

## What Are You Going to Do With Your Guilt? With Dr. Bobby Conway

(August 12, 2025)

### FRANK:

Ladies and gentlemen, what is guilt? Why does everybody have it? And what is the solution to it? We're here in Charlotte, North Carolina at the 18th Annual Cross Examined Instructor Academy. That is where we try and train people on how to present the evidence for Christianity and more importantly, how to answer the hardest question questions that you get when you're a Christian trying to present the evidence for Christianity. And one of our instructors who's been with us for many years is Dr.

Bobby Conway. And Bobby's not just an apologist, he's a pastor. So, he cares about people. He cares about you and-- Well, come on. He does! [Laughter] Anyway, Bobby just did a wonderful presentation here at CIA about the issue of guilt that affects everybody, Christian or not. What is it? Why do we have it? What's the solution to it? Bobby, it's great seeing you and great having you here at CIA. Let me ask you about your dissertation because you did a dissertation on this topic, a PhD dissertation on guilt. What was the title of it and why did you decide to do it?

### BOBBY:

Well, I approached it from the standpoint of the problem of guilt and a Christian shaped solution. And my interest in apologetics is mostly in the moral argument. I mean, being a general apologist for many years, I've tackled lots of different subjects, of course, with like 2000 videos on the One Minute Apologist.

But as a pastor and somebody that was thinking about how do we connect apologetics in a way that I think is digestible, I think we can do so through a problem that we all struggle with. And I felt like the moral argument is something that is very appealing, but the guilt argument packs an extra punch with it.



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And I think it's something we can relate to because there's many people that don't know what to do with their guilt. And there's lots of explanations people have for, you know, how to expunge it. And I just felt like studying it. It was also a personal interest to me, Frank, because before I became a Christian, I did my fair share of collecting guilt myself and was overwhelmed by guilt. And it really was one of my driving questions as a 19 year old teenager is what do I do with my guilt?

And I never heard the gospel until I was 19, and it was so refreshing to go to a church where I had learned that Jesus actually addressed what to do with our guilt. But my PhD started off philosophically, and then moved apologetically, to show that Christianity makes the best sense of dealing with guilt.

**FRANK:**

What was the title of the dissertation?

**BOBBY:**

The Problem of Guilt and the Christian Shaped Solution, if I remember correctly. You know, it's been like three years now. And funny enough, you ever write a book and get on an interview and somebody's like, you know, Frank, you said this on this page.

**FRANK:**

I did?

**BOBBY:**

You're like, I did. [Laughter] There's a part of me, as I'm saying, I go, it might have been a longer title. I remember writing my dissertation, and my supervisor did it at Birmingham in England. And David Cheatham said, Bobby, you need to make your writing more boring. He said, you're writing like, you know, it's too engaging.

And so, he says, make it boring. So, I'm trying to think, was there a more boring title and I'm just not able to remember it? But I understand he wanted it just to be—

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**FRANK:**

Academic and yeah. Well, we stand on the shoulders of academics. But like you, I'm more interested in the street-level kind of discussion on an issue like this. So, let's start with guilt. It's universal. There are some people who have a condition that doesn't cause them to feel guilt, but they know what they do is wrong, even if they don't feel it, like our mutual friend David Wood has this sociopathical-- That's the diagnosis of it, a sociopath.

He knows what right and wrong is, but he doesn't feel guilty when he does something wrong. He just knows it's wrong. But other than that, people know and feel when they've done something wrong, they feel this guilt. Why? Why do they feel it?

**BOBBY:**

Yeah, I think what you're bringing up is one of the objections that people can bring to bear as it relates to universal guilt feelings. That is something that I argued for. You know, if universal guilt feelings exist, then God exists.

Universal guilt feelings do exist. Therefore, God exists, is one feature of the argument. But then you get into like a sociopath or a psychopath, and some would say, well, you know, what if they're not feeling guilt? You know, they don't. And I think sometimes I can't remember even the distinction. It gets confusing sometimes. Like, maybe one feels guilt and the other doesn't. But David Wood doesn't feel guilt. But he recognizes guilt. And I like to say, well, I'm colorblind.

And you wouldn't say there's not universal objective color because you're colorblind. Because I'm colorblind, I would recognize there's something broken in my sight faculties. Similarly, people's moral faculties can be broken. Some people might have sociopathic bent in their life where they don't feel guilt. Other people might grow to not feel guilt through searing their conscience.

But that doesn't dismiss the fact that there is this universal recognition of guilt. What I think about David that's really tremendous is, imagine if you could get away with anything and not have to be arrested with feelings of guilt? Would you still be faithful to the good? And that is something I think David's to be commended for, because he can't feel guilty, and he's still motivated to live for Christ.

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And I think that's super cool. So, I think that we have to discern that you can feel guilty and not be guilty, factually. That's pseudo guilt. You can feel guilt and be factually guilty. But how do you get at it? Well, if our feelings of guilt correspond to a guilty action, like if I feel guilty for lying because I lied, if I feel guilty for stealing because I stole, well, then it's authentic guilt, not pseudo guilt.

But if I feel guilty for having an affair and I never had an affair, then that's pseudo guilt. So, we want to be able to realize that there can be a correspondence between feelings and facts. But feelings is just like this icing on the cake. Call it good guilt. Right? If you recognize that you've factually done wrong and your feelings bear witness to it, then that is good.

**FRANK:**

It's a corrective. It's sort of like pain, you know, if you put your hand on a hot stove—

**BOBBY:**

Yeah.

**FRANK:**

The pain tells you, get that hand out of there so you don't continue to hurt yourself. So—

**BOBBY:**

Good example.

**FRANK:**

Guilt is an example or a warning symbol, a warning sign to us that we're on the wrong track. We're doing something wrong. So, in that sense, God has put that into our psyche so we can know that we are violating his law. We're hurting ourselves. We're hurting others. So, that's a good warning system. By the way, for those of you that don't know, we've been talking about David Wood. I guess we should explain for the others that haven't heard of David Wood. David is a philosopher.

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Has his PhD, I think, from Fordham, does a lot of work trying to reach out to Muslims. His current, he has a couple of YouTube channels, but I think the current one is probably Apologetics Roadshow. So, if you want to see who David Wood is, he's a no nonsense, straightforward, this is true, this isn't. Wake up. And he does a lot with the world of Islam. But this issue of guilt, he didn't feel guilt as a young man, and he was a nihilist and atheist, and he decided to test out his theory that really isn't anything right or wrong, and I'm an atheist.

So, he tried to murder his father with a hammer, and his father lived. David was convicted of attempted murder. He went into prison. He became a Christian in prison. And that's where he met a man by the name of Nabeel Qureshi, when he was going to Old Dominion. Once he got out of prison, he went to Old Dominion. Nabeel was there, who was a kind of a Muslim apologist. Long story short, David winds up being very instrumental in bringing Nabeel to faith, who becomes a great Muslim apologist before he tragically died at the age of 33.

But David is still out there doing great work. And you still see several videos of Nabeel out there on YouTube. And he wrote the book, 'Seeking Allah, Finding Jesus.' Yeah, great book. But let's go back to this issue now of guilt. And that is, what are some of the atheistic explanations for this? I mean, if God exists and we have guilt, okay, that makes sense because he is the standard of good. And when we violate the standard of good, he's giving us a sense that we have violated it. But how do atheists explain this universal feeling when we do something wrong?

**BOBBY:**

So, 'Origin of the Species' comes out in 1859 with Darwin, and, about a decade later, he writes 'Descent of Man.' And in that, he kind of offers up this naturalistic explanation for guilt. And to Darwin, guilt had to fit into his project, right? So, he's going to say it has to do with survival.

So, we feel guilty when we reflect. We see it's because of a particular action that we did that wasn't conducive to our survival. And so, you can learn morality through reflection on consequences of actions that create these problems. The problem with Darwin, though, is he had a blind spot in his writings as he was very much shaped by the utilitarian ethics of like a John Stuart Miller, or a Jeremy Bentham of his time.

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And that sort of comes into place with, you know, doing what's going to create the, you know, the most amount of good, which would be the most amount of survival. And so, he's kind of imposing all that. Nietzsche comes along and he's frustrated at what takes place there because he doesn't think that Darwin's consistent with atheism. And so, Nietzsche is somebody that sees the problem of guilt coming from the priestly caste system of those who are oppressing culture.

And the way that we're to find freedom is to kind of become our own Übermensch, own superman, and will to power, and kind of get away from this system of religious belief that is intoxicating the culture. But he saw that the death of God pronouncement would be very consequential, be very tragic for the culture because it would leave us with this sense of moral relativism.

But he was at least more consistent with atheism. And then you get somebody like a Sigmund Freud who comes along and he's going to see that, you know what? We've got this ego inside of us, right? And so, he comes up in the totem and the taboo and he creates this scenario which, by the way, there's no historical proof for this. But basically, the sons are jealous of, you know, their mother, and they kill off the father.

And what ends up happening is, is through that action, when their ego's threatened, they thought that maybe, oh, I'm just going to deal with getting rid of the father. Well, this superego emerges, and this superego becomes inward. And so now, the father that represented the one that recognized their guilt, they kill him off. But now they—

It doesn't work, and the superego emerges, and it becomes this just fierce conscience that constantly beats people up, drives them into counseling, puts them on their couch, and now they're turning to things like Christianity because they have a crutch, and they need to realize that they've got these problems of a superego that need to be assuaged in order to find freedom.

**FRANK:**

But how would that really explain the origin of guilt from the very beginning? It's just some sort of psychological—

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**BOBBY:**

Very much so.

**FRANK:**

Just some sort of psychological-- I don't know which word I'm looking for here.

**BOBBY:**

Itch?

**FRANK:**

Itch. It's a psychological—

**BOBBY:**

Don't you hate that when you're doing a podcast and, you know, you're just having an ADD moment?

**FRANK:**

Yeah, yeah. [Laughter] I'm trying to understand Freud. I'm trying to figure out that he doesn't seem to ground it in anything. He's just kind of inventing a theory—

**BOBBY:**

That's exactly right.

**FRANK:**

To try and—

**BOBBY:**

That can't be grounded.

**FRANK:**

Yeah, it's not grounded anywhere. Why is this universal? Why is it everywhere? Because we killed our father because we didn't like, what?

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**BOBBY:**

Yeah, yeah.

**FRANK:**

Who killed us? Who killed their father? If we have this deep seated angst against our father for what? Why do we want to kill our father again? Because he's doing what?

**BOBBY:**

Well, maybe that they're jealous of their father because they want to have relations with their mother. I mean, he even had some of that sick stuff. Or maybe it's just the father, like in 'Telltale Heart' with Edgar Allan Poe. And the person with the pale blue eye that he's got to kill off the person with the pale blue eye, because that pale blue eye represents seeing the conscience.

So, kill off the father who's the regulator of their moral decisions. And then we can be more freed up to live how we want. But the father controls. And now the superego takes over because it can see everything you do. It's internal. Goes from external to internal and it just grows. And there's no way to absolve of that guilt.

**FRANK:**

Well, that would seem to me to be an indication of human depravity though, right? That if I feel that somebody's restricting me and I don't want to be restricted, that I need to get rid of them—

Right? So, I can feel better and do what I want. That would be an illustration of human depravity. Assuming there's a moral law out there that says it's wrong to murder other people.

I want to get rid of the person telling me it's wrong to murder other people. And so, I'm going to kill them, which—

**BOBBY:**

Which is what we do in our culture with cancel culture today.

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**FRANK:**

Of course.

**BOBBY:**

Legalizing things, it's like, I don't like this bearing on me. And so, you represent that, and you have the pale blue eye that sees me.

**FRANK:**

And it's why so many people don't want Christianity to be true. When I ask them if Christianity were true, would you become a Christian? They say no, because they want to do something they think God doesn't want them to do. Let me kill God. And Nietzsche was famous for this. We want to kill God, so we get to do what we want to do. And that's why he went on, of course, to, he realized the implications of that.

**BOBBY:**

He did.

**FRANK:**

You know, if we kill belief in God, the next century is going to be the bloodiest century in history. And he said this, you know, just before the 1900s rolled around and he turned out to be prophetic, that it did turn out to be the bloodiest century in history, and the most evil century in history, the 20th century. Because once you kill belief in God, then you kill an objective source of morality, and you get to do whatever you want.

And that might be overrunning a whole bunch of countries so you can feel great about, expanding Deutschland, the fatherland, and kill all the Jews who you hate. You don't have anybody telling you it's wrong.

**BOBBY:**

Absolutely. And you know, the thing about wrongdoing that is interesting, is even in the wrongdoing people want to talk about why it's right. So, they're still wanting to leverage—

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**FRANK:**

Why what's right?

**BOBBY:**

Why-- Well, for example, take Hitler.

I remember even just reading his Mein Kampf and just thinking, this dude is just corrupt. But what I got through reading Mein Kampf was this guy sincerely believed he was doing a good for humanity. He was doing the good that nobody else was willing to do. He was kind of taking on the Nietzschean will to power. And he's going to basically recognize that for the survival of the fittest that we need to kill off, you know, those that are polluting the genetic pool.

And so, he was willing to do that. So, in other words, even when people get rid of what is wrong and then call it right, they'll try to talk about why it is right to do the new wrong you've created. [Laughter]

**FRANK:**

Yeah, it's like the new absolutes. There's a book written like 30-40 years ago by William Watkins. He called it 'The New Absolutes.' You know, the new absolute is tolerance, and equality, and applied to things that ought not be equal.

Right? People don't reject all morality. They come up with their own morality and try and impose it on everybody. Right? Now, same-sex marriage, and transgenderism, and homosexuality, and divorce and all these things are just fine.

**BOBBY:**

Yeah. And by the way, as you say that, as you know I said this morning, what's interesting about all those things is it it's got to go to celebration and rejection.

**FRANK:**

Yeah. Explain that.

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**BOBBY:**

Well, I remember reflecting once and I thought about the shift that we were going through in our culture that we saw, you know, with Obergefell and what legalizing same-sex marriage—

**FRANK:**

Abortion.

**BOBBY:**

So rapid with abortion. But it goes like this. The moral trajectory. You once hold a value, call it pro-life. But then, so you reject abortion, but then you begin to tolerate it. Then you begin to accept it. Then you begin to celebrate it. And then you are full circle. Now you're rejecting those that don't go along with you. Same thing with divorce. At one time, I wasn't for divorce.

You tolerate it. You accept it. Now you celebrate with divorce parties, and you'll reject anybody that says that it was wrong. Do it with homosexuality. One time you believed in monogamous marriage. You begin to tolerate it. You begin to accept it. Now you celebrate it. And if you don't join the celebration, we're going to cancel you. And it's as if in order to feel good about this new morality that's been created, you have to kill off, like in Freudian language, any enforcer of the old morality.

**FRANK:**

That's a good insight. I think it comports very well with Romans chapter one. Romans chapter one, where we suppress the truth in unrighteousness to go our own way, often on the sexual issues. He talks about same-sex relations in Romans chapter one, to the point where we're given over to a futile thinking. Ultimately, then it continues to regress to the point that you not only aren't thinking right, you're given over to a depraved mind, to the point where you're not only approving, as you say, other things, you're applauding these evil things that are done.

You're celebrating them. So, Romans 1 talks about that. And part of that I think probably is so psychological, Bobby, that you, in order to feel better about yourself when you're doing something wrong, you've got to get everybody else to agree exactly with this new absolute that you have put forth. Because you've got to somehow tamp down that guilt that you have. You've

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got to figure out a way to get everybody to agree with you, so you feel better about yourself. Am I over psychological?

**BOBBY:**

No. I think what's interesting too is not only this—

So, what you've done is you've managed a way to deal with your guilt feelings.

But that doesn't mean that you've dealt with the fact of guilt still. And then on top of that, what the culture is doing is now they've created a lot of insecurity. So, in other words, they think that they're right maybe because they don't feel guilt, but they're showing that they're wrong because of how insecure they are in a new position that they have to cancel you if you don't go along with them. As believers, we can be secure in our identity whether people agree with us or not.

**FRANK:**

Absolutely. In fact, let's talk about the issue of why we have guilt. Our mutual friend Greg Koukl will say we have guilt and have guilt feelings because we're guilty! [Laughter] It matches reality. It corresponds to reality. So, how are we guilty? Why are we guilty? And we'll get to what's the ultimate solution to guilt?

**BOBBY:**

What is guilt? I mean, it's a violation of a moral law, a standard. And so, that might come with feelings. If you have a healthy conscience, if you're properly aligned with reality, you'll feel guilt when you do wrong.

But the reason we feel guilt as Christians is we say morality is built in, God's written His law on our heart. But even if you were talking to an atheist and you wanted to kind of track your way toward the best explanation for guilt, an atheist is going to have a hard time grounding guilt. So, back to your earlier question.

They might come up with, you know, oh, sociopaths explain away universal guilt. And then we talked about the colorblind thing. Or they might try to ground objective guilt in, you know,

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Platonism and say that there's this moral realm of virtues that kind of come upon us and give us a pinch when we do wrong to show—

**FRANK:**

Independent of God.

**BOBBY:**

Independent of God. But the problem with that is what does guilt tell us? I think that we can look at our guilt and say it tells us that God's personal, because when we do wrong and we feel guilt, it feels as if somebody has been watching us, that we're known. An abstract object isn't watching. It's not paying attention in that way. It's not offended. Guilt means that somebody's been offended if they're aware of it, what we've done, and God's aware of it.

And it feels as though he knows us. So, guilt can show us that God's personal. It can show us that he's all knowing or supremely knowledgeable, because universally and throughout time, people feel like a personal being, knows their moral estate. And that's an interesting thought right there. Because it would require a certain type of God, a very knowledgeable God, in order to be aware of all of our doings. It would also show that God is good.

**FRANK:**

That's an interesting point about God is good. You made that in the presentation. Tell us about that. Why can't God be evil related to this issue of guilt?

**BOBBY:**

I think that this can become a slam dunk argument if somebody was to take it and develop it more. But I look at it like this. If God is an evil God, then why is it that I only feel guilty when I do bad? It seems like if God is an evil God, I would feel guilty for doing good.

But I feel guilty when I do wrong, and that's because it's pointing to something about God, that God's good. So, in other words, we can learn about some of the attributes of God through our guilt by getting at the opposite of the action that we did.

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So, I feel guilty for lying. That's because God is truth. I feel guilty for, you know, murdering somebody. That's because God cares about life. And so, we can begin to understand qualities about God if we become more introspective in our guilt. What do we do with our guilt is we tend to just want to get rid of it as quickly as possible.

Or we anesthetize, we blame, we minimize the moral standard. We end up in addiction. Guilt is very problematic. One psychiatrist said, I could almost empty out all of mental hospitals if I could just convince people that they're not guilty. In other words, one of the reasons for our mental health is our guilt. And what is our culture telling us? You're not guilty. Well, guess what?

Mental health is always going to be there if you keep telling people they're not guilty because their conscience is telling them that they are. So therefore, I think with guilt, we can see that God is personal, knowledgeable, I would go into the omniscient department, but I would say, you could at least say supremely knowledgeable, good, the moral law giver, and fit to hold us accountable.

**FRANK:**

Yeah, well said. That's often overlooked. I do want to just spend a couple of minutes on something that we just discovered from my friend Josh Howerton, who's a pastor down in Dallas. Josh put out this short video on Instagram, because a lot of people go to counselors to try and deal with their guilt. Now, we're not saying here that all counseling is wrong, but they make a very interesting case on this podcast, Josh Howerton does. So, let's take a look at the video right here.

**JOSH:**

This went viral, hit my timeline, and I screenshotted it. He goes, first, therapy is invented. Next, 120 years pass. Next, everyone is more anxious, neurotic, and depressed than ever before. By the way, can we just say that's a fact? So, like, people right now live in the most therapeutic cultures ever existed. Simultaneously, this is the most lonely, anxious, depressed, and suicidal generation that's ever existed. Now, in a secular culture, the therapists replace the pastors.

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So, it's like, that's what you've got to watch out. So, a lot of people look to therapists as secular priests. I've read that before. And I do just want to point out, it does not seem at a net scale like it's doing what we may have hoped it would do. But what I think you understand as a Christian, when you walk into a counselor's office, what you're doing, whether you know it or not, is you're asking them to disciple you. And you're opening up the most vulnerable parts of your life.

Your heart, your emotional pathways, decisions that you're going to end up making. So, what we want to do as Christians, is man, we want to make sure that we're getting wise and godly counsel from a counselor.

And this is something that, as I look back and reflect on the one experience I had that was not a good godly experience in counseling, this is exactly what happened. So, it's called the Centipede's Dilemma. Okay. It says Centipede's Dilemma. Ask a centipede which one of its hundred legs moves the fastest and it forgets how to move.

Reflecting on what we normally do without thought ironically worsens performance. A culture of endless self-reflection therapy and navel gazing is eroding important life skills. And what her point is, is dude, if you start walking into every situation, you're in a classroom, you're on a sports team, and the only thing you're thinking is, how does this affect my emotions? Bro, let me just tell you, that is a great way to completely cripple your life.

**FRANK:**

Dr. Conway, what's your reaction to that? Those insights from Pastor Josh Howerton?

**BOBBY:**

I 100% agree. 100% agree. In fact, I was recently resharing with my wife how I think that there's an obsession that people can have. We walk around, we brand and label people with their condition. But the truth is, is we're very fragile, and there isn't a lot of grit.

We were going through a tough season in our family, and we kept talking about counseling stuff and what we need to do to work on it. And, you know, we got in a bad loop just talking about it over and over again.

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And I was like, why don't we just quit talking about it? Now, I'm not saying you don't ever have to talk about it, but I actually found myself just experiencing quite a bit of healing in that way. As a pastor, I care about people's mental health. I do believe there are mental health conditions.

But I think what the culture often tries to do is they're trying to substitute morality and calling things wrong with mental health labels. And I think if the church tends to label everything a sin issue, the culture tends to label everything a mental health issue, and I think that there are mental health issues. I think wisdom knows the difference.

So, like nouthetic counseling of like a J. Adams or like a MacArthur, who was big into that. You just use the Bible. I think the Bible's great. Obviously, it's the most important book that we have, but it's kind of like doing apologetics with only the Bible.

You can do that, but we'll leverage other ways of, you know, because we say all truth is God's truth. So, I do think there's things we can learn from mental health and the church should be more compassionate. But if we're aiming to just obsess on it all the time, we're just going to, like you said, navel gaze and we're going to get basically impotent and not even be able to move.

**FRANK:**

Yeah, it's interesting. Now, correlation doesn't always prove causation. We know that. But it is interesting that if this sort of professional kind of therapy situation or profession began 120 years ago, and yet today we are more neurotic, more anxious, less mentally healthy than we were 120 years ago.

Is there any causation there? Is it, we're doing too much navel gazing. We're getting too much counseling from people that don't even have the right worldview. That was an interesting point that he made, that when you go to a counselor, you're essentially telling them to disciple you. What if the counselor isn't discipling you toward Jesus, isn't discipling you toward truth, but is discipling you away from all that and putting certain ideas or thoughts in your mind that are false and against the Christian worldview? What happens then?

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**BOBBY:**

Yeah, and that's a problem. I mean I do think there are solid Christian counselors, but there are a lot of counselors that they go, and they get their counseling degree but they're very weak in Bible and theology. And so, they've got this framework where they're just thinking about, you know, the DSM 5 manual of diagnosis, and they've got methods, but they're weak on the Bible.

And so, then it's as if they're leading first out of that framework and it can be a problem. I remember when I was going through my dark night of the soul with doubt and I ended up in counseling, and the counselor was a so-called Christian counselor, but I felt like he was just like, well maybe you just need to walk away from this thing.

And he ended up, I almost felt like I was, he was trying to figure my head out in the counseling, and I was like, it just felt useless because here was a guy that, you know, he was just thinking in his counseling terms. And he's not apologetically equipped or biblically equipped to even deal with that. He was just like, well, if the doubts are that torturous to you, then maybe find another solution. [Laughter]

**FRANK:**

Find another solution like maybe Christianity isn't true so just find--?

Like your happiness and contentment is the goal. And I'm reminded of our mutual friend Natasha Crain who famously said in her book 'Faithfully Different', that the way the secular mind thinks—

And unfortunately, this has seeped into the church. They have these four basic beliefs that happiness is the ultimate goal, feelings are the ultimate guide, judging is the ultimate sin, and God is the ultimate guess.

In other words, we don't know whether God exists or not. Now, if happiness is the ultimate goal, what's the counselor going to tell you all the time? Whatever's going to make you happy, do. Because—

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And if you have certain feelings that will make you happy, if you follow them, that that's what you ought to do. If that's what your counselor is telling you, it's not biblical, it's straight from the pit of hell.

**BOBBY:**

Yeah.

**FRANK:**

So, if you're going to deal with your guilt by suppressing the feelings or following some path that you think is going to bring you happiness, but it's immoral, it's against God's will, it's against the natural law, it's against reality, that's not the solution. So, what is the solution to our guilt? If we all are guilty, and of course that's what the Christian worldview believes, what is our solution?

**BOBBY:**

Well, again, so you've got this gap, right, like between us and the moral standard. And we can either try to perform that and reach it, but that's like trying to slam dunk a basketball on top of Empire State Building. We're going to look ridiculous doing that. We're all going to fall desperately short. Or you can try to, you know, bring the hoop down to our level, but the top of the building's still there.

You might have brought the hoop down, but the building's still there. So, we're in a situation where thankfully, as Christians, the argument that I like to make is round trip. You argue from guilt philosophically to a theistic God who is all-knowing, personal, good, fit to hold us accountable, and a moral lawgiver. But then you go, well, which version of theism best fits this God? And Christianity introduces us to a God that is good, that is a moral lawgiver, fit to hold us accountable, that is personal, all those attributes that we already talked about.

But the great thing about it is God doesn't leave us in our guilt. The solution to our guilt is Christian-shaped. And in the incarnation, Jesus comes, and he pulls off the slam dunk of all history. And he doesn't tell us that we have to pull off the slam dunk. He says, I've done it for you. And the way that you get to the top, the way you get to heaven, is you just trust in my

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slam dunk on your behalf. And yes, keep practicing and slam dunking. You're never going to get there.

But that's okay. That's why I died for you. So, he comes as a good God, pulls off the moral law, totally fulfills it, and he is fit to hold us accountable. But he on a cross takes our sin and he basically is held accountable on account of what we should have been so that we could spend eternity with him forever. He closes the moral gap.

**FRANK:**

He does. Yeah. The only way your guilt is going to be relieved is if you accept what Christ has done for you, and that your punishment is put on him, not on you.

So, he came to save us from the evil things that we've done. He came to save us and solve the guilt problem. There's no other solution that's going to do that other than Jesus. Jesus is the way. In fact, our mutual friend Greg Koukl says that Christianity is the answer to the problem of evil, which means it's also the answer to the problem of guilt. You know, Jesus would never have needed to come if we hadn't sinned. The reason he came was because we've sinned.

And so, if you're struggling with guilt, and all of us do, the way to absolve yourself of that guilt and absolve the punishment that is really due you is to accept what Christ has done on your behalf. He's our substitute. He takes it away from us.

Now, that doesn't mean you won't feel guilty when you do evil things moving forward. You will. But God will still take that punishment for you on your behalf by trusting in Him. And he's not going to force you into heaven against your will. If you don't want him now, you're not going to want him in eternity, ladies and gentlemen.

**BOBBY:**

That's right.

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**FRANK:**

So, Bobby, any recommendations on books that people can get, other than the Bible, to deal with this issue of guilt? Or any videos, or any website that you can direct people to? Your website? Tell people where they can go.

**BOBBY:**

A moral philosopher I love is David Baggett. He actually sat on the review committee for my dissertation. And I would encourage people to get his book, 'Good God.' And he's just done a trilogy of books on the moral argument. And I think that if you'll look into that, there's so much to gain there.

**FRANK:**

The book is called 'Good God' by David Baggett? Okay.

**BOBBY:**

Yeah, I really, I love that book. And David is just such a humble guy, and was really thankful for that. But I would also love people if they would consider subscribing to my new YouTube channel we just launched. It's called The Graphite Apologist. I picked up a pencil a year and a half ago, needing a hobby at 50, and within a few weeks I was like, wow.

I'm replicating what I see. Like, if I sit somewhere and I had to start learning tools and how to put it all together. But it was like this gift was there and I didn't even know it. And part of the moral of the story is, what are the things that we have that we can do that maybe we just never attempted? Well, I kept doing this and eventually I was like, boy, I'd love to, you know, do good art. And so, I got this YouTube channel, and I do, you know, 20 - 30 hour drawings, but then it comes together in like 60 seconds and so there's an explanation.

So, I just did a three-part series on Nietzsche, and I got him in a Superman outfit with a green cape. And the whole idea is it's three-part series, draw on the head, who is Nietzsche, then the Superman is Superman vision. And then I put a green cape on him to show that his kryptonite was his vision of thinking he's the Superman. And so, I'm using my apologetic education, and I'm doing that with art. And then I'm also creating merchandise like cool T-shirts and stuff.

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So, I'm just trying to figure out how to be an artist, and I'm just getting out there and trying to give a new way for people to think thoughtfully about art in a way that can help them to also be equipped in apologetics.

**FRANK:**

Excellent. So, it's called The Graphite apologist. It's YouTube.

**BOBBY:**

It's YouTube.

**FRANK:**

All right, check that out, ladies and gentlemen, The Graphite Apologist on YouTube. And don't forget, we've got two courses running right now. One is called 'Fearless Faith.' And we've got a lot of great instructors involved in that. Not only Alisa Childers, you have Greg Koukl, you have John Ferrer, Phoenix Hayes.

I'm part of that as well. If you want to learn how to better share Jesus and deal with all these difficult issues in the public square, you need to take the 'Fearless Faith' course. If we've already started this course in the premium version, you can still take it anytime you want in the self-paced version.

And the new course coming in September, is called 'Digging Up the Bible.' We have 22 hours of the top archaeological discoveries all the way from Genesis to the book of Revelation. I'll be your instructor. We'll also have Titus Kennedy involved, an archaeologist, in one of the Zoom sessions. So, check all that out and Lord willing, we will see you here next time. God bless.

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