

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

with Dr. Frank Turek **PODCAST**

Christian Professor Fights DEI “Whiteness” Discrimination at Arizona State University | with Dr. Owen Anderson

(September 13, 2024)

FRANK:

Ladies and gentlemen, I just got back from a few events, one in Dallas, one in Tucson, and one in Phoenix. We went to the University of Texas at Dallas and did, I Don't Have Enough Faith to Be an Atheist. Then Charlie Kirk, Robert Furrow, and myself did an event at Calvary Chapel, Tucson.

And just before I got to Arizona State University, I got an email from a professor there. His name is Dr. Owen Anderson. He is a philosophy professor and has been for about 24 years at Arizona State University. And he just sent me an email saying, hey, I'm glad you're coming here.

And I mentioned that to the gentleman who had invited me from Ratio Christi and James, the guy from Ratio Christi, the leader of Ratio Christi there said, oh, yeah, I know about Owen Anderson. You know, he's recently been at odds with the university because the university wanted to dictate to him how he taught his course on Christianity and also wanted to put him through diversity, equity, and inclusion training, DEI.

So, Owen sent me his phone number. We had a discussion, and after he told me what was going on, I said, we've got to have a podcast, a radio program on this so people know what's going on on college campuses and what they can do about it. So, let me introduce to you right now Dr. Owen Anderson right there. He's with us here on the podcast. We've only known each other for about three days. Owen, how are you, sir?

OWEN:

Great. I already feel like we're becoming friends, too.

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FRANK:

Yeah, that's right. Well, let's... Why don't you give our viewers and our listeners kind of an overview of what you do at Arizona State University. You've written several books. You've taught several courses. Kind of give us an overview of what you do.

OWEN:

Yes, I've been at ASU as an instructor for 24 years. I'm now tenured. I'm a full professor and I teach philosophy and religious studies, especially classes like philosophy of religion and introduction to Christianity. Or I teach also world religions, religion in America, ethics, introduction to philosophy, and logic. So, really all of those pretty standard philosophy of religion classes.

FRANK:

And you've been teaching a course on an introduction to Christianity for many years.

OWEN:

Oh, yeah.

FRANK:

And a year or so ago they asked you for your syllabus and what happened?

OWEN:

Well, this is actually just part two of this bigger problem I'm facing with ASU. And it just happened last week. I've been teaching Introduction to Christianity on and off all throughout the time I've been at ASU. And it's a 200 level class.

So, it's just a survey. And ASU is redoing its general education requirements, which are the requirements everyone needs to graduate. So, whenever you're a student, you want to take classes that fulfill your general education requirements. Otherwise, they don't really help you that much to graduate. And universities redo these every 10 or 15 years. That's not a big deal. But in order to get that new designation, you have to submit your syllabi.

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So, introduction to Christianity already has a Humanities designation, and that's the one we would want for it to have under the new system. Well, the other schools that also teach Introduction to Christianity need to look at the syllabus. There's two other schools that teach it.

I'm in a school of Humanities. One of the other schools signed off right away, but the Religious Studies Department that teaches it sent it back and rejected it. And the reasons they gave were what startled me, because they said, this is a class being taught from a Christian perspective and it needs more methodology about how to teach classes objectively.

And examples they gave of it being taught from a Christian perspective are that I use the words biblical worldview. I go over the Old Testament from a Christian perspective rather than from a Jewish perspective. And we have courses on Judaism.

So, this is an Introduction to Christianity, not introduction to Judaism. And then that I don't include anything about how Christians are colonizers and slaveholders. And so, to me, that was startling to see, because those are terrible reasons. My course, the outline I sent them, actually does have a whole section on methodology and how to study religions.

And my course basically is, we go through the Old Testament, New Testament, and then church history. Very simple, straightforward stuff. But what's happening is I'm being tagged for being a Christian. And so, simply being a Christian, and they said this in writing, simply being a Christian is what made it a problem.

FRANK:

Arizona State University, ladies and gentlemen, this is a university that receives probably not only federal money, but state money. And so, they are subject to the United States Constitution, the First Amendment, and they are, at least at this point in this dispute, discriminating on the basis of religion against you. Now, what are some of the reasons they said you had to teach it differently, do you think Owen? Why were they trying to do this?

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OWEN:

Well, it's set in the context of me being involved in a very high profile court case against ASU. Because two years ago, ASU told all their employees, you have to take DEI training. And at one level, DEI training sounds great. Diversity, inclusion, equity. Okay, let's look at that.

So, I started taking the training, and really quickly I realized this training is not just about how to get along at a diverse workplace with people who are different than you, that's fine. What this was about, it launched right into lessons about the problems of whiteness and how there are infinite genders. And as a professor, you need to know about the infinite genders.

And so, it had lessons like this. And I said, this is not about inclusion and how to get along with people in a big work setting. This is about pushing a specific political and sexual philosophy on employees. And that violates state law. Arizona has a law that says that state educators can't use state money to teach race blame, where you assign blame based on race, or skin color, or any other kind of feature.

And so, when ASU's DEI training says whiteness is to blame for the following things in our world, that's violating state law. So, I'm being represented by the Goldwater Institute, and that case is making its way through the courts right now, but it's in that setting.

FRANK:

Well, how far has it gotten Dr. Anderson? Where is it right now?

OWEN:

The first thing ASU's lawyers did was file to dismiss it, and they filed it. The reason they gave for being dismissed is that the state law didn't intend for individuals like me to be able to bring cases under this law. And so, what Goldwater did was, they asked the state senate and the state house, is that true? And they said no.

So, the Senate president of Arizona and our speaker of the House both wrote an amicus brief supporting my case, saying, this is exactly what we intended the law to do. So, we're going to have oral arguments either later this month or early October in front of the judge.

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And then from there, the case would go to having ASU administrators deposed under oath about what they're doing with DEI, because the public facing statements from ASU have been that Goldwater misled the public and that the diversity inclusion training is only about how to get along with people and how ASU is a wonderful, inclusive place.

So, what Goldwater did in response to that was they published the content, the transcripts from the DEI training, and it's on their website. If you go to Goldwater Institute, you'll see my case there. It has the case file, and they quote all of the things in the training that violate the law. So, this is not simply a matter of some guy who suffers from whiteness, not wanting to learn about inclusion. This is about race blame.

FRANK:

Well, this is going to be very interesting to see how the university possibly thinks they can win this case in front of a fair judge if the very people that wrote the law are going to testify on your behalf that an individual can bring this case. It would seem that ASU has no possible case here to say nothing of the First Amendment. Let's just stay in state law here.

They have a law in Arizona that says you can't blame a particular ethnic group or race. You just can't blame them for these kind of things. And that's exactly what this DEI training is doing. And you're bringing this case forward. Now, for those of you that might not know history, Barry Goldwater was a conservative from Arizona who ran for president, I believe, in 1964. And now the Goldwater Institute is a legal firm or what does it do right now?

OWEN:

Yes, it's a legal firm and think tank that represents defense cases of government overreach.

FRANK:

All right, we're going to get into a lot more of this. You're not going to believe what's in the DEI training at ASU. Dr. Anderson's going to show us what's in it. Don't go anywhere. You're listening to I Don't Have Enough Faith to Be an Atheist, with me, Frank Turek on the American Family Radio network. We're back in just two minutes.

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Welcome back to I Don't Have Enough Faith to Be an Atheist, with me, Frank Turek on the American Family Radio network, website crossexamined.org. We're right in the middle of our Truth Rising college tour, UT Dallas last week. Earlier this week, Arizona State University. Next week will be at Western Carolina University.

And then the week after that we're going to be at a couple of universities in Louisiana. I'll get you that information here soon. And we're going right through the month of November going to college campuses. One college campus that's in the news right now is Arizona State University where we were at Monday night.

I had a great standing room only crowd there at ASU. Had some great questions. You can see it all on our YouTube channel. Just look for the Arizona State livestream. Back to my guest, Dr. Owen Anderson, philosophy professor, been teaching at ASU, tenured professor for 24 years.

He's gone head to head with his university over DEI training and them dictating to him how he ought to teach his introductory course on Christianity. Let's start with the DEI training before we go to the Christianity issue Dr. Andersen. What are some of the precepts that are in this DEI training that is being, I guess, for lack of a better term, forced on ASU employees?

OWEN:

Yeah. Required DEI training. And I'm going to read from the Goldwater case. And if your listeners want to see that, I have it posted at my Substack, which is just Dr. Owen Anderson. And so, if you go there, you'll see I have a post on the Goldwater case. And so, they took out quotes from this because ASU was saying publicly that this is just a class on how to get along with people at work.

It's just about inclusion, because your listeners might not know, but ASU is the largest state university in the country. We have over 180,000 students. And so, it's a big place. You've got to know how to get along. Well, that's not what the training was about. And the proof is in the quotes.

So, they have topics that you'll learn about, like this one. What is white privilege, really? And keep in mind, the state law prohibits race blame, which is judgment based on racial features or

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skin color, anything like that. So, what is white privilege, really? I like this one. Explaining white privilege to a broke white person.

So, the idea is a broke white person still has white privilege and is still guilty for that privilege, even though they'll say, hey, I'm having a hard time in life myself. What did I do wrong? Or seven ways white people can combat their white privilege.

So, you're at work at ASU, and you're made to sit down and watch a video that says if you're white, you have privilege, which hurts other people who aren't white. And you need to do these seven things to repent of that and make things right. And then they have a whole bunch of information about white supremacy, which is something they're really concerned about, as if that's like the biggest issue facing the United States right now, white supremacy, which is referring here to the period between 1500 and the 1800s.

So, that entire period, according to this teaching, this required training, 1500 – 1800 is called white supremacy. Nothing else happened. No Christians ever fought against white supremacy according to this training. That's all that there was, and we haven't even got yet to the sexual philosophy training, which teaches all about the evils. And I don't want to scare your audience.

This is a very scary term. They might not know about this, heteronormativity. Have you ever heard of something so terrible? Heteronormativity is what the Bible teaches, and it says that there's only male and female and marriage between a male and a female.

And so, you'll go through training at ASU that tells you if you believe that, you're hurting other people, and as a professor, you're not safe. And so, you have to abandon. Give up your heteronormativity, which essentially means you have to stop being a Christian.

FRANK:

I noticed you also said this, that after an employee successfully takes some of this training, this DEI training, some of it's called safe zone. They are given a rainbow sticker to put on their office door to tell the LGBTQ community that they are safe. Do they do the same for Christians?

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Do they give out a cross after they go through some training, and you can put a cross on your door so Christians know they can come to you, and they feel safe? Do they do that there, Owen?

OWEN:

We think alike because that's what I said was, given how I'm being treated over my introduction of religion class, you, the administrators need to take a class on how to treat Christians because you're not treating us well. But, yeah, that's a separate training called safe zone, which is pushed on us.

And you need to take this safe zone training to learn that there are infinite genders. Because a gender is, according to this teaching, anything you think it is, and therefore, it's just an unending number of things someone might think they are. And it teaches you how to adopt that philosophy yourself, and then you're a safe professor.

Now, think about what that means. You're only safe if you adopt the infinite gender philosophy. What's the other option? Not safe. So, a Christian is not safe, and you could identify them by putting a sticker or not a sticker on their door.

FRANK:

Oh, so this is kind of like getting kind of an armband in Nazi Germany, right? If you look around in Nazi Germany... If you had the Nazi armband, you were safe. If you had the Jewish armband, you were evil. And they appear to be labeling people that way.

OWEN:

Because you'll go down the hallway of our offices, and you'll see who has a sticker and who doesn't have a sticker. Now, all of us, all professors at ASU, we already sign a contract that says we're safe. We agree not to discriminate people based on sexuality, or race, or gender, or religion, or politics. So, there's no need for that kind of safe zone sticker.

FRANK:

Wait, wait. Can I ask you one question, though? You just said that you, as professors, take a pledge and oath to not discriminate on the basis of religion. But aren't they discriminating

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against your religion by saying you have to agree with precepts that are against the teaching of the Bible?

OWEN:

Well, precisely that. That's why this case is so important, is because they don't hold to their own standards, and it violates both state and federal anti-discrimination law. So, we as professors at ASU are state employees, so we have to agree to abide by all state and federal laws as state employees, and yet they're treating me this way.

Now, you said something to me earlier about my Introduction to Religion class, which is that the Religious Studies department wants me to teach it as if I'm Bart Ehrman. And that's another connection. I had made that exact same connection. So, I was like, yeah, we're on the same wavelength.

FRANK:

All right. Unpack that for us, Owen. What do you mean you've got to teach the intro to Christianity course as if you were Bart Ehrman? Unpack that for us.

OWEN:

Yeah, so about 20 years ago, it became popular in secular religious studies because they're kind of extreme skeptics and empiricists. And what that means is they don't believe in universals. And so, it became popular to have these textbooks that would come out and they would be titled this, Introduction to Hinduisms, because there's no such thing as Hinduism.

Yeah, or Bart Ehrman's 'Lost Christianities.' There's no such thing as Christianity because there's no universals, and there's no textbooks on lost or on Introduction to Christianities, which is really what the Religious Studies department wants me to teach, that there's just a bunch of people in the world who say they're Christians. There's no universal thing called Christianity.

So, you can't say, for example, that the biblical worldview is theistic, because you might meet one guy somewhere who says he's a Christian, and he also says he's an atheist. And so, there's that one guy, and he's an atheist. So, Christianity is not theistic. That's the way they think about it. And that's why they don't want me to say biblical worldview, because that's a universal.

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FRANK:

This reminds me, we have this in 'I Don't Have Enough Faith to Be an Atheist.' Dr. Geisler, when he was going to Loyola University in Chicago as an undergrad. So, this had to be like in the 50's or early 60's. He had this Catholic professor who was an atheist. And Geisler asked him, he said, wait, you're a Catholic professor and you're an atheist? How can that be?

And the professor said, oh, you don't need to believe in God to be a Catholic. You've just got to obey the rules. He was just ignoring two millennia of the church teaching to call himself a Catholic, even though he really wasn't. [Laughter] And so, these people-- Go ahead, go ahead.

OWEN:

I was going to say, I remember I listened to a sermon by Martin Lloyd Jones. He was pointing out the benefits of religion, including, you know, especially Christianity. It has a lot of benefits that an unbeliever might like. And so, people who are unbelievers don't always want to just go to extreme atheism.

So, they may have been raised in the church. They like some of the sentimentality, they like the feelings it gives them, and they like the general teaching to love your neighbor. So, as they grow up and they reject Christ, they reject God, they still want to go to church. And that explains a lot of what we see in these leftist denominations, but it also explains a lot of the professors I'm around.

Because even if many of them, not all of them, but many of them were raised in the faith of some kind, left that faith, but they still want some of the benefits of loving your neighbor and the sentimentality of it, but they don't want God. And I love that. There's this quote from this Johnny Cash song that he did with U2 where Johnny Cash says, they say they want the kingdom, but they don't want God in it. So, they want all the benefits of the kingdom of God, but they don't want God in it. They don't want Christ. I think that also explains that Catholic story you're saying.

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FRANK:

Yeah, they want the kingdom but not the king. Stay away. We want to run the kingdom our own way. And isn't it interesting that they have all these moral absolutes they're putting forth and they're imposing them on you, Dr. Anderson. But by what moral standard you teach natural law there at Arizona State University.

By what moral standard are they judging you to be wrong, to teach your course the way you want to teach them and to not want to go through this DEI training? Have you ever had an opportunity to interact with these people? By what moral standard are they saying they're right and you're wrong?

OWEN:

That's 100% right. And so, you just asked, do we get an opportunity to interact? That's exactly what a university should be like. We should have faculty meetings where we get to talk about that in a friendly way. I'm not suggesting antagonistically, but just saying, hey, I understand my metaphysical grounding for ethics, but what's yours? Just explain it to me. But we don't do that.

Instead, we spend our faculty business meetings on left leaning politics. One of the professors last semester in my department, we have a very large Christian university near us called Grand Canyon University, which is a competitor for ASU. And he made a comment about how the professors at Grand Canyon aren't really scholars, they're just evangelicals. And so, we have comments like that during our faculty meetings, but no engagement of the actual ideas.

And what was very funny was the next week, after he said that, I was at a conference at Wheaton, and sitting next to me was Mark Knoll, perhaps the scholar, along with George Marsden on evangelical scholarship and the history of evangelical scholarship. So, I took a picture with him. I didn't send it to this colleague, but I thought I should send this to my colleagues, say, hey, Mark Knoll's also just an evangelical and not a scholar.

FRANK:

Yeah, it's a little bit of snobbery there, isn't it? If you're not part of our secular club, you can't really be an intellectual. I'm reminded of what Thomas Nagel said, who's an amazing NYU philosophy professor, as an atheist, he said, I don't want there to be a God. I don't want the

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world to be that way. But one of the most difficult things for me to get a handle on, and I'm paraphrasing, is he says some of the most intelligent people I know are religious believers. His own colleagues at NYU. In any event, we're going to be back with more with Dr. Owen Anderson. Don't go anywhere. We're back in just two minutes.

Ladies and gentlemen, we're extending the enrollment period for why I Still Don't Have Enough Faith to Be an Atheist for high school and college students. We had a website malfunction. We couldn't sign people up. So, we're extending it for another couple of weeks. So, if you want to be a part of that, you're not going to miss any Zoom sessions.

Go to crossexamined.org. Click on online courses. I will be your instructor, along with Dr. John Ferrer, who has a PhD in philosophy and religion, a great apologist. He's going to be joining me in teaching 'Why I Still Don't Have Enough Faith to Be an Atheist' during the live Zoom Q&A sessions.

Also, I want to mention next week we're going to be at Western Carolina University. That's the 18th of September. Then the following week we will be at McNeese State University. That is on the 24th of September. We will be at Little Cypress Mauriceville High School in Orange, Texas on the 25th.

That's open to everybody. All the details on our website. And then the following night, the 26th we'll be at Lamar University in Beaumont, Texas for 'Why I Still Don't Have Enough Faith to Be an Atheist' or 'I Don't Have Enough Faith to Be an Atheist' on college campuses. And just like always, we will take a lot of time for Q&A.

Also want to mention we're starting up our Charlotte Bible study, I Don't Have Enough Faith to Be an Atheist Bible study session, and it starts on the 16th of September. If you're anywhere near Charlotte, particularly Lake Norman, we start at 7:15 PM on the 16th. That's a Monday night.

That particular session is going to be 'Does Jesus Trump Your Politics?' We'll talk about the election. Everybody is welcome. All the details are on our website. It is at Freedom House Church in Lake Norman. But go to crossexamined.org. Click on events. You'll see Frank Turek

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calendar there. Let me go back to my guest, Dr. Owen Anderson, who teaches Philosophy and Christianity, courses in Christianity and Logic, and other topics at Arizona State University, where we were just this past Monday. Dr. Andersen, what can you and can't you teach or say at a public university in 2024?

OWEN:

Yeah, and it's a great question because I think we're left as Christians, we're left wondering, can we even work at a state university? Can we send kids there? And there's a reason why state universities exist, which is that they offer affordable, university education to the kids of the state they're in.

So, that's an important feature and I wouldn't want to lose that. But at the same time, if the universities are being used to push an anti-Christian bias, then that's got to be changed. That's got to be made public. And that's what I've been encountering is that judgments are made about me and the class I teach just based on either my skin color or based on my religion. And both of those are things that the secular professors would say not to do unless it's a white Christian.

FRANK:

Yeah. Now when they say whiteness, that seems more like a condition than a behavior. I mean, it would seem that you and I, being white, are irredeemable by this kind of woke ideology. We can't get rid of our whiteness because we could be the nicest, least racist people in the world. But the very fact that we have white skin is somehow a moral blemish on us that can't be redeemed. Am I missing something?

OWEN:

No, you're 100% right. And that's why they phrase it whiteness instead of white skin or something, because it's a condition that can affect many people. So, for example, if there's someone who speaks up, like Shelby Steele or Thomas Sowell, although they're black, they have the fault of whiteness still affecting them because maybe they want to be liked by white people, or they've been around white people too much.

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And so, that way, this whiteness philosophy can be used more broadly. Anybody who's not a radical leftist has this condition. And then you're also right that you really can't do anything about it, except for maybe you give up all of your possessions and you publicly yell on the side of the street, I did these things. But it's not enough to say, I've always been nice to my neighbors, and I've never actually been a racist. Because just being white, just having that skin color or being a Christian means you are a racist, even if you don't realize it.

FRANK:

Do any of these people have similar kind of theology or anthropology for, say, yellowness, or blackness, or redness?

OWEN:

No, because any other group has been exploited by the whiteness in our age. So, for example, Asians may do very well in school, but that's going to be somehow linked to whiteness, using them to oppress other people.

FRANK:

Okay, so this kind of woke Marxist ideology that puts everybody in one of two categories, oppressed or oppressor.

OWEN:

Yeah, that's what it is.

FRANK:

This is something that obviously is a ideology of conflict. It is racism itself, because you're treating people based on their skin color rather than their behavior. How do people actually justify this in their minds, Dr. Owen? I mean, how do they do this?

OWEN:

Well, there's a thing is if you say that they're Marxists, they'll say, no, we're not. You're just like Senator McCarthy. You're just finding Marxists everywhere. But the truth is, when they start talking, they say things like, all of history is a conflict between the possessors and the possessed, the workers, the owners and the workers.

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Well, that's Marx. That's the first line of 'The Communist Manifesto.' So, it traces back to Marxist philosophy, even though they've tried to change it in some ways. And as you know, they especially look at culture and religion now, not just capital and industrial work.

And so, they would say that especially Christianity is an oppressor religion that went around the world and told people that their indigenous paganism is false. These gods don't exist. Offering a sacrifice of an animal to the river deity doesn't do anything. And here's the truth of Christianity. All of that was to oppress people.

And so, they're combating that. So, that's why I say this is very explicitly anti-Christian. The public face of it won't say that right away, but it doesn't take too many questions until you get the anti-Christian answer to pop out. So, if a program is trying to attract students, they're not going to say up front, we think Christianity is the worst thing in the last 500 years.

But when your child gets in their classes, that's precisely what they're going to be taught. And parents need to know that going into it, that if you're paying \$16,000, you may very well be paying \$16,000 a year for a professor to deconstruct your child's faith on Marxist principles.

FRANK:

Now, when they came to you and after you submitted the syllabus for the Intro to Christianity course, and the Department of Religion got back to you and said, you need to make these changes, one of the changes being that you have to teach that the white man is a colonialist or that Christians are colonialists, how did you respond, and then how did they respond?

OWEN:

Yeah. So, right now, where that's at is I took time to write. I counted 14 reasons they gave me of why my class can't be run this way, the way I've been teaching it all this time. I've gotten great student reviews, great annual reviews. I've never had a negative review about this class.

So, I wrote out all 14. I put my responses on them. I contacted my Goldwater attorney, and he said, yeah, that's definitely a violation of your academic freedom. And so, with his support, I

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sent these along to my dean, who's above the person who sent it to me, the critique to me. And so, now I'm waiting to hear back from him.

FRANK:

Okay, so you're on hold right now.

You have this lawsuit that is going forth on

the DEI front, but is there a lawsuit on

the how to teach Christianity course going yet?

OWEN:

Well, we've got to see if he responds back and says, Dr. Anderson, you're 100% right. I can't believe religious studies do this, then, no. But if he responds back and says, you can't teach worldview anymore. No, that's clearly taking away my academic freedom.

FRANK:

Yeah. How does anybody in a major institution like Arizona State actually think this is appropriate to dictate to a tenured philosophy professor who has great reviews how he's supposed to teach his course on something like Christianity? How does that even cross somebody's mind to say, I need to tell this guy he's teaching his course wrong?

OWEN:

I mean, that's a great question, and I'd like to look and see is the LGBTQ guy professor who lives that lifestyle, who teaches gender and religion, is he told, hey, are you pushing your LGBTQ philosophy on your students? I guarantee he's not. And I've heard these same Religious Studies professors say when it comes to classes like introduction to Islam or Hinduism, they prefer to have a Muslim or a Hindu teach those classes because you get an inside look at the religion, not just an outside look.

So, this is clearly just targeting me, and it's targeting me because of this bigger court case and because I'm a Christian. And that's literally the definition of discrimination and workplace

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harassment. So, yeah, we've got to wait and see what the dean says. But if this isn't resolved, we'll have to go forward.

FRANK:

That would be good to ask them if you have a guy teaching LGBTQ, a course, on gay, whatever, make sure he doesn't identify as gay because if he does, he's biased. Right?

OWEN:

That's right. I bet when you look across all of ASU at these revisions to syllabi for our new general education requirements, I'm the only guy whose identity came out as mattering.

FRANK:

Wow.

OWEN:

It's the largest state university in country? You've got thousands of professors.

FRANK:

Isn't it amazing? But it's not amazing. It's just what the Bible says, that people are going to be persecuted for being Christians. They don't go after the Muslim. They don't go after the Hindu. They don't go after the LGBTQ Prof. But they're going after the Christian because the Christian professor is actually teaching the truth, and we can't have that. Right?

OWEN:

Well, and that's why I want to remind everyone that a State University is secular. And in our day and age, that generally means kind of atheistic. But the word doesn't need to mean that. Secular just means that it's the study of this world. And in contrast to revealed religion, which you study at seminary.

So, at a secular university, we should be free to study this world as God's creation that reveals Him to us. And that's been what universities have done for hundreds of years since they were invented by Christians. They've studied natural theology and natural law, and that's what a secular professor should do.

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So, I don't want Christians to give up on the idea of the study of those areas. What I think we need to do is speak out loudly and clearly against the second university being co-opted and taken over by what amounts to Marxist anti-Christian philosophy.

FRANK:

Well, what I want to do in our final segment, if it's okay, Dr. Anderson, is to talk about the general revelation, one part of God's revelation that He presents to us. The other part, of course, is special revelation, His word, His Bible. But you teach general revelation. It's not often used today by Christians very much. We use it.

But I want you to talk a little bit about that and how you can show it's quite clear to say that God does exist. Paul, of course, teaches this in Romans, chapter one. And this is the approach we can take in the public square, ladies and gentlemen. We can take a natural law perspective, a general revelation perspective, and not bring up objections that we're trying to impose some sort of sectarian religion on people.

And of course, this was the natural law upon which our nation was founded. We hold these truths to be self-evident that all men were created and endowed by their creator with certain unalienable rights. Among these are life, liberty, and the pursuit of happiness. We're going to talk much more with Dr. Owen Anderson of Arizona State University. Don't go anywhere. You're listening to 'I Don't Have Enough Faith to Be an Atheist' with me, Frank Turek. Back in two minutes, ladies and gentlemen.

If you want to know a non-woke place to go and learn natural law, philosophy, apologetics, theology, go to where I went, Southern Evangelical Seminary, SES.edu. all the courses are online, so you don't have to move to Charlotte, North Carolina, like I did 31 years ago. Go to ses.edu for more.

Also want to mention we're getting close to our, it's going to be an unbelievable trip to Egypt and Saudi Arabia, where we think the real Mount Sinai is. It starts on December 2, but you've got to sign up soon. Go to crossexamined.org. Click on events. You will see the trip there.

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We're only taking one bus. It's going to be a phenomenal trip. We'll see all the great sites in Egypt, including evidence for the Exodus. And then we're going to go to what we think is the real Mount Sinai in Saudi Arabia. We're even going to have an opportunity to climb it. That's Jabil El laws. All the details are on our website. The entire itinerary is up there. You're not going to want to miss this, but you need to sign up soon.

We're getting within three months of the trip now and there's insurance. If the world blows up before then, you'll get your deposit back and all that. Hopefully it won't. But go to crossexamined.org. Click on events. You'll see it there. Okay. My guest today is Dr. Owen Anderson from Arizona State University.

For those of you just tuning in, Dr. Andersen's been teaching there for 24 years. He's a Christian. He's been teaching courses on Christianity, on logic, and other subjects. And he's run into two problems with the university. One is they're trying to push diversity, equity, and inclusion on him, which goes against his biblical worldview.

And they're also trying to tell him how he has to teach his course, his Intro to Christianity course at ASU. And you'll have to go back and listen to the podcast if you want to hear all the details there. We want to now transition to talk a little bit about natural law, which is something that Dr. Anderson teaches there at ASU. Let me start with this, Owen, about Christian philosophy. What does it mean to say it is clear that God exists?

OWEN:

Yeah, I think that's what the Apostle Paul discusses in Romans chapter 1:18-21. And the emphasis is on that creation clearly reveals God to us. So, I emphasize that it's revealed to us. A separate question is, does it get through to us? That's a separate issue, but it's clearly revealed to us so that we have no excuse in unbelief.

And that's true in general about the law. If you get a speeding ticket and you go to fight it and you tell the judge, I didn't even know what the speed limit was, that doesn't let you off, right? You're still guilty of speeding, so it's called culpable ignorance.

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And the failure to know God often fits into that category. You should have known God, but instead you put something else in the place of God. For example, Paul lists the creation is put into the place of the creator, and people worship aspects of the creation.

So, in my philosophy of religion class, when we go over this idea, it's clear that God exists. That's what we're looking at, is, does any other option make any sense? Is it coherent? Or are we driven by reason to God, the creator, theistic theism? And I think it's clear that theism is the only option.

FRANK:

Yes. In fact, here's what Paul says in Romans 1:18-20, which is just what Dr. Owen Anderson here had referenced. It says the wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, since what may be known about God is plain to them, because God has made it plain to them.

For since the creation of the world, God's invisible qualities, his eternal power and divine nature, have been clearly seen being understood from what has been made, so that men are without excuse. In other words, we know God by his effects. Creation is in effect, and we're reasoning back to a cause.

A design is in effect, we're reasoning back to a designer. The moral law written on our heart is in effect. We're reasoning back to a moral law giver. These are aspects of natural revelation or general revelation that everybody has, whether they have a Bible or not. Now, when you teach this there at ASU, Dr. Anderson, what kind of pushback do you get from the students?

OWEN:

Well, I open it up, of course, to any questions they want. And we've also, at that point, we've also gone over materialist philosophy, we've gotten over vedantic philosophy. So, we look at all of these. But what we look at is this thing that Paul mentions, the eternal power of God.

So that's the most basic property we can think about, about God, is that God had no beginning. He's eternal. Everything else had a beginning. And so, we can ask ourselves, what does each philosophy teach is eternal? So, for example, materialism teaches that matter is eternal.

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And so, we can look at matter and see no matter can't have been eternal, it had a beginning. And then vedantic philosophy says, my own soul is eternal, I'm God. And we can look at that and see, no, I'm not God. And also, unfortunately, sometimes Christians think that someone like Aristotle got us close.

But Aristotle taught the eternity of the world also. And his unmoved mover is not anything like theism. And so, one of the very first Christian philosophy books, not Christian apologetics books, not Justin Martyr. But the first Christian philosophy book was written by a guy named Johannes Philoponus. And the title was 'Against Aristotle and the Eternality of the World,' because Christians back then understood that Greek philosophers deny God the creator.

And so, I think creation reveals to us a lot about God. In fact, what I say is the whole answer to the fourth question of the Westminster shorter catechism, you could know all of that from creation, which is that God is a spirit, infinite, eternal, and unchanging in being, wisdom, power, holiness, goodness, justice, and truth. I think all of that's revealed from general revelation, plus the fact that we deny that.

We go about our own business. We don't care about God. And that's where we get this idea of sin, which is why we need the Bible, because the Bible is the only source of explaining to us how we can be redeemed through Christ alone.

FRANK:

Yeah. We are on one hand truth seekers, but on the other hand truth suppressors, because we want to go our own way. Yeah. Aristotle did think the universe was eternal, mistakenly. But his unmoved mover, I think, is a good argument for the continual cause of the universe that Thomas Aquinas had perfected with his fifth way, that if all of nature is going in a direction, there must be somebody continually directing it, a mind continually directing it, the final cause.

OWEN:

Yeah, there's some great stuff that comes out of Aristotle. I especially like Aristotle's logic. And he gives some really good arguments. And he's the first person to develop the transcendental argument. He gave a transcendental argument for the law of non-contradiction, which I think is

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really good. And he also does some good work on this idea of eternity. But it's just that he doesn't get to the creation of the world, and he doesn't...

The unmoved mover is not a good God. He's completely unaware of creation. He doesn't rule creation at all. So, it's not really close to God. And what was going on in the medieval ages was this. The Islamic philosophers before Aquinas, like Avicenna, he wrote a book saying reason and faith are two separate things.

And reason tells us that the material world is eternal because he's going off of Aristotle. But faith tells us, and he means by that the Quran, that it was created. And unfortunately, Aquinas used that idea. And he also says we can't know from reason if the world had a beginning or not. Aristotle is right. Maybe it always existed, maybe it didn't. We have to go to Genesis for that fact.

I think that's actually a pretty big mistake on Aquinas' part, because that hands over all of general revelation. Instead of saying no, we can know from general revelation that God had created the world. And I think the philosopher I look to as the prime philosopher, besides Norman Geisler, is Paul in Athens.

And when he speaks to the philosophers, he goes right to general revelation first, and he speaks to them about the God who they admit they don't know, which is culpable ignorance. And then he goes to how God is the creator of all things, including humans, and they were all related. And then it's from there he gets into sin and the need for Christ. So, I think what Paul does at Athens with the philosophers is just a perfect example of Christian philosophy.

FRANK:

Hey, can you give us just 90 seconds on the transcendental argument, Dr. Anderson?

OWEN:

Yeah. What a transcendental argument does is it asks, what are the necessary conditions for something? So, what is the necessary condition in this case, what Aristotle was saying, what's the necessary condition for thought? And so, he said the classical laws of thought, like identity, excluded middle of non-contradiction.

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You don't prove those directly. You don't have an argument that includes non-contradiction, because every argument requires the law of non-contradiction. It presupposes it. And so, that's what transcendental means. So, then you might be familiar when I say presuppose and transcendental, people say Van Til, and they know, okay, the 20th century, you've got the transcendental argument for God's existence.

And I think that takes a little bit of a leap. I think Aristotle was right in that you can use it for the laws of thought, but what's really happening in a transcendental argument for God's existence is you're still using the law of non-contradiction, but they're not noticing it, because what they say is if you don't assume God, you end up in contradictions and so you have to assume God. Well, yeah, that's right. That's the law of non-contradiction that you're using.

FRANK:

Okay, yeah, well, it would seem like these laws need to be grounded in something, someone, some mind. And you don't know it's the Christian God from just natural revelation or just from the laws of logic. Could be the Christian God, could be another God. But you do know there has to be some mind grounding these laws of thought.

And of course, our ability to think also would seem to be best explained by a great mind. You know, why can we even think and ascertain truths outside of our skull. Well, we're coming up to the end of the program, Dr. Anderson, but I want to give people an opportunity, and we'll put all this in the show notes, but I want to give people an opportunity to figure out where you are online and follow you, because we definitely want to follow what's going on with your university. So, where can people find you online?

OWEN:

I try to use a consistent name, Dr. Owen Anderson. So, if you go to DrOwenAnderson.com, you'll see my personal webpage, which has a lot of my books listed. I have books on natural theology and natural law. And then if you go to Twitter, I'm [Dr_OwenAnderson](https://twitter.com/Dr_OwenAnderson). And then the one that is really important right now is my Substack because that's where I'm writing about what's happening at ASU.

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So, that's DrOwenAndersonatSubstack.com. and that's where you'll read all about my cases and also all about what other professors teach at ASU. For example, our honors professors put on a whole event about the benefits of witchcraft. And so, you've got Christians sending their kids to ASU to be honor students. That's what you're paying for. So, I try to alert parents to this stuff.

FRANK:

Wait a minute, wait a minute. The benefits of witchcraft. Okay, well, you need to stay on. We've got to do another podcast. We need to learn more about this. So, hang on, Dr. Anderson. For those of you that are listening on the American Family Radio network. You will not hear our continued conversation. Go to the I Don't Have Enough Faith to Be an Atheist podcast and find it with Dr. Owen Anderson, a bonus session. And Lord willing, I will see you here next week. God bless.

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