

## Person of Interest with J. Warner Wallace

(September 24, 2021)

Here is a man who was born in an obscure village as the child of a peasant woman.  
He grew up in another obscure village.  
He worked in a carpenter shop until he was thirty and then for three years was an itinerant preacher.  
He never wrote a book.  
He never held an office.  
He never owned a home.  
He never had a family.  
He never went to college.  
He never put his foot inside a big city.  
He never traveled two hundred miles from the place where he was born.  
He never did one of the things that usually accompany greatness.  
He had no credentials but himself.  
He had nothing to do with this world except the naked power of his divine manhood.  
While still a young man the tide of popular opinion turned against him.  
His friends ran away.  
One of them denied him.  
Another betrayed him.  
He was turned over to his enemies.  
He went through the mockery of a trial.  
He was nailed upon the cross between two thieves.  
His executioners gambled for the only piece of property he had on earth while he was dying, and that was his coat.  
When he was dead, he was taken down and laid in a borrowed grave through the pity of a friend.  
Nineteen wide centuries have come and gone and today he is the center of the human race and the leader of the column of progress.  
I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat and all the kings that ever reigned, put together, have not affected the life of man upon the earth as powerfully as has this one solitary life.



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That was a mini-sermon given by Dr. James Allen Francis in 1926, called One Solitary Life, and of course, it describes Jesus of Nazareth. How did this one man, from such an obscure background and obscure place, who didn't do anything that we normally would consider great, become the most influential human being in history? Well, my friend J. Warner Wallace, as you know, has released his new book this week called, Person of Interest. And if you don't have Person of Interest yet, you need to get it. Trust me. This is a groundbreaking book, not just in apologetics, but also in theology, because what Jim does in this book is points out the enormous, monumental, unprecedented impact Jesus of Nazareth has had on human beings in the past 2000 years. And he's my guest today here. Jim, how are you?

**Jim:**

Thanks so much for having me. I just think that you're absolutely right, that sermon...I actually reference that sermon in the last chapter of the book, because I feel like he hits it, right. I mean, this is the whole point. How do you explain the oversized, unparalleled impact of Jesus and the fact that you can reconstruct the story of Jesus from that impact? How do you explain that, given who Jesus was...if all you thought was: Hey, why was the Common Era inaugurated? Right. Why did this happen in history? And you didn't have any idea of why this might be the case and you looked at every other significant character in the first century, okay...and I've listed all those in our book...all those people in the first century together could not have inaugurated the Common Era. Let alone this wise sage, right, this teaching Rabbi in the small corner and insignificant village that he grew up in, in the Roman Empire. That to me is remarkable, and it says something about the person of Jesus, and it really requires us to seek an explanation.

**Frank:**

You know, our mutual friend Amy Hall, who helped, sort of, go through the book after you wrote it, Jim...I did, and she did, and as you well know, Amy is brilliant in her insights into this. I saw her on the Alisa Childer's podcast you did with Alisa just a couple of nights ago when the book came out, and she was saying, one of the benefits of this book, Person of Interest, is it really helps you understand the weight. I think that's a good word, the weight of this character, Jesus. This person, Jesus. When you thought about putting this book together, what was the purpose that you wanted to put it together for? Was it to do that? Really, how did come about?

**Jim:**

Well, it wasn't really to do that. I mean, that's true in my own life, I knew that this was true about Jesus. But really what I wanted to do is to finish the story of my own investigation into who Jesus was, right. Because 24 years ago now, and as a 35 year old guy, I was interested in

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just, kind of, examining the truth claims. I had a pastor in a church service say that Jesus was the smartest man who ever lived. And that provoked me enough to want to know like, What's so smart about Jesus? So, as I investigated the claims, kind of the red letters of the Gospels, to see what's so smart about the statements of Jesus, I began to investigate the claims of the Gospels as eyewitness accounts and all of the other evidence. Look, as a cold case detective, what you learn pretty early on is that there's a reason why that case went cold 25 years ago, and often, it's because maybe they didn't look in some of the places that might seem odd that I'm going to be looking for evidence going forward. And so, a lot of the times how you resolve these cases is, we're just looking for simple things in maybe unexpected places. And so, a lot of what I was doing when examining the case for Jesus was looking in those aspects of culture, looking in places that maybe some people wouldn't look for evidence, right.

And so, that was really my goal in writing this book. But about halfway through, I realized, wow, you know, this isn't a book really about the evidence for Jesus, this is a book about why Jesus matters. And I wrote back to my publisher, and I said, hey, I want to change the direction of the book. You know, I'm known for examining evidence, I'm a cold case detective, I get all that, but really, this is why Jesus matters. And I said, I want to rewrite the subtitle, I want to rewrite the entire...go back chapter by chapter, and we're going to rethink each chapter. And they said, okay. They allowed me to do that. So, they expected me to do, kind of, a cold case forensic study of the evidence for Jesus. But as I was writing it, I realized this is bigger than that. It turns out, all the stuff that I would have said as an atheist mattered most in life, which would have been literature, art, music, education, and science, those are the very areas that are forever transformed by the worldview initiated by Jesus of Nazareth, and how that worldview was fleshed out in real life by the followers of Jesus. And so, it turns out that, even if you're somebody who says, well, I'm not sure that Jesus matters, or I'm not sure that anything in Scripture matters, well, the things that you do think matter, are actually the consequence of the life of Jesus of Nazareth. So, it's really hard to avoid Jesus as somebody who matters and that's what I really wanted to communicate in this book.

And what Amy said, I thought, was powerful. Like there's something beautiful about Jesus, and when we write books that make a case for Christianity from an evidential perspective, we sometimes miss that. And I think where it becomes more obvious is when you get into those things that we typically associate as the human project toward beauty. You know, its literature, its art, its music, those expressions of creativity that we look at and say wow, that's just so beautiful. And it's in those expressions that we can see the beauty of Jesus, sometimes, where maybe we wouldn't see it if we just were examining the evidences in a more stark way. So,

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what I love about this opportunity is, we can examine those aspects of culture that show that Jesus is more than just who He said He was. He's actually as beautiful as beautiful can be.

**Frank:**

And you will get the weight of that when you get Person of Interest, ladies and gentlemen. In fact, as Jim just mentioned, he investigated six areas in this book that Jesus has had a monumental impact on. The six areas are art, music, education, science, and other world religions. We'll talk a little bit about that after the break. If you want to get this book, and you do, trust me, you want to go to PersonOfInterestBook.com. And Jim, we just got about 20 seconds before we have to go to a break. What do they get if they order it from that website? Don't you send them something extra?

**Jim:**

Yeah, we've got a pre-order offer we're extending through October 1. What we're trying to do is give them a free e-book, free Bible inserts, free video and discounts. So, yes, if you go there now, we're still making that offer available.

**Frank:**

Okay. PersonOfInterestBook.com. Go there now and when we come back from the break I'm gonna play devil's advocate for most of the rest of the show. I'm going to pepper Jim with objections that people might have to his thesis in Person of Interest, so don't go anywhere. You're listening to I Don't Have Enough Faith to Be an Atheist with Frank Turek. My guest is J. Warner Wallace, the cold case homicide detective. We're back in two. Don't go anywhere.

Welcome back to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek, on the American Family Radio Network. This weekend I'm in New Bern, North Carolina at Temple Church. Several events there Saturday night, Sunday morning, Sunday night. And then next Wednesday, the 29th, I'm at North Carolina Wesleyan College in Rocky Mount, North Carolina. Just had a great session this week out at Colorado Mesa University. What a great Ratio Christi group out there. So, privileged to speak to them and the people that came to the event. So, we're back doing colleges now. So, check our calendar at CrossExamined.org. Jim's calendar, J. Warner Wallace, is up there too. And, of course, his website is ColdCaseChristianity.com. Jim, when are you going to be talking about this book live and do you have anything coming up on Person of Interest?

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**Jim:**

You know, I have started to do that. I'll be with you in North Carolina in Asheville, North Carolina, next Tuesday night at The Cove for the Billy Graham's Evangelistic Association. We're doing a law enforcement appreciation dinner with all chiefs and sheriffs. And then the following Saturday, I get to officiate my son's wedding at an undisclosed location, looking forward to that.

**Frank:**

So, you're not gonna be doing a Person of Interest? The person of interest is the bride.

**Jim:**

That's right. That's right. So, that's as far as we're gonna go. Yeah.

**Frank:**

What have you got after that? Do you have any events coming up where people can see you?

**Jim:**

Yeah, absolutely. Well, actually, starting this weekend, we're at the Reality Student Apologetics Conferences. We're in Costa Mesa Saturday night and then we're going to be in Washington next month. So, just check the RealityApologetics.com website and you'll see where we're going to be. Those are great huge apologetics conferences, mostly for students. But if you've got young people in your life, you should go.

**Frank:**

Yeah, by the way, Jim did a great Person of interest Presentation at our CrossExamined Instructor Academy just last month. You want to see the presentation because it's so well done and so impactful. And Jim, you have several different presentations on this book because it covers so much ground. What are the presentations that you can do visually? You've got 400 drawings in the book, ladies and gentlemen. There are 400 illustrations in Person of Interest. And then Jim takes all that, puts it in color and PowerPoint, and takes you through it all. What are the presentations you can give so people can see the impact of this?

**Jim:**

Well, we talked about several fuses that, kind of align, and lead up to the appearance of Jesus in history. Those fuses are spiritual, all the prior mythologies that exist before Jesus; prophetic, all the prophecies of the Jewish nation before that Messiah; and cultural, all the developments within empires, including the Roman Empire, before Jesus arrives. And then there are six ways that Jesus impacts the world, both in art, and literature, and music, in science, and education,

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and in world religions. There's a lot to talk about. But a lot of what we're trying to do, Frank, as you know, is we're trying to kind of make a case. Again, this kind of impact is hard to explain. Right?

**Frank:**  
Yeah.

**Jim:**  
And this is why I think that the kind of impact we're seeing that Jesus in history, number one, demonstrates his historicity, but also demonstrates His deity. But as, of course, you and I know, that you're never going to make a case. I've never been surprised in making a case. I just worked on a case in Los Angeles a couple of weeks ago. In those cases, we spent a lot of time making the case in front of a jury, not to find that the defense is not going to make a counter case. Of course, they are. Even in cases where, later on, the defendant actually confesses to the crime, his defense team made a very persuasive case of their own in the actual jury trial. So, I think anytime we make a case like this, we should expect that there'll be somebody who can make an adequate, and even sometimes compelling, counter case. Like, I was watching videos, you know, a lot of pastors, I won't name them by name, that are very famous in America, their kids sometimes will deconvert, and then they'll make you know, TikTok videos, YouTube videos, and some of these are incredibly persuasive. I mean, I watched them, and I think they're funny. They're rhetorically powerful. It doesn't mean they're true.

**Frank:**  
Right.

**Jim:**  
So, what we have to be prepared for is, the counter argument will be presented to us, it may be rhetorically powerful, that does not necessarily make it true.

**Frank:**  
Let me give you some counters, then, to the book and have you deal with them. Let's say, obviously, if they're going to read your book, they can't deny that Jesus is the most influential human being in history. But Jim, it was all based on a lie. Some people thought he had risen from the dead mistakenly, and that thing just snowballed, and he took over the Roman Empire after Constantine made it tolerable, and then a, future Emperor made it the religion of the Roman Empire, so it's all built on a lie. How do you respond?

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**Jim:**

Well, okay, so would you agree that there are many prior stories about deity? Now CS Lewis uses this word myth, in that limited way, as a narrative about deity. We hear the word myth, and we think that's a lie. It's a fable. It's a tall tale. But that's not really the way that he's using the word. So, what Lewis said is that the prior mythologies about other deities are the mythologies from the minds of men using whatever resources were available to them, poets and writers, who wrote about how they imagined God to be. Whereas Jesus is the myth that comes from the mind of God based on what we call, "true things", reality. Now, what's interesting is, we have to agree that there are lots of stories about deities that precede Jesus. And many of the miracles, or things they allegedly did, are far more spectacular than what is it credited to Jesus, yet none of these other stories had the kind of impact that Jesus had on history.

So, to say, well, look, this is a lie, this is a this is a made up story, this is a work of fiction, and it just so happens that work of fiction had this kind of impact because what, people believed it? Well, you don't think that people who believe those myths that preceded Jesus believed them sincerely, in larger numbers, with more inertia than this small group of converted Jews who called themselves Christians in the first century? This does not explain the kind of impact that Jesus had on history, because if it did, there'd be this kind of impact over and over and over again, from other alleged stories about God that preceded Jesus and were held by much larger numbers of people. So, I think you've got to go more than that, right. So, if you just compare a list of all of the people who are in history in the first century, that we would never consider to be fables...and I have a list of those in the last chapter in the book...everyone who, like, if you just Google "most important people of the first century", okay, whatever, you look at any academic resource...I got a bunch of these sitting behind me on the shelf here. If you look at those resources for all of the most important people in the first century, none of whom wish anyone is questioning their historicity. No one questions the historicity of Nero. No one questions the historicity of these other historical figures.

**Frank:**

Caesar, Claudius, Pontius Pilate...

**Jim:**

Exactly. So, if you look at those folks, they had no impact. They do not account for the inauguration of the Common Era. So, that's my question. So, how is it that you think... and by the way, there are other compelling stories in history. Why is it that this person, this peasant, this little Rabbi in a small, insignificant corner of the Roman Empire has the kind of impact he

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had, when he was certainly preceded by many other stories about God that had even more dramatic impact? Even more dramatic, lest I should say, stories about the miracles they worked, the way they interacted with people, yet none of them changed your calendar. None of them formed the foundation by which most literature you read today is structured. None of them changed the history of art or music, are grounded from a worldview perspective. The development of Education and Science, the way that the worldview of Jesus of Nazareth ignited those two aspects of culture.

**Frank:**

Right, but the skeptic is gonna say, though, Jim, after the lie, or the mistaken belief took hold, then all those things occurred.

**Jim:**

So, after the lie about Attis, or Buddha, or Indra, or Krishna, or any number of deities that existed before Jesus, which had far more people worshipping them, do you see the problem with that? So, why didn't that ever happen before?

**Frank:**

Well, the Roman Empire got behind it, Jim. The Roman Empire did this, Jim. What do you say?

**Jim:**

Well, okay, it's not as though there wasn't a Persian Empire they got behind something earlier, or an Egyptian Empire they got behind their deities, or any number of empires that have since gotten behind their worldview. And, by the way, all of those worldviews inaugurated by those alleged deities had no foundational impact on these aspects of cultures. It's not just that we have somebody who shows up and people like him, but he shows up and he's the foundation for the development of significant aspects of human culture and human history. That's the difference. It's not just that Jesus is a significant historical figure, it's that his fingerprints are all over the things that you find important that didn't actually begin to blossom until Jesus arrived on the planet.

**Frank:**

You're listening to I Don't Have Enough Faith to Be an Atheist with Frank Turek. My guest is the great J. Warner Wallace. I'm playing devil's advocate. We're going after his new book, Person of Interest, which is monumental. This is a different book than what you're thinking, okay. Trust me, you need to get this book. In fact, Jim, can they download the first chapter or something to see what's in it?

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**Jim:**

Absolutely at PersonOfInterestBook.com. What we're trying to do here, Frank, is do a lot of, kind of, separate things at the same time, right. So, it's part graphic novel, its part murder mystery, its part is part investigative journey, it's all that stuff.

**Frank:**

Okay so, if you don't believe me go to PersonOfInterestBook.com and download the first chapter. Alright Jim...yeah, you Christians, you are anti-science. You're telling me that Christians started science but you're anti-science. I mean, let's just take a look at the whole Galileo fiasco. What do you say to that?

**Jim:**

Well, okay, so that's like the poster child, right, for how Christians are anti-science. Galileo comes up here and he has this view of solar system, which is heliocentric, rather than geocentric. In other words, he believes that the Earth revolves around the sun rather than the sun revolved around the earth. And sure enough, you know, you all you Christians, you just beat him down and throw him and house arrest and try to ruin his career because you are so backward that you're trying to hinder the progress of science by denying something as simple as heliocentrism. Well, to be honest, there were other explorers, other Christian scientists, who posited heliocentrism. Copernicus did, for example, many years before Galileo. And Galileo, for the most part, didn't offer anything new in that regard. But here's what he did, he offered a view of heliocentrism that was opposed to a standard view of natural philosophy of the sciences that was held, all the way from Aristotle through Ptolemy, that was geocentric.

So, the Roman Catholic Church, which wasn't in existence, at the time, had a vested interest in the sciences, natural philosophy, because they would set their calendar for Easter based on the equations they would derive in looking at the universe, looking through their telescopes. And so, the reality of it is, they had a vested interest in whether or not his theory was true. But they accepted and held to a view of the solar system, which was held by all kinds of natural philosophers, from Aristotle through Ptolemy. In essence, they held to the standard scientific view of the solar system that was held by the majority of thinkers at the time, Galileo comes along, he's got a different view. It's not as though Galileo is science versus the church. It's a scientist who's positing an idea which is going to be opposed to other scientific thought. So, it's not necessarily a religion versus science. It was science versus science.

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**Frank:**

And we're gonna unpack this further right after the break. You're listening to I Don't Have Enough Faith to Be an Atheist. My friend, J. Warner Wallace, is the guest. Person of Interest is the book. [PersonOfInterestBook.com](http://PersonOfInterestBook.com). Go there and get some free stuff when you buy this new book. And it's a unique work. You've got to get it. We're back in two. Don't go anywhere.

The best pro-life online course is about to start with Scott Klusendorf as your instructor. You need to go to [CrossExamined.org](http://CrossExamined.org) and click on online courses. You will see it there. Trust me, this might be the most comprehensive course that we're offering. Check it out. It starts October 4. And then a course that begins October 18 with Sean McDowell is dealing with the LGBTQ issue and how to have constructive conversations about that topic. You want to be a part of that as well. Go to [CrossExamined.org](http://CrossExamined.org) and click on online courses. We're talking to my friend J. Warner Wallace. The book, Person of Interest, you need to get. Before the break, we were talking about the Galileo situation and the idea that Christians are anti-science. And Jim, you're saying they weren't anti-science, you're saying that it was one scientific community arguing with another scientific community. And then how did the church get involved in that?

**Jim:**

So, Pope Urban VIII was, actually, somebody who admired Galileo, and that's usually the two figures in this combative situation. It's Galileo and Pope Urban VIII. Now Pope Urban VIII actually admired the work of Galileo, but remember, Urban actually adopted the view that was held by most thinkers of natural philosophy that the solar system was a geocentric solar system, everything revolves around the Earth. That was the view that he held because that was what was held by most people. So, the notion comes up, and actually he had authorized Galileo to go, he had approved of the treaties that Galileo was going to write on this, but he wanted Galileo to propose this and offer it as simply a hypothesis.

Now, Galileo was an interesting character and much of why he was treated the way he was by Pope Urban and the church had more to do with his character, and the way he engaged Pope Urban, than it actually did was his theories. Because there were a couple of Christian theorists, Christian scientists who preceded Galileo, who held similar views and were not treated harshly as Galileo was. Galileo actually wrote a document in which he mocked the Pope, and that actually led to the way he was treated ultimately, by the Pope. Let me say one thing about it. In the end, Galileo himself saw no friction between his work as a scientist in his views as a Christian. It's not as though, after doing this scientific work, after postulating this theory of the solar system, that Galileo then left his faith because he said, there's no way for these two things to be compatible. As a matter of fact, he actually died in good standing in his faith, because he

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believed Jesus to be who he said he was, and he saw no rub between his religious beliefs as a Christian and what he discovered as a scientist.

And if you think about the role that the Catholic church played, regardless of this episode with Galileo...and again, that was really based more on personality friction between Urban and Galileo than anything else. Remember that the Roman Catholic church was involved in education, and as a matter of fact, universities founded by the church were responsible for teaching people in the Middle Ages more about the natural sciences than probably any other institution on the planet. As a matter of fact, a certain significant portion, about 30%, of what is being taught in these institutions, these educational institutions, was related to the natural sciences, the natural philosophy. And again, a lot of that's because so much of the church calendar was dependent upon understanding the way the planets move, understanding the way the sun moves, all of that so. So, they had a vested interest in the sciences. And again, Galileo never abandoned his religious identity as a result of his interaction and friction with Pope Urban VIII. This was as much about personalities as it was about the science.

**Frank:**

So, is it fair to say that the common belief about Galileo and the church has been blown way out of proportion and it's a caricature of what really took place?

**Jim:**

Well, I would say that's true and here's why. It turns out, as I was investigating the, kind of, growth of science and the people who conduct scientific experiments...so, if you were just to do some research on like, who are the people who are involved in the sciences, either natural philosophy, or later on, as we call it science today, in the first century, in the second century, in the third century? If you do this century by century, you will see that, at first, you have to lay down some foundations of mathematics, and some foundations in the studies of physics. So, all those things are laid down. And then you start to see certain people are merging over time and history, as they're involved in the natural sciences. Well, I've got a chart of this in the book. And so, of course, eventually it's going to explode if those two centuries, the 15th and 16th century, 16th and 17th century in the scientific revolution, right, it's going to explode there. That's where most modern scientific disciplines were founded and initiated, was in those two centuries. Well, so it explodes at that point in the timeline.

Well, if you place Jesus where he appears in this timeline that I first drew, just as a matter of examining the growth of science, you'll find that Jesus falls right before science begins this growth curve. Now, that may just be a coincidence, or it may be that something about the

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worldview inaugurated by Jesus acts as a catalyst for the natural sciences. And that's exactly what I think it is. And so, again, if you look at the people who are dominating the sciences over history, you might be surprised to find that they're all Christ followers. If you look at the people who dominate the scientific revolution, you might be surprised to find they're Christ followers. If you look at the people who dominate the Nobel Prize winners and laureates in the sciences, well, all the other groups combined do not amount to those who are Christ followers.

**Frank:**

Why do you think that is, Jim? Why do you think Christ followers are the ones that start science? Because here comes to the skeptic in me again. The skeptics are gonna say, well, Jim, everybody was a Christian in the 15 or 16 hundreds. Of course, they're going to be Christ followers. You say what?

**Jim:**

Well, you might say that everyone who is in Europe is a Christ follower in the 16th and 17th century, but that at population is outnumbered by populations in Asia, there's people in Persia. Why is it that the scientific revolution occurs in European Christendom in the 16th and 17th centuries, when it could have easily occurred in Asia in the 16th and 17th, or Persia, or someplace else? No, there were more people, but why is it in this little pocket of Christendom that the scientific revolution occurs? There's no denying that. This is exactly where it happens. Well, it might be that there's something about the worldview inaugurated by Jesus that acts as a catalyst. It ignites science, especially when compared to other worldviews that co-existed or pre-existed Christianity.

For example, look, there are lots of folks...and I wrote about this in one chapter of the book...who believed that that matter was really not good and not worthy of study, because there are a number of views...and I kind of chart them in the book here. Pythagoras, for example, held a view, a number of ancients held a view, that matter was not worthy of study, by its very nature. I'm not gonna list all these, but Plato also held a view in which he said that the forms, such as beauty, were more real, in fact, than the material objects that eventually imitated these forms. So again, you have this view that matter is not worthy of study.

But then Jesus comes in and he inaugurates a worldview. I don't know if you've ever thought about this Frank, and I think this is interesting. The Christian worldview is not that, at some point, the highest goal we have as humans is to be disembodied spirits united to God. We're going to receive resurrection bodies. The material world matters under a Christian worldview. Your body matters as much as your soul under a Christian worldview. Isn't that interesting?

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Well, that kind of views suggest that we ought to be involved in material studies. It's not just that, but under a Christian worldview, God is understood as a singular, rational, orderly being. That's a big deal. But unless you can study the other mythologies that precede Christianity, you will see that many of those mythologies, the depictions of those gods, are anything but orderly, anything but rational.

**Frank:**

They're fighting one another.

**Jim:**

Yeah, they're fighting and they're polytheistic, often, so they're fighting each other. So, if the world is a product of that kind of cloud of deities, right, that are constantly irrational and fighting, why would we expect there to be any order in the creation that we could study and uncover under a Christian worldview, if God is the creator of the universe, and is also...another feature of this...is that he's distinct from his creation. Now you can study creation to learn something about the nature of God from what he's created, and you would expect it to, kind of, be from the mind of this orderly God, you expect there to be orderly laws and orderly structures you could study and uncover in creation. Now you might think, is that really starts it? Well, there's more than that, of course, it's also the fact that the monastic system was filled with monks who are willing to get their hands dirty. I don't know if you realize this, but we didn't always call science. For many centuries, it was called natural philosophy because the only way we thought about the universe...we weren't able to test our experiments physically. We had kind of philosophical ideas about how the universe ran, but we weren't able to test them physically.

And also, there was a sense that matter, you don't want to get your hands dirty by touching matter, which is not really worth study. It's not good. It's not real. It's dirty in some way. Well, the monks were working in monasteries where they were laborers. And so, you see a lot of cadaver studies, for example, emerge in that tradition, which was born out of the monastic systems, where you could actually, kind of, let's see how this works. We don't have to have a philosophy about how it works. Let's take it apart, let's use it, let's get dirty, let's figure out how it works. There's like six or seven of these, I just mentioned a few, that are actually a part of the foundational worldview that's inaugurated by Jesus that I think actually act as a catalyst.

Also, one more thing about this, imagine you're just geeked out on chemistry, you just like putting stuff together and seeing how it reacts, okay. Great. But if you thought your examination, your exploration of chemistry, was actually an exploration into the mind of God, if

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you thought your examination of physics, or your examination of astronomy, whatever it is, is actually a study about the nature of God as revealed in his natural creation like Romans one, well, your level of commitment, your level of interest, your level of passion, is a little bit different than if you're just geeked out on that subject. So, I think that this passion that the earliest scientists had, who believed that, like Kepler says, they were thinking the thoughts of God after him, was a driving force that motivated much of the scientific experts.

**Frank:**

Jim, you have a skeptic come up to you and say, you Christians are all anti-science. You've got 60 seconds. What do you say back to him?

**Jim:**

Look, you may find somebody today who is suspicious of the science, and I'll bet you that's probably because it's been politicized in some way, and that's probably where we land on this. But if you look at the history of science, you are so deeply indebted to Christ's followers, who actually end up being the fathers of the most significant scientific disciplines in the history of science. No one has established more scientific disciplines than in Christ followers, and from their personal journals, you can reconstruct the story of Jesus in its entirety, so that if every New Testament was completely and utterly destroyed, and all you had were the personal journals of the science fathers, you would know even more about Jesus than you would know from the personal journals of the church fathers. Think about that. That's the kind of impact that Jesus has had on this.

**Frank:**

And there's so much more. You could do the same with art. Maybe we'll talk about that after the break. You could just look at the art in the ancient world, and the medieval world, and reconstruct the basic story of Jesus as well. You're listening to I Don't Have Enough Faith to Be an Atheist. My guest is J. Warner Wallace. Our website is [CrossExamined.org](http://CrossExamined.org). His is [ColdCaseChristianity.com](http://ColdCaseChristianity.com), but we want you to go to [PersonOfInterestBook.com](http://PersonOfInterestBook.com), because you need to get this book, Person of Interest, immediately. Back in two.

In my view, the best place to go, ladies and gentlemen, for official apologetics training, is Southern Evangelical Seminary. That's where I went. If you go to [SES.edu/Frank](http://SES.edu/Frank), you're going to get a 10% discount on your first course. And I forgot to mention, the course that we're running here with Sean McDowell, has a 20% discount on it for the next few days. The one on having great conversations about the difficult subject of LGBTQ. So, go to [CrossExamined.org](http://CrossExamined.org), click on online courses right there and you will see it. By the way, Jim also has some courses on our

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website there and courses in Cold Case Christianity. I think you may have a one or two others too, Jim, don't you?

**Jim:**

Well, I hope we're gonna have a course, eventually, on Person of Interest.

**Frank:**

Yeah, absolutely.

**Jim:**

That's what we're working on right now to put that together.

**Frank:**

Person of Interest, ladies and gentlemen, it's such a unique book, you're not going to find this anywhere else. The closest thing that I can recall that is like this, but not anywhere near it, is a book that Paul Meyer wrote a number of years ago called, In the Fullness of Time. where he tried to point out how Jesus came at just the right time. Now, Jim, you do that, but you do it in a brilliant way, where you talk about the fuse and then the fallout. And let me be really clear with our listeners here, just so you know, that person of interest is the kind of book where you can show that Christianity had such an amazing impact, even if you never had any Bible manuscripts. If you could burn or destroy every Bible in the universe, you could still reconstruct it, not from the early church fathers, that's not the argument here, but from the impact Jesus has had on the culture in some of the areas we've already spoken about, science, art, education, literature, and even other world religions. That's what this does.

Now, Jim, let me ask you this. You did so much amazing research to bring this all together. What were the one or two things, or maybe three things, that really surprised you about the impact of Jesus? Were there certain things that you went, wow, I never really recognized how much of an impact this itinerant preacher, who was murdered 2000 years ago in an obscure part of the Roman Empire, had on the country, or on the world the past 2000 years? What were the two or three things that just went, wow?

**Jim:**

A couple of things. You know, I knew that there are scientists that were...and I wrote an article about this probably five or six years ago. Because, even back 24 years ago when I was looking at this for the first time, I knew that many scientists, historically, had identified as Christ followers. Of course, I didn't know the depth of it, right. So, I had an article where I had, maybe, 70 or so

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thinkers and scientists over history that had been Christ followers that were significant. I just wanted to show, in that article, that you don't have to turn off your brain to be a good thinker. You don't have to turn off your brain to be a Christian. You don't have to turn off your brain to believe that miracles could occur. And yet you still hold to certain scientific views like other scientists, right. What's so amazing is to see that these scientists did not drop their view of the supernatural, or their view of the miraculous, just because they were the foremost expert at the time in cosmology, or astronomy, or in chemistry, or biology. But what I was struck by about halfway through collecting...I'm kind of going through it now and just trying to collect the most robust case I can. And it's not easy because as you study scientists over time, you'll find that sometimes their religious identity has either been scrubbed, or for whatever reason, it wasn't important to the authors who are the biographers, so they don't mention their religious identity. So, trying to figure out like who in the pantheon of scientists over history, were Christ followers, is not always easy.

So, I had a research assistant. We started this process. If not for COVID locking us down for the whole year last year, I'm not sure any of this would have gotten done. But we started studying, you know, about halfway through. And we're both working independently. I started noticing this expression about, you know, "father of". This guy is the father of modern chemistry, this guy is the father of modern astronomy, this gal is the mother of...and founders of. And usually, whether you're male or female, if you're the founder of a scientific discipline, somebody is going to eventually call you the father of this discipline. And I started to see that language, and I was like, oh, dang it, like, I wish I would have started writing that down early on. So, I told my research assistant, good news and bad news. The bad news is, we have to go back through all of these scientists and just look to see if any of them have been identified as the father of a certain discipline. And if someone says that, in some writing, that they're the founder, no, that's not going to count. I need someone, other than us, to call them the father of a discipline. And I want you to collect those for me.

So, we went through all this again, now. And now, from this point on, of course, we're like, you know, we're collecting the fathers. And we're going back and trying to figure out which of those other ones were. So, by the time we get done, I had this huge list of scientists over the course of every epic period of science history, that were fathers of major disciplines, all the way from the earliest, you know, simple things like the father of modern trigonometry, to the father of quantum mechanics, and the father of computer sciences, and whatever. So, I collected these and I realized that...I made a list in the book, and it's one of the only list that I haven't pushed off to the end notes, right. This book is about 250, some odd pages, 400 illustrations in those 250 pages, that's a lot of drawings in a short number of pages. About, maybe 50 or 60 pages are

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actually endnotes in the book. And then there's a PDF file online that has another 279 pages of notes.

**Frank:**

And some people are saying there's not enough references. Come on, Jim.

**Jim:**

I know. Well, maybe they haven't seen the PDF file. But the point is, that PDF file has the entire list of all the science fathers. But the fathers of disciplines are the only one of the bigger lists that I actually put in the book. I don't expect everyone to read through three or four pages of these, but I just want you to open the pages and see...

**Frank:**

The weight.

**Jim:**

...the weight of it. Yeah. I mean, there's so many scientists who have initiated and started scientific disciplines. And here's my fear, Frank. My fear is that young people today have no idea that Christ followers have owned the sciences. And that's why they win so many Nobel prizes. They just outnumber every other group. Now there's another group in there, actually. It's surprisingly large, I think, in terms of Nobel Prize winners, and that's the Jewish scientists. Especially considering, probably, the number of Jewish scientists that are out there in terms of population size, right. But together, those Jewish and Christian, are probably about 85% of all Nobel Prize winners in the sciences. I mean, it's just dominated by this God worldview.

**Frank:**

Why is it not Hindus? Or Muslims? Or Buddhists? Or atheists? Why aren't they dominating the sciences?

**Jim:**

Well, I want you to think about that for a second. Remember that Buddhism starts well before Christianity starts. Hinduism starts well before that. So, you've got some much more ancient worldviews that are in place, yet science has flatlined until this dude named Jesus pops up. Now, what's interesting is in science, you'll see that Muslims have a huge impact on science until about the 12th century, and then they kind of drop off the map. And there's been some speculation as to why that might be the case. But I won't go into all that. I talk about it a little bit in the book, but not a lot. The idea here, though, is that we have to make a decision. And for

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the most part, I think the reason why they dropped off the map was really theological, right. Look, if the Quran describes the world to be a certain way, and your scientific endeavors describe it slightly different, are we going to modify our views based on what you discover over here? No, we're not. So, what's the point in doing all that?

**Frank:**

Yeah.

**Jim:**

And, you know, we'll see that there is, kind of, it's been called the closing of the Muslim mind, that occurs in about the Middle Ages. And so, the issue becomes, are we going to make the same kinds of decisions? I don't think we ought to. But I do think that we are in such a highly politicized environment right now that people form their views about science as much from politics as they do from their theology. As a matter of fact, they may not have any idea if, or how, their theology ought to inform the scientific project, right. Because it turns out that historically, it was the theology of Christendom, that informed the scientific project and formed it as a catalyst for science. We'd have to, really, kind of be ignorant of our own history to deny the impact that Jesus had on science. Again, my fear is that we're going to do that at some point and say, hey, you know, we don't trust academic, we don't trust universities, therefore, we're not going to explore those kinds of careers. We're going to do the kinds of careers that don't expose you to what we think is happening in the universe. Like if we're not careful, we will surrender our leadership in this area.

**Frank:**

Last objection. You only got a minute to answer it. I hear people saying, Jim, that while this book is full of footnotes, you're not really quoting experts or academics. Why not? What are you doing?

**Jim:**

Right, so I typically, in my trials, I recognize that every expert has a liability, in that, I'm going to present experts and so is the defense. And the defense's experts are probably going to be better paid than mine, higher credentialed than mine, they're going to look better on the stand than mine. I had to remind jurors I'm going to provide you with the evidence from which experts make inferences. You're not stupid. All you need is the facts, and you can draw your own inferences. So, I'm not going to quote what certain historians might think about X, Y, or Z. I'm just going to give you the data in the case notes so that you can see where I am drawing an inference from. I want you to go back to the data. I don't expect you to trust my view of it any

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more than an expert's view of it. But if you have access to the data, I think you'll be as impressed as I am.

**Frank:**

This book, ladies and gentlemen, Person of Interest...and go to PersonOfInterestBook.com...is really unprecedented. And the drawings just make it so much easier to understand. And remember, Jim, that's why I like when I read a section, I can look at the drawing, because the drawing then basically says what you said in the prose there, but it lets me visualize it. So, you put 400 drawings in this thing. It's just an amazing work. And as Jim just said, he's giving you the evidence for you to interpret yourself. As we said 1000 times before on this program, science doesn't say anything, scientists do.

**Jim:**

That's right.

**Frank:**

So, let's go back to the evidence, and that's what Jim does here. So, Jim, let me give you the last word on this book. Why should people get it?

**Jim:**

Well, Frank, I mean, a lot of this we're both doing together. You're writing a book, which comes out next year, which talks about the tremendous impact that Jesus has had on fiction, right. We talked about that in our literature chapter. It turns out, all of the best fictional characters in history have been based on the Christ figure. That's the overall story of Jesus as exposed...it's in our consciousness. That's why we write these books, to help the world see that Jesus remains the most inspiring figure in history.

**Frank:**

PersonOfInterestBook.com. J. Warner Wallace is the author. Get the book. Trust me, you will not be disappointed. It makes a great gift for Christmas too, ladies and gentlemen. They're going to love this book. It's not just going to sit on the coffee table. People are going to read it. Alright, friends. Great being with you. I hope I'll see you again next week, lord willing See you then.

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