

Naked Bible Podcast Transcript

Episode 429

Hollywood Heroes

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Episode Summary

Millions of people around the world are captivated by fantasy and superhero films. What explains their popularity? According to our guest, apologist Frank Turek, it's because we long for "another world" that we were really made for, and we are enchanted by someone who will bring us there—someone who will fight evil and transport us safely to a world where there is no pain, suffering, or struggle. In this episode of the podcast we meet Frank Turek and get introduced to both his ministry (CrossExamined.org) and his latest book, co-authored with his son Zach, entitled *Hollywood Heroes: How Your Favorite Movies Reveal God*. Join us for some worthwhile apologetics discussion!

Transcript

TS: Welcome to the Naked Bible Podcast, Episode 429: Hollywood Heroes, with Frank Turek. I'm the layman, Trey Stricklin, and he's the scholar, Dr. Michael Heiser. Hey, Mike! What's going on?

MH: Oh, not a whole lot new other than *Stranger Things* recently dropped so I'm still digesting that.

TS: Yeah, like why is ...

MH: In a good way and so, yeah, it made me think of having Frank on to talk about the book we're going to talk about today.

TS: Yeah, absolutely, and speaking of that book, we have a coupon code or link for it to get 20% off and that goes until June 27th. So you've got a couple weeks. So go to the nakedbiblepodcast.com and get that code and link for the book, Mike, and yeah, it's always... I know you love pop culture. This should be a great conversation.

MH: Yeah, yeah, it's always fun because there's so much in major motion pictures, especially in the superhero genre and these different universes and fantasy and what-not that maps over to the story of the gospel. We often forget

that the gospel is presented to us as a story and, again, good storytelling will map, and there are just a lot of things in these films that are good discussion points to get kids, and even adults who are fans of the shows, into the content so that we can talk about spiritual things. So I wanted to have Frank on because he's produced something I think that is very useful in that regard.

Well, we're blessed to have Frank Turek on with us today on the *Naked Bible* podcast. And Frank, as we are wont to do when we have guests, the first thing I would like you to do for our audience is introduce yourself. So if you could tell us who Frank Turek is and a little bit about what Cross Examined is... But I do want to drill down on your ministry a little bit before we get to discussing the book that sort of drew my attention to having you on. So why don't you just jump in here and tell us who you are?

FT: Well, thanks Mike. I'm a listener of the *Naked Bible* podcast.

MH: That's good.

FT: How about that?

MH: That's your first point.

FT: That's it right there. Point number 1. It's like magic. I have to work that right in.

MH: Yeah.

FT: No, Mike, I've been listening to you for a long time, as you know. You've been on my podcast. I think the work you and Trey do is great, and not a lot of people go as in-depth into God's word as you do, but you make it digestible for the average person. So thanks for that.

MH: You're welcome.

FT: I came to faith through apologetics, through Evidence for the Faith. I grew up in New Jersey, so I was Catholic because it's the *law*.

MH: Mm-hmm.

FT: You're either Catholic or Jewish if you're from New Jersey. I went to Catholic high school, but I never really knew who Jesus was. And when I got into the Navy, I ran into the son of a Methodist minister who wound up being my roommate. I had so many questions for him. He finally just looked at me and he

said, “You just need to get Josh McDowell books—*Evidence That Demands a Verdict* and *More than a Carpenter*.” So I read those books and I said, “Wow, it looks like Christianity is true.” When I got out of the Navy, I ran into Norman Geisler, who at the time was sort of the Michael Jordan of apologetics (or we might now say the Steph Curry of apologetics, I don’t know), but anyway, he was way up the food chain in apologetics. And we moved to Charlotte, North Carolina to attend Southern Evangelical Seminary back in 1993—my wife, myself, and my three sons, who were 5 and under at the time. And we were able to write a couple of books with him. One is called *Legislating Morality* and the other is called *I Don’t Have Enough Faith to Be an Atheist*. Then a little bit later I started a ministry called crossexamined.org, largely to go to college campuses and present the evidence from *I Don’t Have Enough Faith to Be an Atheist*. Because as you well know, the college campus is probably the most anti-Christian piece of real estate in the United States of America.

MH: Yeah.

FT: So we wanted to take the truth of Christianity right into the college campus and, in fact, I even went to the University of Wisconsin at Madison back in 2013.

MH: Berkeley of the Midwest.

FT: That’s right. Yeah, they love the Bible about as much as UCAL Berkeley does. That’s right. So that’s what we do now. We go to college campuses, high schools, and churches and we present the evidence that Christianity is true.

MH: So how much do you travel?

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FT: Well, during the school year we try and hit anywhere between 15 and 20 colleges a year, and then we also hit churches. So I’m probably on the road about a quarter of the time. It’s not overwhelming, but enough to make executive platinum status on American. There you go.

MH: There you go.

FT: Not that that matters. I just get maybe a bigger seat every now and then.

MH: Yeah, I know how that is. So how do you get approval to get on campuses?

FT: All you need is a Christian group on campus that is approved by the university and then, due to the Supreme Court and viewpoint neutrality, they can’t say no to us. If there’s a group on campus and it’s a public school, then they can’t say no to a Christian group coming on campus. If it’s a private school like, say Vanderbilt or something, they don’t have to allow you, but public schools

(NC State, for example, or Chapel Hill or Ohio State)—these kinds of schools—they can't say no.

MH: Hmm. So it'd be like an InterVarsity group or a Navigators group or something like that?

FT: Yeah, Ratio Christi, Cru sometimes... yeah, they'll invite us. And usually they'll try and get a bunch of groups together from the college campus to support it. So probably our average attendance on these is anywhere from, say, 250 to 700. Like we were just at LSU and we had 700.

MH: Mm-hmm.

FT: So it really just depends on what campus it is and how well it's promoted.

MH: Mm-hmm. So what do you do when you're there? Do you have like a presentation or is all Q&A, or how does it work?

FT: Oh, yeah, no it's a full presentation. And if they go to our YouTube channel ("CrossExamined" YouTube channel), they can see any of the events because we film them all and stream them live. So I present *I Don't Have Enough Faith to Be an Atheist* usually for a little over an hour and one-half and then I take questions. And questions can go anywhere from 40 minutes to an hour and one-half.

MH: Mm-hmm.

FT: So sometimes I'm there for a little over 3 hours because there are a lot of questions, as you can image. Some pushback, too.

MH: Yeah. So what are some typical questions?

FT: Well, it turns out that a lot of the questions I've noticed in recent years, Mike, have been more moral questions. The LGBTQ stuff usually comes up. If God, why evil? Why did God create people he knew would go to hell? What about those who have never heard? These are all moral questions.

MH: Mm-hmm.

FT: Those are sort of the big questions that come up. Usually we get an age of the universe question. Morality usually comes up at some point, and I'd say more than half (probably 70%) of the questions are related to morality.

MH: Hmm. That's interesting.

FT: Or “why did God kill the Canaanites?” or slavery. These are all moral questions.

MH: Mm-hmm.

FT: In fact, we say that if you can get good at answering four types of questions, 95% of the questions you’ll have an answer to, or at least a doorway to an answer. They all begin with the letter “e.” You’re going to get questions on *ethics*, like LGBTQ and why did God kill the Canaanites and slavery. You’re going to get questions on *evolution*. You’re going to get questions on *eternity*. And you’re going to get questions on *evil*. Those four categories. That’s where you get questions.

MH: What do you think... Do you think most... Let’s restrict it to Christians here. But do you think most Christians that would be in attendance to these kinds of events... They already know that there’s no necessary conflict between science and scripture. How many know that, as opposed to this would be a real stumbling block still for some of them?

FT: I would say it’s a stumbling block for many of them. They think there *is* a conflict between science and scripture, when in reality there isn’t and yet they think there is. In fact, one of the points I try and make during the event (and it comes from my second book on this topic called *Stealing from God: Why Atheists Need God to Make Their Case*), I talk about science and I say, “The title of our chapter in that book on science is ‘Science Doesn’t Say Anything, Scientists Do,’” and we say that because all data needs to be gathered and all data needs to be interpreted and science doesn’t do that, *scientists* do that. And quite frequently it’s their philosophical worldview—their philosophical presupposition—that will cause them to interpret the data in such a way that only a natural cause could be responsible for all the life forms we see in nature.

MH: Mm-hmm.

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FT: There can’t be an intelligence out there because philosophically they’ve already ruled that out. So it’s not so much the evidence that’s the issue, it’s the presuppositions—the philosophical presuppositions that cause some scientists to interpret the data in an atheistic way.

MH: Hmm. So how many... Let’s see... You try to do 15 to 20 of these a year. When you’re not on the road, what are you doing?

FT: Oh, well we do a podcast called *I Don’t Have Enough Faith to Be an Atheist*.

MH: Yeah.

FT: We do a TV show also creatively titled *I Don't Have Enough Faith to Be an Atheist*. Seem to have a theme going here. And that's on the NRB Network (National Religious Broadcast Network) once a week. And we do a lot on social media. Not me personally because I'm a knucklehead on that stuff; I don't know how to do it. But we have a whole team that does that and they get the word out very well, I think, on social media. So that keeps us busy doing a podcast and a TV show every week and also traveling and doing churches, high schools, and colleges.

MH: Mm-hmm. Do most of the churches that invite you in... I'll tell you why I ask this. I once asked Hugh Ross if his appearances drew a lot of protests, and he said the only place he has ever been picketed was at a church [laughter]. So I'm wondering, have you had that experience?

FT: I've had that experience on college campuses. Normally the LGBTQ community will. If anyone's going to protest, it will be them, which is good because the more protests, the more attention you get and the more people show up. So it actually is counterproductive. In fact, one place we were at they were protesting and they had to bring extra chairs in because the protests drew enough attention that people wanted to see what was going on. It just draws more people to the event.

MH: It's amazing that they don't understand that.

FT: Yeah, well... In fact, I was at Ohio University once and they were all protesting outside, right outside the ballroom, and so I went over to them. I said, "Hey, I'm Frank Turek. I'm the one you're protesting. Why don't you come on in? You guys can come in." They go, "Everybody's welcome? Even gay people?" I said, "Everyone's welcome. Come on in!" So they came in. They stood in the back of the room with their signs. You know, all the "Love Win" signs and everything and they said... At the very end... They sat through the entire presentation (including the gospel presentation) and at the very end, a lady stormed up to the microphone and said, "Is homosexuality a sin?" And I said, "Well, homosexual *behavior*, just like other illicit sexual behaviors, is a sin, yes. Just like every other sexual behavior." And then she sat down and that was it. So...

MH: I'm sure that was kind of deflating on their end.

FT: You know, you never know what they're looking for, and I want to welcome everybody to our events because we're all sinners. Regardless of what our sexual orientation is, the issue is whether or not we've accepted the free gift of salvation that Christ has provided us. Then once you become a Christian, then your worldview should change enough so that you agree with Jesus and agree

with his apostles and agree with his word, rather than agreeing with the stance you had prior to becoming a Christian.

MH: Cross Examined been around for quite a while, and the book title you keep mentioning seems to get a lot of traction. I mean, it's a very familiar book that you wrote with Norm. By the way, I had Norm in... I spent two years at Dallas Seminary and I had Norm for a couple of classes and he was just a lot of fun. I mean, just the dry sense of humor.

FT: Oh yeah.

MH: I never saw him get stumped on a question.

FT: No.

MH: It was just great. It was a great experience to have him as a professor.

FT: Yeah, you know when he died a few years ago, Mike, they counted up the number of books he either wrote, co-wrote, or re-released under new titles, you know?

MH: Mm-hmm.

FT: The total number was 129.

MH: Wow.

FT: I mean, the guy's written more books than most people have read. In fact, the guy has written more books than most people have *seen*.

MH: Yeah.

FT: Who goes to the library anymore?

MH: Right, nowadays, yeah. It's all on a screen, yeah.

FT: And so yeah, he was absolutely brilliant. One of my favorite answers to any question he ever had... Way back in 1998, we were invited to go because we used to travel together before we even wrote the book. We went to McLean Bible Church, and at the time McLean Bible Church was where Ken Starr went to church, and Ken Starr at the time was the guy investigating the whole Clinton-Lewinsky thing, right?

MH: Yeah.

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FT: And so there were armed guards at this church while we were there. And so it was kind of a tense environment anyway, and I'll never forget that a question came from the audience and it was about Hank Hanegraaff who was the Bible Answer Man and still is. And he was controversial at the time because of a book he had written against the Word of Faith Movement, and so a lot of people were... Anyway, his name was controversial.

MH: Mm-hmm.

FT: So the question came from the audience to Norm, and Norm and Hank were friends so the question came to Norm, "What do you think about Hank Hanegraaff?" And Norm said, "Well, I think Hank has put out some really good material. He's a friend of mine. In fact, I agree with 90% of what he's doing. I don't even agree with 90% of what *I'm* doing." And so it just took the tension right out of the room. Everyone was thinking initially, "What's the 10% he doesn't agree with, right?"

MH: Yeah.

FT: He wouldn't say that. He said, "I don't even agree with 90% of what *I'm* doing." So he just had a way of handling questions and handling people and he was brilliant at it, and he has forgotten more than I'll ever know. That guy was just a machine. In fact, he's written an encyclopedia as you know, *The Encyclopedia of Christian Apologetics*. One guy! You're kidding me. No, that was him.

MH: Yeah, he was fun. I mean, he had a significant impact on me. I mean, I only had him for maybe two or three classes, but he just... You're right. He had a good way of presenting. He was very good in Q&A, very charitable.

FT: Mm-hmm.

MH: I mean, he could get down and dirty if he wanted to, as far as... I only saw him ever do stuff like that like when other Christians were opposing his ministry.

FT: Right.

MH: But typically, with an unsaved person, I mean, he was just spot-on for the right reasons.

FT: You know what he was really good at more than anything else? He was better at explaining his opponents' position than they were, right?

MH: Mm-hmm.

FT: He would explain all of these philosophers who had gone wrong somewhere, but he would explain their position better than they could, and then he would tell you why it was wrong. He was amazing at that. He would steel-man positions rather than straw-man them, right?

MH: Mm-hmm.

FT: He would make them even sound even better than they were and then he would still knock them over.

MH: Yeah, I know what you mean. Well, I want to shift gears a little bit and talk about a specific book. Now, this is a new book that you have out with your son.

FT: Mm-hmm.

MH: Why don't you... I'll give people the title here, and people are going to know right away why this drew my attention because I like pop culture. The book's called *Hollywood Heroes: How Your Favorite Movies Reveal God*, and it's by you and your son, Zach. So can we just jump into that a little bit and talk about what sort of gave birth to this. Why did you write *Hollywood Heroes* at this point? I mean what... Tell us about the timing and what led to it.

FT: About five years ago, my son, who is now 34 years old, was in the Air Force. (He still is; he's an Air Force officer.) And he has been a movie buff his entire life.

MH: Mm-hmm.

FT: He is also a graduate of Southern Evangelical Seminary. As he is in the Air Force, he has been taking online classes. So he has a theology degree or philosophy degree himself. In any event, he is a movie buff, and about five years ago we were talking about this and we noticed there are so many parallels between the blockbuster movies that Hollywood puts out (mostly the superhero genre movies like *Captain American*, *Iron Man*, *Star Wars*, *Batman*—those kind of movies) and the greatest story ever told. That we all want to be taken from this world of pain and suffering to a place of bliss. That's what these superheroes do. That's what, obviously, Jesus will ultimately do. He will come sacrifice himself to save us. He has done that, and by trusting in him, ultimately we will be taken from this world of pain and suffering to a place where there are no tears, there is no pain, there is no suffering. And so we noticed that there were so many parallels. And there were so many parallels as well, Mike (as you know) between the characters in these movies—the heroes—and the ultimate hero, Jesus of Nazareth. So we cover “Captain America,” “Iron Man,” “Harry Potter” (we can talk about that—I know some Christians are concerned about that), “Lord of the Rings,” “Star Wars,” “Batman,” “Wonder Woman”... And those are the seven chapters which ultimately lead to the 8th chapter, “The Ultimate Hero,” Jesus of

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Nazareth. And the point is that while there are a couple of Christian series out there like *Lord of the Rings* and even, ironically, *Harry Potter*, the other ones weren't necessarily written by Christians. But Mike, even the non-Christian world can't help putting themes in their movies that are congruent, even partially copied, from the greatest story ever told because they know what's inspiring is sacrifice, love, and rescue. It's not inspiring to say, "Follow your heart. Live for yourself." It is inspiring to say, "I'm going to lay down my life to save you." That's inspiring, and that's why so many of these movies go in that direction even though they're not written by Christians.

MH: Yeah, yeah, those other themes lack transcendent meaning. It's very obvious for somebody who is... Not even for somebody who has put some thought into it, but just for somebody who wants something better.

FT: Yeah.

MH: It's something simple, like the latest season of *Stranger Things* just dropped recently. And so a few years ago I had done a book, *Finding the Gospel in Stranger Things*. I'm under no delusion that any of the writers or the actors or anything like that (but especially the writers)... They're not trying to do anything Christian, but all I did for that book was I took my little book for seekers, *What Does God Want?* and map it to the show—to the TV show. And it's the easiest book I've ever written.

FT: Oh yeah?

MH: Because it was just so transparent about how the characters, you know... Everybody has deep flaws. Nobody can save themselves. There was an intelligent evil and there's certainly a Christ figure in these Christological moments cast as paranormal events in the book. There's the whole camaraderie that you get with the early church up against a foe that... There's no reason at all why the early Church should've done as well as it did...

FT: Yeah, right.

MH: ...in terms of evangelism. There's no way to even explain that, and it's the same thing in the show. What are a group of kids going to do against this malevolent force that is so well beyond them? But just the way they handled all these things in terms of the storytelling, it just made the show compelling and made the comparison with Christian theology and the Christian story, more importantly. It made it so easy.

FT: It is easy.

MH: And that was "by accident." Nobody's trying to do that on the show.

FT: Right.

MH: It's just there. And I've noticed a lot of this with your Hollywood productions— your Marvel Cinematic Universe. I mean, they all... And I've done academic reading on why this is and so on and so forth, but again, you don't have to be into the academic material to notice what's going on in the story lines and then being able to compare them to scripture. So let's do a little bit of that. I mean, you mentioned some of the films that you cover in the book. Let's start with Spider-Man. He probably ranks high among favorites and all its iterations, but in the book, you use an incident from Spider-Man's life to illustrate why God allows evil.

FT: Right.

MH: So why don't you talk about that a little bit?

FT: Sure. Well, Spider-Man, actually, when he gets his powers, he's just a teenager and he starts using his powers for his own glorification, right? He is using it to impress girls, to make money, that kind of thing, and his Uncle Ben realizes there's something different about Peter Parker. He doesn't know what it is, but at one point he says to him... When they're sitting in a car one night, I think he says to him, "With great power comes great responsibility," and right after that, Peter Parker as Spider-Man has an opportunity to stop a robbery, but he doesn't stop the robbery. Why? Because the guy being robbed has just gyped Peter Parker out of something and so he says, "Hey, this guy's getting what he deserves, right?"

MH: Mm-hmm.

FT: But what happens is, the robber then goes on and carjacks Uncle Ben and shoots Uncle Ben. And Spider-Man (Peter Parker) finds his uncle dying on the street, and what comes to his mind is the last thing his uncle said to him, "With great power comes great responsibility," and at that point, the superhero known as Spider-Man is born. Up to that point, Spider-Man was just doing...

MH: Spider-Dude.

FT: Spider-Dude, yeah, Spider-Boy. He was doing it for his own glorification. But as soon as he realized through the evil murder of his uncle that he needed to use his powers for good, that was the catalyst that changed him. So without that evil occurring in his life, there never would've been a Spider-Man. And he goes on, of course, in the series to save a lot of people, but it was brought about by evil. In other words, there's always a ripple effect to evil. There's always a ripple effect to good, too." There's a ripple effect everywhere. Every event affects trillions of other events going forward. And we can't always trace those ripples, but a God

outside of time can. Sometimes we can see the ripples like this Spider-Man instance, but in real life, many times we can't see it. But we can still trust God because of the ripple effect. God can bring good from evil, and actually promises to.

MH: Growing up I was into comic books and Spider-Man was one of them. My favorite was Iron Man.

FT: Mm-hmm.

MH: So I really appreciated the way Hollywood handled and tried to stick to the Iron Man story and the story line. Tony Stark is just a mess of a human.

FT: Yeah.

MH: Brilliant, but so deeply flawed. What did you do with that in the book? Let's talk a little bit about Tony Stark and his own growth. People are familiar with the movies. They know his character changes a lot.

FT: Right.

MH: So how did you use that?

FT: I think Tony Stark is my favorite character in the book *Hollywood Heroes*, Mike, and here's why: because he starts off as a billionaire—playboy, amoral, arms dealer. He's got everything that most people think they want to be happy. He's got money, he's got power, he's got a great girlfriend, but he's still miserable. Why is he miserable? Well, he has no purpose. He has no identity. He has everything to live with, but nothing to live for. And then there's a tragic event in his life which actually turns out to be a good thing. One of his own weapons that his company sold to terrorists detonates and puts shrapnel into his chest and then he has to have a device installed right in the middle of his chest to guard his heart from encroaching shrapnel. If that device fails, he dies. Now to me... I don't think this was intended by the movie writers, Mike, but to me, this is a beautiful picture of what I think is the second most important Bible verse in the entire Bible to this generation. The first series of verses have to do, of course, with the gospel, but this is the second most important. It's Proverbs 4:23 where it says, "Above all else, guard your heart because everything you do flows from it." It doesn't say "follow your heart." It says "guard your heart." Well, here's this device guarding Tony Stark's heart from his demise, and Tony then begins to realize what's most important and he goes on a character arc where he goes from a selfish amoral playboy to (spoiler alert!) at the end of *End Game*, he sacrifices himself to save the world. Now he changes completely. I always tell parents, ask your kids, "Why is Tony Stark miserable? He has the big 3. What are the big 3's? Sex, money, and power. He's got it, right? But he is still miserable. Why is that?"

Because he doesn't have an identity. He doesn't have a purpose. He doesn't know what life's about. And it's not until he guards his heart and directs it toward a productive pursuit that he ultimately becomes a hero. Now the thing that amazes me about all this... If we think about the end of end game this way... Imagine Tony Stark had gotten to, or Iron Man had gotten to the end of *End Game* with his Avenger buddies. They are about to take on Thanos and he looks at his Avenger buddies, Mike, and he goes, "You know what guys? I'm not really all that interested in taking on Thanos. In fact, I need to get back to following my heart and taking care of just me. I'm out." And then the movie ended that way. Who would've been enchanted by that?

MH: Mm-hmm.

FT: Who would've been inspired by that? Nobody, right? We'd all go, "What a terrible movie! What a terrible ending! He followed his heart. He didn't do what's right. He didn't sacrifice himself. He didn't inspire anyone." Exactly. He realized that what we all really want is to be inspired. We all really want somebody to sacrifice, to save us, and to take us to the Promised Land. And the modern cultural viewpoint of "follow your heart, put yourself number one," that just doesn't resonate, and it doesn't resonate for a reason. It's not the way we ought to live.

MH: Yeah, Iron Man was my favorite. I mean, there's just so much to learn there. Like I said, I appreciated the way that the film has captured the way he changes without losing the things that made him attractive as a character. I mean, he's very funny.

FT: Yeah.

MH: But he becomes very purpose-driven in the right sort of ways. It was interesting how the film was honest with his disenchantment with his own life.

FT: Mm-hmm.

MH: Because they could certainly make lots of films where that's not the case at all and there are no heroes and it's just all this darkness, but they didn't do that. So I was happy with the way they did Iron Man and Tony Stark in the series of films there. And you're right. I agree with you. That's an easy one to sort of pick up on and ask those kinds of questions because they're just there. I mean, you can't avoid them. I mean, you see this happening to him.

FT: I was just going to say, the interesting thing about Tony Stark is that he is more like us than, say, someone like Captain America who is always righteous. You never have to worry what Captain America is going to do.

MH: Mm-hmm.

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FT: He's the poster boy for righteousness, whereas Tony Stark isn't. You never know what he's going to do because he's flawed like the rest of us. But he goes on this sanctification process to go from a selfish playboy to the hero who saves the world and the writers knew that they were on crisscrossing arcs.

MH: Yeah.

FT: That Captain America and Iron Man were kind of... While they're adversaries, they're also friends, and it created a lot of creative tension that I think benefited the story lines in all the movies.

MH: Yeah, there's character tension. So what do you do in the book with Captain America? What can we learn from him?

FT: Well, Captain America is the hero, as I say, that we can't live up to because he's always righteous like Jesus. You never have to worry what Captain America is going to do. Not only that, Captain America is going to sacrifice himself even in weakness. Do you remember the scene early on in the *Captain America* movie where he is in this super soldier program and he's a weakling? He can't even get picked up for the Army in World War 2, he's so weak.

MH: Mm-hmm.

FT: But someone believes in him and a live grenade (well, it's a fake grenade, but everybody thinks it's live) is thrown among these recruits. And the big hulking guy that the general wants to be the super soldier or Captain America figure hides behind a truck while Steve Rogers willingly jumps on the grenade to save his buddies. Even though it is a fake grenade, he doesn't know it. And that just demonstrates that he is the right guy for the job—that his character is such that we can teach him how to be strong physically, but the most important thing is that he's strong morally. Then, as you know, Captain America goes on also to sacrifice himself. He will even sacrifice himself against Iron Man to protect his friend, Bucky, who Iron Man wants to kill because Bucky actually killed...

MH: Mm-hmm.

FT: While being brainwashed, he actually kills Iron Man's parents and Iron Man learns about it, but Captain America is going to be a friend to the end of the line. He says that to Bucky: "I'm with you to the end of the line," which, of course, is true of Jesus. It doesn't matter what we do. He's going to be with us to the end. The only difference between Captain America and, say, Jesus (other than, of course, Jesus is perfect and Captain America isn't) is that while Captain America will sacrifice himself to save his friends, only Jesus will sacrifice himself to save his enemies. So there's a lot in the "Captain America" chapter as well.

MH: Yeah, there is. A lot of Christians, I think, do not have problems with the Marvel Universe (these superheroes as far as the movies and what not), but when you get into the world of fantasy, a lot of this changes. Like you mentioned earlier, like *Harry Potter* and even some Christians... I've met Christians that are just... They think of *Lord of the Rings* as some sort of a cult, a fantasy sort of trip.

FT: Right.

MH: So let's talk a little bit about both of those in the fantasy realm.

FT: Sure.

MH: Let's jump in with *Harry Potter*. How do you address the... What you have to know is there's going to be opposition to something like the *Harry Potter* universe.

FT: Yes.

MH: How do you address that in the book?

FT: Well, the first thing we say is, yeah, we agree with whatever parents think is right for their kids. We think parents have the right to obviously dictate what their younger children should be watching and not watching. So we're not going to disagree with what parents say about that. The only thing we're saying in the book is that we've noticed there is... Well, a couple things. There's a bit of a double standard. Because I've noticed that Christians, while they have trouble with the magic in *Harry Potter*, they seem to have no trouble with the magic in *Chronicles of Narnia* or the magic, as you mentioned (some do, but most don't) in *Lord of the Rings*.

MH: Yeah.

FT: I mean after all Gandalf is a wizard, right?

MH: Mm-hmm.

FT: This is what *Harry Potter* is. Okay, so how is *Lord of the Rings* okay, but *Harry Potter* isn't? Secondly, the kind of magic in *Harry Potter* is not the kind of magic that the Bible talks about. I mean, the Bible is not talking about getting on broomsticks and playing a modified soccer game in the air. This is not real stuff. This is stuff invented out of J.K. Rowling's mind. So it's not divination or the occult, per se (although there is one element of that in the last movie, I believe, but it doesn't seem to go anywhere). In other words, this appears to be more invented kind of magic, not the kind of magic from the Old Testament. Although I'd love your perspective on this, Mike, because you're the Old Testament

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scholar. Let me get your perspective on that, if I could, and then I'll talk about the parallels between Harry Potter and Jesus. They're pretty remarkable. What is your view on that?

MH: Well, I think that there are a few things that the Old Testament is clearly condemning of. One would be contacting the dead.

FT: Right.

MH: Then you have... Divination is typically wrapped up with doing things to produce altered states to contact the spirit world. So, I mean, those are two major themes, and I would never encourage Christians to get into that or any of those things.

FT: Right.

MH: But you're going to have stories that have these things as elements and so the question becomes, "How is this portrayed? Is this portrayed as a good thing? Is it a neutral thing?" In other words, does it just sort of happen?

FT: Mm-hmm.

MH: Or is it something pursued? Is it something out of which comes disastrous results? I mean, it really depends on how it's handled from a storytelling perspective, and that's how you can discern what it's supposed to teach. So I think the *Harry Potter* realm, for the most part, it plays both sides of that. But at the end of the day, *Harry Potter* still has some pretty clear lines of good and evil.

FT: Right.

MH: So you can appreciate it for that. And it doesn't... It's not out there encouraging its audience to participate in these things even though lots of kids wanted to be wizards when they saw the movie and they dress up like the wizards and so on and so forth. But at the end of the day, they and parents know that this is a pretend sort of thing. It's a fantasy...

FT: Right.

MH: ...as opposed to encouraging a real practice of the occult and things like that. So I think all of those are things that we need to be aware of. In the Old Testament, God did provide a means to contact the spiritual world through the high priest or even the Thummim. And it's very easy to talk about that and segue over to how Jesus is the better high priest and the new high priest and the only one that's needed now. There's no need to pursue these things. We have answers through scripture and through what Jesus taught us and so on and so

forth. So I don't think it's that difficult to navigate both sides of it. Something like *Narnia* and even *Lord of the Rings*, where you have essentially Christ characters that are the primary forces behind this, they don't exercise their power indiscriminately. They don't just exercise it for the sake of showing off or "I can do this so let's do that."

FT: Right.

MH: They don't do that. They're very clear that it comes with a cost. They're very clear that they have to be circumspect about it. They're clear about their own weaknesses. These are important spiritual things to reinforce the idea that this is not ultimate power. Ultimate power is something beyond these characters, and then get into a discussion that way. So just quick and dirty. That's how I sort of parse what's going on with these kinds of films. Do they leave you with a clear line between good and evil?

FT: Right.

MH: Can you talk about that line? Do you detect it?

FT: Yeah.

MH: Why does the line exist or what did we learn from that? I think those are just fundamental things to be part of the discussion when we're talking about movies and books and things like that.

FT: I think *Harry Potter* has clear lines of distinction between good and evil. In fact, it really is a morality play. In fact, Mike, we point this out in the chapter on Harry Potter in *Hollywood Heroes*. We say arguably the character in modern fiction that has more in common with Jesus is Harry Potter, and people go, "What?" Let me just give four quick parallels between Harry Potter and Jesus. The first is that Harry Potter is prophesied to be the savior of his world before he's born, and an evil figure tries to kill him as an infant. That sounds familiar, doesn't it?

MH: Mm-hmm.

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FT: Secondly, he has to live a moral life in order to be this savior. Third, he sacrifices himself to defeat the evil Satan figure, Voldemort. Then fourth, he rises from the dead and his followers need to put their faith in him in order to finally defeat Voldemort. Now you go, "Well, that's the Christian story." Exactly. And J.K. Rowling said that the entire series can be epitomized by two Bible verses which appear in the movies and the books. The first is, "The last enemy to be destroyed is death," from 1 Corinthians 15 and the second is, "Where your treasure is, your heart will be there also," from Jesus' Sermon on the Mount. But

Rowling said, “I never wanted to talk too much about this because I didn’t want readers to be tipped off as to where we were going.”

MH: Mm-hmm.

FT: So she’s basically written a book based on the Biblical story line of Jesus, and she put the magic in, not because she thinks this stuff is true, but she says this kind of magic enchants children to the extent that they have some power to do something; whereas normally children don’t have any power.

MH: Mm-hmm.

FT: But notice, Harry is the one (as you pointed out, Mike) that only uses his power for good. He never uses it to show off. He never uses it, really, for his own benefit. He is using it to save his people, and that’s what Jesus and the apostles do. They have the power to do miracles, but ironically or at least... Ironically is not the right word. *Interestingly*, they never used the power to in any way advance their own personal agenda, right? It’s always designed to move the kingdom forward—to build the kingdom, not to build their own kingdom.

MH: Yeah. Yeah, there are some real clear connections there. It’s the same thing with *Stranger Things* with Eleven as the Christ figure.

FT: Yeah.

MH: The self-sacrificial element. You’ve got the bleeding. Every time she uses her power, there’s blood. So there’s this mental connection made with the audience—any number of things. About the most overt reference you get is when Hopper leaves food for Eleven. He knows that she’s still alive out in the woods. The box that he puts it in looks like a Catholic—the dispensaries where they keep the communion wafers.

FT: Right, right.

MH: So there’s an overt nod there. But other than that, you more or less have to be familiar with the gospel story to catch a lot of what’s being laid down. I just think they can’t help it.

FT: They can’t help it, yeah.

MH: Good storytelling will map over to good storytelling.

FT: That’s right.

MH: And the gospel is the best story. It's designed that way. We're given truth as story in story form. We're back to the Lewis and the Tolkien thing—the myth that is true and all that.

FT: Right.

MH: That sort of thing. And since Tolkien and C.S. Lewis both come out of a Christian context, I think that they are naturally more palatable. They're more trusted than somebody like a J.K. Rowling, who was a mystery when she came out.

FT: Right.

MH: I mean, nobody knows who this person is, and then you get the magic themes and the light and the darkness and what not, and a lot of Christians didn't immediately know what to do with it because it wasn't published through a Christian publishing house.

FT: Mm-hmm, mm-hmm.

MH: So rather than watch it and think about it, they let markers like that do their thinking for them, which isn't necessarily a good thing. I mean, I guess it can be useful in certain contexts. Over the years, you sort of know that you can trust something that comes out of XYZ publishing house and what not, but at the end of the day we still need to evaluate what is happening in the culture. Something like *Harry Potter* had such a huge explosive influence that my argument would be that Christians need to get into the material to see what's going on.

FT: That's the argument we make, and we say, "Even if you think you don't want your kids to watch it or read the books or whatever, their friends are reading the books and watching the movies. You should at least know the story line so you can ask questions and make predictions..."

MH: Or read it with them.

FT: "...between their worldview and the Christian worldview." We say this in the book: "If you like *Harry Potter*, you're going to love Jesus."

MH: Mm-hmm.

FT: Because Jesus is the true myth. Just like Tolkien said, he really did come to save this world and he came to save you. And that's what *Harry Potter* does in his world. Jesus just does it in the real world. So yeah, I agree. We've got to get young people to even understand these messages. Even if they don't watch the

movies or read the books, they should know something about the story line so they can make connections with their friends.

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MH: So is that how you handle the “myth that is true” connection? Because obviously in the book you talk about *Lord of the Rings*.

FT: Yeah.

MH: You can’t help to talk about *Narnia* (a little bit at least) along the way.

FT: Mm-hmm.

MH: So I’m sure you’ve done this live, too, where you get these questions.

FT: Sure.

MH: How do you handle the use of the word “myth?” Let’s start there.

FT: Yeah, we tell the story of Lewis and Tolkien, where Tolkien said to Lewis, “Why are you so enthralled with all these dying and rising god myths that came after Christianity? Why are you so enthralled with them, but you’re never enthralled with the dying and rising God you read about in the New Testament?” And Lewis realized that, “Yeah, why am I enthralled with just these fictional ones?” Tolkien said, “The one you read about in the New Testament, Jack [that was his name; they called him Jack], is the true myth. It really happened. All these other myths are just pointing to the true myth.” And, of course, Lewis then went on to be probably the top apologist of the 20th century, largely as a result of Tolkien saying, “This is the true myth. It really happened, Jack. You ought to check into it.”

MH: Mm-hmm. One of my favorite things about *Lord of the Rings*... I think probably my favorite scene is in the last installment, *Return of the King*, when the battle’s all over and Mordor’s been defeated and everybody bows to the hobbits.

FT: Yeah.

MH: So why do you think Tolkien picked the small and the weak hobbits to play hero roles in this story?

FT: Yeah, that is a great question, Mike, and I think the reason is this is really where, I think, Tolkien’s true Christian colors come out—that weakness actually becomes a strength when you depend on God. Paul says, “When I am weak, I am strong,” because you tend to depend on God. Now the weakest, of course, are the hobbits; namely, Sam and Frodo. How are they going to get through Mordor? They don’t even know where they’re going, right?

MH: Mm-hmm.

FT: They don't have any power, really. And so what they wind up doing is they wind up relying on others that do have power in order to make it through, and that's the only way they succeed. They have to be humble enough to say, "I can't do this. I need help."

MH: Mm-hmm.

FT: And we have to be humble enough to say the same thing. In fact, when you look at the characters in the Bible, they're weak, and yet they succeed. I mean Peter... Look, he's an impulsive fisherman who puts his foot in his mouth all the time. He denies Christ three times. He's weak, but somehow he's their leader and he writes 1 and 2 Peter. Mark, who wimps out on his first missionary journey... He's so unreliable Paul won't take him on another journey, but then he winds up getting with Peter and writing the gospel of Mark. Matthew's a tax collector. Everyone hates him, but yet he writes the gospel to the Jews. All these people are weak. The women are just women that aren't considered witnesses like men would be in that culture, yet Jesus adheres to them. I mean, there's just so much weakness in characters in the scriptures that I think Tolkien said, "That's what I'm going to do in *Lord of the Rings*."

MH: Let's go back to the comic book world real quickly here because there are a couple things I want to ask that I thought were interesting in the book. In *Batman Versus Superman* (which I thought was an okay movie, but it's not the level of some of the other ones)...

FT: Right.

MH: But Lex Luthor is mad that God doesn't stop evil. So, but why? Why doesn't God stop evil?

FT: Well, yeah. This is a great question, that... I agree, a lot of people didn't like *Batman Versus Superman*. But that movie, *Batman Versus Superman*, addresses one of the all-time most important questions theologically: "If there is a good God, why is there evil? Why doesn't he stop it?" And Lex Luthor is mad. The reason it's *Batman Versus Superman* (not to spoil the whole plot), but basically, Lex Luthor is mad at Superman because he looks at Superman as the god of his world and this Superman is a bad god. Why? Because this Superman did not stop Lex Luthor's own father from abusing Lex Luthor when he was a kid. So he must be a bad god. That's why he pits Batman against him. Well, it's interesting that Lex Luthor is mad that God did not stop his father from doing evil to him, but notice what Lex Luthor is not mad about. He's not mad that God hasn't stopped *him*, Lex Luthor, from doing evil to other people.

MH: Mm-hmm.

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FT: Why is it that we're always mad at God not stopping other people from doing evil, but we never say, "God, why don't you stop *me* from doing evil?" We never say that. In fact, I always ask people, "If God were to stop evil at midnight tonight, would you still be alive at 12:01?" I wouldn't be. Yet, the issue is always for us, "God why don't you stop that person or this person?" We never think, "God, why don't you stop *me*?" The reason why God doesn't stop evil right now, anyway, is because if he did, this wouldn't be a moral universe. If we didn't have free will, we couldn't love. Of course, free will gives us the opportunity to do evil, but what God can do is he can redeem our evil. He comes into this world, adds humanity to his deity, and dies a brutal death so he can take our punishment on himself. And by trusting in him, we're not only forgiven, but we're given his righteousness. So God can redeem evil, and he gives us the capacity to do evil because he has to give us the capacity to do good—to love. So that's why evil exists, and it's why God doesn't stop evil all the time. If he did, this wouldn't be a moral universe.

MH: Well, you wouldn't have anybody here.

FT: I wouldn't be here, yeah.

MH: Yeah. My favorite illustration of that is in *The X Files* when Mulder and Scully discover a genie. Of course, Mulder gets three wishes and the first thing he wishes for is world peace. And he goes outside and there's no humans. He's the only one [laughter]. Even Scully's gone. It's like everybody's disappeared. You got your wish. There's nobody here.

FT: Just like magic. Evil's gone.

MH: Say goodbye to everybody else.

FT: That's right. We're all gone.

MH: Yeah. Speaking of one more comic book question...

FT: Mm-hmm.

MH: As we're near the end here... Wonder Woman—we have to include her.

FT: Yeah.

MH: We have to mention her because I actually really liked the *Wonder Woman* movies. I don't know. Maybe that was just me, but I thought they did a good job with certain things—again, staying faithful to the comic books and yet not being too cheesy about it. What's up with Wonder Woman? In the book, you talk about her unique superpower and how it aligns with Christianity. So why don't you spill the beans there. What is Wonder Woman's unique superpower and how does it align with Christianity?

FT: Yeah, Wonder Woman's unique superpower... Believe it or not, she has two of them: truth and love. Gee, that doesn't sound like a superhero power, does it?

MH: Right.

FT: She's carrying the lasso of truth.

MH: The lasso, yeah.

FT: And also love. And in fact, there's a scene in the first movie where she's taking on her brother, Ares, who wants to kill all the population because human beings are evil and they don't deserve our protection. In fact, he even says that to her. He says, "These humans don't deserve your protection." And Wonder Woman says, "It's not about *deserve*. It's about what you believe, and I believe in love." So she doesn't punish a war criminal that she could punish right there because this war criminal is kneeling in repentance in front of her. And she says, "I believe in love," and she obliterates Ares, then, instead. Well, this is a picture of the gospel. And by the way, then she goes up—she rises up and she is in the form of a cross and she zaps the evil figure, Ares. I mean, it couldn't be more telegraphed anymore.

MH: It couldn't be more overt, yeah.

FT: That's right.

MH: Then Superman has those moments, too, where he has the cruciform posture.

FT: Yes, yes.

MH: When he's doing something, yeah.

FT: In fact, Zac Snyder, who actually directed *Batman Versus Superman*... Some fan had tweeted him a scene from the *Batman Versus Superman* movie and in the *Batman Versus Superman* movie (spoiler alert), Superman actually dies killing Doomsday. And how is he killed? He's pierced in the side with a spear. It happens to be a krypton spear.

MH: Mm-hmm, mm-hmm.

FT: And he dies. And there's a scene where Batman is handing down Superman's lifeless body to Wonder Woman. And this fan tweets an image of this to Zack Snyder, the director, and he says, "Where did you get the visual for this," or "Where did you get the inspiration for this scene?" And he tweeted back a picture of Jesus being handed down from the cross, a famous painting.

MH: Mm-hmm.

55:00

FT: And if you look at that movie, *Batman Versus Superman*, there are crosses everywhere in many of the battle scenes. So Zach Snyder is an exception. He's overtly saying, "Yeah, this was a Christian reference." You don't always see that. But back to Wonder Woman. Wonder Woman overpowers people with truth and love. In fact, in the second movie, she has to take on a villain by the name of Max Lord, which is a great name. He's trying to maximize his lordship over people. He's kind of like a prosperity gospel preacher. And I won't give the whole theme away, but at the end, she basically gets him to repent of the bad decisions he's made in order to save the world. It's all truth. She doesn't even zap him. It's just all truth. She talks him down from making these bad decisions he's made. He needs to repent of them to save the world, and he does. So she uses truth and love to win, unlike many of the other superheroes who are just using brute force.

MH: Yeah, yeah. These are some of the more overt references. I mean, again, some of them are cryptic, but some of them are just right out there. I mean, you have to really try hard to miss them.

FT: That's right. [laughs]

MH: With all this similarity and continuity, in the book you mention that you believe that there's one thing that all heroes (at least the ones you write about in the book) have in common with Jesus. So I was going to ask what is that one thing?

FT: Every single one of them sacrifices to save others. It's all built around sacrifice. From all the heroes in *Captain America*, *The Avengers Series*, *Iron Man*, *Lord of the Rings*, *Batman*, *Wonder Woman*... They all sacrifice. *Star Wars*... We have a whole chapter on *Star Wars* in there. There's always sacrifice in order to save others. And of course, that's what Jesus does in a perfect way. His sacrifice saves us all. And in fact, we point out that all of the heroes that we write about in *Hollywood Heroes* in some way point to the ultimate hero, Jesus of Nazareth. They're imperfect; He's perfect. And one of the things we talk about in the last chapter, Mike, is that there's something about Jesus that can't be created in any other nonfiction character or fiction character. Can I just give you a couple of these things that I find very interesting?

MH: Sure.

FT: Jesus is both full of truth, but at the same time also full of grace. He's full of holiness, but he's also approachable. He's strong, but he's also tender at the same time. He's confident, but he's also humble at the same time. He's completely mission-focused, but he's also loving at the same time. Now I don't know anybody who can hold two of those tensions, or two of those qualities in tension very well. But for some character to hold *all* of them in tension, between truth and grace, holiness and approachability, strength and tenderness, confidence and humility, being mission-focused, goal-oriented, but also loving...

There's nobody in modern or ancient fiction that does that, and nobody in nonfiction except Jesus. I mean, He truly is a unique character in all of history.

MH: Yeah, everything else is an emulation.

FT: That's right.

MH: At least an attempt at emulation of that.

FT: And nobody can hold those opposed qualities in tension without it seeming inauthentic. It's authentic in Jesus. When you read about Jesus, you go, "This is a real person, but a perfect person." And if you tried to create Jesus in some sort of novel, you couldn't do it.

MH: Yeah, you'd miss something or mess something up.

FT: Yeah, yeah.

MH: So how do you hope people use this book? Your intended audience is who?

FT: The intended audiences are Christians that are interested in movies and people that not only want their kids to be more interested in Christianity and Jesus, but want to use this also as an evangelism tool to move people who may not be otherwise interested in Jesus to realize that the characters in movies they love are all pointing to a true hero—a true human being in history who also turned out to be God. And that yes, you will be rescued from this world of pain, evil, and suffering in reality. It's not just a fantasy. So we want... As you know, Mike, in the book (because you endorsed it), we cover not just these movies, but we fold in theology, apologetics, and Biblical life lessons.

MH: Mm-hmm.

FT: So this is a fun way, rather than, "Okay kids, let's sit down and have another lecture on morality." Why don't we do movie night? Right?

MH: Yeah.

FT: And we're going to read the chapter before we watch the movies and there are five questions at the end of each chapter that you can then have a conversation with either your small group going through the movies or your kids or whoever. So we want it to be used in small groups, with youth groups, or just personally for people that are interested in movies and want to learn more about the evidence for Christianity, Biblical life lessons, and be able to share all that with others.

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MH: Yeah, well it... I mean, it should certainly do that. I mean, I had basically the same set of goals for my little *Stranger Things* book. I mean, gosh it's right out there. The interest is already there in the media that you would want to show. So the interest is already there. Why not get into it? Why not use it? And a parent or a pastor or youth leader... Someone can take the lead and help people see other things in the films that they wouldn't normally be looking for. I mean, some of them like we've already mentioned are just so obvious.

FT: Mm-hmm.

MH: But I have found that when you talk with people even about like Superman and cruciform, they're... And I recall the scene of lowering Superman's body and he's pierced and a lot of them don't see it. They don't think of it, but when you mention it and you can bring up the connections to the gospel, they can't unsee it anymore.

FT: That's right.

MH: It's just going to really stick there. It's just good for having conversations about spiritual things in a way that the kids are already going to be into it and interested in.

FT: Yeah, you can ask them, "Why does this story resonate with you?" "Why does it enchant you?" "Why would you want someone to come rescue you?" See what they say. "Well, you know, this is really true. This has happened in history and it's going to happen in the future as well, and you can be rescued simply by agreeing to be rescued. You don't have to do anything. You just accept it."

MH: Well, thanks for being on with us today. Again, I did enjoy the book. I mean, this is the kind of thing that I love about pop culture—that there's so much of it, again, "by accident"...

FT: Mm-hmm.

MH: ...that overlaps so nicely with retelling the Christian story (or at least the significant core elements of it) that it's kind of amazing that it's just fodder for conversation and for evangelism. It's right there.

FT: Hey, Mike, can I offer your listeners a discount on the book?

MH: Well, sure, absolutely.

FT: Yeah, if they go to our website, crossexamined.org, and click on "store," you'll find it. The book is called *Hollywood Heroes: How Your Favorite Movies Reveal God*, And if you put in this code (and maybe you guys can put it in the show notes: Heiser52722—all one word: Heiser52722), you're going to get 20% off the book. Its discounted price is \$12.99, but you'll get 20% more off that if you

get it from us. And if you don't want to get it from us, you can get it from Amazon or wherever you get books. We appreciate any positive reviews you can put up there. If you don't like the book, you never heard me say this, okay? But yeah, Heiser52722. That's only going to be good, I want to say, until June 27th. So you have to get it before June 27, 2022.

MH: Okay. Alright, well, thanks for being on and sharing it with us.

FT: God bless you, Mike. We're praying for you. I know your listeners are praying, too, so keep that up friends. If you're listening to my voice, keep praying for Mike.

MH: Yeah, thank you.

TS: Alright, Mike, another great conversation about pop culture! And don't forget you can get that link and that code that Frank just mentioned on our *nakedbiblepodcast.com* website. So you can go get that book. And you've read the book, Mike? You liked it?

MH: Yeah, yeah, I did. It's a great book, again, just for the purposes Frank talked about—noticing things that should be noticed, and that in some cases, I think, the people who created the media *want* you to notice. But even if it's unintentional or accidental, Frank does a good job of bringing out principles from the movies and different scenes to illustrate important points of the gospel and just other points of Christian theology. So real good to expose your young people, your own kids, or kids that you might be ministering to. It's just good stuff.

TS: Yeah, I like the *crossexamined.org*. Frank does a lot of good stuff. I need to go watch some more of his stuff because he's a fun guy. I like him.

MH: Yeah, he is.

TS: Well, Mike, next week, I believe, we're going to get into the Walton demon stuff. Is that correct?

MH: Yeah, yeah, we're going to jump into that—my sort of response to Walton's take on demons, just generally, and then supernatural evil.

TS: Great. Alright, well, don't forget you can go get Frank Turek's book coupon code at the *nakedbiblepodcast.com*. We appreciate Frank coming on. And with that, I want to thank everybody else for listening to the Naked Bible Podcast! God Bless.
