

How to Evangelize Muslims with Dr. Brady Blevins

(January 23, 2024)

FRANK:

Ladies and gentlemen, a lot of people are scared to death to evangelize or to talk about Jesus because they think that in every conversation, they've got to try and get the other person to the foot of the cross and make a decision. That is not realistic evangelism. If you think that's what you need to do in order to evangelize, you'll never do it. I'll never do it. Why? It's too big of a hill to climb in one conversation. And how many people do you know that you talk to them once and boom, they go, I'm going to change my whole worldview? You're absolutely right. Let me do X, Y or Z. You wouldn't.

If you're a Christian right now, and somebody gave you evidence that seemed to say that Christianity was false, and maybe some other world religion was true, you wouldn't overnight in one conversation go, you know? That's absolutely right. Let me become a Muslim now or whatever. No, it would take a long time. And what we want to do here in this broadcast is to show you how to plant seeds, how to water seeds you've planted. God is the one that's going to make them grow. In fact, that's what the Apostle Paul says. Some plant, some water. God gives the increase. Evangelism is more about gardening than it is harvesting. Yeah, we like to harvest. But you're doing a lot more gardening before you harvest, as my friend Greg Koukl says.

And what we have on the program today is a discussion about how to reach Muslims. We talked in the previous podcast, the one that is broadcast on the American Family Radio Network with Dr. Brady Blevins. We talked about some tips on how to evangelize people who are either Mormons or Jehovah's Witnesses because he is the professor of a brand-new course, which starts February 5, called 'Conversations with the Faiths,' how to learn how to speak in a way that will make Mormons, Muslims, and Jehovah's Witnesses at least get some good information. Whether or not it sprouts in their lives, that's up to God. You're just supposed to be faithful and leave the results to God.

So, let me bring my friend Dr. Brady Blevins back on the program. If you haven't listened to the last podcast, you want to go back and listen to that. We're going to just pick up our conversation. Brady, last week we talked a lot about Mormons and Jehovah's Witnesses. These are sort of cults, what we might say, of Christianity, that sprouted up in the 1800's. And maybe what I ought to do before we go any further. I know a lot of people probably were startled by the word cult. What does that word cult mean? Because when we think of a cult, we think of like David Koresh and people who are under the thumb of a charismatic leader. Is that always the definition of a cult? What do we mean by the real definition of a cult?



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BRADY:

No. In fact, defining a cult is probably one of the harder things to do. Because if you look in Webster's Dictionary, for example, it's not going to help you out. I mean, you look at it, like we're all in a cult. So, at Watchman Fellowship, we define a cult, or we would say the marks of a cult would be this. And we use the four forms of math. So, do they add to Scripture? So, in other words, like the Book of Mormon, the Quran, the Bhagavad Gita. You know, something of that nature. Is there some kind of additional text that they have? Do they subtract from the deity of Jesus Christ? Do they multiply the requirements of salvation? Do they divide the follower's loyalty?

And what I mean by that is, once you join this group, now you have to be fully and faithfully committed to the group. And so therefore, if your parents don't join, or if your kids don't join, then you have to cut off all contact with them. And so therefore, if they do these four things, we would classify them as a cult. Now, let me kind of go back and say one thing. Just because they add to the Scriptures, doesn't necessarily mean that they would be a cult. Like for example, I said the Quran. That's a false religion. And so, there's a little bit different that comes into play on that. When we're talking about cults, we're talking about people who say that they maybe are the true Christians.

So, you know, you might get into like, something like Christian Science, or Mormonism, or even Jehovah's Witnesses who say no. We're the actual Christ. We're like the factory authorized dealer of salvation, and you can only get it through us. So, we're talking about some of those. So, just because they might hit one or two of these marks, the overarching theme is, indeed, that they claim to be Christian even though they don't follow the orthodox teaching of Christ.

FRANK:

By the way, a great place to get an education in philosophy, apologetics, and theology is Southern Evangelical seminary, SES.edu. In fact, next week, we're going to have two graduates or students of Southern Evangelical Seminary on the show. We're going to have Alisa Childers and Tim Barnett, who just wrote the brand-new book, 'The Destruction of Christianity.' You're going to want to hear that interview. But in any event, I've always been told that a cult was someone, some group that claimed to be Christian, but had very aberrant views of Christianity. And as you say, I like what you just said about add, subtract, multiply, divide. Can you go over that quickly again?

BRADY:

Yeah. So, add to Scripture, subtract from the deity of Christ, multiply the requirements of salvation, and divide the follower's loyalty.

FRANK:

Multiply the requirements for salvation. Doesn't everybody want to do that? There's always something else you need to do in order to be saved rather than just trusting what Jesus has done. See, this is why the Gospel literally means good news. You don't have to do anything else

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except accept what Christ has done. Now, after you do that, out of love for what Jesus has done for you, you're going to want to follow Him and obey His commands, but they don't earn you salvation. They're just the fruit of the tree.

And as Martin Luther said, the fruit comes from the tree. The tree does not come from the fruit. Okay? So, any good works you do are fruit that come from the tree of faith. They're not the result. Or I should say, they're not the cause of your salvation. They're the result of your salvation. And so many people want to add to that. I don't know what it is Brady. We think that we have to do something, that we have to somehow appease God.

BRADY:

I think it speaks to our fallen nature. You know, that we can do it ourselves, and we can pull ourselves up by our own bootstraps, and we can earn it. It's something that we can actually do, kind of like God needs our help or something, you know? But I think it just speaks to who we are as fallen people.

FRANK:

Well, thankfully, it doesn't depend on me or you. Because if it depended on me, I wouldn't make it.

BRADY:

I'm with you. I wouldn't make it either.

FRANK:

Now, let's talk a little bit about Islam. This is the second biggest world religion, as we all know. Muhammad supposedly got his first revelation 610 AD, and he died in 632. And right after he died, the Muslim conquest began. And by 732, the Muslims were all the way across northern Africa in Spain. They crossed the Strait to Gibraltar. So, they had taken over the Holy Land. As Jordan Peterson put it when he was asked, what's the difference between Jesus and Muhammad? He said, well, there's one thing I can be absolutely certain the difference between Jesus and Muhammad. Jesus was not a warlord, but Muhammad was.

BRADY:

Can't argue with that.

FRANK:

That's right. So, there's sects of Islam, quite obviously. There is the Sunnis, and the Shias, and the Sufis. They're more mystical. We know there's infighting among Muslims, literal fighting. You know, if you don't agree with the Wahabis, they're going to kill you. We had Bill Federer on the program a few weeks ago to talk about the Wahabis and all that and how the modern state of Israel came into existence. But give us some overview. I know it's more complicated than this and you'll do more in the course, 'Conversations with the Faiths.' But what do Muslims generally believe that might be different than Christians?

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BRADY:

Whenever you look at Islam and what they believe, it's a lot like Mormonism in some respects. In fact, in the course, I do kind of half of it on the Islam side. And then when we get to Mormonism, I kind of give the other half of it. I mean, it's one guy visited by an angel. You get a whole different set of scriptures. Even the military aspect of it.

FRANK:

Polygamy is a part of it.

BRADY:

Well, we'll just stop there because there's a whole lot more I could say there. [Laughter]

FRANK:

There's a lot of parallels in other words.

BRADY:

Yes. I detail them in the course, but we'll just leave it to that. But part of it is there, it moves into their beliefs about Jesus. I mean, they love, they respect Jesus. Jesus is great, but He's not God. They believe He's born of a virgin, but they believe that has nothing to do with divinity or anything like that. So, they hold to a very strict form of theism called dynamic Monarchianism. I explain that in the course probably a little bit deeper than we want to go here. But basically, if you can taste it, touch it, smell it, feel it, it can't be God. And so, Jesus then can't be God. Well, if that's the case, if you have no Jesus, then you have no savior. Then who becomes the Savior in Islam? You do.

FRANK:

And if you commit jihad, you can be guaranteed to make it into paradise, at least for some versions of Islam. That's what the Hadith says, the written traditions of what Muhammad allegedly said and did. So, you've had some interactions with Muslims. Tell us a story about interacting with a Muslim. What happened?

BRADY:

A lot of times people think, oh, you know, Muslims don't want to talk. They don't want to talk to a Christian. Actually, it's really quite the opposite. I have yet to run into a Muslim who didn't want to talk about spiritual things, because they believe in something that they called Dawah, which is basically like Muslim evangelism. It's kind of like the word for evangelism in Islam. And so, one particular interaction, I was talking to this young man. We took him to a specific surah. In fact, it's one we bring out in the course. It's a pretty popular one. It's Surah 350. And I'm going to just quote the Quran here. It says, Jesus said, I have come to you with the sign from your lord. So, fear Allah and obey me.

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And I said, so Jesus says we should fear Allah and obey Him. Right? Oh yeah, absolutely. Can you share with me where the commands of Jesus are in the Quran? And he kind of stopped. He looked away for a minute. And he goes, (Frank, I'm being honest with you when I tell you this) I don't know. Google it. Surah 350, man. Come on. We've got to be on the same page on this. You've got to know. And I said, well, why don't you go back and talk to a sheik, talk to your mom, and see if they know. We came back a week later and we're talking. And he said, they don't know either.

I said, well, I'll tell you what. I do know where there is a record of Jesus's teachings. And he says, you do? I said, yeah. They're in the Injil, or the Gospels. He said, oh, I don't know about that. I'll tell you what. Why don't you pick a surah for me to read out of the Quran, and then I'll pick one of these Gospels for you to read? And he said okay. And so, we did that in kind of a fair exchange. It allowed us the opportunity to start talking about it. Because what you see is, the teachings of Jesus are so different (as Jordan Peterson was kind of getting to the heart of) than what you read in the Quran.

FRANK:

Yeah, very different. And it's interesting too that as you know, in Surah 6, and maybe this is one of your tactics as well. David Wood has pointed this out about the Quranic dilemma. If you know what I'm talking about, you can take it from here. What's the Quranic dilemma?

BRADY:

I would really want to go back to Surah 6 to go over that. One of the things that I have found to be most important is whenever you start discussing these issues, you have to realize that, just like atheists will try to say that there's contradictions within the Bible. Well, there are none. I mean, there are some places where there may be some hard passages, and you may need to dig and understand a little bit.

I'd have to remember exactly how David Wood puts out the Quranic problem. But there are significant contradictions within the Quran itself. I can't remember the exact verses that he uses right off the bat, but the fact is that once you start engaging and start bringing these things up, what has been my experience in every single conversation I've ever had with a Muslim, it always comes back to their one same objection that the Bible is corrupt. And you know, I've been doing this for 15 years.

FRANK:

Yeah, well, that's the problem. When they say the Bible is corrupt, the problem is, the Quranic dilemma is this. In Surah 6 it says, Christians and Jews, you ought to obey the Bible. But if the Bible is corrupt, why would the Quran tell us to obey it? That's the problem. So, if the Bible is not corrupt, the Quran is false. Because in Surah 4, it says Jesus never died. He was taken straight to heaven. So therefore, the Bible has it wrong when it comes to the death, burial, and resurrection of Jesus. But if the Bible is false, so is the Quran because the Quran says to obey it. So, that's sort of the Quranic dilemma. Either way, it's heads I win, tails you lose kind of thing.

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And by the time Muhammad, (as you well know, and you'll bring it out in the course, Brady) comes on the scene in the 600's AD, there's no question what the content of the Bible is. And we know it hasn't been corrupted long before that because we have so many manuscripts. There's no way the Bible could have been corrupted after Muhammad's time. So, it just doesn't work. And just planting these seeds, I mean, you mentioned this earlier about Mormons. It takes them at least seven years before they decide that they're going to get out of Mormonism if they become a Christian.

Well, Nabeel Qureshi and Abdu Murray, two former Muslims, it took them that long or longer. I think Abdu Murray took nine years of studying. And from the first seed being planted to finally, now I'm a Christian. I'm no longer a Muslim. So, when people take this course, Brady, you're going to teach, 'Conversations with the Faiths', you're going to show them not only how to do it, but how to be patient at it, correct? I mean, it's going to take a long time.

BRADY:

Yeah. One of the first things I say in regard to evangelizing Muslims, especially, is you've got to be patient. Because here's the deal. It's not just a belief. This is culturally ingrained in them. Even if they've grown up here in America, if they grow up in a Muslim house, everything you do and the way you live your life is based on what the Quran teaches.

FRANK:

If only Christians lived that way with the Bible, or with the New Testament anyway, right? I mean. [Laughter]

BRADY:

But I want to go back to the Quranic problem just for a moment. I get even deeper in the course on this. You brought out the obvious problem. The Bible hasn't been corrupted. Now, the best question to ask at this point is to ask the Muslim when was the Bible corrupted. Because their answer to Surah 6 is, no, no. This is the uncorrupted Bible. See, the problem is, we only have now the corrupted version. According to them, you only have the corrupted. If you had the uncorrupted, then there would be no problem at all. Then the next question I asked is simply, okay, well, when was it corrupted? And their answer is always going to be either before or after Muhammad. And either way, it's like you say, either way, there's a problem.

Because if they say anything that's before the life of Muhammad, anything prior to 600 AD, then why is Muhammad pointing us towards a corrupt book? Why is Allah pointing us towards a corrupt book? And then if they say after, well, here's the deal. We've got this embarrassment of riches that go well before 600 AD, and we can prove beyond a shadow of a doubt. I mean, we can objectively prove that the Bible hasn't been changed. That one question right there is the one thing that you must know. It's great if you can kind of give the whole story of the history behind the Bible, and all about textual criticism and all that. That's just icing on the cake. If you know that one question right there, it brings that objection to a whole. It becomes very difficult at that point for the Muslim to be able to continue on with what is really their only fight.

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FRANK:

You know, my friend, Brandon McGuire, over there at Daily Dose of Wisdom YouTube channel, he's been using a lot of our videos and commenting on them. We're appreciative of him doing that. I saw a video he had on his YouTube channel the other day with Voddie Baucham. Voddie was talking about how if you want to say the Bible's been corrupted, you've got to believe a lot of things that are really hard to believe. You would have to gather up all the manuscripts spread all over the ancient world and change them all. Right?

Or change a significant number of them anyway, and not let anybody know you're changing them if that was even possible to do in order to pull this off. Because by spreading manuscripts all over the world, it really prevents anybody from corrupting the text. Because if you just had the original, you could corrupt it. But if copies are spread all over the ancient world, there's really no way you can corrupt it. You would have to gather them all, and change them all, and then spread them out again. It would be impossible to do. And this is what this little video over there at Daily Dose of Wisdom on YouTube shows.

BRADY:

Yeah, even the ones that hadn't been discovered yet. You'd have to change those too.
[Laughter]

FRANK:

This is the real key. The only way that the Christian Scriptures could have been corrupted is at the very beginning. At the very, very beginning, the initial manuscripts, they had to be telling falsehoods, and then the falsehoods just propagated. Now, we talked about why this takes a lot of faith to believe as well in the book, 'I Don't Have Enough Faith to Be an Atheist.' No time to get into it now. But the evidence that shows that the New Testament writers have told the truth in the beginning is very strong. And so, this whole idea that 600 years later, some guy comes along and tells us what happened to Jesus...we're going to have Gary Habermas on in a couple of weeks. You know, Gary's new magnum opus, his first volume's out. Brady, have you seen this?

BRADY:

I saw a picture of it. It might have been Sean McDowell holding up his copy. I think that's the one person I saw it from.

FRANK:

Yeah, anyway, I just heard his interview with Sean McDowell. And he was saying that, you know, the only people that deny Jesus was crucified are the Muslims. And he was talking about how he had this interaction once with a Muslim scholar, whereby the Muslim scholar agreed with Gary that 600 years is too late to say that the Quran now is a source on what happened to Jesus. It's way too late, right? You've got eyewitnesses telling us what happened to Jesus. And we've got this document that comes along, written supposedly by one guy 600 years later.

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How does he know what happened to Jesus, right? And the Muslim scholar agreed. But you know what he then shifted to? He said, yeah, but there are errors in the Bible. So what? Maybe there are. What does that prove, right? You know, your source isn't any good. You're just trying to say, yeah, but your source isn't either. It's like, it's the what aboutism fallacy. Oh, yeah?
[Laughter]

BRADY:

Absolutely. You see this also in Mormonism. But again, some Muslims might would say, well the difference is, yeah, Muhammad was 600 years later. But an angel came. Well, what does the Bible tell us in Galatians? Even if an angel comes and tells you.

FRANK:

Yeah, another gospel. Yeah. [Laughter]

BRADY:

My favorite thing, and this comes up more with Mormons because very few Muslims will use that objection, or at least in my experience.

FRANK:

That answer that an angel came?

BRADY:

Yeah, but will come back and say, well, he received it from the angel Jibreel or Gabriel. And so therefore, it can be trusted, just like the Bible was originally trusted. But when that happened, Muhammad even said, you know, I think it was a jinn or an evil spirit. And it was his wife and his companions who came back and said, oh, no, no, no. This had to be from God. But the problem is, how do you test the spirits? How do you know if this was the Holy Spirit or an evil spirit? Or I guess, in this sense, you know, a good spirit (an angel) versus a demon or some kind of deceptive spirit? The only way you can is does their message match the Bible? And of course, it doesn't. And so, that kind of reveals the case.

FRANK:

That's right. Yeah, and his wife Khadijah talked him out of the fact that he thought he was being possessed. You're right. That's in his biography, 'Ibn Ishaq.' And there's even now a question as to how early that biography was of Muhammad. In fact, it's Jay Smith who has done some great work on Islam. If you look up Jay Smith, you should be able to find him. Just Google Jay Smith Islam. In fact, he did a nice presentation at Calvary Chapel, Chino Hills a couple of months ago on all this for those of you that want to go further.

But you can also get a lot more in the brand-new course that my guest today, Dr. Brady Blevins, is going to teach. It's beginning February 5. And even if you're listening to this after February 5, you can probably still join the premium version, if it's a week or so after. Or you can take any of the segments of the self-paced course. And they're broken up by Jehovah's Witnesses,

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Mormons, and Muslims. So, you can just take those individually if you want. Brady, before we go, let's talk a little bit about do's and don'ts in evangelizing with Muslims. What are some of the do's and what are some of the don'ts?

BRADY:

This is an important one because you do want to be hospitable. This is an Eastern culture. Eastern people, just as a whole, are very welcoming. You know, there's a lot of honor in reaching out. So, you want to give a gift. And I recommend a Bible. And don't go cheap on the Bible. This is what happened to me. So, I'm talking to this Muslim couple. And they said, we're going to get you a Quran. And I was like, okay, great. So, I'm like, I'm going to get you a Bible. So, I go, and I buy a Bible. I spent like \$20 or something. We kind of have this gift exchange, and I open it up. It's this nice, beautiful bound book, and I'm giving like a \$20 Bible. I'm like, oh my goodness. I just got out-gifted here, and I have the better gift to give and I'm going cheap on them.

There's some other cultural things. Like for example, don't use your left hand, in terms of like trying to shake their hand or anything like that. If you're going out to eat with them...man, this happened to me one time. We go to this nice steak restaurant, and they come out. I order my food, and I get a baked potato, and I come up and there's (even though I did not order it) this beautiful strip of bacon on it. Now my initial thought was to just stop and praise Jesus because He has blessed me with this gift of bacon that I don't have to pay for. But immediately, I don't even let them put the plate down. I go whoa, that's got bacon on it. I didn't order bacon.

And the whole reason is because very similar to Jews, the pig is to be considered unclean and they don't eat it. It would be a defilement to them. And so therefore, you know, if you invite them over for dinner at your house, don't feed them pork chops. Put the dog up. Dogs are considered unclean. There will never be a dog in a Muslim's house. So, if you have a dog, put your dog up. Lock him up in a room. Don't let him come out and jump up on them. That would be horrible.

FRANK:

Now, be honest Brady. The only real reason you're a Christian and not a Jew or Muslim is because you can eat bacon. Come on, be honest. [Laughter]

BRADY:

That definitely helps the case.

FRANK:

I've always thought since they're kind of an honor, shame culture that they can't really lose face. So, you're going to want to do this individually and not in a group, correct?

BRADY:

Yes, one on one. And especially if you're an American, and you've been taught to be like Uber polite, and you know, don't get too excited. With Muslims, a lot of times, it's not even as much

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about what you say, but how you say it. What I mean by that is this. How much passion do you show in your conversation? A lot of times when you talk to Muslims, especially if they're from the Middle East, they're going to be loud.

FRANK:

Yeah. It's cultural. They respect passion. We're sort of wary of it. We think, oh, you're being too aggressive, or you're trying to cover up logic here. Logic weak here, pound pulpit. You know, that's what we think.

BRADY:

Yeah, as Christians, we try to be meek, which is power under control. You know, we're controlled. We're dignified. Not saying that they're not dignified. But they're going to get loud. The last conversation I had, I was in my office at my home. And whenever I got done, my wife opened up. She goes, who are you yelling at? I said, I wasn't yelling with anyone. We were having a nice conversation. And she goes, with who? I'm like, well, this Muslim guy I know. We were talking about the Bible. And she's like, it sounded like you're yelling at him. I said, no. We were just having a spirited conversation. In fact, he invited me the next time I go to Egypt, he wants me to meet his family, you know? This is the way they talk, and it's okay. It's almost a necessity, because you've got to show that you are passionate about what you believe.

FRANK:

Yeah. And some people are going, oh, this is so stereotypical. No, what we're doing is we're telling you the predominant characteristics of the culture. Is it true all the time? Maybe not. But I've noticed that when you go to the Middle East, and when you interact with both Jews and Muslims, they're much more expressive than Americans. They're much more passionate, and they respect that. They're not going to get mad at you when you raise your voice. That's just how they interact, generally speaking. Maybe there are exceptions, but we're just trying to show you how you can play the odds and improve your chances of having a good interaction with somebody. That's what we're talking about here.

BRADY:

If you're talking to an American Muslim, they're going to show you up front what it's all about. You know, they're going to show you if it's more important to them to be expressive, and to be excited in your talk. I mean, if it's somebody who's a Muslim who's lived in America, maybe they're a convert to Islam. Then yeah, you're going to have what we would consider a normal kind of conversation.

FRANK:

There's going to be a lot more in this course, coming up. Again, it's called 'Conversations with the Faiths.' If you go to CrossExamined.org, click on online courses. You'll see it there. You're going to talk about the core beliefs and practices of Islam, how to engage with Muslims. I know you're going to talk about the history and organizational structure of the JW's. You're going to be talking about how to discuss faith with Jehovah's Witnesses. You're going to be doing the same

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for Mormons. One of the great things about going through a course like this, Brady, you give a lot of good theology too. I mean, it's not. I don't remember who I was talking to. But somebody said, I was reading a book on Mormonism. I learned more about Christianity reading that book than I had expected to.

BRADY:

Yeah. There's a book that just came out by Eric Johnson.

FRANK:

Eric Johnson, that was the book. Yeah.

BRADY:

Yeah. We had him as a guest on our podcast, 'Apologetics Profile.' And he said, I wanted to write a book to help explain Christianity to Mormons. Then when I got done with it, he goes, I realize it was a good book to explain Christianity to Christians. Frank, this is why I really love interfaith apologetics because it really helps you to nail down and understand theology. Some of the best things I've learned came from questions that a Jehovah's Witness, or a Mormon, or even a Muslim has asked me that I didn't initially know the answer to. And the next thing, I'm digging deep, and I'm like, oh, wow. Now I get it, you know? And you're able to explain these things, especially stuff like with Muslims. Substitutionary atonement, you've got to understand that because this is just an anathema of an idea even though the Quran teaches it.

FRANK:

And you've got to understand the Trinity too.

BRADY:

Oh, absolutely. Yeah, that's probably the biggest one of the group.

FRANK:

Yeah, you're going to learn a lot about your own theology or what your own theology should be if you take 'Conversations with the Faiths' with Dr. Brady Blevins. Again, go to CrossExamined.org. Click on online courses. You will see it there. Also, I want to mention this weekend on the 28th of January, I'll be at Revival Christian Fellowship. John Miller is the pastor there. Calvary Chapel Church in Menifee, California, we're doing 'If God, Why Evil?' in the morning and the evening, and also taking your questions. Then, Lord willing, on Thursday, February 1, we'll be at Purdue University. That will also be livestreamed. You can check that out on our YouTube channel. And then we're doing the big Fearless Faith Conference in Xenia, Ohio. Go to DaytonApologetics.com for more about that. It's not only me.

It's Jorge Gil, it's Greg Koukl, it's Alisa Childers, it's John Ferrer, it's Phoenix Hayes. We're going to talk about some cultural issues there and how you can better be equipped to be a Christian who's salt and light in the culture, particularly this year. It's another election year. How can you do that effectively? The issues are going to be amplified. There's a lot more coming up on our

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website. Go to CrossExamined.org. Click on not only online courses, but Frank Turek Calendar. You'll see it there. And Brady, tell people where they can find more about you. What's your website?

BRADY:

All right, our website is Watchman.org. We've got a ton of free resources on the website. We also have some other resources that you might be interested in as well. It's a great opportunity to be able to just get to know more about the religions out there. Because what may not matter to you now may matter a whole lot when your son or your daughter bring home a little girl or a little boy that has some very different beliefs than what you have been trying to instill in them.

FRANK:

Exactly. Friends, it's been great. Brady, it's great having you on, and I hope people get involved in the course. Again, if you're listening to this, after the premium version course starts, you can still take the self-paced course whenever you want. And there are three versions of it. One for Jehovah's Witnesses, one for Muslims, one for Mormons. Check it all out there. Brady, thanks so much for being on.

BRADY:

Thank you, Frank. Appreciate it.

FRANK:

All right, God bless, ladies and gentlemen. We'll see you here next week, Lord willing.

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