

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

with Dr. Frank Turek

PODCAST

The #1 Most Dangerous Place to Live in America with @phoenix_hayes

August 18, 2026

FRANK:

Ladies and gentlemen, I just got back from the United Kingdom, and there was supposed to be another program on today, but on my way back, I said we have to do a show on this right away, because something happened in the news that was entirely barbaric, and we need to address it right now. The program that we had scheduled for this particular podcast will play at a later date.

We recorded several programs at the Cross Examined Instructor Academy a couple of weeks ago. I just went over to the UK to be with Steve Meyer, the great Steve Meyer from the Discovery Institute. He had a big conference over there and wanted me and several other people to attend and record some video. And so we actually went to London, which, by the way, is the nicest Muslim city I've ever been to. I don't know if you've been to London, but it's getting more and more Muslim, ladies and gentlemen.

I'm going to be showing you some short videos that we've done there. Then we went on to Oxford, where I was able to sit down with the great John Lennox, and we did about an hour-long interview that we'll play on this podcast shortly. Some future date in the next few weeks, it's great to see Dr. Lennox. Please pray for him and his wife Sally. They're experiencing health problems as they're in their 80s now, but there's no better apologist in my mind than the great Dr. John Lennox. You're going to see that conversation. We went to where C.S. Lewis lived. We stood in his home, where he wrote Mere Christianity. He wrote the Screwtape Letters and so many other great books. I'll show you some pictures from that here coming up, and of course the walk that he took there at Oxford, where J.R.R. Tolkien, the writer of The Lord of the Rings, convinced Lewis that Christianity was true on that little walk right outside of Oxford.

Then we went on to Cambridge and met with Steve and all that. But today, we've got to talk about what happened in Massachusetts last week. In Massachusetts last week, the governor, I think her name is Maura Healey, signed a law which essentially made abortion legal up to the very moment of birth.

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That you could take a full-term baby and kill that baby if you wanted to, if you're the mother, and there are no restrictions on it at all. What was her justification for this? And right after this, I'm going to bring in my guest who we're going to discuss this entire topic with.

But here is what the governor of Massachusetts gave as the justification for allowing abortion right up to the moment of birth. Here it is. [VIDEO]: Situations occur more often than many people realize. You'll hear shortly from a couple about what they endured. And the physical, emotional, and financial toll that it took. We've heard from Kate Carson, who's here today, who learned her unborn son would not survive infancy.

Because she couldn't get the care in Massachusetts, she had to travel to Washington D.C. and became severely ill on the journey home. We've heard from a woman who spent \$25,000 of her own money to travel to Colorado after learning her unborn daughter would not be able to live without profound suffering. We've heard from a Massachusetts doctor, who's too often forced to tell patients with severe pregnancy complications that they must leave the state in order to receive care.

We've heard from a physician in Maryland, who's treated a growing number of patients, from Massachusetts. Traveling not only from states with abortion bans like Texas and Louisiana, but traveling from states like Massachusetts.

FRANK:

So the governor gets up and gives some extreme situations where people have a issue where their baby is going to die after the baby's born.

So, therefore, we have to make abortion legal right up to the moment of birth. Well, to discuss this and many other topics related to this issue of abortion or many other questions, I'm going to bring in my co-author to the brand new book, *The War on Reality*, ladies and gentlemen. It is the great Phoenix Hayes, coming to us all the way from an underground bunker somewhere near Charlotte, North Carolina.

Phoenix, we weren't planning to do this last week, but when this barbaric law was signed, I said, "We got to talk about this." And we talk about the issue of abortion and many other topics in the book, *The War on Reality*. But let me just get your reaction to her, the Governor Healey's, justification for moving the line of abortion from 24 weeks all the way right up to the moment of birth.

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Do you think her reasoning had any validity to it?

PHOENIX:

No, not at all. There's never a reason to kill an innocent life. We're all, it's so interesting that she said, "Well, they learned that the infant was going to die in infancy." Well, definitionally, everybody's going to die at some point. So, how does that justify speeding up the act by doing it while they're still in vitro, still in the womb?

I mean, there's so many complications involved in that, and then of course we're going to talk about the linguistic theft that they keep smuggling in there. I just noticed again and again and again she kept referring to the care, the care that these women needed. I thought, this isn't care for them. And then thirdly, I couldn't help but notice the number, the money that kept coming up. That she spent \$25,000 out of her own pocket in Colorado.

Maybe I'm pessimistic, but that's money that could be spent in Massachusetts. Why would we leave that on the table? Why are we sending women out of state to spend their good dollars for offing their unborn babies out of state when we could do it here in Massachusetts?

FRANK:

Yeah, this is a prime example as well of using exceptions to justify a wider law.

Exceptions make bad justifications for laws. She's saying because we have this extreme circumstance where someone is going to die in infancy, therefore it justifies that any baby, regardless of their situation, should be killed if the mother wants that baby killed up to the moment of birth. That does not follow, and to show you how silly this is, this kind of reasoning, to say that we ought to get rid of all speed limits because on a rare occasion you may need to rush a pregnant woman to the hospital would make no sense at all.

You don't justify bad laws by exceptions, but that's what this woman is trying to do here. She keeps trying to say that because we had this extreme circumstance, this heart-tugging circumstance that somehow, therefore, then abortion needs to be available for everyone. But as you just pointed out, if a baby is going to die right after birth, okay, the baby dies right after birth.

That's no reason to kill it beforehand, and it's certainly no reason to give justification to kill every other baby who the mother decides that she doesn't want to have that baby right up to the moment of birth. But this is the Democrat Party for you, ladies and gentlemen. This is why, in the book, *The War on Reality*, we talk about this. Phoenix and I are Christians. We're not

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Republicans or Democrats. It just turns out that right now the Republican platform lines up closer with biblical values and biblical commands.

Not perfectly, but better, far better than the Democrat platform. If 20 years from now the Democrats have a more biblical platform, I'll be voting Democrat. But I cannot see how any Christian anywhere can justify this law. And saying, "I'm going to support this person who is putting forth this nonsense that a woman can kill her child right up to the moment of birth." And in order to do this as well, Phoenix, as you pointed out, they are using what is known as linguistic theft.

Now we discussed this in the book, *The War on Reality* too. What is linguistic theft?

PHOENIX:

It's basically using one term that has positive attributes linked to it and changing the definition to be applied to something that's actually quite unthinkable. It's just euphemistic language. So we're not going to talk about going to help the mother murder her unborn baby.

We're going to talk about the care that these women need. It's why we don't say again murder or kill. We say abort. We don't say kill the child in in the womb. We say terminate. I mean, this is just hygienized language to make it sound less abhorrent, but it doesn't change the act of what they're doing.

FRANK:

Yeah, you only need to whitewash something that's dirty. And in order to say that I want to murder my child, that's not going to fly with most people. So you have to say, "Well, it's reproductive justice," or "it's not a baby; it's the product of conception." And when people just, when people actually hear what an abortion is, they get very, very uncomfortable.

In fact, Brandon Gill, who is a new congressman, a freshman congressman from Texas, he's actually the son-in-law of Dinesh D'Souza. He married Dinesh D'Souza's daughter, and he, as I say, just came into the Congress in 2024, just under two years ago, and you may have seen some of the clips of him questioning people in a very calm, rational way.

He doesn't get flustered, and a couple of months ago, he had a pro-abortion person on or at a hearing at which he was one of the congressmen questioning, and he went through a line of questions that had this woman squirming because he did not buy into linguistic theft. Let's take a listen here. Here is Congressman Brandon Gill from Texas.

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[VIDEO]: You're an advocate for abortion, for abortion policy. What's your favorite type of abortion? I am an advocate for patients having access to the full realm of reproductive healthcare. But do you have a preferred method of abortion that you like? I do not. Let me read through a couple different methods, and I want to get your take on how much you like these.

The first type is called a suction abortion. This is when the cervix is dilated and a strong suction 29 times the power of a household vacuum cleaner tears the baby's body apart and sucks it through the hose into a container. Do you prefer that method? I stand by my former testimony. That sounds kind of gross, doesn't it? Sounds pretty gruesome.

Do you agree? It does to me. I stand by how I answered your question fully and accurately. Okay, what about this one? This one is called dilation and curettage. After dilation of the cervix, a sharp, looped knife is inserted into the uterus. The baby's body is cut into pieces and extracted, often by suction. Do you prefer that method?

What I believe we are here to talk about today is the FACE Act. We are not here to talk about. I'm asking you, you're a pro-abortion advocate. I'm asking if you prefer the deletion, deletion and curettage method. I am an access to reproductive health care advocate. You don't want to talk about abortion itself. Why is that? I would prefer to talk about the reason that the committee called the hearings. Is it because it's uncomfortable to talk about?

I would prefer. It should be uncomfortable. I would prefer if you would let me finish my statement to talk about The Freedom of Access to Clinic Entrances Act, which is what I was asked to come up with. I don't know what that access gets. How about this one? It's called dilation and evacuation. Forceps are inserted into the uterus, grabbing and twisting the baby's body to dismember him or her. If the head is too large, it must be crushed in order to remove it.

Do you prefer that method? I would prefer to talk about the reason the hearing was called and the basis of my expert testimony. It's uncomfortable to hear this, isn't it? It is. I think it is because it's barbaric and evil. How about this one? It's called the saline injection. It's when a 20% salt solution is injected through the mother's abdomen into the baby's amniotic fluid.

The baby's skin is burned off. The baby ingests the solution and dies of salt poisoning, dehydration, and hemorrhaging of the brain. Do you prefer that method? I would prefer to talk about the subject of the hearing. This is the subject of the hearing. This is about protests outside of abortion clinics. I'm asking you about abortion. I stand by my prior testimony. Okay. I wouldn't want to talk about this either if I were you, because it is barbaric and evil.

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FRANK:

As Paul says in Romans chapter 1, "They suppress the truth and unrighteousness to go their own way." Notice how she's trying to avoid acknowledging what abortion really is. She wants to color it or cover it over or whitewash it with pleasant-sounding words like reproductive healthcare. This, ladies and gentlemen, is barbaric.

When people understand that they're pulling body parts out of women, that should give us pause to say this just isn't right. When Planned Parenthood is caught on video selling body parts, and then who does the state of California go after? The guy filming Planned Parenthood selling body parts. They're suppressing the truth.

This is so painful to even hear, Phoenix. Why do you think the church has not been more effective in dealing with this issue?

PHOENIX:

I think they've been told that they need to stay out of politics. They've been, which is wonderful when you have the magic ability to label anything you want political. Yeah, there's really no limit in sight now.

If it's political, the church can't touch it, and it's just a false claim. The church absolutely needs to speak into issues pertaining to life, morality, human dignity, value, worth, all those things. It's crazy to me that so many churches have bought into this issue. And the other thing is they seem to have a moral dilemma of, well, what if members of my congregation have had abortion?

Well, statistically speaking, I can guarantee that members of your congregation have had abortion. So it's about being able to distinguish between forgiveness of past error and then making wise decisions and leaning on what's politically right for the future.

FRANK:

Yeah, that's what we should always do when we talk about this issue is point out that there are probably people listening right now have had abortions.

My job, or our job, is not to condemn you for what you've done. There's no way you can be forgiven. No, there is a way you can be forgiven. It's put under the blood of Jesus. Our concern now is to ensure that people moving forward don't do this. There's forgiveness under the cross. Now, Governor Healey there, of Massachusetts said this in an article.

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We'll put the article in the show notes, trying to justify this barbaric bill where people could abort their children right up to the moment of birth. Here's what she said: "We believe that healthcare decisions should be made between women and families and their doctors, not politicians." Healy said, "Abortion will remain safe. It will remain legal, and it will remain accessible here in Massachusetts. That's my commitment to you." Okay, I'm just going to change a couple of words from her quote.

We believe that business decisions should be made between slave owners and their masters, not politicians, Healy said. Slavery will remain safe, it will remain legal, and it will remain accessible here in Massachusetts. That's my commitment to you. Now, obviously, ladies and gentlemen, when you put it that way, should Christians have been involved in politics to eradicate slavery 160 years ago?

Obviously, the answer is yes. Well, why not abortion? In fact, we have an entire chapter in *The War on Reality* on why Christians need to be engaged in politics. A couple of the reasons are: if we're going to love our neighbors, we have to put laws in place to protect them from evil, like being murdered in the womb. And secondly, our ability to preach and live the gospel is partially dependent on the laws made in our jurisdictions, whether it's Washington, our states, or local governments, because last I checked, there's no First Baptist Church of Tehran.

There's no Calvary Chapel of Mecca. Why? Because politically they've ruled it out, and so these pastors that keep talking about I just preach the gospel don't think the gospel is very important then because they're not realizing that politics affects their ability to preach and live the gospel. Also, Phoenix, there are some places in America that are very dangerous places to live.

What are the top five most dangerous places to live in America?

PHOENIX:

Yeah, so of course they monitor crimes in the largest cities across the U.S. and I was curious to see what ranked it among the five. Fifth was Baltimore, where there are roughly 36 homicides per 100, okay, and per capita. Number four was St. Louis, 38 homicides per 100,000 people. Number three is Memphis, Tennessee, 41 homicides per 100,000. Number two, New Orleans, 46 homicides per 100,000. But number one might surprise you. Number one is the womb, where 26,531 abortions will occur out of every 100,000 pregnancies.

So, statistically speaking, you have a far greater chance of survival moving to the murder capital of the United States than an unborn baby does surviving their own mother's womb.

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FRANK:

Did you say 26,000 per 100,000? So 26%.

PHOENIX:

Twenty-six percent of recorded pregnancies. So that number would be slightly lower if you factor in all the miscarriages, because many women don't, that doesn't get documented. But of 36 million live births, an additional 1.3 million abortions were recorded for 2025.

FRANK:

So 26% of all pregnancies end in abortion? Am I understanding that right?

PHOENIX:

That's what the numbers say, but bear in mind, this isn't including miscarriages.

FRANK:

Okay. That's hard to believe, and I've also heard that in New York, there are more abortions of black children than there are births of black children.

Because abortion, if I remember correctly, is predominantly disproportionately I should say, affects black children. I think blacks are 12 to 13 percent of the population, but they make up 30, more than 30 percent of the abortions. And that was Margaret Sanger who started Planned Parenthood.

Margaret Sanger's goal was to eradicate the black population, and she put Planned Parenthoods in minority communities, and she's caught actually saying on occasion, a couple of occasions, that she wanted to reduce the black population through birth control, and it got so bad, by the way, that even the Planned Parenthood, the Planned Parenthood chapter in southern Manhattan realized that Margaret Sanger was trying to eradicate the black race, and they took her name off their building or off their office in southern New York several years ago, despite the fact that she was really the founder of Planned Parenthood, even they could no longer deny the racist agenda of Planned Parenthood and Margaret Sanger, how this whole thing began here in America.

Now, Massachusetts is not the only state that allows abortion to the very moment of birth. Alaska does, Colorado does, Maryland, Michigan, Minnesota, New Jersey, New Mexico, Oregon, and Vermont, and also the District of Columbia. In the entire world, there's only a handful of

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countries that allow this: Australia, Canada, China, Guinea-Bissau, Mexico, South Korea, and Vietnam.

Notice I didn't say Russia. Notice I didn't say North Korea. I certainly didn't say Iran or any of the Muslim countries. This barbaric procedure is allowed in so few places, but America is one of the places it's allowed, especially in largely blue states. And the church has been relatively silent on it, tragically.

Why don't we deal with some objections, Phoenix? According to some, since I'm a male, I should have no opinion on this. This is just a woman's issue. What do you say to that?

PHOENIX:

I say that's a, I mean, that's a genetic fallacy. Truth is truth, regardless of the source. Hey, even if Hitler stood up and decided, "Hey, I'm going to kill all Jews, but abortion is wrong," he'd still be right about that second claim. I'm not. . . clarity. Like. Truth can come out of dark places. It can come out of places as terrible as a white privileged man. It's not relevant to the conversation.

FRANK:

A white privileged man. Yeah, it would be like saying that you can't have an opinion 160 years ago on slavery, unless you are a farmer in the South that has slaves.

You know, it would be like. that would be the equivalent. You can only have an opinion if you know what it's like to try and farm your land without slaves, so you're the only one that can have an opinion. No, it's either right or wrong, regardless of what situation you're in.

PHOENIX:

Yeah, and no question—

FRANK:

Whether or not men or women have an opinion, it's not whether they're men or women that makes a difference. It's whether or not their viewpoint is true and right. So yeah, it's the genetic fallacy. How about the idea of a cutoff? We have this in the book, *The War on Reality*. They moved the cutoff in Massachusetts from 24 weeks now to right up to the moment of birth, and these are the people who say they're all about science. What do you say to that?

PHOENIX:

Well, we basically call that the magic fairy godmother cutoff date for biology.

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The people who are advocates of science will tell you that a baby, an unborn baby, is not human at a certain point. They can't tell you what species it is. But apparently it's not human. Well, every embryologist will tell you, no, this is absolutely human. It's just human at a very, very early stage of development. There's no question over what it is. And yet, studies show that this language has been used so much that many young people today do not believe it is human.

That's what the law does. It does teach people false things because surely if it were human, we wouldn't be allowed to kill it.

FRANK:

Yeah, and they try and say, "Well, it's not a person," as if that, that's just arbitrary as well. What do you mean by that? Any human is a person by definition. Yet they try and say, "it's human, but it's not a person". No, that's a false distinction. It's a distinction without a difference. What about size, Phoenix?

PHOENIX:

Size, right.

FRANK:

Yeah, so it's very small, so it shouldn't be considered a human.

PHOENIX: Exactly. So I mean that, who decides? Is it the size of a pea, is it the size of a cantaloupe? I've been pregnant four times, and I remember getting the weekly updates of what fruit size the baby was. I mean, what's the cutoff date? Watermelon?

Was that the, well not in Massachusetts anymore. Like you track it all the way through if you've got what does this say about people who have dwarfism? Do they have less human right and value than someone of regular height? It's just ridiculous.

FRANK:

Yeah, you come up with these arbitrary points to say, "Well, this person is a human being and this person is not." When in fact, scientifically, from the moment of conception, that is a human being.

And when people say it's just a clump of cells, well, we're all a clump of cells to a certain extent, right? But that doesn't mean we're not a person. That is, that deserves protection. That's what the Christian worldview will do. It will ensure that a human being, regardless of their size,

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regardless of their level of development, regardless of their environment, regardless of their degree of dependency, deserves protection because they're made in the image of God.

And what I just did there, ladies and gentlemen, was something called SLED, S-L-E-D. Those, the acronym SLED, responds to people who make arguments for abortion, and we try and then point out that their arguments don't work. So we just did S, size doesn't matter. How about a level of development? Why would that matter? L in sled.

PHOENIX:

Because the logical conclusion that follows from that is if you are a fully functional PhD. grad who has a car accident and now has grossly limited cognitive ability, your right to life has been depleted, and that you may not get completely killed, but if the abortion logic follows, your caretakers have every right to do so.

FRANK:

Yeah, level of development, does it matter? How about environment? The E in sled. Oh, why is that not a determinant for whether or not someone's a human being?

PHOENIX:

Yeah, so we talk about this actually in the introduction to our chapter on the war on politics and law. Human rights are not negotiable according to geographic location. So just as, for example, we use the story of Solomon Northup, the man who wrote the memoir "Twelve Years a Slave." In the book, we talk about how he was a free black man in the 1840s, living in the North.

He goes to Washington, D.C. for a business trip and there he's kidnapped by slavers, drugged, and dragged down to the deep south where he is kept as a slave for, you guessed it, 12 years. He eventually escapes and is reunited with his family later. What's interesting is as he moves across state lines further and further south. Down to the Gulf Coast, his human rights are eviscerated state line by state line, and everybody can objectively see how wrong that is, how it's illogical and inhumane.

And yet today, the exact same thing happens to the unborn if you were to start in Alabama and work your way up the East Coast to New York, D.C., New York, and now even Massachusetts. The right to life is protected from conception in I think it's Louisiana. Carry on up across the east, you know, carry on east and then north, and you get all the way up to no protections up until 40 weeks.

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FRANK:

In fact, here's the way we put it in the book *The War on Reality*, the chapter on politics, chapter 15. We write: "If you're pregnant, simply take a drive from the Gulf Coast up through the East Coast and watch as your baby's humanity melts away like ice cream left on the roof of a Planned Parenthood mobile clinic in August. At the time we are writing this, you can start in Alabama where your baby is legally protected from conception, but cross into Georgia and South Carolina, and according to law, that humanity needs six weeks to kick in.

By North Carolina, it's 12. Virginia bumps up to 27. And in Washington, D.C., the nation's epicenter of justice, you'll find it's perfectly legal to kill a full-term baby on its way down the birth canal. Same child, same heartbeat, different zip code."

PHOENIX:

That's right.

FRANK:

Yeah, well, now in Massachusetts you can do the same thing. Where is the church on this?

Why aren't people speaking up about this? Even some Democrats I saw online were saying, "Nah, this has gone too far." But the Democrat Party is still for this, and they even want you to pay for it. They want to use taxpayer-funded or taxpayer dollars to pay for abortion, including, and at least in Massachusetts and several other states, up to the moment of birth.

I mean, this is barbaric, and that's why we had to do a program on it, ladies and gentlemen. And for the people who say this is all about science, yeah. We write in the book, "Nothing says science like a fairy godmother cutoff date," and the date keeps changing, doesn't it? From conception to six weeks to 12 weeks to 24 weeks to no, there's no cutoff date.

Kill the kid whenever you want. By the way, ladies and gentlemen, let me just ask you a question as we're thinking about this topic. The question is, when is killing your own child ever a solution to any problem you might have? I want you to marinate on that question. When is killing your own child ever a solution to any problem you might have?

In Massachusetts, they said it's a solution to everything. You don't want the child anymore. How about this, Phoenix? The child might get in the way of my career.

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PHOENIX:

Oh, well, that's definitely been used before. In fact, I think it was recently. The actress Anne Hathaway famously told The View that sometimes abortion can just be another word for mercy, and she refers to this because she got pregnant at some point, and she was at a vulnerable point in her career, and it would have set her back.

Well, I think that places ridiculous limits on the ability of young women, for starters, and it also sets the priority list backward. Maybe you can still have a great career. It will just have to be put on hold a couple of years. That is not a terrible thing. On the other hand, maybe a career isn't the highest priority in your life.

FRANK:

Well, certainly, you shouldn't murder your child in order to advance your career. I mean, she called it mercy. Did she mean mercy killing? I mean, what?

PHOENIX:

She was talking about mercy upon yourself. It's an act of love. It's a gesture of mercy to yourself, so that you can have the future that you envisioned for yourself.

FRANK:

Yeah, whatever, whatever I want, I get. This is the me generation, so that appears to be what people are talking about now.

How about the idea, Phoenix, that is put forth that the Bible doesn't really talk about this. The Bible doesn't really talk about abortion. What would you say to that? PHOENIX: Yeah, I would say, yeah, the Bible was written over a course of 1500 years at a time when we didn't have the services available that go into the detail of abortion. But it is absolutely clear on the value and dignity of all human life, and it repeats both in the Old Testament and the New Testament that it is absolutely unacceptable to commit murder at any time.

FRANK:

There's a lot of places in the Bible that we could go to that touch on the issue of abortion. Obviously, "Thou Shall Not Murder" is the biggest, but some will go in the Old Testament to passages in Psalms about the baby being knit together in the womb, or in Jeremiah before I was ever conceived, that you knew me, God knew me.

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You can go there, but I think Luke chapter 1 is a great passage to go to because this is the instance where Mary, who has just been impregnated by the Holy Spirit, just has Jesus in her womb. She goes to visit Elizabeth, who has John the Baptist in her womb, and John the Baptist is about six months older than Jesus. And here's what happens.

This is verse 39 of Luke chapter 1. "At that time, Mary got ready and hurried to a town in the hill country of Judea. Where she entered Zechariah's home and greeted Elizabeth. When Elizabeth heard Mary's greeting, the child leapt in her womb." No, it doesn't say that. It says, "the baby leapt in her womb, and Elizabeth was filled with the Holy Spirit." Oh, that's okay.

It's one of Phoenix's babies have come into the room right there. See, this we're a total family program here. Total family program for those who watch.

PHOENIX:

One of my precious environmental burdens.

FRANK:

One of your precious choices, which you decided to have. Anyway, here's the point: "when Elizabeth heard Mary's greeting, the baby, John the Baptist, leapt in her womb, and Elizabeth was filled with the Holy Spirit, and in a loud voice, she exclaimed, 'Blessed are you among women, and blessed is the child you will bear.'" So, the point here is that if Massachusetts, the law in Massachusetts, was in place in the first century in Judea, both Mary and Elizabeth could have murdered John the Baptist and Jesus.

And here, the Bible is pointing out that what's in the womb is a baby. It's not a clump of cells, not a choice, not a raccoon, it's not a squirrel. We all know it's a baby. And by the way, ladies and gentlemen. Dead things don't grow. Okay. A baby in a womb is growing, and it is what it is as soon as it's conceived.

It's just not fully developed. It's not fully. Yeah, how about viability? You hear this all the time, Phoenix. Oh, viability. That's the cutoff. Once the baby's viable, then we're going to protect it. Why is that a bad standard?

PHOENIX:

Because there are plenty of adults who are put on life support who are no longer independently viable. They require instrument, hey, I'm going to release my HIPAA. I'm a type 1 diabetic. I'm not viable without medical intervention. Many of us aren't, but my life still has value.

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FRANK:

Yeah, I know some teenagers who are not viable. By the way, if you leave them alone, they'll die. A baby, an infant, isn't viable. An infant is going to die if you don't take care of the baby. So that's a silly standard as well. How about this issue of choice?

We hear choice all the time. Now choice is a good thing. This is where linguistic theft comes in. We use the word choice because people rightfully like the word choice. We should have choices, but we shouldn't have choices to do evil, and we shouldn't promote evil. But what do you say about it? Choice.

PHOENIX:

Well, it's become placed as one of the highest goods: the ability to choose, the autonomy to be the authority over one's own life in every way imaginable.

In fact, this is before we get on to choice is the matter of consent, because consent implies choice. I freely chose this, right? So this is why people love to bring up the rape exception, as if that baby is somehow less yours because it's the result of a crime like rape, but even people are quoting, people are quoting the same passage you quoted, Frank, from Luke chapter 1 about Mary giving the angel Gabriel or the Holy Spirit consent to cause her to carry Jesus.

FRANK:

That's James Talarico who's running for Senate down in Texas, and he's a wolf, by the way—

PHOENIX:

Absolutely.

FRANK:

He claims to be a Christian. He is contradicting Christianity at almost every turn. He recently just said that it would be immoral to teach kids Bible stories in school. Yet he's the same guy that wants drag queen story hour in school. And he calls himself a Christian.

Are you kidding me? Anyway, yeah, he tried to say that Mary somehow gave consent to Jesus to bear Jesus, and so somehow he's relating this to abortion. A woman has to give consent. And therefore, if she doesn't give consent, then abortion's okay. But anyway, go ahead, complete the thought.

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PHOENIX:

Yeah, Talarico is the equivalent of a vegan who loves meat. I mean, that's how that's his Christianity. But yeah, he says, well, Mary was asked by Gabriel, and she consented, and therefore it was all fine—

FRANK:

Where does it say that?

PHOENIX:

Exactly. Where does it say that? No, it says Mary asked the angel, "How can this be? I'm a virgin." She asks about the pragmatics. How is this possible? And then he explains, and she says, "I am the Lord's servant. Let everything you've said happen to me." There is a submission there.

There isn't an "I'll decide if you can do this or not." She's accepted it's happening, and she's decided to yield to it. She accepts the honor, but back to choice, we're talking about this obsession with choice. It's interesting. There's a study done that we talk about in the book that basically the more choices we're given, the more unhappy we are when we make a choice, because we're always wondering if we made the right one.

So not only does choice make decision more difficult, it makes us less satisfied with the decisions we make. This is why a lot of marriages end because of choice, not because of abuse, not because of infidelity, not because of anything like that, but simply I have the option to leave should I leave?

Yes, I will. Same thing with I have an unplanned pregnancy, should I keep it? Maybe this is a good option. No I won't keep it. Choice is just absolutely destroying our nation; in fact, we have this one line: "ours is a culture drunk on the illusion of autonomy, proudly shouting 'my choice' while ignoring the devastation those choices leave behind. Here in America, choice has intentionally killed more than 66 million unborn children. Choice throws away around 2 million unwanted embryos annually through unregulated in vitro fertilization, two times more than abortion. Choice has ended tens of millions of marriages, with the most serious pain borne by the innocent children involved. And lastly, Choice has mutilated and chemically castrated thousands."

FRANK:

We're not against choice per se. We're just against choice to do what is obvious evil. And the choice to murder your child is an obvious evil. And it's almost now supported by the Democrats

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as if it's some kind of sacrament. In fact, Peter Kreeft, the philosopher from Boston College, pointed this out not long ago.

Notice, that the pro-abortion people use the same language that Jesus used when he said, "This is my body." This is my body. That's their justification. This is my body. Of course, not acknowledging there's another body involved.

And generally, you do have a right to do what you want with your own body. Generally. But not if you kill another body in the process. And that's what's happening here. This is my body. You know, back 30 years ago when Bill Clinton was in office, you know, he claimed to be a Baptist and he's personally pro-life and all this, but he wanted to keep abortion safe, legal, and rare.

And my question was always, why would you want it to be rare if you're going to keep it safe and legal? There must be something wrong with abortion to say you want it to be rare. Now the Democrats are saying, "Shout your abortion, celebrate your abortion." There was applause when this law was signed in Massachusetts by a whole bunch of women standing around her, the governor, as she signed basically the deaths of several babies.

in her state. The death warrant for several babies in her state, because if the mother decides, the baby no longer has a right to life. That just doesn't follow, ladies and gentlemen. But that's where we are today, and it's largely because the church has not been effective. We have not been effective in dealing with this issue. We're too afraid that we're going to offend somebody when babies are being literally scalded in the womb, cut up in the womb, body parts being taken out, being partially born and having their brain sucked out, and we don't say a word because we're too afraid somebody's not going to like us.

PHOENIX:

It's interesting that you say that Clinton led with "Let's keep, it should be rare." That's exactly the justification I hear again and again for abortion up till birth. Whenever you challenge it. People will say, "Well, it's not like there are just all these women who want to make a last-minute decision and abort their baby in week 39. No, it's for rare cases.

Rare cases." That's not the point. If it's rare, it ought to be dealt with on a case-by-case basis, as you already said. We don't build laws around exceptions. But the second point is, if it's rare, but the law is in place, the law is still a teacher. And what logically follows from this is, even if it's rare now, the state has decided that human value does not kick in until they've taken their first breath out of the womb.

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And if that's true, then it actually doesn't matter for any reason why you choose to abort in week 39, week 40. It's irrelevant because it's legal. Speaking of first breath, that's the other one, Frank, that comes up a lot. The Bible doesn't consider life beginning until first breath. Do you know who they use as an example of that to prove their point?

FRANK:

Adam.

PHOENIX:

Someone who was, yeah. Do you remember —

FRANK:

He was fully grown.

PHOENIX:

When he was in the womb? Yeah, exactly. It's like, why are you using someone who was never in the womb as your example? So.

FRANK:

Yeah, that of course doesn't make any sense either. But they're not about making sense. They're about covering up a crime with nice sounding language. It's reproductive justice.

It's healthcare. Abortion is healthcare. You can say that a thousand times, it doesn't make it true, ladies and gentlemen. Abortion is not healthcare. Someone is always dying in an abortion. Always. Now, the only, there's extremely rare instances where abortion is justified. One of them is a fallopian tube pregnancy. But the purpose of ending a pregnancy in a fallopian tube pregnancy is not to kill the baby.

The purpose is to save the mother. The baby's not going to make it anyway. So what you're doing there is you're not intentionally killing the baby to kill the baby. You are removing the baby from a situation from which the baby cannot recover, and the woman would die if you left her in that condition. But other than that, there are extremely rare. In fact, there was an article right after this particular law was passed in Massachusetts where an OBGYN doctor was pointing out, in the third trimester, there's no reason to do an abortion.

If there's an emergency, you do a C-section. That's what you do, and you take the baby alive. But the cult of death, the party of death, the Democrats, want this as their sacrament, and they

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have it. And it's because the church hasn't spoken up that this continues. Now, by the way, if you're upset about this, I don't care.

I don't care if you're upset about it. This is the truth. I mean, I'm sorry you're upset about it, but if our job is to tell you the truth, if this has happened to you, it's happened in your life, repent, put it under the cross, and become an advocate for life. But killing people for convenience is never the solution. And there's so much more we could talk about on this Phoenix.

We have a lot more in the book, *The War on Reality*. But wrap us up before I give a couple of announcements that I need to make of events coming up.

PHOENIX:

Yeah, the one thing that came to mind as you were talking about, for example, an ectopic pregnancy, definitionally doesn't even fall under abortion precisely because of what you said. It is not the intentional killing of a baby. It is the intentional protection and ensuring the life of the mother.

The desire is not a dead baby. The desire is a living mother. And then further to that, I have this week since the Massachusetts decision, I've seen the most just stupid comments where people have said, "Hey, I had an abortion at week 31. That child is now five years old." They're talking about an elective cesarean section or an induced labor as being under the category of abortion because they had someone medically intervene to remove the baby.

That's not abortion. Otherwise, every delivery would be an abortion. It's just, this is why definitions matter because people slip in all kinds of things when, if they can get away with it.

FRANK:

And we, as the church, often let them get away with it. We're supposed to be salt and light, ladies and gentlemen. We're supposed to preach the truth because if you know the truth and you accept the truth, the truth will set you free.

By the way, that implies if you don't have the truth, you're in bondage. You're in bondage to your own sin. You're in bondage to making decisions like this that hurt and killed people. And we wouldn't be loving if we said, "Hey, it's okay. It's okay to do." No, it's not. It's not okay to do. And yet our culture says it is because our culture has flipped the authority from God-given moral rights to whatever you want is what you should get.

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And of course that just leads to chaos because why does it, why, why should even end an abortion? I mean there are atheists out there like Peter Singer who says, well, parents ought to be able to kill their children up to, say 28 weeks after birth. He's an atheist, of course. Well, why 28 weeks? Why not 28 months or 28 years? It's just arbitrary. We have to stand for life, ladies and gentlemen, and that's what we're trying to do.

That's what we try to do in the book *The War on Reality*. Phoenix, where can people learn more about the book and why should they order it, pre-order it? It comes out September 8th. Why should they pre-order it? What good does it do?

PHOENIX:

Well, first, if they want to learn more, they can see a pretty cool looking book trailer at thewaronreality.com. Make sure you add thewaronreality.com and you can read more about it, hear a cool trailer, and see all the places you can buy it.

But the reason why pre-orders matter, Frank and I have talked about this before. We're not in it to make money. We don't care. This is about showing the world, showing Amazon, showing all the different commercial outlets that pay attention to pre-order numbers, that the world is interested in hearing this message. So they pay a lot of attention to the number of people making purchases before the release date.

If you guys want to order 10 cases of the book after the release date, that's great. But really, it's what happens before the release date that will make the difference between whether this book only exists in Christian outlets like ChristianBook.com or if it actually makes it to a secular bookshelf like Barnes and Noble, Walmart, Target, these kinds of places. And that's honestly where this message needs to get out the most.

FRANK:

Also, Amazon will promote it more if they see that they have a lot of pre-orders. So wherever you pre-order it, just save the receipt. And if you go to thewaronreality.com and put in the receipt there. We're going to send you chapter 10, which is the chapter you really need to understand if you want to know what's going on in our culture, why there is a war on reality.

It has to do with cultural Marxism, and there's a chart in that chapter that once you see this chart, it's going to click, and you're going to oh, I got it now. Now I know why these crazy events are going on in our culture. Now I know why people are saying men can have babies and why there are gays for Gaza and why we're actually promoting racism. This chart will show it to you.

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You can get it in advance if you purchase the book *The War on Reality* and go to thewaronreality.com and put in your receipt there. We're going to send it to you. You're also going to see that Erika Kirk wrote the foreword for the book. The book is dedicated to Charlie Kirk. The first chapter is all about Charlie and what happened that day and what happened leading up to that day. And then Charlie winds up throughout this book because so much of what he was fighting for we're fighting for because we're trying to fight for reality and there are many people out there fighting against reality, so check it out there.

Also want to mention ladies and gentlemen, that this weekend I'll be out in St. Louis at Maryland Heights St. Louis, I think that's the name of the town. Let me make sure that's the case; it's going to be the 22nd and 23rd Grace Church Maryland Heights. Then the following week we're going to be at Cross Point Church in Duluth, Georgia. That's the 30th. And then the very first event of the college tour.

And this year the college tour is going to be the War on Reality versus Jesus. We're going to be at Western Carolina University on the 1st of September. And then following that up, we're going to be on the 14th, 15th, and 16th we're going to be at University of Georgia, then UNC Charlotte, then UNC Chapel Hill. Those are the next three or four college events on the calendar.

You can go to our website crossexamined.org and click on events. You will see it there. So thank you, Phoenix Hayes, for a great talk on a very dark subject that Christians need to wake up on, and Lord willing, we're going to talk more about issues like this coming up, and we hope to see you out there on the road.

Please pray for this new college tour coming up. Pray that the book does well and that the gospel gets out because the gospel is all over this book. We want to get it in secular places so more people will see it. All right, great being with your friends. Lord willing, we'll see you here next week. God bless.

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