

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

with Dr. Frank Turek PODCAST

Top 10 Philosophical Challenges Christian Students Face at Secular Universities | with Dr. Owen Anderson – Part 2

(October 1, 2024)

FRANK:

On the last podcast we covered, at least we started the top ten philosophical challenges that Christian students face at a secular university. They also happen to be the top ten challenges you're facing just living in the West right now. And we had Dr. Owen Anderson on, who wrote a blog post that is now at [crossexamined.org](https://www.crossexamined.org).

As you know, Owen is a philosophy professor at Arizona State University. We just visited there a couple of weeks ago. And Owen and I have met, and we exchanged some ideas together. And he wrote this brand new blog post that I thought everybody should know about. And so, we're going through the top ten, and I'll count down from ten to where we are. We're going to pick it up at number five today.

But in the last program, which you need to go back and listen to, number ten was academic skepticism. Number nine was religious and worldview pluralism. Number eight was scientism. Number seven was pragmatism. And number six was higher criticism. The idea that you really don't know what the Bible said, and we don't know if we have the right authors and there's historical skepticism going on.

And what about the gnostic gospels? That was where we sort of left off last week. So, let me invite the great Dr. Owen Anderson back on the CrossExamined I Don't Have Enough Faith to Be an Atheist podcast. Owen, it's a great blog post you put up. And remind our listeners and viewers the order in which you put them and why.

OWEN:

Yeah, thanks again for talking with me about these, because I think that this really will help parents and future university students be equipped to defend their faith. And I put them in this order. I used the first temptation in the garden to be kind of our understanding of how this

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works. It starts with making you doubt God. Did God really say that? And then it asks you to believe a contradiction.

In that case, you can be God yourself, knowing good and evil the way God does. And as you've been pointing out while we go through these, you've been saying each time, wait a minute, isn't this one just a self-contradiction? And the answer is, yeah, that's what we need to point out about these. And that's how temptation works. It might come across as if it's very sophisticated and intellectual, and that's how the tempter wanted to present himself as well.

In this case, it's secular professors. But behind all that, the bottom level is really an animosity towards God. And the truth is we're all born that way. We're born in enmity with God, but we need Christ to be reestablished with God. And so, in one way, it's not surprising to find out that professors are at enmity with God.

But on the other hand, it can surprise parents and students because they'll say, I just wanted my kid to get an engineering degree to get a good job. And now he's being forced to take gender studies and told that maybe he's a homosexual because he had a really good friend in middle school. And so, they don't know how does all this stuff work out? So, that's what these ten are helping us do, really helping us equip ourselves intellectually for the battle that university is in our day.

FRANK:

Well, as you said in a previous conversation, that just knowing that these objections are out there or these philosophies are out there is half the battle. You might not even know how to answer them all. But at least when you get to the university or you see this online or some friend of yours brings a point up and you're not even quite sure how to answer it, you still go, you know, I knew this was coming.

I knew they'd say something like this. I might have to go do some research to figure out how to answer it. But it's not like I wasn't ready for this. It's not like I'm hearing this for the first time. And I think it was very wise, Dr. Anderson, to start with academic skepticism. If they're saying that it's really almost impossible to know anything, they've really defeated their entire role as

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an educator. Because that's what educators are supposed to do. They're supposed to tell you what reality is and what it's about.

OWEN:

That's right. And in our last segment, I mentioned that universities kind of have a monopoly right now on the story of our culture. The story of our culture is to get the jobs you want, you're going to need a college degree. And so, we're kind of stuck. Many people will need to send their kids to secular universities because they're accessible and they're more affordable.

And it's not right that they're so anti-Christian in our day. And I think something else you said is important. I didn't get to emphasize it, but at the very beginning of the last show, you said that sometimes this is not stated directly. It's just in the atmosphere. And I think that's how it's going to start for most students.

A professor is not going to look you in the face and say, we can't know anything. But the whole class structure and the things they emphasize are going to be shaped by these ten challenges. And so, you'll start to realize, well, wait a minute, I'm kind of being shoehorned into this professor's conclusions because of how they're selecting what information we cover.

FRANK:

And all of these claims assume some sort of standard that would not exist unless a being like God existed. That's sort of the self-contradictory part of this. Let's go to number five now in the top ten challenges, philosophical challenges. And it's existentialism. First of all, Dr. Anderson, what is existentialism?

OWEN:

Yeah. So, existentialism is secular existentialism, developed after World War II. And it's a materialist philosophy which says that only the material world exists. And in light of that, there's no objective meaning or purpose. We, each of us, have to determine our own purpose by determining what we are.

So, one of the main existentialist philosophers, Sartre, said, existence precedes essence. Meaning you exist and then you determine your essence. And that almost, I think, is a direct

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rephrasing of the first temptation. You're not created by God to be a certain thing. You exist and you determine what thing you'll be.

And so, that has some clear implications for some of the ones we'll be looking at next. But especially in terms of identity politics and identity theories that say, your identity is determined by you. Whatever you think you are, that's what you are. And other people have to accept it. That's really coming out of existentialism.

FRANK:

Whatever you think you are. So, follow your heart. Whatever's on your heart is who you are. You need to find your authentic self these people will say. That's right. I heard one guy say, save me from my authentic self. Because our authentic selves are selfish.

Our authentic selves are corrupt. Our authentic selves are deceitful. Our authentic selves, if we live out every kind of desire and impulse we have, first of all, we're not going to live very long. But secondly, we're going to destroy every relationship and every good thing we could possibly engage in.

OWEN:

Yeah, that's right. I actually use an example to illustrate that point from a soap opera I saw some time ago. The character was in a disastrous romantic situation. And she went to her grandmother and explained it and said, grandma, what should I do?

And the grandma said, dear, just follow your heart. And I thought, wait. That's how she got into the situation in the first place is because she followed her heart. That's not the advice she needs. She should be told, do the opposite of whatever your heart says.

FRANK:

You know, even our politicians buy into this nonsense. I heard Trump saying something like, you got to follow your heart on the abortion issue, which is like the worst advice you could give. Follow your heart. No, you've got to follow the truth. You've got to follow what's real and what's right.

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Now, in one sense, that could work. If you really look at what an abortion is and you want to see what an abortion is, go to caseforlife.com and watch the one minute video up there. Just scroll down, you'll see it, and you'll see what an abortion is. And after you see it, you'll go, yeah, dismembering children is not something we ought to do. My heart tells me that's not right.

So, after you see it, that emotional impact should inform you to say, this is not right. So, in one sense, sometimes your heart will lead you the right way, but many times it won't. You can't follow your heart without moral restraint. That's a heart after it's been informed, though, too, you're getting new information. You're not just doing whatever.

OWEN:

I'm actually the faculty advisor for ASU student Club right to life, and we're having a film showing in a couple weeks about this kind of thing, and I hope students will turn out for that to learn about what goes on and how health, elective abortion is not a health care issue the way that politicians say it is.

FRANK:

Yeah, it's not at all. And the Kamala Harris campaign is trying to basically lie to people about what abortion is, and they're trying to say that certain pro-life laws have caused the death of mothers, which isn't true, but yet they'll do anything to get elected. So that's, of course, what they're going to say. Now you also talk--

OWEN:

Existentialism began as a Christian philosophy, and two great existentialists are Soren Kierkegaard and Fyodor Dostoevsky. And they both existed within the context of Christianity and said that Christianity should impact your life. You shouldn't just go to keep a pew warm on Sunday and think you're a Christian. It affects the choices you make all day, every day. And so, those are both great thinkers.

But the existentialism we're talking about took the same idea, and it said it exists only in the materialist context, and that's building on our previous point about scientism. Only material causes can explain anything.

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Therefore, I'm just a collection of atoms and I don't really have any meaning. I just have to make up my own. And unfortunately, this can really fuel a number of, I don't know, crazy outcomes about people identifying as animals, non-human things, because there's no standard. Why not?

FRANK:

In your article that's at crossexamined.org. on this topic, Dr. Anderson, you say that the existentialists deny universals. What's a universal?

OWEN:

Yeah, that's an important part of some of, the ones you're coming up to. A universal means something like human nature. It's universal to all humans. And instead, they say there are only particulars. There's just you and me.

And so, there's nothing about us that's the same. I determine whatever I am, and it comes out of the same kind of extreme empiricism that gave rise to our earlier point about scientism. So, they ultimately deny the mind. And they would say, you're just a brain and a head. There's no mind that grasps eternal truths.

And so, you can't make these universal claims about yourself, about human nature, about morality, about history. None of those can be known because we're just animals. So, it's building on all these assumptions, and we've already knocked out the assumptions. So, by the time we get up here, we can say, no, we're not just animals. We already dealt with that a long time ago.

FRANK:

Right. But when they say there are no universals, would they say the same thing is true about logical claims like the law of non-contradiction and the law of identity?

OWEN:

That's where we get some of this. Yeah, absolutely. We get into really weird nonsense of denying even the laws of logic apply to us, and the laws of logic get lumped in with patriarchy, which seems sexist, doesn't it, to say logic is male. But I guess the feminists know what they're

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doing, so it gets lumped in with patriarchy and then white supremacy also, which again, seems kind of racist to say the white people do logic, but I guess cultural Marxists know what they're doing.

So, yeah, you get into really weird claims about logic, and there is a logic that I didn't mention on the handouts called dialethism, and that actually rejects what you said. It rejects the law of non-contradiction,

FRANK:

But it's using it to say it. It's using the law of non-contradiction to say it doesn't exist.

OWEN:

But what it does is it gives you basically a game. It says, here's some rules. And then using those rules, what can you infer from these premises? You can infer both A and not A. That's in the game's rules. But what you're pointing out is yeah, but that doesn't apply to anything in reality.

However, once you start going past and looking into these logicians worldview influences, they're looking to vedantic philosophy, Hinduism, which is monistic, and Hinduism says all is one. And so, it does reject the law of non-contradiction.

And so, it's important for students to be able to do that kind of worldview thinking. They need to be able to get behind the initial claim and see, well, what's motivating that. You're really just teaching philosophical Hinduism in my logic class.

FRANK:

Yeah, when they say all is one, they mean that all is one as opposed to all not being one. So, they're still using the law of non-contradiction. And if they're going to say there are no universals--

OWEN:

Yeah, you're right 100%. They're not actually following vedantic philosophy because the pure Hindu philosophers, like Shankara, said silence is the highest reality. Just stop talking, because if you say anything, you're using reason.

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And so, they stopped doing philosophy. They just were silent. That's why people are taught transcendental meditation. You transcend all conscious thought. It's the opposite of biblical meditation. David says, I meditate on the law of God day and night. I think about it all the time. Hindu meditation says stop thinking altogether.

FRANK:

Yeah, TM is to empty your mind. But true meditation, you're meditating on content. It's not TM, it's CM. That's Christian meditation. You're meditating on content, on what God has said.

OWEN:

But what's interesting is you can teach Hindu meditation at ASU and other secular schools, no problem at all. I've never seen a class on how to meditate on God's law day and night at ASU. The classes, I mean, I don't mean credit classes like, of course you teach Hinduism for a credit, but I mean, they'll have employee seminars about how to overcome stress through yoga and meditation. You'll never see how to overcome stress by relying on God your creator.

FRANK:

Right. By prayer and meditation and evangelism. Yeah, you'll never see that there. This is so self-defeating, ladies and gentlemen, as you can see. And so, you ought to be assured, or you ought to be encouraged I should say that despite what appear to be these fortresses of secularism and skepticism, their walls just crumble as soon as you apply the law of non-contradiction to them.

And the next one, number four, the fourth of the top ten challenges that Christians are going to experience on a secular campus is cultural relativism. And this one is especially susceptible to the law of non-contradiction. What's that about Dr. Anderson?

OWEN:

And I want to mention that at the beginning of these ten I had a paragraph about how we currently live in a new dark age. And Romans 1 really perfectly predicts the age we live in. And it says that God handed them over to a darkened mind.

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And so, our very intellectuals, the ones who we look to, to explain truths, are saying things that you and I have both said, wait a minute, this is self-contradictory. How can this be? The intellectuals, why don't they see that?

Well, Paul tells us in Romans 1, God handed them over to this. And so, we as educators, or parents, or students, need to know that you are encountering, you're living in a dark age of the mind. It's no longer pursuing truth, beauty, and goodness. It pursues sex studies.

Just the basest things that Romans 1 talks about instead of what is good, true, and beautiful. And so, number four is a way they justify just that exact thing. Now someone might say, well, this is like number ten where we did religious pluralism.

Well, this one is importantly different, and it's getting closer and closer to the lower numbers are more and more specific. Cultural relativism is made popular in our day by a French philosopher, Foucault. And he's cited 1.3 million times so far. He died in the late 80's of AIDs.

And I mentioned that because his personal sexual life was an absolute disaster. He should have been canceled a long time ago. The standards of canceling anybody else, like producers in Hollywood, he went way further into behaviors you and I don't have to talk about here. Liberals should have canceled him. They don't. They cite him left and right.

More than 70% of anyone who ever lived, any other intellectual cited. He's cited and he taught specifically, crime, insanity, and sexual standards are all culturally determined. So, the way his arguments would work is he'd look back at a medieval trial where they would decide something like, oh, you, you don't agree with this doctrine of the church, therefore you're possessed.

And the only way to get you unpossessed is by drawing and quartering you, and hopefully right before you bleed to death from having your limbs pulled off, you'll repent. And so, he'll pull up some absurd example like that and say, that was the standard then and now we disagree. And so, crime is relative. And he'll use a similar example for insanity and for sexuality.

And the idea being then that you as a young Christian come in and you say, no, I think these things are true. The cultural relativists in the Foucault's camp would say, well, yeah, of course

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you do. That's what you were brought up to believe. But other people were brought up to believe other things.

And so, there's really no universal. So, you see how this builds on the last one. There's no universal truth of the matter, and a lot of people have a hard time with that. And he really is the godfather of the current humanities professor. Whether they say, I'm Foucaultian or not, this is what they think. And one philosopher called Foucault the greatest disciple of Nietzsche.

So, he's really teaching Nietzsche's nihilism and making it popular. And I'm just stunned that anyone thinks he's interesting. His critique is like what you would hear from a middle schooler who's first rebelling against their parents. It's just like that's pretty easy to deal with. That's not very intellectual at all. But because we live in a darkened age, our intellectuals buy this hook, line, and sinker.

FRANK:

Yeah. And of course, this was answered many times before. C.S. Lewis probably did the best job about this moral relativism in mere Christianity. We took some of what Lewis has said and put it in, I Don't Have Enough Faith to Be an Atheist. One point that comes out here is when people say, for example, that in different times we had different morals.

So, morality always changes. And they often use the Salem Witch Trials. They'll say, we don't burn witches now, but we did 400 years ago. And the answer to that is that this is a factual understanding or misunderstanding of what's going on. 400 years ago, we thought that witches were murderers, and they could murder people by their incantations. If that was true, then it would have been right, at least to punish witches.

Today, we don't think witches can murder people, so we don't burn them anymore. It's a different of fact, it's not a different of value. We back 400 years ago thought murder was wrong, and we still think murder is wrong. So, the moral claim or the moral value hasn't changed, but our factual understanding of the situation has changed.

And so, that's the reason there was a difference in practice, it wasn't a difference in value. And there's so much more that we could talk about with cultural relativism. You mentioned that

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Foucault said that you just believe what you believe based on where you were raised and how you were raised.

Well, my question would be, did Foucault think the way he believed based on how he was raised? And it's just self referentially a problem. Yeah. It's like when Richard Dawkins says, well, you're just a Christian because you grew up in America. If you had grown up in Saudi Arabia, you'd have been a Muslim, and maybe that would be true, but that wouldn't tell you whether or not Christianity was true, or Islam was true.

It would just tell you that people tend to believe what they believe about religion based on their culture and how they were brought up. But it's ironic, Dr. Anderson, that somebody like Richard Dawkins would say that I'm just a Christian because I grew up in America and I can't get out of my cultural bubble, yet he was brought up ostensibly in the Church of England, and he's an atheist. How does he get out of his cultural bubble, but I can't? You know.

OWEN:

Well, the answer is, these intellectuals are smarter than you and I. Foucault sees through everything. But you and I, we're just benighted evangelicals that don't get it.

FRANK:

Hmm. It's also a genetic fallacy to say the source of your belief determines whether or not it's true or not. How you came to your belief, whether it's based on your culture, or you really thought through things, doesn't necessarily tell you whether what you believe is true or not.

So, it would be false for me to say that Islam is false because someone who was brought up in Islam says it's true. And just because he was brought up in Islam, he's just colored by his upbringing and therefore Islam is false. No, Islam might be true. You've got to look at the evidence.

OWEN:

Well, and also, at least in America, given how teenage rebellion works, it's amazing anybody grows up to be a Christian. Right? That's a miracle in itself.

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FRANK:

Yeah, that's right. Yeah.

OWEN:

So, the universities tend to prey on that rebelliousness of 18 to 25. You're usually kind of rebellious. You want to make your own life apart from your parents. And the universities purposely use that to say, yeah, that Christian stuff, don't believe that. And on number four, I did one other thing. I did it with scientism also, just to show how these start increasingly to support the radical leftist agenda.

So, this one will be used to say we should have open borders. Any, any immigration policy is racist or culturalist because all cultures are equal. And there's no way you can say, let's slow down immigration because we may not have cultural fits. We might see things like what is going on in Ohio.

And so, this is used to undermine those claims and say any idea of immigration laws is racist or culturalist, and you can't have those. And the young student can start to think, yeah, you know, I mean, I guess you're right. I mean, everybody's human and we just want a better life. Why shouldn't we be allowed to immigrate wherever we want? And so, it's a very easy argument.

FRANK:

Well, on Thursday, this Thursday, October 3, ladies and gentlemen, at 9:00 p.m. eastern, we're going to have Dr. Bill Federer on for this discussion. The discussion is 'The Shocking History of Open Borders' because Bill is the best historian I've ever heard from, and he is going to look at many of the results of what open borders have brought.

First of all, the Roman Empire. Then you can look at more recent issues with open borders in, say, Paris, in London, in Beirut. In fact, you're going to be shocked to learn, ladies and gentlemen, that Beirut in the early 70's was a club Med. Now Beirut is pretty much, excuse the expression, a hellhole. And largely the reason for that is, was a lot of immigration where people did not assimilate.

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Anyway, we're going to talk about the problems with open borders. We're also going to deal with the objection, shouldn't Christians before open borders? What about compassion? What about won't that bring more people here we can evangelize? We're going to talk about all that with Bill Federer this Thursday night, October 3, 9:00 p.m. bring your questions. We'll take your questions as well.

But also, Dr. Andersen, when they say, again, say immigration is a good thing, they're again presupposing a moral standard, an objective moral standard that their whole worldview denies. Remember, they're cultural relativists, so how can they say that it's wrong to say one culture is better than another? Yet they're saying that immigration is better than non-immigration. Why, how do they get around this, these logical contradictions?

OWEN:

Well, two ways. One is that they think this follows from their skepticism. And then second, they don't care about--

FRANK:

See, they're not skeptical of immigration.

OWEN:

I know.

FRANK:

See, they're not skeptical of that.

OWEN:

So, when you push on that, again, I don't care about contradictions. I care about people. That's what I care about, helping other people. And you're doing this logic stuff and you're excluding people. And I'm just loving everybody.

So, they try that, and it can really be persuasive for a young Christian who says, yeah, you're right, I guess, isn't the Gospel about love? And I don't want to be a hateful person. And it's really interesting because it's a very superficial moral standard. I call it the Star Wars moral

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standard, where a good guy is a guy who feels positive feelings and the bad guy is a bad guy because he feels hate.

And so, like the emperor will tell Luke, feel your hate, and that's a bad guy. But shouldn't we hate evil? I mean, isn't it right to hate evil? So, is hate always a wrong feeling? So, it's a really superficial, childish view of morality, but that's what you expect in a dark age of the mind, is it's going to be superficial and self-contradictory.

FRANK:

Yeah. Not only that, they hate Christians, as you pointed out. They hate people that disagree with them on many occasions. Not all of them, but many of them do. So, they, again, don't live up to what they say is right and true, while at the same time they say there is nothing right or true. This is the logical problem with this kind of leftist theory, these top ten philosophical challenges that Christian students will face.

OWEN:

You'll hear, I think we're all familiar with talking about the problems of white men. For the last 30 years, white men have been targeted. But when you look at what's behind that, I think you're 100% right. It's really anti-Christian.

So, that the old term used to be wasp, a white Anglo Saxon protestant. And I think the essence there is the Protestant. If you're a white Anglo Saxon, I don't know if Richard Dawkins is Saxon or Mormon, but as long as you're an atheist, that's still fine. But it's when you're the Protestant that's the problem, and that's the target for destruction.

FRANK:

Well, Richard Dawkins, to his credit, is recognizing this kind of woke ideology doesn't work practically when he's saying he's a cultural Christian now and he'd much rather have a Christian society than a Muslim society. He's pointing out, at least from his perspective, the utility of Christianity. He doesn't believe it's true, but it's helpful, in other words.

OWEN:

Pragmatic.

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FRANK:

Tragically for Richard Dawkins, he's been one of the leaders trying to take Christianity down. And now he's going, uh oh, I think I might need Christianity to save civilization.

OWEN:

I think he's seeing, I think that's the thing is it might be too late. He's seeing that it might actually be too late now for England. What have I done?

FRANK:

And by the way, on the Thursday livestream at 9:00 p.m. October 3 with Bill Federer, we're also going to talk about how what happens to Christianity when there are open borders. So, don't miss that as well from a history perspective, what has happened. All right, let's go to number three, if we can, of the top ten, and that is Marxism of various kinds.

This is what Christian kids are going to hear, all, everyone's going to hear when they go to a college campus and you hear in our culture, what is that about? And how do we respond Dr. Anderson?

OWEN:

Yeah, and this is another one that's a wolf in sheep's clothing, because most professors of the university will say, I'm not a Marxist. Come on, that's old. But then when you ask them what they believe, it's the following, which is the essence of Marxism. All of history is a conflict between oppressors and oppressed.

So, the various kinds of Marxism, whether it's classical Marxism, or neo Marxism, or cultural Marxism, what they all have in common is they rely on the problem of evil to discredit Christianity and promote their own kind of atheism, and their solution, which is that we need a centralized state to perfect human nature.

And so, you'll see that any progressive, it is in that sense a Marxist. They believe a centralized state can perfect human nature, and that the problem with society is that there's some people

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who oppress others. Now, oppression can be a significant problem. You'll read about the problem of oppression and the oppressed in the Bible, but that's not the Marxist claim.

What they're saying is that's all there is. And it's only ever motivated by power. And anybody in power is by definition an oppressor because there's no truth. So, you're not in a power position because you know the truth and are ruling wisely. You're only in a power position to further your own economic ends. And so, everything is an abuse of power.

FRANK:

What happens, Dr. Anderson, when the revolution succeeds, and the Marxist takes power? Do they then become the oppressor?

OWEN:

Well, that's what we've actually seen. But that's one of the contradictions that you won't see them think through. So, I've got a couple professors at ASU who walk around in Marxist revolutionary regalia, and they want the revolution to happen and the people to rise up. But you're right, then. Okay, so who will be in charge? And it's just going to be that same system again as we saw with the Soviet, and Chinese, and Cuban dictators.

FRANK:

Yeah. Marxism has been a disaster in history. Millions have died. Because when the Marxists get in power, it's just the elites that succeed and everybody else, certainly anybody that gets in their way is murdered.

OWEN:

All these are kind of building on the previous one. So, this one already is building on you're just an animal. There is no God, there is no soul. And so, create the world is just this conflict between animals over resources. And Rousseau, the French revolutionary philosopher, was really...

He lived before Marx, but he's really the one who gave Marx his ideas. And Rousseau said that the fall of man, he didn't literally think there was one. He's just using that idea and putting in

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his own terms, was when private property was invented. Until private property, and in societies where there is no private property, everyone's friends.

And so, Rousseau had this idea of the noble savage. Where there are places where people still live in the state of nature, they don't have private property, and there's no problems. But as soon as Western civilization comes along and it introduces private property, then you have problems.

FRANK:

I would like to ask Rousseau a few questions. Why is private housing better kept up than public housing? Because you own it, and you can benefit from the fruits of your labor. If Rousseau were here today, I'd ask him, when was the last time you washed a rental car? You never wash a rental car. Why? Because it's not yours. You don't own it. Rousseau, how well do you take care of the neighborhood? What's that?

OWEN:

Well, it's the same self-contradiction? He also didn't live this way himself. What he did was he mooched off other people his whole life. He had a number of children out of wedlock. He didn't raise one child. He dropped them all off at orphanages. And he mooched off his friends for his living.

So, he was a terrible person. As you'll find out, most of, Marx was a terrible person. There's a great book everyone might like to read by Paul Johnson, called 'Intellectuals.' And I think it starts with Rousseau and comes the present. And Paul Johnson just looks at how the intellectuals who shaped the modern university were awful people in their personal life.

FRANK:

Do you think they were trying to justify their private lives with these philosophies that basically say there is no objective moral right or wrong?

OWEN:

I think it's a big part of it, yeah. Excusing themselves and justifying themselves. Yep. Rousseau has a book, his confessions. And if you've read Augustine's confession, you know that every

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chapter starts with a prayer to God about the greatness of God, and Augustine confessing his own sin. Rousseau's confession starts off by saying, I wrote this to show God what a great person I am, the exact opposite of Augustine.

FRANK:

Well, there's so much wrong with Marxism, we can't cover it all here, ladies and gentlemen, but it misunderstands human nature. Number one, it thinks people are inherently good and will work as much as they can and take as little as they want. In reality, we're inherently selfish and we'll work as little as we can and take as much as we want.

So, it's a misunderstanding of human nature. Everywhere it's tried, disaster occurs. We certainly don't want it here in America. In fact, I just ask you to consider this, especially when you're considering this election. How come there are no caravans going from the United States to Venezuela? Because nobody wants to go live in a Marxist socialist dystopia. Everybody wants to come here. Don't bring Marxism to the United States. Everybody will suffer if you do.

OWEN:

Let me add one more thing, just a quick, real brief history about the Marxism in the universities here. After World War II, a number of German intellectuals came to the United States, and they were all anti-Nazi. And so, we thought, okay, these are our allies then, because we're also anti-Nazi. But then they were against Nazis because they were Communists, not because they were Christians, for example.

And so, we brought in all of these German intellectuals who are Marxists, gave them teaching positions in our universities, like Herbert Marcuse, and they began teaching this stuff. And so, now in terms of lineage, we're like at their grandchildren's level of intellectual disciple.

But that's what has been taught, because we didn't think about the problem of bringing in these intellectuals and what they're actually teaching. And it's very anti-Christian. It's a very dangerous viewpoint because it does make Christianity and the Christian God the enemy it wants to destroy in American culture, because it's the only thing holding American culture back from the revolution.

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FRANK:

Yeah. Christianity, or Christians, according to Marxism, are the oppressors. And one of the things open borders do is we'll see Thursday night, is they degrade the cultural fabric, the so-called Christian cultural fabric that has been frayed for quite a while. It's going to completely destroy it if it's unmitigated, unchecked immigration, and people who come here don't assimilate. Their real goal--

OWEN:

These universities. I know they say that's good.

FRANK:

Yeah. Again, by what moral standard? Just their own. That's the problem we keep coming back to, ladies and gentlemen. This is not a consistent worldview. It's hanging in midair. It's just a matter of opinion. And when you look at the results, if you want to go pragmatic, look at the results. It doesn't work. More people suffer, more people die, more people are in poverty. This is not the way forward.

And I'm reminded of what Abraham Lincoln said. The philosophy of the schoolroom in one generation will be the philosophy of the government in the next. And unfortunately, if we keep making our kids little Marxists, eventually they're going to take over the government and then we're going to be in serious trouble.

But let's go to number two out of the top ten challenges that students will get. Philosophical challenges they'll get on a university campus. And all you have here, Dr. Anderson, is LGBTQ. What's that about? Go.

OWEN:

Well, you won't, at least my campus and the ones I've been to, I've been to a number of secular universities. You won't walk on campus without seeing the LGBTQ flag all over the campus. I was at one university, it's one of the top universities in the world, and their crosswalks were painted in the rainbow symbol. They weren't referencing Noah.

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And so, I call this the homosexual movement just to give it a name. And it relies on cult like tactics to convert really kind of simple minded people. They're young, they're naive, and they come into the university, and they're told these stories about oppressors and oppressed and how hard it was to have to repress your personal desires.

So, this is a combination of Marxism and Freudianism. And it's important to know that. That this is using the Freudian sexual psychology. And our main mental development is our sexual development from infancy up until teenage years. And Freud, you know, goes through some different, some different stages of that.

Everyone's aware of the oedipal stage, but this uses that same idea that you have these natural urges that your body wants to do. They're natural, so they're good. And society, Christians is what that means, makes you repress them and stuff them down. And that causes you to become a neurotic person. And so, the only solution to neuroses, and anxiety, and depression, is to be your authentic self. Kind of see how these are all building on each other, right?

Be your authentic self and express yourself sexually however you want. And so, that's a very convincing argument in our culture for the past 20 years. We went from just 20 years ago a libertarian stage, which a lot of Christians agreed with. They said, you know what? Whatever you do in your bedroom, who cares? Do whatever you want.

But that was followed just within ten years to a stage where, no, now you have to accept homosexual marriage as the law of the land. And this is the cause in terms of just visually looking around at campus, this is the cause every campus is promoting. My school has a training, a whole employee training called safe zone training, where we get reeducated in this camp about how there are an infinite number of genders.

And the worst thing you can be is a heteronormative person who believes that God made it just male and female. And once you take their quiz and pass their test, they give you a little rainbow sticker to put on your office door. So, all the students and faculty know that you're a safe professor who understands there are an infinite number of genders.

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So, this is really in your face at the universities where sometimes Marxism might be kind of in the shadows. This one's right there. And if you don't agree with it, you're a hater. And you don't want to be a hater. And I mentioned they don't ... Go ahead.

FRANK:

No, I was going to say they don't give you training on how to accept Christians, nor do they give you a little Christian cross to put on your door, do they?

OWEN:

No, no. And what's interesting about my university is they want us to represent our community. So, what that means is they don't want all white men professors, because our community is not all white men, but the community of Arizona, and especially my campus in Glendale, Arizona, is, I would guess, 85% to 90% evangelical, Catholic, or Mormon. I'm using evangelical broadly.

So, Pentecostal Baptist is one of those three. And a lot of Hispanic people are religious, whereas the people I work with assume that they're anti-Christian, and that's not true. And so, if ASU represents our community, then 85% to 90% of our faculty should be evangelical, Catholic, or Mormon, and we're not. We're, like 99% atheist.

FRANK:

Yeah, well, we've been through this on the program quite a bit, ladies and gentlemen, talking about the inconsistencies of the LGBTQ movement. Let me just give you one of them. If they say there are no fixed genders, then actually, how can you be bisexual, homosexual, or even heterosexual? Because those particular identities rely on there being fixed genders. If there aren't men and women, if everything's just kind of a blur, there'd be no way to know what a homosexual or a heterosexual or a bisexual person was.

Also, if there weren't fixed genders, transgenderism wouldn't even be conceptually possible. Because if I'm a man and I think I'm a woman, I have to have some idea what a man is and some idea what a woman is, to even know the difference. Also to try and make the so called transition, which is, of course, it's impossible biologically, but people try it anyway.

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So, the whole thing is fraught with contradictions. And if we are our desires, and our desires are actually. If they justify what we do, then we'd have to justify pedophilia. They'd also have to justify, as my friend, the late, great Mike Adams, used to say, they could even justify violence. Because if someone were to say, well, I'm just born this way, well, why couldn't someone say, look, don't blame me.

The reason I gay bash is because I was just born with the anti-gay gene, right? Nobody would accept that as an excuse. But yet this community tries to have it both ways. They try and say, yeah, it's an excuse, but not for you. And they try and say, they're infinite genders, but there can't be infinite genders if we actually exist. Go ahead, Dr. Andersen.

OWEN:

Well, I was going to say is one what you just said about a bad guy being born this way, if you look at movies over the last 50 years, most of the bad guys are psychopaths, which means they, according to the movie, I'm not getting into whether or not they exist, but they were born without a conscience, and so they do what they're doing.

So, we don't really have pure bad guys anymore. Someone like Richard III, who looks at the audience and says, I'm going to do what's wrong to get what I want. We just have bad guys who are still misunderstood and they're kind of good guys, maybe just they need some counseling and they'll be better.

So, we've really given up the idea of even bad guys for the reason you just said that they're, well, they're just born that way. It's not their fault. One of the most important strategies that this movement uses that gets young Christians, I've seen it firsthand, is they rely on conversion stories, and that's why I used the word earlier. That they're very...

It's very much a cult. It relies on conversion stories and testimonies which mimic religious experiences. So, what they'll say is, yeah, I was born up in an oppressive family where I wasn't allowed to be myself and I was depressed and I thought about killing myself. And then a friend of mine told me that, well, it's because you're same sex attracted or whatever.

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Infinite attracted, and you just need to be authentic to yourself. And when I heard that gospel, I converted, and I immediately was no longer depressed or anxious. And I confronted my parents, and I told them, I'm going to live this way because it's the right thing to do, and you guys can't make me stop. I have to be authentic to myself.

And the young Christian can hear that and say, yeah, you know, this sounds just like the testimonies I heard in the high school youth group. Why wouldn't I want this person to live authentically and be happy? I don't want them to kill themselves. That'd be terrible. And so, it's a really persuasive argument for a lot of young college students that they don't know how to respond to that.

FRANK:

All right, let's now get to number one, the number one philosophical challenge that Christian students will face at a secular university and you're facing in this culture. Let's count it down. Number ten, academic skepticism. Number nine, religious and worldview pluralism. Number eight, scientism. Number seven, pragmatism.

Number six, higher criticism. Number five, existentialism. Number four, cultural relativism. Number three, Marxism of various kinds. Number two, LGBTQ. And the number one challenge you're going to face on a college campus or just in the culture is activism. Please explain, Dr. Anderson.

OWEN:

Yeah. You'll find at the university, most degrees have a list of jobs that you can get with that degree. So, a lot of what you and I have been talking about in these ten are in the humanities degrees. They don't necessarily come up in engineering, except for that engineering students have to take humanities classes.

And so, when you go to a humanities page like gender studies, and you look at what job will gender studies help me get? Because I'm here paying \$60,000 to get a degree to get a job. The number one job on the list at ASU is you can be an activist. And that fits in with this age group because you want to make something of your life. This sort of replaces missionary at a college university. This is the secular missionary.

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FRANK:

Christian university, you mean?

OWEN:

Yeah, yeah, right. Christian university. You'll go there and think, well, maybe I want to be a missionary and spread the gospel, and I can make a difference in the world. This will be great, or a pastor, and I can teach people the gospel, I'll make a difference.

Well, this is that for these secularists, and they use those same words, which are attractive words. Leave the world a better place than you found it, impact your community, help the deserving, help the underprivileged, and the people had no voice.

And so, it'll say all those things. But as soon as you look into the content, well, it's just ten through two that we went over all the other points. You're an activist for those things, really, for the communist revolution. You're pressing forward progressive doctrines about how to perfect human nature apart from the gospel.

And so, it's a very anti-Christian activism, but it's very alluring for many students because I think there is something in us that wants to make the world to have an impact with our lives. We want to do something with our lives. And so, the universities went from being a place that teaches us knowledge of God and wisdom to being a place that teaches us Marxism, homosexuality, and then how to be an activist for those things.

FRANK:

And you write in the article, which is on the CrossExamined blog, ladies and gentlemen, you write this. The students are told that the noblest person is the activist who protests and then when needed, burns down the cities. The student is presented with heroes who did just that, like George Floyd or whatever. This is a secular version of the great commission. It is a denial of the transformative power of the Gospel, unquote.

So, ladies and gentlemen, this is a quasi-religion. All of these philosophies we've discussed on the previous show and today put together give people meaning and purpose. Here's what you

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should do with your life. The problem is they're false. They borrow some truth, they're self-contradictory, and they're really aimed at taking down Christianity.

And so, you need to be aware of this. And as you also point out, Dr. Anderson, that they claim that whiteness is a problem. White men have done all this. And so, I'd be asking the question again the same bell, by what moral standard are you making these claims? And if racism is wrong, then why are you judging people by their white skin color? It's not like you defeat old racism by introducing new racism. But that, of course, is what critical theory does.

So, there's so much here, ladies and gentlemen, that you need to be aware of. And each one of these ten philosophies you could spend hours studying. But Dr. Anderson and I wanted to give you an overview of them before we leave. Dr. Anderson, kind of give us some ways, because you have ten ways to get prepared, just very quickly. How do you get prepared to deal with these philosophies? Why don't you go through those just quickly?

OWEN:

Yeah. Yeah, absolutely. So, if you're a parent or you're an up and coming student, or you're a youth pastor, a pastor of any kind, you need to know what these are. And you said earlier that knowing is half the battle. That's 100% right. Know what these are.

So, when you hear them in class, because your professors probably won't say, I'm going to try to help you join the LGBTQ movement, but they will shape their whole class around you, hearing testimonies of people joining that movement. So, you need to know, okay, that's what's happening right now. And I'm not getting an education. I'm getting propagandized.

And then, second, knowing what there is. You need to be able to prove them wrong. And I think that you and I both today have said there's one really silver bullet, the law of non-contradiction, to show the self-referential absurdity of these views, but then go beyond that into knowing the history of them, seeing how they're anti-Christian, and being able to deconstruct them. They want to deconstruct your faith as a young Christian.

Well, you get to turn it back on them and deconstruct them. Just like Goliath boasted against God, and that got turned back on him because God is real, and he was the one that was

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worshipping an idol. So, I give ten examples. One of them, to understand our age, understand Romans chapter one. Creation does clearly reveal God.

We do have a moral law written on our hearts, but when we turn aside from that, we end up in a darkened mind. And then Paul goes into the kinds of disgusting behaviors that come out of that and start to recognize, yeah, we live in that same kind of time. As a student, you should know why the fear of the Lord is the beginning of wisdom. It's important to understand that claim, because we can misunderstand what fear is.

It doesn't mean craven fear or cowardly fear, but the reverential awe that comes from the fact that God is the one who made you. And so, we look to him for all things. And then know why sin leads to death. That was the first thing the tempter got them to doubt about God. He said, did God really say that? Because you won't die if you sin.

Well, God said, the day you will die, in Romans 6:23, the wages of sin is death. So, you should know why that's true. And when university professors are encouraging you to sin, they're encouraging you to do something that is bad for you. And then from there, you should know why. The Bible is the word of God. It's the only source of knowing how we can be saved from that sin.

And the more you are grounded, and I know that you guys provide a lot of great resources on being grounded in the Bible and how we know the Bible is historical. Know all of those before you get to university, and you'll see that the attacks on the Bible are really superficial and simple.

FRANK:

Let me, let me say one thing about that before we move on Dr. Anderson. We talk a lot about some online courses we have. We have one on the resurrection coming up with Doctor Licona. That's going to be essential, ladies and gentlemen, for you to get grounded and knowing that the most important event

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in human history, how can you support that? Through evidence and all the objections that come up around it. You need to get enrolled in that if you want to be ready for this. And it starts October 7. If for some reason you're hearing this a little bit later, you can still enroll.

Dr. Mike Licona and myself will be your instructors. Also, 'If God, Why Evil?' with Dr. Clay Jones starts on October 23. But let me also say this, friends. Many of you are apologists that listen to this program, and you have a group of people you want to take through this material, but you're not sure how to do it. You don't want to enroll them all in the online course. What you can do is something I haven't mentioned very much, and that's called a turnkey course where you are the instructor, but you use all of the video from our course and the workbook from our courses.

But you're the one that answers the questions. You do the live Q&A Zooms. You interact with the students rather than me, and that's a less expensive way of doing this. So, if you go to crossexamined.org and click on online courses and then see at the very top, it'll say turnkey courses. There's about a dozen of these courses. One of them is, I Don't Have Enough Faith to Be an Atheist. You can be the instructor rather than me. Yeah, you'll watch video of me presenting, but then you're the one handling the questions, you're the one dealing with the discussion and all, all that.

So, check out those turnkey courses. And you can do this with your kids too. You're the instructor and they take a student version of the course. So, that can be one way to know why the Bible is the inspired word of God. Take one of these turnkey courses if you don't take the online course yourself. There's several more ways to be prepared Dr. Anderson. Go through the rest of those.

OWEN:

Yeah. Just briefly understanding why the word of God is the source of redemption, understanding the biblical worldview that it teaches us about creation, fall and redemption. That's summarized right away in Genesis one through three. And then it's important to know what has Christianity taught. Because one of the main tactics of the cultural Marxist is to say that whatever Christianity teaches is just to keep power, and that Christians have been responsible for all the worst atrocities in the world, from colonization to slavery.

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And so, you need to know, what does Christianity actually teach? And so, there's some good places. I recommended, for example, the Westminster Confession as a good doctrinal statement of the reformation. But that's very important. A student who doesn't know those things going into university will be much more easily deconverted.

And then it's really important to be a member in a local Bible believing church. We have to think of worshipping God on Sunday, on the Lord's day as a central part of our life. Don't skip that. It's like skipping eating. You can only do it for a couple days and you start to get weak.

If you skip church, you skip worshipping God. It affects your walk with the Lord. And then be part of a campus ministry. Put your faith into practice while you're at the university and that'll give you lots of opportunities to exercise what you're learning here.

And then finally, I just said, have friends and family with whom you can be accountable. Hopefully that comes out of being at church and being in campus ministry. But we all need people that we can talk to about what we're struggling with and help us when we do face challenges like the ones that we covered in this series.

FRANK:

Well, Dr. Anderson, thanks for putting this together. And friends, if you're listening, you can see on our CrossExamined blog, the article by Dr. Anderson. Also, some of you may not know this, but we actually transcribe all of these. I Don't Have Enough Faith to Be an Atheist podcast. You can also look at the full transcript if you want to. You listen to it, and you say, what did he say? What did he say?

You can just get the transcript and look at the transcript, scan the transcript, and find it in a much quicker way. So, it's been great having you on Dr. Anderson. Give folks your website so they know where they can learn more about you and follow what you write and follow what you do.

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OWEN:

Yeah, I try to keep it consistent across social media. So, DR for Doctor Owen Anderson, that's on the internet, DROwenAnderson.com or on Substack. I post a lot of stuff about the secular university on my Substack, which is also just Dr. Owen Anderson or Twitter Dr_ OwenAnderson.

FRANK:

That's Dr. Owen Andersen, ladies and gentlemen, Arizona State University. Great philosophy professor, very practical as you can see. We'll have him on again. I also want to mention that if you're listening to this, on October 1 tonight I'll be at Rockpoint Church in Flower Mound, Texas doing I Don't Have Enough Faith to Be an Atheist. This weekend I'll be, Lord willing, in Melbourne at Calvary Chapel Melbourne, Friday night, Saturday, and Sunday morning.

And then next week at the SES Southern Evangelical Seminary Steadfast conference in Rock Hill, South Carolina. And we've got a lot more coming up. We're going to be out in Oregon later this month. University of Oregon. We're going to be at Sunrise Church in Hillsboro. We're going to be at Westside Christian High School. All the details are on our website. And then later in October, we'll be at Park Valley Church in Haymarket, Virginia. We've also got some more colleges coming up. Just go to Crossexamined.org. Click on events and look at Frank Turek calendar. You will see it all there.

And then keep an eye on all those online courses, ladies and gentlemen. It's really important in this culture, as the culture becomes more and more hostile to Christianity, that you are equipped so you can stand strong, and you can equip those around you to stand for Christ in a culture that wants to fight against Him as you can see. So, thank you to Dr. Anderson. Thank you for tuning in, ladies and gentlemen. And Lord willing, we will see you here next week. God bless.

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