoning, it's like you can essentially set up a, you know, faux syllogism with emotional reasoning of beginning assumption, if I feel it, it's true. I feel XYZ therefore, it's true that something happens. And that's kind of how people are operating. They don't even like to call it an opinion, I think.

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Frank:

Yeah, the problem is, you could easily say, well, I feel that the only proper sex is between a man and a woman inside of marriage. And then you're at a stalemate. Right? Because if they feel that, no, sex outside of marriage is just fine, who's to adjudicate?

Hillary:

Yeah, you can't argue with emotions. You can try, you can try, but it's not very fruitful.

Frank:

All right. Now, another thing I love about the book...and again, the book is called *Mama Bear Apologetics Guide to Sexuality*...you have very practical ways at the end of each chapter, that particularly parents can help their children through these difficult questions, these difficult issues. So, give us an example of some advice you might give to parents. How can they help their kids through these difficult issues, any of the issues you've covered in the book, Hillary? Just pick one.

Hillary:

I'll take the one, my two big aha moments that I had growing up about sex. And one of them was right before I was married, both of them after I was in high school. I already talked about the first one, about our ability to see God and our sexuality being intertwined. The second one would come from, I'm not sure if it was Tim Keller, Christopher West, or Pope John Paul the second. Some of their teachings kind of run together in my head, but it's the idea that sex is a bodily recitation of the marital vows. That, if we have this proper understanding of what sex really is, if you look at it the way it happens, you go before a judge, friends and family, or a pastor, and you make these pledges to your spouse, and then that night you consummate that pledge, then every time to the married couple, after that makes love, they're basically reciting their marital vows in bodily form.

You can, kind of, create this category, again with kids by...let's go with your kids and say, I'm gonna make a promise to you. It could be any kind of promise, like, you know, I'm going to love you forever, or I promise we can get ice cream after the trip, whatever it is, and make a secret handshake that points back to that promise. And then use it a lot, so that you can always say, do you remember when I made that promise? Do the secret handshake, do you remember when we made that promise? It gets in their head this idea of something bodily that is pointing back to a promise that was already made. And then later when they get older, you can say, that's what sex is. It's a man and a woman, and they're adults, that make a pledge, and every time they have sex, they're pointing back to the promise that they made. You can also say to

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kids who are not married, or who are young and are experiencing these urges: What are you doing when you have sex before you've made that pledge? You're lying, because you're trying to point back to a pledge that you never made. And so, this can work for little kids by just the practical little hand gesture thing that you're doing with a promise, and it can work for kids that are teenagers by just reorienting them to the proper usage and understanding of sex.

Frank:

What are some of the other issues you cover in the book, Hillary? We got LGBTQ issues. But go ahead.

Hillary:

I would say one of the big ones that we covered, that I wasn't quite expecting to have to do is, the national sex education standards. Looking at: What is the worldview behind them? Because I think in previous times, we've kind of said, well, the worldview is...and we just sounded like conspiracy theorists, because it didn't explicitly say it. But luckily for us with the new 2020 National Sex Ed Standards, they come right out and say what their worldview is. And it goes from everything from social justice, to intersectionality, to racial equality, racial justice, something known as queer theory, but they call it inclusive wording. So, just going into all those different things.

Frank:

We'll unpack that a little bit more after the break. My guest is Hillary Morgan Ferrer. The new book, *Mama Bear Apologetics Guide to Sexuality*, great for parents, great for kids, great for everybody. A lot of questions answered in this book and practical advice. You're listening to *I Don't Have Enough Faith to Be an Atheist*. I'm Frank Turek. We're back in just two minutes. See you then.

Ladies and gentlemen, the best place to get a degree in apologetics, in my view, is Southern Evangelical Seminary. That's where I went. SES.edu. It's also the place where Hillary Morgan Ferrer, my guest, her husband, John went, and several others have gone there. Go to SES.edu/Frank and they'll give you a 10% discount on your first course. And Hillary, just before the break, we were talking about your book, *Mama Bear Apologetics Guide to Sexuality*, and you were talking about the standards. Is this the Department of Education? What is this?

Hillary:

That's a great question. So, as of right now, there are no actual standards on the Department of Education website. And that may be a limited time. This group that created the National Sex

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Education Standard, that sounds very official. It was done by three different groups, Advocates for Youth and SICUS. And SICUS stands for Sexuality Informational Council of the United States, which also sounds super-duper official, but they're not. All of these groups were started with seed money from Planned Parenthood and have gone on from there. But about 40% of school districts still adopt these standards, thinking that this is what's required, when there actually are no actual standards required by the Department of Education. But again, with a lot of the SOGI laws, I could foresee that changing.

Frank:

Now, SOGI stands for what?

Hillary:

SOGI stands for Sexual Orientation and Gender Identity. And so, SOGI laws are what Biden, his first 100 days, that he said, this is what I'm going to focus on, for getting legislation through that makes it a protected class. And then, I would say, these groups have put a very heavy emphasis into their sex education standards for, again, sexual orientation, gender identity.

Frank:

Yeah, that's the, so called, Equality Act, which is an absolute disaster, ladies and gentlemen. And they use the word equality because it sounds so good. Who can be against equality? And, as you point out in the book, Hillary, they use words like this and then pour a different meaning into the word. You call this linguistic theft. Can you give us some examples of that?

Hillary:

Yes. So linguistic theft was a term that I coined in the first book that, kind of stood for, whenever you take a word that everybody already understands, you change the definition, and then you put it back into the public asking people to agree with the statement. They're thinking of the original definition, you've changed the definition, now they're going to agree to an agenda that they would never otherwise agree to. But it's using, a lot of times, Christian sounding words and virtues to disguise what's going on. I take this back to Saul Alinsky, when in his Rules for Radicals, he says, "you do what you can with what you have, and you clothe it in moral garments because all actions require the passport of morality." So, we're going to take a lot of these words that a lot of people would associate with morality, and we're going to use it to accomplish an agenda that people would normally not agree with, but if you disagree with it, it sounds like you're the party of hate. You're the party of intolerance. You're the party of inequality. All the things that everybody loves to beat up on, that's who you are, because they've changed the definition.

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Frank:

So, they've changed the definition of the word equality. It used to mean equal opportunity. It doesn't necessarily mean that anymore. What does it mean, do you think?

Hillary:

They use equality, but equity is also another one that they will use. And again, it was supposed to be opportunity, but now it's equality and equity of outcome. That if people don't have the same outcomes, then that necessarily means, by fiat, that you have an oppressive system that is working against them. And in order to have that final equity and equality, you have to root out which system is oppressing them, so that now people can have equal outcomes.

Frank:

What would a word like tolerance mean? Now it used to mean, well, although I disagree with you, I respect your right to have your opinion and we're going to treat each other cordially. It doesn't mean that anymore. What does it mean now?

Hillary:

Tolerance would now be affirming something, sometimes celebrating it, because if you even don't celebrate something, you're called intolerance. So, I guess affirmation and celebration. There was a guy that did a small group for John and I a long time ago that he says,... oh golly, I have it in that first book...what you tolerate today you affirm tomorrow, what you affirm today you promote tomorrow. And that's kind of like what we're seeing that they're not asking for tolerance anymore, because tolerance assumes that you disagree. You have to have two people to disagree in order to have tolerance. They want you to affirm, and they want you to celebrate.

Frank:

What does social justice mean, now?

Hillary:

Social justice, yeah. So, this goes back, basically, into the theory of Marxism. Marxism operated on economic principles that you have the haves, and you have the have nots, and that was distinguished by who owned the businesses and who worked the businesses. I would say Neo Marxism, which goes into social justice is, it's taking all these things in terms of power, instead of just monetary things. Who has social power and who doesn't have social power. So, now we're going to divide everybody up into these different demographics, we're gonna rank them according to how much social power they have. In order to have a fair and just society, we need

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everybody to have equal amounts of power. So, what I'm going to do is, I'm going to find a minority group that doesn't have the same amount of power as say, you know, white heterosexual cis-gendered men, and our job is, as oppressors, whatever oppressor category you're in, is to take these marginalized people, lift them up, promote their voices, kind of step back, be quiet yourself, and elevate these voices of minorities. And therefore, they can have the same amount of social power as we have, that is already built into the system. And that's how we're going to have a fair and just society.

Frank:

So, it's taking from the haves, giving to the have nots, allegedly to equalize power or equalize outcomes. And that's what it really means. Social justice doesn't mean caring for orphans, or caring for the widowed, or caring for the poor, caring for the unborn. Social justice means that we're going to now take from the haves, give to the have nots, try and make everything equal in outcome. It hasn't happened in the history world it's not going to happen in the future. And it's not even going to happen in heaven, ladies and gentlemen, because people will have different rewards in heaven based upon what they've done. That's justice. And look at the Parable of the Talents for more on that.

Now, Hillary, you also have a section in here where you really point out, look, sexual purity is hard. You really point out the fact that we really need to carry our cross. What do you mean by that: We need to carry our cross? Because you go through a lot of different people that have to carry their cross in the book. So, mention a couple of them.

Hillary:

Oh, yeah, that chapter just rips my heart out because I kind of had to get in the mindset of all these different things. I think people, when they talk about specifically transgender or homosexuality, they kind of automatically think these people just have a harder road than the rest of us. And there are some ways that they do have a very difficult road, and we need to acknowledge that. But if you only focus on one type of person's pain, you're going to miss out on the pain that's going on in other areas. And so, I go through everything from young and celibate, especially boys. I don't think we women will ever understand exactly how intense that teenage sex drive is. I just don't think we will ever fully understand it. That itself is its own cross to bear. And so, these things where, even though something's a hard road, we as Christians need to say: How can I help you carry this cross?

So, we have the ones that are young and celibate. We have the ones that all their friends are married. We have the people that are married to someone they don't even like and their call is

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to be sexually faithful to that person. That's a tough cross to bear. It's a tough cross to bear when you're not attracted to people of the opposite sex. It's a tough cross to bear when really, you're struggling with maybe, painful sex. There's some people who, they can't have sex, even though they're married, even though they were pure. But nobody talks about this. And so, there's all these different ways that God has called us to be sexually pure. And I like how Christopher Yuan puts it in his book that it's, being chased before marriage and sexually faithful to your spouse after marriage. And so, there can be all sorts of problems with either of those situations. We all have to take up that cross and carry it as followers of Jesus Christ and nobody's exempt from it. I mean I'm sure there's some people where there's just no problems in that area, but for most people, there's going to be something that is really difficult to bear.

Frank:

And Christopher Yuan, for those who don't know, is a same-sex attracted male who's celibate and wrote the book, Holy Sexuality. Let me read something that you wrote in the book. Again, the book is called Mama Bear Apologetics Guide to Sexuality. Hilary Morgan Ferrer is my guest. You write this, "Christian encouragement means that we see this world for the broken mess that it is and remind each other that we were created for another world. Christian encouragement means that we acknowledge the pain, the strife, the difficulties of being a disciple of Jesus, but then remind each other, why we're running the race [see Hebrews 12]. We remind each other that the glories that await us will far outweigh these momentary trials [2 Corinthians 4:17] and that we are storing up for ourselves treasures in heaven that moth and rust cannot not destroy. That is biblical encouragement." Give our parents out there, if you would, some encouragement right now, Hillary, on how this book can help them deal with these issues.

Hillary:

Absolutely. So, sometimes encouragement, especially in women's groups, have turned into this fluffy message of, you can do it, you know, buck up little camper. There's that meme that shows the person drowning and, you know, someone giving them a high five and saying, good job, you know, that that's Christian encouragement. And I would just say, it's a lot more complex than that. I like the definition encouragement means infusing courage. And I think the way to infuse courage to parents is to just say, this is not an impossible task, you can raise kids who are sexually set apart from culture. Because that's how we, as Christians, we're always called to be set apart from culture. There is no part in Scripture where being sexually set apart was not a major part of following God. I would say that, if you feel like you don't understand a lot of these concepts, that this book is going to empower you by helping you understand them. And Frank alluded to this at the beginning. I say it over and over again in the book. We can't refute that

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which we don't understand. And so, if you're feeling kind of confused, if you're feeling unsure, you will be able to understand, you know, as many factors as I could fit into this book in order to help your kids, not only understand God's design, but to live out God's design, because they are pursuing the cross and they understand that this is part of pursuing the cross.

Frank:

And we're all born, ladies and gentlemen, with faults, with problems. None of us are perfect and we all have a cross to bear. And this book, Mama Bear Apologetics Guide to Sexuality will help you and your kids live up to God's design. Hillary, it's been a pleasure. Thanks for the great work.

Hillary:

Thank you so much for having me.

Frank:

That's Hillary Morgan Ferrer. The website is MamaBearApologetics.com. Check it out. Don't forget the book. And don't forget, I'm going to be in the great state of New Jersey, fuhgeddaboutit, this weekend. Go to our website for more. You'll see it there. See you here next week. God bless.

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