

Transcript for the podcast “Worthy: Celebrating the Value of Women.”

Hosts: Elyse Fitzpatrick and Eric Schumacher

Episode 20 — Guest: Christine Caine

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Eric Schumacher 0:01

We experienced some audio issues while recording this podcast. We encourage listeners to bear with those patiently and to enjoy a great conversation with Christine.

Elyse Fitzpatrick 0:11

Welcome to Worthy, a Christian podcast that celebrates the value of women. Each week, we'll bring you conversations with women and men on the value of women in the church, home, and society. We won't always agree on everything. But we do agree that God is glorious, the Bible is true, and women are valuable. And respectful conversation on this topic is essential in our day.

Hi there. We're really glad you're joining us today. I'm here- I'm Elyse Fitzpatrick, and I'm here with my co-host, Eric Schumacher. And Eric and I are very happy to welcome a guest with us today. It's actually so wonderful. We're recording this in the middle of lockdown here in Southern California, actually everywhere. And so we're very happy to be making new friends even in the middle of this. And our guest today is Christine Caine, and I'm very happy to introduce you to her. And for those of you who don't know her, which, you know, I don't know, do you live in a yurt somewhere? But anyway, let me tell you who Christine is, and then we're going to get into our discussion around the worth and value of women. Christine Caine is an Australian-born, Greek-blooded lover of Jesus. She's an activist, author, and international speaker. Together with her husband, Nick, she founded the anti-human trafficking organization, the A21 campaign. They also founded Propel Women, an organization designed to celebrate every woman's passion, purpose and potential. Christine and Nick make their home in SoCal with their daughters, Catherine and Sophia. So welcome, friend.

Christine Caine 1:56

Oh, Elyse, it's just my honor to be here. Thanks for having me.

Elyse Fitzpatrick 1:59

Oh, you're welcome. We're really happy to have you. So just for some people who maybe don't know you, tell us a little bit if you would about your faith journey, and how your faith tradition has transformed maybe over the years.

Christine Caine 1:59

Sure. Well, you know, I want to reiterate, I'm so glad- I have, Eric and Elyse, I've tagged you as E squared. You're the two E's in our lives.

Eric Schumacher 2:04

That's good.

Christine Caine 2:11

So I'm so pumped to be here. And, you know, it has been a long journey. I wish- mine has not been a linear one with this great aha moment. As Jesus tends to do, he just draws us all differently to himself.

Elyse Fitzpatrick 2:23

Right.

Christine Caine 2:25

But I was, I was raised in a quite a staunch Greek Orthodox home in Sydney, Australia. You know, Melbourne, Australia has the second largest Greek population outside of Athens, Greece.

Elyse Fitzpatrick 2:35

Really.

Christine Caine 2:40

So when many Greeks migrated in the 50s, and 60s- Australia has a ton of Greeks. So I kind of grew up in a bubble. If you've seen My Big, Fat Greek Wedding, Elyse, you've seen my big, fat Greek life. That is not one ounce of exaggeration. So I grew up speaking Greek as a first language. I didn't speak English until I went to school. And, and in a very Greek bubble. And to be Greek is to be orthodox. And particularly for immigrant Greeks, church- it was actually more about culture for us than about faith, that you stayed connected because of the Greek Orthodox Church. Everything in our life centered around the Greek

Orthodox community. That did not mean that I grew up with the Bible in the home or reading the Bible. I mean, the priest read the Bible. Because the priests' reading them- But I did have a- with all it's kind of convoluted thinking, I had a sense that there was God, you know, right from obviously a young child. And so we were brought up, but it was at school. It was really at school. In Australia, we had compulsory religious education classes for one hour a week.

Elyse Fitzpatrick 5:01

Really?

Christine Caine 5:01

You either had to go- there was only two categories, Catholic or Protestant. And so of course, because I was Orthodox, they put me in the Catholic section. But all my friends went to the Protestant one. So I used to sneak out of the class with the nuns and go into the Protestant religious education class at my high school. And there was this mother. That's all I could say. She was, it was, she was Baptist, I went on to find out (I didn't know). But she was a mom with three kids. She was an- married to an ex-biker. They both had got radically saved while on an acid trip listening to Keith Green during the Jesus Revolution.

Elyse Fitzpatrick 5:42

I love that!

Eric Schumacher 5:43

That's awesome.

Christine Caine 5:45

And so she gets so saved that she comes to the school. Because you can teach- you can just go in and teach religious education. This is why, you know, you can never underestimate anybody. Jesus uses anybody. I was so captivated by this woman. I don't know much about her theology, but I know that this woman who was married to an ex biker got saved, and Jesus transformed her life. And she would come in, then we would have- I can't remember the Sydney Anglicans produced these visuals. And so she would just come in and teach the devotionals. And that's how I learned. I was so awakened when she would talk about Jesus. I'd never heard anything like that. I mean, I grew up in the Orthodox Church. I was still going. But I mean, I- it was three hour liturgies in ancient Greek which nobody spoke. So it, you

know, it was not connected. I used to look at the art on the walls and see the saints, and I used to think, I want to get mine up on the wall. But then someone told me you had to be martyred. So at that, you know-

Elyse Fitzpatrick 6:48

Yeah, no.

Christine Caine 6:50

So, then I'm listening to this woman. I could see there was transfor- she talked about this Jesus that was alive. So we're in the late 70s.

Elyse Fitzpatrick 7:00

Yes.

Christine Caine 7:00

In Australia, you know, Christianity, just like today, was not widespread. I'm a kid hanging on every word this woman spoke, and she would just come back at lunchtime- they were allowed to come- and just lead what I now know as a Bible study. I didn't know what it was. And she just put up with me, this, this confused kid that was also extremely broken. You know that, back in the late 70s, 80s in Australia, nobody was talking about things like sexual abuse. That, I wouldn't have had language I would've used to talk about what was happening to me. I came from a background of about twelve years of, of sexual abuse. And, you know, you go back to- I'm 54 this year. So, you know, my daughters couldn't fathom a world in which this thing was never discussed, where the word abuse was never used. I had not- I didn't have any way to talk about what was happening. Nor did I understand that the woundedness, or damage, that had done to my soul realm. And on top of that, at this point, I still didn't even know that I had been adopted, that so much of my life was a lie, that I had been abandoned at a hospital in Australia, that my birth certificate wasn't really my birth certificate, that I wasn't born with a name, I was just a number. There was so much rejection and shame and abuse. And in the midst of all of that happening, I would go to school, and my, my light was this Baptist mother that got saved on an acid trip telling me about Jesus.

Elyse Fitzpatrick 8:35

Wow.

Christine Caine 8:36

At some point in teens, I actually did respond to a, an invitation to receive Jesus. They gave me a Bible. Now I remember, I brought that home, my parents hit the roof. They took the Bible off me saying a woman could never- I mean, you've got to go back- they just don't have- Greek Orthodox culture doesn't have a place for women. But just culture in the, you know, in Australia, teenage girl, a daughter of Greek immigrants, there was no paradigm for a woman being able to do anything other than be prepared for marriage and having children. And so my family was mortified to find out that I had been going to a Protestant religious education class, mortified that I had a Bible. I think they wanted to do an exorcism on these because- that you would touch a Bible. And I didn't even know I could read it really. I- to be honest with you, since we're having a-

Elyse Fitzpatrick 9:37

Yeah.

Christine Caine 9:37

I would put it under a pillow and sleep on it thinking somehow by osmosis it would, it would just go into my brain.

Elyse Fitzpatrick 9:43

Yes.

Christine Caine 9:44

You know, for all of those years, I had only gone to church to kiss the ring of the priest and kiss the Bible. I-I had never thought you- I wasn't holy enough.

Eric Schumacher 9:52

Wow.

Christine Caine 9:52

You know, I mean, you've got to put all the, the tradition around this.

Eric Schumacher 9:55

Wow.

Christine Caine 9:56

And then what my family did was, they got the Archbishop of- the Greek Orthodox Archbishop of Athens- to fly to Australia and the Greek Orthodox Archbishop of [inaudible]. And they put me through three weeks of what they would call I guess, like a deprogramming. I didn't even know enough to deprogrammed, I was not even programmed. I didn't even know. And it was just, it was more to do with shame, you know, a very much a shame culture, that a Greek girl would do that, you know, would in any way go to like an English speaking or Protestant church. I knew that I know- I knew nothing about a reformation. I knew nothing about theology. I just had met at someone that had encountered Jesus. So that kind of put the brakes on for a while. It was, it was a pretty painful time, a very, very painful time, and I didn't have understanding. What it really did was then it triggered so much of my brokenness and my woundedness that- yet another rejection, another sense of pain. So to be honest, after that I probably went through the darkest three year period of my life where I just got into wrong relationships with the- I was looking for some sense of value, love, significance

Elyse Fitzpatrick 11:14

Right.

Christine Caine 11:14

My father was diagnosed with cancer. And I, my picture of God was a very sort of stern, religious man in the sky- was waiting for me to do something wrong, you know, which I did frequently. And I would just get in trouble. And I thought I had just failed him. But there was this sort of sense of awakening to God, and I just failed him, Well, then I went around the world like you do when you're Australian. Most of us don on a backpack, and off we go. And being a- I was in Switzerland on my 21st birthday, on a balcony, that I truly just had an encounter with God. And I was still so broken, but I, I remember saying to him, I'm going to go back to Australia. I thought I would be like a nun. I had no other paradigm. You know, I'm Greek Orthodox. I thought I would be Mother Teresa forever. Nothing else. I've tried everything else.

I've been so broken in broken relationships. I'm just going to go back. And my idea of a Christian or Jesus-follower would be to be a nun, as a woman. That somehow- now I'd, say something like called. Felt a calling. I wouldn't have had that language. I just thought, I want to work for God so I'm going to be a nun.

Elyse Fitzpatrick 11:18

Right.

Christine Caine 11:41

And so I came back to finish my degree, which at the time was in English and economic history at Sydney Uni. And I started to finish my second or third year of my degree. I volunteered for an outreach called Jesus Cares in the red light district of Sydney, the King's Cross district. I would do that most nights handing out sandwiches, talking to broken people. I didn't know really what I was talking about, but I'm just heading to Jesus, you know, like, so there was like- and just so I've always loved the poor, the marginalized, the broken because I, I was one of them, you know. I connected at that level. And so then there was a British canon jackpot, an evangelist who came and did a series of missions at Sydney University. But he was Greek. He's Cypriot. And so my friend that had been sort of trying to bring me more into kind of the church world I guess, said, Christine, you should come and listen to this Greek guy. He's a Greek Cypriot. And I had never met- I never knew that Greeks talked about Jesus in English, and they weren't Greek Orthodox. Like I never had a place for that. So I went to his missions, and the Lord did such a work in me. And this evangelist just poured into my life. And truly, it was the beginning of my, my real, coming back to- becoming a, a faithful disciple of Jesus. I'm sort of taking the long way around. And then, soon after that a friend invited me to a church that was close to my home in the western suburbs of Sydney. And in that church, it was, at the time it was called Hills Christian Life Centre. So it was just a church of a few hundred people in a warehouse in the back of nowhere. And I had just read this Scripture, which I still didn't know what it meant, but it said in Hebrews, do not forsake the assembling together of the- I mean, so it was just somehow in my simplicity, that meant, oh, I should really just go to church and not just hand out food to broken people during the evenings. So I walked into that. Now you have to understand I had never seen anything like this.

Elyse Fitzpatrick 14:49

Right.

Christine Caine 14:50

I'm from Greek Orthodox, liturgical, smells, bells, the whole nine yards. I walk into- very contemporary music. Live. Smoke machines. You know, we're in the last Sunday in January 1989. I don't have a paradigm to place this in. But what I will tell you is something. I certainly had a very real encounter with Jesus to the degree that 31 years later, I've never left. I'm still, you know, part of that local church. And then began my process of discipleship of being nurtured in the Word, disciplined in the Word, the activation, the recognition first, the activation, the calling forth of the gifts and talents that God has given me. It was there that I met my husband in Bible school. It was there that we dedicated our daughters. And here we are today.

Elyse Fitzpatrick 15:49

That's such an amazing story. Christine, thank you. And I was really struck as I was listening to you how really parallel our lives ran. You were, you were in Australia, but I was in Southern California. And, and I got in trouble in school. And so then my mom sent me to Catholic school. And I decided there I ought to be a nun, but then they kicked me out. So that wasn't gonna work. And then, you know, it was just like, God just crashed into my life. It was amazing. I wasn't looking for God. It wasn't like, oh, you know, I'm gonna seek out Jesus or something. God crashed into my life. And I know it was in the summer of 1971. My life was radically transformed. I remember the first church service I went to after becoming a Christian was at Calvary Chapel in Orange County. And I didn't attend church there, but I saw what was going on. And Jesus saved me. And, you know, I, it's really amazing how the Lord did a work like that in so many women. And guys, but so many women like us, so very broken. So lost, wanting to be a nun, but then I got kicked out. Yeah, it's, it's really amazing how God has done, works like that in so many people who- now I'm 45 years later. And you know, that call that I felt, that same call is what drives me even today, just like you.

Eric Schumacher 17:33

I love your story, Christine, I just finished, this morning in fact, Undaunted. And I'd encourage our listeners to get a copy. I know it's just recently updated. And it's, it's sort of a memoir of sorts. It just walks through your whole life recounting what Jesus has done. I have to tell you that- so as we're recording this, today is, we're in the middle of Holy Week. And so it's the Wednesday before Easter, and I've been doing a series of devotions for our church on every day of the week, what happened on that day in the Gospels. And today's lesson was on the instance when the woman anoints Jesus for his burial. And what I noticed about it is, it's preceded by the scribes and the temple leaders plotting to kill Jesus. And then Judas goes out afterwards, and he's gonna plot with them to kill Jesus. And a central character there is this woman who Mark doesn't name. And Jesus sees her, he affirms her, he protects her. He tells the disciples to quit abusing her, so to speak, you know, with their words. And then he says, I'm going to make sure she's honored. You know, what she's done for me will always be told wherever the Gospel's preached. So I recorded this devotion yesterday. And then this morning, I'm reading your book, and I hit where- actually it was last night- I hit where you talk about your birth certificate, having

no name. And I just thought, Jesus is still doing this today. He is taking women who are unnamed and abused, and he is protecting them and using them to honor him. And he's honoring them. You know, he's bringing them into His kingdom and doing important work. So much of your work deals with women in that kind of situation. Can you tell us just a bit about both of the, the nonprofits that you run and how you got into that work?

Christine Caine 19:36

Sure. You know, I think the Lord never wastes a hurt. And I-

Elyse Fitzpatrick 19:43

Nice, say that again.

Christine Caine 19:44

The Lord never wastes a hurt. He really doesn't. And

Eric Schumacher 19:49

That's good.

Christine Caine 19:49

I, you know, he doesn't want us to hurt, but he'll never waste that hurt. And you know, when I look, so much of the ministry that the Lord's allowed Nick and I to do, it is an overflow of what God has done in me. At the end of the day, that's all we've ever got to give to people. I, I feel often like- you know, Peter and John in the book of Acts, like they looked at them, and they saw that they were unlearned men, but they could tell they've been with Jesus. And I think if one thing is gonna happen is, I have been with Jesus and Jesus has been with me by His grace. I'm so grateful because I- I'm not just sort of thinking about, you know, theological concepts in my mind. This is practical realities that, that I have seen and continue to see the Lord work all things together for my good and for His glory. Even all the bad, broken pieces.

So it would only be God that could say, I'm gonna take a kid from Sydney, Australia, that was left in Crown Street Women's Hospital by a Greek immigrant. All I know really about my biological mother is

that she was a 23 year old pregnant woman that appears from the document from the hospital that she had an affair, some kind of an affair, maybe with a 53 year old married man. And that to be a 23 year old, single Greek woman in 1966 in Australia and pregnant, your father would have killed you. I mean, I'm not just making that up like it-

Elyse Fitzpatrick 21:17

Right.

Christine Caine 21:17

It's amazing. So the social work report says that nobody knew she was pregnant. I could imagine she would have been working at the factory, came to the hospital, had me, and gone back to the factory. And that's what the, the documents sort of seem to indicate. But so she left me there, and typed in, on my birth certificate is the word unnamed. Child's name: unnamed. Number: 2508 1966. And so, here I am. If I was to put that in front of you, Eric, unnamed 2508 of 1966, a lot of us wouldn't think much about that. Because it's, you know, numbers are numbing and dehumanizing, desensitizing. It is so easy to ignore suffering when it's nameless or faceless. But the minute of day number 2508 of 1966 is Christine Caine. That changes everything.

Suddenly, it's like- so for me to say 40 million slaves exist the world today, well, essentially that anesthetizes people. That just- often that makes people ignore suffering. It's like, what- it's just a statistic. If we talk about how many we- women are the victims of domestic abuse, abuse- which is why I don't throw statistics out a lot. Because I know that numbers often- in terms of if you're talking to, to lots of people, they could be very desensitizing. But the more we can put a name and a face to a number, to God there are no numbers. No numbers, no one is a number to God. And I, and so the Lord will never let me forget that. No matter what happens with our ministry with A21- You know, I was, this is what happened to me. I was in Thessaloniki, Greece, about to speak at a women's conference. I had landed. So excited, you know, every time I'm in Greece, so excited to be with my people. I was waiting for the bags at the carousel to come on back from baggage claim. And I look up, and there were all these posters of these missing women and children. This is probably around 2007ish, I think. 2006, 2007. And I was stunned. Because I travel all the time, thinking, why is there so many young women and children that are missing? And of course, because I read Greek, I'm reading missing, missing, missing missing. At that moment, I was scanning. I had just given birth. I was 40 years old, just given birth to my second daughter Sophia. And as I was looking at all of these little faces of all these little girls, I was looking, and then I saw this one little child called Sophia. This is where I say to everyone that A21 was birthed. Because I went at looking at another woman's missing child to seeing my own daughter. And when- you

know, when you look, you could look away. But when you see you can never unsee. I think that's why in Luke 7 Jesus said to Simon, Simon, do you see this woman? Because, you know,

Eric Schumacher 23:14

Uh-huh.

Elyse Fitzpatrick 23:37

Yeah.

Christine Caine 23:42

If you don't see people, you won't see Jesus. And Simon didn't see, didn't recognize Jesus for who he was. Neither does he recognize the woman. So often if we overlook people- I tend to be with Jesus in that whole situation. Anyway, I was, I saw, I started weeping. Now of course, I was hormonal, I'd just had my second child, I'm 40, I'm, it's all happening. But I begin to weep. So I go to- I come out. I call my friend, who at the time was the executive director of operations for UNICEF in Copenhagen. I called her. I said, Shanelle, what is this? Why am I in Thessaloniki with- and she went on. So this is the first time I had heard about it. She went on to say these were alleged victims of human trafficking. To which I said, what do you mean human trafficking? She said, modern day slavery. I said, you know, there's no such thing as slaves today. We've had the Emancipation Proclamation Act, we've had the Freedom from Slavery Act, we had William Wilberforce, you know, I'm just going on. And she then began to spiel all this data. I was just shocked. So, I mean, you can't make this stuff up. I'm then in the Electra Hotel in Thessaloniki, Greece preparing my message for the women's conference. As the Lord would have it, the text that I was going to teach at the women's conference the next day was the parable of the Good Samaritan. And I'm thinking- as I'm preparing this text- and you know it's reading to you- I have these sentences I'm writing like, Christine, you think you're the Samaritan, don't you? Because Nick and I have, you know- from the day we were married doing 300 hotel nights a year around the world, doing mission and evangelism, building the local church. You know, we have done this as a family all our lives, all the time. And I thought, you know the Samaritan. We're going to these countries, and I'm in Poland, and we're in Moldova, Romania and all these countries that no one goes- you know, thinking, I'm awesome.

I just had this sense, as the text speaks to you, no, no, you're more like the Levite and the priest. This is happening, like, while I'm preparing. You know, all three, the Samaritan, the Levite, and the priest, all three were on their way somewhere. They were all going somewhere. Very important people, very busy people going somewhere. But the Levite and the priest pass through, saw the man, they cross the street.

They crossed off- they actually literally saw him and crossed and kept going. And it's like, Christine, if you do- this is exactly what it's gonna be like for you. And you see these girls and think I, okay, I don't know what category to put that in. I've got so much going on. I've got to go, and you know, or help. You see these women and children as an interruption to your ministry rather than the object of your ministry. The only difference between the Levite and the priest and the Samaritan, the Bible says he had compassion on him. And often we think compassion is things like crying and getting all emotional. But compassion is never compassion until you roll up your sleeves and cross the street, and you give up your own time and your own talent and your own treasure.

This is happening to me while I'm preparing. You know, how many of us preparing to- and you just are sort of being so convicted by what's going on. And like every one, I didn't know what to do, but I knew I had a mouth. I knew I had the ear of, you know, several segments of the church, and, you know, every just about major women's conference on every continent, let alone just, you know, the churches. So I began, like everything I had a bit of a debate with the Lord like we all do. But God, I'm a woman. But God, I live in Australia. But God, Greece is on the verge of economic collapse- well, since then, we've bankrupted the planet, but you know, that was 2008. But God, the church that is alive here is so demonic. It's so dark, which is, of course, why trafficking thrives. You know, you start with all your lists of but God. But God, I don't have the money. But God I don't have the time, I don't have the resource, I don't have the knowledge, I don't have the skill, I don't- No different to Moses, you know.

Eric Schumacher 28:15

Yeah.

Christine Caine 28:15

The Lord, he says to the Lord, the Lord said to Moses, I want you to set my people free. Moses says, but God, like, I'm not good enough. I'm sure the Lord thinking, wow, that was going to be the deal breaker on parting the Red Sea. If you could only speak well, that would really help me to part the Red Sea. So there was this sense of Chris, you on your best day, with all your gifts aren't, really is not going to help much. I'm going to, I'm looking for your availability, not your ability. So therefore, that began what we call A21. I had to think of a name. I wish- the story is just we wanted to follow the example of abolitionists in the 21st century. So A, abolish injustice. 21, twenty-first century. Who would have thought by the grace of God, you know, all these years later, years later that we're in eighteen nations of the world working with the UN, the Red Cross, the Thai Royal government. We're in Cambodia, Thailand, Ukraine, Greece, Poland, you know, England, Denmark, South Africa, far off here in the States, down to South America. I mean, only- really, truly only God. My husband oversees all of our global team. You know, especially during the pandemic, we're on with hundreds of staff all around the world navigating

what's happening globally and with governments. What does that mean for our survivors? How many of our survivors are being re-traumatized being in lockdown right now? I mean, this is a very dramatic time for what we're doing. But only the Lord could have done that. So you know, curriculum, schools, bodies are not commodities all over the world. Hundreds of millions of people being, awareness being raised with all of our billboards. Every major airport in the world with our Can You See Me? campaign, as well as the freedom centers around the world, aftercare programs. Again, that was a simple guest standing at a castle in Thessaloniki, Greece.

And I'll give you a hopefully short story. Again, I was reading the Word. And you know, at my heart, I'm an evangelist. That's kind of, I just want to say people run into the kingdom. And I'm in Matthew chapter 9. And you know, verse 38, where it's said, Jesus said, you know, Jesus talks about the fact that Jesus actually also told us what to pray. And I'd love to see this throughout the whole church, to go, how about we pray what he told us to pray, which was, pray to the Lord of the harvest to send out laborers into his harvest. And for some reason, I must have been doing a Greek study on that word, you know, sent out. In the Greek, that word sent out is ekbalo, which is the same word, ekbalo, when Jesus cast out demons, you know. So it's a very forceful word. There's nothing polite about that word. It's so forceful. And so ekbol, which is Propel- so that, that's where the name comes from. It was, and the sense that I had, as I was doing that, was that, here we go. That, you know, we, we have got so many women post the 1970s and 80s that are out in the marketplace. And it's like, we have spent so much time not resourcing those women, and many of those women, and this thing happened to me, when I came to America. So this was not a big deal in Australia.

But when I came to America, it was then that I came across this strange phenomenon called the American evangelical woman. I didn't know what that was- it was like this subculture. And I've enrolled at Wheaton so that I can understand this because it was like this weird world to me, of- oh my word, I would meet women that were corporate executives, and then they would go to church on a Sunday. And, like nothing. They would just be sitting there no gifts being used, no talents being used, never being asked. Not only that, this is, one part, that's not great. The other part was, they felt this sense of shame for succeeding in the world, and the only people they had to look to were maybe, you know, Sheryl Sandberg leaning, whatever the movement might be. And they didn't resonate with perhaps the, the ethos behind that. And yet, there was nothing - and now we're talking ten years ago - that, speaking to that woman, and in fact in any way equipping her, validating her, nor actually acknowledging, according just to the plain old data out there - and of course, I do so much next generation ministry - that more than half of the women on the earth today are, in the Western world are not mothers, right. 67% never conceive their own biological child. And everything I was looking at in the church world was geared to the married woman, particularly nuclear family, and the married woman that was a mother. And I'm going, that's awesome. We have just now, we have got no tools for half of the world's- half of half of the world's population.

Elyse Fitzpatrick 33:27

Yeah.

Christine Caine 33:27

And what does that mean? Surely Jesus cares about that woman and the shame and the guilt that that woman experienced. And so Propel, and then I just, again, trying to use my language carefully here, because from the tradition I'm from, I could easily say, I felt the Lord say to me- But you know, however that is going to work. There was, I don't know how else anybody hears from God. We all in some way sense a prompting of the Holy Spirit, or we wouldn't even be doing this. So however it worked, in my heart was this sense that these women- and the young women would come to me. They'd have degrees, some PhDs, corporate executives, doctors, lawyers, nurses, school teachers, professors that love Jesus.

Elyse Fitzpatrick 34:12

Yes.

Christine Caine 34:12

Loved his word, wanted to be so faithful to His Word. In fact, in order to be faithful were willing to dumb themselves down, to cut half of themselves off from themselves, so to live a very disconnected sort of, you know, life from themselves. And in no- and felt ashamed of who they were. Because they thought, well to serve God you either had to be a wife, or mother, or a certain type of Bible teacher, basically, that would- So what happens if you're not wired up to be that? And so, I'm born for that woman. You know, I'm running a global anti-trafficking organization. I love Jesus. And then I found what I felt was this sense of the Lord saying, Chris, the harvest is out there. I want you to keep praying that God's going to send out laborers into the harvest. I have sent them out. It's just half of them are women, and my church has been trying to send them back home when I actually have sent them out into the harvest. The problem is they're dying, because they're not equipped, and they're not empowered on what does it mean to be a godly light of Christ, salt and light, in a world. We're having certain conversations that are just irrelevant to these women who are trying to be faithful disciples of Jesus, effective witnesses for Jesus, stay true to the word, and, you know, and remain orthodox in a very pluralistic, postmodern, secular, humanistic culture. And the most we can do for her is say, get married and have kids and stay home. And I'm like, surely, surely the gospel has to be bigger than that and to include her. Out of that started Propel.

And because I seem to be able to connect with women on the, both the sort of evangelical side and then maybe the charismatic side. You know, in my theology, I'm very conservative and orthodox, so I kind of, you know, don't fit in any box comfortably. But I can connect with the woman outside the home. I didn't marry till I was thirty. I connect very strongly with the single woman. I am married and have kids, so I connect with that woman. But I come, thank God, from an Australian culture with, there was no Christian subculture because there wasn't enough Christians. 2% of the population goes to church. So when you got saved, you got saved. You didn't have time for all this subculture kind of stuff that gets thrown onto you. You just got saved. And, and then the only thing you knew to do was go into the harvest so other people would meet this Jesus. You did not realize there was this whole system and hierarchy and egalitarianism and complementarianism. I mean, I've had to go to Wheaton- I'm in Wheaton now with Propel cohorts- so that I could learn what all this is because I'm like, wow, this is a trip.

Eric Schumacher 37:11

It's a trip.

I love that. And I love that about your story, that- There's so many things I've loved about your story, just how unconventional so many things are, at least from a certain perspective. But you come to find out, it's more normal. Just like you were saying, you know, over half the women fall into these categories that the church isn't usually addressing. And I loved what you said earlier about the need to see people and when a name is put with that. And one of the things I loved about your book Unexpected - I've been making my way through that - is just you telling the stories of these women.

Elyse Fitzpatrick 37:51

Yeah.

Eric Schumacher 37:51

And you're giving them names. And I can just tell by your personality. I mean, it helps me to, to chat with you over video. I get to- I wish our listeners could see how animated you are. It's, half the conversation is with her hands. It's wonderful. Yeah, but I can just see you getting out there and doing all that stuff, you know. And that's the other thing is, is you're not just putting a name with it, you, but you're actually going and being with these people where they are. And I'm wondering if you could just speak particularly to pastors and to male pastors, who might be unaware of a lot of this. I'm thinking about, there's so many things I'd love to hear from you on. But like, you were talking about in one of your

books how hard it was for some of these abuse victims, human trafficking, trafficking slaves to open up with you, as a woman who's been abused. It was still difficult for them to trust you. What should a pastor know about identifying signs of abuse or trafficking? And then what should he know about women in these situations and how they might feel about him? How he, how he should or should not minister to them, if that makes sense?

Christine Caine 39:13

It's, it's a big- wow, this is such a big conversation. I wish- the first thing, the first thing is there has to be an awakening that you want to see. So in many times, when I go to churches to speak about it, there has historically been pastors that don't even- they think it's not fit for our Sunday conversation. I'm thinking, wow. You know, just statistics would say a third of the people in your congregation have been abused, and then you know, that there is trafficked victims hidden in plain sight everywhere. There is no doubt about that. So again, I don't even want to get into intricacies. We could help you with that in A21 big time. But I would say, one takeaway from a podcast that I think would be really helpful is, you have to want to see. And if you don't want to see, you could tick the boxes, but you're still not going to see. And so there has to be a sense in your heart that you are willing to see and then do what needs to happen. And you know, there are so many- the ERLC, so many different organizations have come up with fantastic resources that every church could have access to now, that I think would be even more beneficial than what I, I could say on a podcast. The thing that I could say is, if we just allow our, our hearts to break for what breaks God's heart. I'm not even sure why we're in ministry. You know, I remember when I first started talking about it. And people would say, why someone like you talking about this, you know. I couldn't work out why. I'm thinking, why would you not want to shine a light where there is darkness, to set people free? Is that not the whole gospel, the Spirit of the Lord God is upon me because he has anointed me, you know, to set captives- that's Jesus's first sermon. And it's what our mandate is. Not only has he rescued us, but we're there to rescue others. So anything that would involve covering up or hiding or not seeing cannot be of God, because if anything, the gospel, eliminating bringing you back things into the light where there can be healing and freedom. It's the essence of the gospel. So I think the fact that we sort of thought, we already discussed theology in church. We don't discuss practicality. That, separating theology from practical - it's, to separate Sunday from your Monday, actually, is what has kept people out of our churches. If we could bring Sunday into Monday, I don't know how more simplistic it is. Our churches would overrun with people because people are desperate to- teach me to lead, teach me how these Scriptures apply to my life. People, I think, essentially do want to be faithful to Jesus, do want to be obedient to his Word, but if we're not applying His word, and we're denying that things like abuse and trafficking are really happening, or that, that God would give us the ability for using the everyday person and professional counselor, and legal profession-

Eric Schumacher 42:29

Yeah.

Christine Caine 42:29

To all work together. All that work, when you bring justice into the picture, you're bringing healing through wholeness into the picture, all brought together. But you can be Simon and have Jesus at your table every Sunday, and pity the woman. And that, my thing is, I would say go and look at Luke 7, and allow, and ask the Lord, where am I not seeing? What, where am I actually as the- because at the end of the day, as it goes with the senior pastor, so it will go with the congregation.

Eric Schumacher 42:36

Yeah.

Christine Caine 43:02

And, you know, I work so much, Nick and I, with churches and pastors and leaders from every tradition. We love the church. We're church people. I've been in my church thirty-one years, so we, we love God's Church. But the truth is that we could no longer pretend that there hasn't been blindness and injustice and turning a blind- It was like me looking at those girls, do I look and look away, or do I look and see? And I think Jesus is asking us in this moment in time, to pastors and leaders, is it, I think he's basically saying, I'm going to do- I'm looking beyond the wall. I'm not letting that stuff happen again anymore that wall's coming. And let's add one more to that.

When you go to Luke 8:1-3, you know, I've called her the patron saint of- Propel is off obviously Joanna the wife of Chuza, she's

Elyse Fitzpatrick 44:01

Yeah.

Christine Caine 44:02

I, that's how I used to tell the girls. On that opening message for launching Propel publicly to the people. I said she, someone's wife that was itinerating with Jesus - I don't know how scandalous that must have been - a married woman itinerating with Jesus - and she founded, and you guys wrote about that in your

book. I was running laps. Because I thought, that is the first time in sort of the evangelical world that I saw someone acknowledge that story. Because you know, when I launched Propel in 2014, it was so hilarious. I put that Scripture up, and it was like- it was in front of 3,000 students. It was like no one had ever seen it. And I said, this is in your Bible. This is even in the same evangelical Bible the Charismatics read. It's right there. It says this married woman whose husband ran Herod's household itinerated with Jesus. How scandalous, man, she was not at home with the kids or cooking or washing up. She was itinerating with Jesus.

Elyse Fitzpatrick 45:01

Right. Right.

Christine Caine 45:01

And she funded him out of her own means. I go, tell me when you've ever heard a sermon on Sunday morning about that, from this big Bible. It's in every version. And there it is. I mean, the place just was silent. I said, Propel exists because of that woman. So anyway, that's kind of where we are.

Elyse Fitzpatrick 45:21

That's-

Eric Schumacher 45:21

I-

Elyse Fitzpatrick 45:22

Go ahead, Eric.

Eric Schumacher 45:24

I was just gonna say it's so interesting that you used the words awakening, that first of all we need to see, and then doing, we need to, we need to go out and put our faith into action. It needs to overflow, work itself out in love, which is, which is what Jesus teaches, which is what Paul teaches. I mean, it's just through and through biblical. But today, if you talk about issues like, the church should be concerned

about abuse, about human trafficking- woke, which is what you are if you're awakened, is actually used as an insult now.

Elyse Fitzpatrick 46:02

Right.

Eric Schumacher 46:02

And, and your action is called social justice. You know, social justice warrior, and suddenly you're a threat to orthodoxy if you want to go address these things. I, I just think it's, it's remarkable. You, you're using terms that Jesus uses, then pastors, turn around and use them as insults to scare us.

Christine Caine 46:26

Which is stunning to me. Because Ephesians, awake, oh sleeper. It's, it's there in the Scripture, by the way. Awake, oh sleeper.

Eric Schumacher 46:32

Yeah.

Christine Caine 46:33

Like, Jesus was woke before the woke movement. So it's like, you know, and, and so much of our mandate is to wake. Now see, where I come from- I had to learn those categories when I came here, because there, there was no-

Elyse Fitzpatrick 46:46

Right.

Christine Caine 46:48

And this shocks people, because I'm so old school when it comes to evangelism, you know, like, I'm one of those people. I believe there is a heaven and there is a hell. I believe that there is no other way but through Jesus Christ. Jesus is the way, the truth, the life. No one comes to the Father but by Jesus. I mean, you know, it's just, I've never saw a conflict between any of those things.

Eric Schumacher 47:09

Yup.

Christine Caine 47:09

I'm just like, I believe that life starts right from the womb to the tomb, all of it there. I believe marriage is between a man and a woman. Like so, so I'm going, there is no this leads to that at all.

Elyse Fitzpatrick 47:22

Right. Right.

Christine Caine 47:22

It's ridiculous. It's nonsensical, actually. So to me, evangelism and justice are two sides of the same coin.

Elyse Fitzpatrick 47:29

Right, yeah.

Christine Caine 47:29

I did a Bible study with LifeWay called 20/20. And it's all about vision. It's all about this. I think it's probably the most important thing I've ever done. Because it it takes all of this, the things that have polarized the church, the either/ors. Is it male or female? Both. Is it spirit or truth? Both. Is it evangelism or justice? Both. I go through a list of these things and go, I'm not actually sure where in our Christianity we started to put these as polar opposites. Because to love God is to love justice. It's part of his nature. It's part of his character, Old Testament, New Testament. You know, the same Jesus who in his red letters told us to, you know, obviously go and to love the poor, feed the poor, the marginalized, the widow, you know, all of that, the Beatitudes, is the same Jesus that also said, go and sin no more, is the

same Jesus who said, many will come to me on that day, and I will say, depart from me into the everlasting fire, I never knew you. Like, you know, even people that sort of go, look at the gospels and the red letters of Jesus. I'm like, yes, can we read all of the red letters of Jesus? Because, you know, that, that, and having said all of that, as the Gospels themselves say, this is not everything he said or did as well. So I'm like, you know, you cannot just pick, you know, Matthew 5 and Matthew 25 and build your whole Christianity around that either. There is a, a whole Bible! And so I, so that doesn't fit neatly into the categories, the left/right categories that we have currently. But where I'm from, this is normal. But what I'm saying is kind of like normal. I've had to learn this other side. I'm the, my fourth year into our Propel cohort, you know, at Wheaton on evangelism and leadership. And I'm like, oh, this is why they said- I didn't realize how many triggering words I used to use in my ignorance. I had no idea. I'm just like, oh, that's why they thought I was saying that. And that's why they think I believe that. And that's why they, you know, so I'm like, wow. And I think, you know, you would see in Unexpected, I've got story after story to do with sickness and loss and grief. And so where anyone would ever think on a triumphalist, just where, I'm like, wow. Because you have faith and hope in the midst of pain and suffering. I thought that was gospel.

Eric Schumacher 49:43

Yeah.

Christine Caine 49:43

Because, you know, like a, because God could use someone uneducated, unlearned. I thought that was gospel. I thought he's been doing that since the book of Acts.

Elyse Fitzpatrick 49:52

Right.

Christine Caine 49:52

So we've got to prove that because God would use a woman who at the well - we don't know her name, know nothing about her - that's where he revealed his Messiahship. That's where, the first place into this- wouldn't it be just like God then maybe to use an unnamed girl from Sydney, Australia, that, and then she would run back and she would have a revival in her land? And maybe those people, including men, would come and say, oh, we came because of what you said, Chris, but now we're staying because we saw him. Why would he not keep doing that in 2020 like he did back there? So I'm like, what, what is unusual about this? This is, it's all in the Bible.

Elyse Fitzpatrick 50:32

It's so wonderful to listen to you, Chris. I, I want to sit here and just let you preach fire to my heart for the next-

Eric Schumacher 50:42

Amen. Amen.

Elyse Fitzpatrick 50:43

couple of hours. It's, it's been, it's just been so wonderful. And as part of, I'm gonna be careful of how I say this, as part of what might be considered the reformed (here's air quotes. You guys aren't watching, but I'm doing it.) The reformed, evangelical, I don't even know what to call us, what, group? I, I am sorry. I, I'm gonna say this. I am ashamed of the way that some of my brothers and sisters have treated people like you, women and men who love Jesus and love the people of the world and want to see them, and yet because perhaps you, you don't parse things the exact way that they would want you to parse them, they're willing to throw away entire ministries. I am ashamed of being part of that. I think I understand it. I think that what's driving it is a significant fear, is a love for what they believe truth is, but also is a significant fear that somehow if we let women do what we believe - you and I believe God is, and Eric, believe God is calling us to do - that somehow we're losing the culture war or something. And that because of that, we're in some ways letting the culture itself shape our message. And so I just want to say it's such, it's such a privilege to talk to you. I know that people in my lane are going to say, aaaahhhh! to which I, to which I respond, you go and do what Christ has told you to do. And you love your neighbor. For crying out loud, start loving your neighbor. And leave- and it's interesting, Eric, that you were just talking about the woman who anointed Christ and how Jesus said, leave her alone. Leave women and men who are trying to do what Christ has called us to do, leave us alone and let us do what we believe God has called us to do. So on behalf, in whatever way I might represent, I don't even know if I represent anybody anymore besides my little, my little gaggle, I'm sorry for the way that people have treated you and others. And listen, we're in a time right now. And who knows how this is even going to end. I mean, who even knows? But we're in a time right now that we can't afford to squander the gifts God has given. We cannot. And the church better rise up and start, and stop fussing with each other and start loving their neighbor and saying, hey, if you're not against me, you're for me. And, and trumpet that message. If we don't do that, yeah, yeah, we just have to start, start doing that.

Eric Schumacher 51:35

Amen.

Elyse Fitzpatrick 52:29

Eric, do you want to say anything now, or we'll-

Eric Schumacher 54:45

Well, I think we've got time for one more question.

Elyse Fitzpatrick 54:48

Okay.

Eric Schumacher 54:49

Time has flown. I think I could, I think we could talk with Christine for ten hours and not run out of things. I know from just the, the reading I've done of your, your books Unexpected and Undaunted there's just a wealth of stories there about what Jesus has done. And at the same time, I just want to encourage our listeners to go, go to Christine's website.

Elyse Fitzpatrick 55:12

Yes.

Eric Schumacher 55:13

Search her on Google. Look, look at Propel women. Look at A21. You'll find her books and her resources. And, you know, often you can read stories about people who do the kinds of things that Christine does, and you come away with it going, oh, well, that's a superhero, and that can't be me. And what I see in the books, and what I was encouraged by was this idea that you don't need a platform to love your neighbor. You just go love one after another after another, and that's how Jesus is changing the world. And you'll be encouraged and helped to do just that.

We do want to thank you for listening to the Worthy podcast. If you find it helpful, we hope that you'll subscribe wherever you subscribe to podcasts, that you'll rate it, that you'll recommend it to your friends. And we do have a Patreon account now just to help support some of the costs that we incur in publishing this podcast. And so we hope that you would consider signing up. And who knows, we might be giving away an Elyse Fitzpatrick bobblehead doll or something to our supporters. So you'll want to get in on that. Elyse, do you have one last question for Christine?

Elyse Fitzpatrick 56:26

Yeah.

Eric Schumacher 56:26

I'm sure you have ten last questions, but-

Elyse Fitzpatrick 56:28

I do, but I, I'll try to just do one. First of all, I want to, I want to echo everything Eric just said. I read *Unexpected*, your book. It was marvelous. I really loved it. I underlined and folded down pages and just loved it. So particularly during this time when so many unexpected things are happening, people, get this book, read it, it will be helpful for you. You said, and here's my final question. On - and I always hate that when people do that, because I don't remember what I said yesterday, let alone for three years ago when I wrote the book - you said on page 43, "Personally, when I don't know what to do in a situation, I focus on how much he loves me. I remind myself that God is for me, with me, and will help me." Tell us.

Christine Caine 57:23

This, and I mean, you all got me nearly crying. Now you want me to jump into that after. You're like Christine, I'm sorry. Like all these major conversations. I feel like we need to kind of have therapy. But thank you, and honestly, you all don't need to apologize. I feel so privileged and honored to be here with you all, first and foremost. So thank you, and I just love this unity, you know, around Jesus, which is what it's all about. I always come back to these people, like I, look, Paul even said, some indeed preach Christ out of envy and strife, others out of goodwill. What then, whether in pretense or in truth, that Christ is preached.

Elyse Fitzpatrick 58:00

Yes.

Christine Caine 58:00

And in this hour, this is what we need. So I'm like, we all just like, whatever. Let God work out the motives, and could we just proclaim our risen Savior. But you know that, Elyse, you read that. And for me to come to a place of focusing on the love of God, it sounds so simple, like here's a nice sentence, but oh my word, with my background-

Elyse Fitzpatrick 58:22

Yes.

Christine Caine 58:23

We have gotten to a place where I truly believe- And I think a lot of the, the source of why there's so much contention and disunity and why people are not able to love their neighbor well is because, you know the great commandment love the Lord your God with all your heart, all your soul, all your mind, and your neighbor as you love yourself. The issue is that we do love our neighbors like we love ourselves most of us, we just don't like ourselves. And we love God with all of our broken heart, all of our wounded soul, and all of our tormented mind. So we spend so much time in our own brokenness that we can't really receive the love of God because when you do, you can't help but love others.

Elyse Fitzpatrick 59:01

Right.

Christine Caine 59:01

You really can't. And often our own insecurities around fears, our own brokenness is what's, what makes us feel out of control and put people in categories. And you, because we're just too scared that if God comes in, it's going to reveal all the broken places in us. But if we would let the Holy Spirit- You know, I'm a great lover of the triune God. If we allow the Holy Spirit to do a healing work in us, then to get to that place of belovedness, that's what keeps me going. I would be so overwhelmed by what's happening right now on the earth, especially during lockdown, to traffic victims. I would be, I should be in a fetal position on the floor. That's where I should be. But my true belief in the marrow of my bones that God loves me, and somehow in his sovereignty, he's got this somehow. If I did not believe Psalm 119:68,

"God is good. God does good." Romans 8:28, "God will work all things together" - like, I don't know how. I'm not [inaudible] everything that happened it because it's- but somehow, that God, that, the more I allowed him to do a deeper work of healing, the more I've been able to receive His love to me. And out of that feeling of belovedness, I'm not driven. I'm not driven by any- you know, Paul says, do nothing out of selfish ambition. But he also says a couple of times that he's very ambitious. He was very ambitious in the propagation of the gospel. So I, you know, we've got to just- ambition's not bad, selfish ambition is bad.

Elyse Fitzpatrick 1:00:37

Right.

Christine Caine 1:00:37

So I am ambitious for the gospel on the earth. The thing that drives- so you could be driven by your own selfish ambition. It will exhaust you. It will, you know, you won't have the ability to keep going. But when you are drawn by the love of God, when you are compelled by the love of God, when you rest in your belovedness, I actually don't believe that puts us in a zen-like posture on the back of the hill doing nothing. I actually think the antithesis. I think that fires us up

Elyse Fitzpatrick 1:01:05

Yes.

Christine Caine 1:01:05

To want to grow with the love of God. The, you know, I've got a bit of Wesley, you know, light me on fire. I'm getting out there. You can't help it because everyone matters. You're snatching them out of the very- like, I believe that stuff. So I'm fueled, not - hopefully, on a good day - up by a broken, selfish ambition or a need. I'm a woman that needs to- see I couldn't even care about that. I am drawn by the love of God. I'm compelled by the love of God. I'm saying, Lord, send out. I'm propelled by God's love to go into the highways, the byways, the dark, the broken and reach them. That's probably why- And I have differences- Of course, it's so been impacted by a lot of the rock throwing in the church. Well, but, because I'm in it, but not of it. It does help growing up for my life in another country that made me. They're not going to break me. So it really doesn't matter to me. But when you are out there faithfully with broken- you love people because God loves you, not, not, I don't need to use people to heal myself and sort of I'm on some crusade to- Not at all. I'm like, I know Jesus saves. I know Jesus heals. I know Jesus delivers. I know he redeems. I know he restores, and the same God that did that to me could do it

for you. But if I wasn't aware of my belovedness or his love, I wouldn't be able to do it. I'll give one final story, and I'll be quiet because this would be the longest podcast you'd probably- so, the thing, I'm both Greek and a woman, so I only speak three ways hard, fast and continuously, I'm so sorry. Let me kind of-

Eric Schumacher 1:01:11

You're allowed to say that.

Christine Caine 1:02:23

I'll put all that there together is, one day I was at one of our transition free- we call them freedom centers, with our survivors. There was 14 survivors from 14 different European countries Uzbekistan Georgia, Romania, Albania, Moldova, all over. Anyway, and one of the girls, she actually was from North Africa. She was telling me - and I think, Eric, you would have read this, in Undaunted - she was telling me the story about how she'd been shipped over in a shipping container. In that shipping container 30 of the 60 girls suffocated to death. The other 30 were raped and taken and then put on a boat to go across the Aegean to Athens, from Istanbul to Athens, and 25 of those girls drowned when they were thrown overboard. I mean, just horror. If I was not hearing this myself, I would never have even believed that this was true. This is like a Hollywood movie. But it's real. And one of the girls was from Russia, thick Russian accent, and of course spoke Greek because she had been, they had forced her to work in a Greek brothel so she had to learn Greek. So in Greek, very broken Greek, she says to me - she'd only been rescued a couple of days, so she's still at this point does not know if I'm a trafficker, or if I'm there to help her, she's like, you know, almost in a fetal position so frightened. Of course, you know, you, not knowing it, is this holding home to just send her somewhere else. So we've got to earn her trust over a long time. And so she says to me in this very broken Greek, thick Russian accent, she says, why did you come here? Why did you come? And so I just kind of, you know, was very quiet and started to talk to her about my own story. What, you know, my own brokenness, the abuse, the abandonment, what Jesus had done. I began to talk to her about the love of God. I began to talk to her just of the mercy of God, the goodness of God, the, the redemption of God. Now as I'm going, and this is what gets me out of bed every day. This is why I'd like to end this as my sort of last thing, because this is what enables me to keep doing this. I'm not doing this to impress the front row. I'm not doing this to impress the bloggers. I'm not doing this to impress the academics, the theologians. That's not what Jesus saved me for. So if I'm not doing it to impress them, I'm always going to have a job, because I'm doing it to reach the person in the back row or the person that's not even in the row, because there's always more of them. There's 8 billion people on the planet. There's always more of them to reach. But she says to me, Christine- no, not even Christine- she goes, why did you come? Why did you come? And after I tell her about this, I'm halfway through telling her about the love and the grace and the mercy of God. I'll never forget this, she yells at me, stops me mid-sentence, and she goes, stop talking, stop talking. And then with tears streaming down her face, she says to me, if what you are telling me about your God is true, if this is true about your Jesus, then why didn't you come sooner? And that phrase, I'm now - that was ten years ago -

then why didn't you come sooner if this is all true, all your theology, all of this stuff about the love of God, all of your doctrines about sanctification and justification and salvation, you know, words, they can't even say, if all this is true about your Jesus, then why didn't you come sooner?

And the best way, you know, Eric, and Elyse, I can explain what happened to me in that moment. It was like, if you've ever seen Schindler's List, that moment when they were going to give him that award, and he gets this revelation, and he doesn't want the award, and he's saying, hang on a minute, this ring, this ring could have been ten more people that car could have been ten- all of a sudden, like, is happening to a lot of us in this lockdown right now. All of a sudden, you're realizing, what on earth was I worried about, cars and rings, and this and that. And it was like the Lord allowed me in that moment to just get a glimpse, in my own way, of what that judgment day in eternity is going to be like. You know, for every man it's just- now, we're not talking about salvation- but to die once and then, and as eternal rewards, we either believe this or we don't, where we will be judged for every idle word, and every idle tweet, may I say, we will be judged for all that. We will be judged for, and we will have eternal reward, however, that goes. I just imagine standing before or kneeling or prostrate, what, however it's going to be before the Father going, I could have done- I don't, who knows what it'll be like, because God's so loving, so gracious, but how, I don't know what it'll be like. But that moment, I've got a glimpse of. I don't want to get there and go, I could have done more. All of these unused gifts, all of these unused talents, all of this non fruitfulness that should have been realized. I should have been fruitful, so many more people I could have helped. If this is true about my Jesus, if this gospel that we all profess, if this Bible that we profess to believe is true, then what on earth are we doing? Until the church makes Jesus's last commandment our first priority, I don't know what we're all about. If it was so important, we're gonna have resurrection, we've got Easter Sunday. It was so important to Jesus. He didn't go straight up to heaven to the Father. It was so important for him to stop by earth to say, hey, everyone, after all of this great stuff that's happened, I'm here to tell you, here is my last commandment. I need this to be your first priority. Go into all the world and make disciples of all nations, baptizing them in the name of the Father, Son, and Holy Spirit. Don't get on Twitter and argue about everything. Could you please go into all the world and make disciples. Anyway, that's kind of where it is for me.

Eric Schumacher 1:08:32

Christine, thank you.

Elyse Fitzpatrick 1:08:34

Yeah.

Eric Schumacher 1:08:34

Thank you for being our, our friend. And thank you so much for the work you're doing in the world and for sharing all this with our listeners today. I just want to encourage our listeners, such a good word from Christine.

Elyse Fitzpatrick 1:08:48

Yes.

Eric Schumacher 1:08:48

The Lord has sent us out into the world to make disciples.

Elyse Fitzpatrick 1:08:52

Yes.

Eric Schumacher 1:08:52

And I can't help but think of what he followed that up with. I am with you always, even to the end of the age. And I just want to remind you as listeners who may feel challenged and very afraid to go and love your neighbor, we have a Savior who died for all of our sins on that cross. And he rose from the dead conquering sin, death and the power of the devil. He has ascended into heaven and sits at God's right hand. And those of us who trust in him, he has covered with his righteousness, filled with his Spirit. And the one who died for us will not forsake us now-

Elyse Fitzpatrick 1:09:29

Amen.

Eric Schumacher 1:09:30

when we go out on his behalf. So with that, thank you for tuning in to the Worthy podcast, and we hope you'll join us next time.