

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

with Dr. Frank Turek **PODCAST**

Can You REALLY Follow Jesus and Stay Silent on Politics? With Pastor @Josh_McPherson

(April 10, 2026)

FRANK:

Ladies and gentlemen, what would you say about a man who was married, but he was only married when he was at home? He wasn't married when he was at work. He wasn't married when he was online. He wasn't married when he was out with his buddies.

He was only married when he was at home. You would say, well, this man is not really committed to marriage. Then he's trying to do something to his wife that he shouldn't be doing. He's not really devoted to her, obviously.

Well, ladies and gentlemen, why do we as Christians think we just need to be Christians? Maybe just in church, maybe at home, but we're not going to be Christians at work. We're not going to be Christians online. We're not going to be Christians in the voting booth. We're not going to be Christians out there in our community.

We're only going to be Christians at church and at home. Would that be a real devotion to Jesus? I mean, what area of your life should not be run by Jesus and the apostles? Or what area of your life should you not follow Jesus and the apostles?

That's what we're going to talk about today with a brand new friend of mine who I've seen on so many podcasts, and I just admire the guy so much because he's a leader among men. He is the great Josh, not McFearson. There's no fear in McPherson. He is the great Josh McPherson, all the way from the middle of Washington state, ladies and gentlemen, where;

All right, enough. Where he has this huge church. Josh, you're not supposed to have a huge church in the middle of Washington state. What's going on? How did this happen? Who are you?

JOSH:

I love you, Frank. I've never met anybody like you, bro. This is fun. This is fun. What was your question? I loved your introduction. So good.

FRANK:

I want to know how you are a pastor. An evangelical Bible-believing, the Bible's inerrant, pastor with a big church in the middle of the People's Republic of Washington.

You're in some town in the middle of Washington. I can't pronounce the name. It's an Indian name. What is that? What is the town?

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JOSH:
Wenatchee.

FRANK:
Wenatchee.

JOSH: Wenatchee, chee. Wenatchee.

FRANK:
You're like two and a half hours east of Seattle, right?

JOSH: Yep. Not nearly far enough.

We're one gas tank away from the crazy. So we got to stay awake and stay alert.

FRANK:
Stay awake and stay alert. Now tell me, how did this come to be that you are, essentially, a mega church pastor in a non-mega church state? What happened?

JOSH:
Yeah, crazy story of God's grace. Lots of different ways I can answer that, but I was born to the two most remarkable people on the planet, and they happen to be my mom and my dad. I was reading a biography of the Wright brothers, and someone asked them, what would you tell someone if they wanted to follow in the path of your success?

And the oldest Wright brother said, well, you need to be born. And then he named his hometown. He said, and then you would need to be born to, and he named his mom and dad. And basically what he was saying was he took no credit for his life because of the providential grace of God in his life. So when I look at where I'm at, it starts with my mom and dad, my heroes, the greatest people I know.

I want to be like my dad when I grow up. And there's no one on the planet like my mom. She's just a remarkable woman. How they have loved me, shepherded me, disciplined me, embraced my wife, disciplined us, launched us. It's just remarkable. So was born to Greg and Candy McPherson.

Huge heart for marriage, and family, and men. And I was born in Wenatchee, Washington. And I am by nature a homebody. I live just a few miles from where I was born. I have no interest in ever moving. And most of the guys I know who pastor churches are on their second, third, fourth, or fifth church, and they're multiple towns away from where they were born.

I am living, I am building my family, and I'm growing my church in the town I was born in. I love my hometown. And a homebody didn't want to move. I think Washington is the greatest state in the Union. Hunt,

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fish, hike, boat, be outdoors, cut, chop, firewood, experience, you know, agriculture, farm country, farm life. And yeah.

And so about 20 years ago, we thought we'd plant a church. And it started very humbly in the living room with some folks with a vision for calling men to step up and lead and calling families to take seriously their responsibility to shepherd children and launch them into the world with their hair on fire, for Jesus sake. And a vision for what it would look like if we had a church built around unapologetic proclamation of the good news of the gospel, where we actually believe it's good news.

So many guys apologize for it, like it's not good news. I mean, I literally hear pastors say things like, Frank, you know, I really wish it didn't say this. And they're apologizing for what God has declared to be good, true, and beautiful. And so an unapologetic pulpit, strong men, flourishing women, happy children, prioritized household in the context underneath the jurisdiction of the church, boldly, courageously, unapologetically, without hesitation, or fear, engaged in a culture like, what would happen?

And so we were just growing about 100 a year. Pretty modest. And then COVID hit, and the whole world changed. Our state went crazy. Our governor lost his mind. He declared a state of emergency, took over all executive powers, took power away from the legislative branch, basically pretended there was no judicial branch.

All the judges were in his pocket anyways. And started legislating from press conferences every Friday about what businesses could and couldn't do, what families could and couldn't do, what churches could and couldn't do, what individuals could and couldn't do. It was a gross misdemeanor for almost five months to leave your home for reasons other than shopping or getting an abortion.

And so, bro, it just woke me up. I'm like, what in the world is going on? And the most disappointing thing for me, Frank, was not evil men who acted wickedly. It was Christians who acted cowardly. And by and large, pastors rolled over.

And by and large, pastors just quoting Romans 13 wildly out of context, said, whatever the government says we're going to do. And I'm like, the government just said to close your church. The government just said that you can't sing on a Sunday. Simultaneously, the Seahawks are still playing and 50,000 people are cheering their favorite player.

And abortion clinics are open, and liquor stores are open, And strip clubs are open, but churches are closed, and small businesses are closed. Furthermore, the small mom and pop brick and mortar businesses were forcibly closed, but box stores stayed open. Costco had a banner quarter after quarter.

And so it just began opening my eyes to the fact that the church had been unengaged publicly and politically. So that when tragedy struck, we had no voice and no authority. And so we appealed to the governor, we appealed to business owners, we wrote letters, we tried to meet with him.

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He wouldn't meet with us. And so we finally end up taking a legal route. We sued the governor because we want to make very clear that we're not scofflaws, Frank. We believe in the rule of law. And so we're going to use the leverage afforded us by our constitution to entreat our government to cease and desist their tyrannical legislation and rule.

Because you know, and this is what I learned during COVID, and I'm all over the map, so interrupt me whenever you want. What separates third-world countries from first-world countries is consistent application of rule of law. The reason businesses don't invest in African nations is because they don't know who's going to be in power next week. Right?

They don't know who's going to take and what rules will change. And so we essentially became a third world country in Washington because the rule of law was being declared as executive order. And it was changing every week. Literally every Friday, he would have a press conference, our governor, and he would change the quote, unquote rule law.

So we decided to acknowledge that he was an illegitimate governor who had illegally and illegitimately taken control of, away from local politics and local elected officials. And so we, we legally rejected his authority. We legally sued him for the right.

Our lawsuit wasn't built around COVID at all. Our lawsuit was built around local politics. Give our local elected officials the right to make decisions about who elected them in office, don't centralize power in Olympia and then control the whole state. So 42 people in a class action lawsuit. We got to the very last ruling and just lost by a hair's breadth.

It was one volunteer attorney, fighting six state-funded, tax-funded attorneys. And we had a local health district director who wrote us a letter saying that he would step up. And the day of court, he didn't show. And so they couldn't rule in our favor because he wasn't there.

Long story short, that woke us up. We doubled that year and haven't looked back. And so what I found was you asked, how have we grown? What I found was I always said I never wanted to grow the church by rearranging already found sheep in already established pens.

I wanted to find new sheep, lost sheep, reach the lost, preach the gospel. I hear make disciples as an evangelistic call. We got to go reach the lost. Right? And so, my philosophy changed during COVID. Because during COVID, I realized many sheep had been abandoned by their shepherds.

They had not been fed; they were not being led. And so we decided to open our pen. And, bro, they all came.

FRANK:

And it's amazing what's going on now. And we have so much more with Pastor Josh McPherson all the way from the middle of Washington State.

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And you're not going to believe what he's up to this Father's Day. We're going to unpack that. We're also going to talk about that little analogy I gave about marriage right after the break. Don't go anywhere. You're listening to I Don't Have Enough Faith to be an Atheist, with me, Frank Turek, back in just a couple of minutes.

Ladies and gentlemen, should Christians be Christians in every area of life, or just when they're at church or just when they're at home? Shouldn't they be Christians online? Shouldn't they be Christians at work? Shouldn't they be Christians in their community? Shouldn't they be Christians in the voting booth? Shouldn't they follow Jesus and the apostles wherever they are in whatever they're doing?

The answer is, of course, yes. And my newfound friend, Josh McPherson is with us, pastor of Grace City Church in Wenatchee. Did I get that right, Josh?

JOSH:

Nailed it.

FRANK:

Wenatchee, Washington.

And he is doing some amazing things to advance the kingdom, including being involved politically. Josh, you're not supposed to be involved in politics. Christians are supposed to stay out of politics.

We're only supposed to be married when we're at home. Josh, what do you say to all this?

JOSH:

It's a brilliant analogy, and I couldn't agree with it more. The reality that Christians need to wake up to, Frank, is you can choose not to be involved in politics if you want. Politics is going to be involved with you, and sooner or later, you're going to have a crisis of conscience, where you are forced to make a decision, bow to the politics, demanding allegiance, or stand against the politics because of your allegiance to Jesus.

And so my knowledge of history tells me that whenever the church pulls back and disengages, the vacuum they create is filled with the unrighteous and filled with wickedness and evil.

And when the Bible says when the unrighteous rule, the innocent people—

FRANK:

Groan.

JOSH:

Groan and righteousness rules the righteous rejoice. And so I am increasingly viewing politics. I think this is what your dear friend Charlie was so crystal clear on, and he was helping a generation understand that one of the most profound ways you can love your neighbor is to be involved in this experiment and freedom we call the United States of America.

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There is so much poor exegesis when it comes to the Bible and applying it to Christians involved in politics, not recognizing that the political structure of the day that the biblical authors were living in and writing it is so categorically different from, from where we are at today. We are in a constitutional republic founded largely on biblical concepts, and ideas, and principles.

And in that republic, we've been given both the privilege and responsibility and mandate to be engaged and be involved. Which means if we don't like what's happening, if we don't like who's in power, we have no one to blame but ourselves because we've been given and afforded the opportunity to make change.

And if the church steps away from the public square, I see it akin to the church ceasing to be the salt. When the church pulls away from public dialogue. When the church pulls away from public policy. When the church pulls away from public office, we're taking our saltshakers, and we're going home.

Jesus said the church is to be the salt of the earth. And so for me, it's incredible. And, I'm getting older, right? I'm 46. And I'm realizing I'm in a very, very dark blue state. I'm realizing that if I don't get involved politically, there's no hope for the church because there's no future for families.

And all the strong men leave, all the youth are gone, the churches die, the state takes the place of God, and everyone suffers. So it's, for me, it's all connected.

FRANK:

And I always ask people, back in the 1800s, the mid-1800s, should Christians have gotten involved politically to outlaw slavery?

And I've never had a Christian say, no, they shouldn't have done that. They'll say, well, of course, we should outlaw slavery. Welcome to politics, ladies and gentlemen. If Christians are going to love their neighbors, they have to ensure that laws are put in place that protect their neighbors from evil. That's what you're supposed to do as a government, is punish wrongdoers.

And unfortunately, in modern times, our government has punished people doing right things. Righteous people. And for those of you that are just tuning in, we're talking to Josh McPherson, who is the pastor of Gray City Church up in Washington State.

And Josh, you in recent months have been in the White House on at least 11 occasions. You talk to President Trump yourself about certain issues. How has this come about? And what kind of influence do you think you and other pastors are having in the policies that the current administration is getting behind?

JOSH:

Yeah, it's just a ton of grace. There are a lot of remarkable people in the White House working for the good of our nation. And it began with Paula White and the White House Faith Office. And many people don't understand what Trump has done in establishing the White House Faith Office.

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It's an historic office, and appointing Paula White as the director of it, and then pulling the White House Faith Office into the West Wing. Essentially, what that's done is it's given, influence because of proximity. So, for people who don't know, the Executive Office Building on the White House grounds there is where the executive hosts all of their employees.

It's the Secret Service, and it's the First Lady's team. It's where everyone does all the work. The West Wing is very small, very high-value real estate. It's very limited. It's limited mostly to folks in the situation room and folks who are cabinet members and secretaries, things like that.

This is all common civic knowledge here. When President Trump pulled the White House Faith Office into the West Wing, he was essentially saying, proximity is power. I want you here, I want you speaking in everything we're doing. Pastor Paula White is a senior advisor to the President. What people may not know is President Trump has a huge heart for religious freedom, for religious liberty, for the church, and for pastors.

He always has, and his three priorities are bringing religious back, he calls it bringing religion back to America. Faith, family, and opportunity. He wants families to be strong, churches to thrive, and for people to have the same opportunities that he was afforded as a young man, to build wealth and to build culture and to be fruitful and multiply.

And so in doing so, he has charged the White House Faith Office with rooting out any discrimination they see in our nation institutionally, and then codifying into law those laws that will protect Christianity in particular, but religious freedoms in general for our nation.

And when I've been in the White House and afforded the opportunity to listen to high ranking administration officials talk about what they uncovered during the Biden Obama years, it was egregious, Frank, egregious. The kind of discrimination that was being intentionally wielded against Christianity and Christians, from Christian colleges to Christian leaders to Christian nonprofits.

So they've, they've been uncovering that and then trying to undo that, and then to codify into law, really those values that are at the foundation of our nation. Allowing people to express freely their religion. And of course, we believe that America is a Christian nation, distinctly Christian nation, that had branches of Judaism and Catholicism, grafted into it, but the foundation is distinctly Christian.

And I believe President Trump understands that and is working toward that. And so he's invited pastors to be at the table. And I don't want to misrepresent anybody here. I'm not like an advisor to the president. We've had two conversations in the Oval Office, and they were fairly brief, where I just got to encourage him, share some things with him.

He's not, like, calling me, asking for advice on the day, but what I see him doing is inviting pastors to the White House, not for photo ops. But he's asking, what are you seeing? What are you hearing? What can I do to help? What do you need? What's going on in America? What could I do to help you do your job better?

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And for the first time, he's a politician in position of power that I have seen objectively take clear steps to shrink the size of government so as to expand the influence of the private sector. Because when all the money is going to government programs, guess who has no money left to do their job? The church.

And so he's trying to funnel resources back into the church to take the government out of the equation, to let the church be the church, which I deeply appreciate.

FRANK:

Now, I know that some people listening will go, Paula White. Isn't she a prosperity gospel person? Okay. Yeah. We might not agree. And you, I know you don't necessarily agree with every theological position somebody might hold, but that doesn't mean you couldn't work with them on these domestic policy issues, correct?

JOSH:

Yeah, absolutely. And I've actually had quite a few private conversations with Paula and just opportunity to clarify here. She has a great disdain for the prosperity gospel, and there are things that have been said and done that she has said that have been taken and twisted, blah, blah, blah.

Also say, I have a deep admiration for Paula, and I appreciate her. One of the things Frank, what won me over was her relentless work ethic for religious freedom and liberty, even fighting for those people who hate her, run her down, malign her online. She loves them.

She responds in grace and forgiveness. And she's like, that's okay. I've done lots of crazy things in my life. She's not proud of a lot of her story. She shares it openly. Lots of hard things there, and she's still working for them, which I find admirable. But, yeah, I mean, having said that, I don't even agree with myself half the time. And so, yeah, so what I see in her is someone who loves our nation, who loves Jesus genuinely, who I believe providentially has been put in Donald Trump's life to serve him, pastor him, speak life into him.

And so I see her as a great gatekeeper. And, her heart, I'll put this way, D.C. runs on power, and power comes through relationships. And what I've learned in my short time there is very few people give those relationships away. That's how, that's how they keep power. Paul is just the opposite.

She gives those relationships away. Here's a cell phone number, here's a relationship, here's a contact. Call them, reach out to them. She'll make connections with me of people in high positions of influence, and then she steps out of the equation so we can connect and run. She's trying to actually get things done, and produce results for the American people that gave President Trump this mandate and that leaves me with a high major respect for her compared to the guy who blogs and criticizes but never actually does anything.

FRANK:

Right. Ladies and gentlemen, the political tent is much bigger than our maybe theological tent is when it comes to our church. Because, first of all, evangelicals don't have the political power to completely do everything we think ought to be done.

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We're going to have to liaison with people that don't agree with us on every issue in order to, in order for the greater good. That's what politics is supposed to be about. Seeking the greater good. Now, I know the Biden administration was actually harassing and even prosecuting pro-lifers who are praying outside of abortion clinics.

I know pro-life homes have been raided in the middle of the night. And some of those people that were in prison, literally in prison under the Biden administration, President Trump pardoned. Correct?

JOSH:

That's exactly right there. When President Trump was elected in office, there were people in prison in America who were put there because they went to pray outside an abortion clinic.

It's hard to wrap your mind around, but that was reality. He pardoned them; he set them free. Hundreds of millions of tax-funded dollars going to Planned Parenthood, that President Trump canceled, redirecting to family-friendly fatherhood initiatives.

Grand Canyon University, Liberty University were under lawfare to the tunes of tens of millions of dollars. So hundreds of millions of taxpayers' dollars going to woke institutions and colleges. Conversely, the two most prominent Christian colleges, maybe in our country, under lawfare from the DOJ under millions of dollars of fines.

The corruption just went on and on and on and on and on. All this is being uncovered, and it wasn't by accident. It was intentional lawfare against Christians, churches, nonprofits, to mute their voice, to cripple them. People wonder where did Black Lives Matter come from?

It came because it was funded by hundreds of millions of taxpayers' dollars while simultaneously Christian organizations were being starved to death.

FRANK:

A lot more with Pastor Josh McPherson, all the way from the People's Republic of Washington.

And there is an event coming up there on Father's Day that you're going to want to hear about. Josh is really stepping out to do this. It could be as many as 20,000 people there. We'll talk more about it after the break. Don't go anywhere. You're listening to I Don't Have Enough Faith to Be an Atheist on the American Family Radio Network and other stations around the country. I'm Frank Turek, back right after the break.

AD:

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FRANK:

You know, friends, sometimes I have people write me and say, oh, your show talks about politics, I'm out. Maybe you could be a little patient because we think that politics matters, theology matters, we think everything matters. We think Christians ought to be involved in every area of life, including politics.

Before we talk a little bit more about that, I want to mention that this Sunday, Lord willing, that's going to be April 12th. I'll be in New York City. Forget about it. I'll be with my friend David Engelhardt in his church, that's called King's Church. It's somewhere around 31st street on the west side, around 8th.

Anyway, the details are on our website, crossexamined.org. I'll be speaking at the Sunday morning services there. Then the next day, Regent University, the Make Heaven Crowded Tour. I'll be there with the great TPUSA folks. Continue to pray for TPUSA, and Erika. If you haven't seen my visit back to Utah Valley University, where Charlie was murdered, it's on our YouTube channel.

We both have the entire event on the YouTube channel. And also the questions isolated. It's getting a lot of attention. Thanks for your prayers for that, by the way. Then I want to point out that the following week, Lord willing, that's going to be April 21st to 23rd, I'll be at the Faith Forward Pastor Summit.

That's through TPUSA. It's in Grapevine, Texas, right near the DFW airport. The following week after that, we're going to be at the University of Tennessee on the 30th of April. Oh, I forgot to tell you in the. On the 27th of April, we'll be right here in Charlotte with Rob Schneider, the great Rob Schneider.

We're going to be at Freedom House Church in Cornelius. That's going to be packed out. It's going to be at 7:30. But if you're not in the Charlotte area, you can actually watch it streaming live on our YouTube channel. And then we're going to be at the University of New Mexico on the 5th of May, and Calvary Church in Albuquerque with my friend Skip Heitzig on 6 May.

Much more on our website there. Check all that out. Also, if you're going to sign up for online CIA, we may only have one or two seats left. You might want to go to crossexamined.org right now and click on online courses. You'll see it there. Let me go back to my friend, the great Josh McPherson.

There's no fear in McPherson. Here he is, ladies and gentlemen. Hey, we got to unpack a few things because there's always objections when Christians say or when anyone says, you know, Christians ought to be involved politically and all this. Josh, tell us, first of all, the difference between, say, a theocracy and a constitutional republic that we have here.

JOSH:

Well, you should. You just gave me a great definition off the air.

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FRANK:

What did I say?

JOSH:

How would you define it?

FRANK:

Well—

JOSH:

You were talking about—

FRANK:

Okay, a theocracy—

JOSH:

I thought it was really good.

FRANK:

A theocracy is when you're imposing religious rights and rituals that aren't part of the natural law. Like Sharia law would be a theocracy. You know, the Muslims want to put Sharia law in place.

They want to take away natural rights that we all have. Freedom of religion, freedom of speech, freedom of assembly, those kinds of things. And they want to impose. They want to take those away, and then they want to impose their own religious rights and rituals. Like women can't, you know, leave the home without a man.

And they're totally subservient to a man. And they got to wear the hijab and all this. Those are religious rights and rituals that are not part of the natural law. All laws legislate morality. The only question is, where do you get your moral standard from? And maybe you could speak to that.

Maybe you could speak to where we get our moral standard from.

JOSH:

Well, we were joking offline. I think I'm becoming more of a theocritist by the day. And we know what I mean when I say that. But part of what I say that is when we make the statement natural law or moral law, we have to ask the question says who?

And where does it come from? And so what we're saying is fundamentally it's either a theocracy or it's demons. Because it's from God's word that we come to understand there is such a thing as natural law, that there is such a thing as a moral law.

If we take away God's word, then who's to say what the Islamists are enforcing on people around the world is wrong? And so, when I look at Islam, Islam is a religion of imposition, convert or die.

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Christianity is a religion of invitation. All are welcome who would repent of their sins. And there is room in that understanding for, I believe, a nation to exercise a moral rule of law that aligns with the word of God.

So when Christians say that Christians shouldn't be involved politically, or that's not biblical at all, they just haven't read the Bible, or at least with the right lens. One of the main meta-narratives of the entire Bible, I believe Frank, is a story of God clashing with governments. Governments have one choice.

Either submit to the rule of God or become the rule of God themselves. There's no middle ground. And so when Paul writes in Romans 13 and outlines the very limited scope of government he's laying out, I believe, kind of like a Cyprian jurisdictional understanding of humanity in terms of responsibilities and authority God gives to individuals, families, the church, and the state.

When Paul is laying that out in Romans 13, he says that their job is to reward good and punish evil. Well, right there we're into a moral conversation. Who gets to define what is good and what is evil? And so you can't even have a functioning, legitimate government unless you have some form of theocracy that identifies God as the source of all truth and God as the starting place for all reality and God's word as the foundation that we're called to build our lives on.

And so you can't have a functioning government unless they have a source to call balls and strikes on what's right and wrong. And so you look at the Bible, there's an entire book in the Old Testament, Frank, that is designed to set up a government that functions under the reign of God, Deuteronomy.

And so to say that Christianity shouldn't be political or the Bible isn't political is just a very narrow, a very modern, I would say modern, narrow, naive reading of the Bible and application of Christianity.

FRANK:

Yeah, let me draw one caveat or put one caveat on that.

Jefferson and our founders founded the country on the moral law, but they were informed on the moral law from Scripture because they in their writings quoted Deuteronomy, more than any other section of any book, not just the Bible. But what we're saying here is you don't have to be a Christian to be an American.

And Christianity was put in place, or let me put it another way, Christianity described what our country was built upon, but it didn't prescribe that you had to be a Christian in order to be an American. And the First Amendment gives freedom of religion, but it doesn't give one religion the freedom of religion to take away everyone else's right to freedom of religion.

And that's what Islam wants to do. It's not a self-defeating amendment. In other words. And so Christianity provides the freedoms that no other world religion would do. Islam is not going to give it to you. Hinduism they got a caste system. Atheism's not going to do it.

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They don't have the theo. As you said, they don't have a grounding like we have here. We hold these truths to be self-evident. So I think that people too often don't make the proper distinctions. And they think that what we're trying to do as Christians is say impose every aspect of the Old Testament law on people, including all the penalties.

And that's not what I'm advocating. That's not what you're advocating, correct?

JOSH:

No, that's just people who haven't read the Bible and understand the nature of the Old New Covenants. And so when they get, they pull out the gotcha verse from Leviticus, which is like, it's like there's. Yeah, it's a very simplistic, naive. It's a disingenuous reading of the Bible, that's not taking the Bible on its own terms.

In terms of the totality of the teaching of Christ. And I will add a caveat to your cabinet, or just continue to clarify this for people. You don't have to be a Christian to be an American. And so that's very. So being an American does not make you a Christian. Right? That's very important.

Say, and I will say I do believe the founders did not think the government they set up would work for anything other than a moral people.

FRANK:

True. They said that. That's what John Adams said. Our Constitution is inadequate for anything other than a moral and religious people.

Yeah.

JOSH:

That's right. And so it is the moral constraint and the moral clarity that Christianity brings that allows people to enjoy freedom. Without that, it will always devolve into tribalism, and chaos, or it will centralize into globalism and elitism.

So the unique contribution of Christianity is that it teaches us fundamental truths about humanity and the world we live in. The world we live in is stained by sin. Humanity is not to be trusted left to its own devices because ultimate power corrupts ultimately.

And so I think it was CS Lewis that said he believes in a democracy because he believes in the Bible and that no one man can be trusted with ultimate power in this fallen state. And so you have to create this three branch check and balance system to keep men in check, and then to give a voice to the people, which is what makes the electoral college so brilliant.

And it has worked for 250 years. But I will say this as well. We both know that the best, most efficient form of government would be power centralized in one man. Who was ultimately trustworthy.

FRANK:

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I haven't found that guy yet.

JOSH:

That's right. Thanks be to God; heaven won't be a constitutional republic. Heaven will be a monarchy. Right? Where the one perfect king will rule authoritatively and perfectly over his people and there will be joy in the lands forever. That's going to be a good day. Until then, we work with our constitutional republic.

FRANK:

By the way, anyone listening to us right now? If you're thinking, oh no, that's immoral to impose anything Christian on people, where are you getting that moral standard from? That's a moral standard right there. If you're saying it's wrong to impose morality, you're imposing a morality right then and there. And when people say don't impose your morality, I may often say, first of all, why not?

Would that be immoral? I mean, where are you coming up with that standard? You're imposing your morality on me right now. And then secondly, these aren't my morals. I didn't make up the fact that murder's wrong, that abortion's wrong, that mutilating children is wrong, that men were made for women and women were made for men. I didn't make any of this stuff up.

It's not my morality. It's not your morality. It happens to be the morality. The one Jefferson said was self-evident. Go ahead, go ahead, Josh.

JOSH:

No, I couldn't agree more. And I think that pastors need to understand that point you're saying right there, Frank, and Christians do as well, is there is an intrinsic. . .

A self-righteous Christian is an oxymoronic Christian. Now they exist, and Jesus confronted them and mocked them relentlessly. But if you understand the nature of Christianity, it inherently cultivates a kind of deep humility in you. Because to become a Christian is to fundamentally acknowledge I suck.

I'm a sinner. I failed. I don't have what it takes. I need to be full scale rescued and saved. And so to get into the Christian life is a deep acknowledgement of humility through repentance. And then that doesn't get us in the door, and we leave it.

We should be growing in our humility as our recognition of all that God has done for us in Christ, all He has rescued and saved us from, all he has, will, and continue to forgive us from. And so this isn't to be a smarmy self-righteous Christian. Our way is better to your point exactly.

It is the arrogant, narcissistic worldview that considers themselves and their perspective as seeing all things, knowing all things, having taken in all the information for all time and amalgamated it in a perfect worldview, and now enforcing it on others. That's the height of arrogance.

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Christianity says, I don't think I'm that smart. And so I'm submitting my will to a time tested and timely word that is eternal, given to us by a God outside of time, that I'm submitting to. That's the authority of Christianity. Not that we show up with our own ideas.

But that we show up proclaiming his truth.

FRANK:

Well said. Well said. Josh McPherson. There's no fear in McPherson, ladies and gentlemen, as you can tell. And you're probably thinking, but wait a minute, Frank, there are other distinctions that you're not making here.

And like one of them, why has the church gotten so political in recent years? Isn't that wrong? We're going to cover that right after the break and then this amazing conference coming up on Father's Day you're not going to want to miss. Don't go anywhere. You're listening to I Don't Have Enough Faith to Be an Atheist.

Back after the break.

Ladies and gentlemen, has the church gotten too political, or has the government gotten too theological? Oh, what do you mean by that? Well, my friend Josh McPherson, in concert with my other friend Josh Howerton, have talked about this at length.

There's some amazing podcast that the two Joshes have done and that, that's one of the reasons we're having this conversation right now, because I learned about Josh McPherson from that podcast that you did with Josh Howerton. The two Joshes. And it was such an eye-opening podcast, series of podcasts you did.

What is the difference between the church getting political and the government getting theological? Explain that difference.

JOSH:

Well, it's a fundamental misunderstanding of the jurisdictional lanes of God's authority and responsibilities he's established for humanity.

And so you got to ask the question, did God create humanity? And if your answer is yes, then, okay, did he create purposes for the different jurisdictions of human relationships? And we would say yes. So individuals have certain responsibilities that we hold them to.

If you made decisions, you're responsible for those. The family has certain jurisdictional authority to exercise a husband with a wife, and a father and a mother with their children so that the parents have been given a job by God and children have been given a job by God. God says that children are to obey their parents.

And that's the first command with the promise. The inference, unspoken, is this as well. Parents will be held accountable for what they do or do not require their children to obey. So families have a job. Then you get to the church, of course, word and sacrament, and then you get to government. And so when we think about

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the church, we need to think of the church in terms of stewarding the preaching and proclamation of the gospel, organizing, strengthening, and equipping the body of Christ to make disciples, to strengthen individual humans who go into all the different spheres of society with the light of Christ, with the hope of the Gospel, with the spirit and character of Christ, to make all those places better.

When we get to government, the government too is God's idea. I don't think government is fundamentally bad. Government is an idea that God designed for how to collectively organize humanity in a way that causes the most flourishing. So we reject globalism where power is centralized.

We reject tribalism, where power dissipates to the ones with the biggest spears. And we embrace nationalism as a means by which God has given large groups of humanity to organize themselves in an orderly manner that brings the most flourishing.

So when, you know, when we get accused of Christian nationalism, I just kind of chuckle and I go, well, what's the alternative? Atheistic globalism? I mean, I mean like this is crazy, like, like we need nations to flourish and we want that nation to be founded on a moral worldview.

And we think Christianity is the superior moral worldview because it came from heaven, not from man. So when we say, when I've said the phrase the church isn't getting more political the government is getting more theological. What I'm saying is the government has started anointing itself to make proclamations on things that God gave the church to be the authoritative voice on.

And so I believe God calls the church to be the moral conscience of a people, both government, families, and individuals. And when the church self-silences themselves, that community, that nation, that people group loses its moral compass, loses its moral conscience, and loses its moral bearing.

And that's what we've seen. And so my passion is to encourage and to strengthen and then to help show pastors how they can find their voice again, their God-given voice to speak into the public sector, so that the word of God is the most dominant shaping influence in any society.

And then governments are born out of that. Politicians lead from that. Families flourish under that. And I believe we start working our way back toward what God intended in the garden.

FRANK:

You've said this before. You and Josh Howerton have said that when the government was all about issuing driver's licenses and building roads and ensuring we had adequate police and adequate military, that was fine.

But when the government starts veering into the theological in the sense that they're telling us what marriage is, telling us what a woman is, telling us that children can be transitioned, that, you know, they're not really girls. You can make them boys if you want, and vice versa.

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When they start doing that, now they're out of their lane completely. And if Christians don't speak up, then we are not being salt and light. We're not protecting innocent people from evil. It's not that Christians haven't moved, rightly understood.

We've always said that marriage is between a man and a woman. We've always said that men are men and women are women. We've always said that you ought not mutilate children. We've always said you ought not kill children. It's the government that has come in, and it's really the people through the government have done this because Christians have been silent and, and now there appears to be this culture war that Christians really didn't start; it's that the Christians had laid down their weapons long ago, laid down their salt and light responsibilities long ago, and all of this has taken over.

Tell us a little bit about the Black Robe Regiment in our history, Josh, before we start talking about the conference you're going to have coming up.

JOSH:

Yeah. One thing about you just said. While Christians didn't start it, I think we're partly responsible for it. Because our silence created the vacuum that evil has stepped into.

FRANK:

And meanwhile, we've been congratulating ourselves on how winsome we are as the country's going to hell. Right?

JOSH:

So well said. So there's nothing, there's nothing to be proud about being silent, letting evil speak. So when I think of jurisdictions, I think of individuals as a car, families as a minivan, the church as a bus, and the government as a semi.

The government is the biggest, but it's being driven by a few people. The bus is full of a ton of people. The minivan has a family, and the motorbike has one guy. We're all in our lanes. If we stay in our lanes, everyone's happy. If the government starts to swerve, it's incumbent upon the bus to put itself between that and the other vehicles and honk the horn. And rub paint if necessary to keep the government in its lane.

Because if the bus hits the brakes like we've done, there's no one standing between that semi and the family in the minivan, or that individual on the bike. And so when the church pulls out, and this transitions to the Black Robe Regiment, this is something that was understood when our nation was founded.

The Black Robe Regiment was a negative connotation or a label given to the pastors of colonial era Americas because Britain realized that it was the pastors causing those problems. So when you think about George Washington, who was an incredible leader, a remarkable man, to be sure, there's about 800 skirmishes in the war for independence, about 250 that were documented.

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General Washington was only involved in 17 of those. He only won six. So you got to ask the question, well, where was the battle won? Well, the battle was won in the hundreds of undocumented skirmishes when the British would run into local militia defending their own hometowns.

Because the British would go in to a community, and they would burn one building, and that building was the signification of community, of power, of unity in that town. And it wasn't the school; it wasn't the local mercantiles. It was the church. They burned down the church because the church was the center of that community, and the pastor was the most influential man in the community.

So when you ask yourself, how did we win the war? The answer is, we won it because of the militia fighting to defend their own hometowns everywhere the British showed up. And the question then arises, well, who organized and led the militia? And the answer is uniform in its clarity and objectivity.

It was the pastors. The local pastors were not just preaching. They were demonstrating courage and leading local militia. And so there's a great story of the pastor gets up and says, I will not send our young men to die for our country and not be willing to go myself.

He takes off his robe; he recruits men for an hour. He leaves the church with 300 men, and they organize a resistance against the British, and it ignites this fire. So the black robe regiment became to symbolize pastors who not only preached truth, but were willing to fight for and defend truth in real time with real bullets, in real battle.

And my heart is to see the black robe regiment rise again, bro. Two hundred and fifty years—

FRANK:

We're not advocating violence, just to be clear. We're not saying we're going to overthrow the government. We're saying that we're going to reform the government through the democratic process. That we have. Just to be clear.

JOSH:

Yeah. The Black Robe Regiment. Well, it's interesting. You read the Declaration of Independence. Everyone's got to read it once a year.

FRANK:

Oh, it's amazing.

JOSH:

It's a stunning work of intellectual expression. But in there, and this is kind of crazy.

I don't think we should give the American government a pass and say there would never be a time where we might not have to resist physically. Now, that's a crazy idea to say, right? But it's like, I told some friends the other day, we shouldn't assume that we'll have a nation in 100 years.

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We shouldn't assume that because—

FRANK:

We might not have a world in 100 years.

JOSH:

Yeah. History tells just the opposite story. Right? The more natural assumption would be it caves. So the question is, what are we willing to fight and defend? And right now we have this amazing experiment of freedom called this Constitutional Republic that allows us and affords us nonviolent means of protest and nonviolent means of bringing about change.

And if we give those a pass, there will come a time where we're forced to either compromise or stand and fight. And so what I'm saying is, long before it gets to bullets, let's do it with the ballots. Long before it gets to violence and physically contested wars.

Let's win in the realm of ideas, and let's win in the realm of politics and civic engagement. And if we stay fighting there with the tools of truth, it will prevent it from going other places where we don't even want to think about.

FRANK:

All right. Yeah, we got to do this. We got one minute left. Tell us about the men's conference coming up and where they can sign up. We're going to put all this in the show notes, but tell us about it quickly.

JOSH:

Yeah. Freedom Conference: Rise of the Statesman, where we're going to call men into the glorious and noble role of a statesman in their city, in their town, their state, and their country.

We're calling it the American Congress of Christian Men. It was an American Congress that founded this nation 250 years ago. And I believe it'll be an American Congress of Men that will save this nation, 250 years later. We're gathering, we're hoping it's going to be the largest gathering of Christian men in the Nation on this 250th anniversary.

And we're going to do it in a little town called George, Washington. And for us, it's a moment of destiny. We're calling the men of our country to a town named after our founding president. To call the men of our nation to stand up, show up, speak up for the founding values that made America so great.

FRANK:

And go to strongermannation.com. Strongermannation.com. There'll be a link to that conference there. You're going to want to be a part of it. I might be there. Eric Metaxas will be there. Josh McPherson will be there. Many others. You don't want to miss it. Josh, it's great having you on. We got to do this again.

JOSH:

I'll look forward to it. Thank you, Frank.

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FRANK:

The great Josh McPherson. There's no fear in McPherson. As you can see. Check out Strongermannation.com. Be there. Father's Day weekend. It's going to be amazing. Hope to see you there.

And Lord willing, we'll see you here next time. God bless.

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