

The #1 Thing That Will Prevent You From Being Deceived feat. the Women of Apologetics

August 25, 2026

FRANK:

Ladies and gentlemen, we are at the Cross Examined Instructor Academy right now here in Charlotte, North Carolina, and I have the women of apologetics. The most important women of apologetics are here with me right now. Hillary Morgan Ferrer, *Mama Bear Apologetics*. Of course, Alisa Childers, *The Deconstruction of Christianity* and *Another Gospel*, and the great Natasha Crain. These are all great, but Natasha Crain recently wrote a book called *When Culture Hates You*, and we're going to talk about what my mentor, Dr.

Norman Geisler, said, "You need to learn even before you start learning the Bible," and that is good critical thinking skills, logic. How do you know you're not being deceived? You need to know logic, and what we're going to talk about today are ways that we are being deceived. Maybe you are being deceived and you don't know you're being deceived because if you knew you were being deceived, you wouldn't be deceived. So we're going to talk about some of these topics today with these wonderful ladies who are on the front lines of Christian apologetics and critical thinking. Let me start with you, Hillary. *Mama Bear Apologetics* has been like a sensation for what a decade. When was it? When did the first book come out?

HILLARY:

I think it came out. In 2018 or 2019, yeah, it came out in 2019 because we were finishing it up in 2018.

FRANK:

And Alisa, did you write the foreword for that or?

ALISA:

I contributed a couple of chapters to that first book. Yeah, and that book has been a bestseller. I love the way it's written, by the way. You have a great way of writing.

HILLARY:

Thank you.



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FRANK:

It's so personal. Why do you think that book struck a chord? What was it?

HILLARY:

I think it's because one of the things that I noticed before I did Mama Bear is every time I went to an apologetics conference, there was no childcare, and so if you have both parents that are wanting to go but only one of them can go, a lot of times it was the men and the women just were like, "well, you know this isn't for me." They had apologetics as this place where you debate an atheist, and I remember seeing a woman who had no interest in apologetics until her son came home after college and said I don't believe in God anymore and then she dove headfirst into philosophy and logic and postmodernism and worldview, all the different things.

And I thought that's an instinct right there. That is what is that? That's a mama bear. And I thought if women could understand how this is not just an interesting, you know, exercise to do with, you know the weird uncle Bob at the table where everybody gets uncomfortable, but this is a way to prepare your kids and to keep Satan, and basically, what you were saying. To keep them from getting deceived, well then all of a sudden they've got some major, major skin in the game.

You cannot compare the mama bear instinct to almost any other instinct out there. It is ferocious, and so I think it gave them a nurturing way to be ferocious, which is what they were wanting.

FRANK:

And everybody's being disciplined in some way. We're all being disciplined by this. And especially if your kid has one of these, they're getting a lot more input from their iPhone than they are from their youth pastor or even sometimes from their parents, so it's really difficult to be a good discipler when you're being countered or your kids are being counter-disciplined by this.

So, Alisa, your most recent book is on the deconstruction of Christianity. You and Tim Barnett wrote that book a couple of years ago. What prompted you to say, you know, we got to really talk about people who said they were Christians and now they're ex-evangelicals or kids that were brought up in Christian homes and, you know, went to camp and came back saying, "Oh, I'm a Christian," and a couple years later, they're out of it. Why, why did you think that was important to write about?

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ALISA:

Well, part of the focus of my ministry has been refuting progressive Christianity, which is a scenario within which my faith was challenged at a progressive church. And so interestingly, I want to kind of piggyback a little bit on the success of Mama Bear because I think, as I observed, I think the reason Mama Bear was such a sensation is because Hillary was really ahead of her time in a lot of ways.

She had the foresight to see that there weren't just like arguments for the existence of God that needed to be talked about or cosmological argument, intelligent design, but there were these things going on in culture that were radically affecting our children. And this was again 2018, 2019. She was talking about postmodernism. Wokeness, of course, we weren't really calling it that then, she had a chapter on Marxism and other feminism, all of these things that were infecting our culture.

And then 2020 hits and everybody's posting the black square and all these moms are like, "I don't know what to do." Well, there's a book. I think it probably gave it a second life. I don't know. I wasn't looking at the sales, but yeah, it seems like it had a lot of success and then kind of snowballed again when moms especially were seeing their children kind of being swept up into some of these cultural ideas. So related to that. When we were thinking about progressive Christianity, I saw that Tim had started to talk about deconstruction, and I liked what he was saying about it because at the time that we wrote *The Deconstruction of Christianity*, people weren't really defining that word. Like we knew—

FRANK:

Let's define it right now because some people may be unclear. What does it mean, deconstruction?

ALISA:

So, well, that is a hard question because people define it a hundred different ways, right? Tim's joke is that if you ask 10 people to define deconstruction, you'll get 11 different definitions. Now I feel like, and this is why I related it with Mama Bear because of working with Hillary on the Mama Bear book. I wrote a chapter on progressive Christianity.

I helped with, I think it was maybe the feminism chapter and something else. But seeing all of these worldview underpinnings that were causing people to say, "Hey, I think Christianity is," they're not saying untrue; they're saying it's toxic. They're not saying it's false; it doesn't line up with reality. That's not what they're saying. They're saying it's harmful; it's oppressive. So when

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we see the phenomenon of deconstruction, what I recognized just from my own experience, but also from working on those worldview assumptions in that book, was that people are not asking if Christianity is true.

They're- it's a shift of authority, which actually Natasha defines it beautifully in her book *Faithfully Different*, that deconstruction is a shift of authority from a worldview that's rooted in the authority of the Bible to a worldview that's rooted in the authority of the self. So taking those things together, how Tim and I define deconstruction is that it's a postmodern process, and that's an important word to have in the definition because it's not just about seeking truth.

It's not somebody saying, "Hey, I was raised Presbyterian. I want to go to the Bible and make sure that the beliefs I was given line up with the Bible. I want to make sure it corresponds with reality." That's not what's happening in the deconstruction movement. It's a very Postmodern idea of kind of letting go of the grand metanarrative of reality, moving that to something that you find within yourself, and then getting rid of beliefs that you feel are personally toxic and harmful to you.

So our full definition, that took me a minute to get there, is a postmodern process of rethinking your beliefs, but not regarding scripture as the standard. And you could even take it further and say truth, like objective truth as the standard. So what got me thinking about, I did not want to write another book. I was actually finishing my second book. I had no interest in writing. I wanted to take two years off of writing books, but I saw that Tim was talking about deconstruction accurately, which was very rare because back then, a lot of Christian, well-meaning Christian, even a, you know, in the apologetics and theology, were saying, "Oh yeah, you can deconstruct, but just deconstruct in a healthy way." And I thought that was a very confusing and potentially really dangerous message.

Because that's not what's happening with deconstruction, and so I noticed that Tim was talking about it like this kind of deconversion, you know, shift of authority thing. And one day out of the blue, I think it was Tim who texted me and was like, "Hey, you should write a book about this." And I was like, "I do not want to write a book about this. I'm trying to finish my second book. I hate, I'm tired of writing books." And he said, "Well, let's write it together." And when he said that, I was like, you know.

This could be something that I just need to push through and do, and so we researched it, which was, it was very, it's a very dark thing to research because it's the destruction of people's souls,

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you know, and but that's ultimately what caused me to push through my dislike of writing books at that time and go ahead and do it.

FRANK:

Well, Natasha, you had some insights that I thought, I didn't. I had no idea this was the case, but I know you talked about this in *When Culture Hates You* and maybe you talked about in *Faithfully Different*, that one of the deceptions we tell ourselves is that human beings are inherently good, and even Christians believe this, correct?

NATASHA:

Right. So the research shows that the vast majority of Christians actually do believe that people are basically good, and I find this fascinating because you can't get that from the Bible. Right, you cannot read your Bible—

FRANK:

Or watching the news. You can't get it—

HILLARY:

Or having a two-year-old.

FRANK:

Yeah, or having a two-year-old and going to the internet in any way.

NATASHA:

Right, and yeah, the vast majority of people, including Christians, have that belief. And so that affects so much of what we do in life. If you think that people are fundamentally good as a Christian, you're rejecting a whole lot of what scripture teaches. And I think that explains a lot of the statistics we see about, you know, we've talked a lot about this in the past.

Like 65% of people say they're a Christian. Only about 4% have a biblical worldview, you know, something that functions as we believe the core truths that the Bible teaches. That's what researchers estimate. Whether it's 4% or 10%, I mean, the story remains the same, right? It's that lots of people say they're a Christian. Very few people actually hold the beliefs that would be consistent with what we assume that to be. So when you actually line that up and look at the beliefs that people have that they shouldn't have, and you see that people believe that we're fundamentally good, we start to realize how we get to a lot of the problems in our culture today.

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FRANK:

So if we believe we're fundamentally good, going back to your point, Alisa, that people are deconstructing because they think they're fundamentally good, and they don't think that certain teachings maybe in the Bible are fundamentally good. So they're going to trust themselves. They are the authority now, rather than Jesus, rather than the apostles, rather than the scripture, and that's just going to lead them into deception.

So, what do we do to counter this? How do we get people to think critically, which is one of the most difficult things to do in our culture because it's so driven by imagery, it's so driven by emotion. We're easily pulled away. In fact, we were talking before this, Hillary. You were saying that so many people out there in the culture are following cult figures, and you were talking about how they gain trust. Can you explain what that is? And maybe you can go back to Darwin.

HILLARY:

I'll say I first noticed this when in my master's or working at, and this is that Biola where we had to read Origin of Species cover to cover, and I remember you know I had all these impressions of what I thought he was saying from what I heard people say, and he was so meticulous in his observations like he was literally counting the number of hairs between pigeon toes, you know, to come to his conclusions and so it's like he built this trust of this is how meticulous I am when I look at the evidence and then about two-thirds of the way through he's just started going off on all these things that are completely not observable, but by then the audience thinks, oh, anything he's saying has this amount of just scrupulosity shall we say put into it that I can trust what he says here, and this is actually a pattern I've noticed in a lot of different things, so when Alisa and Teasi and I were doing a podcast long time ago on a Jen Hatmaker book.

I remember reading it thinking, oh, there's not anything in here I disagree with. And then I thought, wait, I'm a hundred pages in and there's nothing I disagree with. Someone, that means she's not saying anything of substance. And again, it was around that halfway point or two-thirds that all of a sudden then she starts getting into all the controversial stuff. And so it's almost this, it's you have to brace for impact. And I would say that's one of the biggest things if we were going to do cultural.

Like, how do we encourage people to be critical thinkers is you have to brace for impact, which means you need to know where that impact is coming from. But sometimes people are bracing for impact, and then they are interacting with the material where they're doing the trust building, and that bracing for impact goes down until they're like, "okay, this is safe", and then boom, then it hits you with the lie, and by then they've already left their guard down.

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And also kind of piggybacking off what you were saying, the questions, the apologetics or apologists used to get was, "Is this true?" But I think there's actually three different facets of the faith where it's, "Is this true? Is this good? And is this effective?" Meaning, like, is this true? Is it factually true? Does this correspond to reality? Well, then we have: is it good? Is the message of Christianity good? And is the God of Christianity good?

FRANK:

By what standard, though?

HILLARY:

Well, exactly. It's from their own standard. They don't realize that they, as you said, have been disciplined into knowing their standards of what is true, good, and normal, and I would say that repetition is one of the things that establishes what is good, true, and normal. So when you have culture repeating something to you over and over and over again, it's basically like one of those experiments where you put a white carnation into something with food dye until the whole flower takes it up.

It's not something where you can just take one, you know, put one truth in there. It's been absorbed on a cellular level, so it could have that white carnation DNA, but just like we can say I'm a Christian, but if you've absorbed everything from the culture, then you are effectively not a Christian. But again, it goes back to what's true, what's good, and does it actually work in society?

And I think the truth or the goodness is what people are questioning. Either the message, is it harmful? Does it, you know, prevent flourishing? Is it abusive—

FRANK:

Well—

HILLARY:

Or God—

FRANK:

Harmful, people would define that, I mean, from a deconstruction perspective, you guys have talked about this a lot when we've done the Unshaken Tour. About, in fact, you just used the word before, Alisa, toxic.

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Like this word is used, say, now to apply to parents who may hold traditional evangelical biblical views, and now their children are calling the parents toxic. And withholding the grandchildren from the parents, and you cover this in *The Deconstruction of Christianity*. I can't think of anything more toxic than withholding your own children from your parents. I mean, it seems so hypocritical.

ALISA:

Yeah, and I'm glad to see that even the broader culture is waking up to this. I'm even seeing some articles written by secular psychologists about this phenomenon of adult children cutting off their elderly parents. And you know, of course, you want to acknowledge that there can be certain cases where maybe people really were abusive and toxic, you know, if it's rightly defined, and that would be the appropriate thing to do.

But the scale on which this is happening, Frank, night after night, when I go and speak at conferences, I meet elderly couples. I've started to say this from the platform, like judging by the size of this room, maybe I don't know, let's say there's 500 people in there. I know there's at least five couples in here that you have adult children that have deconstructed, they've left the faith and they've cut you off, or they're about to cut you off or something along those lines.

And then after I speak and I meet people, I will have at least five couples come up to me and say that was me, that's me, that's me, my child. And I had a mom reach out to me that I know in my real life, and I won't give too much detail to protect them. But same kind of situation. This is a lovely family, a wonderful, sweet Christian family. And so what we're seeing is that words like toxic and harmful are being defined very subjectively.

And so in the book, we use the example of imagine that you walk into a room, and there's somebody lying on the floor and they're unconscious, but somebody else is standing over them, beating on their chest. And I mean, that sounds really toxic and harmful. I think we would all agree, except that we have to back up and look at truth first. So what is true about the reality of the situation? Well, if it's a person who's just had a heart attack.

And the person standing over them, beating on their chest, is trying to perform CPR, even if they're doing it awkwardly and badly, and they don't know what they're doing, maybe even causing bruising. The point is that it's actually a life-giving exercise. It's not something that's toxic, harmful, or abusive, because it's actually trying to resurrect, or you know, not resurrect, but try to kickstart the heart to bring life.

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And so it's a life-giving thing, not a toxic thing. But what happens in deconstruction is they skip over the truth part. And just go to the immediate feeling of this person's beating on my chest. I don't like this. This is harmful to me. Whereas they might be pushing off life-saving care. And so if you apply that to the ideologies, you know it's tragic what's happening. People are just walking in great darkness, thinking they're walking in light.

NATASHA:

There was actually a Wall Street Journal article just last week, I think it was. I don't know if anyone saw this, but it was talking about the same phenomenon and how there are therapists who are starting to recognize that this took place and it shouldn't have, and a lot of these stories are coming about because people were in therapy, and when they're in therapy, their therapists are telling them, you know, if you have toxic people in your life and toxic according to how you feel about what they think or believe, if you have those toxic people in your life, the best thing you can do to get better, for why ever you're here in therapy is to cut those people out of your life.

And so this is what therapists have been telling people for the last several years. And it's so interesting to see that that's now being talked about in mainstream media because this was something that I had just observed anecdotally. So when we'd be at a conference and I would talk to people afterwards, like Alisa's saying, I'd have people come up and talk to me about what do I do about my adult children. They won't talk to me. I haven't done anything. It's just that they don't like that I'm a Christian and because of my beliefs about gender and sexuality, usually is what it is.

They've cut me out of their lives completely. And I, after hearing enough of these stories, I started asking the question. Were they in therapy leading up to this? I think, I can't even think of an exception to the answer to that where it was, yeah, I think they were. So this is very much a product of a therapeutic culture where people have been told you can live the perfect life that you want to have. You can have kind of your utopian existence as long as you just get rid of the people who believe differently than you.

It goes along with all of the kind of snowflake culture, the victim culture. and like Alisa said, there are times when certainly there are abusive parents out there. There are situations where a cutoff might be the best thing, right? We're not saying that that's never the case, but in the cases that people are actually getting cut off today, so much of the time that's just because they've been in that therapeutic environment where it's all about how do you feel if this person makes you feel bad, you get rid of them, you rewrite your story.

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Now you're happier, and in the wake of that, you have devastated families. But the Wall Street Journal article was really interesting because they even featured stories of people who had cut off their parents because they were convinced by the therapist that was the right thing to do, and then later they realized just how much devastation that had caused over time, and now they're reconnecting many years later, and they really regret everything that's happened. So they're kind of warning people. So I'm glad that some of this is starting to come to light, especially in a publication like the Wall Street Journal, because it is such a thing specifically tied to therapy.

HILLARY:

There's actually a name for what you're calling that right now, and especially you tied it to, you said, they're cutting off them because they have different beliefs. So, within the Leon Fessinger model of cognitive dissonance, one of the things that you do to reduce the dissonance, so dissonance can come from: I have one belief, someone else has another, these two things don't jive; therefore I feel uncomfortable.

The way to get rid of that is you do something called create a social reality. Creating a social reality was like, you know, an ancient term for the modern phenomena of echo chamber where you get rid of anyone who doesn't believe the way you do because anytime you're in contact with them, it will cause discomfort. We naturally seek out unity and we naturally seek out to kind of be the same.

[FRANK]:

Gee, we might as well just divorce our spouses, if you know.

HILLARY:

Well, we're seeing that we're seeing that happen too.

[ALISA]:

That's actually, yeah, hugely like part of deconstruction is divorce is almost always—

[FRANK]:

There's going to be tension between two broken people.

HILLARY:

Any marriage, any family, you're going to have tension there because that's who you're closest to. And if you're being taught to break off anything, create that social reality. And this is also

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why misgendering is such a big thing. Is I have to have everybody around me all agree to this lie that I am the opposite gender.

And so when someone comes in and punctures that by calling them the wrong pronoun or the wrong name, or parents who will refuse to call them, you know, their name or pronoun, that is puncturing that social reality and all that cognitive dissonance come sweeping back in and then it gets set off on the person who just popped the bubble.

FRANK:

Well, well, notice that in this situation, which appears to be sort of the norm now, that the person is the center of reality.

The person has to be always mollified and celebrated and approved of. And if you have people in your life who don't do that for you, you cut them off. Let's go to Scripture now because we're supposed to be Christians and that's our authority. What does Scripture say about difficulty and how difficulty and trouble can actually conform us to the image of His Son?

So who wants to jump in on that?

ALISA:

I'll start just real quick, and I'll throw it over. But I grew up, my grandma gave me this little promise book from like 135 promises from the Bible. And you know, in my sincerity, I was like, wow, these are promises for me.

FRANK:

How many of them were out of context?

ALISA:

One-hundred and thirty-three. See, I didn't know that. So I'm thinking, and this I think too is maybe relevant to deconstruction, because you get something like that, and in the innocence of your heart, you're like, "Wow, thank you, God.

Like you will always bless me on all of these things." And then you live some life and you realize that that's not the way it is, and then you really see the promises that you will be persecuted, that you will suffer. The world will hate you.

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FRANK:

Culture will hate you.

ALISA:

Why, yeah, why did the world hate Jesus? Because he convicted the world of their sin. I mean, just being a Christian convicts people, and so we should expect that we will have hardship and suffering in this life.

But it's sort of flipped in deconstruction. It's all about the now. It's about creating that life now without that eternal perspective to say, "Hey, we're willing to suffer" in what Peter Kreeft calls the womb of heaven right now. That's refining us and molding us and shaping us into the image and likeness of Christ. We're willing not just to go through that, but counting it all joy when we encounter these trials because it builds long-suffering and patience—

[FRANK]:

James 1.

ALISA:

And all that. Yeah, and so, but in the deconstruction movement, it's kind of the opposite. Suffering is seen as inherently bad and harmful, so you have to like get rid of the suffering in your life, to be able to create that reality of happiness.

FRANK:

You were gonna say something about—

HILLARY:

Oh, well, you just said what does the Bible say? I'm like, better are wounds from a friend than kisses from an enemy. I mean, that's exactly, you know, what the Bible says, and if you're not close enough with anyone to where they will tell you that harsh truth, then you're not close enough with people.

And I would say that this can sometimes be one of the difficulties of having female friendships is because not only has this in the past been more of like a woman thing where we're always encouraging, "Oh no, you look great, you're doing wonderful, I love everything about you," because that's what your tribe does for you. They kind of, you know, they, they, yes, they tell you like you were saying, let your hair down; you can be you.

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If you have a commitment to truth sometimes it can be hard to be a friend with other women because it's like if you disagree, or you don't kind of do this overly mollifying, you know, coddling kind of thing then it's like, well, I don't I don't feel like my best self around her, and so yeah, but anyway, better wounds from a friend.

FRANK:

Natasha, what about this concept of authentic self that so many people out there say, "I just want to live my authentic self. It's all about me." How would you respond to that?

NATASHA:

Well, it depends if they're a Christian or not. If they're not a Christian, you know, you can have that conversation, but they're not coming from a biblical worldview, obviously. So they're going to think their authentic self is whatever they want to make of themselves, and that can be consistent with their worldview. You know, if we're all just molecules in motion, like you say, then they can just be whatever they want to be. I mean, they're not free to do that. They don't actually have the free will to do so.

But based on what their chemicals tell them, yes, you can do whatever you want to do. But this is where we start absorbing, like Hillary was saying in that analogy, we start absorbing the culture, and then Christians think, "Well, yeah, we want to be authentic," and they don't realize there's a different definition for that word if you're a Christian versus someone else, I mean, someone might in good faith say, "Oh yeah, I want to be authentic," meaning I want to be a genuine person. I don't want to be deceptive in some way.

That's not what the culture means when they say authentic. When the culture is talking about being authentic, it means I want to do whatever I want to do, whatever is going to make me happiest. In *Faithfully Different*, I talk about how the mantras of secular culture are basically that feelings are the ultimate guide and happiness is the ultimate goal and judging is the ultimate sin. And that's how people treat it. So, if you come alongside of me and you say, "Hey, you're doing something that you shouldn't or you should be this way instead of being this way," then someone's going to say, "Well, who are you to tell me that? I'm myself. Only I know who I authentically am deep down." So when Christians absorb that language, we don't seem to recognize, a lot of times, that we don't want to be more like our natural self. We want to be more like Jesus.

HILLARY:

We're supposed to crucify our authentic self.

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NATASHA:

Right. We're supposed to get away from those fleshy desires, right? We want to go God's way, not our way. And in *When Culture Hates You*, I talk about how the spiritual landscape of the world is very clear in Scripture that you are either of Satan or you are of God.

You are of the world or you are a child of God. Those are two very different things. And if you are of God, if you're a child of God, then you want to be more like Jesus. You don't want to be the authentic self in the sense that culture is using that word of telling you just do whatever you want to do. That's what the Bible's telling us not to do. Don't do what you want to do. Do what the Lord tells you to do. Be who the Lord says that you are and who you should be.

So it's a very different approach to anthropology. It's not an approach, right? It's actual reality, but it's a different from what the world says and how the world approaches the idea of the question of what is man, right? It's basic anthropology that divides so much of culture—

FRANK:

Yeah, it goes back to what you said earlier. Most Christians think we're inherently good. And if we are inherently good, well, let's follow our authentic selves. When in reality, but you've said, I've heard you say this before, we need to be saved from?

ALISA:

What did I say?

FRANK:

Our authentic selves.

NATASHA:

We can build on it.

FRANK:

What did I say?

ALISA:

You know what? So Janet Parshall said. I was doing a radio interview with her, and she was, cause I have a chapter in one of my books about my true authentic self, and she said, "Lord, save me from my true authentic self." And I just thought that was the greatest line. So yeah, you probably heard me quoting her.

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[FRANK]:

That must have been it. I want to go back to what you said though from *Faithfully Different*, cause I thought that was very profound in *Faithfully Different* about judging about happiness. Can you go through that slowly again? Because I think what you did there is you nailed the worldview of Satan essentially. The anti-Christian worldview that all of us and especially parents need to teach our kids. You talked about judging. You talked about goal, all that. Go through that again. Would you slowly?

NATASHA:

Yeah, so I call these the four tenets of secularism in the book. And to be clear, this is not what Christians should believe, but what we often believe because it's not so explicitly against Christianity in a lot of people's minds. You know, if a Christian is told, "Oh, there is no God," or "Jesus wasn't God," we instinctively know, "Okay, that's different than what I believe, what I should believe, right?" But a lot of Christians don't realize that some of these other concepts that you hear floating around in the culture are just as opposed to biblical Christianity as the ones that are more explicitly opposed.

And so I give basically a breakdown of what that looks like. So feelings are the ultimate guide is the first one, meaning that from a secular perspective, everything is about, well, how I feel, and that is going to guide me as to what I should do and who I should be. And of course, that's in conflict with biblical Christianity because we know that feelings are not the ultimate guide. God is the ultimate guide. We have the ultimate creator of reality who is our guide, and so we don't go just off of our feelings.

And I always tell people what that looks like in practical everyday life. It's not that feelings are bad. God gave us feelings. We're not robots, right? So feelings are a good thing, but they have to be calibrated against truth. And so in practical life, that means, okay, I might have a feeling about something that the Bible teaches. Maybe I don't like it. Maybe in my flesh, I don't like that the Bible says this thing, but I'm going to go with what God has said rather than how I feel about it.

So that is just from a practical perspective, how as Christians we should see that. And the second thing is that happiness is the ultimate goal. So, from a secular perspective, there's nothing clearer to me in culture today than the fact that everyone rallies around this idea that happiness is the ultimate goal of life, and that gets you to a really bad place. And when I do my talk on *Faithfully Different* to audiences, I'll always say, "Now, does God want you to be happy?" It's silence.

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It is dead silence. Like no one knows how to answer this question. It's so funny because they're like, "I'm going to get into a trap with this." No one wants to raise their hand. But the reality is that happiness is very subjective, right? You can be happy or unhappy in any given circumstance, and that doesn't necessarily tell you that what you're doing is right or wrong. And I asked people, "Have you ever felt happy temporarily doing something you know you shouldn't have done?" And they were like, "Yeah," you know, sheepishly raising their hands.

Yes, of course. So happiness is a really bad goal. As Christians, we want to know God and make Him known, right? We have much greater goals. So it's not that God wants us to be unhappy necessarily, but He has something so much bigger for us. And so, happiness cannot be our ultimate goal. And I actually just posted something on Instagram about this this week, where I was saying that for Christian parents, you have to be really clear on this: that you are not primarily supposed to be raising kids to be happy.

And yet, if you ask any parent, you know, what's your greatest goal for your kids? I guarantee you, the vast majority of them will instinctively say, "I just want my kids to be happy." That's not the right goal for parents. We want to raise kids to know and love the Lord. The outcome is not in our control, but we need to be obedient and leave the results to Him. So it's not about happiness. The third thing is that judging is the ultimate sin. So I mentioned this a little bit earlier.

If you think about it from that worldview perspective, if feelings are your guide and happiness is your goal, then of course it's going to make sense that judging is considered to be the absolute worst thing that you can do because who are you to tell me how I feel and what makes me happy? You don't know. So how are you coming along and telling me that? And that actually makes sense within that worldview perspective. That would be consistent within that worldview. It's not consistent for a Christian, right?

Because God is the ultimate judge. So He has the authority and the ability to determine what is right or wrong. That's different than the secular perspective where they're saying, you know, don't judge me because you don't know how I feel. I don't know how you feel, but how you feel doesn't actually matter because it doesn't determine reality, right? Little bit different. And then finally, God is the ultimate guess, not guessed with a T, but the ultimate guess. Culture is actually really okay, secular culture is really okay with you believing in some kind of generic God.

Like that's okay. Ninety percent of people still believe that at least someone or something is out there. What they don't believe is that that creator, whatever it is, has revealed anything authoritatively in any kind of scripture, like the Bible or the Book of Mormon, the Quran,

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whatever it is. It's just, there's something out there, and we can kind of guess at it. But it's certainly not authoritative for us, so we're still free, regardless of what or who created us, to do whatever that we want.

And so God is a guess. So the bottom line on that is that everyone is very comfortable with a generic God who requires nothing of us, but very offended by a specific God who requires everything.

HILLARY:

Can I piggyback off of that? Just even just thinking about the anthropology, think how toxic this is. If I am in kind of in that secular culture and I am telling my children or my friends, "you be you, you be your authentic self." Coming from a perspective where the Bible says you're not okay, that is like, well, I'm telling us that we are good.

You're saying that we're not good. You were the mean one at that point. So it's like anything that's within the Christian worldview is toxic for that worldview because I'm saying we're good. You're saying you're bad. Stop making me have bad self-esteem.

ALISA:

One of the tropes you see over and over again in the deconstruction movement is don't let anybody tell you you're broken. You know, and that's toxic. That's considered to actually be abusive. This is the thing I think a lot of people don't understand about what's the phenomenon that's happening and sweeping up so many people, is that it's not just like, oh, somebody went through some spiritual abuse, which is real, and I've talked about it a lot, and we need to deal with that in the church.

But they're calling the Christian worldview abusive. So being told that they were sinners, being told that Jesus died on the cross for their sins. There was a progressive children's pastor that we've all talked about this that wrote an article that basically was like how to talk to your kids about Easter because it's totally going to harm them to tell them Jesus died on the cross for their sins. It's psychologically damaging, I think was the phrase that was used. And so the whole worldview is considered to be toxic, and it is built on the idea that humans are inherently good. Even the authentic self, it's like the assumption is that when you do this, dig deep inside of your soul and you identify your deepest desires and you figure out what you want and your hopes and your dreams and all that, the assumption is that all of that's going to be good. So you should live it out, and if we are, as you pointed out, if we are inherently good, then that would be the right thing to do, right? We should go sink inside of ourselves and find our inner knowing

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and release our inner cheetah and goddess and all of these things that it gets worded as, because that would be what is good.

But it just does not line up with what's real. I mean, I, it, you don't even need a Bible to see that something is really wrong with humans. I think the problem is that everybody thinks they're better than the really, really bad people. So like it's fine to have justice for them, but like we're good, right? I'm good. And I think that's the problem.

FRANK:

And it's just that we're let me, it might be that some of us are less evil than other people. But we're still evil. By the way, though the feelings are the ultimate guide, happiness is the ultimate goal, judging is the ultimate sin, God is the ultimate guess. In May of 2025, Charlie Kirk and I were together and we were talking about, you know, how to communicate the secular worldview. And I said, "Well, my friend Natasha Crain has this book," and I went through those four with him and he went, "Wow, that's really good." And then he started using it from the platform.

You'll see clips of him in the last three months of his life talking about exactly that because it is, it's a very succinct way of pointing out how people think, and even Christians think this way, and they don't think scripturally or even logically. By the way, all the discussions that we've been having about this presuppose some sort of objective moral standard that we all ought to obey, but that standard only exists if God exists, doesn't exist if there is no God.

And then if God does exist, the question is who is that true God? And that's why we spend so much time, all of us do, giving evidence that the Christian God is the true God, and the Bible is His revelation, and we ought to orient our lives according to what it says, not what we might personally find either attractive or unattractive. And so we're being deceived, and many of us are being deceived because we have this kind of secular worldview that we are kind of the standard.

We're the ones that evaluate whether something is good or bad. And notice we never like judgment unless someone else is getting judged that we think is bad or toxic.

ALISA:

Do you know why I think that catches on in this culture? I think it's affluence. And here's what I—

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FRANK:

What catches on?

ALISA:

What you're articulating where you could point out to somebody, here's what I'm getting at. You could point out to somebody in the deconstruction movement that they're appealing to a moral standard when they're saying, "I should live my true authentic self.

I should be able to live the way I want." And you can even point out to them. With good logic, that there, if God doesn't exist, there is no moral standard, and it's just one person's opinion versus another. It's Hitler versus Mother Teresa, as you point out in your book, and they don't care. And I think it's because we live in a culture right now where they're kind of free to do that. Yeah, there are laws that basically protect them from that actually happening, right?

But you put somebody in a situation where they're on the run from, you know, some sort of militia or—

[FRANK]:

Yeah, in Nigeria.

ALISA:

They've been, they've been pushed out of their homes and all of a sudden, they're appealing to a moral standard, and they get the contradiction, but I think it's the affluence and the comfortability that we all live in here in our culture where people are, you know, kind of spiritually fat and happy. they're protected for the most part, you can go to the store; you're generally safe to go to the store and buy your groceries and come home, and we have coats, and we have dishwashers, and we have all the comforts of modern life, and we're not experiencing the actual, you know, tangible effects of rejecting a moral standard.

And I think that's part of what has caused this to grow, even the deconstruction thing so big in our culture, because people are not experiencing the results of their worldview.

HILLARY:

Actually, this is what you saw happen with Dawkins. Where Dawkins was like, "Christianity is the worst evil in all the world," until he started seeing other worldviews taking over.

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[FRANK]:

Islam taking over.

HILLARY:

Yeah, Islam taking over, and then he's like, "Well, maybe Christianity isn't the worst thing." And he calls himself a cultural Christian now, meaning he doesn't believe in Christianity, but I think what he means is I ascribe to the values, which is essentially what you have in your book, *Stealing from God*. People want to have the values from the Christian worldview, they just don't want the God of the Christian worldview.

FRANK:

They want the kingdom without the king, it's been said. They want to be the king. I want all these benefits that Christianity has given the West and has given us, but I don't want to acknowledge where they come from because I want to be that king, and I'll modify the moral standard to get what I want, and then I'm going to impose that on everybody else, and that's why you need to call me by my pronouns, and that's why you need to accept me, and that's why you need to celebrate me, and that's going to be chaos.

And there is a war on reality. By the way, there's a new book called *The War on Reality*.

NATASHA:

Everyone—

FRANK:

Yes, it's a war on reality.

ALISA:

That was a great segue.

HILLARY:

No, that was a great segue.

NATASHA:

Tell us about the book, Frank.

HILLARY:

Oh, I'm so sad Phoenix isn't here.

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FRANK:

Well, we just did a podcast with her, so that'll air soon. But yeah, Phoenix was really brilliant in the way she wrote, because it's really written in her voice, and she's like you the way you write.

You know, it's very conversational, and she's got all these little witty quips and everything, you know. She was, I don't have this memorized, but there's a point in there where we're talking about the different ways that people think or the different places they think morality comes from. And one of the ways or the places people think morality comes from is from ourselves. Like we've been talking about, like you know, we're the standard. And she said something like this in the book.

Oh, you know, you might be the standard when choosing different flavors of ice cream, but when you scam grandma, torture city, or double park at Costco, then the rest of us are thinking, we were hoping you wouldn't just do you so hard.

HILLARY:

So hard. Let me do you a little bit less.

FRANK:

Right, right. Do you a little bit less. I'm just like the double park at Costco, you know, it's just so real. So she's got all that kind of like fun little side comments as we're making these points.

HILLARY:

Yeah, Phoenix and I are definitely snark buddies.

FRANK:

Yeah, that's right. And you need a little bit of snark. It's like Nick Freitas, have you seen Nick Freitas?

HILLARY:

I love Nick Freitas.

FRANK:

We had Nick on the show a couple months ago and just Nick, you know, he makes this sarcastic comment that he always takes a sip from his coffee. It's like it's like mic drop, I'm drinking, you know.

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HILLARY:

And it's got a different saying every single time on it.

FRANK:

That's right, that's right. So I mean, I think humor is really important in in the dystopia that we're in right now.

ALISA:

Yeah, well, look at Babylon B.

FRANK:

Oh yeah. What, the war they're waging on lies with humor or it's satire. It's amazing.

HILLARY:

There's a paper that I did in college, like even back then, I was thinking about this, where I actually compare humor to a type of warfare, a strategic type of warfare, because there was this movie. I can't remember what movie it was, but it had Nicolas Cage in it.

[FRANK]:

Every movie had Nicolas Cage in it—

HILLARY:

And he's surrounded by all these terrorists with guns, and he starts telling yo mama so fat jokes, until they all start giggling a little bit more, a little bit more. They literally lay down their arms, and then of course he goes all check Norris on him and beats him, and that's how he escapes, but it was like this literal picture of the disarming effect that nature has, and this is—

[FRANK]:

Humor has.

HILLARY:

That humor has, yeah, thank you, that humor has, I think it was Bill Dembski who said that if you want to, I think it was him; it was somebody from Discovery, if you want something to seem untrue, you have to first make it sound ridiculous, and so that's what has happened in our culture with Christianity is you try to straw-man Christianity. But then we too can play at that game. We can show you what beliefs you're actually doing, and it is kind of funny when you look

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at it. So that humor does actually help people to tear away that worldview because it makes it ridiculous first. Yay, Babylon Bee.

FRANK:

There was a playwright I can't remember his name, but he said this: "Get them laughing, and when their mouths are open, pour truth in."

HILLARY:

Ooh, that's good.

NATASHA:

That's good.

FRANK:

You know, and so that does because when people can laugh, in fact, maybe we were talking about this before. Jen Hatmaker, you guys have tracked with her, but I think so much of what her appeal might be to some people is it's almost like virtue signaling to say, you know, I'm kind of smarter than those evangelical Christians who believe in, say, hell.

Like, you know, I'm too civilized for that and I don't really believe in judgment, so I'm kind of liberated from that. Why don't you come along with me, you know, it's this it's this sort of virtue signaling or approval from the crowds, and talk about that a little bit. How do people, particularly, I'm not saying Jen Hatmaker is necessarily a cult figure, but there are she has a tribe. We all have tribes, and we want to kind of feel in with our tribe, or we try and get people to be in with our tribe, and people who often are peddling falsehoods, whether she thinks it's false or not, isn't really the issue.

But they're peddling falsehoods. What tactics do they do to try and get people to believe what they say, and kind of bypass critical thinking? Have you seen anything? I mean, you were talking earlier about not, you know, how Darwin was so detailed on things in the beginning of the book, and by the end of the book, you thought, well, he was so detailed in the front, don't we have to just accept all these conclusions that he hasn't really substantiated?

HILLARY:

Oh, I was gonna say, I think we have that instinct to worship, and so people are judging their beliefs not necessarily by the beliefs, but by the person. They're not following ideas; they're following people, and whatever idea that person follows, that's what they're gonna follow.

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[FRANK]:

Yeah, if you're following personalities rather than evidence, yeah, you could be in trouble.

ALISA:

And Jen Hatmaker is a very unique figure in evangelicalism because of her, what caused her to rise to prominence.

[FRANK]:

Okay, for those of you that, for those, my audience might not know who she is, and what caused her to rise.

ALISA:

Let me give you a little bit of a sketch. So she started writing books. I mean, Lifeway Bible Studies. This was like Southern Baptist Darling, Evangelical Darling, Jen Hatmaker. And she started writing books, I think somewhere around 2003 or 2004. And I watched this happen with so many of my friends, who got sucked into her deal.

We'll call it. So back then, I was invited to take part in a Bible study. This was long before my faith crisis, long before I learned apologetics or any kind of critical thinking. But a group of my girlfriends wanted to do this study based on this Jen Hatmaker book. I don't know when this was, somewhere after 2004. And I remember being really bothered by the book, but I couldn't articulate why. I didn't know what was wrong with it.

I just knew something was wrong with it, but I also liked it at the same time because she had lines in there like, you know, when my kids do this, that, you know, that homicide, you know, we do homicide and our just like little jokes like the ones you're talking about with Phoenix and I was like, oh, I relate with that. And a lot of us, I think, at that time in evangelical history, weren't used to people just kind of letting their hair down like that. So here comes Jen, who's like relating with you. Like she knows how you're feeling in your life.

[HILLARY]:

Perfectly imperfect.

ALISA:

And perfectly imperfect. And then she goes viral with a post, and this made her go viral in even broader culture. She was on the, I think, the Today Show or something like that after an article she wrote about her struggle with her son's like play costume at the end of the year. She's like,

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"Why do they make you come up with this amazing costume? Well, the last week of school, like we're all tired.

We don't have anything left. There's no gas in the tank left. We're barely making sandwiches." I don't even remember how she worded it, but every mom, every Christian mom, every non-Christian mom was like, "I relate with that. That's how I feel." And I think what it did was it made women who feel insecure about feeling that way. I remember by the end of each school year, just I mean, I was just, calling it in, okay, like I was barely surviving the end of the school year.

And then along comes this article where it's like, oh, I'm not the only one who goes through this, and oh, she's a Christian, so I think I watched a lot of my friends get really sucked into her because she's funny, she's an amazing writer, really, really gifted writer; she was one of the first people I read where they were writing like they talk, and so.

[FRANK]:

Well, you do that. You all do that.

ALISA:

So it felt like you were sitting down for coffee with her, and a lot of progressives wrote this way too, and so people got sucked in.

Fast forward to 2016, she comes out as affirming of gay marriage. Now she at the time was the highest-profile self-identified evangelical Christian to do that, and that was enormously powerful, to persuade a lot of people. Now from there, she went down the road, almost instantly became like the darling of the progressive Christian world, and then really hit it big in broader culture with a couple of New York Times best-selling books, more self-help, kind of that sort of thing.

And then she just came out with an article, which it was so confusing to me because it was like this announcement that she had let go of a literal hell. I mean, she's already said God is a black woman. I don't know why we're even worried about what she thinks about hell, but ultimately that's the trajectory. And she brought, I don't, I can't, I don't, I would have to estimate, but, hundreds of thousands of women, at least, and I think that's conservative, from a biblical worldview into a secular worldview, where now she's basically teaching that the historic Christian gospel is toxic and you need to free yourself of it. And all these women have followed her all these years.

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FRANK:

So they're following a personality rather than evidence.

HILLARY:

Yup.

ALISA:

Right. And so I think the reason it was so persuasive though is because she was really hitting a nerve that a lot of women were feeling. Because here's the reality: at the time, maybe there weren't a lot of people. In the evangelical space, talking about how hard it is to be a mom, how hard it is to get through that last week of school, how you feel just exhausted, you feel like you're not doing enough for your kids, and then somebody comes along, and here's the problem though, affirming you in that.

That's the problem. Rather than saying, "Look, I get it, I sympathize, like I've been there, it's so hard, but you know what? Get up today, disciple your kids today, do the best you can today to be the best mom you can today." That wasn't the message. The message was, "It's all good. It's a wine o'clock. My kids are monsters too. Let's all laugh about it." That was kind of, I mean, that's my summary, but that's I think what sucked people into kind of a laziness and a spiritual laziness, and then a shift of authority to myself.

Really, like, yeah, I feel that way too, and I'm just gonna, I'm gonna just have my glass of wine, and I'm not saying it's wrong to have wine, but just, you know it's like it's like that that kind of I'm gonna check out and it's okay because she does it too.

HILLARY:

There's a line in the feminism chapter where I said that people are willing to overlook the flaws of a movement that's willing to be angry on their behalf. And so within feminism, a lot of times women will swallow a lot of the lies within feminism just because maybe they have been abused or they have been, you know targeted in some way and I'll align with feminism because they're willing to recognize my hardship and I'll overlook everything else, and I think that's kind of what you're saying is, when you have someone who I'm following the person, I'm going to follow whatever movement is willing to be angry or recognize how hard it is to be a mom that last week of school on my behalf, and then I'm going to shut my brain off to everything else because this is the need.

I let that need take precedence over the actual need, which is truth.

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FRANK:

I don't know if there's an official name for this, maybe there is, but it almost seems like a reverse ad hominem. You know, an ad hominem argument is you're attacking the person, and therefore you're saying their argument's wrong. When it could be their argument's right, even if they're jerks, right? This could be kind of the opposite, that it's the person is so likable that regardless of what they say, you're going to believe it.

HILLARY:

Well, this is the cover-up and abuse culture that we're seeing going on right now. That it's like there's some evangelical pastor or whatever, that someone comes out and says they groomed me, they molested me, they did all this stuff. And they'll have all these protectors be like, "I know him. He's such a good guy." And because he's such a good guy in all these other ways, is such a powerful speaker. There's no way he could have done this horrible thing."

[FRANK]:

Wow.

NATASHA:

Jen Hatmaker also, I think when she, she's so likable, she's so funny. We, you know, on our Undertaking Faith podcast, we did a whole review about her book *Awake* that was hugely popular a little bit earlier this year, and we were talking about it over text when we were getting ready for this, and it was like she's so funny. Like she's legitimately funny, and so that's what attracts a huge platform to somebody because someone who's that funny and that relatable is going to have people follow them for that reason alone. But I think just going one step further on that, I think the reason so many people are listening to her from a spiritual perspective is that she is taking all the worst caricatures of Christianity, the lack of understanding that people have, and then she's making it okay to reject all of Christianity because of the bad caricatures, and so her article recently that was about hell and how you know she let go of a belief in hell, a literal hell, and now that rescued her faith was basically the title.

Something close to that in wording. And Alisa and I were reading all the comments under that yesterday on Facebook from like the women who were commenting back, and it was just like, oh yeah, you know, I had this horrible experience as a kid, and like they're describing how they were taught about hell and how they were taught about, you know, God's lovingness and His justice and it was so messed up. I mean, I have to admit my first inclination when I read an article like Jen's about that is to be a little skeptical.

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Like you were not taught these things because that's so outlandish. That's not Christianity. That there's just no way. You're just going along with what the culture says hell is about, and then you're saying, so I had to reject that. And then you have this whole stream of comments on Facebook from people who are like yeah I was taught the same thing. And I, you know, this is exactly what happened. And some of those comments were heartbreaking, and people were like, you know, if you think that she's lying, and this was not to me, but there were a couple of people who suggested the same thing that I was saying, and they're like, if you think that this isn't true, you just weren't raised in that kind of church.

But there are a lot of us who were, and so it was really fascinating, I think, to read that because I'm fortunate that I was not raised in those kinds of churches, that kind of environment. But for people who were, they're seeing someone like a Jen Hatmaker who's like, "Yeah, guys, this just doesn't make sense. Like this, you know, I'm all in on a God who loves me all the time, no matter what. Loves everyone, loves you, me, the whole world." I mean, it's all love, love, love, right?

So we're getting rid of this belief in hell, and people are like, "That makes sense to me." But there's no conversation about, well, what does the Bible actually teach? And what you were taught as a kid, is that consistent with what the Bible teaches? No one is concerned with that. She gave a little head nod in her article to that she had been reading kind of books about this, and she's like, I'll skip over all the, you know, I don't know did she actually say the exegesis?

ALISA:

She said skip over the scholarship and exegesis, but it's there.

NATASHA:

Yeah, she's like, but I had read all this, but then she doesn't discuss; she doesn't discuss it, but I think that that even gave, you know permission, in a sense, for the people following her to be like, oh well, Jen looked into it, and yeah, you know certainly we don't have to believe in Hell.

ALISA:

Well, she even said when she and her husband at the time came out in favor of gay marriage in 2016. They literally said one of them said on their Facebook post like, we did the heavy lifting so that you don't have to basically.

I think we talked about that on a podcast once. You know, don't worry, we got you; we did the heavy lifting we read the books, and so we have concluded this, but Jen's whole reasoning is

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basically I feel better, my faith is stronger, I believe in Jesus more now that I've let go of the spirit of—

FRANK:

Her own Jesus.

ALISA:

Yes, her own Jesus, it's and I was joking—

FRANK:

Another Jesus. Another gospel.

HILLARY:

She at least likes him more now.

ALISA:

Well, and it's like you know it'd be like saying, "Well, I stopped believing that I could get diabetes, and now my relationship with sugar is like the best ever." I mean, yeah, it is right now.

FRANK:

Well, we were talking during the break too that sometimes people can advance an argument over here by giving evidence that is true, but it has no impact on the argument they're trying to make over here, you mentioned Candace Owens. Explain what you meant by that.

ALISA:

Well, that was kind of a revelation for me because I so back. I don't want to get too long on this, but I watched her entire series on, which one was it?

[FRANK]:

Macron.

ALISA:

I watched the whole thing. Because I was just like, I gotta see what this phenomenon is all about. Why all these people are. And I had an open mind. I really did. I was like, I have no dog in the fight. I barely even heard of these people. So, you know, I don't follow foreign, you know, politics or anything. So, yeah, let's see what she has to say.

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And what I noticed was I watched every episode and every episode made these huge promises. And then she'd have one or two things that were plausible. Like it's plausible. Like this person, she knew a plastic surgeon that specializes in this certain thing, and she was seen with this person once. Okay, that makes it plausible that she would know how to do this if she wanted to do it. And then she makes these outlandish claims and says we're going to talk about it next time. Well, the next time comes, she, I would be like, "Wait, I thought we were talking about that." She doesn't.

And then at the end, she's like, "Oh yeah, we're still going to talk about that." And you're like, "Oh, okay." Then the next episode, she still doesn't talk about that. The next one, she sort of does, but just says the same thing she said the first time. But by now, you think that that's an established fact because she hinted at it in the first thing. She never actually gets around to the evidence for it. So I was sort of like, "What is what is the deal here?" Because all she did, in my view, was create a plausible case that if Brigitte Macron is a man, here's how she could have done it.

That's really, that's the only thing she established. She didn't establish anything in you know, facts, but because there's it's almost like there's a logical fallacy called the gish gallop where you just throw so many things at a person that they don't even have a chance at getting to each one. And so it's kind of like a version of that. And so now fast forward to all of the things she's saying regarding the killing of Charlie Kirk.

In my opinion, I've never said this publicly, but it feels like it's almost like she's just driving a car through a building to see how far she can get before it stops because it's so insane the things that she is doing. But what, I had a revelation, I was watching Jeremy Boreing, who was talking about these things, and what him and the two gentlemen he was talking with were pointing out is that it's not that she doesn't have evidence for some of her claims because she does.

Like you and I talked on a podcast, Frank, about how she pointed out that Frank said he had the phone on till he got home, but it was that was nine hours later. But then later he said it was the hospital, so he's lying. Well, she has evidence to say that you said one thing and then you said another. But how does that relate to the central claim that the Jews and whoever she's thinking killed Charlie Kirk, killed Charlie Kirk and that you were involved in all this because you misspoke or let's even say you did lie.

First of all, why would you lie about that? It has nothing to do with anything. And so people think, oh, she's got receipts. She's got evidence because she made this claim here that's not even related to the central claim she's making. She did have a receipt for that, and then she's

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interpreting it in a certain way. And so, if you have enough of that, I mean, I know we don't have tons of time, but I shared how, back again before I learned critical thinking, before I learned all of this stuff, I really fell for the Sandy Hook conspiracy theory.

And I didn't have anybody guiding me on that. I was just watching it, and things didn't seem right. There were things that weren't adding up. This person was acting weird. This looked like a Photoshopped picture, and I looked really close, and we didn't have AI back then, and I'm like, "that really does look like a Photoshopped picture," and things are just not adding up, but I didn't say anything because I didn't want to hurt people if it was real because I don't know; I mean, I wasn't there.

But I remember being very skeptical of the narrative on that, and it wasn't until I learned critical thinking that I realized I was really thinking with my feelings like, how do I know how people are going to act in a situation like that, and so I if there would have been a Candace, maybe, back then, that's putting all the pieces together for me and saying, "Hey, if you're failing this, you're not wrong. Trust your gut on this. We know we know. You know.

We know. We know, you know, and kind of pulled in that sort of thing. There's a chance I could have fallen for that. But especially with the claims that she's making that are so grandiose about real people. It's slander. In fact, I'm working on a teaching that I'm gonna do on my podcast about gossip because it's gossip. Like what we are seeing is a demonically fueled gossip and the results that happen when you get eaten up with gossip and slander, which go together.

And we're seeing Christians just get swept up into this, and it's really insidious. I don't, I don't know how else to describe it, but it's, because people haven't learned how to critically think, so if they "oh, well, she has receipt," then that must mean what she's saying about this is true, and if—

FRANK:

That's the key point that people don't get, if someone had said, "I saw a second shooter," and then later said, "Oh no, I didn't see a second shooter," then you might go, okay, that could be something that is one of her claims, you know. Or if someone said, "I saw Tyler Robinson actually in California."

[ALISA]:

Yeah, right.

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FRANK:

You know that day he couldn't have been in Utah and then later the guy said, "Oh, no, I didn't see him in Cal," you'd go, wait a minute, maybe this is, but to say there was a drone or there wasn't a drone, or it was at hospital, or hotel, you shut up your phone.

I mean, oh yeah, I did misspeak I meant to say hospital, but I said hotel, gee I have this condition known as 64 sometimes—

ALISA:

Well, we all misspeak. I watch my podcast back sometimes, and I'm like, "Oh, I said the completely," you did it just a minute—

HILLARY:

I did it just a second ago. I said nature instead—

ALISA:

Nature instead of, yeah. And you didn't realize it, you didn't realize it until he corrected it.

HILLARY:

Until he said it, I was like, "Oh yeah, I did say that."

ALISA:

I mean, I'll be, when I read my audiobooks, I can't tell you how many times the producer will be like, "You said the word what and you were supposed to say which," and I was like, "No, I didn't." But I'm like—

NATASHA:

I hate that when they stop you in the middle of it.

ALISA:

But I mean, you don't realize, you know. And everybody does that. It's part of being human.

AD: Ladies and gentlemen, are you sure your young person has the right worldview? Because if they're getting their worldview from this, it's probably not the Christian worldview, and they might be confused with all the competing worldviews out there. What you want to do is enroll them in the Truth Changes Everything Expedition to Reality course that Shanda Fulbright and myself teach will take your what is it, seventh- to ninth grader through all of these different

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worldviews and ground them in the right Christian worldview. That online course starts August 31st. So go to [crossexamined.org](https://www.crossexamined.org), click on online courses, you'll see it there. And then this next course is for anyone.

I can't believe we've actually discovered the course that my mentor, Dr. Norman Geisler taught on ancient philosophy, all the way from ancient philosophy, like the pre-Socratics prior to Socrates, all the way through Aquinas. That particular course is called the History of Ancient and Medieval Western Philosophy. My mentor, Dr.

Norman Geisler, one of the top philosophers of the past century, taught that about 10 years ago. He passed away in 2019. You're never going to have this opportunity again. If you want to know ancient and medieval philosophy and you should want to know it because it helps inform what we believe now, you need to take that course. And Dr. Richard Howe, who taught with Dr.

Geisler, will be your main Zoom Q&A instructor. I will also join on occasion for that. It's called the History of Ancient and Medieval Western Philosophy. This course begins September 14th, and it's one of the best courses I've ever taken. In fact, I'm going to go through it again. I just need a refresher because so much of what we believe today is grounded in what people believed hundreds or even thousands of years ago.

So make sure you sign up for that. The Expedition to Reality course for seventh to ninth graders, and also the history of ancient and medieval Western philosophy with the one, the only Dr. Norman Geisler. Go to [crossexamined.org](https://www.crossexamined.org), click on online courses. You'll see it there. All right, let's go back to the show.

FRANK:

Let's talk about, we just got a few minutes left. What are some resources that people who are watching or listening can get to get better at thinking? I'll just mention a couple things we have. One is we have a course called "Train Your Brain." It's written for sixth to eighth graders, so we tell parents to take it because it's written for sixth to eighth grader. Anybody can get logic. It's taught mostly by Shanda Fulbright, who's a great teacher. I'm involved a little bit on it as well. So that's a really good basic course in logic that will help you spot some of these fallacies. What do you guys have? What do you want to recommend?

HILLARY:

Well, Mama Bear is coming out with a deep dive class, and so it's for anyone, especially who wants to teach the Mama Bear book. But the girls that we have that are helping put this class

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together. You're going to take that ROAR method that we go through in the book, which stands for recognize the message, offer objective discernment, argue for a healthier approach, and then reinforce with discussion, discipleship, and prayer, is just the way we say for interacting with ideas, and especially with your kids, how to train them up.

She takes each of those through each of the isms and just multiple, multiple things that they can roar through to where it becomes second nature. And I'll tell you, like we have some of our mama bears kids that are like texting them in the middle of movies and be like, "Oh, ask me about this scene" because they're catching stuff. It reminds me of your, like, long time ago when I first was like, "I love this girl," when you were like, "I'm teaching logic to my six-year-old." And I was like, and I mean, think he's here as a senior now, or on graduating, but where you heard them say bad logic, bad logic from the other room, and I can't remember who it was, but there was somebody whose kid would scream bad worldview. In the middle of a movie, I'm like, "yes." So anyway, yeah, if you would like to, we're only taking in a small cohort, but we're going to have larger and larger cohorts as we go along. But that'll just kind of help you learn how to do that process to think through it without having to just memorize stuff and not having the examples. There's a lot of people you can have examples with, so you can.

[FRANK]:

Where do people go online to—

HILLARY:

Mamabearapologetics.com spelled M-A-M-A. There's a thousand different ways apparently to spell, mama, but yeah, go on there, register for the deep dive class and really learn how to roar through at least cultural stuff.

[FRANK]:

Okay, Alisa?

ALISA:

AlisaChilders.com for all the things. I'm on YouTube. I have a podcast, The Alisa Childers podcast. We have a podcast together called the Unshaken Faith podcast, and we're actually going to be doing a deeper dive on the Jen Hatmaker hell journey, coming up in our next episode.

FRANK:

And you did one on a book that—

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ALISA:

Her latest book called *Awake*. Jen Hatmaker's book?

FRANK:

Yeah.

ALISA:

Is that what you're talking about? Yeah, we did a review of that book on the Unshaken Faith podcast, and it's a doozy.

FRANK:

And you did a critique of John Mark Comer's book.

ALISA:

Right. We reviewed his book *Practicing the Way* as well with Melissa Dougherty, our friend. So yeah.

FRANK:

And I, in fact, I don't know if I was talking to you or talking to, I think I was talking to you, Natasha, about this, the kind of pushback you got on critiquing biblically certain things that were said in that book.

Pointed out that people were following a personality rather than following the scriptures, following the evidence. Because if you say that a personality that these people like said something wrong, suddenly they're coming to his defense without really dealing with the argument. Maybe he did say something wrong.

ALISA:

Well, and we were very careful also. I just don't want anybody to infer anything that isn't true. When we critique Jen Hatmaker, it's a whole different ballgame than John Mark Comer. Like we acknowledge John Mark Comer as a brother in Christ. We're not, you know, saying like he's a heretic or anything. But there were some very, I think very concerning things in that book that we discussed. But yeah, anyone in that more contemplative spirituality space, when you critique them, the number one pushback you're going to get is they're, they're a wonderful person. Have you sat down to talk, I'm sure they could explain themselves if you would just talk. And that's just an interesting phenomenon in that space.

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FRANK:

Can you, I want to say something that John Mark Comer said that I thought was brilliant, and it could relate to what we've been saying. He said that how did he put it? Addiction is slow suicide by pleasure.

HILLARY:

Ooh, that's good.

ALISA:

It's a great line. Yeah, and he writes a lot of good—

FRANK:

Oh yeah, yeah, yeah, is slow suicide by pleasure. And it almost seems like what we've been talking about for the past hour is people are addicted to their own happiness. And it really is slow suicide by pleasure because I can't be in any way stressed out in my relationship with anybody. So if they're stressing me out, I'm just going to cut them off. When in fact that person may have been a sanctification machine for you, right? That person may cause you to become more like Jesus.

But you're cutting them out of your life because it's you are the person that always needs to be pleased and celebrated and mollified and looked after. And so I'm going to cut everybody else out. And what you're doing is you're actually engaged in a slow suicide by your own desires, your own pleasure. You want to be who you want to be. You don't want to become conformed to the image of Christ. Piggyback on that if you want, or tell us where we can get more stuff from your side.

NATASHA:

Well, I was just going to say in terms of materials on critical thinking, there's a book called the Thinking Toolbox that a lot of homeschool parents know about, and it's a really nice little book that goes through a lot of different fallacies in kind of middle school range. But you could use it if you're older than that too, so that that's a helpful little bit. And I was gonna say, Stealing from God too, is a great book to help people think critically about worldviews and kind of sorting them out.

What belongs over here? This is what logically flows from a naturalistic worldview, and what happens over here, and how do people borrow from worldviews, and how is that logically

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inconsistent? I think that's a really helpful starting place for people to think about worldviews and consistency.

FRANK:

I just got an email from the publisher on that book, and they said you have to redo the audio; we didn't do the Audible for the first book.

I hate reading my own books because, like you, I didn't say that. You know, I'm trying to record it. Those guys are they're literally grammar Nazis. You know, you need to say that again. I got it wrong. What? Yeah. I don't want to record it. There's so many resources out there. There's no excuse anymore, you know, friends, you can, you can get equipped, to equip yourself and equip your kids to become conformed to the image of Jesus, to become disciples.

So check out, you have a podcast, right?

HILLARY:

Yep, we got the Mama Bear Apologetics podcast.

FRANK:

We got the Mama Bear Apologetics podcast. We got—

HILLARY:

And YouTube, and we also actually, we just started a new series we call the Mama Bear Movie Minute, where we go through what are some insights, issues, and invitations for conversations with your kids based on whatever current movie at the time.

FRANK:

Nice. Alisa Childers podcast, Natasha Crain podcast, Unshaken podcast. That should be enough podcasts. By the way, another podcast that I follow quite a bit is the Live Free podcast with Josh Howerton. That's great. Been on there a few times. They do great work. So there's a lot of resources out there. And then don't forget *the War on Reality* friends. You should hopefully read that. Pre-order it today. Thanks for being here. We'll see you next time. God bless.

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