

Hijacking Jesus with Jason Jimenez

(September 15, 2023)

FRANK:

Ladies and gentlemen, C.S. Lewis once said, that when the entire world is running toward a cliff, a man running in the opposite direction looks like he's out of his mind. Well count me as someone who looks like I'm out of my mind, because I believe in the divinity of Jesus, the virgin birth, the miracles of Jesus, the atonement, the Second Coming of Jesus, of course, the resurrection of Jesus. I believe in all these things. Yet many in our culture today who call themselves Christians, no longer believe these essentials of the faith.

They don't believe in the virgin birth, the divinity of Christ, the Second Coming, miracles, atonement, resurrection. They don't believe in any of that stuff. They're called progressive Christians. And my guest today has written a brand-new book talking about this hijacking of Jesus, trying to say that they are Christians when they disagree with the essentials of the faith, and they disagree with Jesus. The new book by my friend Jason Jimenez is called 'Hijacking Jesus: How Progressive Christians are Remaking Him and Taking Over His Church.' They go, oh Frank, it's going to be another negative show about what people believe, and how they ought to believe the truth, and they don't believe the truth, and blah, blah, blah, blah, blah. Is that going to be another one of these shows?

Well actually, it's important to study when people believe something that isn't true, because it can help refine what you believe is true. In fact, I was on a campus just recently. And it may have been a church now that I think about it. I got a question about the Trinity. And I said, you know, one of the best chapters on the Trinity actually comes from a book that's refuting Islam. It's called to 'Answering Islam,' by my co-author, Dr. Norman Geisler and a converted Muslim by the name of Abdul Saleeb. I said, you want a great chapter on the Trinity, get that book 'Answering Islam.'

And they wrote it, because so many Muslims, of course, are against the Trinity. They don't think it's true. So, in response to a false belief, Geisler and Saleeb got together and said, we really need to give a good apologetic for the Trinity. Well, in the same vein, that's what my friend Jason Jimenez is doing, because there are so many bad ideas out there in progressive Christianity. So, let's address those ideas and point out what the truth is. So, when you read 'Hijacking Jesus,' you're not just going to get oh, this is wrong and that's wrong. You're also going to get what's true and why it's true. That's why it's such a positive book to read. So, Jason, you know, you've been on this program several times before. You're out there speaking around the country as well. Why did you decide to write 'Hijacking Jesus?'

JASON:

Frank, always a blessing to be with you, my friend. I wrote 'Hijacking Jesus,' because like you just said, I care enough for people. I love Jesus and I'm thankful that someone shared Jesus to



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

with Dr. Frank Turek PODCAST

my Catholic family when I was growing up in Arizona. I had some concepts of Jesus, but a lot of the views I was taught when I was in the early Catholic faith, were not exactly that sound, were not that biblically sound, I should say. And so, over time, obviously now as an apologist and a pastor traveling, and speaking, engaging people, there's a lot of confusion and distorted views that people have about Jesus, while at the same time professing to be a follower of Jesus Christ.

And that was shocking to me. Because it's one thing when someone says, well I grew up in the Christian church. I deny all that, now I'm an atheist, right? Or I don't believe anything. I'm a none, right? We get that a lot. But then, you know, things started to shift into this realm of progressive Christianity where people were like, oh, no, I believe Jesus is my Savior. But when you press them a bit further, what that means is that he is like bobblehead to them. He just agrees with everything that they have said.

He's not as intolerant and rigid, like they were taught in church. And I felt like man, you know, Frank, in one sense, people are not hearing anything about Jesus. And then in the other sense, people are hearing a lot of false portrayals of Jesus. And I felt like putting our apologetic ministry to use, we have to combat that, and to do it in such a way that hasn't really existed in the market today.

FRANK:

I really liked the way this book is organized, Jason. And I was able to read it a few months ago when you wanted me to put an endorsement on it. Of course, I did, so did Alisa Childers, and Lucas Miles, and several others. I liked the way it's organized, because you point out there are six attacks against Jesus. There are attacks on His divinity, His virgin birth, His miracles, His Atonement, His resurrection, His Second Coming. And then you organize these chapters in a way to say, here's what the progressive Christians believe. And now here's the truth.

So, in that sense, you're not just going to get, as I mentioned at the top of the program (if you read this book, friends, and you should), you're not just going to get here's where the progressive Christians go wrong. You're actually going to get good theology, in order to affirm what you should believe about the true Jesus. Let me ask you kind of a 30,000 foot question right out of the gate. Because sometimes, if you really think about this, people have a question about doctrine. And the question is, why does God really care about doctrine? Why does He even care about what we believe? What do you say?

JASON:

Yeah. Okay. So, it's funny, because when I started to do a lot of deep dive, in talking to a lot of our colleague friends that know a lot about progressive Christianity, either came out of it, you know, like you mentioned, Alisa, a friend of ours, who wrote 'Another Gospel.' Huge success, talks about her story about how she came out of it. And she was being fooled and naive. When you start looking back to a lot of these influencers, and there was an individual by the name of

**CROSS
EXAMINED
ORG**



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

with Dr. Frank Turek PODCAST

Diana Butler Bass. She, as a matter of fact, is a mentor to Jen Hatmaker. And she wrote a book called 'Freeing Jesus,' and she says, and this is a person with a PhD.

Okay, Frank, she says, I appreciate the theological traditions, she says, surrounding the Christian faith. She says, yet neither historical scholarship nor conventional doctrine, quite capture who Jesus is for me. And then she proceeds to talk about how the doctrines that early church people or the traditional Christians put in place, actually prevents us from really knowing who Jesus is. And so of course, you know, John Shelby Spong and others in his book 'Jesus for the Non-Religious,' they throw out creeds. They throw out Scripture, they throw out doctrines. If you go to ProgressiveChristianity.org, they like the term paths, like pathways, right? More mystical, they don't like tenets and doctrine.

So, I refer to progressive Christians, specifically, as doctrine deniers. And the reason why doctrine is so foundational is because doctrine holds Christians accountable to certain beliefs that we do not determine, but that align with the Word of God. And in those doctrines, in those beliefs, uphold to specific behaviors that point back to Jesus. I love what our friend Dr. Alister McGrath says. He says at the heart of the Christian faith stands a person, not a doctrine, but a person who gives rise to doctrine, the moment we begin to wrestle with the question, who is Jesus Christ? So, when we go into orthodoxy, right doctrine, that's where we learn more about Jesus and how we are to orthopraxy, how we are to live it out. So, that's why doctrine is essential to the Christian faith.

FRANK:

So, what you believe will somehow filter into how you behave. That's one reason for it. But why else would God care about what we believe? What is all this business about faith? Why do we have to have faith in Jesus to be saved?

JASON:

Yeah, well see, that's the thing. So, faith. Even if you're distinguishing between a progressive Christian and biblical Christian, obviously, most of your listeners are biblical Christians. They hold to the inspiration of God's Word, that Jesus Christ died on the cross for our sins, and rose again on the third day. That they confess with his mouth that Jesus is Lord and believe in their heart that God raised Him from the dead. So, faith, when we're looking at the word properly used throughout Scripture, most dominantly pistis, is putting your trust or your reliance in Jesus, right?

Realizing and believing that we were once good, Adam and Eve, but through free will, they blew it. And faith says, I trust a source beyond me that is greater in love, and truth, and being, that can make a way to restore me back to wholeness. And so, that faith is placing into a greater source that can save us, that can redeem us. So, it's not blind faith. It's a reliance. It's a trust that shows itself to be foundationally true, to what we know to be true.

**CROSS
EXAMINED
ORG**



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

with Dr. Frank Turek

PODCAST

FRANK:

We're talking to Jason Jimenez. His brand-new book 'Hijacking Jesus: How Progressive Christians are Remaking Him and Taking Over His Church.' It's a must read, and it's not just going to help you understand what progressive Christians believe, but also what the truth about Jesus is and what you ought to believe. And we're going to talk about the doctrines that they believe right after the break. Don't go anywhere. We're back in two minutes.

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. That's our intent, anyway. You will never hear this on NPR. We're talking about how there are people who are hijacking Jesus. They're calling themselves Christians, but they're not progressive, and they're not Christian. Because if you're not believing in the proper doctrines, the proper truths about Jesus, if you're disagreeing with Jesus, you're not progressive, you're regressive. And if you're disagreeing with Jesus, why would you call yourself a Christian? What's the point? In fact, Jason, why do they call themselves Christians if they're disagreeing with Jesus?

JASON:

Yeah. Okay. So again, at the heart of it, a progressive Christian...again, and let me just say, Frank, if I may. Because one thing I do not do in the book, and you know this. You've read it. You know my heart. You know, we've been trained by some of the same people, Dr. Geisler and others. We speak the truth in love. We are not criticizing people, or bashing people, or lumping them all in the same category, putting words in their mouth, or building up straw man arguments. So, having said that, when I'm going to proceed to say something about progressive Christianity, I'm not saying that everybody who professes to be a progressive Christian embraces this entirely.

Because that's one thing. When you're dealing with postmodern people in the realm of progressive Christianity, you will find that they will differ on a lot of different things. But fundamentally, what is very consistent among most progressive Christians, is that they love religion. They love Christian symbolism. They love the imagery of Jesus portrayed in the Sermon on the Mount. Many of them have backgrounds where they grew up at church and were baptized, right? So, they don't want to abandon all that completely. But in the process of time, they become disenfranchised, or something maybe tragically happened to them, or maybe there was intellectual things that they were trying to pursue, or went unanswered, and maybe caused them to kind of go down this path.

But fundamentally, from people like Brian Zahnd in his 'Unvarnished Jesus' and Robin Myers, his book, 'Saving Jesus from the Church,' inevitably what they say is, we were taught a false Jesus. This traditional Jesus who is fully God, fully man, who died on the cross for our sins, that is absolutely false. So, what progressive Christians do with that term, as Peter Enns says, it should not be a pejorative term. In fact, it should be. It is. They try to bring about like a 2.0 version, if you will, a better version than the one before. And so, they like to harness the term Christian with the progressive term. But can I say something Frank?

**CROSS
EXAMINED
.ORG**



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

with Dr. Frank Turek

PODCAST

In my pursuit of researching them, what I found from their own words, is fundamentally another thing that you find that's consistent among progressive Christians is that they do not believe in a literal interpretation, a proper hermeneutic of the Bible, but they take a metaphorical one. Well, if that's the case, then guess what? You're a metaphorical Christian then. Not only that, but if you look at the way that they take Gnosticism in the Nag Hammadi books that were discovered hundreds of years, removed from the canonical, that's esoteric teachings of Jesus, which are completely false by the way.

If you even apply that to the standards of progressive Christians, well, then they're religious, modern, Gnostics, meaning they actually align themselves more with the anti-supernaturalists of atheism, than they actually do with evangelicalism. So yes, it's an improper way of making the claim that progressive Christians are supposedly under the umbrella of evangelicalism, when they fundamentally deny the actual teachings that make Christianity what it is.

FRANK:

So, what evidence do they have that their metaphorical view of Jesus is correct?

JASON:

Yeah. So, going back to what you said earlier, which I appreciate. When I was evaluating this, there's a lot of arguments. A lot of times it's very hard to track them. A lot of them didn't have proper training in philosophy. They don't really know how to build argumentation, a lot of these theologians, you know, how they make these outlandish claims about Jesus. What they do is, when they're looking at the text, they have a presuppositional idea of what the Bible is and their interpretation. So, what I wanted to do is, I wanted to categorize in four particular areas, in those six doctrines of Jesus, that they attack, that they're hijacking, from his divinity, all the way to His second coming.

So, what I do is, I classify in the historical inquiry, like what are the arguments that progressive Christians make for historical claim of when this occurred or when it did not occur? Then you can go into the Bible itself, the biblical explanations. How do they interpret this? So, case in point. When you get to this point, progressive Christians, when they look at the text, if they take a metaphorical one, or they spiritualize the entire text, they're stripping any of the historicity of it. So, for example, when Jesus was saying I Am, they don't think that he was referring to the self-existence of God, that He was equalizing Himself in the same essence and nature of God.

They say what Jesus was just doing was He was just affirming the oneness of God. So therefore, they just completely strip out any of the Hebraic theology that is there in which Jesus is speaking affirmatively and also fulfilling. The third area was the theological arguments.

FRANK:

Can I just ask you a question about that before we move on? Okay, so Jesus in John 8:58 says, Before Abraham was born, I Am. And they're saying what now? What did he mean by that?

**CROSS
EXAMINED
.ORG**



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

with Dr. Frank Turek

PODCAST

JASON:

Yeah. So, they say that what He is expressing is the presence or the oneness of God that He manifested.

FRANK:

Okay, so, then why did the Jews pick up stones to stone Him?

JASON:

Because they hated Him. Because He was a revolutionist. He was trying to, according to progressive Christians, He was trying to reform Judaism because it became a hostile religion.

FRANK:

Because Judaism didn't believe in one God? No, of course they did. So, why would they pick up stones at that point, the stone Him if He wasn't claiming that he was Yahweh, from Exodus 3:14? How does that make any sense?

JASON:

I know. And that's exactly the point, Frank, is to encourage people. If you know the Scriptures, do not let them hijack it because it's not consistent. They can have one little answer. But if you know the text, as you just said in John 8 or John 10, they see the inconsistency of how they're interpreting what exactly Jesus is saying in front of his audience. And that's what I challenge people. Because the fourth point that I make these six areas of 'Hijacking Jesus' in his personhood, is the spiritual results.

Okay, so if you strip Jesus of all these things, you don't have Christianity because you don't have the person of Jesus Christ who's fully God, fully man, then what are you left with? And really, you're left with nothing. There is no redeemer; there is no reconciler. There is no God who transcends or is imminent in creation, because fundamentally, progressive Christianity holds to a panentheistic view. So, when you're actually looking back down John 8, that's what they're saying. They will take a panentheistic view of what Jesus is saying, like He's one in the world as the world is one within him. We're all moving toward this unity of godness.

FRANK:

Yeah, you need to explain panentheism. That's not a term that probably most people in our audience have heard. It's a worldview. Give us kind of a short minute or two definition of panentheism.

JASON:

Yeah, so panentheism is like the mind is in the brain, and the brain is in the body. And so, what they say, these panentheistic people, they strip theism. Okay, so theism, God is not eternal, immutable. He's not this creator being who's also the sustainer. And there's not this separation between him and creation, like us, time, space, and matter. They believe everything is one. So,

**CROSS
EXAMINED
.ORG**



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

with Dr. Frank Turek

PODCAST

as we are in God, as God changes, whatever God the being is, this supreme being, or this absolute consciousness, like mysticism, we are all transferring into this oneness, into this blissfulness.

So, that happens when you strip yourself of greed. That happens when you deny racism. That happens when you are kind to an elderly person, or whatever, or when you fight for unity and peace. So, a panentheistic person does not see that God is in Christ, in his, like, fully divine. They would say that Jesus was a manifestation of this oneness, of the Spirit God in Him. So, when He was saying, I Am, before Abraham was, I Am, they were just saying He's making a claim of a manifestation of God. And we're all to move toward this absolute consciousness someday.

You know, it makes absolutely no sense when you see that contextually, because it strips Him of his Judaism, and it strips him of the fulfilling of prophecy of what He's actually saying like you rightly pointed out. His own enemies, who were religious fanatics, knew exactly what Jesus was doing. That He was saying, I am God. That's essentially what He was saying. If we were to take in English, in modern day today, Jesus would be saying it that way, I am God.

Anytime He referred to Himself as the Son of Man, anytime that He received worship, and cast out demons, and performed miracles, and raised the dead, and then of course, on the third day He rose from the dead like He said. All that points to Him being God. But a panentheistic view of God, according to a progressive Christian, is that we're all one. So, your view, your experience of God may be different than mine. But it all equalizes in the end.

FRANK:

How does it differ from pantheism? Because it sounds a lot like pantheism. But I think in panentheism, isn't God in process somehow? He's changing?

JASON:

Yeah. So, I talked about this in the book, going back to their theology for how they argue against the divinity of Jesus, by pointing out how progressive Christians very much so lean on Process Theism, or Open Theism, in order for them to separate themselves from us as Christian theists who believe that God is eternal, and we're not.

FRANK:

Do they believe that they will become divine at some point?

JASON:

We are, yeah.

FRANK:

Wait, wait. So, Jesus is not divine, but we are? Is that what some of them are saying?

**CROSS
EXAMINED
ORG**



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

with Dr. Frank Turek

PODCAST

JASON:

Yeah. I know, it's the irony of this whole thing, you know. But divinity again, does not mean what we say it is in Scripture. And that's, again, that's another hijacking, is how they have reinvented the terms to mean what they want it to mean more in a mystical, panentheistic way. But ultimately, yes. A progressive Christian who holds to a panentheistic view of God would say, look. We're all one. So, you can't discredit one person's experience or their faith journey. All roads lead to this oneness of God.

But they don't know what that means in the end. They ultimately don't know, 1) how to account for that, and what the end game is going to be. Where we as Christian theists, know that Christ says, when I prepare my place for you, I will come back and receive you. And that's when we will receive our resurrected bodies, and we will spend eternity with Him. Progressive Christianity rejects that.

FRANK:

It's really strange, this mysticism that goes on. Let me ask you something else about metaphors. Doesn't a metaphor ultimately have to refer back to something concrete? Like, for example, if Jesus says, I am the door, which is a metaphor, it means He's the way to salvation. It must refer back to something concrete. You can't have a metaphor of a metaphor of a metaphor of a metaphor. You ultimately have to get to something concrete. So, what is the concrete thing that these people are referring to when they try and interpret the Scriptures?

JASON:

You know what, as much as I'd like to answer that, I really can't because they don't. I mean, for example, in my chapter on 'Jesus the Jewish Mystic,' and of course, I say why the mystical Jesus is a counterfeit. Real quickly, let me just share this real quote from this book called 'Resurrecting Jesus: Embodying the Spirit of a Revolutionary Mystic.' So, in a way, this might answer your question, but it's still confusing.

FRANK:

All right, hold the quote, because we're coming up to a break. We're talking to Jason Jimenez. His new book, 'Hijacking Jesus: How Progressive Christians are Remaking Him and Taking Over His Church.' We'll help you understand what progressive Christians believe, but also help you understand what you ought to believe, because he's going to give you good doctrine as you study bad doctrine. It's like a good doctor studies disease, right? And so, then he can know what good health is all about as he fights disease. And that's what you need to do as a Christian. We're talking to Jason Jimenez. My name is Frank Turek. You're listening to I Don't Have Enough Faith to Be an Atheist.' Back in two minutes.

Welcome back to I Don't Have Enough Faith to Be an Atheist on the American Family Radio Network, about 180 stations strong around the country. Thanks for joining us. By the way, this is also a podcast that you can listen to at the I Don't Have Enough Faith to Be an Atheist podcast site, wherever you get podcasts. We also do a midweek podcast. If you're listening on the radio,

**CROSS
EXAMINED
.ORG**



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

with Dr. Frank Turek PODCAST

you won't hear the midweek podcasts on the American Family Radio Network. You have to go to where you get podcasts, at I Don't Have Enough Faith to Be an Atheist podcast to hear the midweek podcast. I hope you do.

By the way, I've got a lot coming up. This weekend, I will be in Fresno, California at Clovis Hills Church, Sunday morning and Sunday night. Next night, Fresno State University. That's the 18th of September. I hope to see you on campus there. If you're anywhere near there, it's open to the public. And then next week, the week after that, I'll be in Tucson, Arizona with my friends Alisa Childers and Natasha Crain for the Unshaken conference on the 23rd of September. And then on the 24th, I'll be speaking at Calvary Chapel Tucson. All of the services there. The next night, our 9th edition of the Archaeological Bible study we're calling Digging Up the Bible, it will be on YouTube and Facebook at 7:30 on the 25th. It's live, but it won't stay on YouTube very long. So, if you want to see it, you can see it Live or maybe a few days after that.

And then the following weekend, I will be at the men's conference at Camp of the Woods in Speculator, New York. All the details are on the website. Don't forget by the way, the Southern Evangelical Seminary 'Steadfast' National conference in apologetics is coming up in Rock Hill, South Carolina on October 13 and 14th. That's the biggest apologetics conference, maybe in the country. It's one of them, anyway. This'll be the 29th edition of it. I'll be there. Several others will be there. Check our website for more.

Also got a couple of online courses coming up. We're doing a verse by verse exposition of the book of Galatians. It starts October 23. Go to OnlineChristianCourses.com. Go to CrossExamined.org. Click on Online Courses; you'll see it there. I'll be your instructor. We'll do at least six Zoom sessions throughout the premium course. And don't forget about the 'Train Your Brain' logic course, which starts October 2. Anyone can take the self-paced course. But if you have a 6th to 8th grader, you can get them in the premium course with Shanda Fulbright, and I'll do one of the Zoom sessions there as well.

We're talking to my friend, Jason Jimenez. His brand-new book, 'Hijacking Jesus' is out. And before the break, Jason, we were talking about this idea that a metaphor must refer back to something concrete. And you're saying that progressive Christians often have a metaphorical interpretation of the Scripture. So, my question was, what is their metaphorical interpretation? What concrete are they referring to? And you were going to answer that question with a quote. Go ahead.

JASON:

Yeah. So obviously, the only concrete thing, is the fact that they exist and they're using their minds to articulate the nonsense that they articulate. But I say that with all due respect. But I was going to give you a quote that comes from Adyashanti, where he says something when he's talking about how when he reads the Gospels. So, he's taking the actual Gospels, the canonical Gospels, Matthew, Mark, Luke, and John. And he says, notice...and so, when people

**CROSS
EXAMINED
ORG**



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

with Dr. Frank Turek

PODCAST

see this, they go oh, look. He reads the Bible. That's great. He must be a Christian. Well, hold on here. Let's see what he says.

He says, when he reads the Gospels, he says "Something in me deeply connected with Jesus, the revolutionary mystic, the one who actually [was] courageous enough to move through life guided and inspired by the dynamic of his spiritual essence." Then he goes on to say, "Seeing Jesus through the lens of the spiritual revolutionary, is powerfully transformative" (and this is going back to the point we were making before the break Frank). He goes on to say, "If we can embody that spirit within ourselves, we can begin to break down the internal walls that separate ourselves from each other, from the world, and from our own divinity."

FRANK:

Wait, what's the last part of that? Our own divinity? Okay, so we're divine, we just don't know it, apparently.

JASON:

So, it's like anything. It's like you have to free your mind from negativity. You know, you've got to strip yourself from self. You've got to embody this spirit. So, Jesus had this spiritual essence, this manifestation with Him. And so, when you closely aligned yourself in the presence of Jesus's spirit, you can fulfill yourself, you know, stripping, he says, "breaking down those internal walls that keep you from becoming one with the divine."

FRANK:

And where are they getting their information about this Jesus from?

JASON:

Mystical teachings, I mean, plain and simple.

FRANK:

Okay, so they're not getting it from the Bible, or from the eyewitness accounts that we call the New Testament. Well, they are, but they're completely...

JASON:

They're reinventing it. Yeah. So, for example. That's straight up from a mistake. So, that's the thing about with your listeners to understand with progressive Christianity. There are going to be different camps and different perspectives of who Jesus is. And so, in that case, they're more mystical. But what is consistent across the board into the progressive Jesus scholars who are teaching in the university level, right, who are more liberal and progressive in their theology, that kind of trickles down into the progressive Christian podcasts, and pulpits, and stuff like that. They would use that to a certain degree, about talking about the spiritual essence of Jesus as a revolutionist. They may not call him a mystic. They may call him a revolutionist, who brought forth his own traits and qualities.

**CROSS
EXAMINED
ORG**



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

with Dr. Frank Turek PODCAST

And so, then what they'll do is they'll say, okay, look. There are bits and pieces that we can take from the canonical Gospels. But then they coincide it with the Gnostic Gospels. And so, one famous progressive Christian in his book, 'Christianity in Blue', David Kaden says, if I was alive, and I was there...and of course he totally butchers the history of how the Gospels became canonized. But he says, if I was there, I would have firmly pushed the Gospel of Thomas to be the fifth gospel, meaning putting it on equal par.

Well, you and I know, if you study the Gospel of Thomas in conjunction with the canonical Gospels, you clearly see how embellished, you can clearly see the esoteric teachings of Jesus that runs contrary to the canonical Gospels. But yet in their mind, that's how they interpret Jesus. That all of these Gospels, the Gospel of Mary, the Gospel of Peter, all of them speak to a level of truth, supposedly, of divinity in the life of Jesus.

FRANK:

Even though they were 100 years after the canonical Gospels. They couldn't have been written by Peter or Thomas. They were long dead. They are forgeries, and they're saying they're on par with what the eyewitnesses said.

JASON:

Yeah. And that's a good point because when we come with facts, historically, biblically, theologically, and spiritually, in no way, shape, or form (and that's what I do in the book), in no way, shape, or form, does the Nag Hammadi documents hold any weight to the canonical Gospels. And yet that's a strong argument, matter of fact, it's one of the biggest arguments that progressive Christians use, is in defense of the authenticity of the Gospel of Thomas.

FRANK:

I didn't get that. What is their strongest argument?

JASON:

Their strongest argument for this esoteric Jesus comes from the Gospel of Thomas.

FRANK:

But they can't support that the Gospel of Thomas is actually true. Doesn't the Gospel of Thomas say that a woman needs to become a man in order to be saved?

JASON:

Yeah.

FRANK:

Gee, well, that's transgenderism right there. That's probably why they like it. [Laughter]

**CROSS
EXAMINED
.ORG**



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

with Dr. Frank Turek PODCAST

JASON:

Yeah. See, that's why. Jesus was so inclusive, even back then. He was ahead of his time they say.

FRANK:

But why Jesus? You know, our mutual friend, J. Warner Wallace, his great book 'Person of Interest.' We just were together outside of Nashville, and he gave a great presentation. He always does from 'Person of Interest.' And he points out, there's been at least like 20 so-called Jewish messiahs over history. Why is Jesus the one that emerged as the most influential human being (not just alleged Jewish Messiah) but the most influential human being in history, if he was just some kind of Jewish mystic, if He didn't rise from the dead? Why follow Jesus and not some of these other so-called Jewish mystics?

JASON:

You know, one of the arguments that progressive Christians will use, you know, to answer that. Because it is a great question. And it's not a "gotcha" question. That's a legitimate question. But they will say it's because there's been millions of versions of Jesus through time that continues to perpetuate this imagery of trying to be more perfect, or more divine in our life. That inwardly, we're all striving for that. That's why they say Christianity has been successful, because of all these multiple different versions and perspectives of Jesus.

Again, you add your experience, your perspective, your faith, your version of Jesus, combining with mine, 100 years ago, 100 years later, and you keep having this ever evolving views of Jesus. And so, that's why they'll say that in the defense. It's not because of the historical claims. It's not because He was God. It wasn't because he performed miracles and rose from the dead. It's because Jesus becomes all things to all people over time. And that's why when you read Spong and Brian McLaren, all of them continue to make these claims, especially in the classic book, 'Why Christianity Must Change or Die', or 'A New Kind of Christianity', is that it's up to the new generation to be "born again", to create a new Christianity.

FRANK:

Wait, wait, wait. I can't let this go. So, some guy in the 21st century comes along, and he writes 'Why Christianity Must Change or Die,' when in fact, Christianity has been here for 2000 years. And it's still the largest religion in the world. And this guy says, unless it changes, it's going to die. What evidence does he have for this?

JASON:

Yeah, so that's the point. We have to challenge these false claims. Because if you don't, then over time, people are thinking, oh, yeah, that's true. Because then what they do, is they again, when you read Spong's book, (which I did), Spong's book, 'Why Christianity Must Change or Die.' And he has multiple other books, right? He's like The Godfather, by the way, a progressive Christianity.

**CROSS
EXAMINED
.ORG**



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

with Dr. Frank Turek PODCAST

FRANK:

And he's dead by the way.

JASON:

He passed away several years ago.

FRANK:

Christianity hasn't died, but he has.

JASON:

But he has died. And you know what, quite frankly, a lot of his views are dying too, Frank. He does not make a case. All he does is build a straw man against Christianity, or he brings the evils of the world, the Inquisitions, right? Or when he talks about too much doctrine and not about orthopraxy. So, they set this stuff up. Which again, when I look at him, I'm thinking, dude. You're rejecting a Jesus that I don't even believe in, because nothing you just said is actually in Scripture.

FRANK:

By what moral standard is he claiming that things that were done in Christian history are wrong if the God of the Bible doesn't exist? Where are they getting this moral standard from?

JASON:

Yeah, that's why again, what when people read this book, they will find out that even specifically these Christian mystics and people like Spong, they lace their teachings with partial truths.

FRANK:

Hmm. Yeah. Well, who was it, Chesterton? He said, discernment is not being able to discern truth from error but being able to discern truth from what's almost true. And this seems so outlandish though. I think most people should be able to realize, you're just making stuff up as you go. You don't have any grounding for this. You're stealing aspects of the biblical Jesus, and then lacing it, or overpowering it with your own desires.

JASON:

Frank, that's why I would say at the heart, it's demonic. It is its actual intention, their agenda. And that's why I call it 'Hijacking Jesus.' And you know what? When I go back to the opening of the book, I use the 9/11 tragedy, to say, in that case, the laxity that we see within the church has permitted this to take place, and we have to put an end to it. We are called to stop this with sound doctrine.

FRANK:

Well, but wasn't Jesus a socialist? We're going to talk about it right after the break, because that's what some progressive Christians are saying. We're talking to Jason Jimenez of StandStrongMinistries.org. The book is 'Hijacking Jesus.' We're back in two minutes.

**CROSS
EXAMINED
ORG**



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

with Dr. Frank Turek

PODCAST

'Hijacking Jesus.' Who's doing it and what do they believe? And what are the true beliefs that we ought to have about the real Jesus? That's what we're talking about today. We're talking with my friend Jason Jimenez, who by the way also has a podcast called 'Challenging Conversations.' What are the challenging conversations you're having on that podcast, Jason?

JASON:

Actually, recently because of the book, we're talking about, you know, hijacking Jesus. You know, having challenging conversations with a lot of your loved ones who become more progressive in their moralistic viewpoints, gay marriage, this whole the stuff we're talking about Jesus being a woke teacher. Which of course, we're getting inundated with. Recently, we've had challenging conversations, you know, with Muslims that we've had on the episode. We also just recently had my friend, Lucas Miles, who came on talking about 'Woke Jesus,' his book, and how to have challenging conversations with a lot of your leftist friends.

And then we got other ones coming up talking about the New Atheism. Sean McDowell will be coming on with his latest book. So yeah, it's a platform to help people know how to speak the truth in love with any person, at any time, with any situation. And you've been on it many times. It's designed to bring in experts like you to analyze issues or debates and really go personal, help people be able to dialogue more effectively. Because as you and I know, and I wrote this in my book, 'Challenging Conversations.' People are either an aggressor or an avoider in the flesh. But God calls us to be an advocate of God's truth, to stand in the gap, and not to be afraid. So, the show tries to help people do that.

FRANK:

Yeah. And friends, you don't want to join the rebellion against God that our culture is currently engaged in. Don't join the rebellion, stand strong. In fact, somebody ought to start Stand Strong Ministries. Oh, someone already has. His name is Jason Jimenez. [Laughter] StandStrongMinistries.org. But yes, you don't want to join the rebellion. The authority in life is not you. The authority in life is God. The authority in life comes from the Scriptures, because the Scriptures come from God. And so, that is who our authority is.

But let me ask you this, Jason. You cover this in the book, 'Hijacking Jesus.' Some people say that, you know, Jesus was woke, and Jesus was a socialist. First of all, let's define what we mean by woke. Here's my kind of armchair definition of woke. You can improve on this, I'm sure. I think woke generally means that you treat people based on their identity group, rather than their behavior, that you are just classing people according to how they identify, and you're giving advantages to certain identities and disadvantages to others. You're discriminating against people based on their identity, rather than discriminating for or against people based on their behavior. How would you define woke?

**CROSS
EXAMINED
ORG**



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

with Dr. Frank Turek

PODCAST

JASON:

Yeah, I think that's a great thing to start with. If you look at the standard, or the universal definition, it actually, you know, comes across as being alert of injustices. So, it's not just, you know, looking at people's identity as a person or their intersectionality. It's immediately looking at individuals and society as a whole as oppressors or the oppressed. So, they're looking at somebody with woke eyes, always looking for an injustice. Now the question is, okay, what are they looking at? What kind of lens are they looking at? What is their standard, if any? And most of the time, people who are advancing wokism, their standard is subjective. They are the arbiter of truth, or what they think is just or an injustice. And so, wokism can mean different things to different people. And that's contrary to the way that the Bible defines human beings.

FRANK:

And how about Jesus being a socialist? Are there progressive Christians claiming he was a socialist?

JASON:

Oh, yeah, I mean, this is a big one. You know, Jesus the socialist. And again, when I make the distinctions about Jesus as a mistake, a revolutionist, or woke teacher, I mean, those are all blended together from time to time as well. There is some distinction, obviously, that's being made between them. But at the heart of even one of those three views, mysticism, or socialism, or wokism, or revolutionary thinking like a lot of the progressive Jesus scholars would look at Jesus, that his whole mission was to overthrow Judaism, or the Roman imperialism, right?

And so, maybe there were some tendencies or socialistic tendencies that Jesus had. But predominantly, a lot of the progressive Christians in this LGBT, rainbow flag, hollering and tooting kind of momentum, with CRT and Black Lives Matter, Jesus is a socialist. They engage terminology in Scripture as radical, economic theories or revolutionary redistribution concepts. As a matter of fact, people need to be aware that Jen Hatmaker, actually mentions Jesus as somebody who was all about redistribution of wealth. Now, she doesn't want to mention Jesus as a socialist, per se, in her book 'Interrupted: When Jesus Wrecks Your Comfortable Christianity.' But in fact, they want to make it seem like Jesus came to care for the poor and the needy.

But our friend, Greg Koukl, and I quote him in the book. It's funny, because when you actually say, okay. Well, I mean, yeah. Did Jesus care for people and love people? Absolutely. He loved all people, but He didn't love all ideas. And Jesus came to seek and to save that which is lost. Certainly, Jesus cared for people, we see with Zacchaeus and the Samaritan woman in John 4. But did Jesus start a nonprofit, you know, like Loaves and Fishes ministry to go around and just feed the homeless all the time? We don't see that.

Matter of fact, Greg Koukl points out. He says, you could not find one single sentence where Jesus championed the cause of the poor, the outsider, or the disenfranchised as such. He says, there is not even a hint of it, in the sense that it's commonly understood in the entire historical

**CROSS
EXAMINED
ORG**



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

with Dr. Frank Turek PODCAST

account of the life of Jesus of Nazareth. Matter of fact, what we actually see Frank, is there's no mentioning of Jesus's socialism. There's no mentioning of Jesus talking about subsidizing for welfare or anything like that. There's nothing about Jesus talking about health care or unemployment.

And he said, well, why do they say this then? Because it's their attempt to downgrade or downplay Jesus's view of sin, and our separation from God, and our need for a Savior. Which is why in John 8:24, Jesus says, if you do not have the Son, you are dead in your sin. And so, this attempt to bring out socialism is more of a method of moralistic behavior, rather than what's really going on, and that is our spiritual deadness without Jesus Christ.

FRANK:

If I remember correctly, was Greg Koukl saying that was in the Gospel of John? I don't think he said that Jesus never said anything about the poor.

JASON:

Yeah, because Jesus only has two occurrences where he talks about the poor.

FRANK:

Okay, yeah. So, He doesn't say a word about them in the Gospel of John. But of course, He says, the poor you will always have with you. And what's the other point that He makes regarding the poor? It's not coming to me right now off the top of my head. But of course, He cared about the poor. But that wasn't His primary mission. That's the import of what Greg Koukl was saying, and what you're quoting in the book 'Hijacking Jesus.' Also, thou shalt not steal implies private property. And in socialism, you don't have private property. The state owns everything. And so, Jesus wasn't for that.

And also, in The Parable of the Talents, Jesus was for the redistribution of wealth. But it was from the poor to the rich. If you notice, he takes from the guy who did nothing with his talent and gives to the guy who actually multiplied his talents. So, I know that's not really the teaching of the parable. The real teaching of the parable is that you have to do something with what God has given to you. But he's not for equity, certainly. Jesus doesn't make everybody equal like that's what many people are pushing today. He actually is for justice, in which you reward people who work hard. And you take from people who don't, who haven't done anything with their talent. In the Ultimate Judgment, that's what's going to happen.

JASON:

And if you look in context, again, go back to the verse, Matthew 26:11. That's towards the end of His ministry when He says you will always have the poor with you, but you will never have me. And then by the way, if you look at the association of Jesus mentioning the poor in His mission. Okay, the first one I have here in the book is described in Luke 4:18-19, when Jesus affirms His identity as the Messiah. And then the second is when he reported to John the Baptist, the signs of confirmation that He was the Messiah, and Matthew 11:4-5. But if you look

**CROSS
EXAMINED
ORG**



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

with Dr. Frank Turek PODCAST

at both cases, Frank, if you look at it, the main objective was to bring redemption and forgiveness to the world through what? His death and resurrection.

No case is being made for socialism. No case is being made for reparations, and no case is being made for the redistribution of wealth. And yet, again, sadly, if you look at these poor arguments that are being made, they take a little portion of Jesus mentioning something. Very little, right? As Trump would say, very little, very little. And they make it a huge thing. They make it a big doctrine. And all you have to do, again, like we've been doing on the show is pointing people back to actually what the Scripture teaches. And you won't find this.

FRANK:

Yes. And of course, as you've pointed out, their standard is not the Scripture, however. So, they can make Jesus into whatever they want to make Him into. That's part of the problem. It's a moving target, completely. Sorry, go ahead.

JASON:

Well, I'll just say, I want to encourage people. When those followers were following Jesus for food, they wanted another miracle. They just wanted to live off of the miracles of Jesus, but they didn't want to follow Him. And then when Jesus says, what about you guys? And He says, this is Peter. And this is the ultimatum that all of us have to face at one point in our life. And that is, Peter recognizes that he's not just following Jesus for the good of his needs, and selfishness, and greed. He says, you have the words of eternal life. He says, we believe that you have come and that you are the true God. And John 6:68-69. And the progressive Christian, they don't want to accept that.

They want to at least say okay, well, He was one way. He was probably the way at that time, leading up to all of the other spiritual leaders who lived before Him. Jesus, we would say, magnified the manifestation of God better than anyone. And His teachings are probably more profound than anyone who's ever lived. But He's not God. And what we're saying to people listening is, if you strip Him of His divinity, there is no purpose or reason to worship Him. Because ultimately, actually, what you see in the text, then, is that He lied to you.

He pretended to do these miracles. He pretended to be more than just a human being, and yet, He was nothing. And to me, going back to what you said earlier, if that's in fact true, then how is Christianity transforming lives and changing kingdoms? How is the Bible continuing to be translated [into] more and more languages and impacting more people than ever? It's because Christianity is true.

FRANK:

Because it's one big metaphor, Jason. That's why. We're talking to Jason Jimenez. It's been great having you on the show. Check out Jason at StandStrongMinistries.org. Also, his podcast called, 'Challenging Conversations', and his new book, 'Hijacking Jesus.' Lord willing friends, I'll be with you here next week. God bless.

**CROSS
EXAMINED
ORG**

