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with Dr. Frank Turek      **PODCAST**

## **Witchcraft on Campus? Dr. Owen Anderson Exposes ASU's Anti-Christian Agenda**

(September 16, 2024)

### **FRANK:**

Teaching witchcraft at the biggest public university in the country. Is that really true? Ladies and gentlemen, welcome to I Don't Have Enough Faith to Be an Atheist. Recently we had Dr. Owen Anderson on the program. Dr. Anderson is a philosophy professor at Arizona State University, where I was just a week or two ago.

And we met because I learned that he was actually having trouble or been given trouble from ASU for diversity, equity, and inclusion training and also because they were trying to dictate to him how he taught his course on intro to Christianity. Go back and listen to the last podcast which came out on the 13th of September because we had an entire conversation about this.

But at the end of that podcast, Dr. Andersen said to me, there are professors here at ASU teaching witchcraft. So, I wanted to follow up on that here in this podcast. Also talk about some other things going on on state universities, and also to get his recommendations for Christian students, and for parents, and pastors. Any of those folks, how do they advise people on whether or not to go to a state university like Arizona State? So, welcome back, Dr. Andersen.

### **OWEN:**

It's great to talk with you always.

### **FRANK:**

Owen, in the last podcast, at the very end, you started talking about witchcraft being taught by ASU professors at Arizona State University, and you just kind of flung that on us on the last 10 seconds of the show. I said we've got to talk more about this on another podcast. So, tell us what is going on on ASU with regard to witchcraft?

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**OWEN:**

Yeah, well, what I've been hearing from parents as I make these things known and Christian parents ask me, should I send my child to ASU? As I post about this on my Substack, parents tell me, I always knew it would be liberal. I had no doubt. You know universities are liberal. It blows my mind how bad it is, how actually dark it is.

And so, this is one of the examples that stands out is that there was an event held by the honors college a few semesters ago about the benefits of witchcraft. So, these are honors professors. And ASU has a nationally known honors college. And people from around the country, you know, Christian parents with a smart child might say, well, that's a really good and affordable honors college with a good reputation.

I'm going to send my child there. Well, but this is the kind of stuff that they're professors are doing. You will never find a similar event on the benefits of Christianity. It wasn't like they're going through world religions and going through the benefits of each one. This was just about witchcraft and how it benefits women, especially. Being a witch is helpful for the feminist cause and for some kind of healing process.

And so, they taught about that and presumably did some practices. And if you go into the honors college, one of their professors specifically focuses on how poorly Christians treated witches in the medieval ages. And so, you'll see a whole display about that, about how witches are really good, and Christians are really bad, and all the things that happened to witches.

But I posed a dilemma, though, to this professor. Because when we were growing up, I don't know about you, but for me in high school, you've got to read 'The Crucible.' They always make you read 'The Crucible.' And that's about how bad the Puritans were to the witches. And the reason why they say that Puritans were bad is that witchcraft is fake. These weren't witches. Maybe they were proto feminists, but they were just women trying to live their lives.

Witchcraft is not real. And the Puritans persecuted them. And so, I put a dilemma. Wait a minute. If what you're saying is true, witchcraft is real, presumably you can use it to harm your enemies. The Puritans were onto something. You can't have it both ways.

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**FRANK:**

How did they respond to that?

**OWEN:**

Well, it's funny, because this came up before the Provost of ASU, and he quickly backpedaled into, no, no, witchcraft is not real. No one believes in witchcraft. And I'm thinking to myself, I've got enough information from what you've been posting that I'm pretty sure you do believe in witchcraft.

**FRANK:**

Well, if no one believes in witchcraft yet, they're... Is this an actual course, or is this part of orientation, or what is it?

**OWEN:**

This was a special event that was highlighted by the Honors college. So, it only promotes a couple events a semester, but it gives them attention and has, you know, TV's in the honors college that say, come to this event. So, it's one of those events. The benefits of witchcraft and looking at different forms witchcraft takes in different minority communities.

**FRANK:**

Now, we're right in the heat of, obviously, a big presidential election, and generally the folks on a college campus will lean left on this. How about the professors? Where are the professors, and what are they doing with regard to the election?

**OWEN:**

Yeah, so I think at ASU, I don't have official numbers for ASU, but I only know four of us across. We have four campuses. Across our four campuses, I only know four or five of us who are conservatives, and that's out of a couple thousand professors. So, it's dismal numbers. And yet ASU says that it wants to be inclusive and represent the community.

Well, I guarantee you that the community around ASU is highly evangelical. If not evangelical, they're either Catholic or Mormon. The number of radical leftists and atheists, one or 2%. So,

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it's almost inverted from actual statistics of Phoenix. The majority of the professors represent almost nobody in Phoenix. And then they insult evangelicals, who make up a huge number of the population.

So, just last week, I mentioned, I wrote about this on my Substack. There was an event with two ASU professors at ASU talking to ASU students. So, this is not their personal time. This is official time. And they told the ASU students, if you don't vote for Harris, you're going to be arrested and imprisoned and forced to breed.

Now, the best I can think is that they misunderstood 'The Handmaid's Tale.' They thought it was a documentary rather than a fictional story, because there's simply no precedent for such a thing. Right? No one's suggesting in the Trump candidacy to arrest anybody and force them to breed. But that's how ASU professors talk about it, to scare the students.

**FRANK:**

That just... That seems so outlandish. Why would anybody believe that? Why would a college student, someone who is supposed to be intelligent enough to get into ASU, actually believes such nonsense? And why would any professor say that's even a plausible idea to put forth? What kind of futile thinking is this? Dr. Andersen?

**OWEN:**

Yeah, that's a great question. Because I think, at least from the outside, we think of a university as a place of highly intelligent people. And so, this doesn't make sense. What's happened? Well, the people in universities, there's different kinds of intelligence, and in some sense, they're intelligent.

They were able to write a dissertation on a tiny little topic, but it does not follow from that that they're experts at anything else in life. They could be failures at everything else in life. They just know about a really tiny topic that they wrote a dissertation on and got hired.

But they often mistake that and then begin to think that they're social experts, historical experts, political experts, and they give their opinions on these things. And their opinions were

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formed by their own education, which was usually graduate school and public school. And in our public K-12, this is the stuff they teach there, too, especially this.

All of humans are divided between oppressors and oppressed. You can identify an oppressor by their skin color and by their religion, Christianity. And everybody else up until the 20th century was living under the boot of white Christians. And now it's time for them to be free.

So, that really simple story is taught from elementary school to high school and public school. And then these students go on to graduate school, and they get it cemented, and they become professors, and they repeat that story. So, that answers also why the students don't say anything, because they've been hearing this since high school or earlier, so it's not the first time they heard it, and many of them believe it.

**FRANK:**

How is this a quasi-religion, Dr. Anderson?

**OWEN:**

Yeah, 100%. I made that case that Marxism is so far the most successful Christian cult. And what I mean by that is he uses very important Christian concepts, such as the fall of man, which happened when private property was invented, sin, which is greed, and storing up private property to use, and others have none, and then restoration or redemption, which happens when you realize this is going on and you fight for the proletariat to get more stuff. But it's purely materialistic in the sense that you're never doing anything more than increasing your income. You never learn virtues.

In fact, many virtues are just considered white virtues. They're not good, and you never learn to be restored to God. So, there's nothing spiritual about it. But this cult spread through the whole world in the 20<sup>th</sup> century, and in many places, it still has a stronghold there. And among intellectuals after World War II, non-Christian intellectuals almost universally bought that belief.

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**FRANK:**

And when you look at the two worldviews that are up in this election, Trump, in the first debate with Kamala Harris, said that her father was a Marxist professor in economics. Obviously, Trump has not a Christian worldview per se. I saw him on Laura Ingraham saying something like, Christianity says, you've got to be good to get to heaven. He doesn't understand the Gospel, or he hasn't accepted it, quite obviously. And some of his behavior points that out, too. But he does have more of a free market perspective. And he doesn't have the oppressed oppressor sort of thing going on. Do you think Kamala Harris has that in her worldview?

**OWEN:**

Yeah, just from looking at the debate last night and then some of the other things that they've both said publicly, it certainly seems so. I think what Trump seems to have, because you're right, he makes those kinds of theological mistakes. I think people point out, one time he said he doesn't have anything to apologize for.

He may have been talking about a specific event. I don't know if he meant completely, but people pick up on that and say, well, that's not Christian. But what he does have going for him is certain virtues that are important for a well-run society.

And so, that includes his understanding of how an economy works, how a nation defends itself. I mean, it shouldn't be controversial that nations defend themselves. That's the whole idea of a nation, that's the preamble to a constitution is that we have to defend ourselves against enemies.

And so, that's not something shocking that Trump invented. He just seems to be understanding that. In contrast to Kamala Harris, when he called her that last night in the debate, she just kind of rolled her eyes and laughed, which is usually what will happen if you say to a professor, I think you're a Marxist. They'll say, oh, come on. No one's a Marxist anymore. But if what you mean by that is what 'The Communist Manifesto' taught, then, yes, they are.

Because they do believe that history is divided into these two groups. And what's happened in the last 20 years with cultural Marxism is the shift isn't purely on industrial and proletariat

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workers. The shift is on to racial minorities, so still economic. But the focus is on oppression of racial minorities by white Christians especially.

And I'm, 100% confident that that's the true enemy. It isn't even white people or men. Those get brought up a lot. The true enemy is Christianity, and they don't like anybody who's a Christian, regardless of their skin color, but especially European Christians, because they're the ones that fit into the story about oppressing everybody with missionary activity.

**FRANK:**

But why wouldn't they say, to be, I guess, fair, why wouldn't they say Muslims are colonizers, too? Except, of course, Muslims did it all by brute force. Why do they not critique the Muslim worldview, the jihadist worldview? And why do they not do that, but they criticize Christians?

**OWEN:**

Yeah, they would almost 100% be allied with Hamas right now.

**FRANK:**

Yeah. So, how does that fit? How do these contradictory ideas fit in this worldview?

**OWEN:**

Not to mention that slavery still exists in that part of the world, and slavery is a big part of their narrative. But it fits only because of this. Their story is about European colonizers. And the Middle East, the borders of the Middle East were designed after World War II, just as it ended.

And so, Europe is the one who made all of the conflicts, according to them, between Muslims and Muslims and Jews. And so, the white Christians are still responsible for everything going on in the Middle East. And so, anything that happens in the Middle East, that's negative, it's really still a white Christian's fault.

**FRANK:**

So, they have no concept of history prior to 1945 and Muslim...?

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**OWEN:**

Basically, or outside of this framework of oppressors, oppressed. Anything in history has to fit that because they don't bring this to China either. China can do all kinds of things, oppressive things to its people. And these professors really don't say much about that because the Chinese at least understand 'The Communist Manifesto' and that structure. So, I think the enemy isn't even capitalism. I really think the enemy is Christianity.

**FRANK:**

Well, keep that in mind, ladies and gentlemen, as you look at the candidates. And soon we're going to do a program on this. Where do the candidates stand? We did one earlier last week with Desert Rose and Wintery Knight. But we'll go into more detail in a future program. The worldview is important and the policies that come from that worldview are most important.

And when you have young people being taught this kind of ridiculous oppressor, oppressed Marxist worldview, it's no wonder it's ultimately going to get into the government. It was Lincoln who famously said the philosophy of the schoolroom in one generation will be the philosophy of the government in the next. And we're seeing that in America right now. Go ahead.

**OWEN:**

When I have people, they'll say to me, but Anderson, you're a Christian. Surely Trump's moral behavior bothers you. Of course, as a Christian, I think sin is sin. You don't get an excuse for sin because you're rich or live in certain parts of country, but what I encourage people to do is look at the policies, which you also just said.

Look at the specific policies that are being promoted and what is necessary to continue and conserve a country. And I think it's a clear difference. I mean, I don't think it's night and day difference. The only thing that I hear that trips up some Christians is that the social gospel aspect of the Harris campaign and really generally the radical left, this is how the cult of Marxism attracts people, and especially it can pick off Christians, is because it says your own scriptures teach to love your neighbor and help the poor, but you don't do that.

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You just, you have your segregated churches, and the rich people go to church with rich people, and they don't help the poor people. And so, for some Christians, that really resonates. But I want to remind Christians about the setting of those verses because it's a very cynical strategy that Marxists are using. They're specifically saying, I'm going to use your own Scriptures. I don't believe your Scriptures, but I'm going to use them against you in order to get you to do this.

But remember, after Jesus fed the multitude, they came back to Him. And of course, you remember what He said to them. He said, you're following me because I fed you. They're not actually seeking the bread of life. And so, the word that Jesus gives us, the redemption He gives us, is always that bread of life or the living water that restores us to God.

It can't be turned into a materialistic message. Loving your neighbor is sharing the Gospel with them, not merely redistributing wealth or something like that. And so, the social gospel that sometimes attracts people to the Democrat or left party in our time is not the true Gospel and is not the way to understand economics.

**FRANK:**

No, not at all. And Paul actually says any able-bodied person who doesn't work, doesn't eat in 2 Thessalonians 3. And yet, we've created an entire welfare state where people who can work don't, and we're not helping them. And it's not fair to people who are working, paying for them. You don't help people by making them dependent.

Now, can we have a safety net for people that can't work? Well, of course, but it shouldn't become a hammock for people who can work. And too often that's what happens. In fact, we're going to unpack this further. Go ahead, Owen. You want to jump in?

**OWEN:**

And that's the story they're telling, is that if someone currently is poor, it's not because they won't work, it's because another group oppressed them into being poor. And so, that's how they keep this whole story going. Everything that could go wrong just comes back to oppression.

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And that's what the story is. And I think another piece that was really prominent in the debate last night that can attract some Christians is the idea of health care for women. And I think it would have been a better thing to make clear in the debate that we're talking about elective abortions, we're talking about healthcare abortions.

And as soon as that's made clear, one side is for elective abortions, one side isn't. That's a clear Christian difference then, because we're not talking about other issues that come up. We're just talking about a form of birth control.

**FRANK:**

Well, notice when you want to deceive someone, you make it sound good. You call it reproductive rights or healthcare when in fact, dismembering a baby in the womb is not a right, and it's not healthcare. Also, they'll talk about helping the poor, and I believe both parties actually want to do that, Owen. I just think they have different means of getting to that end, where the Democrats tend to want to give you government handouts.

The Republicans say, we have a safety net, but the better way is to give them more economic opportunities because a rising tide lifts all boats, and we don't want to make people dependent on government. So, they're both trying to help the poor, at least extensively. They just have different means to get there.

**OWEN:**

Yeah. There's really no politician who says I don't want to help the poor. They both do. And I think they could say they're both sincere. People say Trump doesn't care about the poor. No, I think he does. Of course he does. Any politician does. But you're right, they have different economic philosophies. And the one that's on the left is the big state.

**FRANK:**

That's right.

**OWEN:**

The state will be your solution. That's a very dangerous...

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**FRANK:**

Yeah, that is another question that needs to be unpacked. How many of the commands in the Bible are commands for individuals, or the church, or the government? I mean, obviously one of the big commands is go make disciples of all nations. Is that a command for government? I mean, should the government be preaching the gospel and trying to make disciples of all nations? Because if you're going to be consistent and say all the commands in the Bible must be carried out by government, you'd have to say that, too.

Now, ironically, it was Thomas Jefferson and other early church or other early presidents that actually gave money to evangelize, particularly Indian tribes, in the early life of our country. So, they actually did that. But today, most people would say, no, we don't want the government getting involved in that.

Now, you're going to pick and choose where does the government have a command from the Bible and where it doesn't. You've got to do some exegesis to figure that out. Obviously, in the Old Testament, you were to leave the corners of the fields for the poor, but there was no government program to help the poor.

There was no safety net that way. It was individuals that were commanded to help the poor. And it seems the same thing is true in the New Testament. Not that we can't help the poor through the government. We can. But is it a direct command from Scripture? And we can debate that.

**OWEN:**

Well, that's what's amazing is that the atheists will say, the Marxist will say we need a big government to do that. But if you look at giving, Christians far outgive atheists or Marxists to charities. And so, what they want is, they don't have a church, so they want to turn their state into their church. Whereas Christians do have a church and the church does all this kind of charity.

We do orphanages, we have hospitals. And so, we do that work already. The Marxist only path is to make the state do it. And so, I've argued that's what's really funny, is it's the Marxists who want to violate the separation of church and state, not the Christians.

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**FRANK:**

That's right. That's interesting. And as you know, ladies and gentlemen, the separation of church and state actually is not in the Constitution. It was a letter written by Thomas Jefferson in about 1802 or 1803 to the Danbury Baptists because the Baptists were concerned, he was going to set up a national church. And he said, no, there's a separation of church and state.

Meaning he didn't want the state interfering with the church. He wanted the church to influence the state. In other words, it was a one way wall. The state can't tell the church what to do, but the church can tell the state what to do in terms of influence. And ironically, during COVID that was reversed. The state told the church exactly what to do.

Hopefully we will not fall for that again. Dr. Anderson, I want to ask you a couple more things. Some practical advice for our potential students who are going to go to a secular university and parents and pastors. But before we do, my big question is how did you get hired at ASU in the first place, being a Christian who did his dissertation on Romans chapter one?

**OWEN:**

Yeah, it's a great, great question because I had had to go through all the process of being hired, obviously. So, they interview multiple candidates. And because I did my PhD at ASU, they don't generally like to hire somebody from ASU. So, I had to go having that against me. But I happened to be reading a Nancy Pearcey book at the time where I was being interviewed on her book on science.

And I was reading through her non Euclidean geometry section. And she goes over there, the specific part of Euclid's geometry that the non Euclidean reject. And so, I had that on my mind, and I was going into the interview, and I think I give a good interview, but you know, what's going to kind of push you over the top. But it happened that one of the people on the committee was, or is a non-Euclidean geometry, like five in the world, and he's one of them.

And somehow during the discussion part that came up. And so, I said something that I remembered from her chapter about Euclid's 13<sup>th</sup> theorem and he kind of brightened up. And he said I can't believe you know that. Yeah, that's exactly the point. And so, we start talking

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about non Euclidean geometry and he was shocked to find someone who knows much about it at all.

And I think that's God's providence that I was reading, that I'm interested in non-Euclidean geometry because I wanted to learn about it. And then that Nancy Percy has a chapter and a book on that, and I happen to be reading that at the same time. There's things like that that you'll look at in your life where you'll say, yeah, that's the Lord working in ways you can't really plan for.

**FRANK:**

No, that had to be that someone on this selection committee was so into that particular obscure field and then you knew something about it and boom, I like this guy. He's well read. In fact, I want to ask you one more thing about that before we go to the advice for the parents. You mentioned something earlier that many people who are professors are really good at one very narrow slice of reality. You know, you go, you get your PhD in the mating habits of the African fruit fly, and you know that inside and out.

**OWEN:**

In only one region, in one tiny region of Congo or something.

**FRANK:**

That's right. [Laughter]

It seems to me this is a big problem with education, because if you just have a narrow slice of education, you're an expert in a very minor field and you don't have a much broader universal education. This is what you should get at a university. You should be able to find unity and diversity so you can see how all these very specific aspects of academia fit together. If you don't have that, you're probably not going to be a well-rounded professor or a well-rounded person.

So, philosophy, on the other hand, is the grounding of all these different disciplines. Philosophy is what you need to interpret the data in any discipline. So, how important is it, in your view, being a philosophy professor for students and college professors, instructors of any kind, to have a really good grasp on philosophy, which includes logic and includes ethics? It includes

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these kind of things, epistemology and ontology, that you need to know so you can interpret these very minor, specialized areas of academia.

**OWEN:**

Well, you have to. And it brings two things to mind, one of them is just to let parents know that's not the reality anymore. That's not what these professors do. Now, there's a lot of great professors at ASU in their fields. So nevertheless, the farther those fields are from humanities generally, the better. So, for example, if your child's going into engineering, I don't know that this stuff's going to come up. Nursing, it might because of the ethical side of medicine. You're probably going to encounter some of the sexual philosophy in nursing. Accounting, probably not.

But that's also why they have general education requirements, which we were talking about on the radio segment, because they want the engineering student to have to take a humanities class and that's where they'll be introduced to these things. So, parents need to know. I've heard professors say they enjoy destroying the faith of young Christians.

So, it's not like an accidental thing that happens in a class like, well, I was teaching about this, and the student lost their faith. No, they enjoy that. They think Christianity is false and they want your student to stop being a Christian, your child to stop being a Christian. But the other thing is, and what I want to bring back is what a real professor is, because a real professor from the history of universities, which Christians invented the idea of a professor, is that well rounded person you just spoke about.

Very often, they were also either theologians or pastors as well as professors of a topic like Physics. And because of that, they were concerned about the word of God, and they were concerned about the development. We'll call it character development. This is kind of a generic term, not a Christian term, but you can still do character development, even at university.

But they're concerned about a person developing a good character. And the universities have just dropped that, all just for job training. So, the only purpose now is to learn job training. They might say, ASU does some brochures about community service, but it's still, it's almost always that oppressor, oppressed community service narration that you still get.

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And so, we need professors that are grounded both in their subject. For me, it's philosophy and religion, and those aren't quite the same as theology as you know. People listening might think that's the same thing. No, those are different because I'm studying religion more historically and sociologically and then theology and the work of a pastor to mentor people. Your child should go to university and come out a better Christian, not a deconstructed Christian.

**FRANK:**

So, what recommendations do you have for students thinking of going to a university such as Arizona State University?

**OWEN:**

Yeah. What I tell parents, and actually, my Substack is usually almost every post. I end it with addressing parents, students, legislators, donors and pastors of the West Valley. Because you've got a lot of good Christians that want to give money to education.

So, the donors need to know. They'll take your money, then they'll laugh at you, and they won't do anything that you wanted to do with your money. And legislators need to know, how's our tax money being spent? But then specifically, you asked about parents and students.

I think part of it is knowing your student. How well-grounded are they in the faith? And in many cases, it might be better to find one of the great Christian options out there for university education. There are affordable ones and really excellent academic ones.

So, the reasons for going to a state university in terms of money start to diminish. The things that might still be there is there are huge research stations, and if you're going into a field that requires certain kinds of research equipment, a smaller kind of liberal arts Christian school won't have that.

So, you still might have to go study, you know, microbiology at ASU to get access to that, or we help, like build the robots that go to Mars. You probably won't get that at a smaller Christian school. But even then, make sure your student knows what's coming. That's one of the most important things, is there are only about ten objections your student's going to encounter.

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And that might be a fun clip for us to do, the 10 things they'll encounter. And if they know ahead of time, it takes away kind of like the mystique of them. So, when a professor gets up there and says, well, you know, Christians did the following, the student's like, oh, yeah, I knew you were going to say that. They knew that was coming.

Well, the Bible has all these contradictions. Yeah, I knew you were going to say that. I saw that coming. So, one thing is just know what the professor is going to say against Christianity and inoculate your students, your child against them, by preparing them ahead of time.

**FRANK:**

Well, we'll have to do another program on the top ten objections your child will hear from college professors on an average secular university. Why don't we?

**OWEN:**

Yeah, I think it'd be a real good service to Christian parents.

**FRANK:**

Absolutely. What books do you have?

**OWEN:**

One question I've gotten. The professors at ASU who are doing the things I report on, who obviously don't like me have sent me messages saying, why don't you just go away, just leave. Go to Grand Canyon. If you think Grand Canyon is so great, go teach there. And I've had some well-meaning Christians ask me the same thing.

Hey, it seems really hard at work. Why don't you go to another university? But I think if I did that, there's maybe five conservatives, ASU, and I'm really the outspoken Christian one because conservative and Christian aren't always the same. What's ASU got?

Not to mention that another professor telling me to leave because he doesn't like my religion is the very definition of religious discrimination. But even for the Christians who say, hey, why don't you just go to another school?

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

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Well, I wouldn't mind. I would love to teach at a Christian school. I have friends that teach there. And the idea that you open with prayer, you have faculty, Bible studies, all that sounds wonderful. I've never had that in my career at ASU. But I'm the only person there who's actually giving a different viewpoint.

**FRANK:**

No, you need to stay where you are if you can, because you're going to reach people that people at Grand Canyon or Liberty or any other school are never going to be able to reach, kids that are going to a state school. So, you can be a great mentor and beacon of light for these young people at those colleges.

And by the way, that's why we go to these colleges personally, because they never hear the Christian side of things. All they hear is the skeptical side of things. So, when we do an 'I Don't Have Enough Faith to Be an Atheist' presentation, ladies and gentlemen, we're doing that on a college campus because chances are they're never going to hear anything like that from anybody on the college campus, present company excluded. By the way, ladies and gentlemen, we do all that through your donations.

None of this is paid for from the students. The students come to these events for free. So, if you want to donate to what we're doing, go to [crossexamined.org](http://crossexamined.org). Click on donate. You will see the donate button there. 100% of your donations go to ministry, 0% to buildings. We're completely virtual. We don't have offices.

We come to where the students are. We don't need offices. We work out of our homes. So, thank you for your support. We've got about eight or nine left of these universities just this semester. And in fact, we're going to be at Western Carolina University on the 18th, then we're going to be at McNeese State University on the 24th.

We'll be at Little Cypress Mercerville High School on the 25th. That's in Texas. Then Lamar University in Beaumont, Texas, on the 26th. We have more events coming up in October. Also keep in mind, we have the Steadfast National Conference from SES on October 11 and 12th in Rock Hill, South Carolina.

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We also have Unshaken with Natasha Crain, Alisa Childers and myself, let's see, next weekend. That would be the 20th in Buffalo, New York. Check all that out. And also, I want to direct people to Dr. Owen Anderson, Substack. Give us the address for that. We'll also put it in the show notes again, Dr. Anderson.

**OWEN:**

Yeah. Substack is a place where people write blogs these days, especially conservatives tend to go there. So, Dr. Owen Anderson, and at Substack, if you look that up on Google, you'll find it. If you go [substack.com/DrOwenAnderson](https://substack.com/DrOwenAnderson), you'll find it.

**FRANK:**

And what are the books that you recommend? You have a couple yourself that you recommend, say a new student going to college should read before they get there.

**OWEN:**

Yeah. You know, I was a big fan. The people that helped me were Norman Geisler and RC Sproul and those that do that kind of work. RC Sproul had a really helpful book for me as a philosophy major. It was a tape series, actually. It was back when they had tape still to date me. And it was 'Consequences of Ideas', which just kind of went through the history of philosophy. I think it was a kind of a high school level.

And so, I understood, it maybe most of it, if I could. But it helped me realize when I got to the university where my professors were coming from. And so, that's a really important thing to know for your students.

So, I think there's a lot of good resources. The kind of things that you offer are really good. I have a little book called 'The 12 Arguments.' And that book just goes through twelve arguments to show it's clear God exists. And so, just exercising your students or your children's minds on that kind of stuff helps prepare them for when they get to university.

And one more thing, and maybe this is kind of a teaser for when we do the ten things or something. Most of the objections from the oppressor oppressed are rooted in the sin of envy.

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And so, you should be able to help your children understand God's providence in the world and why it unfolds the way it does.

Because otherwise, teenagers and college students are very easy to get to sympathize with enemy. It goes back to you know, mom, breaks the cookie, and Timmy has a little bit more than Susie. Or maybe Timmy has less, and Susie has more. So, Timmy loses his mind about it and starts crying. And it's not fair.

And it's really easy to get that age group to say the world's not fair. And so, it's good to help kids recognize that God is fair, and God's providence is fair. And we may not understand all the details of it, but we can always be confident that God is good.

**FRANK:**

Absolutely. And if there is no God, then nothing's fair or unfair. Things just happen. There's no standard.

**OWEN:**

It's even worse then.

**FRANK:**

That's right. That's right. Well, Dr. Anderson, it's been a pleasure having you on. And we're going to have you on again to do those ten objections you'll hear at a college campus. So, thanks so much for the work you're doing. And keep us informed with regard to the DEI case and anything that happens with regard to the intro to Christianity syllabus as well.

And thanks for standing strong on this, because when people are brave, it encourages other people to be brave. And we need to stand up as Christians for what is right. And too often we don't. We hide behind our desks or under our desks on these issues. So, I want to thank you for what you're doing.

**OWEN:**

Well, thanks for having me on. And it's a joy to talk with you.

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**FRANK:**

Absolutely. That's Dr. Owen Anderson, ladies and gentlemen of Arizona State University. If you're sending a kid to ASU, you're going to want to look this gentleman up, make sure he takes a course, or she takes a course from Dr. Anderson. That would be very helpful to your student, to your child. And I also want to mention that we've got a number of online courses coming up.

We have a new one coming up, myself and Mike Licona on the evidence for the resurrection. That's going to start later in October. We'll tell you more about that in a future program. But you can go to [crossexamined.org](http://crossexamined.org). Click on online courses. You will see it there. And Lord willing, we will see you here next week. God bless.

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