

## Why Are Christians Supporting Unbiblical Positions? with Megan Basham, Alisa Childers, & Natasha Crain

(August 5, 2025)

### FRANK:

Ladies and gentlemen, why do so many public Christians, people that claim to be Christian, actually disagree with biblical truth? Not just moral issues, but theological issues. This seems to be happening more and more in our society. Why is it happening, and what can we do about it? I have three of my favorite guests with me. We're here at the CrossExamined Instructor Academy in Charlotte, N.C. It happens to be at Central Church of God. In fact, if you hear some music in the background, the phenomenal worship team is practicing for Sunday.

We're here on a Thursday night. Right now, I've got Megan Basham, Alisa Childers, and Natasha Crain. It's like we're sitting in our living rooms right now. And I want to start with Megan. Megan, I know a lot of our listeners and viewers have been praying for you because you've just come through some cancer treatment. Give us an update what's happening.

### MEGAN:

Yeah, so right now I am officially declared no evidence of disease, NED. So, praise God for that. Clean margins, but I will ask for some prayers still, because I did have some high risk factors that could make me more likely to experience a recurrence.

So, being the type A anxiety type, I got a great Christian surgeon who is telling me, put down the research. Stop looking at statistics, and you know, do the things that we know can help, like exercise and, you know, cut out the sugar. And so, I'm working on that, but—

### FRANK:

And he told you you had needed to gain weight.



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**MEGAN:**

Yes! The first time in my life. I know, they said you actually need to put on weight, so I'm excited about that.

**FRANK:**

So, how you feeling overall?

**MEGAN:**

Good. I'm feeling really good, actually. So, I was joking. Chemo brain is real, and I still have a little bit of that. So, I'm like reaching for words, and they're not there the way they used to be, but I'm told it will come back.

**FRANK:**

All right. So, 'Shepherds for Sale' is Megan's great book, and Alisa's with us as well. You guys know Alisa Childers quite well. Alisa, can you give us an update on your dad?

**ALISA:**

Yeah, so my dad, has stage four cancer, and he tried chemo. It was not effective. So, he's been in hospice now for a few months. And yeah. So, that's kind of the update there. But my family, everybody's at peace.

He has had an amazing life, and loves the Lord, and knows where he's going, and we'll see him again. And he's just sort of at the end of his road right now. So, yeah, if people want to pray for my family just as we walk through that, you know, the finality of that, that would be-- I would appreciate that.

**FRANK:**

And your dad is depicted in what movie?

**ALISA:**

So, if people have seen the 'Jesus Revolution' movie, then they'll remember that there's a rock band in the movie. That's the band Love Song, and my dad was one of the founding members of

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Love Song. So, in the movie, when you see the guy get up on the platform and say something like, "Groovy, man." That's the actor that plays my dad. Yea. [Laughter]

**FRANK:**

All right. And, Natasha, we're here at CIA, and you brought a very special guest with you all the way from your own house, and this kid is wowing people in the audience already. Who is he?

**NATASHA:**

So, I had the honor of bringing my son with me this year, which is really awesome. He's 16, and he's excited to be here. He does the speech team in high school, and so he's excited to be here and hone his speech speaking skills.

**FRANK:**

So, tell our audience Nathan's presentation that he's given to all the folks here.

**NATASHA:**

So, his topic is how secularism leads to the surveillance state.

**FRANK:**

Wow.

**NATASHA:**

So, he has a very special interest in privacy issues, and how the government uses that against people, and how ultimately that leads to a loss of freedom and a loss of religious liberty. And so, he has a topic that he's going to present on that.

**FRANK:**

So, Nathan has told you and Brian, get Alexa out of the house. Right?

**NATASHA:**

He absolutely did. Yes.

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**ALISA:**

But that's also because his sister's name is Alexa. [Laughter]

**NATASHA:**

That's right. Yeah. My youngest is Alexa, so it's kind of funny. But his reason for getting Alexa out of the house was literally we had won this at something. And so, we got one for free and we brought it home. And he was like, you can't have this. You can't have this in the house. Right?

Because it's spying on you. And at first, I was kind of skeptical, but then as he has kind of educated us more on these issues that he's way more up to speed on than we are, I started thinking, you know what? He's got something here. So, we did put the Alexa away and many other things along the path.

**MEGAN:**

This sounds like a great book. I actually want to read this.

**NATASHA:**

Yeah.

**FRANK:**

Yeah. Well, he's really sharp at only 16. So, we even take 16 year olds here at CIA, the Cross Examined Instructor Academy, because we're trying to train the next generation to present the truth and be able to answer questions that you get when you try and present the truth about Christianity.

That's what we do here. And one thing I love about all these ladies with me today is they do that very well. They're fearless. They go up against what the culture is trying to impose on us, and they're pushing back. Megan, you've done that with 'Shepherds For Sale.' So many people in our society who claim to be Christians are actually supporting anti-Christian positions and policies. Can you give us some examples and why they're doing that?

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**MEGAN:**

Yeah. You know, I mean, just recently, what's been a little bit difficult with the book coming out is there's constantly new information, and I'm like, gosh, all of this stuff could have gone in the book as well.

I mean, just in the last few weeks, we've talked about Baylor. It famously took a grant in order to promote LGBTQ ideology, particularly in its school of social work. Now, they got caught and they gave the grant back. But if you actually research into this, you see that Baylor has accepted these grants before.

If you look into, particularly at School of Social Work and you look at its recommended readings, they are almost all hardcore LGBTQ-affirming, meaning they don't call homosexuality a sin, they don't believe transgenderism is a sin, and they're bringing in speakers who are arguing for a kind of Christian homosexuality.

And I think that shocks people to know that's going on at a school like Baylor that many parents consider Christian and sound. Another story that I just covered for first things, is this group, the J29 Coalition, which is the faith initiative of the American Values Coalition.

So, you know, you hear these groups. You hear their names. They sound like something I want to be involved in. I have American values. I am for Jeremiah 29. And yet, when you look into them, you find out actually they're being funded by pro-atheist groups.

So, actual atheists are funding this curriculum that's coming into churches. And this group says, in particular, we want to disciple. They use that word. We want to disciple theologically conservative pastors in order to reframe evangelical political thinking. And so, their funding is not coming from other Christians. It's not coming from people who have a Christian worldview.

And so, you have to ask yourself, okay, how are these groups coming into our churches, trying to reframe how we think and talk about politics? And it's been depressing to go, even as I've presented this information, I've had so many people tell me my pastor doesn't want to look at it.

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You know, my Christian professor doesn't want to look at it because they feel it's in some way divisive to expose this, or it just feels not nice in order to talk about it. And yet, we know it's going on and this material is being brought in.

So, that's been a little frustrating, how many people have told me, I have tried to get my pastors or ministry leaders to look at this. And look, you don't have to like me but give the evidence a hearing. And they're telling me that's in many cases not happening.

**FRANK:**

Alisa, you've pointed out, I didn't realize this. I preached through the whole book of Romans before and didn't even notice this. Because when you get to chapter 16 where it's greet so and so, and greet Rufus, and say hello to so and so, Paul's doing all of these greetings to the people at the Church of Rome. But you pointed out there's a passage in Romans that talks about who the really divisive people are, and what we should do when we do find heretical teaching in the church.

**ALISA:**

Right. So, in that passage, what Paul is actually doing is putting the blame of the division on the people that are bringing in the destructive heresies. It's not the people who are calling it out. It's the people who are bringing it in. And so often, I think in our culture, it's really the opposite. And I think one of the ways that we've seen that play out just in the last couple of weeks is with the Chip and Joanna Gaines controversy.

And, you know, I did a podcast on this because if people have really been watching, ever since they were first tested in 2016, there was some articles that came out and said basically they're not having same-sex couples on their Fixer Upper show. And they got a lot of heat back then, and they kind of made this post that was like, oh, you know, we just want to unify everybody, and we're not going to back down.

But they didn't really ever say what they believed about that issue. And fast forward to now, obviously they have this new show. Everybody's talking about it, where they have this same-sex couple featured on the show. So, they're really kind of promoting that life. And of course, on top of that, the same-sex couple has children that are acquired through IVF and a surrogate. So,

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this has caused a big moral dilemma for a lot of Christians. But when they were challenged, Chip went on Twitter and basically was blaming Christians for being too judgmental and, you know, you don't know how to listen. You don't know how to learn.

How about do some of that and less judging? And I think that's just really indicative of where our culture is at, because we have flipped that passage upside down. Instead of saying, hey, it's actually the people that are bringing—

The division is coming in because you're bringing in this different thing that is causing people to have to pick a side. But when you're actually the one to say, hey, actually this is what the Bible teaches, this is what the church has always believed. And I think some people want to shy away from it, especially if like the talk that you gave today had to do with the incentives that people have.

And I think we all have to do a lot of introspection to see what is the incentive that might lead me to compromise. Because I think that's what we often see is that we will kind of flip things on its head, when in reality, we're not just not blamed for the divisions, but we're actually obligated biblically to mark and avoid false teachers, and to call out the divisions that are being brought in through the destructive heresies.

**FRANK:**

Yeah, if we don't correct false teaching, we're not being Christians. In fact, every book of the New Testament with the exception of Philemon, in some way names false teaching or false teachers.

Even Jesus talks about these ravenous wolves. So, we have to call out false teaching. We're not to be unified in error. We're to be unified around the truth. And if somebody brings error into the church, we're supposed to try and correct it. Otherwise, as Paul says, a little leaven leavens the whole loaf, and the entire church can go the wrong direction.

And I think a lot of this is, Natasha, because people have bought in to the secular mindset. And you unpack this really well in your book, 'Faithfully Different.' The four beliefs that secular

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people have, these four beliefs have crept into the church. They probably crept in, unfortunately, to Chip and Joanna Gaines' thinking. What are those four beliefs?

**NATASHA:**

Yeah. So, I talk about these four tenets of secularism, basically. That when you are looking to the authority of yourself rather than the authority of God, even though you might have all kinds of different beliefs across a wide section of America, at the end of the day, if you're looking to yourself as the authority, there are four things you're going to have in common.

Number one is that feelings are the ultimate guide. So, if you're the boss, you're the authority, then you're going to be the one who is to say, well, this is how I feel. So, this is going to be my guide to what's true, what's false, what's good, bad, right, and wrong.

The second one is that happiness is the ultimate goal. So, if your feelings are your guide, where are your feelings leading you? They're leading you to what you feel is going to make you the happiest. And that is ultimately what people are looking for in our culture. It never comes as a surprise to people when I tell them that when I speak in front of audiences and say, you know, our culture ultimately has a goal of happiness, and everyone kind of nods along.

We see that all the time, right? So, if the authority is the self, then you're looking for that as your ultimate goal in life. And people think that anything can be justified as long as you're leading yourself toward happiness.

So, we hear this all the time with people who are trying to justify abortion, for example. You'll hear women who say, well, I had an abortion, but I'm happy now. It allowed me to do these things in my life that I wouldn't have been able to do otherwise. So, happiness is the ultimate goal. The third one is that judging is the ultimate sin. So, if the authority is the ultimate self, it makes sense within this worldview actually to say that judging is a sin.

Because if the authority is you, and you're going off your feelings as a guide, and happiness as the goal, you're going to say, well, of course. Well, who are you to judge me? Who are you to come alongside me and tell me how I feel or what makes me happy, what I should or shouldn't do?

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None of that makes sense within that worldview. So, it goes right along with the authority of the self. And then finally, God is the ultimate guess. In other words, culture is totally fine with you saying, oh, you know, I believe in God. Thank you, God. You post on social media about God, some generic idea of God. That's fine. It's just a guess.

But you will very much offend people if you claim that God is more than a guess, that you can have this confident knowledge of who he is through something like apologetics, for example. People are very offended at that idea because now you're talking about a very specific God who requires everything of you.

You're not the authority. And when people tell, when someone comes along to tell you that, then they're going to be offended by it. So, those are ultimately the four beliefs that people in a secular culture have.

**FRANK:**

And I think, as we mentioned earlier, I think that's crept into the church. Otherwise, why would you say something that is so clear in the Scripture, that same-sex relations are okay, and we ought not judge someone in those? Why would anybody say that unless they thought happiness was the ultimate goal and feelings are the ultimate guide? As Christians, what is our ultimate goal? And what is the ultimate goal for all humanity? A lot of people just don't know it. What is the ultimate goal? Why are we here?

**NATASHA:**

Well, our ultimate goal is to know God and to make God known. I mean, ultimately that's what it's about. It's not to be happy. And so, when you ask an audience, and I've asked many audiences this question. You know, does God want you to be happy? It's like silent. No one wants to answer this question because they sense it's a trick question in some way.

They're like, well, I don't know, does God? And then eventually someone will kind of like nod along. And I always say, it's not that God doesn't want you to be happy, but that's not the highest goal.

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He wants something much bigger for you. He wants you to know him and to make him known. And there are a lot of times when our subjective unhappiness is actually good for us because it lends itself in some way toward us knowing God more and making him known. And, you know, I use example of Paul in Philippians.

It's known as the book of joy today. And yet, Paul was in jail as he's writing this. And so, he might not have been happy in that subjective sense. Right? But he certainly had a joy that was rooted in the objective knowledge of Jesus as his Lord and Savior. So, those are very different things.

It's not-- If we're looking for happiness, and that is what we're pursuing toward that ultimate goal, then we're going to be led astray, because that's going to be guided by our feelings. And our feelings are helpful, but they have to be calibrated against the truth of God's word.

**FRANK:**

Megan, in all your research, looking into why these people who claim to be Christians are actually advocating policies and doctrines, theological doctrines that are opposed to Christianity, what do you see as the motivation behind this? Why are they doing this? Is it a knowledge issue, or is there something else going on?

**MEGAN:**

Well, I mean, your talk was on incentives. What are the incentives for compromise or for incentives for your position? And I think you can look at the landscape and see what the incentives are. And part of what I always want to do journalistically is go, let's talk really specifically about what's happening here.

So, if you take, for example, someone like New York Times columnist David French, who has been involved in a lot of these groups that are funded by secular leftists in order to reframe church politics, you know, you see someone who went from saying, I'm not going to use transgender pronouns because I'm not going to lie to today in his column, he will address a man as she.

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And that's a total 180, and he doesn't explain that other than to say, we want to be loving to these people. You know, and to Alisa's point, when we talk about divisiveness, what's so inherent to that passage is that Paul says they're going to be flatterers and they're going to use smooth talk.

So, they're actually not going to come in angry, and they're not going to come in and necessarily, you know, try to blow you up rhetorically. They're going to say things softly and lovingly. But if you break it down and you go, for example, David French kind of took all the Christians to task in his most recent New York Times column for saying, it is not good for Chip and Joanna Gaines as public Christians to use their public witness to promote immoral sexuality, that is degrading to the person and to the society.

And he doesn't get into, let's talk about what specifically Chip and Joanna Gaines have affirmed. I looked into this in a story I wrote about them. They had a creative director who had been married for many years, had five children, and he decided he was gay, and he brought another man into his home. So, he now lives with his wife, their five children, and his gay lover. Now, when we hear the specifics on that, we recoil. And that's why they paper it over with this kind of gauzy, we're just being loving.

We're not judging. We're not okay, but we're not going to judge what they're doing. Well, when you lay it out like that, when you're talking about five kids who are now growing up with mom, dad, and gay lover, that should make you recoil. You should think that's horrific for kids to grow up in that. And I think so much of the incentive is, you know, really three things. There's fear of man.

So, you get social acceptance if you take these culturally palatable positions. And then there is, quite frankly, a financial incentive. So, you get the incentive of suddenly going from being a little known writer at National Review, to now being a New York Times columnist, or suddenly you are someone who was considered, sort of a backwards fundamentalist, where as you have shifted your position as someone like Russell Moore has, suddenly you're invited to the Aspen Institute, which is one of the most elite organizations that a public intellectual can be invited to.

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So, you know, I think those incentives are very much at work. And I think there is a straight financial incentive. You have these large secular foundations saying, we're going to put you in charge of this ministry, which is often a front for some political objective. And you're going to earn a big salary. I mean, you're going to earn, you know, three, to four, to \$500,000 a year to head this thing up. And it's probably not the only thing you're doing at that point. So, you know, there's just so much incentive to move in that direction, and you couch it in that soft language of flattery and smooth talk.

**FRANK:**

Now, Alisa, you've seen this on the theological side too, because you wrote the book with Tim Barnett about the deconstruction of Christianity. What kind of incentives, or motives, or backstory had you discovered in so many of these people becoming progressive Christians? Why did they do this?

**ALISA:**

Well, what's really fascinating about the deconstruction movement is it's sort of like an explosion. We call it an explosion in the book. It's like there's the single point that everybody's exploding away from, so people can go out of the evangelical church and become atheists, or agnostics, or secular humanists, or progressive Christians, or New Agers, or whatever.

And the main point, and we defend this in the book. This is going to sound like a simplistic statement, but the main point of the deconstruction movement as it manifests online is to leave behind what's called toxic theology. So, very often, what they will call toxic theology is really any theological doctrine that's rooted in objective truth outside of you, that's true whether you like it or not, whether you believe it or not.

And so, typically what those things shake out to be are the atoning sacrifice of Jesus, which is in the deconstruction movement, that's taught that that's an abusive thing to be taught, to be told that you're inherently sinful.

That's a toxic belief to teach people because that is something abusers do. You know, abusers will knock you down a peg. They'll try to make you dependent on them by lowering your self-esteem. And you know, there's some truth in that. Abusers do that because they're trying to

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maintain control over you, or manipulate you, for their own selfish gain. But they transfer that then onto the church and say, well, that's exactly what the church is doing. And a lot of that is rooted in postmodernism, which is a rejection of the idea that absolute truth exists or can be known when it comes especially to religion and morality.

So, we're kind of living in this culture that doesn't believe that you can even know objective truth when it comes to religion. So, when the Christian comes along claiming to know what that objective truth is, they're not even interacting on the level of, well, is it true what you've said?

That's not even the question they're asking. The question they're asking is, why would you be saying that? So, immediately they're going to your motive. So, that's why in this kind of postmodern culture, and especially in that deconstruction movement, truth claims are seen as like power grabs.

And it's so contagious. You mentioned the social contagion of the radical trans thing that we've been seeing, especially among young girls. But this type of mentality as we see it online is incredibly—

I think deconstruction is a social contagion. And I can't help but go here because you mentioned that passage of Scripture, that a little leaven leavens the whole lump. Well, that Scripture took on a whole new life for me when I started baking sourdough bread. [Laughter] I'm serious about this because back when that was written, commercial yeast didn't exist yet.

So, the only kind of leaven, they had was basically sourdough. And that's wild fermented yeast. And what happens when you have like a sourdough starter, you can use a pinch, just a little pinch of that starter and you can put it in a huge dough, like bread dough.

And over time, like if you just use a little amount, it'll take a long time, but eventually what happens is that little bit of starter will start eating up all the resources that's in the flour until it has permeated the whole thing. And then that whole loaf, or, you know, lump of dough becomes what the starter was.

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Now, it might take longer if you use a little bit. If you use more, it'll go quicker. But, you know, and then when we bake it, we bake it at the right point when it's, you know, nice and risen. But if you don't bake it, it will kill it. Eventually, it will eat up all the resources and then it will die.

And I don't know, I can't help but think that there's something to that when we think about how contagious these ideas are. And I think that's why that metaphor is used in Scripture. Because just like that little bit of leaven eventually is going to infect the whole loaf. The whole loaf will become what that was and not the other way around. So, that's how deception works. And I think that's what we see in deconstruction and in progressive Christianity too.

**FRANK:**

We do. And why is that self-defeating, Natasha, when you look at this situation, they're assuming a moral standard when they say that certain doctrines are toxic. Where are they getting this moral standard? And when they claim there's no truth--?

Your son asked me that question the other day or earlier today. He said, hey, what do I say to somebody who says there is no truth? And I said, I have no idea. You're stifling me right now. Go ahead, take it from here. [Laughter]

**NATASHA:**

Is that true? Say it all together. I know when he said that. I was like, I bet Frank's heard that a few times. But yeah, it's interesting because you hear so many people who are very upset with anything that's related to the historic Christian faith and the objective truth claims of Christianity.

But at the same time, they have to assume that there is some standard by which they can say that you're wrong. And this is always fascinating to me because it would make far more sense and be consistent within their own worldview if they were to say, you know, hey, I disagree with you. My opinion is that it's this way or that way.

But, you know, there's no objective standard, so we can just all have our own opinions. That would be consistent with the view that there's no objective moral standard. But that's not what you see. You see them saying pretty objectively, you're wrong. You're evil.

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**ALISA:**

Well, you're evil.

**NATASHA:**

Yeah, you're evil as a Christian. I mean, that's really what it is today. I talk a lot about that in 'When Culture Hates You', that it's not just this kind of like, hey, Christians are really intellectually wrong about this. You know, they really need to think through the arguments more or something like that. That's not what they say. They hate you. They literally think that you are morally evil. You're an oppressor. You're a bigot. You're hateful.

You're a misogynist. You know, that you get all of this kind of language because they're assuming there is an objective moral standard. The question is, where does that come from? If you're not getting that from a God who has revealed those moral standards, then how do you know? You don't have any way of knowing.

And overwhelmingly, I think that's where our culture just goes so wrong, without thinking through these things, is that people do believe there's a God or higher power. At least 90% of Americans do believe that, according to their research, but they also mostly reject that that God has revealed truth in some kind of scripture like the Bible, or the Book of Mormon, or Quran, any kind of scripture.

So, if that's true, and they believe someone or something is out there but hasn't revealed anything, they have no objective way of knowing what moral standards they may be. So, it's a very interesting predicament that people are in without even realizing it.

**FRANK:**

What do you guys think that the church ought to be doing, given the fact that we have high profile people claiming to be Christians and yet denying clear moral teaching or clear doctrinal teaching? What do we need to be doing as parents and as just members of the body of Christ? Let me start with you, Megan.

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**MEGAN:**

I mean, I think we need to learn to be a little more uncomfortably specific. And obviously that's kind of what I do. And I think some people don't like it because I'm like, okay, look. Here's who's doing this. Here's who's saying this, and here's who's teaching it. And it's not to say, let's get a mob together and attack this person.

But when you have a school, for example, or you have professors who are teaching something that is not theologically sound, that is planting these seeds of division and doubt, and we don't talk about not just what the teaching is, but who's doing it, it kind of allows it to continue to fester.

And you don't have to do it in a belittling way, or even, you know, a belligerent way, but you do have to talk about it. So, for example, when I talk about Baylor, a lot of people got upset. They were, you know, there's a lot of Baylor Bears out there who did not want to hear what was going on at Baylor. They didn't want to hear that listen, Baylor's president has a background in building up LGBTQ-affirming churches and taking grants like this. So, it's not necessarily surprising that this information eventually came out.

And my question to them is, look, I understand that you love this institution. You went there. You don't want to see it attacked. But is your higher allegiance to this school, or is it to Christ? And if you're going to send your child there, don't you want to know that this is what's being taught there, and this is what's being confronted?

Because I do think we do need institutions. We need leaders. We need some hierarchy in the church. There should be authority. We should have teachers we can trust. But if we're not willing to take ownership of these institutions and hold each other accountable, then they will devolve further and further into this kind of deconstruction that Alisa writes about, that Natasha talks about.

And so, I really feel that we need to come to this understanding that, look, we as the layperson in the church, we're to contend, too. And, you know, we do it responsibly, and we do it in, you know, the model of Matthew 18, but also realize that, you know, public sin can require public

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confrontation. And it's perfectly reasonable to say, I want these institutions to be sound. I want them to be doctrinally faithful. And that's part of why we talk about it.

**FRANK:**

We're sitting in Central Church of God in Charlotte, North Carolina, and I remember Loran Livingston, who's been the pastor here for about 48 years. He's the interim. And this had to be 10-15 years ago. He was preaching, and the previous week, he had called out people from the pulpit by name who were false teachers, just like the apostle Paul did in the scriptures.

And he kept getting emails from people saying, hey, hey, pastor, pastor, don't name names. Just preach Jesus. So, he got up here the next Sunday and he said, you know, I got all these emails from you guys telling me to not name names and just preach Jesus. He said, let me ask you question.

Let's suppose that I got up here right now and I said, I've just discovered that there are people on our staff here working with the youth who have introduced your kids to drugs and pornography. What would be your first question? Who are they? Suppose I were to say, oh, no, I can't tell you who they are, but I'm going to preach Jesus. You would be furious with me. Rightfully so, because how are you going to protect yourself from false teachers if you don't know who they are?

And so, we have to be, as you say, uncomfortably specific. It might be uncomfortable, but it's the right thing to do. It's not loving to allow people to learn from folks who are really wolves in sheep's clothing. And sometimes people aren't astute enough to figure that out. And as leaders, we have to at least point that out. What do you think, Alisa? What do we ought to be doing?

**ALISA:**

What I was thinking about when, if this is Megan on chemo brain, I'll take Megan on chemo brain any day. But I was thinking as she was talking, one of the things that I think emerges in what I see online and some of the comments that people leave is that the church generally, and of course there's exceptions and many people can discern well.

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But as a whole, it seems like Christians are very confused about how to categorize things. And so, what I mean by that is, a lot of people assume that if you point something out-- And this is where I think a lot of people misunderstood your book, actually. Because you might point out, okay, this thing was, the funding came from here. It funneled through there, this institution taught it, and then this person parroted some of the talking points.

And then you might just point out the person who parroted the talking points. You're not necessarily saying this is a false teacher, or everything this person says is trash, or they're going to hell, or anything like that. But because there's even just the association, it's like, la, la, la, I don't want to hear it. Because they don't—

They just don't understand, I think in general, how to categorize. Like there's false teachers that are mark and avoid, and then there are people who are in error but aren't necessarily a false teacher. They just need correction in a couple areas, and there's some that might be a little bit compromised in some of their motivations or incentives, and maybe that needs to be brought to the light so that there can be repentance.

But there wouldn't even necessarily need to be any kind of a major timeout or anything like that. But I think because the vitriol level online is so high, and people are so used to that just being so combative, that if it's just, you're just trying to bring out maybe even a nuanced point about how this was affected in some way, people, they respond with a really big response rather than saying, okay, let's think this through. So, I like this person's podcast. You know what? I could see how they didn't make the best choice here.

But you know, I still think they're good on this topic or that topic and not just immediately jump to, oh, well, now I have to avoid that person. And so, just being able to kind of parse categories, like what are the essentials, what are secondary issues that are really important, and then what are third tier issues that are really not that important?

You know, if, I mean, I'm thinking about the four of us. We probably have slightly different views on maybe baptism, or the gifts of the Spirit, or women in ministry, or something. And those are important issues. They're not unimportant. But there are more important things to unite around. And so, you know, you see these extremes online.

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You have some discernment ministries calling everybody a false teacher who just might disagree with their eschatology. Where on the other hand, where I think we see a lot more of is just everybody getting a free pass. It's just like, oh, we're just all love and no judgment. And so, the temptation is to fall to either extreme. But in a way, it's kind of like both are motivated by fear.

You have fear on one side going everybody's a false teacher. And the fear on this side, I don't want anybody to be false teacher. Whereas I think the more biblical way is just like, let's just talk about things, and let's be able to, you have to say names to identify where the ideas are coming from, and let's have a discussion about it. But it's hard to do that in the climate of social media, I think. And so, that can be an obstacle for Christians, I think.

**FRANK:**

By the way, as you mentioned this, I'm thinking of our new course, Fearless Faith. You're part of it, Alisa. It's me, Alisa, Greg Koukl, who happens to be here at CIA as well. John Ferrer, he's here, and Phoenix Hayes, who's sitting right over here too, but you can't see her. She's off camera right now. And what we do in that Fearless Faith course is show you how to deal with some of these controversial issues in a biblical way, so you can be fearless in sharing the faith.

Now, if you're watching this and we've already started the course, you can probably still join us in the premium version because the first Zoom isn't until a couple of weeks after the course starts. If you don't want to take the premium version, you can take the self-paced course at any time. Just go to [Crossexamined.org](https://Crossexamined.org).

Click on online courses. You'll see it there. Natasha, what's your view? What do we need to be doing as Christians and as the church as we experience all of these high-profile people supporting unbiblical positions?

**NATASHA:**

Well, I'm going to just bring it back to basics, which is that we need more people in the church to know the Bible. And all the research points to that not being the case right now. So, you have 65% of Americans who say they're a Christian when you survey people and ask them how they identify themselves. But you have only about 4%, according to Arizona Christian University's

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Cultural Research center, who have a biblical worldview, seeing reality, all of reality through the lens of what the Bible teaches. So, when you think about that gap, and I talk about that gap all the time in my ministry, because I think it's so important to understand there's such a difference between the number of people in society who will say, I'm a Christian, and those who believe what the Bible teaches, either because they reject it intentionally or they unknowingly, reject it because they just don't know what it says.

So, I'm really not surprised that we see what we do in the church today, because even within evangelical churches, the researchers estimate that only about 20% of people in the average evangelical church on a given Sunday has a biblical worldview. So, if you flip that around and you think, hey, 80% of people sitting in a church on Sunday don't have a biblical worldview, it starts to make a lot of sense.

If you don't believe the basic things that the Bible teaches about who God is and who we are in our relationship and what's required of us, if we don't know those things, then we're going to get all these other issues wrong.

We're not going to understand why you should call people out for sin. We're not going to understand what's wrong with some of the political views that are coming into our church. We're not going to understand what's wrong with a lot of the theological problems like Alisa was talking about. I mean, the list goes on and on. It all comes back to not knowing the Bible, and not knowing it well, and not being convicted that it's true.

You might know it's in the Bible, but if you're not convicted that it's true, and you haven't really learned why there's good reason for that through apologetics, for example, you're not going to have the courage to stand up and say, hey, this is wrong. It's the fear of man. Right?

Why are you going to put yourself out there and get all of the hate and all the animosity when you're not really sure that the Bible's true, even if you know what it says in the first place? So, we need Christians who know what the Bible says and know why there's good reason to believe it's true. So, churches need to overwhelmingly do a much better job of equipping believers with those.

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**FRANK:**

And we all have resources. We have a bunch of courses on our website, even for kids. In fact, we have a logic course that our friend Shanda Fulbright helps teach. It's for six to eighth graders. So, we tell parents to take it because it's for sixth to eighth graders.

Okay? Because they can understand it. [Laughter] Now, your son took the course. Did it make him impossible to live with? Did he keep calling fallacies out on you?

**ALISA:**

Yes. So, he's done two of your courses, and the one that was way more annoying for me was the logical fallacy because I could not say three words without him saying, that's a straw man, mom. Phonetic fallacy, that is this fallacy. So, yeah, I mean, I was thrilled to be called out on my logical fallacies. But he really learned a lot in that course. Yeah, both courses were great.

**FRANK:**

So, tell us about some resources. Let's start with you, Natasha. The first few books you wrote had to do with bringing kids up properly. Tell people about those and where they can learn more about your ministry and all that.

**NATASHA:**

Yeah. So, I have three books that are written as apologetics books to teach parents how to equip their kids. So, they're just easy to understand books with many questions throughout. So, my first book is called 'Keeping Your Kids on God's Side.' It has 40 questions to answer.

**FRANK:**

I love that title, by the way. 'Keeping Your Kids on God's Side.'

**NATASHA:**

Yeah, yeah. And then the next two books, 'Talking with Your Kids About God' and 'Talking with Your Kids about Jesus'. Each have 30 conversations every Christian parent should have.

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with Dr. Frank Turek

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So, altogether, that's 100 different conversations you can have with your kids. And, like I said, it's designed to equip the parent to understand these things, so that you can equip your kids. It's not for the kids directly. So, and it's [NatashaCrain.com](http://NatashaCrain.com) is the website.

**FRANK:**

Now, what's 'Faithfully Different' about?

**NATASHA:**

'Faithfully Different' is about how to regain biblical clarity in a secular culture. So, how do you separate out worldviews? Kind of like what we're talking about here. Can we do a better job as a church of understanding, this is a biblical worldview, this is a secular worldview based on the authority of the self, given all the things that we were talking about.

**FRANK:**

And 'When Culture Hates You', the brand new one?

**NATASHA:**

And 'When Culture Hates You' is about the fact that culture hates us today. And yet, we are still called to stand up, and be salt and light, and persevere as Christians in a hostile public square. And so, it's kind of marrying those two themes together that there's hostility. Jesus told us there would be hostility. We still need to stand up and do what's right. Here's why the culture hates us, and here's how to respond.

**ALISA:**

Sometimes the church hates you too.

**FRANK:**

Yeah, that's right. That's part of the problem—

**ALISA:**

Right? Yeah.

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with Dr. Frank Turek

PODCAST

**FRANK:**

--the church. It depends on, you know, there's sheep and goats in the church.

**ALISA:**

Yeah.

**FRANK:**

And so, you should expect some pushback even from the church. Okay, the deconstruction book. Tell us about that and then the other books.

**ALISA:**

So, 'The Deconstruction of Christianity', I co-wrote with Tim Barnett, and it is the book that analyzes the deconstruction movement as it manifests in culture. It's not the book you're going to give to your friend who's deconstructing. We didn't write it for them. We wrote it for their parents, their pastors, their families, their friends, to help them understand what's happening to their loved one. And so, that's 'The Deconstruction of Christianity.' And then I wrote my first gospel-- [Laughter] My first gospel, book is—

**MEGAN:**

Where were we going? [Laughter]

**ALISA:**

I know. Sorry, I'm not ready.

**FRANK:**

She's got another gospel for us. [Laughter]

**ALISA:**

I know I don't. It's called 'Another Gospel?', with a question mark because my publisher wanted the question mark on there, which just—

Little tip, don't ever put a question mark on the end of your title because it's very confusing.

When people are introducing your book they'll say, this is her book, 'Another Gospel?' But the

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*to be an* **ATHEIST**

with Dr. Frank Turek

PODCAST

answer of the question is that progressive Christianity is another gospel. And along the way, I tell my personal-- I call it a theological memoir. It's my story of walking through a really intense time of doubt that was facilitated by a class from a progressive pastor. So, we talk about progressive Christianity in that book.

**FRANK:**

And then the—

**ALISA:**

'Live Your Truth and Other Lies' is my favorite book that I've ever written. It's the one that's the least talked about, but it's my personal favorite. I wrote that because after I wrote 'Another Gospel?', that really engaged with the progressive theologians, I noticed that there were these really popular social media influencers that had millions of followers that were saying similar things as the theologians. So, the theologian might say, oh, we deny the doctrine of original sin. Whereas the social media influencer was saying, you are enough. You're perfect just as you are.

You should follow your heart because you're good inside. You were born good. And so, they were saying the same thing, but this group was getting a bigger reach, and they were using slogans, and humor and all sorts of stuff. So, we talk about those slogans and address them from a biblical perspective.

**FRANK:**

So, 'Live Your Truth and Other Lies.' Don't forget about—

**ALISA:**

The subtitle.

**FRANK:**

Yeah, you can't do without the subtitle. That's right. And AlisaChilders.com?

**ALISA:**

Yeah.

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*to be an* **ATHEIST**

with Dr. Frank Turek

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**FRANK:**

And the podcast. Are you guys still doing the Unshaken Podcast?

**ALISA:**

It's been a while.

**NATASHA:**

We've had a little hiatus because we've both been in a busy season.

**ALISA:**

But in theory, we do.

**NATASHA:**

In theory, we are. We are still doing it.

**FRANK:**

But you have the Natasha Crain Podcast, Alisa Childers podcast. You're on almost every day now. Well—

**MEGAN:**

Well, I've been on FMLA for a little bit, but yeah. Coming back to Morning Wire next week. I'm back. I'm back to work at Daily Wire.

**FRANK:**

Okay. And then website? Where do they go?

**MEGAN:**

I actually need a website. I don't have a website. I spend too much time on X, formerly known as Twitter. So, that's kind of where I do my daily battling. But I'm like, I need to get a website.

**FRANK:**

And 'Shepherds For Sale' is the book.

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with Dr. Frank Turek

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**MEGAN:**

'Shepherds For Sale' is the book. And that's where I, you know, go into some of the details about who are these secular left foundations, what kind of money are they funneling into the church, who are the groups, who are the players who are participating in this? And as Alisa said, how it's impacting people who may be ministry leaders and pastors who themselves may not realize, hey, I have imbibed some of these talking points that actually came from a George Soros fronted organization, and I didn't know it. And so, that's so much of what that book is about. And, you know, I actually, if I can detour really quick, I want to plug my—

Because as you guys brought it up, I went, I want to plug my husband's work too, because it dovetails so well with what you all do. And, you know, he works for World News Group, which is World magazine, and they have a news program for kids that is a biblically based, ideologically conservative resource for kids to teach them news literacy and to teach them how to be wise consumers of media.

**FRANK:**

What's it called?

**MEGAN:**

It's called World Watch. And I didn't come in here meaning to plug it, but as you guys were talking, I went, man, World Watch, I'm so proud of it because it's such a good product for kids to understand that this is how media can tell stories in a way that does not encapsulate the truth, and it can deceive you.

And so, here are the ways you need to be looking at these stories but also hear really good stories about God's good world. And, you know, they end every program with their tagline, whatever the news, the purpose of the Lord will stand. And that's something that I cling to, that, you know, I work in a lot of bad news. I cover a lot of bad news. And it's really good to hold on to that. Whatever's going on, the purpose of the Lord is not going to be thwarted. So, not my resource, but check out my husband's resource.

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**NATASHA:**

And I will say I love that resource. I was telling Megan, I was like, I love World Watch so much because when I was homeschooling for three years, we would World Watch every single day.

**FRANK:**

So, it's a TV show?

**MEGAN:**

Yeah. So, it's like 10 minutes. Yeah, 10 minutes.

**FRANK:**

Where is it? On YouTube?

**MEGAN:**

It's subscriber based at World News Group.

**FRANK:**

Oh, okay. World News.

**NATASHA:**

It's fantastic. It's a really excellent site for kids to learn from.

**FRANK:**

By the way, the other good news out there is that I've heard from a lot of pastors that this past Easter was like the biggest Easter ever, and that there are a lot of particularly young men coming back to church, coming back to Christianity. And I don't know, I'm not a prophet at all.

But there have been four great awakenings in our country's history, going all the way back to George Whitefield, prior to even the Declaration of Independence. And they're all somewhere between say, 50 and 70 years apart. The last one was the one your dad was a part of with Billy Graham, and Chuck Smith, and all that, about 50 years ago.

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Maybe we're on the cusp of another one. And maybe given the fact that now we're driven so much by the internet, apologetics can be a big part of it because people are looking for answers.

They're looking for some firm foundation. And we see this politically, we see this in the church. So, the good news is the world, at least here in the United States anyway, may be moving toward some sort of revival. Whether it pans out or not, I don't know, but—

**MEGAN:**

Skyrocketing Bible sales too.

**FRANK:**

That's right.

**MEGAN:**

I think that'll be good. They're actually getting in the Word.

**FRANK:**

That's right. Well, whatever is true about all that, we all have a responsibility to know the truth, speak the truth, and correct error. So, do whatever you can to do that. Thanks for being with us. Our great guests, Megan Basham, Alisa Childers, Natasha Crain. Check all their work out and Lord willing, we'll see you here next time. God bless.

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