

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

with Dr. Frank Turek **PODCAST**

3 Tips for Dealing with Harsh Comments and Criticism | with Alisa Childers

(August 20, 2024)

FRANK:

Ladies and gentlemen, what would it be like to climb Mount Sinai? What would it be like to see all the amazing sights of Egypt? What would it be like to see evidence for the Exodus in Egypt yourself? You're going to find out this December if you come with me to Egypt and Saudi Arabia, where we think the real Mount Sinai is. Go to our website, Crossexamined.org. Click on events. You will see Egypt and Saudi Arabia trip.

Now look, if the world blows up before then, you'll be able to get out of this trip because we have travel insurance, but you definitely want to be a part of it. Go to Crossexamined.org and check it out. I hope to see you climbing Mount Sinai with me.

Ladies and gentlemen, how do you deal with criticism? Whether it's online or in person, if you're saying anything important, somebody's not going to like it. How do you deal with it? What do you do? Do you get depressed? Do you get anxious? Do you feel like, oh, I've got to get back at that person on that YouTube feed or that Twitter feed. How does it affect you? What should you do about it? Well, we have someone here who has figured out what to do about it. In fact, she's taken so much criticism because she's saying so many good things.

Look, if somebody doesn't hate you out there, you're probably not saying much. And so, my friend and colleague, the great Alisa Childers, is going to join us for a discussion on how to deal with criticism, especially criticism that comes because of your Christian faith. Now, as you know, Alisa is an instructor here at the CrossExamined Instructor Academy.

That's where we are right now in Charlotte, North Carolina, recording this. She also speaks all around the country, and we speak together at a conference called Unshaken. We'll get into that a little bit later, but it's always great having Alisa on the program. Alisa, how are you?

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ALISA:

I'm doing good. Doing good. How are you?

FRANK:

I'm doing swell because I haven't checked online lately. When I check online, I get a little bit anxious. Now, you just did a presentation here for our 75 or so students who are trying to become better apologists themselves on how to deal with criticism. Why did you decide to do that?

ALISA:

Well, as we've done these CIA trainings for years, I remember my first CIA in 2016, and I remember being really helped by a specific talk that J. Warner Wallace did that was very specific to up and coming apologists. So, it wasn't just kind of the typical talks that he would give about the resurrection or Cold-Case Christianity. But he really spoke to what we would need to do as apologists as far as gaining an audience and knowing who we are, knowing who our audience is.

And I thought that was so valuable that I thought, I've been thinking about this for about a year, to bring some kind of content that would be really specifically helpful to people who are thinking about doing an online ministry. And one of those things is dealing with the comments and the criticism because, you know, Frank, you mentioned in your opening, you know, if people are going to hate you if you're saying anything kind of meaningful, but they'll hate you if you post a banana bread recipe. I mean, it's unbelievable, just this culture of criticism.

I was, I follow this kind of farmer lady on Instagram, and she had grown these greens in her kitchen, and she made a little smoothie out of them and showed everybody the video. And I just could not believe all the comments criticizing how she didn't wash them good enough. She didn't put the right amount in there. How does she eat that much honey and all these things. It was just like crazy the way people will become so brave behind a computer screen and so critical.

So, especially when you're saying something that could potentially be bold or controversial, it's so important to really think through how we're going to deal with criticism. Because honestly,

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Frank, I think everybody who's a Christian who's going to be on social media and living openly as a Christian could really benefit by thinking through how they're going to handle that kind of criticism that will come.

FRANK:

Right. It's not just a situation where you have to have a ministry to get criticism. You don't have to have an official ministry. You could just be someone online who posts something about Jesus, the Bible, a moral issue, a political issue, you're going to get an avalanche of criticism. And I don't know about you, Alisa, but I've noticed that 99 times out of 10, it's not substantive at all. It's an insult of some kind. Which, ladies and gentlemen, if you don't think human beings are depraved, just go on Twitter, just go on YouTube, just go on Instagram, watch the comments.

They're not, in most cases, positive, complimentary. Most of the time they're insults. They're not even substantive comments like, well, you got this wrong or that wrong. And it just goes to show that the Christian worldview of human nature it seems is true. So, what are some tips that you have that will help us deal with criticism?

ALISA:

Well, in my presentation, I had three points that we can talk through, but I wanted to say one thing before we get to those, because I think it's valuable to talk about the types of insults that people will bring online.

So, we're living in a postmodern culture, which is really hallmarked by the idea that objective truth doesn't exist or can't be known when it comes to religion and morality. So, very often what I've encountered is when people are criticizing something I've said, they're not actually addressing the claim I've made. So, it's really important to watch for this because if I say, you know, progressive Christianity, I talk about progressive Christianity a lot.

So, if I make a claim about progressive Christianity, generally speaking, people are not coming into my comments saying, hey, you've gotten your facts wrong, or I dispute this, you know, footnote you have, or something like that. They're not really doing that. What they're doing is

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going to my motive. And I think that's largely representative of the fact that we live in a culture that doesn't even think these kind of claims can be made.

So, instead of dealing with, hey, is what you said true? And I'm not saying this is true of everyone, but the vast majority of comments I get are really people just assuming my motive, because if they don't think I could actually know these things, they're just assuming I'm doing it because I'm trying to maintain power or I'm trying to get in with someone else or I'm trying to be a part of this tribe.

And so, watch for that, because very often people will skip right over the claim that you've actually made or the Bible verse you've put on there or whatever you might have said, and they immediately just start attacking your character. And in logic, this is called the fallacy of the ad hominem, where they're just attacking your character rather than addressing the actual words you've said.

And so, one tip before we get to the three, I had for the presentation is I don't even engage with that if somebody's just attacking my character. And I think Jesus is actually a really good example of this. So, when Jesus was brought before, now it's off the top of my head. I can't remember which one of the little trials this was, but they asked him, are you the king of the Jews? And he said, you have said it.

So, He actually answered that. That was a moment of like, is this true? He answered that, but then it says, they all started mocking Him and making false accusations about Him and saying, He's this or He's that. He didn't answer those. Now, of course, that's descriptive of what Jesus did in that moment, and that's not prescriptive for every single thing and interaction we're going to have. But it's a good general example, I think, of how to approach some of these criticisms.

So, there have been times where I've posted online and someone has said, hey, I actually think you got this wrong. And when somebody does that, I'll always ask myself, did I get this wrong? And, Frank, there have been a couple of times where I realized, you know what? I got that fact wrong and actually ended up taking the video down. I remade it to have the accurate information, and I was actually thankful to that person who brought that to my attention.

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But if they're just attacking your character, making all these false accusations about what you're saying and what you're not saying, nobody has time to go interact with all of that stuff. And so, often I might just make a broad statement like, hey, you can go read what this person is saying. You can read what I've said, make up your own mind about what the truth is.

And I think that's a much better way to keep ourselves from becoming exhausted and burning out, because if we try to address absolutely every comment that comes, you'll burn out. So, that would be kind of the general observation I would make. But the three points that I made in the video, and maybe we'll just...

FRANK:

Yeah, before you get there, it just dawned on me, as you were talking that Jesus actually addressed this directly in the Sermon on the Mount. He says, well, first of all, blessed are the peacemakers, for they shall be called children of God. Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven. Blessed are you when people insult you. Blessed are you when people insult you. Blessed are you when people insult you. Blessed are you when people insult you.

Do you have that? You got that? Persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you. And then He goes on to talk about being salt and light. So, actually a blessing. And Peter talks about this, too, that when you are persecuted, you should actually consider it to be a privilege to be persecuted because of His name.

ALISA:

Right.

FRANK:

So, keep that in mind, ladies and gentlemen, when difficulty arises, and I agree with you, you cannot, you can't even engage every substantive comment that people make. You will exhaust yourself. So, you've really got to choose your so-called interactions or battles very carefully.

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ALISA:

That's true.

FRANK:

So, what do you recommend people do?

ALISA:

So, the first thing I think we should all do, anybody who's going to be posting any kind of, uh, substantive content online, whether, you know, and this isn't even for people who are trying to have a big platform or have a public ministry, just anybody who wants to promote truth on their platforms, you have to know your motivation. That's the first point. And so, what I like to think about is what Oz Guinness calls the audience of one. Right?

We need to make sure that whatever we post is to please God and God alone. That has to be the primary audience. That's, you know, in marketing, they talk about your primary audience and your secondary audience. Our primary audience is God alone. And so, especially when I feel provoked, because it happens, you know, you read a comment, you feel provoked. I go, okay, what do I need to comment? Do I need to comment? And if I do, what would please God alone in this situation?

And then you have a secondary audience, which is, and I told the students this, it's not the people who love you or the people who hate you. There are going to be people in both of those camps. Don't write for them. Write for the person you're trying to reach. And this is actually some advice my pastor gave me when I started writing my book, 'Another Gospel.' He said, don't write for your critics. Write for the people that you're trying to reach. And I always have kept that in my mind.

And so, in my mind, when I make content, I have a couple of different people in my mind. And they actually have names, right? In my own mind, they have names. And one of them is a guy who is... And this is somebody I know in real life. And I won't say his name, you know, just because publicly. But he's a guy I know in my real life. He's a traveling musician. He's brilliant. He's on tour buses with progressive Christians and secular people all the time.

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He's a guitar player. So, his intellectual energy is spent looking at guitar pedals and all of that. But he wants to know how to answer some of the claims the progressive Christians on his tour bus are making. So, I want to give him content that will equip him. This is why I don't do a lot of debates on my platform. I want to be a platform that people come and can get you know, how do I answer this that this person said? And so, he's kind of somebody I always have in my mind.

And then the other person is a lady that I actually went to church with who went through some very serious spiritual abuse and started to deconstruct. And then she started to ask me questions about certain things that she became unstable about and unsure about. And so, I always try to make sure that I'm making content for those two people because I want to reach them. And so, I encourage people to know who you're talking to. Are you trying to talk to the church? Are you trying to convert skeptics? Are you trying to reach progressive Christians?

Because those are three completely different audiences. So, know exactly who you're talking to so that you can speak directly to their need. And this applies again, even if you're just saying true things on your internet platform, know who you're talking to and make sure you keep that in the bullseye. And then along the know your motivation.

There's another image I always have in my mind when I make a video, or I make a post or anything like that. And I have the image in my mind of a lifeboat, because over, I guess now, 14 years ago, when my faith was in utter shambles, my faith was shipwrecked from this class I had taken at a church that would end up becoming a progressive Christian church.

FRANK:

And, ladies and gentlemen, that story is in the book, 'Another Gospel.' So, if you want to go further and hear Alisa's story and how she came out of that, to actually now be a great Christian apologist, get the book, 'Another Gospel.' Go ahead. Sorry.

ALISA:

Yeah. So, back when I was floundering, I didn't know where to look for answers. And I had discovered a few different apologetics ministries, one of which was CrossExamined. And I remember specifically in this class, the pastor had really deconstructed this idea that the Bible

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is maybe scientifically accurate, and faith and science are at odds, and we need to accept evolution if we're going to be taken seriously. And the science has spoken is what they would always say in the class.

And then I hear this voice from this New Jersey guy saying, science doesn't say anything. Scientists do. And, Frank, that was a lifeboat for me. And so, I always remember these little lifeboats that I would get into when you would say something, or Jim, or Greg Koukl, and I would say, oh, I need to get in that lifeboat.

So, I want my content to be a lifeboat for people. So, I generally don't do sarcasm. I don't do a lot of satire because I don't want, you know, those two people I'm thinking about. I don't want the lady that I'm talking to who's hurt, to feel like I'm mocking what she believes. So, I always try, and that's what I try to do, but everybody else has to decide what their niche is. Right?

And so, I want everything I put out there to be a lifeboat someone can get into. And did you know, Frank, I've had many people, because I kind of write about this in the book, had many people come up to me and say, I got in one of your lifeboats. And I'll tell you, that makes--

FRANK:

Oh really, they say that?

ALISA:

They do. And it makes everything worth it. All the criticism makes it all worth it.

FRANK:

Yeah. There's another book called 'Live Your Truth and Other Lies.'

ALISA:

That's important. Yeah.

FRANK:

That gets into more issues than just Alisa's story and how she came back to Christianity. So, that's another book you want to avail yourself of, 'Live Your Truth and Other Lies.' Ladies and

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gentlemen, you've got to have that subtitle in there. So, the first tip is to make sure that you're speaking to the people you're actually trying to reach and you're not going to get distracted by.

ALISA:

That's right. And have your motivation set. So, when the criticism comes, all you have to ask is, did I please the Lord? And am I going to reach the people I'm trying to reach? And that really helps weed through a lot of the negativity.

FRANK:

Now, I remember you saying this. This had to be maybe four or five years ago, that there was something going on, on Twitter, X now we call it. And let me just say, thank God for Elon Musk, that at least now we have freedom on at least one social media platform. Okay?

And Elon, I think, is starting to realize, he's almost like Richard Dawkins. He's starting to realize how important Christianity is culturally, even though personally he may not be a Christian because everybody else is trying to censor, and block, and put out propaganda. And Elon's saying, look, this is a free speech platform, so you can, we're not going to censor you. We're going to ensure that you can get the word out.

But in any event, I remember you on Twitter maybe four or five years ago, and there was a period where I guess somebody was really criticizing you heavily, or there was a lot of negativity and you, I remember what you said. But maybe you can just, you could say it better than I can. What did you do to sort of get beyond that because you felt, wow, so much pressure to respond, and what did you do?

ALISA:

Well, I'm trying to remember what brilliant thing I said because I can't remember now.

FRANK:

The brilliant thing you said was all this stuff's going on on Twitter, and here I am still with my husband and my kids, and everything's fine. Why do I think that all this stuff going on in cyberspace is going to affect me? I don't need to let it affect me. I can just say, I'm not even going to deal with it. I'm just going to...

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ALISA:

Yeah.

FRANK:

I'm going to let that little tornado of insults go on, on cyberspace, and I'm not going to let myself be pulled into it. Why should I?

ALISA:

Okay, now, I think I remember the specific controversy you're talking about. So, what happened on Twitter. This is back when I was on Twitter. I actually got off Twitter, which made my life so much more peaceful. You don't have to be on Twitter, everybody. You don't have to be on anything. You don't have to. Yeah. You can just live your life and let the thing do its thing.

FRANK:

And you can be one of the six people out there who don't have a podcast.

ALISA:

That's right. You don't have to do that either. But since we're talking about online criticism. So, back this was, yeah, several years ago, where one of the things that tends to happen to someone in my position is because I used to be in the Christian music industry and specifically because the type of music that I did was like girl group pop, like, we were the Christian Spice Girls in 1999. Right? So, people tend to not--

FRANK:

Zoey Girl, ladies and gentlemen.

ALISA:

That's right. Zoey Girl. So, people tend to not take me very seriously. Now, I don't mind that. I don't mind being underestimated, because if you're underestimated, then you only have up. You know, it's only up from there. I'd rather be underestimated than, you know, high expectations. But some scholar had actually come on Twitter and basically started criticizing some of the things that I was saying.

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And this has been an amazing learning experience, too, because I've talked with, in private, various scholars who are saying, I read your book. It's spot on. You go, that's great job. Right? New Testament scholars, historians, and things. But then some scholars, of course, they're going to oppose.

So, scholars are never going to agree. That's also the thing we need to remember. But this one scholar came on and was really criticizing me, telling me I had everything wrong. And I was even praying about, like, because this is a scholar, do I respond to this person? Well, then there was this big dog pile from a bunch of progressive Christians that were all dogpiling me. Well, then the guy said something like, now go back to singing. And it was kind of really dismissive.

Well, all of the feminists that were in that thread turned on him, and then they started attacking him. And I felt like, you know that gif with Homer Simpson where he just backs into the bush, and I was like, okay, I don't have to respond. Because they literally imploded on itself. And so, there's, I think there's wisdom also in not engaging. You don't have to engage with everyone who criticizes you.

I have a general rule that if somebody, you know, has a smaller platform than me and they're shouting, I'm not going to give them my platform to get more followers. So, I will probably not address that. Now, Pete Ends criticized me. He's sort of got a bigger following than I did at the time. I addressed that. I made a podcast in response to what he had said about some things.

FRANK:

I think one way of doing it, too, though, what you can say is some say you don't even have to mention the person's name if you want to deal with the criticism. You know, some say x. Let me respond to x without mentioning the person's name.

ALISA:

Right. Yeah. And that can actually tone down the inflammatory nature of the thing. But, yeah, that, I think that's what you're talking about, because I realized I started to let that kind of get to me. And I even was calling some people that I'm accountable to and people that are good advisors and wise people in my life, and everybody advised me, don't engage this. And so, I just didn't. And thankfully, that one, you know, sort of imploded on itself.

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But it doesn't always do that. Sometimes people are relentless. And, Frank, one of the things I've learned is I do have some people in my comments that are, I don't know where they get the energy to be so tenacious, to continually just oppose everything that I write. But some of those people that have emerged, I... And if they're, you know, we let people comment. I don't block a lot unless people are abusive to one of my guests or very, you know, rude or something that's just over the top. I let people disagree with me. It's all in the comments. You all can read that.

And some people have emerged as regular negative commenters. And I pray for those people by name. When I go out and I walk and I pray, I pray for you. I pray for other apologetics ministries, and I pray for my family, but I pray for these people. And sometimes I don't know their real name. I just know their social media handle. But I will say, Lord, I lift this person up to you, and I ask the Lord to let there be a testimony one day from this person that something about my ministry turned them toward the Lord in some way. And that's my prayer.

And, you know, it's funny is sometimes I'll go out and I'll pray for them, and then that's the day they'll comment, and it softens my heart toward them. And so, you know, that's kind of the second point that I came to is, bloom, where you're planted, because a lot of people want to have this big platform. And again, it goes with motivation. If your motivation is to become famous or to become, you know, influential influencer, I mean, so much about the whole way social media is set up is so anti-Christian, and we've got to step back and think about that.

And I'm sure my social media team would prefer that I do a better job at, you know, hitting all the algorithms and all of that. But you told me this when I started my blog. You said, bloom where you're planted. And I thought that was such good advice because I had small kids at the time. I couldn't really travel a lot.

And so, I remember the women's group at the church I was attending at the time. The pastor's wife asked me to speak, and she said, we're doing this series for the women's group, and we want everybody to take one word and then just kind of extrapolate on that word. So, you know, the words were like, hope and beauty. And I'm like, I want my word to be apologetics. Yeah, right? And I said, I want my word to be apologetics. And she was like, okay, what is that?

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But so, I did a little presentation of apologetics, and then the women were so hungry for that because their kids were walking away from the faith. She said, could we do a series? And so, I did like a four or six week series. I don't remember where I just opened up the fire hose and blasted those poor women with all twelve chapters of 'I Don't Have Enough Faith to Be an Atheist.' Learned a lot from that too. You know, like tone it down. But it was really, that led to me teaching youth in various churches, just locally.

And so, even before I really had an online presence, I was really active in my community. And I told the students this yesterday. If everybody had a big online platform, nobody in the seats would be disciplined. We need people in their local churches doing this and discipling people. We need youth pastors discipling their kids and apologetics who aren't trying to build a big platform.

The big platform is rare. We need to focus on the local church. So, bloom where you're planted means if God opens doors, which is what he did with me. I didn't really pursue that, but He opened doors for a bigger platform. But we need so many people that are discipling real people in real time.

FRANK:

That's right. One thing about online criticism, or just criticism in general, that I've heard people say this. I think it probably comes from one of Shakespeare's plays that line, methinks you protest too much. There are some people that are so tenacious and so aggressive in their criticism that you know that what's behind it is not just intellectual disagreement, that there is something emotional, moral, spiritual.

In fact, I think I may have heard Peter Kreeft at once say that atheists argue with so much vigor, and I'm paraphrasing. I don't have his exact words, but he said, when atheists protest and argue with so much vigor, it shows that they're not really sure about what they believe and they're trying to compensate for, and it's even been said in seminary, you know, logic week here, pound pulpit. I'm not saying that everybody who is expressive in their presentations is not or is unconvinced by what they're saying.

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But there are times when people put forth so much emotion and so much tenacity behind what they're saying that you go, are you just trying to compensate for bad logic or bad argument? And you're just trying to somehow just make your voice louder than everybody else because you're really trying to, you really don't want this to be true, right? You know, it's not. You don't want Christianity to be true. That's why I always ask them, if Christianity were true, would you become a Christian?

Well, no. Then why even here? I mean, what do you, are you trying to justify your position? Are you trying to hide behind these intellectual objections when in reality you wouldn't want it to be true if it was right? So, I think sometimes just asking, hey, you really came out swinging there. Is there something else to this? I mean, if... Would you want Christianity to be true if it was?

ALISA:

Right. Well, and I think we see a real time example. Like, as we're recording this, you and I both had Megan Basham on our podcast this week and her book 'Shepherds for Sale,' which really is lifting the lid off of some corruption that has gone on in the evangelical church over the past few years. And what she is going through right now in real time, people are putting her through a ringer I have never seen before. The amount of scrutiny that they are applying to her is just unreal. And the attack and the constant, in fact, she even posted on Twitter, this doesn't make any sense.

You know, if you disagree, typically you kind of, you shrug, you go, I don't think this is good. You make your criticism, and you move on. But it's like what we're seeing are people rending their garments, calling her mental stability into question. I mean, it's really been amazing. And I think that's what came to my mind when you were saying that. It's like, what are we compensating for? Because I've been, I mean, I've had a whole book written about me.

I've had, you know, a lot of criticism and never once did I feel like I needed to go on this rampage to defend myself. I'm like, I've written what I've written. They wrote what they wrote. Everybody can read both and make up their mind. But there is just this really over the top response to her. And I think it's reflective of something else going on.

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FRANK:

Well, you always get more flack when you're over the target.

ALISA:

Yes.

FRANK:

Right. I mean, if you're telling the truth and people don't want the truth exposed, they're going to shoot back at you. I mean, Jesus said men love darkness rather than light. If you shine the light of truth on darkness, they're not going to go scurry and hide. They're going to come out swinging. And it appears that might be the case.

I don't know all the details, but maybe that's the case in this situation. You have a specific situation that, and we're recording this in early August, so things might change by the time this airs, but there's at least one person that's come out and said, well, Megan Basham misquoted me when you realized that's not the case.

ALISA:

Right. It was a, it was a video that really gained quite a bit of traction and was causing a lot of the kind of the mob mentality to go after her. And so, and to me, this is sort of like a broader lesson where when we talk about things like, you know, the phrase Big Eva, Big Evangelical, it's actually, it's not a pejorative or slur. It's actually a term, I believe, that Carl Truman coined because he wrote an article back when the Revoice Conference, which that's a whole other thing that happened within evangelicalism we don't have to get into right now.

But questionable theology, I guess you could say. And he coined the term Big Eva to represent sort of these big personalities, these big conferences, these big online platforms that have a lot of influence but not a lot of external accountability.

FRANK:

Like what would be an example?

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ALISA:

Well, so, and he even said, not everything that these people say is bad, and it's not bad by nature, but it's just something to watch. So, things like the Gospel Coalition, Christianity Today, the kind of big evangelical infrastructure, the thought leaders that are basically telling everybody in the church what to think about COVID, or what to think about climate change, or what to think about all these different things.

And so, part of what Megan's book was doing was sort of following the money behind. Now, I want to be really careful. I'm not saying that, like, Gospel Coalition is implicated in that. I'm just saying, like, in some of these other cases where she followed the money, where some organizations had been taking money from these secular progressives and radical secular progressives to fund not just like, hey, thanks for the donation, but actually to fund initiatives to try to turn the church on things like sexuality, to flip the church's theology on same-sex marriage and things like that.

FRANK:

Ladies and gentlemen, what is just as important as teaching your kids the Bible? Logic, how to think. Because if they don't know logic, they're probably not going to understand the Bible very well. And we don't teach logic in public school anymore. Instead of teaching kids how to think, we're teaching them what to feel. And that can be dangerous because if you start following your emotions, your feelings, without the check of reason and logic, you're going to wind up in a very dark place. And so is anybody that does that, young or old.

Well, we've got two courses that are starting September 9. One is called 'Train Your Brain.' That's all about how to think better. And the other is called 'Why I Still Don't Have Enough Faith to Be an Atheist.' Now, there are two tracks to 'Train Your Brain.' One is for 6th to 8th graders and the other track is for everybody else. So, if you want to learn how to think better, have your kid learn to think better and not be persuaded by the seductive slogans of our culture. Enroll them and enroll yourself in 'Train Your Brain.'

I'll also be teaching 'Why I Still Don't Have Enough Faith to Be an Atheist' for high schoolers and college kids. And that starts on September 9 as well. So, we've got two great courses, 'Train Your Brain' and also 'Why I Still Don't Have Enough Faith to Be an Atheist.' Go to

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CrossExamined.org. Click on online courses. You will see them there. Sign up soon because we have limited seating. Again, CrossExamined.org. Click on online courses for 'Train Your Brain' and or 'Why I Still Don't Have Enough Faith to Be an Atheist.' I hope to see you in both of those courses. And even on debatable issues like climate change, immigration, the vaccines.

In fact, what we pointed out in our couple of programs with Megan Basham. And you can go back and look at the podcasts on this. Listen to the podcast on this ladies and gentlemen, if you haven't heard the show. The two shows we did with Megan, is that so many of these so-called evangelical leaders, whether it's Russell Moore or David French or, I'm trying to think of some other people that she mentions, Ed Stetzer at Biola, maybe him to a lesser degree than Moore and French. These are the kind of people that try and say that the clear issues in Scripture are somehow murky.

Life, sexuality, gender, those are murky. We can have different political views on those. But the issues that aren't as clear and Christians can debate climate change, immigration, or taking care of the environment, climate change, and the vaccines, somehow these so-called evangelical leaders say, if you don't agree with us on those issues, you're not loving your neighbor, you might not even be a Christian. So, they flipped it. They make the clear issues murky and the debatable issues, you've got to see it our way or else.

ALISA:

Well, and I think, you know, especially with the kind of little tough while I got in here this week, the one thing I think I really would hope our listeners could grasp is when we talk about Big Eva and we talk about these structures, not everybody in those things are bad. There's some good content they put out, but we have to stop going to big platforms to find out what we're supposed to think about issues. We have our Bibles, we have our brains, and we can decide these things. And so..

FRANK:

We have the ancient creeds too.

ALISA:

We do. We do. Carl Trueman has a really good book on creeds. Everybody needs to go get it

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FRANK:

What's it called? Do you know?

ALISA:

I wish I could. Carl Truman, he just updated it, so it just came out. It has the word creeds or confessions in it. It's such a fabulous book. Fabulous book. But in regard to these thought leaders that everybody, even people do this with me, too. I always tell people, don't come to me to know what to think. I'm just a person with an opinion. You need to go to your Bible. You need to pray. You need to, like, you know, look at church history, read some of these creeds.

Because what happens is, when we go to these thought leaders, we could end up being led astray, which is what I think we saw happen. And so, even in this little thread that's going on, what I see people doing is they're only watching this person's video. And I, sincerely doubt that the mob of people that is coming on defending, has actually read Megan's book. I would really challenge that. You know?

FRANK:

How many people who are putting reviews on Amazon have read the book?

ALISA:

Have read the book. So, what I did was I watched that video and then the video that was in question, and then I reread, because I had read every word of Megan's book before. I read the relevant section of her book. And I determined with my own brain that she did not misrepresent him. And so, I said that online, and of course, people are saying, you know, we're not going to follow you anymore. You're lying. You know, you're not telling the truth. And, but that's where you've got to go, the audience of one.

I want to speak the truth even when it's unpopular, because actually, right now, where things are at, it would actually be the easier path to just flip on that. But I don't think that's true. I don't think that he was misrepresented. So, I know we're being kind of like, you know, vague about all this stuff, but it's, the main point is that we have to think for ourselves. We have to

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analyze for ourselves and make decisions and stop going to even me, or you, or anybody to tell us what to think about things. We have to go to Scripture. Scripture is our authority.

FRANK:

Yeah, we might have some points to consider. You might consider what we say and then compare it against Scripture and say it's true or it's not. But look, we take one book, that is our authority and then everybody else we consider, right? The Bible is our authority. Everything else we consider. And so, we have to keep that in mind. So, you've got, I think we've gone through two of the tips. What's the third one?

ALISA:

So, the third one is big, and it's really important, and it's draw boundaries. Right? So, you will, like we've mentioned before, exhaust yourself if you try to answer everyone. So, just a personal story from when I first started my blog, I had this article that went viral. It was a book review of a progressive book. And all these comments started coming in. And I just wanted to get in the fight. I wanted to be like, I'm going to defend what I've said.

And at the time, again, I had small, I think my youngest was seven, and it was distracting me from being a good mom, I'm going to admit that to you. But I was in there answering everybody, and I ended up seeing J. Warner Wallace at a conference not too long after that. And he'd seen it, and he just, you know, you know, Jim, he's like the big brother dad figure, and he's going to tell you what he thinks about what you're doing. And I love that about him.

But he pulled me aside and he said, you have got to stop getting in the comments. You're a mom, you're a wife. You've got to stop doing that. And I so appreciated that exhortation. And I'll never forget, he said, you write above the line. They write below the line. And then Jorge, you know, our friend Jorge told me, also, if you'll stop doing that, your people will start doing it. And so, I did. I stopped for the most part doing that, and my people did. They started studying up.

They started brushing up and getting in there and arguing in the comments because I think that is important for people to clarify in comments. But that drew a boundary for me. And sometimes it's hard and occasionally, Frank, I will answer someone, but usually it's going to be

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the people I've been out praying for. And I know my heart is right toward, and I can talk with them in a reasonable way. And hopefully, even though we disagree, they'll feel loved and acknowledged by me. But it's very rare that I'll do that. And I think that has given me a lot of peace of mind. But also involved in drawing boundaries is learning to say no.

Like, for me, when you get kind of a popular book, everybody starts asking you for book endorsements. And I've had to say no to people here that we're here at CIA with, because I also have a strong boundary that I will not endorse a book unless I've read every word. That's an absolute personal hard stop. I won't do it, even if it's, you know, my... I won't endorse my own book unless I read it. Right? So, I have to read every word before I'll endorse it. And I just can't do that for everybody.

So, I've had to say a lot of no's on that front. And you know what I have found? When you're polite about it and you just say, I would love to do this, but my schedule just won't allow it, people understand. They're fine with that. And then other ways of drawing boundaries, knowing what comes first.

So, yesterday in my presentation, I showed pictures of my husband and my kids and my grandkids, and I showed all these pictures, and I said, these are the people that come before the ministry. And if anything that I'm doing for my vocation or my ministry is starting to affect them negatively, then something in the ministry needs to give. And so, even just keeping those priorities, that's part of drawing boundaries, is having priorities.

Now, I'm in a position where I have a wonderful team around me, and my husband is full time with me. So, people will ask me, they think I'm just running ragged. Like, how do you do all the things you do? And I always say, and they'll say, and you're a homeschool mom. And I'm always like, well, it looks like I'm doing a lot more than I actually am. My podcast is not that difficult to do because I'm interviewing other people.

So, they're bringing the content. I'm just asking the questions. There's not a ton of prep for that. And then my husband does all the postproduction and the posting. I have people who book the speaking. My husband manages the calendar. I don't homeschool the kids. People say, you homeschool. I said, well, we homeschool. I don't homeschool. We hire somebody.

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FRANK:

We have Alisa Childers AI.

ALISA:

Yeah, right. Exactly. I have an AI.

FRANK:

I just go to AI. What would I say about this? That's pretty good. [Laughter]

ALISA:

That's pretty good. So, we hire a teacher that facilitates that. So, it's a big team effort. I have a social, wonderful social media team that I don't hardly ever even go on social media, so I don't read a lot of the comments. That's part of the boundary as well. If I need to see something, they'll make sure I see it. And so, drawing those strong boundaries around yourself can be such a great way to guard. And, man, if my Bible study or my prayer life ever starts to take a backseat to my online content, I'm in trouble.

FRANK:

Yeah, you also said at one point, which was good advice, that you need to take in more than you put out. Explain that.

ALISA:

Right. So, I, there was a point in time when I realized that for about a year, I hadn't really learned a lot of new, like, things. I hadn't really investigated any new questions. And this was sort of right in the middle of the second and third book. Everything was real busy and I just hadn't had time to really engage with new material. And I realized that I had started to kind of lean on my rote talking points.

And I'm glad for those talking points because I researched them very heavily and they're in my brain and I'm thankful for that, that I always have that well, that store of knowledge to pull up. But I realized I shouldn't be talking unless I'm taking in material, unless I'm learning also. And

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so, that became another kind of part of my priorities and my boundaries is that even whatever battle I might be in with heresy or progressive Christianity or whatever.

I also want to be learning something. So, like right now, I'm reading a book that's re-examining the dates of the New Testament books. Our friend Chip Bennett recommended it to me. So, it's sort of making a case for an earlier dating of...

FRANK:

Raniere...?

ALISA:

I believe so. I can't remember exactly what it's called.

FRANK:

Redating the New Testament. Something like that.

ALISA:

Right off the bat, I'm reading this book, and it answers a question that I've had for very many years and, well, it's actually going to answer in the book. So, the question is, you know, we always talk in apologetics about how it's in, I believe it's in 2 Peter, I think, where he says that they distort Paul's gospel like they do the rest. And I always had a question that would regard the dating, because if Paul called Luke's Gospel Scripture, that means Luke's Gospel had to have been written before Paul's letters, which is typically not the way people date things.

So, I've always just had that floating around in my mind, like, how do we answer that? And they addressed that question right in the introduction, I believe, so as we get through the book, I'm not finished with it yet. I believe that's going to be kind of answered because they even addressed that. Like, if that is true, then that means this.

But if it's not, then it means this. And so, I'm kind of curious. I'm excited to learn how to answer that question should that objection come up. And, you know, again, we've got to be open to truth. Maybe that means I need to change the way I word it, you know? And I'll be open to that.

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FRANK:

I've got it. I've started to read it myself. I've got it on my Kindle. I just pulled it up. It's called 'Rethinking the Dates of the New Testament: The Evidence for Early Composition' by Jonathan Bernier may not be spelling his name or saying his name right. But B-E-R-N-I-E-R. Yes. What else you've been reading lately?

ALISA:

So I--

FRANK:

Say over the past year.

ALISA:

Yeah, over the past year I've read a lot of really good books. So, I've read Allie Beth Stuckey's upcoming book called 'Toxic Empathy.'

FRANK:

Oh, you've already? I was just with her just last week, and she said it's coming out in, I want to say, October. I love the title.

ALISA:

It's so good.

FRANK:

Is it?

ALISA:

The book is phenomenal. Yeah. So, I heartily endorse 'Toxic Empathy.' How progressives, like, I can't remember. But it's about like, hijacking your compassion to try to get you to think differently.

FRANK:

Jay Richards has mentioned that, too. They weaponize our compassion against us.

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ALISA:

That's exactly it.

FRANK:

We think now love means approval. So, in order to love people, you've got to approve of everything they do, which, of course, is nonsense. Every parent knows that's nonsense.

ALISA:

So, Carl Truman's book on the confessions I've read in the past year. Another book that I think is really helpful for anybody that's wanting to defend the early gospel. In other words, there's all of this talk about how early Christianity was very diverse and nobody really agreed on anything, so how could we know?

And it's just that winners of the battles that got to write the New Testament, kind of that old trope. But there's a book called 'Jesus Before Constantine', where the author is a scholar. I can't remember his name, but he walks through the earliest beliefs of the Christians all the way up through Constantine and traces the Gospel through that. It's a really, really helpful book.

FRANK:

You know, that sounds interesting. Almost like J. Warner Wallace's chain of custody argument.

ALISA:

That's right. Yes.

FRANK:

You know, for those of you that don't know, Jim pointed out that if you look at the early church fathers and what they said, and of course what the New Testament said, if you trace the writings of the early church fathers from the date of composition of the New Testament in the first century all the way to the 300's AD, when the church councils began to get together because it was then legal to be a Christian, you see the same story being told.

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In other words, there's a chain of custody, the same story. Jesus is God. Jesus is the savior. That's being told. The resurrection is true. All of the essentials of the faith are being told by the early church fathers through the early centuries of the church.

So, it wasn't like, oh, we've got this big, long gap from when the Bible was apparently written to the first creeds. No, it's the same story from Jesus' time, from the first creed in 1 Corinthians 15, verses three to six or seven or so, all the way up to the great church councils in the 300's AD. And so, it sounds like that book's going even deeper.

ALISA:

Yeah, it's really been informative. And this might be a hard left turn, but I always like to also be reading a book I disagree with, either a progressive Christian book or something like that. So, I just read a book called 'How to Raise the Dead', where it's written by a Bethel alumni. So, somebody who graduated from Bethel Supernatural School of Ministry who is claiming to teach Christians how to raise people from the dead, and he does make that claim. This is a book about how to raise people from the dead. So, it's some of the theology that undergirds... I don't know if you remember a couple of years ago that hashtag Wake Up Olive. Do you remember this?

FRANK:

No, I don't.

ALISA:

So, this went viral where there was a worship leader at Bethel who, and this is, it's such a tragic story. It's so sad. But her little girl, who I believe was just two or three at the time, passed away in her sleep. And rather than accepting the death, the parents asked the church and really asked the global church to pray for resurrection.

So, they left this little girl in the morgue for five or six days before they accepted that she had died and finally buried her. And they were having services every night to try to pray to raise her from the dead. And, I mean, lots of people from all over the world were posting this #wakeUpOlive as almost like a prophetic utterance to try to raise her from the dead. And so, that was the first time this kind of theology was put on my radar.

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So, I actually read this book that was sold in the Bethel bookstore about how to raise the dead. And so, it was just interesting to see some of the theology that undergirds the mindset that it actually, according to this author, should be normative for Christians to raise people from the dead. In fact, they have, like, 60 or so they call them dead raising teams all over the country that can go to the hospital and try to raise your loved one from the dead.

And so, I'm actually going to be doing a podcast on it, and then I'm going to be interviewing a woman whose brother died in an accident, and her family had one of these dead raising teams come and try to raise him from the dead. And just to show how bad theology really isn't just in error, but it actually hurts people.

FRANK:

Isn't the leader of Bethel...? I don't know much about it. Is it Bill Johnson?

ALISA:

Yeah, Pastor. Bill Johnson is the pastor of Bethel.

FRANK:

Does he believe this?

ALISA:

I don't from. I'm not a super deep expert on Bethel. From what I can tell, he would not say that it's normative for Christians to do that. But when the wake up Olive thing happened, he did make a video saying, we are praying this. We are believing with the family resurrection.

FRANK:

Because his wife passed as well, didn't she?

ALISA:

Right. Yeah.

FRANK:

So, then they don't have any evidence that this can be done. They just claim it.

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ALISA:

That's right. And so, the book makes claims that, you know, hundreds of people have been raised from the dead. I have not seen any evidence of that yet. The sad thing to me about this type of theology, is that number one, well, it's just, it's an error. And I mean, so much of the theology is actually surprisingly progressive.

So, the author really denies the idea of penal substitutionary atonement. He says God would never punish anyone. He says it outright. God would never punish anyone, anywhere, for anything. And he even talks about God's--

FRANK:

He's going to get punished for that.

ALISA:

Right. I know. [Laughter] He talks about God's wrath being not, it isn't God, who has wrath. It's Satan. So, he puts everything onto Satan. And so, there's a lot of wonky theology.

FRANK:

Is going to punish Satan, God?

ALISA:

Well, I believe that's the one. Like he says, you should hate Satan. And I believe that's the one. Yeah. That's an interesting question. I don't know. I have to look in the book. [Laughter]

FRANK:

How is that a loving God if He never punishes people that hurt or kill other people made in the image of God? How? I mean, even in our human system, we realize that if somebody murders somebody, they deserve punishment.

ALISA:

Right.

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FRANK:

I mean, there are many people rightfully upset that the Biden Administration is letting off the masterminds of 9/11. They're not going to get the death penalty now. I mean, why are those people still alive? It's been 23 years and now he wants to close Gitmo. So, there's not going to be a trial. There hasn't been a trial yet? It's been 23 years.

ALISA:

And everybody can kind of sense, even inside that that's not justice.

FRANK:

That's not justice at all. All the people that died? And of course, the Bible affirms that capital punishment is something that God has given to government. Jesus, when he was before Pilate, Pilate said to Him, don't you know I have the authority to kill you? And Jesus didn't say no. He said, yeah, you do, but you get that authority from above.

So, of course, we can debate over whether or not capital punishment should be a punishment for certain crimes. But for 9/11? If not capital punishment for 9/11, there's not, there shouldn't be capital punishment for anything. I mean, please. So, I don't know how we got off on that, but we did.

ALISA:

Well, you know what people would say, Frank. You're not really pro-life then, if you believe in death penalty.

FRANK:

Yeah, which is silly because we're pro-life, meaning that we don't want innocent people killed. But we're actually pro-life when we say guilty murderers should be killed because they took what was innocent life and therefore, they should pay with their life if they truly are guilty of that crime. And that's, of course, that is the difficult part. How can you prove they were guilty? And look, Christians can of course, disagree over whether or not the death penalty is implemented in a just way. But to say that the Bible prohibits it is false. The Bible affirms it.

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ALISA:

Well, I think people... And I saw this in this book, but even swinging out more broadly, I think a lot of people in our culture assume their own definitions of goodness, and justice, and love, and all of these things, and then import those onto God. Because I saw this in the book where this author even claims that God would never cause you to suffer. He would never approve of you suffering.

So, anytime you're sick anytime you suffer, you've got to figure out what's wrong. Something like, it's the devil. You've given the devil legal right to do something to you or this or that. And it's never...

I think it's so important for Christians to have a good theology of suffering because I know that in the, you know, I had some physical stuff, some physical pain, not anything too terrible, but some physical pain I was dealing with. And I asked the people who prayed for me, I said, yes, pray that God will heal it. But that's not the main prayer I want you to pray. I want you to pray that God will make me strong in it. And I've really learned a lot in my life to start praying more like that.

And yeah, if it be your will to take it from me just like that, I'll accept that. It'd be great. But at the same time, I also know that it is in those times when we struggle and when we suffer that we become stronger. We become more dependent on God and less dependent on ourselves. And I just see such the benefit and value of suffering.

But if we impose our human sinful definitions of those things, and then if God, you know, in the Bible, if God doesn't live up to my preconceived idea of what morality should be, then I'm actually saying I'm more moral than God. And then you become your own God. You become your own authority for what's true, even in the Bible. And we see this a lot even in progressive Christianity.

FRANK:

Just about every book in the New Testament is written to suffering Christians. And in fact, here's what Peter says. Even if you should suffer for what is right, you are blessed. Do not fear

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their threats. Do not be frightened. And then it goes into the passage we always quote as apologists.

ALISA:

Yeah, because that's the thing I always point out with our famous apologetics verse. You know, be ready to give an answer. He wrote that to persecuted Christians.

FRANK:

That's right. But in your hearts revere Christ as Lord, always prepared to give an answer for everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience so that those who speak maliciously against your good behavior, which is what we're talking about here, in Christ, may be ashamed of their slander. For it is better if it is God's will to suffer for doing good than for doing evil.

For Christ also suffered once for sins, the righteous, for the unrighteous, to bring you to God. He was put to death in body but made alive in spirit. And he goes on. So, of course, Paul says in 2 Corinthians 4, the great passage on suffering, our light and momentary afflictions are achieving for us a greater weight of glory that far outweighs them all. So, we fix our eyes not on what is seen, for what is seen is temporary. We fix our eyes on what is unseen. For what is unseen is eternal. Suffering is all throughout the Scriptures.

ALISA:

And it's a promise from Jesus. In this world, you will have trouble but be of good cheer. I have overcome the world. That's the whole point is, we're to have this eternal perspective where we're going, whatever happens here, it's preparing me, and I have my eyes on that eternity that is coming.

FRANK:

Yeah. Paul says, anyone who lives a faithful life in Christ Jesus will be persecuted. Ladies and gentlemen, if you haven't been persecuted yet, maybe nobody knows you're a Christian. And if they do know you're a Christian, you will be persecuted. You will have people saying all sorts of negative things about you, insulting you. Jesus says, well, if they insult you, you're blessed.

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If they insult you on account of my name, you're blessed. Count your blessings. Count your blessings. It seems counterintuitive. You know, there's a lot of counterintuitive things in the Scriptures. Deny yourself to find yourself. If you're insulted on my name, you're blessed.

ALISA:

Turn the other cheek.

FRANK:

I mean, all these things, they obviously didn't make this up. This is not something, these sayings, these commands, these truths about life are not invented. These were really said because that's what life is like, and it's not about us. Let's talk for a second about Unshaken, because the theme that we have at Unshaken is that who is the true authority in your life?

Is it God, or is it you? What do we do at the unshaken conference? We have one coming up in Buffalo in September, September 21. Another one coming up in Austin, Texas. I want to say November 16. What do we do? What do we do at Unshaken?

ALISA:

Yes, Unshaken. 'The Battle of the Gods' is sort of the subtitle of our theme this year. And what we're really talking about is all of these things in culture that are competing for our allegiance. They're competing for that position of authority in our lives.

So, we're going to be talking about things like deconstruction, which is really hallmarked by a shift of authority from an external standard of truth to myself. That's really what we see in the deconstruction movement, is that it's a shift of authority.

FRANK:

Live your truth.

ALISA:

Yeah. Live your truth.

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FRANK:

And other lies. [Laughter]

ALISA:

Don't forget the and other lies part. But we're going to be talking about some of this sexual confusion in our culture. That'll be the topic you're going to be covering about transgenderism and just the absolute confusion that's going on in our culture with that. And then Natasha has a wonderful presentation on social justice and how all of these things tend to function in a way sort of like a worldview. And so, they're competing for the authority.

So, everything for the person who's really sucked into one or all of these things is that everything gets filtered through that lens. But as Christians, we need to remember that our worldview, which is the framework by which we make sense of reality, right? Needs to be the Bible. It needs to be what God has revealed to us in His word. And at many times, like right now, that's going to be counterculture. That's going to make you unpopular. That might even put your job at risk.

I love the story that we get to tell about your experience with that. You know, people always say, oh, it's a persecution complex. This isn't really happening. But, Frank, you've lost two jobs over your opinion on marriage. So it happens, you know? Especially when you're bold about it. So, I think that it's a really good time for Christians to kind of have a wakeup call. Like, we need to realize what time it is. You know, we just had the Olympics opening ceremony.

Everybody was talking about it. But we're living in a time where the world comes together. I mean, the Olympics, if there's any symbol of unity throughout the world, it's the Olympics, right? And we're living in a world where at the Olympics, the world can come together in unity and mock Christianity, as we saw in the opening ceremonies. And I think that's actually good for the church. I think it's good for us to know what time it is. But we need to recognize that, that that's where we're at.

We're not really in a time anymore when you can just be super nice and people are going to love what you're saying and just, you know, oh, well, as you said it nicely, so we'll accept your biblical morality on the sexual ethic. No, we're not living in that time anymore. And so, we need

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to wake up. We need to stand up, we need to speak up, and live as faithful Christians, because when we do, it's like Paul said. He said we spread the fragrance of the knowledge of Christ.

We have a smell when we do that. And to those who are perishing, Paul said, it smells like death, but to those who are being saved, it smells like life. So, our job is to spread that fragrance. And part of that fragrance is not cowering or shying away from the very good and beautiful design that God has for marriage, and our bodies, and all of these things. Because ultimately, we're standing up for people who are very confused and are ultimately going to end up with so much harm. But even in the case of the transgender issue, irreversible damage to their bodies and particularly children, that this is being so pushed on.

FRANK:

Yeah, you can be Jesus in your demeanor. And a lot of times He wasn't nice. Just read Matthew, chapter 23.

ALISA:

And revelation.

FRANK:

Yes. You can be Jesus, and you can still get persecuted because He was, and He was perfect. So, if you think you're just going to be so nice that nobody's ever going to persecute you, you're wrong. Okay? You're going to get persecuted. So, how do you deal with it? You go and you do some of the things that Alisa has said. You're going to draw boundaries.

You're going to ensure that you're speaking truthfully, but you're not going to get drawn into every tornado online. You're going to leave that to other people. You're going to draw boundaries. You're going to do things that ensure that your family is not going to get drawn in. You're going to ensure that you're writing to the people that you're trying to reach.

ALISA:

And bloom where you're planted. Don't try to be famous. You know, go for the people that God has called you to minister to. And that might just be ten people in your small group.

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FRANK:

Yeah. Don't think you need to get sucked into every conversation online. You do not. But you still need to stand for the truth, ladies and gentlemen. We're also going to try and stand for the truth, ladies and gentlemen, on college campuses this year. The first couple of events are going to be at UT Dallas. That's going to be on September 5. And then the next night I'll be with my friend Charlie Kirk and Pastor Robert Furrow at the Calvary Chapel in Tucson. That's September 6.

Then on September 9, I'll be at the Arizona State University doing I Don't Have Enough Faith to Be an Atheist. That's in Phoenix. We have about ten colleges coming up on the college tour this fall. I know Alisa, you have some events coming up, I think. Are you going to be in Dallas at an event?

ALISA:

Yeah, I'm going to be doing, uh, the 'Share the Arrows' event with Allie Beth Stuckey at Prestonwood in September. And if people want to go, I think it's sharethearrows.com. They can use my code, Alisa15 for 15% off their registration.

FRANK:

Okay, great. That is late September.

ALISA:

I can't remember the exact date. I think it's the 17th. But you can go on the website and find out. But it's going to be me, Allie Beth Stuckey, Abby Halberstadt, and Rosaria Butterfield.

FRANK:

Yeah. Right now, that has about 3000 people have already signed up for it. Allie mentioned that to me the other night. So, hopefully there'll be 5000 people showing up at Prestonwood for that event. So, check Alisa's website out. AlisaChilders.com.

ALISA:

That's right.

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FRANK:

AlisaChilders.com. There's Alisa Childers podcast you want to avail yourselves of. There's also the Unshaken podcast which will come out again in September. You do that with Natasha. What do you do on that podcast?

ALISA:

That's just a 15 minute week. Well, 15 to 20 minutes now. We're a little long winded, 15 to 20 minutes weekly. That's just more cultural apologetics, like my podcast goes more deep into the long form of objections against historic Christianity, things like that. But this is more like what's happening in culture. And we comment on those things. And I try to give a biblical perspective.

FRANK:

Ladies and gentlemen, Alisa's doing great work. Check out her books as well. There's 'Another Gospel', there's 'Live Your Truth and Other Lies.' What else am I forgetting?

ALISA:

'The Deconstruction of Christianity.'

FRANK:

Oh, yeah. You did that with Tim Barnett. That's the newest one, 'The Deconstruction of Christianity.' You want to check that out as well. So, there's so much going on and so many places you can get good teaching from. Also check out UnshakenConference.com. Is that right?

ALISA:

That's right.

FRANK:

UnshakenConference.com Buffalo in September. Austin, Texas in November. We hope to see you out there. Alisa, thanks so much for being with us.

ALISA:

Always fun.

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FRANK:

All right, folks, Lord willing, I will be with you here come Friday and make sure that you avail yourselves of the resources we just mentioned. God bless.

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