

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

with Dr. Frank Turek **PODCAST**

Encore: Frank's Interview with Ravi Zacharias.

(May 30, 2020)

Ladies and gentlemen, my guest today has been bringing grace and truth all over the world for over 45 years. He's spoken at scores of universities, including Harvard, Oxford, Princeton, Yale, and the like. He's spoken to the UN, Congresses, Parliaments, governments, the CIA, the White House. He's spoken on six continents, to every conceivable audience, and sometimes he's under the watchful eyes of security guards. His ministry has offices is all over the world. He's been on CNN. He's been on Fox. He's been on several other international broadcasts. He's had a show on our network, the National Religious Broadcasters Network, where I Don't Have Enough Faith to Be an Atheist airs. He has three different radio programs that are on thousands of stations around the world. One of them you probably hear quite a bit. It's called, Let My People Think. It's on outlets all over the world.

He's, on top of all that, written about 25 books, and of course, whatever he writes, God reads. He's married with three grown children and they're all involved in ministry. He has grandkids. And my guest today, as most of you have discovered by now, is the great Dr. Ravi Zacharias. Ravi just did a wonderful eulogy for our mutual friend, and mentor, Dr. Norman Geisler, when he was here. Now, Ravi, I gotta ask you, when are you going to start doing something with your life? I mean, you created this amazing ministry, you're all over the world probably 200 days a year. This is amazing. How have you been?

Ravi:

Well, I've been well, Frank. And thank you so much. Good to be chatting with you. For those of you listening, I've been an admirer and friend of Frank for many, many years. I think we actually

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met through the courtesy of Dr. Norman Geisler. Our friendship goes back. And I listen to you, read your stuff, and very inspired by both your range of thought, but also your passion and dedication, Frank. I hope someday I can start slowing down. I always tell my wife next year, and then the invitations mount, they just close in, and my wife also looks at them and she says, you know what, as the years are winding down, you will have less and less availability. You may as well take it while you can and write while you can. So, maybe if my health remains, I'll keep going for a few years, and then just devote myself to writing and mentoring the team.

Frank:

Well I said to you at the eulogy, and by the way, it was a wonderful service you gave to our mutual friend and mentor, Dr. Norman Geisler. You started out by saying, we're burying a giant. And in fact, we did. And there's one question that Norm is not being asked right now, and that is, couldn't you have done more? And the answer's no. The guy wrote 129 books. And you have written over 25 books, and you're all over the world, just continually. I don't know how you do it at 73. You were just interviewed by Ben Shapiro. That was a wonderful interview. Tell us what that was like with Ben.

Ravi:

Well, I was you know, Ben has a huge following all over the world. I've received letters from down under, Australia and New Zealand. I've received it from just about any major country you can think of, and especially Europe, where it surprises me the kind of hearing that he gets out there, because Europe is so politically liberal as a rule and philosophically liberal. Ben's a wonderful host and a very, very thoughtful, thought provoking interviewer. He gives you the time to answer. I would say in the years and years of interviewing that I've done, Ben's been truly one of the finest to ever be with, and his whole staff just comes together to make you feel welcome, and not to feel uneasy in the interview at all.

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Frank:

And he knows this stuff. I was commenting because I've listened to your interview with him. I also listened to the one he had with William Lane Craig and Stephen Meyer, and he knows all the right questions to ask. He knows some of the ins and outs of apologetics that I would not expect him to know. So, that was a wonderful interview that you gave with him, Ravi.

Ravi:

I think he's very genuine thinker. Sometimes you can very easily ask the right question without even knowing the context of whereof you speak. Not so with Ben, I think. And of course, when you read his writings, you know he's done his research, because for every paragraph you write, you have to read hundreds of paragraphs in order to defend that one paragraph. Ben, he knows the Bible. He knows his Hebrew scriptures. He knows the New Testament, how to phrase those questions. But you know, never for a moment did I feel intimidated by him. Never for a moment did I feel it was kind of a, gotcha, type of an interview. That, I don't think, is his goal. I think his goal is to let the person being interviewed speak, and let the listener make the judge whether the questions have been fairly answered. So, I loved every minute of being with him, and after 40 some years of doing speaking, I think my interview with Mr. Shapiro will go back as one of the best hours that I spent talking to somebody so knowledgeable.

Frank:

Well, speaking of spending some time reading, and then being able to write, you've written 25 books. Your newest book is a devotional called, *The Logic of God*. I think I'm, right now, on week 44. I'm almost done. It's intended to be, basically, one devotional a week, because there's 52 in there, but I couldn't wait. I wanted to read the book, and so, I'm almost done with it. It's a fabulous devotional. Why did you write this, Ravi? Logic of God.

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Ravi:

Yeah, I think it's a good question. And I'm hoping in the latter years to do a little more devotional writing, not in the pattern of a daily or weekly, but inspiring thoughts and ideas. I've done a fair bit, a run at cultural apologetics, philosophical thoughts, problem of evil, all of those, which are very important. But they're done much more with the idea of addressing the questioner and addressing questions. I want to write a few books on things that have really inspired my life. What has shaped the kind of thinking that I enjoy doing. Why is reading a good essay more nourishing than a plate of food sitting in front of you. Great writers like Malcolm Muggeridge, GK Chesterton, FW Boreham, Peter Kreeft, James Stewart, G. Campbell Morgan, biblical writers, thoughtful writers, those who deal with cultural issues. Things that have shaped my soul. I want to do that, and hopefully in the next few years, will get to it .

As for *The Logic of God*, that came about from a suggestion made by the publisher, my good friend, Joey Paul, whom you may know, who has been in the publishing industry for years. He said, have you ever thought of doing a devotional book? And I said, yes, I have, Joey, but I tell you what, typical devotional books are one every day, and I'm not at kind of a thinker. I like to think deep. I like to think long. I like to revisit those thoughts, see if I'm getting it right. And so, I had originally proposed we call the book, Thank God It's Monday, and do it every Monday morning, and just reflect on some very profound issues, and then move on the following Monday. But they didn't like the title of it. They changed it to, *The Logic of God*, based on one of the key essays on the paradigm that God's thoughts on matters that have been revealed to us in His Word, and across history. So, they called it, *The Logic of God*, and I enjoyed doing it together. But my research assistant, Danielle, was key in pulling together some of my writings over the years to complete this manuscript with Zondervan.

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Frank:

Well, there are so many great nuggets of thought in there that you do go deep on, and we're going to go through some of them as this program unfolds. Ladies and gentlemen, I'm talking to Ravi Zacharias. I'm sure many of you know who Ravi is. By the way, Ravi, before we go, to break in about 30 or so seconds, you learned a quite a bit from Dr. Norman Geisler. Where did you learn from him? Was that at Trinity?

Ravi:

Yes, sir. I was a student of his at Trinity, what was called Trinity Evangelical Divinity School in the 70s. Kenneth Kantzer was the Dean at that time, and Harry Evans, and then succeeded by Kenneth Meyer, as the head of that Institute. Great professors there. Dr. Geisler was my professor of philosophy, philosophy of religion, and apologetics. So, that's where I got to meet him, know him, and learn from him. One of the highlights of all of my learning days. I owe him a debt I couldn't repay it. That's why I flew from Asia to come and speak at the funeral.

Frank:

Well, when we come back, we're gonna have a lot more with Dr. Ravi Zacharias. His new book, *The Logic of God*, a devotional a week. You can handle that; you should. It's a wonderful devotional. I'm Frank Turek. We're back in just two minutes with Ravi Zacharias. Don't go away.

If you're low on the FM dial, looking for National Public Radio, go no further. We're actually going to tell you the truth here. That's our intent, anyway. We're talking to Dr. Ravi Zacharias. His brand new devotional book, *The Logic of God*, is broken up into 50 two to three page devotionals that go deep into some incredible insights that Ravi has garnered over the years. He's a great reader. He's a great writer. He's a great speaker, as you know.

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And so, this is a book you can give to anybody and they will benefit from it. Our goal here is to become more like Jesus and this book will help you do it. Now before we get into some of the details of the book, Ravi, I want to ask you this question. We were having dinner, this has to be about 20 or so years ago, here in Charlotte, and we were having dinner with myself. Dr. Geisler and you. And you asked Dr. Geisler this question. You said, what kind of apologist are you? And he said, I'm a classical apologist. And then Norm asked you, what kind of apologist you were. And you said you were a moral law apologist. What did you mean by that?

Ravi:

Yes. And breaking it down even, into more bite sized portions now, and I must answer the question as a cultural apologist. But what I meant by that, you know, and Dr. Geisler was right. Of course, Dr. Geisler could have debated in any one of those categories, as you and I well know. But moral law apologists, to me, frankly, you know, the philosophers who are well studied can try to poke holes in any of the arguments one gives, if you're determined to dismantle an argument, and you know enough on a subject, you can just do reek enough havoc on anything anybody says.

And so, when you go to the three main ones; the cosmological to the teleological to the ontological, or even to the existential realm of it, there are various sobering and challenging counterpoints which we have to take seriously and respond to. I think those arguments are still valid, but I think it takes a lot more work. The moral argument, as far as I'm concerned, all the way down to the contemporary response of Sam Harris, and Richard Dawkins, and all none of them has done an honestly good effort at explaining why we do our moral thinking. Why we think from what is to what ought. And as far as I'm concerned, it is part of the image of God in us, the moral reasoning aspect, the reflection of his splendor, that there is a law by which morality must function and life must function. So, to me, that's ultimately the argument I

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defend the most, either explicitly, or implicitly. So, that's what I mean when I was talking to Dr. Geisler.

Frank:

Have you noticed the change in the questions that are asked of you, Ravi, on a college campus? Because you and I are both on college campuses. You've been doing it a lot longer than I have. Have you noticed a shift in the questions toward more questions about morality? Because I have. I don't know if it's been the same with you.

Ravi:

Yes, I was gonna say, I'm sure you have noticed that too. You know, I really started doing this seriously, somewhere in the 80s. So, it's been nearly two generations that have now arrived on the scene. There was no doubt, and that's one of the reasons I so enjoyed studying under Dr. Geisler as a classical apologist. You had to be well tuned with the cosmological argument. You had to be well studied in the great thinkers, from the skeptics, to the apathists, to the empiricists and post-modernists, and all of that. You know, you had to know how to respond to the critiques of Immanuel Kant, or David Hume, or Locke, or the utilitarian philosophers. All those big categories that you study when you're at grad school, which are very important subjects to know.

But it's fascinating to me, Frank. If I go back across the last five to seven years, I don't recall when I was asked a question on either Kant's ethic, or human miracles, or Heidegger and the challenges of existentialist spirituality. But the issues that are talked about today are issues of meaning, of suicide, of sexuality, and of course, that all thorn in the flesh of the problem of evil. I just finished a week of meetings in upstate New York, where I did a series on where we get our values from. Did a three part series on that. Those are the questions. They are much more in

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the realm of living, life, meaning, autonomy, and a lot of questions on sexuality, because that is the issue of the day, as to why it is so impeding to life to have the Christian view on these matters. As if counter perspectives are all completely giving everybody the freedom to do whatever they believe, that which is a false assumption.

But those are the kinds of questions, as you well know, and they're tougher questions, frankly, because the older ones, you could go back to history, go back to statements, go back to the notion of truth. But in a post-truth era, meaning and satisfaction are the goals of life, while we are living in the most meaningless, and the most dissatisfied culture that I recall in the last 50 years,

Frank:

See, Ravi, you were onto this much earlier than most other apologists, where you knew that the moral component of life is more important to people than whether or not the universe was created, or it's designed, because it ultimately comes down to morality. Anyway, I love to ask atheists on a college campus this question. If Christianity were true, would you become a Christian? And Ravi, I've had atheists stand in front of hundreds of people and say, no, when I asked that question. And when I asked them privately why they said no, it always goes back to morality. They don't want anybody to hold them accountable. And I'm sure you've found that quite a bit, as well.

Ravi:

You know, the thing about this is, Frank, that they assume that we love it, that we are very happy to have all these pictures [unintelligible], excited to have all the red lights every time. Let me give you a classic example of this. I won't name the gentleman, but he has been a very vibrant force on blocking any efforts of Christians to speak on military bases. And I went to see

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him. I visited him. He's a very hostile type individual in the way he'll attack views and so on. So, I sat down, as I think I said, in the Ben Shapiro [interview]. Two German Shepherd dogs sitting there and so on. And I remember him saying to me that he objected to Jesus holding a gun to our heads and telling us, either you believe or else. My goodness. That picture that he painted is exactly the opposite of what I have seen in the Lord Jesus Christ. And I said to him, I said, you know, you're the one holding a gun to people's head. You're the one telling people you either block the speaker or I will finish off your freedom here on the campus, finish off your faculty tenure here, take away your command ship and all. I said, you're holding the gun to the head. I said, you know what, Jesus, right from the beginning, has given you the autonomy to make your choice. Where he has taken away your autonomy is, not in the act of your expression of it, but you cannot sever the choice from the consequences. And you're actually asking God to create a disordered world in the process. He gives you the freedom to choose. He does not give you the freedom to choose the consequences of your choice. That is built in in a pattern.

You know, at the end of it, we became friends. He visited me in Atlanta with his wife. Took him out for a nice Indian meal. And he looked at me and he said, Ravi, I'll never stand in your way, and he hasn't. I've been to just about every major military base. So, this idea that God somehow is the great restrictor, and there's no doubt there is restriction, but that's like my five year old complaining that I've really restricted him from not putting his hand into the fire.

Frank:

That's right.

Ravi:

That is exactly the kind of laws God gives to us so that we do not self-destruct.

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Frank:

And it turns out, that's a moral question, as well. When they come back and they say to you, well, God is holding a gun to my head. Well, is that immoral for God to do? Even if it were true, you're suggesting there's a moral standard out there. And your worldview does not have that standard, yet you're stealing it from God. Somebody should write a book about that. You're stealing it from God to say that God is somehow wrong. And so, it must be 70-80% of the questions I get, Ravi, and perhaps you, as well, they somehow have a moral component to them. Even this next one I want to ask you has a moral component and you deal with it in the first few entries of *The Logic of God*.

And friends, if you're just tuning in, we're talking to Dr. Ravi Zacharias. His book is called, *The Logic of God*. It's a 52 week devotional; one devotional per week. You can handle that. And early on you address the question, how can it be true that there's only one way? And that turns out to be a moral question, as well, because it impugns the nature of God by saying, why didn't God provide more than one ways. But you point out, Ravi, that every religious viewpoint is exclusive. Can you unpack that for us?

Ravi:

Yes, and I think this is the great misunderstanding. Whenever anybody asks that question, they tell us they not only don't understand the logic of what they're asking, but they don't understand the other Christian worldviews, as well. Gautama Buddha was born a Hindu. Why is it that he created the path of Buddhism? Hinduism also has two non-negotiable aspects; the law of karma and reincarnation. Islam, we all know, is exclusivistic. The fact of the matter is, all truth claims are exclusivistic. Whenever you make a truth claim, you are excluding the opposite. And that follows through for worldviews, as well. The atheist is exclusivistic. The atheist is actually, by very definition, negative God. There is no God. So, he or she is excluding God from

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the paradigm of interpretation. All worldviews, if they claim to be true, will of necessity be exclusivistic. That's how the laws of logic are, and the laws of non-contradiction apply to reality. To deny the law of non-contradiction, is to affirm the law of non-contradiction, so it is a necessary logical law in any truth claim.

Frank:

And it's ironically, it seems to me Ravi, that only the atheists think they're the ones who are not exclusivistic, but as you just pointed out, they are. They think they're completely correct about everything since they assert that every religious person must be mistaken about the spiritual dimension to life. Now, you know, we as Christians, we acknowledge that other religions are correct, in that they know there's a spiritual dimension to life, even if we might disagree about the nature of that spiritual dimension. So, I think in this sense, it's only the atheists are the true exclusivists.

Ravi:

They are. They only target the Christian because they like to hit at the Christian because that's the popular thing to do in our time. And the atheistic bullies float around, just hovering over the Christian worldview, to pummel it, because they know the Christian, if he or she is a true Christian, will respond in love and not in hostility. But the fact of the matter is, they are the most [unintelligible] like the word tolerant that is given in our time. My goodness, I have never seen such a word that is meaningless in terms of its practice in our time. Totally vacuous, because it doesn't mean a thing of what it intimates in its original meaning.

Frank:

Well, let's cover that we come back from the break. We're talking to Ravi Zacharias. His brand new book, a devotional, is called *The Logic of God*, which you need to get one devotional a

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week. Again, you can deal with that. And you'll want to. I'm Frank Turek. We're back in two minutes, don't go away.

As you know, we have a lot of resources at crossexamined.org. In fact, if you go to crossexamined.org and click on online courses, you'll see we're about to run, *Why I Still Don't Have Enough Faith to Be an Atheist*, the online course. I'll be your instructor. It begins in September, but you want to sign up soon. We have limited seating. I also want you to go over to RZIM.org. That's Ravi Zacharias International Ministries. They have a wealth of great resources there, as well. And it was founded by my guest today, Ravi Zacharias. We're talking about his brand new book, *The Logic of God*.

And Ravi, just before the break, we just started to begin talking about tolerance and how the people who say they're tolerant are often the most intolerant people out there. Why don't you unpack the word tolerance for us? Are Christians supposed to be tolerant?

Ravi:

Well, you know, the whole issue of tolerance actually came about in a challenge to any spiritual norms, or any spiritual values, that we wish to talk about and with a sense of oughtness. And so, tolerance began to sort of be an attacking word like, hey, don't be so confident of what you believe. Make room for me too, because this is improper, and uncivil. So, it came as an attack word on a counter perspective that the opposing views were not tolerant and accepting. Now it has not just morphed into the opposite. It has become a view that anyone who challenges the relativistic worldview, anyone who challenges total autonomy, that there are no absolutes of any kind, if anyone challenges that notion.

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You know, America has become one of the most dangerous places to live that way, Frank. I cover the globe. I do 15 to 18 countries every year. Even in a nation like Malaysia, which is overwhelmingly Islamic, I have been given more liberties there, more freedom there to speak on the campuses, without being intimidated into threatening my family. The biggest threats I have seen in the world today come in America.

Frank:

That's sobering.

Ravi:

They come from, either certain segments, or individuals, or tiny groups. And any time a Christian speaks his or her voice, my word, the hostility, the venom. And Capitol Hill has just become a microcosm of what is happening macro-cosmically. And, by the way, that illustrates a point. I was talking to one person in Washington who knows quite a bit about the scene. I won't even describe the field in which this person works. My wife and I were having a donut and coffee with him. He knows a lot of what's going on. He said, Ravi, out here it has all boiled down to one word. He said, no, it's not Republican or Democrat. No, it's not liberal or conservative. It boils down to one word, God, or no God. He said, if you don't believe in God, you have the whole landscape ahead of you to moralize and pontificate on anything you want. If you do believe in God, you are hammered and sliced and diced or drawn and quartered, whatever description you want to use. So, this word tolerance, originally should really have meant the willingness in civil discourse, to be able to accept the other person's right to that belief without destroying that other person. But what we have done is, we no longer just attack ideas, we attack people.

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If a person holds to a certain view because of God, others will come to destroy his or her life and family. And I remember going back in the 70s and 80s and watching the destruction of people who would share their testimony and belief on certain things. My goodness, advertisers would block them, people would stop allowing them to come on their programs, and before you knew it, there was sort of ostracized, as they were cultural lepers, never to be allowed in the mainstream of life. I don't know how this happened. But so, it is, and it's happened in the last 40 to 50 years.

In my phone, I hold a definition of Sheik Narhyan, from the UAE, who has written a statement on tolerance. It's the most brilliant statement I have read. And I know Sheik Narhyan, and in fact, he talks about the fact that tolerance ought not to just mean okay, we'll allow this person to hold the view. It should mean respectfully disagreeing or having respect for the individual, nevertheless. And this is the year of tolerance in the UAE. And by the way, one of the Middle Eastern countries, that I will not name right now, that has never hosted a National Prayer Breakfast, one Middle Eastern country is hosting, for the first time in its history, a National Prayer Breakfast this year. I'm having the privilege of speaking at it. This is an almost entirely Islamic country. But they're just declaring it okay in the spirit of what the UAE has said, this spirit of tolerance, we will be willing to have a Christian speaker and a Christian prayer breakfast held on our land. My word, what a change that is. And that here in some of our Ivy League schools, you're going to be walking in with a few bodyguards, because the tolerant want to have nothing of your presence even on their campus.

Frank:

It goes back to Romans chapter one, I believe, that when we suppress the truth too much, Ravi, we give in to futile thinking to the point that we're not only doing evil, we're cheering on other people who are doing evil.

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Ravi:

You, it's a sad thing, Frank. And I know you and I've done this for years and I keep going. You keep going. We're seeing lives changed all over the map and behind the scenes. Even though people are tough on a public forum, they'll take you aside and tell you, you know what, I respect you. One of the biggest audiences we had was about 9000 at one of the major universities. And the Vice President, I thanked her for the way the students and faculty had behaved in the interaction. She just grabbed my hand and said, Mr. Zacharias, you set the tone here from the beginning. And they were just responding to that tone of respect and civility. And that's how I believe should be the way forward. And I have hope that there are more people who are willing to live or listen in a civil way than the [unintelligible] extremists here and there who wish to just silence any opposing viewpoint.

Frank:

And again, this is all about morality, friends. For those of you listening, notice that all these issues are moral issues. Even if you will respectfully listen to somebody else, that's a moral issue. And so, Ravi's been doing this for 45 years, from a moral perspective, for a good reason. Now, Ravi, you write...and again, we're talking about the book, *The Logic of God*, friends. And if you don't have it, you need to get it. Again, it is a devotional. One devotional a week; 52 of them. The devotionals are anywhere from two to three pages with questions at the end. Very helpful. And Ravi, you wrote this statement that I think is quite profound. There's a lot of profound statements in *The Logic of God*, but this one really struck me. "Jesus claimed to be the truth and therefore to reject Jesus is to govern yourself with a lie." Wow. Here's my question. We run into a lot of people, you and I both, and our listeners run into people, who don't want Christianity to be true. They want to govern themselves by themselves. They will not submit to truth. How do we how do we minister to such people?

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Ravi:

Well, I think it's probably the most difficult thing to do, if an individual you're talking to is determined to suppress the truth and to go in the way of falsehood. You know, a person in his or her life, Frank, as we know, may have particular truths that they believe. But when I'm talking about Jesus being the way the truth and the life, I mean about the essence of what life is all about. The path, which He's called us to take in life, and the point of reference which we have, by which we make our moral judgments. That is what is given to us in Jesus; the way, the truth and the life. But if a person is determined to believe a lie, you know, Jesus also did not perform his miracles in some places, because they simply did not want to go to the logical conclusion of who he was and what it was he was claiming.

The best thing to do is to be patient, and with time, just pray that things might happen in their lives so that they are willing to open up. You know, just less than 24 hours ago, talking to a man from a completely different faith. A man who is a successful businessperson in the high tech world. And I've known him for years. And he has always resisted, always fought off. In fact, if he ever saw me in conferences, he'd never even say a word. He was determined to have those blinkers on and keep going. He would be brought by his family. I'm trying to remember, maybe a man in his late 30s or early 40s. Yesterday morning, before I left the conference, I had the privilege of having him in my room, praying with him as he received Jesus Christ.

Frank:

Wow.

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Ravi:

And when he opened his eyes, he looked at me and he said, Mr. Zacharias, this has been a 14 year long journey for me. I thought all along I could do this my way. I have ended up paying a very heavy price in my life, in my family, as everything that is of real value has fallen apart. And the reason I'm sitting before you listening is because I have a lot of rebuilding to do. And I think what happens more often than not, Frank, is that life starts falling apart. Life starts collapsing, imploding, or as Nicholas Waltersdorff says, we miss home, but at the end we still have to explain death and evil. And he made that comment at the death of his young son, I think, who died several years ago, I think, in the in the 80s. And the publishers description of his book, Lament for a Son, he says every other book that Professor Waltersdorff has written, some philosophy, or theology, and he writes as a professor. This book is written as a father when he lost his son.

I think that's what we, at times, need to recognize. We are not who we are professionally. We are who we are essentially, a person creates in the image of God. And then we are who we are relationally. And when relationships crumble, and the world implodes in front of you, you realize you are not who you really thought you were. I mean, I came to know Christ, as you know, on a bed of suicide when I was 17. I'm 73 now. So, 56 years later, I say, God visited me on a hospital bed, when I wasn't even looking for him, except desperately needed him more than I needed anyone else.

Frank:

We're talking to Ravi Zacharias. His new book is, *The Logic of God*. Now, Ravi, I get the question, I know you get the question, as well. How do you stay so calm when you're asked hostile questions by people who appear to be hurt? And my answer, and I'm gonna get your answer right after the break, because we're coming up to it, is that I shouldn't expect someone to be

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where I am in terms of spiritual development. I wasn't even where I was 20 years ago. I mean, so we have to keep that in mind when we're talking to people. And when we come back from the break, we're going to get a lot more from Ravi Zacharias, and his fabulous new book, *The Logic of God*. So, don't go away. Also check out his website RZIM.org. Back in two.

Ad:

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Frank:

Welcome back to, I Don't Have Enough Faith to Be an Atheist. My name is Frank Turek. My guest is the great Ravi Zacharias. His brand new book, *The Logic of God*, a 52 week devotional that has one devotional a week. Great insights in it.

Before the break we were talking about the fact that, when I get a hostile question, I try and tell myself, I don't know where this person is coming from. I shouldn't expect the person to believe exactly what I believe. That person is on a spiritual journey like I am. And, Ravi, I've heard you say this, whenever you're dealing with a question, always remember, you're dealing with a questioner. So, what kind of preparation do you have before you're about to take questions? What are you thinking when people are coming up to the microphone?

Ravi:

Actually, and I'm sure this is possibly true of you too, and I would expect of every apologist that does this. It is not so much just preparation for the talk, because even if you have delivered that talk many times, the most important preparation is your own heart, your own soul, and in

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prayer. But then I think it goes on to what possible questions could come from this talk in this particular setting, whether you're in the Middle East, you're in far east, on the university campus, a business community, a high school auditorium, those who are involved in technical work, engineering work. All of these contexts make a difference. So, to me, it is the preparation of the soul and it is the preparation for the questions, what possible questions can come from a talk such as this. Especially if there's a lot of stuff floating around in the news for the last one or two days. So, it's preparing your heart and preparing for the questions that takes up most of the time in any talk.

Frank:

Now, Ravi, we were speaking off the air about how you've noticed that so many of the questions you're getting are coming from younger people. People are struggling with identity, they're struggling with meaning, they're struggling with purpose. And one thing that you said many years ago, that really helped me is, you said, there's no meaning, or there's no morality, without purpose. Without purpose of life we can't say a particular behavior is good or bad. So, what is the purpose of life? Why did God put us here? Why are we here, Ravi?

Ravi:

Well, I think that is really a question that haunts all of us at some stage. The purpose of living. What is all this amounting to anyway? And many times, as I try to answer the question, I look at the age of the person, what could that person be struggling with? And interestingly enough, Frank, these questions are now being asked by younger people. I've had 12-13 year old individuals coming and asking the question of, what is to keep them from committing suicide? That's exactly the way some of them have phrased it, because at a younger age, they have experienced more than you and I would have at our time and in our milieu. They're having a lot more because of all they have access to through technology, and it's left them empty.

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So, the question of meaning and purpose, who we are, whose we are, why we are, to what end we are, comes in order to explain something that is both immediate and something that is bought into the future. That's the way I look at it. We have intimations of reality in our lives. For example, you fall in love, you enjoy romance, then you move to the marriage stage, the consummate relationship between a husband and a wife, in the embrace of two bodies, which is the depth of expression of love out of which a new life may be born. I think those are indicators for us of what we really longed for.

But the deepest longing is not of the body as much as we may think it is. All bodily experiences have a shelf life till the body itself starts to disintegrate. What Longfellow said, "Life is real! Life is earnest! And the grave is not its goal; Dust thou art, to dust returnest, was not spoken of the soul." It is that soul hunger. And that's why Jesus, through His Word says, eye has not seen, ear has not heard, neither has entered into the heart of man the things which God has prepared for them that love him. It is the ultimate expression of love in the spirit.

So, to me, there are four components that come to meaning in this flesh that we have; a sense of awe, a knowledge of the truth, the experience of love, and the confidence of security. All of those come together in the spirit, when we have that indwelling presence of God. You know, it was, I think, 1969 when astronauts set foot onto the moon. Buzz Aldrin wrote a brilliant article, in which he said, what very few people knew, that when he set foot on that moon there, he contacted Houston, and he said, Houston, this is the LM pilot speaking. I'm going to ask for a few moments of silence right now, that we will ponder what has happened in the last few events that have just brought us here. And then he said this, for me, it meant taking Holy Communion.

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So, he pulled out the bag in which he'd kept the bread and the wine and poured that into a cup. And he said, in one sixth gravity of the moon, the wine just curled up the side of the glass, as it was settling in. And he broke bread, drank that wine, communed with God, and then read from the Scripture, I am the vine and you are the branches. What an incredible act on the surface of the moon, taking Holy Communion, as the only expression that could fully consummate what it is that express the awe.

To me, we are created to be in awesome wonder, and that only God is big enough in that relationship of bringing wonder, truth, love, and security, God is a being in relationship. The purpose is to find that relationship. On that relationship, all other relationships then find their blueprint. That is the purpose for which we are made. Knowing God, related to God, and translating and mirroring that beauty in every other earthly relationship. Arguments can come to an end, but relationships are what keeps us going. And the relationship with God is the ultimate definer of all relationships.

Frank:

And Ravi, that's why you said in the book, *The Logic of God*, that God just didn't send an answer, he sent a person. And I want to get to this subject, because we're running out of time here. I think this is such a wonderful insight. You said that, in the west, pain and suffering isn't as big a problem as is the problem of pleasure. Can you unpack that for us?

Ravi:

Yes, I think we find that to be the reason for the imploding values of the west. It is not because we are in pain. Oh yeah, we have pains, we have sufferings, we have struggles. The unanswered questions are, what boundaries are we going to draw for pleasure? GK Chesterton said,

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whenever you remove any fence, always find out first why it was put there in the first place. When pleasure has exhausted itself, Frank, you end up emptier than before. GK Chesterton also said that, meaninglessness comes not because of being weary of pain, but because of being weary of pleasure. We have a multi-millionaire now behind bars. Why? All of his millions were being used to seduce underaged people, and exploit them, and use them. That which was a prison within him, is now a prison surrounding him. It showed that all of his wealth, he was still hunting after a new experience every day, and in the process, violating the youngest among us. That's what has happened. When pleasure has no boundaries, that boundaryless existence ultimately unchains us.

Frank:

Here's what Ravi said from his new book, and this is why you need to get the book, *The Logic of God*. This is from page 193. "What we are left with is a way of thinking, basically shaped by our appetites and our proclivities, which is how life has become defined, by our untamed passions, hence, incoherence is now normal. Ravi, there's so many insights in here. I've got so many questions, but we only have about two minutes left. Can you just wrap up one more thought for us? You've said this so many times, I'd love to have you explain it in a little bit deeper way. You've said this, Jesus did not come to make bad people good, He came to make dead people live.

Ravi:

Yes. And before I sign off on that Frank, I appreciate you so much in what you do, how you do, why you do it. We've known each other for years. I consider you a valiant goal-fighter for the truth out there and I pray your best years will be ahead. So, thank you for having me.

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Frank:

Thank you, brother. Same here.

Ravi:

The issue is not so much that I'm a bad person, or somebody else a bad person, that we need to be better people. Morality alone will never get us into the kingdom of heaven. Other worldviews may tell you be better, be better, be better and you will ultimately be perfect. That is not what God calls us to. It's God alone who is perfect. We are dead to him. By the power of His Holy Spirit, when we read his word, he brings to life that which was dormant or dead within us. That being alive. When a man writes to me within an hour or two of a 13 year old giving his life to Christ, and the grandfather writes and says, Ravi, my grandson looks different. He's a different boy. I got off the plane and read that sitting next to my wife and my eyes filled with tears. This little guy is going through a very tough time in life. He's going through a very tough time in life. I can't explain what it is. And here he is now with a new light in his eye. He was like there was death within him. There is now life and there's hope. And that's what the physical resurrection is only the ultimate expression and the end of the spiritual resurrection that God brings to life within us, that which was dead. Dead to God, alive to him, and all definitions then find their source in the very author of life.

Frank:

The Logic of God, by Ravi Zacharias. Friends, you need to get it immediately. You can get it in Kindle. You can get it hardcover. It's a wonderful year-long devotional, one devotion a week. And it's got insights like this in it. So, Ravi, again, I'm indebted to you. I've learned so much from you. And especially when I go on a college campus, I'm thinking, how would Ravi answer this? So, thank you so much.

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Ravi:

Well you're very kind. I learn much from you too, Frank. God be with you and your whole team. Keep it up. I hope our paths crossed again soon.

Frank:

Yes, sir. Same to Ravi. Pray for Ravi. He's about to go on another international trip, ladies and gentlemen. RZIM.org. RZIM.org. Go there. And don't forget about the Why I Still Don't Have Enough Faith to Be an Atheist online course. It begins in September. You can sign up at crossexamined.org. Just click on online courses. I'm Frank Turek. See you next time.

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