

## **Faithfully Different and 4 False Beliefs with Natasha Crain**

(February 11, 2022)

Ladies and gentlemen, there are four major beliefs that the secular world has that oppose Christianity, and yet, you might even as a Christian believe them and not know it. What are those four ultimate beliefs that they have? How can you learn about them, show that they actually are not the truth, and live faithfully in a different way to follow what Christ wants you to follow...himself? How can you do that? Well, my friend, Natasha Crain, is here with us and she's written the fabulous new book, Faithfully Different: Regaining Biblical Clarity in a Secular Culture. For those of you that don't know about Natasha...you probably already know about Natasha. She's been on this show before, she has her own podcast, she's written several great books...this is her latest. She's also one of our instructors at CIA, the CrossExamined Instructor Academy, and she will be as well this year in Cincinnati, by the way. It's going to be in July. Check out our website for more on that. But it's always great having Natasha on the program. Natasha, how are you?

### **Natasha:**

I'm doing well. Thanks for having me. It's great to talk to you.

### **Frank:**

Oh, absolutely. Love the new book, Faithfully Different. Before we get into the four major beliefs that I think you brilliantly highlighted in this book that the secular world has, why don't we just start by getting sort of a picture of what it looks like on the ground here in America regarding Christianity? You point out in the first couple of chapters of the book that surveys show that a majority of people identify as Christians, but when you really drill down, they're really not. So, can you kind of unpack that for us, Natasha?

### **Natasha:**

Yeah, that's exactly right. So, the Pew Forum is the organization that's really widely known for tracking these religious trends in America and they have what they call their religious landscape studies. And according to the most recent one...and they talk to 1000s and 1000s of people, so



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these are very large studies. And according to that research, about 65% of people if you ask them, how do you identify, and you're given a list of options, you know, atheist, agnostic, Christian, Muslim, whatever the case might be, when they ask people these questions, almost two thirds of Americans will say, I am a Christian. But most of us who are Christians, kind of look around and say, but it doesn't seem like two thirds of the people around me have any kind of Biblical worldview. And so, we really have to distinguish here: What do we mean by Christian? And then we have to understand that when researchers come up with this data, it's based on a self-identification, it's based on how people label themselves. And that's interesting, in and of itself, how many people identify in a certain way.

But I think what we ultimately have to understand is: What do people actually believe? What is their actual worldview? And so, to do that we have to look at some other research and there's been great research on this coming out of Arizona Christian University's cultural research center, directed by Dr. George Barna. And based on dozens of questions in what they call their American worldview inventory, they have tried to figure out how many people actually have some kind of functioning Biblical worldview that they adhere to core truths as taught in the Bible and seek to live their lives accordingly. So, when they've conducted this research, they found that about 6% of Americans have a Biblical worldview. So, this is this giant gap between 65% who identify and say, yes, I'm a Christian, and 6%, who actually have a worldview that's consistent with what a person might assume that means. And that's why when we feel that our country really isn't 65% Christian, we're right, because Christian can mean so many different things to people. So, we are definitely in a shrinking worldview minority.

And by the way, that's also in the church. That same research group has found that only 21% of evangelical Protestants have a biblical worldview, so we're a minority. If you have a biblical worldview, or you seek to have a biblical worldview, we're in a minority, not just in America, but also within the church. That should make us all pause and just say, wow, something's going on here. Something needs to change.

**Frank:**

Yeah, I think a lot of people would say that they're Christians because, well they believe in God and they're not Muslims, or they're not Buddhists, or they're not Hindus, right. They generally believe in God, and they think Christian just means well, I'm a nice person. So, you know, when

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you're asked...of course, I'm a Christian, you know, I mean, I agree with the moral teachings of Jesus, basically. I want to be a nice person, I want to love my neighbor as myself, and all that. And so, that's what they think qualifies as a Christian. And to certain extent, that's part of it, but it's not all of it. And I remember...I don't know if this is in the most recent study that Barna did, Natasha, maybe you can tell me if it is, but I remember this was years ago, I think he had eight criteria for a Christian worldview. Like, if you believe these eight things, that meant that you generally would be considered a Christian. And at that point, I think he had about 6%, as you say, believe these eight things about reality. Was he that specific in this new study? Were there eight qualifications to be a Christian?

**Natasha:**

Well, this is actually more expanded than that. So, that was sort of, what you're referring to was one of the earlier iterations. But this is based on 40 or 50 different questions. And so, they're trying to get at it at all kinds of different ways of asking questions about, you know, what people believe about the nature of truth, the nature of God, the nature of people, our relationship, how we seek to live. So, it's a whole battery of questions. It's really in-depth kind of research that they're using to get down to these numbers. And I should add to the data that I was quoting before, that when you look at 18- to 29-year-olds, that number falls to 2%. 2% have a biblical worldview. So, 6% overall, 2% of millennials.

**Frank:**

Is it any wonder why those who do claim to be Christian walk away from the church once they leave the home, even sometimes before they leave the home? And that's one reason, as you know, we go to college campuses and try and show people why Christianity is true. And we have to do that more in churches as well, because we want to give them evidence that it's true from the very beginning and too often we don't do that. Now, Natasha, before we go back to this question, you have other books. I just want people to know about these other books that can help parents bring their kids up in the Christian faith. Can you just give us a couple of titles that you've written in the past that can help parents, other than Faithfully Different? That's the newest one. But just so people know your background?

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**Natasha:**

Yeah, so in past years I've been focused specifically on helping parents understand apologetics and getting equipped with that knowledge so they can teach their kids. So, I've written three books. The first one was called Keeping Your Kids on God's Side, the next one was Talking with Your Kids about God, and then Talking with Your Kids about Jesus. And so, all together, those books cover 100 different conversations in easy to understand short chapters, like four or five pages each, that can help parents know how to talk to their kids about these questions and just really equip them for the culture that they're in.

**Frank:**

And by the way, you'll learn a lot by reading that too parents. It's not just for your kids. You go, I didn't know that. Okay good, now I can teach my kids, because you can't share what you don't own yourself or you don't have yourself. You can't lead somebody somewhere you haven't gone yourself. You can't teach someone what you don't know yourself. So, those books are going to be very helpful. But the new book is called Faithfully Different: Regaining Biblical Clarity in a Secular Culture. Let's talk about secular culture for a minute. What do we mean by secular, Natasha? What does that word mean?

**Natasha:**

Yeah, that's an important question because people use it in a lot of different ways. It's meant different things to history, so it's a good starting point. I think the easiest way to explain it is in the context that most people think of it in, which is in political structure for a country. So, when we say that we live in a secular country, and by the way, the United States was the first explicitly secular country, it means that we don't defer to the authority of a given religion or God in our public life. So, in the same way...and I think most people can imagine what that means. So, in a same way, we can apply that to the worldview of individuals. If an individual does not defer to the authority of a given religion or God in their own life, then they're secular in their worldview also. So, when we say secularism, ultimately, we're talking about the tie that functionally binds the worldviews of millions of people today, and that's that they don't defer to the authority of a given religion in their own life.

Now, that doesn't mean that you have no authority. If you get rid of the authority of God or religion it means that you have the authority of you. So, it's the authority of the self. That's the

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commonality between people who have a secular worldview. And I think one thing that people often get confused about here is they think secular means atheist. Well, secular doesn't mean atheist, secular encompasses all kinds of different beliefs people have. Because you can be very fine in secularism by having a belief in a generic God, just not one who's revealed anything specific that would have requirements on your life.

**Frank:**

And we'll unpack that further in just a minute, including how our country was founded, what it was founded on. You're listening to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek, on the American Family Radio Network. And my guest is Natasha Crain. Her brand-new book is called Faithfully Different. And we're back in just two minutes to discuss more. Don't go anywhere.

Welcome back to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek, on American Family Radio Network. Our website is [CrossExamined.org](http://CrossExamined.org). My guest today is Natasha Crain, author of the brand-new book, just came out February 8, called Faithfully Different: Regaining Biblical Clarity in a Secular Culture. And Natasha, just before the break we were talking about the difference between a secular culture and to say a biblical worldview. And you made the point that our country was founded in a secular way. And I know some people are gonna say, wait a minute, Natasha, our Declaration of Independence talks about that all men are created equal and endowed by their Creator with certain unalienable rights, so that doesn't sound like your secular government. How would you respond to that?

**Natasha:**

Yeah, that's an important question. I think that a lot of people get confused about this. But when we say that it was explicitly founded as the first secular country, we mean in the political structure, that there is no state church, that everyone had freedom of religion, that there was no state funded church, that this is what everyone is going to adhere to. So, we're not having the authority of a specific religion or church like you would find in the Church of England, for example, that they're coming away from. But that doesn't mean...and this is where a lot of people get confused, that does not mean that people were not supposed to bring their own personal beliefs about it from their worldview, or their own values to bear in the public square. That's never what it has meant to be a secular country. It means that there's no state founded

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church, there's no authoritative church in public life. But that doesn't mean the rest of us have to sit at home with our private beliefs and never bring those beliefs into the public square in some way. And so, that's where we have to draw the line.

And you know, when you see the documents that our country is founded on, you look at that and clearly, there are a lot of beliefs that are derived from a theistic worldview in that. And so, they were bringing their beliefs to bear, certainly in the public square, and that's completely consistent with a secular country. Secular doesn't mean neutral in some way. It's not possible because every country is going to function from some idea of what is good for society, how we should run our society. These are worldview questions. So, secular does not mean neutral. It's just the political structure of the country.

**Frank:**

Yeah, the founders were very wise. They didn't, as you mentioned, want a church, a national church. They came from that in England and didn't want to have it here. They wanted religious freedom. But on the other hand, they didn't want a completely godless government, because if that were the case, there'd be no way to ground objective moral values. So, they wanted to have religious freedom and also have God given moral absolutes. And so, they kind of picked the perfect middle ground by saying, look, yeah, we know there's a God who gives us rights, but we're not going to force religious adherence into our documents or force it on our people. And so, as you just said, people then can bring whatever arguments they want to the public square and argue for them. And as we've said many times on this program, ladies and gentlemen, all laws legislate morality, the only question is, whose morality? And if there is no God, there is no objective morality.

And you make that point several times in this new book, Faithfully Different, Natasha. So, let's talk a little bit about this. If we're talking about a completely secular worldview, one that doesn't acknowledge God at all, you point out that kind of have four ultimate beliefs. And ladies and gentlemen, listen up, because I think this is very profound what Natasha has put together here. Let's start with the first ultimate belief that you highlight here in Faithfully Different that people who have a secular worldview tend to believe. What is it?

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**Natasha:**

Yeah. So, when you talk about the authority of the self, you might think that means that you're gonna see millions of people with all kinds of different views about things. And you will see different views but it's amazing how they do all converge back to some core ideas. And so, I highlight these four tenets. And the first one is: Feelings are the ultimate guide. So, this is a big worldview question for everyone that comes back to authority for your life. What is your authority for truth? Is it up to you, and is it up to how you feel...because only you can be the expert, only you can be the authority, you should follow your heart...or is your authority God and everything that he's revealed to be true about the nature of the world and reality through the Bible, for example? And that, by the way, would be a biblical worldview, if you're looking to the Bible for what you believe to be true about reality and how you're going to live. So, feelings are the ultimate guide as this first tenet of secularism that we see everywhere today, that everything is an appeal to: Well, how do you feel? And feelings are untouchable from a secularist's perspective. Feelings are absolutely untouchable. Because if you're the expert on yourself, and if you're the ultimate authority on you, only you can know how you feel so you can't possibly be wrong. It's like this cocoon of self-authority that no one can reach into because no one can tell you how you feel and you're the expert on you, so stand back, because that's the way that we're going to determine truth. So, that's really the biggest first tenet of secularism is that my ultimate guide on life is going to be how I feel about things.

**Frank:**

And unfortunately, some Christians have bought into this, that we're supposed to follow our heart. What would be your response to someone who says, feelings are our ultimate guide? And you unpack this throughout the book, Natasha. But what would be one response you might have to somebody who says, well, I'm the authority, whatever I feel is right? What would you say is the biblical response to that?

**Natasha:**

Well, from a biblical perspective, the heart is deceitful above all things. And so, well, you know, in from just a totally practical perspective, though, if I were talking to someone who's coming from a secular worldview, within the context of their own worldview, I would say, you know, but if you feel that you should kill someone, for example, just to take this logic to the extreme, do you still think that that is appropriate? Do you think that that's still morally okay? And most

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people are not going to bite the bullet to be consistent within their worldview and say, oh, yeah, yeah, you know, if I feel that I should do that, then I should. So, there is this limit on that same logic, even though most people don't take the time to actually recognize that and draw that out. If feelings are the ultimate guide, that frees you up to do absolutely anything.

Now, if you're a completely an atheist, and you believe that there is no objective morality, and you're consistent within your own your own worldview, well, that works to draw that out and say, okay, well, I can go and I can do whatever I want. It's philosophically consistent. I'm not saying it's accurate. But at the same time, if somebody is not willing to bite that bullet, and they're going to say, no, I should do whatever I feel, then I would talk to him about the practicality of that. And sometimes when you draw that logic out to its natural conclusions, people say, huh, well, there is a limit here. Okay, so what's the limit? What's your objective basis for defining that limit? So, that's how I would talk about it from within the secular perspective. But for a Christian who's starting to get pulled into this, and starting to feel like, oh, I should follow my heart and I'm kind of falling into this trap, then I would point back to what the Bible says that, you know, the heart is deceitful above all things. And ultimately, it's not about what we feel is true, it's what actually is true. And we go to the Bible to find out what the nature of reality is, not our feelings.

**Frank:**

And when you go down that road with, say, a non-Christian and ask them: If you feel like you would benefit from murdering somebody, should you do it?, and they say, no, they'll typically punt to...and you highlight this in the book, too...oh, you can do whatever you want as long as you don't hurt someone else. So, what would you say to somebody who says that?

**Natasha:**

Well, that's always an interesting claim because a lot of times people say, I do believe that you should be able to do whatever you want as long as it doesn't hurt someone else. But we have to remember that if your worldview has no place for any kind of objective morality, it has no place for even one objective claim about morality. That's still an objective claim, that you should not do something. Anytime you get to this word should you're talking about an objective moral claim that has a requirement on people somehow. And so, if somebody comes and says, no, I think everything's okay as long as you don't hurt someone else, they're still making objective

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moral claim upon you. If your worldview doesn't have room for anything, it's not going to have room for that one, either. You can just sneak one in there. It's all or nothing.

**Frank:**

Yeah. And you point out that they intuitively understand they ought not hurt other people, which counters their first ultimate belief that feelings are the ultimate guide. So, they're saying on one hand, yeah, my feelings are my ultimate God guide, but on the other hand, I know that these feelings are limited by some sort of moral law. Well, if that's the case, then feelings aren't the ultimate guide. The moral law is. Well, the question is: Where do you get that moral law if there is no God? If it's just your opinion, then it's not really binding, it's not objective. If it's comes from God, okay, now you're back to something like a Christian worldview. And you point out several points in the book, Natasha, about someone's worldview will have some sort of beliefs sticking out of the box, that doesn't fit in their worldview box. Can you explain what you mean by that?

**Natasha:**

Yeah. And I actually take that example from Nancy Pearcey's book, Finding Truth, and she talks about this, that when you take a worldview and you compare it to the claims that it's trying to make, that all of the worldviews that are out there, if they're not true, they're going to have these things that stick out of the box, so to speak, that you can't fit in. So, within a secular worldview, for example, if there is no God, or if there is a God but He just haven't revealed anything so no one actually knows anything about him, well you can't claim that you have human equality, or inherent human value, or human rights, any of these kinds of ideas that we tend to cherish and take for granted, but those can't be derived from that kind of worldview in an objective sense. And so, they're going to stick out of the box. I mean, people will still believe that, they'll still have a secular worldview and believe in all of those things, but they have no objective basis for those things existing in their own box. They kind of stick out, they won't fit in there. And by the way, when things stick out of our worldview box, that should be a pointer to us that maybe what we believe isn't actually true. Maybe there's a problem here. That should point us to looking for a worldview that encompasses everything that we intuitively know is true about reality, that humans are inherently valuable, that we are equal, that we do have rights that have been given to us by a Creator, endowed by our Creator.

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**Frank:**

That only makes sense if God exists. It doesn't make sense on the secular worldview. By the way ladies and gentlemen, back in April of 2021, I had John Stonestreet on the program, and we talked at length about what I think is the second most important verse in the Bible. Now it actually comes from the Old Testament. In today's culture, other than the gospel, the second most important verse in the Bible is now Proverbs 4:23. And that is, "Above all else, guard your heart, for everything you do flows from it." Above all else, guard your heart. It doesn't say follow your heart it says guard your heart. If you follow your heart everywhere, you're not going to be alive very long. You're gonna blow up every relationship, you're gonna blow up every good thing in the world, because you're trying to follow a heart that is deceitful and wicked and wants what it wants when it wants without any moral restraint. So, if feelings are the ultimate guide...that's the number one belief that secularists have...if they don't recognize that those feelings need to be somehow guarded, or somehow limited by morality, then disaster will strike. Now, we don't have a lot of time to unpack this one, but we'll start right now. The second ultimate belief of a secularist is what, Natasha?

**Natasha:**

So, if feelings are our ultimate guide, we have to ask, where are they guiding us to and what is the goal of that? And so, the second tenet is that happiness is the ultimate goal. So, within secularism, that is everything that typically is seen as the achievement point, that if you can get to a point where you're happy, you're where you need to be, because if you're not happy, that means that you're not following your feelings in the right way. So, the only way you can go wrong in life is if you're not following your feelings in some kind of authentic way, such that it didn't lead to you being happy. That's the only way that you can go wrong.

**Frank:**

Now we're gonna unpack this much further with Natasha Crain. Her brand-new book, Faithfully Different: Regaining Biblical Clarity in a Secular Culture, toward the end of the program we'll give you some practical steps on how you can actually live faithfully in this culture that becomes more and more anti-Christian. My guest again, Natasha Crain. We're going to be back in just two minutes. Don't go anywhere.

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Want to mention this Sunday, February 13, I'll be at Whitesburg Baptist Church in the morning services in Huntsville, Alabama. So, if you're anywhere near Huntsville, love to see at those morning services. And if you hear this prior to Saturday, I'm going to be there with my friend, Brett Kunkle, on the 12th. We're doing an apologetics conference there. He'll be there, and Jeff Meyers from Summit will be in the building too, I believe. So, I hope to see you guys in Huntsville this weekend. I will also be at Corinth Reformed Church in Hickory, North Carolina, on February 16. Keep an eye out for that. And coming up in early March we'll be at Ohio State, also Boise State and the University of Utah. Ohio State is March 8, University of Utah is March 14, and Boise State is March 15. I'll be doing I Don't Have Enough Faith to Be an Atheist. Check all that out. Go to our website, [CrossExamined.org](http://CrossExamined.org). Also go to [NatashaCrain.com](http://NatashaCrain.com) and you'll find a wealth of great stuff up there, including her new book, *Faithfully Different: Regaining Biblical Clarity in a Secular Culture*. She's my guest today. She gets another round of applause for the first couple of segments we've done.

And now, Natasha, you mentioned the first major belief that the secular culture believes and unfortunately many in the church do, is the fact that feelings are our ultimate guide. Now you're saying the second major belief is happiness is the ultimate goal. Unpack that further for us.

**Natasha:**

Yeah, so if happiness is your ultimate goal, then you can justify a whole lot in terms of the means along the way to that end. And I think that we see this especially play out in conversations about abortion today because it's always presented as, well, here's the end of that journey, that yes, I had to go through this difficult thing, but I'm happy now. And so, you see celebrities talk about this a lot, too and they say no, if I hadn't had an abortion, I wouldn't be where I am today. Well, for a lot of us with a biblical worldview, that's really hard to hear, because we're thinking about the fact that a baby was killed along the way. But we have to understand, for you to be happy, right? So, from a secular perspective, though, I think that when you start to understand that happiness is the ultimate goal for the vast majority of people, then you start to understand the mindset more that people are saying, but I'm happy now. I'm where I've wanted to be. Again, it's all coming back to myself, because I was allowed to do this, because I was able to do this, I had the right to do this. And so ultimately, it's sort of like...

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**Frank:**

Wait. Wait. Stop. What do you mean you have a right? Where are you getting this right from?

**Natasha:**

Exactly. And then we have the whole other conversation about the rights. For sure. They're not thinking in those terms. They're just thinking, I'm happy. At the end of the day, I'm happy and therefore, when people say that, and they claim that everything's good now, it's sort of like they assume that everyone should then understand immediately, like, oh, okay, well, they're happy so everything's fine. Right? So, we have this cultural assumption that happiness means you've done everything right, you have followed your feelings. Well, you followed your authentic feelings, your authentic self, and you've arrived at your happy place, therefore everything is fine. So, that's really the ultimate goal in secularism.

**Frank:**

Yeah, it's true. I don't think I know anybody that doesn't want to be happy. The question is, if that's the ultimate goal and there are no moral constraints on that, we're back to the same question we asked earlier. You know, if killing your neighbor makes you happy should you do it? No. If they say no, then okay, now they're introducing a moral constraint on their ultimate goal. So, if that is our ultimate goal, we do have to recognize there are moral constraints on it. And for Christians, we understand that our ultimate goal is not happiness, although that's a byproduct. Our ultimate goal is to know God and to make Him known. To know Jesus for who he is and then to make Him known. That's why we're here. And sometimes the best way to know Jesus is to not be happy. What does that mean? It means that you have to go through difficulty, you have to go through suffering, and nobody wants to hear that anymore.

Alright, so we got the first ultimate guide is feelings. The goal is happiness. What's the ultimate sin? This, Natasha, you say is the third belief that the secular worldview has, the ultimate sin, is what?

**Natasha:**

Is judging. So, judging is the ultimate sin. And that probably doesn't surprise anyone because, if you engage at all with culture today, you see that judging always comes up. Don't judge me. If you make any kind of moral claim, or really any claim about the truth, about reality, people will

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say, well, who are you to judge? It's always this idea that you have no right to judge me. But again, understanding this within the context of secularism, they're looking at it and they're saying, look, I'm the authority on me, no one else can have anything to say about me, I'm following my feelings, only I know how I feel, only I know what's going to make me happy, so only I know what that ultimate goal should be. So, not only do you not have a right you have no ability to judge me and my choices, because you can't get inside me. You don't know how I feel or what would make me happy. And so ultimately, it does come back to this untouchable cocoon of self-authority. Don't judge what I'm doing. And I think that an interesting byproduct of this is that people more and more feel validated in their own decisions when they hear that judging is such a bad thing. Because when they're judged by someone else, and they're thinking, oh, well, we're not supposed to judge, then they feel like well, they're in the wrong, not me. And so, we just feel more and more validated that when somebody else says something to us about our behavior, or the way that we're living, or anything else, that must be wrong because they're judging. And so, judgment becomes the ultimate sin for a secular culture.

**Frank:**

So, they're saying it's wrong to tell people that they are wrong, basically.

**Natasha:**

Yes.

**Frank:**

So, how would you respond from a Christian point of view, the biblical point of view, when somebody says judging is the ultimate sin?

**Natasha:**

Well, for Christians, we have to understand that we are called to judge. And a lot of Christians get this wrong too. This is not just a knock on secularists. A lot of Christians get this wrong because people, both believers and non-believers, point to the Bible and say, Matthew 7:1, Jesus says, "Do not judge, or you too will be judged", but they stop reading. If you continue reading that passage, what Jesus is talking about is not judging hypocritically. He tells you to take the log out of your eye. And that's not the end point. He says, take the log out of your eyes

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so you can see clearly to help your neighbor. So, he tells us that we need to judge with right judgment. We are supposed to judge others when, by judging, we mean discern between truth and error, between what's right and wrong. So, Christians, yes, we are supposed to judge in that way. And then again, for somebody who's a non-believer and just talking within their worldview context, I would point out the logical issue with this once again, that if you say, hey, don't judge me, judging is wrong. Well, you just made a judgment. Right? So, you can't have it both ways. And Frank, you talk about that all the time, and talk about the self-refuting statements, but that's absolutely the case here is that people are saying that judging is wrong. But that's still a judgment. We make judgments all the time. The question is, are we making the right judgments and what's the objective basis for the judgments that you're making?

**Frank:**

And of course, the atheists are making judgments to the judge, there's no God, they judge Jesus didn't rise from the dead, they judge you're wrong. If you're a Christian, they judge if you don't support the LGBT community and everything they want to do, you're intolerant. You're not diverse. You're, you're a bigot. All those are all judgments ladies and gentlemen, whether they're true or not, is another question. But they're all judgments. You can't get away from making judgments. Everybody makes judgments. So, it's completely self-defeating, as you just pointed out, Natasha, that judging is the ultimate sin because you have to make judgments to live and they're judging you and your beliefs is being wrong when they say, you can't judge my beliefs as being wrong, but I can judge yours. Alright, so we've got these three now, these three beliefs that feelings are the ultimate guide, and that happiness is our ultimate goal, and judging is the ultimate sin. What's the fourth belief that the secular worldview has?

**Natasha:**

So, the fourth one is that God is the ultimate guess. So, that can take on one of two different meanings for secularists, depending on their specific god beliefs. For some people, it means that there's absolutely no evidence that God exists. So, this would be more of a classic atheistic view that there's no evidence if you want to take a blind leap off of a building and believe that there's some kind of God thing out there, okay, go for it. But that's just a total guess, in that sense. There's no reason, there's no evidence that should lead you to make that conclusion. So, for some secularists who are who are explicitly atheists, God is the ultimate guess, and that that's just a blind leap.

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But there are a lot of other people who would say God is the ultimate guess, and that, they're not necessarily opposed to the idea that there might be some kind of God out there, some kind of higher power or supernatural being, however, no one can have confidence in the specifics of that belief. It's just a guess. No one knows better than anyone else because there's not enough evidence that would lead anyone to make any kinds of conclusions that say that God is the God of the Bible. That's a dangerous belief within secularists. And that's why Christians are hated so much by a lot of secularists, because we're claiming we can actually know something really specific about the God that exists. Because he's revealed that through the Bible, that we know a lot about who he is, we know about who we are, we know about what He requires of us, and how we relate to him. And so, when you start making those specific claims, that's where secularists are going, wait a second. And of course, that's going to be an offensive belief, because if those beliefs are true, if we can have confidence in the nature of our beliefs, then that means that the authority is not the self, that the authority is actually this God who's revealed all of this to us.

And so, that's a very offensive belief to anyone whose ultimate authority is the self because they're directly challenging their entire view of reality. So, within secularism, you're perfectly at home in saying, well, I believe there's a God. In fact, 90% of Americans believe in some kind of God or higher power. That is the dominant belief, but very few people believe in the specific God as revealed through the Bible. So, you're free to believe whatever you want, but it's just a guess, because no one knows anything better, even though a lot of people go and make a lot of claims out who that God is without relying on the Bible, which is a whole other subject that kind of, you know, gets contradictory.

**Frank:**

Now, this could take a long time to unpack, but if you just have a minute with somebody who thinks, well, nobody knows whether God exists or not, what would you say back to them?

**Natasha:**

Well, I would say that we should determine our beliefs based on where the evidence points. And so, I will acknowledge that a lot of people think that it is just a guess, because there's no evidence one way or the other. But I would ask them: If I were able to show you evidence that actually points to the existence of God would you believe in God? And so, I think that's the first

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thing because a lot of people just have never really thought about this from an evidential kind of perspective. It's just not on their radar because they are assuming it's just a guess. So, pointing out that yes, there is evidence...and I'm not just talking about my personal experience, but there is actual evidence that we can point to in the natural world. Or we can say the best explanation for this is actually the existence of a creator God, of a life designing God, a universe designing God, a moral law giving God, then I think that we are pointing them into a different territory that they have to consider the actual evidence. And then beyond that, of course, looking at the claims of the Bible and pointing out that we can investigate these things. That the resurrection, a lot of people assume that it's just something you have to take on some kind of blind leap of faith. They're completely unaware, because a lot of churches don't teach this, that there's historical evidence for the resurrection. So, I always try to tell people, you know, it's not just a guess. It's something that we can actually pursue the truth claims about and look at the evidence for.

**Frank:**

There's a lot more in the book, *Faithfully Different: Regaining Biblical Clarity in a Secular Culture*, by Natasha Crain, my guest today. We have one more segment. We're going to get real practical on some of the things you can do to live in a hostile culture as a Christian to actually faithfully live in a different way, so don't go anywhere. I'm Frank Turek. We're back in just two minutes.

So much on what we've been talking about today is really Jesus versus the culture. Who do you trust? Actually, that's a brand-new course that we're launching here at [CrossExamine.org](http://CrossExamine.org), an online course. It's nearly 23 hours of video. Over the past year and a half or so I've covered topics like, *The Purpose of Life*, *Intelligent Design Versus Evolution*, *Capitalism Versus Socialism*, *Sexual Identity*, *Politics*, *Biblical Justice Versus Social Justice*, *Critical Race Theory*, *Progressive Christianity*, all that is in this new course; *Jesus Versus the Culture*, *Who Do You Trust?* There's an early bird discount. It ends this Sunday, February 13. So, if you want to be a part of this course, you need to sign up soon. And if you want to get the early bird discount, sign up by this Sunday. Check out our website, [CrossExamined.org](http://CrossExamined.org), click on online courses, you'll see *Jesus Versus the Culture*, *Who Do You Trust?* there and there's a ton of great info in there. And the hot topics that are part of our culture today we address in this course. And some of these issues

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are actually addressed in a very astute way by my guest today, Natasha Crain, in her book *Faithfully Different: Regaining Biblical Clarity in a Secular Culture*.

Natasha, before we get into some more of the practical aspects of this, I do want to ask you about the chapter you have in here on Biblical Justice Versus Social Justice. Can you kind of give us an overview of what the difference between biblical justice and social justice is?

**Natasha:**

Yeah, well, that's a very complex subject and I do cover it in one of the chapters. But I talk about the fact that a lot of Christians have gotten pulled into the secular social justice kind of ideas that are based on what's called Critical Theory, which people are becoming more and more familiar with, but aren't necessarily sure what exactly it is. So, the way that I break it out in the chapter is by saying, you can see the differences clearly when you ask three different questions and compare the answers from a biblical perspective versus a secular social justice perspective. The first question is: Why are things the way they are? We answer this question very differently. The second one is: How should things ultimately be? And that also, we're going to answer very differently? And then the third question is: How do we get from where we are to how things ultimately should be? And of course, if you have vastly different answers to the first two questions about where we are and where we're going, you're gonna have vastly different answers about what to do in the middle. And so, those questions kind of frame that answer. I don't know if you want me to go further into kind of answering each of those.

**Frank:**

Yeah, go ahead, because I see part of the problem is, people think that justice means equity, that everybody has the same. Is that the biblical view?

**Natasha:**

No, that's not a biblical view of justice. And that really gets to that second question of well, how should things ultimately be for people who are following secular social justice ideas? The ultimate is sort of this paradise where everything is exactly the same. But you have to be unequal and unjust to a lot of people along the way in order to achieve some kind of very unrealistic end where everything is the same. So, there's a difference between the equality of opportunity versus the equity of outcome. For Christians, we understand that this side of

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heaven, we're never going to have any kind of perfect paradise because of sin. We just know that yes, we are called to fight for people who are truly oppressed that we are called to serve those who are poor, the least, the marginalized. Of course, we want to fight for everything that we can, but we're not seeking this ultimate outcome where everything is going to be exist exactly equal for every imaginable group or are slicing and dicing and defining people in all of these group identities. It's not possible, and even if it were possible, you would have a whole lot of injustice along the way. So, we very much differ on where we're trying to get to, where we're starting from and how we get from one point to the other.

**Frank:**

Yeah, you don't fight injustice by creating more injustice. That's one of the problems I personally think with critical race theory, is that in order to get rid of the old racism, let's introduce new racism. That's not the solution, that's exacerbating the problem. But it's very complicated, as you mentioned. So, people are going to have to get the book, Faithfully Different, to see a more the details there because it's a complex subject that we're not going to do in a ten-minute segment here. So, get the book, Faithfully Different. You cover a bunch of other issues, too. In fact, you've divided the book into three sections. What are those three sections and how can you help people actually faithfully live in a different way, Natasha?

**Natasha:**

Yeah, so the three sections of the book, after kind of setting up the new normal, explaining all the statistics we talked about earlier, and what secularism is, a lot of the stuff that we discussed; I have Faithfully Different Believing, there are three chapters there, Faithfully Different Thinking, three more chapters, and then Faithfully Different Living, three final chapters. So, I think it's really important for Christians to understand that when we're talking about being faithful to a biblical worldview, it's not just about behavior. I see so much of the time that Christians really get sucked into this actually very secular idea that everything that matters is just how you behave. But you can't just look to that end goal of behavior to say, oh, I'm living according to a biblical worldview because a biblical worldview encompasses, first of all: What do you believe? We have certain beliefs that need to line up with reality as what is revealed in the Bible. So, it starts right there, and a lot of Christians are not clear about what the Bible actually teaches. And so, that's why I spend three chapters talking about it.

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I look at progressive Christianity, for example, and why that's a problem. At the belief level, I talk about deconstruction and how you deal with doubts, regaining a supernatural worldview, because even though we believe in God, obviously, as Christians a lot of us are functional atheist, not living as if God is actually involved in our lives. So, there's a lot of work that we have to do, just at that believing level, to make sure our beliefs line up with reality in the way that's described in the Bible. And then our beliefs inform our thinking, or they should inform our thinking. But ultimately, that's a challenge because a lot of people don't understand, how do I take my beliefs to how I think clearly about things from a biblical perspective. And that was really the catalyst for this book, because during the whole unrest of 2020, and that summer, everything that was going on, I started writing blog posts for the first time, not about parenting like I had written before, but really about how Christians were getting sucked into secular ideas of social justice. And those posts went viral. They were shared 277,000 times. And I started to realize that a lot of people were saying, yeah, there needs to be more written about: How do you go from believing biblically to thinking biblically about everything that's around you?

And so, that thinking component is a really important next step, especially when we're constantly confronted with all these secular ideas. We have to understand what secularism says, what the claims are, all the things we've been talking about here, so that we can more readily resist those ideas. And then finally, our beliefs inform our thinking, our thinking has to inform our living. So, living, of course, is going to be the fruit of everything else that we just talked about, but it can't be independent from it. And so those things together, the believing, the thinking, the living, they're kind of like the three puzzle pieces that go together for a Christian who wants to have a biblical worldview.

**Frank:**

Natasha, you have a degree in marketing, and so in this book, you point out how bad ideas are marketed by taking a good word and pouring a bad definition into the word to get people to take it. I'm reminded of Paul saying that Satan comes as an angel of light. He'll take a good word like equality, or a good word like diversity, or a good word like tolerance, and pour a different meaning in it to get us to think it's the good and right thing to do. Can you give us just one example of this? Because we don't have a lot of time left. But what would be an example where people are redefining a good word for a nefarious end?

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**Natasha:**

Well, I think equality is a perfect example that we were talking about before. You know, equality, when you're talking about the equality of human beings, well that, like we discussed earlier, is based on a biblical worldview that there is a God who has created all humans to be inherently equal and valuable because of who they are as humans, not because of what they can do, how big they are, how long they live, what they're capable of, not because of anything, just by virtue of the fact that they are humans. That comes from a biblical worldview. But when you take that good word, and you start redefining equality in terms of all kinds of other things...and we see it manifested in different ways today. For example, just looking at people who want to get rid of the gender binary, for example, and saying, well, there's no equality for people when you have these oppressive norms in the way that you're talking and using male and female terms, and so we need to get rid of them because of how we feel in the name of equality. Well, that is taking a word that originally meant something very different and applying it in a new way and saying that if you don't support this, then you don't support equality.

But this equivocation is something that can trip a lot of Christians up because we hear that and we say, well of course I believe in equality. I believe everyone's equal, and we need to treat everyone as if they're equal. Well yes, but what exactly are you talking about in this particular case? So, we have to be really careful to define words, because people are really aware. Activists are very aware that language matters. And they're very aware that the first step...and I use marketing examples, like you said, to show how this works. The very first step in getting something toward acceptance is by redefining the nature of a word in the public awareness. Because once you have turned that into something different that people feel is important, and that they feel that someone is being hurt by, then people are going to be motivated to get behind your cause to continue to push it forward in society.

**Frank:**

Yeah, people are equal, but their ideas are not. And that's what people forget. And people are equal, but their behaviors are not. There are different behaviors. Some are good, some are bad. And yet, what they try and do is they try and use the word equal to cover behaviors that aren't good and say, well, if you don't treat these behaviors as good you're somehow not treating people equally, which is absurd. Because if that were the case, we'd have no such thing as laws because laws discriminate against bad behaviors. That's what laws do. They're not

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discriminating against people they're discriminating against behaviors. But people mix that all up and that's part of the problem. Man, our times getting away from us, Natasha. There's so much good to talk about from this book and we just don't have time to get through it all. But again, the book is called Faithfully Different: Regaining Biblical Clarity in a Secular Culture. Natasha, where can people learn more about you and more about this book and your blogs and where you're going to be speaking and your podcast and all that? Where do they go?

**Natasha:**

Yeah, so my website is [NatashaCrain.com](http://NatashaCrain.com). And have I links to everything there, and Faithfully Different is available wherever books are sold, and the podcast is called the Natasha Crain Podcast.

**Frank:**

The Natasha Crain Podcast. This is great stuff. Thanks so much for the book, Natasha. What's the one big takeaway you want to give people after they read the book?

**Natasha:**

Secularism is not neutral and it's very much in opposition to a biblical worldview. And as Christians today we're gonna have to really get wise and understand the differences so that we can resist those pressures and maintain clarity in a secular culture.

**Frank:**

Well, this book does it ladies and gentlemen. Again, Faithfully Different: Regaining Biblical Clarity in a Secular Culture. Easy read, lots of good material, and it will help you not only live better, but believe and think better, and that'll lead to better living. So, check it out. Alright, friends, I'm Frank Turek. I'll be in Huntsville, Alabama this weekend. Hope to see you there if you're anywhere in the neighborhood. And don't forget Jesus Versus the Culture, a brand-new course that starts next month, but sign up soon. See you here next week. God bless.

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