

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

with Dr. Frank Turek **PODCAST**

## **LIVE From CIA! – Fallen Pastors, Hypocrisy, and 5 Trinity Fails | with Allen Parr**

(August 2, 2024)

### **FRANK:**

Ladies and gentlemen, welcome to I Don't Have Enough Faith to Be an Atheist. I'm here at the CrossExamined Instructor Academy with my friend the great Allen Parr of The Beat with Allen Parr on YouTube. You know Allen Parr. You've seen him because he's got over a million followers on YouTube. He puts out some great short videos. He's one of the instructors here at the CrossExamined Instructor Academy. Easy for me to say. Allen, how are you?

### **ALLEN:**

I'm doing great, Frank, man. Glad to be here with you.

### **FRANK:**

It's great having you here. You've got so many great videos on your YouTube channel and we're going to talk about one that I think is very intriguing. 'Five Trinity Analogies That Teach Straight Up Heresy.' But before we get into that, I've got to ask you this, because there's been some trouble coming out of Dallas and you live in Dallas down there, particularly with high profile pastors. You've got Tony Evans, you've got Robert Morris, another pastor you might not have heard of who was recently picked up for prostitution down there. What is going on?

### **ALLEN:**

Yeah, I think God is shaking up the Church. I think he's exposing a lot of secret lives that people are living in secret. And I think it's a good thing. I think that--

### **FRANK:**

It's a good thing they're being.

### **ALLEN:**

It's a good thing that they're exposed. It's not a good thing that they're there to have these secret lives. But, you know, the Bible talks about leaders needing to be above reproach. And,

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you know, I think it's... we're living in a time now where things are being exposed. Things are coming out and thank God for that. People need to be led by shepherds that are living lives of integrity, and honesty, and purity. And so, there's just a lot of stuff going on and I expect to expect it to continue because there's probably a lot more pastors that are dealing with not just minor things, you know. I mean, we all, everyone struggles.

No one's perfect. But these are major, major claims, you know, that are coming out with these pastors. Some of which we know, like in the case of Robert Morris, others like with Dr. Tony Evans. We don't really have a lot of information on those, but it's just a shame. But it seems like God is doing something in the Body of Christ, shaking things up.

**FRANK:**

Now, how does one protect him or herself in this world where sex, money and power, the big three tempters or temptations are so easily accessed and they come at us quite frequently right over our phones? How do we protect ourselves?

**ALLEN:**

Well, I think that there's a lot of pastors that just aren't really, unfortunately, they're not really submitting to accountability. Right? I mean, they say they have an elder board, they say they have accountability, but really these are just yes men that are people who just are maybe afraid to challenge this person or maybe they're not really utilizing accountability the way they're supposed to. A lot of these people, if I'm just being honest, they're walking in extreme pride.

They don't let anyone tell them what they're, you know, what they need to hear. Like I said, I've been in churches, you know, and served under pastors where there was a culture of fear that was created in such a way where I am so afraid to challenge anything that the pastor, you know, is doing or has said because I might be canceled, I might be blacklisted, I might be sat down for ministry or whatever, and no one wants that.

And so, you have a lot of people who are pastors who are more like dictators and they're not really truly submitting to accountability. And so, I think if we had pastors who were really accountable to a group of people, an elder board, I think there'd be a lot less of these things coming out.

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**FRANK:**

Do you think that maybe elders are picked more for their ability to give to the church than to actually be people of the book who are qualified according to what the New Testament says an elder should be? Because it seems that sometimes it's just, well, this guy gives a lot of money. Let's put him on the elder board.

**ALLEN:**

Yeah, you know, I don't know. I can't really speak for that. I don't know for sure. I mean, obviously, you know, maybe there's some examples of that, you know, but I think that, you know, I think there's some great elders out there. Obviously, I don't want to paint a broad brush here, but I think that there's some amazing people who are serving as elders. But I think there's others who, you know, maybe they're in that position because they were specifically appointed there by the pastor because the pastor knew that, hey, this is someone I can control.

This is someone who's not going to challenge me very much. This is somebody who's going to go along with pretty much everything that I believe or say. And so, that's who I want on my elder board. And those are not necessarily the best, you know, types of people that you want. You want people who are going to challenge you.

**FRANK:**

How much of it do you think is sort of the celebrity culture that the congregation feeds? We want to be close to people who are up on the stage and who are teaching us every week, and they're great speakers, so we feel a natural affinity to them, and we sort of put them on a pedestal to the point where they have all the power and we're just sheep following along. And how can a sheep question the shepherd? How much of it is the congregation's fault for buying into celebrity culture?

**ALLEN:**

Yeah, a lot of it is. Unfortunately, we have a lot of that going on. Right? And it's unfortunate because one of the things that I always love to do when I teach people on spiritual gifts, I do a lot of teaching on spiritual gifts, and I try to teach people that in the body of Christ, there's no big I. There's no, like, I'm up here, you're down there.

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Like, if you're a pastor and that happens to be your gift, that gift is no more valuable to the Body of Christ than someone who has the gift of encouragement, or the gift of evangelism, or the gift of mercy, or the gift of helps. You know, Paul talks about how when everyone uses their own gifts, it's a beautiful thing and it all comes together, and everyone contributes to the Body of Christ.

But we have this thing that we've just got to get away from is the idea that pastors. Oh, man, you know, that's the gift. That's what makes the church run. No, pastor is using his gift, and he's going to be judged, you know, on Judgment Day, when we sit before the Lord in the Judgment Seat of Christ, in the same way that I'll be judged, how I use my gift of, you know, evangelism, or helps, or administration, or teaching, or whatever.

So, you know, we've got to get away from this whole idea of celebrity culture. And some of that is, some of that is built probably by the personality, depending upon the person, the way they carry themselves, the energy they give off, maybe walking in ego, walking in pride, and it can emanate that type of, I'm a celebrity, look at me. And we've really got to get away from that.

**FRANK:**

Yeah, it's really a problem, I think, because when people admire somebody for what they do, they may tend to overlook faults in that person or even heresy in that person.

**ALLEN:**

Yeah.

**FRANK:**

And I even. It's not just in the church. We see it in politics. We see it in just entertainment culture. We attach ourselves to personalities, and sometimes the personality can be very charismatic when what they're teaching or doing actually is something that ought not be condoned. And so, it's really a problem that we have. We're feeding that without calling people to account.

**ALLEN:**

Yeah. It's happening in the culture now. It's creeping into the church as well.

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**FRANK:**

Yeah. Yeah. Unfortunately, the church reflects so much of the culture when we ought to be influencing the culture more than the culture is influencing us. And I think the only way we're going to be able to do that is if we stay true to the word of God rather than following personalities and charismatic people around.

**ALLEN:**

Yeah. And the difficult thing is that, unfortunately, when these celebrity pastors fall, it creates a huge issue because so many people will look up to them as their example instead of looking at Christ. Right? They look at these people as their example, not realizing that these are fallible people. They're fallen people. They have a sin nature just like us. And whenever they fall, people are devastated. So much so that some people leave the church, some people leave the faith.

I've got family members who say, hey, I don't want to go to church anymore because 20 years ago, whenever I was in church, the pastor had an affair with somebody on staff, and that one incident made them feel like all Christians are hypocrites, or all pastors are hypocrites, and churches are hypocritical. And so, I don't want to go. And it's unfortunate that people have their eyes on a leader more than they do on Christ.

**FRANK:**

Yeah, there are hypocrites. There are hypocrites everywhere.

**ALLEN:**

Exactly.

**FRANK:**

In the church and outside the church. And when we come back from the break, we're going to give you a real one sentence, easy way to refute or at least respond to that charge. Well, there are too many hypocrites in the church, so Christianity can't be true. That's nonsense. We'll get into it right after the break. I'm talking to my friend Allen Parr of The Beat with Allen Parr on YouTube. Check him out.

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He's got some great videos that will help you theologically, and he's got so many that we're going to get into some of them right after the break. Don't go anywhere. Back in just two minutes.

Welcome back to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek on the American Family Radio Network. We're talking to my friend Allen Parr. We're coming to you from the CrossExamined Instructor Academy. We're holding it this year in Charlotte, North Carolina. That's where we teach people to better present the evidence for Christianity and be able to answer questions, very difficult questions.

So, it's a sort of a presenter's workshop for three days. This year it's in Charlotte, North Carolina. Next year we'll probably be down in Sarasota, Florida, and we'll announce that on our website if you want to be a part of it. We always hold it in early August for three full days. Allen is one of our instructors here. And for those of you that don't know Allen, you need to go to YouTube and check out The Beat by Allen Parr. By the way, what does BEAT stand for?

**ALLEN:**

Biblical Encouragement and Truth.

**FRANK:**

Biblical Encouragement and Truth. You went to Dallas Theological Seminary, right?

**ALLEN:**

Yes, I did.

**FRANK:**

When did you do that, Allen?

**ALLEN:**

2000 to 2004.

**FRANK:**

And then you taught math for quite a while?

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**ALLEN:**

Yes. Yeah, of course I went to seminary so I could teach math. Isn't that how God works?

**FRANK:**

That doesn't add up man. [Laughter]

**ALLEN:**

Right, I see what you did there. Yeah, yeah. I thought I was going to come out of seminary and land this big full time church job and be able to go into ministry full time. And turns out that it took about 15 more years after I graduated from seminary up until about 2020, where I could actually be in full time ministry, so to speak. I use the quotes because we're always in, all of us in full time ministry. Right? But vocational ministry where I could support myself and only focus on this, that didn't happen until 2020.

**FRANK:**

Now, how did that start for you, that you could do this full time? You could be on YouTube, on the internet doing videos that a lot of people really enjoy. I enjoy them, 1.22 million subscribers. How did this happen?

**ALLEN:**

Yeah, well, it happened over a long period of time, right. I mean, I started putting out videos in 2015 while I was still teaching math, tutoring in the evening, volunteering at my church, doing all kinds of things. And just was a newlywed at that time, hadn't had any kids, so life was really busy right there at that point, and just being consistent, putting out content over and over again over the years.

And then in 2020, the Lord really just blessed our ministry, you know, opened up a lot of doors. People were generous in their giving. We had some programs that we were launching that really helped us fund the possibility of me being able to be full time. And then eventually my wife was able to come home and she's able to focus on the kids. So, it's just been a full circle moment for me to finally, after 20 years.

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I mean, I went to seminary in 2000 thinking I want to be in full time ministry. And it didn't happen for another 20 years. And I always talk about that as a lesson because some people think, oh, you know, I'm going to do this one thing and it's going to happen right away. For me, it took 20 years beyond where I thought I was going to be in full time ministry until it finally actually happened.

**FRANK:**

Yeah, similar for me, too. I started seminary in 1993 and didn't start to do [Crossexamined.org](http://Crossexamined.org) full time until 2011.

**ALLEN:**

Yea, almost 20 years.

**FRANK:**

Yes, almost 20 years. I mean, I did it on the side, like you did.

**ALLEN:**

Same with me.

**FRANK:**

So, it does take a while, but I think that's a good thing. You've got to be in the real world vocationally for a while to see how everybody runs their lives or how everybody deals with certain issues. I think if you're in an ivory tower from seminary on out, you might not be able to relate as much. So, I think it's important that you get some vocational experience that isn't in the ministry lane immediately. I think it's good that people are out there in the real world before they do this full time.

**ALLEN:**

And you learn a lot of lessons in the struggle. I mean, you know, in the journey. I mean, if it just came easy, you know, then you may not appreciate it as much. So, you learn a lot.

**FRANK:**

I want to go back to our discussion from the first segment, because we were talking about how

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people are high profile pastors are falling, and I want to talk about restoration, if that's at all possible. But let's start with the Robert Morris situation. Robert Morris was a pastor at, is it Gateway Church?

**ALLEN:**

Gateway Church.

**FRANK:**

Okay. I've never met the man. I've never heard a word he said.

**ALLEN:**

South Lake.

**FRANK:**

I've never listened to a sermon. So, I don't know much about him. I think he was more on the charismatic side. That's what I've heard.

**ALLEN:**

Definitely.

**FRANK:**

And apparently, he, when he was an adult about 35 years ago, sexually molested a 12 year old. Am I right about that?

**ALLEN:**

He was 21 years old.

**FRANK:**

He was 21, she was 12.

**ALLEN:**

That's correct.

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**FRANK:**

Okay. This came to light somehow, and the elder board fired him. This happened 35 years ago. Why did they say, you need to go? Did they know that he had done this 35 years ago and had him in the senior pastor role? Or did they not know, and that's why they said he needs to go?

**ALLEN:**

Yeah, well, that's the question, right? So, it's interesting because they will say that Pastor Robert Morris was open and vocal over the years from the pulpit about his sexual past, his indiscretions, his mistakes, his failures. But it was always kind of spoken on a more general level. He never said, hey, I molested some 12 year old girl or anything like that.

So, apparently many of the elders of the church knew that he had a sexual past. But when all of this stuff came out, all of them basically said, oh, we did not know that was the extent of it. We did not know it was a 12 year old girl. We just knew that because he had been vocal and transparent in his sermons over the years, that he had a sexual past or he even had an indiscretion in his marriage, that they just figured, oh, well, that was something where maybe he cheated on his wife with an adult or whatnot.

And for me, I don't buy that either. One of two things is true. Either they did not know about it, which means they are not good elders at all. We talked about that earlier. How can you be an elder of a church, hear a pastor say, I had an indiscretion in my marriage, and then you don't dig into it anymore? You don't ask any follow-up questions.

Hey, pastor. Okay, thank you for sharing that. Can you give us the details? When was this? Who was this? Is this someone that's at our church? How old were they? When did this happen? How old were your kids at the time? Like a good elder should have done their due diligence to ask follow-up questions. And if they did, they would have found all this information out before he ever became the pastor of Gateway Church.

And so, either they didn't do their job on the front end, none of the elders. Because all of them said they didn't know it. Every elder said, well, we didn't know it was a 12 year old girl. We didn't know any of this. So, that's the other thing, okay? If we take them at their word, they didn't know any of this, then I guess they didn't know.

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**FRANK:**

And how did it come to light?

**ALLEN:**

It came to light because Cindy Clemishire, who I had the privilege and honor of, a wonderful lady, I had the honor of interviewing her on my channel for about 90 minutes. She shares the details of just the horrendous--

**FRANK:**

She was the one abused at 12?

**ALLEN:**

Yes, she was the one that was abused at 12. And she has been sharing her story over the years, but, you know, just hadn't really gotten out. The public hadn't really gotten out. She decided to share her story with a news outlet, say, a few months ago, and that went public. And so, that's so interesting because once it went public, the Gateway Church had no other choice but to respond. Robert Morris had no other choice but to respond. And their response was very interesting.

You know, they issued a statement saying that, you know, he had an inappropriate relationship with a young lady and that, you know, since that time, he's been walking in perfect purity. He's got accountability. And that's what I think angered a lot of Christians and a lot of people at the church was instead of just coming completely clean, they still tried to clean it up to save face, to protect Pastor Robert Morris and the church, when it wasn't a young lady, right? It wasn't a, it had an indiscretion whenever. It was a 12 year old girl in pink pajamas that happened on Christmas, in 1982, on Christmas Day. It was when it started. And so, you know.

**FRANK:**

It started? You mean this went on?

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**ALLEN:**

Four and a half years. It went on until she was 17 years old. As a matter of fact, in the interview, she shares that every single time he would come and stay at their home because he was a traveling pastor, and he would come, and guest speak at her church. And whenever he was a guest speaker at her church, he needed a place to stay, he and his wife and his kids. So, because they had a big home, Cindy's family had a big home. She would host him, and he would come and stay in their home.

Well, according to her, there was not a time ever in the four and a half years when he came into town to speak. God forbid. Think about this, Frank. You're coming in town to speak on a Sunday morning at a church, and here there's a 12, 13, 14 year old girl, 15, 16, 17. And every single time he stayed there, he was molesting her, touching her inappropriately, telling her not to tell anyone, and this, that and the other. And it's just horrendous because it scarred that woman for life.

**FRANK:**

How is it that she's just getting attention on this now? I mean, he's been very prominent for many years. Did nobody listen? Did she go to the elder board prior to this? I mean, how did this to light now?

**ALLEN:**

She's been trying. Yeah, she shares all that. She's been trying, she even tried to email. You know, there's transcripts of emails that were sent back in 2005, 2006. You know, there's been conversations she's been sharing with different people, but for whatever reason... I mean, she's been getting a lot of help. She's been living her life trying to work through it, going to counseling and things like that. And her whole goal in life was not to just ruin him.

You know, that's, I think that's where the issue was. People think, well, why didn't she come out? Because her whole goal wasn't trying to ruin Robert Morris. That wasn't her thing. She a Christian. She didn't want to see this sort of negativity in the Body of Christ and it hurting the church. But like I said, she just happened to share her story again with a news outlet. And for whatever reason, this time it became a much bigger story.

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**FRANK:**

Did Morris ever verbally say anything about it? Or was this some sort of statement that was put out and he's never been interviewed or never did a sermon on it?

**ALLEN:**

He's never, to my knowledge, ever publicly admitted to it. But it was public knowledge because all this stuff happened, you know, in the 87, 88, somewhere around there. And so, it was documented at the church, little church that he was serving at or whatnot. So, but it was kind of, you know, in the early 80's, early 90's and late 80's, everything was kind of hush hush. You know, it was a small church at the time. They worked through it locally and they worked through it as a church and as a family, and they kind of put it behind them. Right? But now it's all coming to light and it's just a really sad situation.

**FRANK:**

It is. And so, he has stepped down.

**ALLEN:**

He stepped down.

**FRANK:**

Thankfully. And that church had thousands of people going to it.

**ALLEN:**

Oh, I think 100,000 every weekend or something like that. Don't quote me on that. But it's huge, all their campuses.

**FRANK:**

It'd be curious to see how it is several months from now if the church was just personality driven or people were there really to become disciples. That's a big question. Now, friends, the one line that we talked about in the last session, when you see hypocrisy like this, it doesn't disprove Christianity. Dr. John Dixon has a line. He's a historian at Wheaton right now. He has a line that goes like this. When somebody plays Beethoven poorly, who do you blame? You don't blame Beethoven. Right?

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So, when someone plays Jesus poorly, you don't blame Jesus. News flash, Christianity is not Robert Morris. Christianity is not Tony Evans Christianity is not Ravi Zacharias. Christianity is not the guy down the street who claims to be a Christian but is a heretic of some kind or immoral of some kind. Christianity is Jesus. Keep your eyes on Jesus. We have a lot more coming with Allen Parr. Don't go anywhere. I'm Frank Turek. You're listening to I Don't Have Enough Faith to Be an Atheist on the American Family Radio network. Back in two.

Welcome back to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek. I want to mention that I'm heading out to California next weekend. I'll be at Calvary Chapel San Jose on Saturday, August 10, for an event with my friend Seth Gruber. He is actually unveiling 'The 1916 Project,' Not 'The 1619 Project,' 'The 1916 Project.' The video that Seth has produced on how Planned Parenthood came into existence and the issue of abortion is going to be riveting.

We're going to be seeing that movie that night at Calvary Chapel, San Jose. Then we're going to have a discussion. I'll be there along with Seth. You're not going to want to miss it. We had Seth on the program a month or two ago to talk about this, 'The 1916 Project.' You can go to our website and see the details or go to 'The 1916 Project' website to see more.

Next day I'll be in Gilroy at South Valley Community Church morning services, and in the evening, we'll be doing I Don't Have Enough Faith to Be an Atheist. Check all that out on our website. Also, I want to mention that this week the great course with Scott Klusendorf, 'How to Convince People to Be Pro-Life' starts. It starts August 5 If you're listening to this, you can actually join later because the first Zoom I don't think is until the following week. What are you talking about with Zooms, Frank?

When you take a premium online course at [Crossexamined.org](https://Crossexamined.org) you're not only going to be able to watch a lot of great videos and get informed on the issues, you're going to have a chance to do Q&A Zooms with the instructor. And if you take the premium version of 'How to Convince People to be Pro-Life with Scott,' you'll be on six different Zoom sessions for live Q&A. So, check all that out. Go to [CrossExamined.org](https://CrossExamined.org). Click on online courses. You will see it there.

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We're talking to my friend Allen Parr. So far, we've been talking a little bit about the fallen pastors that have been in the news lately, and we're going to get to this issue of the Trinity here a little bit later. But Allen, before we leave this issue on the pastors that have fallen, let's talk about restoration. When is it appropriate, when isn't? Are there sins that have been committed that make it impossible for someone to be restored? You have a video on this. What do you say?

**ALLEN:**

Yeah. So, in my video I talk about five questions that I think we need to ask as it relates to whether a pastor can or cannot be restored. Right? So, the first question would be, you know, has this pastor fully repented of the sin or are they simply upset that they got caught? Right? So, that's the first question we need to ask.

**FRANK:**

That's a great question. You haven't seen much from Robert Morris on this, have we?

**ALLEN:**

Yeah, no, I really haven't. I mean, I've seen him step down. I've seen, oh, I'm sorry I got caught. But true repentance is not, hey, I'm trying to save face, or I'm trying to make excuses or pass blame. It's taking full, and complete, and total ownership as well as, of course, if there's still the activity going on and somebody is still doing it, if it's still an affair or whatever, you stop that and you change your behavior.

**FRANK:**

But what do you say to people who say, well, come on, that was 35 years ago? He's been pure since then. Let's assume he has been pure since then. What do you say to that?

**ALLEN:**

Well, that leads me to the second question. The second question would be, is this a sin that the community can possibly regain trust? Right? I think there are some indiscretions that the church or the community can regain the trust of. Like, for instance, I don't know, let's just say a pastor is mismanaging money and, you know, he steps down. Maybe steps away, maybe

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doesn't step down, steps away for a few months, gets help, gets accountability, makes sure that, you know, things are in place to ensure that money is handled well.

The church might be able to say, you know what? Okay, he's not even going to be involved in the money. We're taking that completely out of his hands. It's impossible for him to make any financial decisions. He's repented of that. Okay, maybe he can be restored. When someone molests a 12 year old girl, to me, when you have situations like that, that is a situation where it's, I would probably say it's, it's close to impossible for the trust of that congregation to be restored, because what's going to happen is that that person's sin is going to always be connected to that person's name. Right? Oh, that's the guy that did that. That's the guy that molested the girl.

And you don't want someone preaching on stage and people not being able to receive the word of God from them, because all they can see is that person's sin and that egregious behavior. You know, you have a lot of people in the congregation that have 12 year old daughters. You have a lot of fathers; you have a lot of mothers. The trust is going to be difficult to be regained. In situations like that, it's not, in my mind, probable that that leader could be restored.

And I don't even think that, Frank, I don't even think that should even be the focus is, hey, how can I get back in the pulpit as quickly as possible? I think a lot of pastors, that's what they want to do. Hey, you can be restored to the church, you can come be a member, but certain things when you do, I don't think you need to be restored to being a pastor at all.

**FRANK:**

Yeah, agreed. I think that this would be one of those sins that, as you say, this person is forgiven, but that doesn't mean that he's obligated. That's not the right word. Doesn't mean he deserves to be in a position of leadership. Right? He has committed a sin, although he's completely forgiven by Christ, he's disqualified himself for future leadership. What's the third question?

**ALLEN:**

Yeah, and by the way, Paul even talked about that in 1 Corinthians 9 where he talked about, I discipline my body. Like an athlete, all this that, so that after I preach to others, I myself might

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not be adakimos. Right? Disqualified. I may not. So, even Paul figured that there was something that he could do not to disqualify himself from salvation, but to disqualify himself from preaching. He says, after I preach to everyone else, he said, I discipline myself so that I will not be disqualified.

So, there is some aspect of that. Third question would be, is this a one-time violation or a repeated pattern? Right? So, you know, once again, if you have a pastor, maybe who had an affair on his wife, you know, did it happen one time in the last 35 years? Okay, well, if it happened one time, I'm not saying that he should be restored. I'm saying that maybe the church should take that in consideration and say, okay, well, you know, if it happened one time 30 years ago, he's repented of that. Maybe, possibly.

I'm not saying, I'm not in any way saying that he's-- Well, let me just say this, too. Because in my video, I talk about, we always like to go to 1 Timothy 3 and look at these passages about pastors being above reproach. Right? But as I've studied that and I looked at that passage, there's a lot of terms in there that, and maybe you can help me with this, that are very vague. Like what does it actually mean to be above reproach? Does Paul give an exact list of what it means if you do these things, you are not above reproach, or if you do these things, you are. Right?

I mean, how do we interpret that phrase above reproach? That's to me is very subjective because someone might look at me and say, well, because Allen Parr wasn't a virgin whenever he got married, that means he's not above reproach. Right? So that, to me, I understand where people are going whenever they say that. But the question is, well, what exactly does that mean?

**FRANK:**

Well, that's one reason we have elders, too. If every single decision was dictated in the Bible, then we wouldn't even need elders. Right? Everything would. Oh, here's, this is what it says. Do this. That's why you need wisdom. That's why we need a book of Proverbs. That's why we need the Scriptures to help us in situations that the Scriptures can't specifically speak to in every issue. Every topic can't be, there's no book that can contain every, if this happens, do this. Right?

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**ALLEN:**

Yeah. Yeah. And that's another question I have is, well, to answer your other one, about one time violation, or is it repeated. If you have a pastor and he's consistently cheated on his wife for 30 years. Right. You see what I'm saying? That's why I say, is it a one-time thing or is it a repeated. Because to me, that shows a pattern and a commitment to living a duplicitous life, you know, a double life. And that means there was no repentance at all. You've been preaching to us on Sunday mornings all these years and cheating on your wife.

So, to me, that's one that might, that may permanently disqualify that pastor. Another question, to your point. Have other trusted spiritual leaders deemed this person fit to return to ministry. I think that's where the elders come in, right? So, this elder board, have they come together and said, hey, I think this man can be restored to being a pastor, or have they come together, heard from God and been able to say, you know what? No, I don't think that this person is fit to return. I think that the elder board needs to play a role in that as well.

**FRANK:**

Those are great questions. What's the name of that video, by the way?

**ALLEN:**

I think it's five questions that determine whether a pastor should be disqualified from ministry or something like that.

**FRANK:**

Go to The Beat on YouTube. The Beat with Allen Parr, and you will find not only that, but hundreds of other great videos that are dealing with intriguing questions that are very relevant to today ladies and gentlemen. Allen is a graduate of Dallas Theological Seminary. He knows his theology, so he's pulling the theology and applying it to these issues that are even in the news. And that's really important because, ladies and gentlemen, we're supposed to be Christians 24/7 in every area of our lives.

We ought to be able to apply the Scriptures to the decisions we need to make, to the issues that come across the newsfeed, to the relationships that we have, to how we work, to how we

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interact, how we vote everywhere. Our theology ought to inform our behavior. So, Allen, let's begin a discussion, and we'll pick it up in the next session about the Trinity.

The Trinity is quite, let's admit this, it's quite an odd doctrine. But it would be odd if the infinite God wasn't odd to us, or it would be strange if the infinite God wasn't strange to us. Where would you say the Trinity is taught first of all, in the Scriptures? Is there any passage that you would go to and go, well, this seems to be a teaching of the Scriptures, that God is Triune, three persons in one essence.

**ALLEN:**

Well, I think it's taught all over. I mean, I think there's several different Trinitarian formulas, baptizing them in the name of the Father, Son, Holy Spirit. As we look at the Great Commission, we look at Jesus' baptism, where Jesus was being baptized. You have the Holy Spirit descending as a dove, and then you have the Father saying, this is my Son, in whom I'm well pleased.

**FRANK:**

So, you have all three persons of the Trinity in one scene at Jesus' baptism? Certainly.

**ALLEN:**

Absolutely. But I think that what we need to do, more importantly, instead of looking at, is there one passage is, can we look at, and this is where theology...

Can we look at the whole biblical theology and say, can we build a theology of Trinitarianism? Right? And you know, the idea is, are these three God? Are they distinct from one another? Are they eternal? And put that together, and I think that's something that can't be denied.

**FRANK:**

They can't be denied. There are people that do deny it, like Jehovah's Witnesses. They have the same Bible, but they deny it. They actually change words in their Bible in order to avoid it. Or they'll add a word. In the Gospel of John, they'll say He was a God. Well, now they're advocating polytheism, right? A God rather than God.

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So, it's quite clear that Jesus is God, but He's also praying to the Father. You at least have, if you don't have a Trinity, you at least have two persons in the godhead because Jesus is called God. He claims to be God. Before Abraham was, I am. And he's talking to God. So, something's going on. Right?

**ALLEN:**

Right. Yeah.

**FRANK:**

And we're going to pick it up right after the break. We're talking to Allen Parr. We will talk about these heretical ways of trying to explain the Trinity right after the break. Don't go anywhere. You're listening to I Don't Have Enough Faith to Be an Atheist, with me, Frank Turek. Our website, [Crossexamined.org](http://Crossexamined.org), our YouTube channel Cross Examined. Two words. We're back in two minutes. Don't go anywhere.

Ladies and gentlemen, what are five Trinity analogies that teach straight up heresy? You're going to find it here. You're listening. I Don't Have Enough Faith to Be an Atheist with me, Frank Turek on the American Family Radio network.

My guest is the great Allen Parr, who actually has a video on YouTube by that name, '5 Trinity Analogies That Teach Straight Up Heresy.' When we're trying to explain or at least comprehend the Trinity, people have come up with different analogies to do so, Allen, and they're heretical, actually. Let's go through them. What's the first one?

**ALLEN:**

Yeah, well, before I say that, I want to say that like you said, people are trying their best to try to explain these things. And I respect that. I understand that. But what we have to understand is that at some point all of these analogies seem to break down. And hopefully I'll prove that by the time we're done with this. So, the first one would be the good old egg analogy. Right?

And a lot of people will say, well, you can understand the Trinity Because God is like an egg. Imagine how God feels being compared to an egg, right? I'm an egg now? [Laughter] It's like because God is the yolk. You know, he's the shell. And then there's the egg white. There it is.

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But it's all one egg. Well, the problem with that is it teaches a heresy that was debunked in the Athanasius Council of Athanasia and in the Athanasian Creed called Partialism. Right?

And this is the idea that God is made up of different parts. And the problem here is that if you take the shell by itself, the shell is not an egg. When you eat an egg, it's not a shell. When you take the egg white by itself, just the egg white, that egg white is not an egg, and that yolk by itself is not an egg. So, in order to have an egg, you need all three parts.

And so, the idea here would be to say that you have God, and he's made up of three parts, but each part is not God. Right? And that's the problem because when we look at the Trinity, Jesus is God by Himself. The Holy Spirit is God by Himself. God the Father is God by Himself. That you don't need all three of them to come together. And then when they're all together, then we see God. Right? So, that one, that one breaks down. It teaches Partialism.

**FRANK:**

All right, what's the second one?

**ALLEN:**

So, the second one is the good old water analogy, right? And the water analogy is the idea that, hey, God is like water. He's three different forms. He can be ice, He can be steam, and He can be liquid. Right? Well, it sounds good. Right? But the problem with that is that, you know, some people will try to, what about the triple point? You know, where it's okay, we're not talking about that. But the idea here is, you know, water is not ever ice, right?

Liquid is not ice, and steam is not liquid. Right? And so, they can't be all three at the same time. Ice can be ice, steam can be steam, and liquid can be liquid. And so, this is teaching the false doctrine of modalism, which is the idea that God can't be all three at one time. He's got to do the Clark Kent type of thing where he goes into the telephone booth, which many people listening probably don't even know what that is, but we do.

And He puts His cape on and now He's Jesus. Right? But then I can't be God. So, it's like, I got to go and switch out and become God the Father. So, this is teaching modalism that God is in

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different modes, manifests Himself in different modes at different times, but cannot be all three at one time.

**FRANK:**

So, when He came to earth, heaven was empty then.

**ALLEN:**

Right? Which, if you think about it, well, that can't be true. If Jesus is the representation of God on earth as a mode of God rather than the second person of the Trinity of God, that would mean heaven was empty when Jesus was on earth.

**FRANK:**

And that would mean also that God died on the cross. But Jesus' human nature died. His divine nature didn't die. So, yeah, there's problems with this. And there are prominent preachers that are modalists, like T.D. Jakes is a modalist. So, he thinks that--

**ALLEN:**

Manifests.

**FRANK:**

God is manifesting Himself in these three different modes. So, ice, water, and steam don't work. How about the third false analogy of the Trinity?

**ALLEN:**

Third one will be the three leaf clover. Right? Three leaf clover analogy. And once again, this is another way that teaches Partialism. Because people say, well, you have a three leaf clover. You have each leaf, but then you have one clover. Well, the problem once again is same thing with the egg. If you take one leaf of that clover, that's not a clover, right? It's a leaf, but it's not a clover. Right?

And so, in order to get the clover, you need all three leaves to have a three leaf clover, right?

And so, therefore, once again, that is teaching the idea of Partialism that God is, in order to have God, you need three parts. And once you have these, if you have two parts, then that's

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not enough, right? Because if you have two leaf clover, that's not a clover. That's just two different leaves connected to one. So, that would be the third one that's similar.

**FRANK:**

No luck with the clover. What's the fourth false analogy of the Trinity?

**ALLEN:**

Now, the next one is the sun analogy, and that one actually teaches a different heresy that we haven't discussed. And the sun analogy is that, okay, you have the sun. S-u-n, not s-o-n. We have the sun, but the sun creates light and heat. So, you have the sun, right? So, that seems to be like God. I mean, here's the sun, and you got light, and you got heat.

And you have the sun itself, the physical object. Well, that is really bad, because now that teaches another heresy called Arianism. And Arianism is the idea that Jesus was a created being, that He did not always exist. In the same way that sun creates light, sun creates heat. But light and heat are not the sun. It is, these are emanations, these are creations of the sun and therefore are not the sun itself.

And so, if we say that Jesus is like light, you're saying that, well, light exists and heat exists only because it was created by the sun, s-u- n. So, this Arianism was a doctrine that was debunked in the early church as being heresy. And so, Jesus was not some emanation or some creation of the Father, like light or heat is of the sun. He existed eternally with the Father and is equally God, just as the Father, but has a different role. So, that one is one that is dangerous because that teaches Arianism.

**FRANK:**

Again, ladies and gentlemen, Jesus' divine nature is eternal, but his human nature was created. It was created 2000 years ago by the Holy Spirit. And so, when Jesus went to the cross and died as a man, Jesus died, but His divine nature didn't die. Whenever you ask a question about Jesus, you always have to ask two questions. So, did Jesus get hungry? Well, as God, no. As man? Yes. Right? Did Jesus know all things? As God, yes. As man, no.

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So, you have to ask these questions in order to discover how to answer these supposed conundrums, because you'll have people saying, well, how could Jesus be God if He didn't know when He was coming back? Well, He knew when He was coming back as God, but He didn't know when He was coming back as man. And Philippians 2 gets into that.

We don't have time to go there, but so we've got to have the proper understanding of the godhead. And we also have to understand that Jesus had two natures. He had a divine nature and a human nature. The divine nature was eternal or is eternal. The human nature was created and died on the cross. What's the fifth heretical way to look at the Trinity?

**ALLEN:**

I'll call this the man example, right? You have some people say, well, God is like a man. You know, because, hey, for instance, for me, I'm a father, I'm a husband, but I'm also a son, right? Well, that also teaches modalism for two reasons.

First and foremost, whenever I'm interacting with my mom, I'm not interacting with her as a husband or as a father. I'm interacting with her as a son. But then when I go with my kids, I have to switch modes. I have to switch modes and now turn into father mode. But then when I'm with my wife, I have to switch modes into husband mode, but I'm not interacting with any of them in all three modes at one time. I'm switching modes. Right?

That's the first problem with that, is that teaches that God, once again, switches modes. But the second problem is that I'm only one person. Right? I'm not three persons. I am one person who is interacting in three different ways with different people. But at the end of the day, I am only one person. So, now you're trying to say that the godhead is only one person? No, the Bible is clear. The godhead is made up of three distinct persons that come together and form the godhead. So, the man example falls, because I'm only one person.

**FRANK:**

Now, Dr. Geiser always used to say, it's easy to smell a rotten egg. It's hard to lay a better one. Okay, is there a better analogy? Is there one? Have you seen one that works? Maybe there isn't, I don't know.

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**ALLEN:**

Yeah, I'll be honest, I have not been able to find one. But I don't think that means there may not be one out there. But I'm open to hearing what people have to say. But I have not been able to find one that at some point might break down and teach something that maybe doesn't fully represent the godhead.

**FRANK:**

Dr. Geisler had a way of at least illustrating it, and we have it in the book 'I Don't Have Enough Faith to Be an Atheist.' And it's hard to do on radio, but picture a triangle. You have one triangle with three corners. It's one triangle with three corners. And so, you have the father in one corner, the son in another, and the Holy Spirit in the third. And attached to the triangle is a circle. And that circle is Jesus' human nature. And is that a perfect analogy? Maybe not, but it at least lets you see that you've got one triangle with three corners.

So, you could have a person in each corner, and you could have a human nature attached in the circle. And as we mentioned just a few minutes ago, whenever you ask a question about Jesus, you always have to ask two questions. Did Jesus get hungry? As man, yes. As God? No. Did Jesus know all things? As God, yes. As man, no. You always have to ask yourself those questions.

Now, I think, Allen, the Trinity actually solves problems rather than creates them, in the sense that how could there be love if God is strictly monotheistic? Who is there to love prior to creation? No one, right? But if there's a Father, a Son, and a Holy Spirit, there's a lover, a loved one, and a Spirit of love. You can have love from all eternity. And God is love.

Allen, we're running out of time. And there's so much more on your YouTube channel, the Allen Parr YouTube channel. It's called The Beat with Allen Parr, B E A T. Allen Parr. What's your website?

**ALLEN:**

Allenpar.com. Super simple.

**FRANK:**

What are people going to find there?

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**ALLEN:**

Find some freebies. We got a couple of e-books people can download. Might even have a free course coming soon that people can download for free. It's an online biblical course, but we also have a couple of courses people can enroll in as well to find some information about me. Also, they can book me to speak at different events or whatever. They can see clips of me speaking and topics I speak on and fill out a form if they want me to.

**FRANK:**

Do you ever take suggestions from people, like writing in, hey, could you do a video on this?

**ALLEN:**

There is some place on my website where people can write me a question or whatnot and they can submit it, and it goes to our email.

**FRANK:**

Check it out, ladies and gentlemen. AllenParr.com, a great friend, a great theologian, and he's making it very practical. Go to his YouTube channel. Go to his website. And don't forget, ladies and gentlemen, I'll be out in California, in San Jose and Gilroy next weekend. Check the details on our website. Lord willing, I'll see you here next week. God bless.

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