

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

with Dr. Frank Turek

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Will You Stand UNSHAKEN? | with Alisa Childers and Natasha Crain

(January 13, 2023)

There's a battle raging in our culture. But it's not over a vast array of individual issues. It might seem that way but it's not really a bunch of individual issues. It's actually a battle over authority. Who gets to decide what's true about the nature of reality? What's right or wrong? What's good or bad? What's harmful or beneficial? How should we live? And what does it really mean to love others? We're supposed to love others. What does that really mean? What does it mean in society? How do you do that? And are the questions that I just posed here just a matter of opinion or has God already spoken? Who is our authority?

Now for Christians, we ought to say that our authority is God, is Jesus, and as expressed in the Bible, we ought to live according to what the Bible says. The question is: How can you remain unshaken when the world below your feet appears to be crumbling? How can you do that? So, that's what we're going to talk about today with my two guests. They're the greatest guests in the world. It's Natasha Crain and Alisa Childers. They've been on this program many times before. And they've actually developed a brand-new conference that's going to deal with these issues. I'm privileged to join them and we're going to talk a little bit about what we're going to say in this conference, which begins in Ohio in just a couple of weeks.

Let me start with the great Natasha Crain. As you know, Natasha has written a great brand-new book, she's written a number of great books, but the new one is called Faithfully Different, and we're going to talk a little bit about that today, and some other issues as well. But Natasha, you and Alisa got together a few months ago, maybe even up to a year ago, and decided we needed to do something to help our culture. How did this whole idea begin that you wanted to start an Unshaken conference?

Natasha:

Yeah, so it was probably about a year ago now that we were just having a conversation one day and we were talking about the nature of Christian conferences and that kind of thing. And we were talking about the fact that there are some really great apologetics conferences out there

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but a lot of times the average person in the church is not willing to go to something like that. Or maybe they're willing, but they don't really desire it, because it sounds super intellectual, or it's the kind of thing that they say, Well, I don't really need that kind of stuff.

And so, we just started thinking about this more and we said, people need this kind of understanding but they also need to understand how to tie that to the cultural issues today. Because really, this felt need that we both see over and over when we talk with people, when we speak with people and engage with people online, the felt need is, How do I stand firm in this kind of culture? How do I engage with people who believe so differently, often, who call themselves Christians, but have vastly different views on these cultural issues, how do we do this? How do we stand firm? It's getting tough. And that's what we're hearing over and over is that it's hard.

And so, we started thinking, you know, it would be great if there was a conference that really spoke to that. How do you stand firm, be bold and courageous in culture that weaves together these issues of worldview, apologetics, cultural questions together, and package that as hey, how do you stand unshaken? And so that was really the genesis of the idea.

Frank:

Now, we are going to talk, not just about the conference, but some of the ideas we're going to present in this conference. And the other great presenter that's going to be with us is the great Alisa Childers, who also happens to be here, although she's coming to us from an undisclosed hotel in Tucson, Arizona, because she's out there speaking right now. Alisa, how are you?

Alisa:

Great. Great to be back with you, Frank.

Frank:

Oh, absolutely. Now you have just written a book, and we've had you on for it, and you're dealing with progressive Christianity. You first wrote *Another Gospel* and now you've got *Live Your Truth and Other Lies*. Man, that book is doing fabulously because it's so relevant. What are some of the things you're going to be talking about at this conference that people are going to want to hear?

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Alisa:

Yeah, well, just to kind of echo some of the things Natasha was saying, one of the reasons I was so excited about this conference is because, as you know, Frank, we go to different places and we present a lot of different information for people that's really helpful to help strengthen their faith and even to help them understand what's happening with people in their lives who might be buying into culturally bad ideas. But one of the number one questions I always get is people will say, Well, how do I talk to the people in my life who are being swept up into all of these things? How do I relate with them? How do I lead them to Christ? How can I walk with my friends and loved ones as they believe some of these lies and how can I help them to see the truth?

And so, I think that "how" question is one of the things we're going to be hitting on so much in the conference. And just, you know, talking about some of these cultural lies, I think that, as you mentioned in the intro, it's a matter of authority. Are we going to bow our knee to God, who is the ultimate authority, or are we going to serve the God of self? And so, my book, *Live Your Truth and Other Lies*, talks about so many of those sorts of lies and slogans that make us kind of want to look to ourselves as the ultimate authority. Like, basically buying into ideas like, God just wants you to be happy. The point of your life is just to have a great job and be happy in all the things you do.

And I think that, even as Christian parents, sometimes even we buy into that with our kids. It's like, we want our kids to be happy, but ultimately, I think we need to look to the authority, which is God, which says, I do want my kids to be happy, but I know as a Christian, that the only thing that's really going to make them and me truly happy with a deep abiding joy is to be in relationship with my maker. Is to be in relationship with God. And we have to start with knowing that we are actually by nature separated from God. We're sinners, right. So, there's a reconciliation that needs to happen. But I think our culture has just largely abandoned that idea in favor of the God of self, just serve your own desires, serve your own wants and needs, try to be happy and that's the point of life. So, we're gonna be addressing some of those things.

Frank:

Let's talk about that a little bit, Natasha, because in your book *Faithfully Different*, you talk about four fundamental beliefs that the secular mind believes. And this is critical to get your

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mind around this, because I think you'd nail it in this book, Natasha. And in fact, happiness is one of them. Can you briefly go through those four again? This will help us understand the secular mind.

Natasha:

Yeah, so, what I talk about in Faithfully Different is that if you want to kind of characterize the secular worldview, which is all about the authority of the self, how do you do that? Is there a filter that we can use? And I kind of boil it down to these four things that you're mentioning. Number one is: Feelings are the ultimate guide. So, if your authority is not external to yourself, if it's not God, this objective authority, it's just going to be how you feel. That's what's going to lead you in all ways. So, that's what I mean by feelings are the ultimate guide to everything that you do in terms of figuring out what's true about reality, what's good or bad, right or wrong, like you said in the beginning.

So, number two, we have to ask: Well, if feelings are your guide, what are feelings leading you to? And happiness...happiness is the goal, like Alisa is saying. That is everything in our culture, that people will say, Well, as long as long as they are happy, then who cares how they get there, as long as it's still morally okay according to culture? So, feelings are your guide, feelings are leading you to happiness, however that might be subjectively defined.

And then, number three, judging is a sin. So, if feelings are my guide, and I'm leading myself toward my subjective definition of happiness, you better not ever come along and tell me, as if you're some kind of external authority to me, that you're wrong. You can't say that in this secular worldview. Judging is considered to be the ultimate sin. By the way, a lot of Christians pick up on that too and incorporate that belief in our own worldview and say, Hey, I'm not going to judge. I'm not judging. But we're told to judge in the Bible, just to judge with right judgment, not to do so hypocritically or self-righteously.

And then the final tenant is: God is the ultimate guess. In other words, it's okay, actually, to most secular people, if you believe in God, they're like, oh, cool, you believe in a higher power, or you believe something's out there, maybe pray if something goes desperately wrong in your life. But if you claim to know with any amount of confidence that there is a specific God who exists, who has revealed Himself through scripture so that you know who he is, who you are,

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and how we're to relate to one another as a maker and the created, the creator and the created, now you're threatening to people's worldview. Because there's no longer just the authority of the self, you have the authority of God himself over all of your life.

Frank:

And this is what this entire conference is going to make very clear to people. Who is their authority? Are they their own authority or is there an authority beyond them? And we're going to talk about some of the issues we'll discuss there, including justice, and social justice, and deconstruction, right after the break. You're listening to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek. My guests are Natasha Crain and Alisa Childers. We're back in two.

Ladies and gentlemen, I dare you to go to CaseForLife.com and watch the 60-second video that you will see on the homepage. If you in any way think abortion is something that is a moral right, you need to go and watch the one minute video up there. It's put up there by my friend, Scott Klusendorf, who is about to start an online course for us called How to Convince People to Be Pro-Life. That one minute video is part of it. And there's going to be a lot more in this course. Scott is going to go through every possible objection to abortion and give you every possible argument for life. You're going to be ready to affect change no matter where you are.

And now we can at the state level because the Supreme Court has finally overturned their ridiculous Roe v Wade decision, which was never in the constitution to begin with. And so, now we can actually save lives. There's been 1000s of lives saved already in Texas. There's been 1000s of lives saved already in Florida. And you can do it in your state. You just have to get ready; you have to get prepared. So, go to CrossExamined.org, click on online courses, and you will see the course there.

You'll also see a brand-new course from Steven C. Meyer called Return of the God Hypothesis. It begins February 1st. And then, we'll have the Let's Get Real apologetics course with the great Shanda Fulbright, which is for sixth to eighth graders. Check all that out on the website.

Let me go back to my guests, Natasha Crain and Alisa Childers. I'm joining them for a great new conference called Unshaken. It's going to start this January 28 in Dayton, Ohio. All the details

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with Dr. Frank Turek

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are on our website or you can just go to UnshakenConference.com. There are still some seats available to this one, although, apparently there are VIP seats that have been already sold out. So, it's filling up. If you're anywhere near the Dayton area, Cincinnati area, anywhere in Ohio, anywhere in the United States, anywhere in North America, you have a car, you can drive and get there. Okay? So, check it out. This is the first of four locations this year. We're going to have one in Southern California, one in Nashville. Where else are we having one, Alisa?

Alisa:

The fourth location is not confirmed yet. We have two or three options we're thinking about but we'll be making announcements as soon as we know where that fourth location will be.

Frank:

Okay, the first one is Saturday, January 28, 2023. It's going to be in actually Troy, Ohio near Dayton. All the details are on the website. But let's talk about some of the things we're going to talk about in that conference. Because obviously not everyone can attend. Alisa, you're talking a little bit about that people believe things that really are false in our culture today. Even Christians believe them. Like, for example, one of them you cover in your book, *Live Your Truth and Other Lies*, is the idea that you just have to follow and be your authentic self. Can you speak to that a little bit?

Alisa:

Yeah, that's a big one, right. Because when we think about authenticity, when properly defined, it is a good thing. It just means being genuine, not being false, being truthful, being your real self and not pretending you're somebody you're not. And I think that we could all agree that's a good thing. And I think Christians should be authentic. We shouldn't be pretending that we have it all together if we don't. But the problem is that, in culture, they're not defining authenticity that way. T

Typically, what authenticity means in our culture is that you do some self-introspection, search your heart and really identify what your deepest desires are, and once you've identified your deepest desires, whether they be your sexual desires, or your career goals, or whatever it might be, or what gender you even think you are, once you've identified your deepest desires, to be authentic, according to culture would be then to just live those desires out. Name them,

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proclaim them to the world, and then ask everybody else to affirm those things about you. But that's really in contradiction to the Christian worldview, because biblically, we know that when we identify what our deepest desires are, very often those desires are going to be contradicting what is actually good, what is actually morally right.

And so, in the Christian paradigm, of course, we want to repent from those things. There are things that we find inside of ourselves that are going to need to change. We are sinners that need to be reconciled to a holy God, but unfortunately, our culture is defining authenticity as just living out those deepest desires. And as we see, I think as we're seeing in our news feeds, as we're seeing in a world today, that's just doing so much damage to people as they live out their desires because as we know, those desires aren't always going to be what's best for them. And they very often put them in separation with a holy God, which is really the deepest problem anyway, that we need to be reconciled to God, we need to be in right relationship with God.

Frank:

In fact, CS Lewis put it so well. He said, "Surrender to all our desires, obviously leads to impotence, disease, jealousies, lies, concealment, and everything that is the reverse of health, good humor, and frankness. For any happiness, even in this world, quite a lot of restraint is going to be necessary." Yet we are told, Oh, just follow our hearts, just follow our hearts. Just be authentic. Well, I don't want to be my authentic self, because my authentic self is going to lie, is going to cheat, is going to steal, is going to try and take things that aren't mine, is going to try and gratify my sinful nature all the time. That is not the way forward. And as Christians, we need to help people realize that, because if we don't, we're allowing them to go down a path where they're going to destroy themselves and destroy others.

Alisa:

Often, sometimes even what we think about our true authentic self is constantly changing. I look back over my life and I had phases where I thought that my deepest identity was a gymnast. There was another time in my life where I thought my truest identity was a singer/songwriter. And I learned, when I kind of got a more biblical worldview, realizing that actually my truest identity is who I am in Christ. It's not what I do, or who I'm attracted to, or what my

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deepest desires and goals and dreams are. And so, it actually, I think, provides a much more stable foundation.

Frank:

You know, I was in New Orleans this past weekend and I was speaking at a conference there at the seminary down there. And Sam Albury was there. You know who Sam Albury is right? For those who don't, Sam is a same-sex attracted Christian man who has decided that he is going to live a celibate life. And he's a speaker and a writer. He's 48 years old, hasn't been married, but he's just rejoicing in his singleness at this point. And he was asked a question by someone in the audience at this event, about a Christian claiming they were a gay Christian. And of course, Sam said, "I would want to ask for clarification as to what do you mean by you're a gay Christian? What does that mean? Does that mean you have the feelings and you're acting on them? Or you have the feelings and you don't? Or you were [gay]? You did consider yourself that way and now you're not? What do you mean?"

But then he went on to say this, and I thought it was very insightful. He said, "Never base your identity on any aspect of your sinful nature", which I think that's spot on. We don't base our identity on our sinful nature, we base our identity on the sinless Christ who came to give us our identity. We don't achieve our identity, we simply receive our identity, and if we receive it there's no pressure on us, we just take it. If we have to achieve it, then all the pressure is on us. Wow, we've got to achieve all this and what happens if we can't do it? What happens if our feelings change?, as you just mentioned, Alisa.

And Natasha, your four points about what the secular mind believes, that feelings are the ultimate guide, happiness is the ultimate goal, judgment is the ultimate sin, and God is the ultimate guess. How does this idea that happiness and feelings are our standard lead us astray as Christians?

Natasha:

Well, a lot like Alisa said, I think that when you actually take these things to their logical conclusions, and you point out the basic things that yes, these things can change on a day to day basis in terms of what we think our identity is and if you are created then that's going to have some implications, because the Creator has the ability and the authority to say who you

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are. Those things make sense, logically speaking, and yet, it takes saying it out loud and kind of like working through these things for people to think about it. So, a lot of times when people ask, Well, how do you engage better on culture on this?, I think the first step is helping them see how the logic plays out on these kinds of questions.

What's interesting to me about secular culture, a lot of times people say, Oh, that just means godlessness. Well, okay, maybe in a sense it does, because people are living as though there is no God. But according to the best research we have, 90% of the population still believes that God exists, some form of a God, or a supernatural being, or a higher power exists. So, if 90% of people actually believe that there's this creator type of being out there, it's shocking that so many people completely ignore the natural kind of logical implication that that means you were created in some way, shape, or form. Well, what would that mean? That means that your identity is who that Creator made you to be. But few people are stopping to actually draw those connections. So, in terms of having conversations with people, I think it's very helpful to do that, kind of understand well, what do you believe in terms of the existence of God and what he's done and what that means for your status as a creative being.

Frank:

You mentioned that you both mentioned that our feelings and our hearts sometimes change. I'm reminded of what Bill Maher, who is no conservative, as you know, said. "When I was a kid I wanted to be a pirate. Thank God, no one took me seriously and took me for pegleg and eye removal surgery." [laughing] I mean, that's basically the craziness. And he said, "If kids knew what they wanted to be when they were eight, the world would be filled with cowboys and princesses, but it's not." And so, feelings are not our ultimate guide. Not that all feelings are wrong or bad. We're not saying that, but they're not our ultimate guide. We need to check that against the word of God.

And in fact, Natasha, You're gonna be doing a talk at this conference called, Who's Your God?: Regaining Clarity in a Secular Culture. You're gonna go through those four things we just mentioned. What else are you going to say in that talk that might be helpful to people right now?

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Natasha:

Yeah, so a lot of that is going to be talking about where we are right now, kind of, our status and culture as Christians and the fact that we are a worldview minority, and what that means, the implications of all that. According to the Pew Forum, the research is out there, most recently 65% of people identify as Christians. But if you look at research on what people actually believe - not just asking, well, who do you say you are, but looking at their actual beliefs - researchers at the Cultural Research Center in Arizona Christian University, they found that only about 6% of people have a biblical worldview. Meaning that they believe things that line up with what the Bible teaches, that they believe at least 80% of the statements, is actually how they quantify this.

So, it's fascinating because when you look at that difference, that has so many implications for us, as Christians - that if 65% of people say, I'm a Christian, and only 6% of people believe what the Bible actually teaches - well, that's going to tell us a lot about the beliefs that are out there and the fact that so many self-identified Christians don't have a biblical worldview. So, I'm going to be kind of walking through what exactly that means. What is it that is so compelling about secularism, those four tenants, why do we naturally gravitate to that even as Christ followers? And how do our biblical worldview and the secular worldview kind of ended up getting mixed together when we need so much today, especially with all the pressures that are out there to keep them very clear and separate, both for the sake of our own relationship with the Lord And our ability to be salt and light to others?

Frank:

Yeah, especially our children. How do we guide our kids through the social justice movement? How do we guide our kids through transgenderism and gender ideology? How do we guide our kids when they're seeing people on Tik Tok deconstructing their faith? We're going to talk a lot more about it with Alisa Childers and Natasha Crain right after the break. We'll also talk more about the brand new Unshaken conference.

If you're low on the FM dial looking for National Public Radio go no further. We're actually going to tell you the truth here. That's our intent anyway. You're never going to hear this on NPR. We're talking to my friends Natasha Crain and Alisa Childers. We're putting together a brand-new conference and we're talking about some of the content of that conference right

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now. The conference is called Unshaken conference. How can you remain standing when the ground beneath you is crumbling? How can you remain unshaken in a world that hates you, and hates Christians, and hates your position? How can you stand for Christ through difficulty? That's what we're going to be talking about; how you can do it, how you can get your kids to stand strong.

And I also want to mention that, as you know, Alisa and Natasha also have some great individual podcast themselves. They both do podcasts and I've been privileged to be on both of their shows. But they're just releasing a brand-new podcast as a team. It's called Unshaken Faith and the trailer went to number two recently on all religion podcasts in the world. And then it was like number 80 of all podcasts in the world, because they're striking a chord with what's going on by this Unshaken Faith podcast. So, before we get back into the contents of the conference, Alisa, what are you going to be talking about on this Unshaken Faith podcast?

Alisa:

Well, we're really excited about it and just so somebody doesn't have too inflated of a view, it's actually 80 in America. So, we're not quite at 80 in the whole world yet, but one day maybe.
[laughing]

Frank:

Yes you are 80 in the whole world. I'm telling you. By the way, do you know how many religion podcast there are according to Apple? Like total number?

Alisa:

No.

Frank:

Over 150,000.

Alisa and Natasha:

Wow.

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Frank:

150,000 and you were number two. That's pretty good.

Alisa:

Yeah, it's very exciting. We're really excited about this podcast because what sets it apart from our personal podcasts is that both Natasha and I have podcasts that can go anywhere from an hour to an hour and a half. They're more long form, deep dive analysis into certain topics. But what the Unshaken Faith podcast is, is a weekly, 15-20 minute short form quick listen on your commute to work, or whatever you're doing, that we're going to dive into really relevant cultural topics.

So, this first episode that we've just released, we discuss the new American Girl body image book, which is really aggressively promoting transgender ideology to young girls, even preteen girls, and teaching them all about what it means to use pronouns, and what cisgender is, what transgender is, how your gender identity might not line up with your sex assigned at birth. I mean, this is American Girl. So, we talked about that on our first episode and we're going to be hitting some provocative and controversial topics. We're going to be talking through some skeptical claims against Christianity. For example, if somebody is like, Hey, I just got this Tik Tok sent to me claiming that the doctrine of substitutionary atonement is abusive, how do I respond to this? The point of the Unshaken Faith podcast is to equip Christians just to live boldly in a culture that's really chaotic.

Frank:

By the way, transgenderism and gender identity is something I'll be talking about a little bit at this conference. And all the data show, regardless of the scriptural admonitions against such a thing - in the sense that men are men and women are women and God made them that way - if you look at all the data it shows that even people that try and transition, that either take cross-sex hormones, or get the surgery, they do not on average turn out well. They turn out with a suicide rate higher than they had when they started. This is not the solution to the problem that they have.

And we also point out that this explosion of transgender ideology is really the result of social media. It's a social contagion spread by social media. And on one hand, that's good news,

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because if it's transmitted just through social media, one way to get out of it is to, with some effort, stay off social media. And that way, your kids aren't going to be sucked into that kind of ideology. So, we're going to talk a little bit about that at the conference, as well. But, Alisa, I want to go back to you because we're also going to talk a lot about deconstructionism, deconstructing our faith. Can you tell us a little bit about what is before we get into it?

Alisa:

Yeah, that's the million dollar question, right? I've just finished writing a book on deconstruction and the most difficult thing for my co-author, Tim Barnett, and I to do was to define the word deconstruction, because people use it in so many different ways. Some of our listeners today might even think of the word deconstruction and they might think, Oh, that just means going through a time of doubt, or maybe questioning some of the things your parents taught you about Christianity, or maybe reassessing certain theological positions that you may have held before, the ones you grew up with. And then somebody else might hear deconstruction and they're thinking of their adult child who has completely walked away from the faith and now says they're toxic and won't even talk to them. So, as you can see, there's this spectrum of the way people are defining it.

How we chose to define it was based on its philosophical roots, and also how its manifesting in culture, largely through social media. And what we do when we analyze it that way is we see that it's built on the back of post modernism. So, of course, we go back to the postmodern philosophers of the 60s who didn't believe that truth was fixed, that truth was objective, or that it could be known at least, and a lot of those ideas that came out of that philosophy, one of the big ones was deconstructionism. And originally it really just had to do with text and words and how that affected the meaning of text and words, but it's really now been applied to religion. And we kind of go through the history of some of that.

But really, this explosion of deconstruction that we see on social media is not a truth quest. It's not people saying, Hey, I want to evaluate what's true about God, whether I like it or not, and then line up my beliefs with reality. What you see in deconstruction, if you search, the deconstruction hashtag, is that it's a methodology that approaches faith, assessing claims about faith based on what you think is morally good or bad, helpful or harmful, toxic or healthy. These are the types of words you're going to see, which are moral categories, right. These are things

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where I say, I think this belief is harmful, or I think it's helpful, and that has absolutely no reflection on what I think about it, as far as being true or false in objective reality. So, it's really not about what's true or false, it's about what I deem to be good or bad, which essentially then just boils it down to saying, What beliefs do I actually agree with?, and then I'm going to construct my religious views based on what I agree with. So, it's a very self-oriented, self-authoritative type of quest for determining what you'd believe to be true about God and religion.

Frank:

So, it all goes back to the authority question again: What is really right and true? Is it me or is it something outside of myself? And I think people don't realize, and I think you may cover this at the conference, is the idea that when you deconstruct from one set of beliefs, you are reconstructing another set of beliefs, even if you don't really explicitly know that, right. You're going from a position of saying, Well, everything, or most of what I read in the Bible must be wrong, including all the moral precepts, so now I've got these new moral precepts that I've now reconstructed and that's what I think it's true. Without evidence, by the way. So, that's the problem.

Alisa:

That's right. Because deconstruction, as it manifests really is, in and of itself, it's an ideology. It really is. Because if you go on social media and you say, Hey, I went through deconstruction and I actually landed on evangelical Christianity being true, they will tell you that you didn't really deconstruct because they don't believe you have deconstructed unless you've left those "harmful and toxic doctrines". And if you still hold to those things, like the doctrine of hell, biblical authority, substitutionary atonement, original sin, things like this, if you still hold to those, well, you didn't really do the deconstruction, you didn't do the hard work, because you still hold these toxic beliefs.

Frank:

You still hold those views and I don't have a moral standard but I'm going to say you're wrong for holding those views. That's basically what they're saying. It's my standard.

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with Dr. Frank Turek

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Now, Natasha, you're going to talk in this conference about the difference between social justice and biblical justice. Can you give us an overview of that? What is the difference?

Natasha:

Yeah, well, justice is one of those words where we're not battling in culture over, we want justice versus we don't want justice. That's not the battle. The battle is, What do we mean by justice? How do we define what is justice or unjust? What is our objective, or in the case of culture, our subjective standard for that? So, the first thing that I really want people to understand when they come to the conference is that this is something that matters to everyone. So, that's a good starting place, that we all say we care about justice, whether we're Christians, or we have a secular worldview, whatever everyone says, we care. But that doesn't necessarily mean that we all agree on the terms.

And so, I give three questions as a framework with which you can compare any concept of justice to biblical justice. And this could be in 100 years from now a concept of justice, or it could be 100 years ago. It can be used for anything, but we'll apply it specifically in the context of today's most prevalent, most popular idea of justice, which is based on something called critical theory. So, the three questions that you can use to compare any concept of justice are...

Number one: Why are things the way they are? So, according to these two concepts of justice, you're going to compare biblical justice and we'll say critical theory, what is their answer to why is there this brokenness out in the world that's in need of some kind of reparation? What is that?

The second question is: How should things ultimately be? So, what is the view from the Bible's perspective of how should things ultimately be on this earth? And what is a secular view of how should things ultimately be? What are we working toward?

And the third question is: What's the best way to get from point A to point B? So, obviously, if your answers to those questions vary wildly, as we'll see that they do between a biblical view and a critical theory view on why things are the way they are and where you're trying to get, well, how you get from point A to point B is going to be hugely different. And that's what we see in culture today. But the problem so often is that we go straight to the methodologies when

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we're having these conversations. We say, Oh, this is what the secular social justice people are saying. They want revolution, they want to do all this stuff, they want to overturn society. Well, yes, that is what they want to do. But unless you understand their view of the world, in terms of what the problem is with social structures, power structures, who are the oppressors, and who are the oppressed, unless you understand these fundamental views, and we're going to get all into that, then you're not going to understand what their methods are. You're not going to understand the journey that they're on without understanding where they came from and where they want to get to.

And those are vastly different places versus a biblical standard of justice that is rooted in God's character himself. It's an objective standard to determine what is oppressive and what's not oppressive, as opposed to going back to our old friend feelings of saying, Well, I feel oppressed because society is placing its expectations, its norms, and its values upon me and I don't like that. That's just the powerful trying to oppress those who don't have the power traditionally. So, it's a complex subject and we're gonna dig into it a lot more. But I think one major thing for Christians to understand in all this as you start to understand critical theory is that Christians are considered oppressors from this viewpoint, because Christianity has been the ongoing "norm in society" for the last 400 years.

Frank:

We'll unpack that a little bit more after the break. You're listening to I Don't Have Enough Faith to Be an Atheist. My guests are Natasha Crain and Alisa Childers. We're talking about the brand-new conference, the Unshaken conference, and you can see more about it on our website, CrossExamined.org It's happening January 28. Back in two minutes.

Are you ready to stand, to be unshakable? We're talking about that today with my guests, Alisa Childers and Natasha Crain. I'm joining them on a conference four times this year. We're going to start in Troy, Ohio near Dayton, Ohio, just a couple Saturdays from now on January 28. All the details are on our website at CrossExamined.org. You can also go to UnshakenConference.com. We're talking about some of the content of what we're going to be presenting there. We want to help you be unshaken and help your kids be unshaken. We want you to stand for truth because that's what love does. Love stands for truth. Love always protects. Love rejoices in the truth. That's what we're supposed to do.

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Now, just before the break, Natasha, you were talking about how, in critical theory, that Christians along with a number of other people are considered oppressors. Why are Christians considered oppressors according to critical theory?

Natasha:

Yeah. So, if you think about that first question that I gave in the framework of three, why are things the way they are?, critical theory answers that from a social structure perspective. So, the problem is not sin, which it would be from a Christian perspective, but rather, because the social structures that are in place have empowered the people who are in power to put their norms and their values and their expectations on others. So, if you view all of the problems in society with how people are feeling when they feel oppressed as a function of the social structures, then you are going to blame anyone who's been in power on an ongoing basis for the way things are currently.

So, if you feel that things are oppressive, right now, in our culture, in terms of your gender, or your sexuality, or whatever the case may be, or being a woman, if you feel that that's the problem, you're going to look and you're gonna point your finger at who's been in power. If you're white, if you're a male, and you're Christian, those are some characteristics that people look at today and say, you're the oppressor category. So, people have this hatred for Christians as oppressors simply because Christianity is seen as being part of that power structure that has enabled people to feel oppressed today.

And one of the things that Alisa and I keep coming back to you in our conversations, and we talked about in our first episode of the podcast, actually, is that when we talk about these errant ideas of social justice, for example, it's not just this intellectual exercise of saying, Okay, well, this is wrong and we're right and here's why and let's all understand this. It is critical for Christians to understand because these errant worldviews have real life implications for people. People's lives are being ruined by having the idea that it's oppressive to have any kind of external authority that can say, Hey, you're actually a biological male, you're actually a biological female, and your gender is going to line up with that.

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And so, that's what we see with a lot of the transgender movement today. When you read the detransition stories of girls who have gone to so-called gender affirming care and have had their breasts removed, and have taken on puberty blockers, and have irreversible damage to their bodies, you really just gain this sense of urgency, I think, as a Christian to say, This isn't just an intellectual exercise. It's not just about showing what's true or false. That's critically important. It's also about helping people in their lives because lives can be devastated by this.

Frank:

Yeah, in fact, I just want to read a quick account of a woman who tried to become a man. She now goes by the name of Scott Newgent. And she writes this. "During my transition I had seven surgeries. I also had a massive pulmonary embolism, helicopter flight ride, an emergency ambulance ride, a stress induced heart attack, sepsis, a 17 month recurring infection due to using the wrong skin during a failed phalloplasty - that's where they tried to actually give her a male organ - 16 rounds of antibiotics, three weeks of daily IV antibiotics, the loss of all my hair, only partially successful arm reconstructive surgery, permanent lung and heart damage, a cut bladder, insomnia induced hallucinations, oh, and frequent loss of consciousness due to pain from the hair on the inside of my urethra. All this led to a form of PTSD that made me a prisoner in my own apartment for a year. Between me and my insurance company, medical expenses exceeded \$900,000."

And this person went on to write an article which said this, I Underwent Gender Transition Surgery. Here's What the Media Doesn't Tell You. And you're not going to see this on Tik Tok, young people. You're never going to hear this kind of thing. This is the horror of what it actually is. And if we Christians truly love one another, we will speak the truth on this out of love for them, to try and prevent people from going down this road.

Now, Alisa, you've also been following this issue quite a bit. and you've written about it in a new book coming out. Do you want to tell us a little bit about your perspective on this?

Alisa:

Well, I just think it is so important, especially right now, for Christians to really speak out on this issue because it's possible, both at the same time, to have genuine compassion on a very real person who might have bought gender dysphoria. We have so much compassion on that and

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we pray for people's healing and all of that stuff. But the reality is that without social media, without the push for this ideology, the numbers of people who would have actual gender dysphoria would be very low. This would be very rare. But because of social media, and the agenda, this has become a social contagion, particularly among pre-pubescent girls. This is something that has caught on like wildfire with young girls and young girls, statistically, have always been more vulnerable to these types of social contagions. Things like eating disorders, self-harm, cutting, because these kinds of things are exacerbated in groups.

Like, I come from a history of having an eating disorder and I can tell you from personal experience that, even when people try to do group therapy and group help for people for these types of things, it's very contagious, because there can even breed a competition between, you know, the level of symptoms you might have, or the way you go about doing it. And there can be that sort of thing catch on. And so, I think it's really important right now for Christians to listen to the detransition stories and realize that these aren't just all Christians who are saying, Hey, I thought this was great and then I became a Christian and I realized God said, it's bad, so I'm not going to do it anymore.

I mean, like Natasha mentioned, this is absolutely ruining people's lives. We have the stories of many, many girls who are saying, I got sucked into this, I had surgeries done on my bodies, puberty blockers, which are not as they say, reversible.

Frank:

They're not reversible. That's right.

Alisa:

And so, I just think it's important for Christians to really be bold about this issue to protect, in particular - of course, it affects boys - but our young girls who already feminism is telling them that unless they do everything a man does and become like a man, then they're no good because they've made men the standard of good. We need to tell girls, it's great to be a woman, here's all the wonderful things about being a woman. God created you this way. And motherhood is wonderful. Being a wife is wonderful. Being a helpmate to a husband is wonderful. These are the messages we need to recapture as Christians and live out even as a woman. And Natasha, as a woman, to be that example for our daughters and for other women.

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This is actually a good and wonderful thing that God created you to be. And you don't have to be a man in order to be a good woman, which is ironically, just strangely to me, the message of modern feminism.

Natasha:

That's something, too, that I've noticed in a lot of these detransition stories. I was talking about I've spent a lot of time actually reading these and there's this commonality that these young girls, basically because of society's view of social justice as being about oppressor and oppressed, they look at this and they hear that women are so oppressed, that we are the victims of the male power structure, and we have been historically. And none of this, by the way, is to say that's never been a problem, that's never been the case in some kind of situation, right. But we're saying that if this is your entire lens through which you view reality that women are in this horrible place of oppression today and that we are victims of everything.

These young girls, all the stories I've read, mentioned something to that effect of saying I realized that women are victims today, that it's just horribly hard to be a woman. I don't want to be a woman. I want to be a man. I want to get out of this situation. I want to get out of this victimhood, basically. And so, that's another example of how the specific theory of social justice today that is so predominant is affecting people's lives directly. If that's your view of the world, that you're a victim, maybe you don't want to be that victim anymore if you're feeling miserable in your own life.

Frank:

But as you said before, it is a social contagion. In fact, Abigail Shrier, who wrote the seminal book, *Irreversible Damage: The Transgender Craze Seducing Our Daughters*, she's not a Christian, but she wrote this seminal book. And she actually said this. Well, before I get there, gender dysphoria used to affect about one out of every 10,000 men, right. And now, according to Abigail Schrier, here's what she says. She's spoken to families at top girls schools who "attest that 15%, 20%, or in one case 30% of the girls in their daughter's seventh grade class identify as trans". She says, "When you see figures like that, you're witnessing a social contagion in action. There's no other reasonable explanation."

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So, one of the things we're going to try and do in this conference, and we're going to try and do not only in the conference, but through the books, *Live Your Truth and Other Lies*, by Alisa Childers and, *Faithfully Different*, by Natasha Crain, is give people the ability to stand strong, to stand unshaken. That's what the new conference is. It is going to be on January 28, which is a Saturday, right outside of Dayton, Ohio. Go to UnshakenConference.com and you can sign up there. And then we're going to announce three more of these conferences, one in Southern California, one in Nashville, and one other location coming up later in the year. Any final thoughts, Alisa, before we go? And then I'll go to Natasha to wrap it. Go ahead.

Alisa:

Well, just one final thought on that intersection of transgender ideology and critical theory. I think another reason we're seeing such a burst in this is, if you think about basically if you're white, you're being told that you're the oppressor. If you're Christian, you're being told you're the oppressor. So, if you deconstruct out of all of that, and then identify under the LGBTQ umbrella, then you get to no longer be a part of that oppressor category and you get to be in the oppressed category, which really is the virtuous category. And I think that's one of the other things that's so tempting to our young people today as well.

Frank:

We've got to make that crystal clear. Natasha, any last thoughts? 30 seconds.

Natasha:

I was just gonna say there's nothing in this conference we're going to do that is going to give you an easy way to do all of this. It's not easy. Culture is hard. It's difficult to be a Christian. We were told it was going to be difficult to be a Christian, that the culture will hate you. So, we just need to understand how to be bold, and be encouraged, and be together, and that's what we hope to accomplish.

Frank:

All right, thank you ladies. This is going to hopefully be a conference that is going to equip people to stand strong, to be unshaken. So, I hope you guys can be a part of it. Lord willing, we will see you here next week. And don't forget Natasha And Alisa's brand new podcast, *Unshaken Faith*. God bless. See you next time.

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