

## The ONE Attribute That Heals Relationships with J. Warner Wallace

(September 5, 2023)

### FRANK:

Ladies and gentlemen, what we're going to talk about today will help your relationships, especially if you've experienced any kind of trauma. It's not going to be a typical program on apologetics, but it is going to be with a familiar voice. Last week, we had Detective J. Warner Wallace on the program talking about his brand-new update to "Cold-Case Christianity." That book comes out on September 5th. If you haven't ordered it yet, you'll want to do so. And then go to [ColdCaseChristianityBook.com](http://ColdCaseChristianityBook.com) to get the free digital version.

But in recent years, Jim has started to work with the Billy Graham Evangelistic Association. And as you know, Franklin Graham now heads that up. And he's been doing some work with law enforcement that has implications on your life and my life moving forward. And also, he's been doing some marriage counseling with his wife, Susie. So, this is going to be a helpful discussion we're going to have here today. Jim, first of all, how did you get affiliated with BGEA? What happened?

### JIM:

Susie wanted to volunteer; we were church leaders for years. And when we were church leaders, we were always consistently volunteering in a local community at the at the homeless shelters. Free Skid Row, which is a ministry in downtown Los Angeles, at the Orange County rescue mission, places like that. So, we were always volunteering. And then, you know, I started writing books and now I'm traveling all over the place and she's like, we haven't volunteered anywhere in years. What happened?

And I said, well, what do you have in mind? And she knew that there was a ministry at the Billy Graham Association. Actually, at the Samaritan's Purse side. There's two ministries that are kind of sister ministries - Samaritan's Purse and Billy Graham Evangelistic Association. And she thought that, you know, she knows that they were doing marriage resiliency retreats for military veterans who had been gravely injured. And it's a really noble cause and leaders were planning on going and serving tables.

Well, that ended up exploding into much more involvement with the Billy Graham Association. So, we were serving for a couple of years in that military resiliency retreats, and just in a really small way, just contributing in a small way. And then we had the COVID year where the lockdowns and the riots took place. And Franklin Graham said, you know, we need to do something for law enforcement officers. And so, we were asked, because we already had some experience working in the resiliency retreats for military, to kind of start to think about well, how would we serve law enforcement?



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How would we help people who have been involved in critical incidents where either they were gravely injured, or some of these folks have lost a partner in front of them have held dying partner in front of them? Now, these folks have been shaken and their marriages are struggling. And sometimes law enforcement marriages can be difficult anyway, because of the nature of the work and the shift work too. So, what can we do for them? And so, we've kind of replicated what we used to do on the Operation Heal Our Patriots with the BGA L.E.A.P., Law Enforcement Appreciation Program.

They had a program in place for years, in which they would take officers, either retired or active duty officers, and train them in chaplaincy. And then when we have a critical incident, you can send these chaplains into the communities where the police officers have been involved in something that shook them. And they can help them you know. Many times, they get saved as a result of the engagement with these chaplains.

And so, this ministry, it takes four couples for one week retreats in Alaska. And it's all about eight sessions where we talk about marriage. We talk about how to handle trauma, how to recover from trauma. And we also, it's very gospel centered. One of things I love about it, Frank, is that it's like the flip of what we do here. You know, often if you're a case maker, a public case maker, people will call you to do a conference. Many people have seen you and I at conferences, places where people will come because they know you're going to be there. And there might be hundreds or thousands of people there, young people. Especially at these reality conferences we do. And they come to see you lay the foundation for the Christian worldview and often answer objections, kind of clear the brush that standing between people and the Gospel.

This is very different. This is a small group of eight people at a time who don't know who I am, hopefully. Sometimes they do. I'm not anybody anyway, but if they don't know I even wrote books, that's even better. Just a regular person who they can relate to. And it doesn't clear much brush. Instead, it goes right to the Gospel. Because it turns out like we talked about before, the Gospel is the cure for every kind of stupid including cultural stupid, law enforcement stupid, and marriage stupid.

So, this is a place where people get saved. We had 24 couples this last six weeks we spent in Alaska. I think 10 got saved, 16 got baptized, because we do rededication baptisms also. Seventeen people rededicated their faith, and 17 people renewed their vows and ceremonies that we do up there. And so, it's very gospel centered. And it's just kind of the flip of what we get to do on the stage here. And what we've learned Frank is if you just get out of the way, God uses that opportunity to do crazy things you just don't expect. And I just want to be there to see it.

It's not that I feel like we're really contributing that much. It's more that I get to see how God moves in people's lives. And that's really what that's been about. And I'm just grateful. I don't know there's another organization on planet earth that has the resources to do this for police

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officers the way that BGA does. And the fact that they're using us at all in this capacity has been, you know, we're just volunteers. We are trained as Billy Graham's chaplains, Susie and I. But we just volunteer. And this is kind of our chance to do what Susie was talking about. Like, where are we volunteering, you know? Nowhere. So, where do you want to go? And that's where we've been over the last five years.

**FRANK:**

What are some of the materials that you provide, or some of the lessons maybe it's better said, that you provide to these couples that have gone through such difficulty, and are now trying to put their marriages back together? Give us some lessons, maybe that someone in our audience might be able to grab on to, at least an idea or two that they can say, yeah, maybe I can help move my marriage closer, or rescue my marriage by applying this idea or that idea.

**JIM:**

Well, you know, we talked a little about this last week when we talked about the book "Cold-Case", book. The thing that is such an eye opener for me, is the power of this attribute we talked about last week called humility. Because that's a thing that I don't think many people would understand the power of humility. And the secular research, this is not research done by Christians. Secular research shows that if we simply adopt a view of humility, that that view, that attribute humility is not something you can pursue. It's something you have to realize.

But if you can grab it, you will have a longer life with better physical health, better mental health. If you're a student, your grades will be better. You'll be a better employer, a better employee, have deeper, richer, longer relationships. It'll improve your marriage for sure. This attribute of humility, and I think the reason why it's so powerful, and the reason why it's kind of a God ordained attribute...if you think about it, the entire Christian worldview argues for humility. You can't even enter into Christianity without a first step of humility. You have to bend your knee.

You have to realize that there is a God, you're a sinner in need of a savior, and there is a savior who's come to do the work for you. And if you can't do that, you can't even embrace Jesus as Savior to begin with. So, humility is something that a lot of us working in law enforcement end up struggling with. And the reason why is because you put on this superhero uniform. And then you go on the job, and they call you into difficult situations to do what? To solve it, as if you have the authority to solve it. Like you walk into that room and you're Superman. And you're supposed to just say, okay, we're done. I'm leaving. I'm not coming back here tonight. Problem is solved. Who has that kind of authority and power?

Well, if you're not careful, that kind of thinking leads you to a place that is reflected in your marriage. And even if you're not a police officer, this is something we all struggle with. You and I were laughing last week about this book that Mike Adams used to always say that he had written, How to Become Humble in 10 Easy Steps and How I made it in Five, or six or whatever stupid number he had, right? Because it is something we all struggle with. But it's because pride is what is killing us, that the solution has to be the antithesis of pride. And that is humility.

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So, why would you be surprised that that one attribute has more power to change your life, and your marriage, and your career, than any other attribute? And the only way you're going to achieve it is for you to have a painful awareness of the glory of God. And when you adopt that painful awareness of offering. Goodness, Isaiah had that awareness. He suddenly dropped to his knees, and he said, you know what? I'm not worthy to stand in front of this being that is the master of the universe.

What does God tell Job? You know, poor Job. He has a life full of trauma and we know he didn't earn that. We know that because in the first two chapters, God says that this is a man who is blameless. Not sinless, but he hasn't done anything to cause what's about to happen to him. And Job doesn't get to read those first two chapters. Job has no idea why this is happening to him and spends about 30 plus chapters, saying, why, why, why? And then when God finally does come down on that storm, he never tells him why. He just says, do you think you're God Job?

Apparently, you don't understand the difference between you, and who I am, and what I can hold together. The majesty of the universe in every linked part, every butterfly effect, you have no idea what the connections are. I do. Do you think you're me? And when we have that painful realization that we're not God, it's the beginning of healing. It's also the beginning of a different kind of life with your spouse. Because you realize, if two people...

Now, this is what's the great thing about it. If both people come up, and they haven't thought of these kinds of issues before and they end up getting saved, and we baptize them in this icy water, because Alaskan lakes are not warm, then they go home serving each other in a different way. You know, what we see also in marriages, is that humility, there's been studies on this. There's one study, I think it's out of the east coast, from the university, in which they looked at marriages. And the ones that were the most successful marriages are marriages that when a spouse was asked to rate their spouse on a report card, with things like compassion, and patience, and all the virtuous attributes you would have in marriage...

Well, when a spouse rates their spouse. Let's say I'm rating Susie, and I rate her really high, give her all A's. Well, when she rates herself, she ends up rating herself with C's and D's. In other words, when you think more of your spouse than your spouse thinks of themselves, you're likely to have one of the best marriages. Well, why does that work? Because that means your spouse is probably coming from a position of humility, because they don't see themselves as worthy as you see them.

So, the best marriages are those marriages where the spouse rates their spouse higher than the spouse would rate him or herself. Humility does make a difference in your marriage. It changes marriages. And a lot of what we're trying to do up there is to help cops who have always had to come in and act like they're like many lords, to realize that there is a Lord.

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**FRANK:**

Go to Isaiah 6, ladies and gentlemen, for that experience Isaiah had. And of course, you read the end of the book of Job, you'll see that. You can also consider this, that scientists have estimated the number of stars in the universe are about equivalent to the number of grains of sand on all the beaches on all the earth, times 100,000. In other words, the number of stars in the universe are equivalent to the sand grains on 100,000 earths. Those are stars, they're not planets. They're like suns. And we are just on one of those stars. And this is why the heavens declare the glory of God. This is why the Bible says that.

Because when you look to the heavens, and you get this unbelievable sense of the awesomeness of God, I use that word awesome advisedly because only God is awesome when you think about it. You realize that you are not as big as you thought you were, and there is a God. But I've heard this, Jim. Let's see if we can get a good definition of humility. You know, people have said that humility is not thinking less of yourself, it's thinking of yourself less. That's been said. The Oxford Dictionary says humility is a modest or low view of one's own importance, or humbleness. Is there a better definition or a nuanced definition that you would say, here's what humility really means?

**JIM:**

Yeah, I show that definition. That's really a quote from C.S. Lewis, right. That it's not thinking less of yourself, it's about thinking of yourself less. He's half right. I think it's both. I think that's what Scripture tells us. It is about putting other people, thinking more highly of others than you do of yourself. So, that really is about thinking less of yourself, not just less time spent thinking of yourself, but thinking of yourself as...and this is why marriages in which spouses do that, are amongst the best marriages on planet Earth. That's why if I rate Susie and she rates herself lower, she's thinking less of herself.

And so, that's why those marriages are thriving. So, I think it's a both/and. It's not an either or. And so, I tell officers, you have to realize that. And by the way, this is something that you ought to learn to live with. And as an old guy, it's easier to live with. Because you know, I'm not the man I was 20 years ago. I'm not as fast as I was. I'm not as strong as I was. And as we age, we kind of realize, we get a self-realization. And I think sometimes that's why it's a little bit easier. And so, when I work with these officers, I try to show them the version of themselves that awaits them. Sorry, it's just the reality of it.

You cannot be the biggest alpha dog in the yard. You're not going to be able to control every situation with the size of your arms when you're getting to your 60's. You're going to have to figure out another way. And I think that's helpful. I think the other thing that we talk about a lot too, Frank, is that we have this issue about identity that we struggle with. And you and I do talk about identity a lot. But how I see it is a little bit different. I connect it to trauma, because it appears that trauma is almost always connected to an abrupt change in the way you see yourself.

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Now, trauma is typically defined as an event that changes, that basically surprises you. It shatters your expectations of the world. It shatters your worldview. So, if you're somebody for example, who thinks well if I'm obedient to God's commands, He'll bless me, and then you get cancer, or your son dies. And you're thinking, God I've been faithful. What's happening here? Your view of yourself, I'm an obedient Christian. Now Job starts to ask, was I obedient? Yes, I'm sure I was an obedient Christian. He's like struggling with his identity, who am I?

And so, it could change. It could be like, I believe that I'm a really good athlete, and then I get cut from the team. Well now I don't see myself as a really good athlete anymore. And now I'm struggling with the way I see myself. It's an identity issue. And even when you have a tragic injury. I thought I was a tactically sound officer, and this dude jumped me, and I ended up being shot twice. I no longer see myself as this courageous tactically sound officer. I'm not even sure I can do the job anymore. It's an identity issue. Oh, I suffered in the military. I have two legs blown off. I'm no longer the man I thought I was. It's an identity issue. Trauma almost always is accompanied by an abrupt change in the way you see yourself and in the way you see your world. So, a lot of what I'm working with these guys, and gals, is to help them see like, how do they really identify themselves? Right?

**FRANK:**

What's the solution to that, Jim?

**JIM:**

Well, you know, we've talked about it, you've talked about it publicly and I have too. The way we typically form identity, there's only three ways you can form it. There's an inside out, an outside in, and a topside down. You can either say that I am whoever I think I am. You're going to base that on your achievements, on your desires, on your personal attributes, on your sexual preferences. That's all coming from the heart, basically, from what you think of yourself. That's an inside out approach. You're just developing your own identity based on what you think has value.

The problem, of course, with that, again...if the identity is grounded in something that can change abruptly, you're going to suffer trauma. So, if you would take that approach, get ready. And I identified myself as a rock star for the first, probably 17 years of my life. I played guitar more, probably more minutes than anybody else had at that age. I mean, that's all I would do is play guitar. And then a dude named Eddie Van Halen showed up on the scene, and I realized that I could be good. But I'm never going to be that dude. And if your identity is based on your skill set, or your preferences, well, there will always be a better version of you out there somewhere. And that's hard to deal with.

If you're going to reach outside yourself to grab an identity, from your family identity or your occupation, what happens when those things change? And those things do change. But if you could look up and grab your identity, as a child of God, you receive that from Christ and become a member of that family. That doesn't change. And because it's transcendent objective and

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doesn't change, it's far less likely to cause a point of trauma in your life. Everyone's got a primary identity, a secondary identity, a tertiary identity. This is why in your bio, it'll say I'm this, this, this and this. And you usually put the most important one first, right?

So, if that first one, if you see yourself first and foremost, a child of God, well, then the other ones can fluctuate. I can retire from law enforcement and still be okay. Because yeah, that part of my identity has changed, but I'm still a child of God. I'm still Jim. I'm still in Christ. And I always say it this way. If that's where you put your identity, the highest thing, all the other types of identity fall in line. So, I always say it this way. When we're up at Alaska, through the windows of where we do our sessions, are two of the top five mountain peaks in North America.

Foraker, which is about 30 miles away, and Whitney, which is now called Denali, which is about 50 miles away. Well, if I'm training for Denali, I can probably do the smaller peaks. Because if you're training for a marathon, you can do a half. So, if your identity is in that higher thing, my goal is that. I'm going to get all the other things: husband, employee, detective, father, brother. Those things are going to fall in line because I'm placing, I'm running for the marathon. And I'm going to get the half thrown in. So, I think a lot of these folks come up, and they don't realize that, you know...

And I always say that the second peak is not your job. The second peak is your marriage, your family, your parenting. Your job is a much lower peak. The first peak is Christ. I'm training for that. And every other peak below that, I'm going to get because it turns out that my Christian identity informs my identity as a spouse. It informs my identity as a father, and now as a grandfather. So, I think that's why we have to help...this is why I tell them all the time. Am I going to give you 10 communication tools? Yes. Am I going to give you four conflict resolution tools? Yes. Does any of that stuff really matter if you're not in Christ? No. Because if you're not humble, if humility is the key, and if I can adopt that view, those things are going to emerge as byproducts.

One of the things I tell in marriage all the time, I'll say, look. This is a skill set I think will emerge from this way of thinking, and I learned it about a year after I became a Christian. Every conversation with Susie changed. And the reason why it changed is because I no longer saw that as a conversation between me and Susie. It's been said that the best marriages are 50/50, and of course, that's not true. And you might say, well, just to be grandiose, oh the best marriages are 100% 100%. That's not true either.

The best marriages are 100% to zero, where I give her everything I'm supposed to give her with zero expectations from her. Now, she may respond. I don't care if she does or doesn't. Because how I behave with Susie as her husband, is between me and God. How she responds as my wife is between her and God. I'm no longer having this conversation with Susie. I'm having this conversation with Jesus. I'm no longer measuring it transactionally. Like if I say this, you should say that. If I do this, you'll do this in return. The transaction is not with Susie. My expectations are to be met by God. I have to meet his expectations, right? So, when I made that shift, when it

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was no longer a transaction, where I perform a certain way, expecting to get this result from Susie, everything changed in our interaction.

And that's something you can adopt if you are a believer, if you are somebody who believes there is a God, who has tried to advise me on how it is I ought to respond as a husband. And that's why I say, if you aim at the taller peak, you're going to get all the smaller peaks that are thrown in because it's not as though that pursuit, my pursuit of God actually helps my pursuit of everything else.

**FRANK:**

We're talking to J. Warner Wallace, ladies and gentlemen. His new book, by the way, ColdCaseChristianity.com. Actually, now that I think about it, it just came out today, September 5. You should pick up a copy. We're talking about a different topic today, however. Jim has been doing some work with the Billy Graham Association, and it has a lot to do with helping people who have been through traumatic events make their lives better by accepting Christ and getting their identity from God. Christianity is the only worldview, ladies and gentlemen, where you don't achieve your identity. You receive your identity.

And Jim, as you were just saying, when you receive your identity from God, everything else then should fall into place. Where can people go, Jim, to get some of this material? Obviously, they can't come to this Billy Graham event unless they're invited and they're part of law enforcement. Are there recommendations you have for materials that might help people?

**JIM:**

Well, I think that, you know, BGEA has a website. And unfortunately, it's still in its infancy. We are now in our third year. We did the first 60 couples through this program. And I know that it'll blossom into something, you know. We just did six weeks, and we did 24 couples this year. The side for military is going to do 17 weeks with 11 couples a week, a much bigger program. And I suspect that at some point, this could never be quite that big. Because the nature of the work we're doing is much more intimate. But I do think it can be more robust. But right now, if you go to the Billy Graham website and just type in L.E.A.P. in the search engine there, you'll see this all listed with pictures of everything we're doing.

So, we actually take applications from people who have been tragically injured, or involved in critical incidents and are struggling in their marriage. And those are the people we consider. And we've gotten them from all over the country. We had an LAPD officer. We've got people from North Carolina. So, from my part of the world, from your part of the world, from as far east as Washington and far northwest as Washington, and south as we had two from Florida last week.

So, we cover all of the four corners of the nation and people come up. And what we see is, it's not always that they've had a trauma that now is wrecking their marriage. It's often that they bring things in from their childhood. So, they had issues before they got married. They continued with those issues once they got married. A trauma simply magnified the issues after

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the trauma. And now we're at this point wondering, well, a lot of it starts sometimes in how we're raised.

So, we have to go back and kind of dig out all that stuff first. But one of the things I'll say to you, and I know that we're going to get short on time here. But I just know that one of the things that was powerful for me is understanding what trauma is. If trauma is defined this way, and it is, as something that shatters your expectations of the world, shatters your worldview, then there's a way to cope with it that is unique. And the secular research now is showing this.

And so, for example. Let's say you're going along fine in your life. Everything's good. You've been working as a cop for a number of years. No tragedy yet, no kind of aggressive crisis incident in your career. And then you have this crisis incident that knocks you to your knees, and you're no longer performing at the level you used to. Now, how do we get back to where I used to perform? I had an injury, for example, in 2000, I think it was, that I didn't think I was going to continue my job anymore. I thought they were going to retire me. I think I was only like 12 or 13 years in. I couldn't let that happen. I couldn't afford to be retired. So, what do you do? Like how do you get back off the ground?

And if you don't get back off the ground, and you perform at a much lower level on the backside of the injury, or the backside of the trauma, well we call that PTSD. If we can get back to where we were performing before, we call that resiliency. But what I'm hoping for the officers and the marriages that come up to us, is that they're actually not going to come back to the same level they were before the incident. But instead, they're going to thrive on the backside and perform at a much higher level. That's called Post-Traumatic Growth. How do you get from the trauma to Post-Traumatic Growth? Well, the secular studies call this meaning making. Isn't that interesting?

The Christian worldview has been talking about this all along. We don't call it meaning making. I call it meaning finding, thanks to Amy Hull, who is one of our good friends at Stand to Reason. She says, isn't it really more like meaning finding? Yeah, it is. Because we know that not just any meaning you make up for your life is going to suffice. You need to find out, is there truly a meaning to life, a transcendent objective, meaning that doesn't change that could guide you? And when people can figure out how to place the trauma, and the overarching story of their lives to see what it is, how the trauma has benefited them? What might God be doing with them? They flourish. That if they can make sense by finding the meaning and the overarching story, that would require two things.

Number one, you'd have to believe there is an overarching story. And you can't just make one up. It'll suffice, but it won't be as powerful as if there actually is one. When Job sees how his suffering fits into the overarching context of his story, he can then thrive. So, what we're trying to do sometime, is to help people see, how does this tragedy fit into the overarching story? And that is something that all of us need to think about. And that's why the Gospel is one of those

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cures for everything, right? Because it turns out, the Bible describes us the way we really are, the same way it describes the world the way it really is.

And it describes the power of humility. It describes the power of meaning finding. It describes all of these things, the importance of marriage, the importance of fatherhood, the importance of understanding that balance between grace and mercy. These are the things we talk about with officers. But these are things that are ancient. We're not making this stuff up. We're just mining it out of this book that happens to describe the world the way it really is.

**FRANK:**

Jim, there's one other issue I want to bring up with you because it's going to have an impact on everybody listening. Maybe not immediately, but five or ten years from now. There's been an attitude shift probably since the George Floyd incident regarding law enforcement. As I understand it, and you know it much better than me. When an officer now gets involved in some sort of altercation, he may be completely in the right. But as soon as he pulls his weapon out, he suddenly becomes the suspect. This is driving people away from the noble profession of law enforcement.

And you've said it many times before. Without law enforcement, we don't have a society. We don't have civilization. It's the foundation. And if you can't be secure in society, you're never going to risk any your resources. There's not going to be much commerce going on. The economy is going to tank. People are going to go into tribes. It's going to become more like Mad Max, than it's going to be a civilization. So, what is happening and what can we do to prevent it or at least alleviate the attitude that people have taken with regard to law enforcement?

**JIM:**

I think we can make one critical decision, because I think cops being hired today are asking themselves the question, do I take this risk? I can't tell you how many times I have heard this last summer, when an officer is pushed by a suspect, ambushed in several cases, ambushed by a suspect, and has returned fire. One was ambushed and was shot at 36 times, returned fire, and struck him, and killed the suspect. And the first thing he was thinking was, did I just put my family at risk? Am I going to go to jail for this thing? If you look at this thing objectively, you're thinking, no. Dude, you're doing your job and you got ambushed. But this is the first thing that's going through the head of officers now, post George Floyd.

Now look, there's no way we're going to condone stupid behavior on the part of officers. I'm not going to do it. You're not going to do it. People who are most impatient with stupid, from an officer perspective, are officers who try not to be stupid. So, I think that for most of us, we would say, yeah. We're not going to tolerate stupid behavior. But what do we do when we're just backed into behavior that is part of the job? We don't have an obligation to be shot before we defend ourselves, because if I take the first shot, if it's a headshot, I'm not going to be able to defend myself. When that guy is raising his gun, I'm going to pull the trigger because I cannot wait to be hit first. I may not be able to defend myself at all.

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So, we have to ask ourselves a question. Is that acceptable anymore by our culture? Is it acceptable to do one of the two justified murders or justify killings, I should say, that's not murder in the Scriptures? You are allowed in Scripture, to use any level of force, up to and including deadly force, to prevent an attack which will take your life. Self-defense is still a justified killing. When I'm protecting the life of an innocent, I can use any level of force up to and including deadly force, to protect the life of an innocent. Do we still believe those things as a culture? We have to ask that question.

And number two, most of these activities of police officers...I mean, I think people think that police officers basically just respond to calls, and we do. But a large share of whatever you do is what's called self-initiated field activity, is when we have a patrol division. Firemen don't have a patrol division. There's no self-initiated field activity for firemen. They respond to calls only. But you expect us to patrol neighborhoods to suppress crime. Well, how do you suggest we do that? Do you still want that to be part of our duty? Because if it turns out that the trouble I get into is something that I could have avoided by simply sitting back in the parking lot and taking a nap until you call me, we're going to have an entire generation of officers who are more comfortable sitting back and waiting for calls.

And there's no point in being the first person to that call, because if I do, I'm just going to put myself at risk and you people aren't going to support me. If I happen to get into a shooting, I'm just going to end up going to jail for it. So, you know what? I'm happy being the fifth guy who gets there. That kind of response, now that's not happening yet I don't think, but it's coming. Because we're punishing people who exercise self-initiated field activity. We are punishing those people. And what I'm seeing is that we're going to recede back to like firemen. Nothing against fireman, but they don't have a patrol duty. And so, we're going to just fall back into that thing where, hey, call us if you need us.

We'll get there, eventually. We'll take a report. We're not going to get out there and try to stop anything before it happens, though, because we just get punished for that. So, there's no point in us doing that. So, as a culture, we have to decide those things. Number one, are we going to allow our officers to defend themselves? Number two, are we going to want them to act proactively? Because we can certainly just react. But that changes.

Here's what I suggest. And my son always says this, that when an officer gets in trouble and does something stupid, it has a huge impact on law enforcement. George Floyd had an immediate, severe impact on law enforcement. But when people just stop doing the job they ought to be doing, you don't see the impact of that for 5, 6, 7, 10 years. And then when it happens, you've let the snowball grow so big, where no one's enforcing the law and communities have been enfeebled. And you're not going to turn that back, folks.

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

with Dr. Frank Turek

PODCAST

**FRANK:**

Well, I mean, there are neighborhoods we all know where they are. People that live in these big cities like Chicago, LA, New York, they stay out of the neighborhoods. Cops don't go in there. Because why should I go in there?

**JIM:**

That's right. Nothing good can happen. Look, here's two things that cops are trying to do and hold in perfect balance. One, I want to serve my community selflessly. Two, I want to get home at the end of the shift. So, we're trying to hold those two things in balance. Yes, I want to serve my community, but I have kids too. And so, the question is, what do we expect of humans trying to do this job? So, that's where I think I would leave it with you. But I'll tell you, that is something we have to consider as we go forward.

**FRANK:**

Yeah, I make a point, not only with the military, but also when I see police officers, to always verbally thank them for their service. And they always appreciate it. Just stop and go, hey, thanks for your service. People need to be encouraged. And one of the problems is in recruiting, Jim. People are just not, they're not being recruited. Or they're not even thinking of going into law enforcement because of the problems that we're experiencing now, the attitude that we're experiencing now.

**JIM:**

Yeah. And when you listen to how officers are paid across the country. You know, unless you're in a big metropolitan area, I'm in Los Angeles County, that's different. But if I'm working out of a small town in Mississippi, there's a good chance I'm making pretty close to what the people are making at Starbucks. So, why in the world would I take this risk, with so little potential reward? So, it is important for us to think about that as we go forward.

Here's the last thing. I would say that the pendulum always swings, right? And we see it in California. It swings toward leniency, and then it swings back towards strength, because we have all these high rates results. And so, we always think well it's going to swing back. Don't get complacent on that, folks. Because yes, the pendulum swings, but it's sitting on a table, which is slowly leaning in one direction. So, when it does swing, it swings way out to the left. And then when it swings back, it doesn't swing quite as far back as it used to, because the table is now leaning to the left. And we're going to have to think about what we're willing to put up with. And this is why you see people leaving those areas where law enforcement has changed and going to those smaller parts of the country.

What's the difference? Oh, it's great. To be honest, if you're in California, you're not going to get any better weather than we have here. You're not going to get any better financial opportunities in terms of the jobs that are offered here. We're close to the beach. This is a wonderful place to live. What's the difference? It's going to be the way it's policed. And if the police change, you're going to want to live someplace where it used to be like it was back in the old days.

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**FRANK:**

You know, to add a little levity to this. There are some chiefs, or some sheriffs, that do support their men, regardless. And there's a guy in Florida, I can't remember his name. He's a pretty famous sheriff. And his guys got into a gun battle with a real bad guy. And so, the media came to him and said, can you explain why you shot at this guy 64 times? And he said, yeah. Because we ran out of bullets. [Laughter]

**JIM:**

Part of that, too, is like it's really important for us to think about this is that, you know, it's not as though we're shooting in the range. I always know when I've got a pursuit that's ending, you can't expect that hypervigilance would be what we call this. This idea that we're constantly looking out to see what it is that's trying to kill us next. Hypervigilance has its toll. It pumps our adrenaline. It keeps us at a high adrenaline level, and then we get off duty, and we crash. And that's why we present the worst to our spouses typically, because with the hypervigilance to keep us alive on the job, is when you're the best kind of communicator you can be. And you're the most observant you can be.

But here's the problem with it. At the end of pursuit, you're now acting from the amygdala. You are responding primitively from the amygdala because your adrenaline has pushed your thoughts. You're not thinking frontal lobe. You're thinking fight or flight. And at the end of that thing, when I can just get through the first four minutes without anything bad happening, everything from that point on will be measured and thoughtful because you're frontal lobing it. But if I'm not frontal lobing it because of the biochemistry, which I experienced because of my hypervigilance at the end of a pursuit, who knows what might happen? So, this is the problem with the job. And if we don't recognize those biology issues...

When I watch a pursuit on TV, and then everyone's hopping out of their cars, and they're chasing each other. I'm thinking, okay, we're still in amygdala all the way through here. Who knows what might happen? And then what happens when the guy turns and fires two rounds? Everyone empties their magazine. That is not about I'm trying to be obsessive. No, that's just biochemistry. And we have to understand that and realize that you have to have some grace. If that was you, trust me. You'd empty your magazine too, until the threat was reduced. You know?

**FRANK:**

Well, friends, take all this to heart. Use any influence you can to support your law enforcement. We know there are bad apples in every profession. But that doesn't mean that then you can't support the vast majority of them who are great. And if we don't have law enforcement, friends, we're not going to have a civilization, and you don't want that. So, Jim, thanks for the work you're doing with these guys. I also want to point out that you and I, and the great Alisa Childers are going to be this weekend, in Lebanon, Tennessee, at Defending the Truth apologetics conference. So, friends if you want to be a part of that, it's near Nashville. Check us out there.

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Go to CrossExamined.org. My calendar is up there. So is Jim's. Jim's calendar is up at CrossExamined. You can also go to his website, ColdCaseChristianity.com. We have several other events coming up. You can go to our website. I'll be at Florida Atlantic University. I'll be at the TPUSA Pastor's Summit, Clovis Hills Church in Fresno, Fresno State coming up on the 18th, several others. Go to our website and look at Jim's calendar as well. Pick up the new book, the 10th anniversary edition of "Cold-Case Christianity." You can go to ColdCaseChristianityBook.com for more on that. And Jim as always, great having you on.

**JIM:**

Thanks for having me on, Frank. I appreciate you, you're a dear brother.

**FRANK:**

All right. That's the great J. Warner Wallace. Check out his website too, ColdCaseChristianity.com. And Lord willing friends, we will see you here next week. God bless.

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