

## Is Everyone Oppressed Now? Why Satan Loves Marxism with @phoenix\_hayes

September 4, 2026

### FRANK:

Ladies and gentlemen, have you gone crazy or has the world gone crazy? Because in recent years we've been told there is no truth. We've been told there is no God. We've been told gender is fluid.

In fact, there's an infinite number of genders. We've been told men can have babies and math is racist. I know that doesn't really add up, but we've been told that. We've been told abortion is health care, that actually castrating children is gender affirming care. We've been told that reason is a tool of oppression. We've been told that Christians are hypocritical bigots and that Christians are oppressors.

And we've been told America needs to be torn down. It's irredeemable. What is going on? Are you crazy, or has the world gone crazy? Well, we're actually going to drill down on some of these issues, but we're going to focus on one issue in this particular podcast today and radio program here on the American Family Radio Network and other stations around the country.

We're going to talk about the source of much of this and when you know the source of where, of many of these crazy claims, you're going to be able to deal with it. You're going to be able to respond to it. You're going to be able to equip your kids with the right responses and prevent them from going into looney land. So tune in. Stay with us. We're going to cover a lot of these issues by looking at what is called cultural Marxism, and this is from our brand new book, which comes out Tuesday, called *The War on Reality: Recovering Truth in a World That Celebrates Lies*.

And my co-author, the great Phoenix Hayes, is with me. Here she is, ladies and gentlemen. Wait, that's not the right. I want this. Here she is, ladies and gentlemen. All the way.

### PHOENIX:

All the way.



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**FRANK:**

From an underground bunker somewhere near Charlotte, North Carolina, Phoenix, we've worked for probably close to two years on this book. It's finally coming out Tuesday. And I think a central aspect of this book that everybody needs to know is in chapter 10.

It's the chapter on Marxism, where we say everyone is an oppressor. And let's just start out with who was Karl Marx? Can we start there?

**PHOENIX:**

Oh my, who was Karl Marx? Well. I don't, I don't have a particularly favorable view of him. I tend to think of him as a whiny baby German from, you know, the 1800s. But Karl Marx was a philosopher who spent his days, you know, coming up with ways to solve the world's problems without ever actually going out and working a regular job, going out and having to face most of the hardships your regular human had to face, but he still somehow felt he had some solutions.

So he's a yeah, he's he was a poet turned philosopher and he formed, he, of course, wrote *The Communist Manifesto* and he what's the other one? What's the other one he wrote, Frank? Help me.

**FRANK:**

*Das Kapital*.

**PHOENIX:**

Thank you. *Das Kapital*. I was about to say *Mein Kampf*. I'm like, wrong German, wrong century. And it of course, started out as an economic theory, which when placed in practice was communism, as we all know, was a roaring success across, you know, Russia and China and everything.

And well, maybe I'm skipping ahead. I'm jumping ahead to how Marxism became what we're seeing today. But what else can we talk about? His poetry. I thought his okay when we did it, I know. So the chapter is long. There was so much to cover about what we're seeing in terms of cultural Marxism impacting society today, but I thought it was so interesting just digging into the history of Karl Marx himself.

Like, what was in his mind? What personal demons did he have that eventually birthed this worldview? Honestly, this diagnosis and then solution to the world that just never worked out,

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and it's interesting in his late teens and early 20s, he started out writing a lot of poetry, and he was very good at it.

He was published in a local German literary magazine for a couple of them, but when you read them, they're very dark. He doesn't write about beauty. He tends to write about tortured souls, and these tortured souls that he writes about are not ones that have been harmed because the world is so bad. It's more an inner turmoil of angst and frustration, and in each case, at least the two that were published, the result is they choose the darkness, not the light.

They turn to lean into their madness and their demons to the point where they're sort of running towards the flames of hell, but willingly so. And his poetry kind of escalates from there to and then I think the worst, it's not a poem, it's a play, an unfinished play called *Oulanem*, and the main character is the first character that turns his hate and disdain and restlessness away from himself and out toward the world.

And there's this really interesting monologue that the character Oulanem, which some have speculated is an anagram or you know, a mixed arrangement of the —

**FRANK:**

That's okay. I don't. I think the demon has spoken right there. Is that Archie coming into the room?

**PHOENIX:**

It is Archie because the child's trying to break in.

**FRANK:**

Oh, all right.

**PHOENIX:**

Don't come in.

**FRANK:**

This is live podcasting, ladies and gentlemen. Yeah, that's Archie, a little pug. The demon started barking as soon as you started talking about Karl Marx.

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**PHOENIX:**

Yeah, he sensed it. And so some have speculated that Oulanem is an anagram of Emmanuel, which of course means God with us, and it's really interesting because the character of Oulanem really just turns his vengeance and fury toward God, and it's very much man against God.

And he goes on a big tirade talking about how he just he's going to condemn the world to hell and you know there's no hope for it. And anyway, that was the optimistic view that the poet Marx started with before he started developing an economic theory to apply.

**FRANK:**

Yeah, and in fact, here's what his father said, which we record in the book, *The War on Reality*. So his father is sending Karl Marx a letter about his dark, dark poetry, and he says this: "I cannot rid myself of ideas which arouse in me sad forebodings and fear when I am struck as if by lightning by the thought.

Is your heart in accord with your head, your talents? And since that heart is obviously animated and governed by a demon, not granted to all men, is that demon heavenly or Faustian? Will you ever be capable of imparting happiness to those immediately around you?" Unquote. And then we write, "the answer sadly was no."

**PHOENIX:**

Exactly.

**FRANK:**

Because beyond his writings, Marx's personal life mirrored his art, dark and destructive. He refused to get a job, lived off his parents and friends, and kept his family in grinding poverty while he philosophized about equity. The result." What did he do with his children? We have that in the book as well.

**PHOENIX:**

Well, I think you're thinking of Rousseau who dumped them off at an orphanage. He didn't know—

**FRANK:**

Oh no, no, this is Marx. That's true. We do speak of Rousseau, Rousseau, but it says, "of his seven children, only three survived into adulthood.

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One of whom died of cancer. The remaining two by suicide. For a man obsessed with saving humanity, he never quite managed to care for the humans under his own roof."

**PHOENIX:**

Right. Exactly. That's true.

**FRANK:**

So it was like Rousseau saying people are inherently good. And yet Rousseau abandoned all of his children to an orphanage. You go, what? And Marx the same way.

Now this doesn't mean that because he had a dark life that everything about his philosophy was dark because obviously we're all hypocrites. We don't fully live out what we believe because that's the human condition. We're fallen. But for Karl Marx, he never really got a job, and yet he thought he was an economist. How does that work?

**PHOENIX:**

Exactly, and while he's watching his children get sick because they have lack of resources, things like that, at no point does it appear to occur to him that he could go out and earn a better income and give his family a better life.

**FRANK:**

Yeah, he didn't, and his family suffered because of it. And of course, he originally put this out as an economic theory that there are oppressed people who are in the economy; those are the people that are not the owners; they're the workers, and then there are the oppressors. They're the business owners. And what was his solution to sort of evening out what he thought was inequity?

**PHOENIX:**

Well, making sure, I mean, this is proof that you don't write an economic theory if you don't know anything about business. So, one of the reasons why he thought it was so unjust that the factory owners and the farm owners were able to not only own the product of what they were producing, but they were able to charge an excess beyond what they sold it for.

So, in other words, they had the audacity to make a profit. And he had a problem with that sort as unjust, and that's ridiculous.

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**FRANK:**

Yeah, I guess he never read Adam Smith. It was a century before him, and we'll unpack that moving forward. We'll also see how this morphed into cultural Marxism. That people are not equal in other ways and the solution to that.

Don't go anywhere. You're listening to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek, and my co-author of *The War on Reality*, Phoenix Hayes, back in just a couple of minutes.

Ladies and gentlemen, the key to understanding why our culture is in such conflict is cultural Marxism. You say, "What is that?" We're going to unpack it here, today on the I Don't Have Enough Faith to Be an Atheist program. This is chapter 10 in the brand new book, *The War on Reality*, which comes out Tuesday. By the way, thank you to those who have had us on their podcasts, and thank you to those who have bought the book already because it has been number one in apologetics, been one or two for a while. It actually was, got as high as I don't know number 80 on Amazon for a while.

**PHOENIX:**

That's right.

**FRANK:**

Because a lot of people have seen it and seem to like what we're doing in the book. Erika Kirk did write the foreword for it. We'll read a little bit of that a little bit later in the program. It's quite profound. In fact, you can read the entire foreword without buying the book. Go to [thewaronreality.com](http://thewaronreality.com) and see the foreword there, or just go to Amazon and see editorial comments.

You'll see it there. You also see Ali Beth Stucky's Promotion of the book or endorsement of the book, but today we're talking about chapter 10 in the book, the cultural Marxism, because it's the key to understanding all of this. And we started talking about Marx and how he had a kind of a dark view of life, and his idea to try and equalize economics was to make sure that nobody made a profit, which seems to be kind of crazy.

You have to make a profit, otherwise why be in business? You know, how are you going to feed anybody? But let me just go back to Adam Smith for a second because this is what people don't seem to understand about economics. Adam Smith in 1776 wrote *The Wealth of Nations*, or

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wrote The Wealth of Nations, in which he says, and I'm paraphrasing, "It's not due to the benevolence of the booker, the butcher, baker, or brewer that you receive your dinner at night.

It is because of his self-interest. He knows that in order for him to get his own dinner, he has to please his customers, so he works hard to do so. And when he pleases his customers, everybody wins. His customers win, and he wins. Everybody's better off by this free market economy." And the problem is, is that Marx thought that somebody was being treated unjustly if someone makes a profit.

Which is ridiculous, eh, because everybody who is engaged in a free market economy is doing so to benefit themselves. When I or you give money to say buy food, you're trading the money for something you want more than the money, and the and the grocer is getting the money. He doesn't want the food as much as he wants the money, so everybody wins, and this is what is so often overlooked.

If you take away the incentive that comes from being able to keep the fruits of your own labor, then everybody starves. So socialism not only has failed to produce freedom, it's failed to produce food, ladies and gentlemen. Because this is a misunderstanding of human nature.

And so, Phoenix, comment on that if you want. But then also, maybe you could talk about how it's gone from this economic theory to this cultural theory.

**PHOENIX:**

Yeah, well, the only thing I can think of to add to that is the great socialist mayor of New York right now. You know, he's raising the taxes on all the millionaires, and you see people like actors like George Clooney who are sort of saying, "Well, hang on a second, I supported you.

Why are you imposing these higher taxes on me, I mean, sure, I am a millionaire, but hey, I supported you. I donate a huge amount" and he does, I'm sure. So he wants to be exempt from this. Well, he won't be. And here's the thing that the socialist seems to fail to factor in: when you start taxing the people who produce the capital and produce the economy, and those are typically the wealthy, when you start taxing them at an exorbitant rate, what are they going to do?

Leave. Now you have a city that isn't producing as much jobs, or product, or all these different things. So there's just no way around it unless socialism inches its way closer into communism

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and even starts, what do they do? Put barbed wire fences around you know the country lines or in this state the state lines so that all the wealthy people don't leave.

**FRANK:**

Yeah, ladies and gentlemen, how many people do you know in Florida who are getting on rickety boats to escape to Cuba? Nobody. They're all coming in the other direction because Cuba doesn't have an economy worth trying to escape to. How many caravans do you know who are going from Texas to Venezuela? None. They're all going in the opposite direction because Venezuela doesn't have a good economy.

We have a good economy and other freedoms. How many people when the Berlin Wall was up were trying to go from West Berlin to East Berlin? Again, none. They're all going in the other direction, because freedom breeds prosperity. And when you don't have freedom, when you have the government bearing down too much on business, you don't get freedom and you don't even get food.

And this is not even debatable. And it amazes me. It amazes me that only eight Democrats said that socialism was a bad thing this past week. When they were forced to vote on it in the House, only eight, the other 200 and whatever in the House thought that socialism was good. They refused to condemn it. I'm going, are you out of your mind?

Have you read a history book? Do you know what happened in the last century? That more than 100 million people were killed by their own socialist/communist governments because socialism and communism do not breed prosperity. They don't make food, they don't make freedom, and they kill a lot of people. And, and history just shows this.

And really, it, I think Phoenix, this is just a failure to understand human nature, as we point out in the book. Yeah, people are inherently bad, and they need to be incentivized to do good. If you give enough people the means to do nothing and live off the government, they will do it. And that's the big problem. But how did all this go from Karl Marx just talking economics to now you've got race is part of this and sexuality is part of this and religion is now part of this. You're either an oppressed or oppressor. How did we get there?

**PHOENIX:**

This is the piece that made it all make sense for me, and I think the best person who explained it to me through YouTube is James Lindsay. Phenomenal, like he's an atheist. We're praying for him, but great thinker and he really, really understands Marx. So, I'll give you the very, very

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short version. Classical Marxism is about redistributing the capital, capital being power, and in this and in his context, the power came from finances.

Well, when the Frankfurt School, an academic group again of German philosophers, saw that the revolution never came, and Marxism hadn't really panned out. They thought, "Well, wait a second, there's another form of power today that we're not really talking about. That is cultural power. Who has the most cultural power?" Well, of course, it's the white, heterosexual, Christian, citizen, male, capitalist, I guess he has the most power.

**FRANK:**

The citizen too.

**PHOENIX:**

Yeah. The citizen too. Able-bodied. All those things. So they took that concept, the transition from finances as being a form of capital to identity categories being a form of capital or power, took it into the West and the American universities, and it's just been infiltrating every level of academia now for the last 50 years, and it's why people will now assume the worst of whomever has, checks off the most demographic boxes that assigns them either power or non-power. So who do we know recently that fit pretty much all the boxes on the oppressor side? And—

**FRANK:**

Yeah, let's, yeah, let's go over that. And this is on page 192 and 193 of the book, *The War on Reality*. By the way, if you pre-order the book, it comes out Tuesday, so it's going to get to you pretty quick. But if you want to read this before Tuesday or Wednesday, by the time you get the book, just go to [thewaronreality.com](http://thewaronreality.com), put your put your receipt in there, and we're going to send you chapter 10 immediately.

And this is the chapter again that I think, once you see this chart, it it's going to be like a light bulb go off, and you're going to go, oh, now I see why certain people are considered oppressors and other people are considered oppressed. Where they're getting this from, because here and this chart, by the way, that we sort of reprinted in our book comes from a critical theory book.

We're not making this stuff up. This is what people believe who believe in cultural Marxism. They believe that oppressors are people who are white owning class or, say, rich people. They're men. They're heterosexuals. They're Christians. They're able-bodied. They're citizens and white settlers. And they believe anybody who has these other qualities are considered oppressed.

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So, peoples of color, poor, middle class, women, trans, LGB. So you could add the T to that, but non-Christians, disabled, immigrants, and indigenous people. If you have those qualities, you're considered oppressed. Now here's the problem. Well, there's a lot of problems with this, but.

Here is one of the reasons that violence sometimes erupts, because people think anyone who is white, owning class, a man, a heterosexual, a Christian, able-bodied citizen, a white settler, is automatically an oppressor. And Charlie Kirk met every one of those categories. Regardless of his own personal behavior, he was considered an oppressor.

In fact, I couldn't believe this actually happened. Maybe we can play this clip after the break. But the defense attorney in the pretrial hearing last week actually called Charlie a hater. And we're going to play that after the break. It's hard to believe he said this, especially with Erika in the courtroom and Charlie's parents in the courtroom, and part of the reason he called him a hater was because of cultural Marxism.

We'll, we'll unpack that further. So Charlie, who was a very loving man and was on college campuses to try and help people know the truth, and he would hand his opponent the microphone and say, "If you disagree with me, please come to the head of the line. Let's have a conversation. You give me your best case, and we'll have a conversation." Yet this guy called him a hater.

The reason he called him a hater was because he disagreed with certain lifestyles. Okay, does disagreement mean hate? We'll unpack it after the break. But Charlie, being a white, owning-class male heterosexual Christian able-bodied citizen and white settler, actually took a bullet because of that.

**PHOENIX:**

Right. And on top of it, it reduces these people to complete stereotypes. Which is just outrageous. And like you said. It doesn't matter what comes out of their mouth. Their words are no longer judged by their credibility or how truthful they are, how knowledgeable they are. It's irrelevant. It's all about who said it, and the person who said it. This is where we have that section of what do we call it? Oppression Jenga. You're trying to stack how many oppression categories you can claim because the person who has the most gets to hold the mic for the longest and the loudest, and yeah.

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**FRANK:**

A person that doesn't have any of them shouldn't be heard. So Charlie shouldn't have been heard according to this oppressed oppressor cultural Marxism binary, which again is expressed in a chart on page 192 of the brand new book *The War on Reality* written by myself and the great Phoenix Hayes, my guest today. Go to christianbook.com or Amazon or wherever you get books. Please get this book. I think it's going to be very helpful to you. Back right after the break.

**AD:**

Could you answer this question? Why doesn't God let everyone into heaven? Or do all religions get you to heaven? Well, Frank Turek can, and now you can. Watch him tackle the toughest questions from his latest college tour appearance. See real students challenge Frank, and watch how truth stands up under pressure. Subscribe to our Cross Examined YouTube channel right now to watch. That's Cross Examined, two words on YouTube and sharpen your faith for the real world.

**FRANK:**

Ladies and gentlemen, earlier this week there was the pretrial hearing, the second version of the pretrial hearing, where the judge had to make the decision as to whether or not there were pro- there was probable cause to go to trial for Tyler Robinson, the man accused of murdering Charlie Kirk. We obviously had probable cause 10 minutes into the pretrial hearing back in July.

In fact, experts that look at this kind of thing say that thing should have taken an hour, not two weeks, and then a virtual two-month delay to decide this. Nevertheless, obviously, it is going to trial, and I don't know if you noticed this, but the defense was not trying to dispute the evidence that had Tyler Robinson pretty much dead to rights as the killer.

What they were disputing was whether or not there were aggravated charges that could give him the death penalty. So they're just trying to save his life. They're not trying to say he's not the murderer. Even though he plead not guilty, he had to plead plead not guilty, otherwise, there'd be no chance pretty much for him to avoid the death penalty.

So that's actually what they're going to argue. But something happened during that trial. I was actually in, where was I when I was watching this? Oh, I was up at Western Carolina University, our first college event. By the way, we'll put that link in the show notes because I dealt with all these conspiracy theories in that talk, and I was watching, I was watching like 10 minutes of it, and this, this defense attorney for Tyler Robinson began to actually badmouth Charlie Kirk.

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It's, this is just a little over a minute clip. Here it is. Check this out.

**[VIDEO]:**

No evidence of Mr. Robinson having heard or seen anything specific from Mr. Kirk, or having expressed anything about Mr. Kirk, until the statement, which basically says some hatred can't be negotiated out.

So, what is it? Is it political expression? Which political expression? It is true that Mr. Kirk spoke hatefully of certain groups of people. He spoke hatefully of people who don't have traditional, norm-conforming gender identities.

He spoke hatefully of people who are not strictly heterosexual. He spoke hatefully of people who have sexual relationships out of marriage. And yes, it is true that the evidence from Mr. Twiggs is that he identified in a non-gender conforming way to his friends, and that he was in a romantic relationship with Mr.

Robinson. But that doesn't mean that those personal choices by Mr. Twiggs and by Mr. Robinson equate with the hate that at least Mr. Robinson says he had toward Mr. Kirk. So we don't know what that is." **[END VIDEO]:**

**FRANK:**

I could not believe that this supposed polished defense attorney actually said this in court, especially given that Erika was in the court, courtroom and Charlie's parents were, and many people who loved Charlie on his team, claiming that Charlie spoke hatefully.

How does this guy define hate? Because if hate means disagreement, he's a hater too, because he's disagreeing with Charlie. And by the way, this comes directly out of cultural Marxism. Directly out of it, because if Charlie had qualities of an oppressor, he's automatically deemed a hater.

I immediately texted Erika and the attorney for Erika, Jeff Nieman, and I said, "I just can't believe this guy said this. I'm so sorry he said this." It's false, number one. And if his justification is because Charlie disagreed with, say, transgenderism, that he's a hater, ladies and gentlemen, when you disagree with somebody, it doesn't necessarily mean you hate them.

You may disagree with them because you love them and you want to prevent them from doing something that's going to hurt them and other people. This is obvious and yet this guy basically

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slandered Charlie Kirk, the victim of all this, for some sort of end that who, what's he trying to do? Spare the murderer's life? I know that's his job, but you don't lie in order to do so. Phoenix, how do you see this and what should Christians think about this kind of rhetoric? Where does it come from?

**PHOENIX:**

I mean, it's so difficult not to just roll your eyes consistently as he states it as a matter of fact, as though we're all in agreement.

The words he spoke were hateful. Well, what an unbelievably subjective term to apply to a political figure like Charlie. Of course, he didn't speak hatefully. He just simply didn't affirm, and that's been the number one lie of the last decade. If you don't affirm my lifestyle. If you speak out against it, if you quote inconvenient stats about the mental health record of this community, or the sexual transmission of diseases in this community, or the way it harms children being raised without a biological mother or a father, all of that, I mean, reality isn't hateful.

This is actually one of the points of the book, right? We can try and rearrange these rules that they will argue are just society-driven, when they're not. They these people are bumping up hard against rules written into reality that God orchestrated, and we sort of joke that you know it; they talk about how it's not fair and it's oppressive to not be able to have your own children. That's nature. Two men cannot have a child, and it is not your right to then adopt or surrogate or whatever the case may be. So I guess nature is just hateful in this situation.

**FRANK:**

Nature's kind of a bigot, as we say in the book, *The War on Reality*.

**PHOENIX:**

Exactly, exactly. But it's outrageous.

**FRANK:**

I just couldn't believe he actually said that. I mean, he's gotta know better. Because if disagreement is hate, everything he does in the courtroom every day is hateful because he's always disagreeing with the other side, right?

**PHOENIX:**

Precisely.

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**FRANK:**

That that that's his job to disagree with the prosecution if he's a defense attorney. He's disagreeing with the judge when the judge doesn't rule his way. Is he a hater too? I mean, how do people who are supposed to be trained in reason and logic say things like this?

Maybe he's just lying. Maybe he's just doing it to try and get some sort of advantage. But Charlie always used to say this: "When the dialogue stops, the violence begins." And in his case, it actually happened. How is this related to cultural Marxism?

**PHOENIX:**

Well, this is so interesting. The fact that the attorney you just quoted sort of wants to use language like the hate didn't equate to any language that Tyler had used and things like that.

I thought. We're not really quite measuring word for word we're measuring bullet to word. I'm afraid what he did was incredibly hateful and so what's interesting is Marxism as a worldview is so anti-reality and so anti-basic human nature and morality and all these different things that though Tyler Robinson, who may not understand that he's been so indoctrinated with this cultural Marxist idea, it's become so invisible in the academic world and in the media, things like that, but that is what he was living out.

Though there was a free access to the event, an open mic where he could have freely not only attended and got in line, he would have been ushered to the front by the supposed fascist he declared he couldn't negotiate with, rather than actually dialoguing, he killed. That was a choice, and that is the choice that people will make again and again and again when they are holding to a worldview that cannot be supported by reality, because they know their arguments won't do anything, because their arguments will collapse with the slightest nudge.

**FRANK:**

As we point out in the book *The War on Reality*, there was a survey done not long after Charlie was murdered, and 3% of very conservative people said that it's sometimes okay to use violence to advance a political point of view. Twenty-five percent of very liberal people said it's okay to sometimes use violence to advance a political worldview. Translation: Very liberal people, according to this survey, are eight times more likely to say it's okay to commit violence to advance their political worldview or their political policy or whatever it is, which is a real problem on the left.

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And I think one of the problems or one of the reasons for this is what you just said. They can't, using reason, logic, and evidence, support their position. You know, Dr. Geisler used to say this all the time. A lot of times when we would go to a college campus and present, you know, evidence or a church, and some sometimes it's just self-contradictory statements people would make. Like they'd say there's no truth, as the cultural Marxists say, and then we ask them, "Is that true?" Right?

I mean, it's obviously a self-contradictory statement. Instead of being reasonable, they would emote. And Geisler would always say, if when people are caught in a contradiction, when people can't support their position, they don't tend to immediately say, "You know, you're right. Gee, I got to change my position here." What they tend to do is they get angry, and they emote. By the way, we do this in our personal relationships too. I'm sure your husband and my wife many times have caught us doing something and called us out on it.

I'm not talking about adultery or anything. I'm just saying, you know, like we have this. You know, we're short with somebody, or you know, we're not kind, and they call us out instead of us going, "you know, honey, you're right, I wasn't kind," we go, "stop that." You know, we're like, we, we emote back. I mean, we don't like to be called on it, and it's part of the human condition but we as Christians have to be aware that reality exists and we need to bring people back to reality.

Now, Phoenix I want you to go back to what you said earlier about the fact that these cultural Marxists, and we're working from a chart on page 192 of the book, *The War on Reality*. If you have more of these identity groups as part of your identity, if you're, say, poor, person of color, LGBTQ, you know, you're disabled, you're an immigrant, you're a non-Christian, suddenly somehow you have more credibility. Explain that again, if you would.

**PHOENIX:**

Yeah, we'll see. This is the interesting thing. Even if Charlie had been, let's say, a James Talarico, even if Charlie had been down there advocating for all the progressive ideologies out there, he still wouldn't have been entitled to the same mic, the same speaking time as someone who had the same views, but was a person of color or was part of the LGBTQ community.

So it doesn't, cultural Marxism strips away the words and the values and places a higher value on the source, on where the words are coming from. That's what matters most to them. And again, so because Charlie fit so many of those classical oppressor demographics, it made it

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*to be an* **ATHEIST**

with Dr. Frank Turek

PODCAST

permissible not only for him to be taken out according to some, but to then speak favorably about it for 12 months afterward online.

**FRANK:**

Yeah, speak favorably about he was murdered. Hasan Piker has done that recently, mocking Charlie Kirk. Charlie said back in 2016, you can tell a lot about a person by how they react to when someone dies. Tragically, there's a lot of people on the left who have very dark souls celebrating the murder of an innocent man. We're back right after the break. Don't go anywhere.

Ladies and gentlemen, this Thursday is the one-year anniversary of Charlie Kirk's murder. We're going back to Utah Valley University that night. There'll be several of us speaking, including Glenn Beck. It will be a worship service, but also a service to commemorate the great life that Charlie led. If you want to be a part of that, if you're anywhere near Provo, Utah, you can go.

I think the tickets are free. Just go to [charleykirklegacy.com](http://charleykirklegacy.com). [Charleykirklegacy.com](http://Charleykirklegacy.com). You can register there. Do so quickly before tickets are gone. I think it will be live streamed as well. It starts at 6:30 Mountain Time. That's 8:30 Eastern on September 10th, 2026. Utah Valley University. It's Freedom Built to Last, honoring Charlie Kirk.

As I say, I'll be there to do a short talk. There'll be a worship team. There'll be several other speakers, including Glenn Beck. I hope to see you there. Also want to mention that the history of medieval philosophy. The course by my mentor, the great Norman L. Geisler, starts on the 14th of September.

You want to be a part of this class. It's called "The History of Ancient and Medieval Western Philosophy." One of the best classes I've ever taken. It'll take you all the way from the pre-Socratics all the way up to Aquinas. And if you want to know why people believe some of the stuff they believe now, you need to know what the ancients believe because there's a thread, there's a connection there. It will help you deal with so many of the issues you hear about today.

So go to [crossexamined.org](http://crossexamined.org), click on online courses. You'll see it there. Also want to mention I'll be at the University of Georgia, Lord willing, on the 14th of September. That's Monday night. Details are on the website. This book also will help you deal with so many of the cultural issues. *The War on Reality: Recovering Truth in a World That Celebrates Lies*. It starts, or it, it's released this Tuesday, September 8th.

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*to be an* **ATHEIST**

with Dr. Frank Turek **PODCAST**

Thank you for ordering it. And I'm talking to my friend Phoenix Hayes, the co-author of this book. And by the way, most of this book is written in Phoenix's voice. She's a great writer, very witty. There's a lot of fun kind of little jokes in here too, because on our road to dystopia, we've got to lighten it up. But Phoenix, I'm about to talk about something very serious here. Before I do and bring you in on it, I want to point out that cultural Marxism is completely anti-biblical.

If you look at the Bible, from the Old Testament to the New Testament, do not pervert justice, do not show partiality to the poor or favoritism to the great, but judge your neighbor fairly. That's Exodus 19:15. If you go to the New Testament, stop judging by mere appearances, but instead judge correctly. That's Jesus. Acts 10, God shows no partiality.

Romans 2, God does not show favoritism. Galatians 3, there's neither Jew nor Gentile, neither slave nor free, nor is there male nor female. You're all one in Christ. James 2, do not show partiality. And yet, that's all cultural Marxism does. In fact, it's a lot more sinister than that, isn't it, Phoenix? Because in the book, we point that we point out that this goes all the way back to Satan. Explain.

**PHOENIX:**

It really does. So, I'm just going to read from this because you know it's much easier to after hours of editing your own work, you realize it's a bit more succinct than trying to wing it. So, what do we say? We say that "if you accept that objective truth and morality are oppressive, as cultural Marxism does, that gender norms, heterosexuality, and the nuclear family are oppressive, again, as cultural Marxism does, and that Christianity itself is oppressive.

You'll eventually have to admit that Jesus Christ Himself is in fact oppressive, and so as our friend author and Pastor Lucas Miles observes, he says, 'If Christ is the oppressor, eventually Satan will be viewed as the liberator.' It's the oldest revolution in history, and it started long before Marx picked up the pen," and that's exactly how he is, how he presents himself to Eve in the garden. He tries to tell her that it's not for her own good that she's been limited from the tree of the knowledge of good and evil, but it's to harm her, and that she actually needs to be liberated.

**FRANK:**

So Satan becomes the ultimate liberator on this view.

**PHOENIX:**

Yeah.

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with Dr. Frank Turek

PODCAST

**FRANK:**

And evil is called good, and good is called evil. Gee, where have we heard that before? Isaiah says, "Woe to those who call evil good and good evil." Now we're being told by cultural Marxists that say, LGBTQ is good, that kind of behavior, and heterosexuality is not good. Or we're being told that abortion is healthcare, or we're being told that castrating children is good in healthcare. Evil is called good, and good is called evil. Go ahead.

**PHOENIX:**

I was going to say more than that. I'm hearing transgender women, so biological men who are now identifying as women, telling women that they are actually more woman than they are because they've actually thought it through and they've really assessed what the differences are between these different genders.

And here you are as a biological woman, you just take it all for granted. You haven't earned it. Unlike me, a biological male who has had to fight to be able to recapture my body as a woman, and therefore I'm more entitled to it and I have a stronger voice as a woman. I mean, it's just nuts.

**FRANK:**

And that never brings peace because it is a complete theory of conflict. The oppressors are always considered oppressors regardless of their personal behavior. They could, they could be like Jesus, but anybody who's white, heterosexual, male, Christian, citizen of the United States, you're automatically considered an oppressor even if you're very virtuous. On the other hand, you could be a total slug. You could be a criminal.

And yet you're still considered oppressed if you have qualities opposite of that. And so you can never, ladies and gentlemen, have a common unity, a community, if you continually pit people inside that community against one another based on non-behavioral qualities. Yes, some of the qualities are behavioral.

Sexuality might be, but race isn't. That's not a that's not a behavioral quality. Whether you're male or female isn't. I mean, whether you're a citizen or not, how does that affect behavior? You're, you're not automatically bad if you're a citizen and automatically good if you're not a citizen. That doesn't affect your behavior. But this is the kind of conflict that cultural Marxism actually creates.

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with Dr. Frank Turek

PODCAST

I'm reading from the top of page 197. We say "Satan loves Marxism because it's a philosophy of perpetual outrage, discontent, and conflict. It can't rest because rest looks too much like peace, and peace is the enemy of the revolution. Tear down the rich, then the religion, then the religious, then the family, then the self until there's nothing left to revolt against but reality itself."

**PHOENIX:**

Exactly.

**FRANK:**

Tear down America. I mean, evil can only tear down, Phoenix.

**PHOENIX:**

That's right. That's right.

**FRANK:**

It cannot build up.

**PHOENIX:**

Yeah, it poisons, it distorts. Yeah. That lost my train of thought.

**FRANK:**

No, no, no. That's okay. I'm 60. I have this condition known as 64, and I lose my train of, train of thoughts all the time. But there is so much in this book. It's not just on Marxism.

We could talk a lot more about it. What are some of the other chapters in the book? In fact, I think in the next podcast we're going to talk about one of them. But give an overview of what else is in *The War on Reality*, if you would, Phoenix. Well, of course, we the second half of the book we really get into more of the specifics. So we identify several battlefronts where we see reality being taken on. So we talk about the war on the family.

We talk about, which of course involves Feminism, the deterioration of marriage, the erasure of gender distinctions. We talk about, there's a chapter called the war on information. We get into how much people are forming their ideas and beliefs about the world around them based on whatever the algorithm feeds them. What else we talk about? There's a chapter, of course, on politics, how we need to be engaged and not just turn a blind eye to it.

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We have a chapter on identity, and that, of course, actually was the very first chapter we wrote, wasn't it? Where a lot of this stems from.

**FRANK:**

War on the Mind too.

**PHOENIX:**

Of course.

**FRANK:**

What if the real battle is inside us? We talk about that. We also, obviously, the first chapter is about murder on campus. It's about Charlie and, as we, we may have mentioned before, this book was being written when Charlie was murdered.

And so, as soon as he was murdered, we said this book needs to be dedicated to him because he was fighting for reality. When so many people are against reality. He was a casualty of the war on reality. Now, thankfully, we know where he is now. He's absent from the body, present with the Lord. But it really was that people didn't like the fact that Charlie, just like Jesus, was expressing reality, and people wanted to suppress that truth, as Romans 1 talks about.

We talk about what are the rules of reality, what is the story of reality, how do we discover reality, why is there a war on reality, why is that the case? We even talk about the battle for beginnings. Why is that important?

**PHOENIX:**

Exactly, because your understanding of how we all got here and what kind of value was embedded into us or not at that time speaks volumes about how you're going to conduct yourself, how you're going to interact morally and just socially with people around you, with yourself, with family, all these things, depending on how you answer that question. Not only the question of God, but the question of beginnings.

**FRANK:**

And I want to read just from Erika Kirk's foreword for just a minute just because it's so profound. You don't have to get the book to read it. It's at [thewaronreality.com](http://thewaronreality.com) or it's on the editorial comments on Amazon. But look at, look at what she wrote here. She says, "Since September 10th, 2025, I've been faced with my own 'new' reality, one that I still wrestle with as I attempt to grasp its earthly permanence.

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Quite honestly, it'll probably be like that for the rest of my life. Yet what I've realized is that redefining my reality isn't what gives me peace. Surrendering to it does." Ladies and gentlemen, if we had to sum up why there is a war on reality, it's one word: rebellion. We're in rebellion to the truth and the author of reality, Jesus Himself. And so the final chapter in *The War on Reality*, brings us back to that point, and it talks about what ultimate reality is and why we're here.

We even get into questions about heaven and hell. So *The War on Reality*, it's available now friends, we'd appreciate it if you'd get it. It's available wherever you get books. It comes out on Tuesday. If you want to read the chapter on Marxism before then just pre-order the book. Go to [thewaronreality.com](http://thewaronreality.com). Put your little receipt there and we will get it to you.

We're also going to have a live Zoom session for Q&A. Phoenix and I will be a part of that within the first couple of weeks after the book comes out. So if you pre-order it, you'll be on that list. Phoenix, thanks for doing this. We're going to be together for next week's podcast as well. That's the great Phoenix Hayes, ladies and gentlemen, [PhoenixHayes.com](http://PhoenixHayes.com). Thanks for getting the book. We will see you here next time to talk about something that Christians, some of you Christians, are going to hate.

Sorry, we're just going to tell you the truth. Make sure you tune in for that. We'll see you here next time. God bless.

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