

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

with Dr. Frank Turek **PODCAST**

What Will You Say When Mormons Come to Your Door? | With Dr. Corey Miller

(July 28, 2023)

Frank:

Ladies and gentlemen, how good a 7th generation Mormon, a man whose ancestor was actually a polygamist and one of Joseph Smith's bodyguards, (Joseph Smith, the founder of Mormonism), how did this man a 7th generation Mormon become an evangelical believer and then the president of the top apologetics ministry to college campuses? We're going to find out today.

And we're also going to answer questions like how close is Mormonism to Christianity? Where do they agree and disagree? What should you say and do when a Mormon comes to your door when you have an opportunity to dialogue with a Mormon? What is Ratio Christi? And how can you join other ambassadors to bring the truth of Christ to college and high school campuses? My guest today is Dr. Corey Miller, who as I say, he was born in Utah. And as a 7th generation Mormon, his ancestor was a polygamist (one of Joseph Smith's bodyguards). Corey is now the president and CEO of Ratio Christi.

Whenever I go to a college campus, chances are the people inviting me are a chapter of Ratio Christi. Sometimes Cru, sometimes InterVarsity, sometimes BCM. But probably more often than not, it's Ratio Christi. Now, that's a campus apologetics and evangelism ministry. It's on about 150 campuses, and it's also on some high school campuses now. We'll talk about that. Corey has four graduate degrees. He's taught nearly 100 college courses in philosophy and religion, including at Indiana University and Purdue University.

He's the author of several books. The newest one, which comes out in mid-August is called "Responding to the Mormon Missionary Message: Confident Conversations with Mormon Missionaries and Other Latter Day Saints." This is co-written by Dr. Ross Anderson who also was raised in the Mormon church. So, this is the book you want to get ladies and gentlemen, if you want to be able to know what Mormonism is and how to interact with people on this issue. So, let's get to my guest, Dr. Corey Miller. Corey, how are you?

Corey:

Hey, Frank. Good to be here with you. Thanks for our partnership together and love bringing you on our campuses.

Frank:

Oh, absolutely brother. Let's start at the beginning. You were born in Utah. And your great great grandfather was the bodyguard for Joseph Smith? Tell the story.

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Corey:

Yeah, three greats back. Four greats was the first one who converted from Scottish Presbyterianism in 1836, six years after the publishing of the Book of Mormon, my family got converted to Mormonism. And yeah, he was one of many bodyguards of Joseph Smith. As one donor in Indiana that I spoke with said to me, yeah, but he wasn't doing his job very well. He got shot and killed, so I guess not. But yeah, that's the heritage that I grew up with. You know, he had five wives, 36 children of which I'm a descendant. And I knew nothing different from that, growing up in Utah until I did.

Frank:

Wow. At what point did you start to question Mormonism?

Corey:

Well, you know, earlier on during adolescence, I had a falling out with the kind of societal group that I was part of. I was kind of raised in a black sheep environment, where my mom and dad were both not really active in Mormonism, even though the grandparents on both sides and extended family were. But my mom smoked, and that's a definite no, no. You're not going to get the celestial glory that way. And being raised in a single home, I just felt like I was kind of ostracized. And so, I went into adolescence, you know, my teen years kind of in rebellion, while still believing in Mormon theology and thinking that I loved Heavenly Father.

I didn't have a father in my home. But I had a heavenly Father. And I wasn't looking to change my religion until I ended up at some summer camp in California one year, kind of by accident. And the preacher spoke on, hell. And I tell people, that scared the hell out of me and heaven into me, rocked my world, changed my life. And it got me thinking for the very first time, because before that I had no interest in religion, in theology, in philosophy, and anything that I've got interest in today. But it really rocked my world and opened up some new venues for me to start taking this stuff seriously.

Frank:

So, in your case, a hellfire sermon actually worked? Is that what you're saying?

Corey:

Yeah, absolutely. I mean, growing up in Utah, we never even said the word hell. That's a cuss word, we called that H.E. double toothpicks. And really, no one that you know is going to go there. You couldn't even have confidence to say that someone like Stalin or Hitler would be going to a place like that, because there's always these opportunities to progress in the heavenlies. But that said, it also has the added bonus that you don't really take seriously that you could be wrong, or that your sin might get you in trouble. And when I first heard the Gospel, it was with the backdrop of the law, and the consequences of my sin.

And I knew that. That resonated strongly in me because I was not on a good road at the time. And when I heard about grace, even though I'd grown up in the church of Jesus Christ of Latter

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Day Saints, this was the first time I ever understood grace. First time I really saw grace in people. And it was so transformative, Frank, that I remember going back home at the end of the summer, packing my bags and moving to California for my junior year of high school where I lived with this Christian family for a year, where I got disciplined. And only went back to Utah my senior year. And that's when problems began.

Because now my culture, my extended family, my friends, were all putting the pressure on, saying you know what happens to apostates. You know, what happens to the sons of perdition? Now in one interpretation at least, those who know the truth and leave it, those are the only ones you might have confidence to say, they're going to go to that bad place. And so, do you want to reread the book of Mormon this time for the sake of truth, rather than just tradition? And I thought, yeah, I should probably do that. And so, I did. And that's when all of a sudden everything opened up.

I was so glad that I made the decision to leave Mormonism. But now for the first time, I really was wondering, the connections with the Bible. I'd been taught my whole life that we couldn't really trust it. But it didn't matter because you had a living prophet. We had modern day revelation. But now that I no longer have confidence in Mormonism, how do I know that the Bible is the Word of God? How do I know God even exists? And if so, which one? And so, that sent me into a period of skepticism before getting to where I'm at today.

Frank:

What brought you to faith in Christ, intellectually? What did you study to try and get you to the point where you said, okay. Not only do I know that Mormonism isn't true, but it looks like Biblical Christianity is true?

Corey:

Yeah, I mean, where I started finally engaging in other options, different religions, different ways of thinking, science and so forth. I had to start thinking, if there's an eternity, and my soul depends on getting something about this connection between this life and the next life, right, I'd better do my due diligence and get out there and actually look for it, because maybe I only live once. And maybe this is it. And so, as I was migrating here and there, I came across apologetics.

And for the first time, I started being able to compare things in a good contrasting, comparative kind of a way. And with critical thinking, I was able to see more and more confidence developing in me that Christianity was true, that I had made the right existential decision to follow Christ in the Gospel because it's true. And now, 35 years later, I'm more convinced than ever having gone through secular PhD programs and teaching at major universities.

Frank:

Well, we're going to get into right after the break, how close is Mormonism to Christianity? Obviously, most of the Mormons you meet you're going to love. They're great people. But do

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they agree with Christianity? Is it just another denomination of Christianity? Or is it something completely different? And what can you do when someone is at your door claiming to be a member of the Church of Jesus Christ of Latter Day Saints? What do you say? What questions do you ask? Where do you go? We're going to do that with Dr. Corey Miller. His new book, "Responding to the Mormon Missionary Message", you need to get, very practical. We're back in two minutes. Don't go anywhere.

We're back. Talking about Latter Day Saints, also known as Mormons. You're listening to I Don't Have Enough Faith to Be an Atheist, with me Frank Turek on the American Family Radio Network. Our website, CrossExamined.org. My guest, Dr. Corey Miller, a 7th generation Mormon, so is his co-author Ross Anderson, who has been a Mormon as well. The new book, "Responding to the Mormon Missionary Message", just coming out here in a few days into August.

You're going to want to pick it up wherever you pick up books. It'll help you deal with people that are Mormons, whether they come to your door, or you just meet them out there in the world, and you want to have a good intellectual conversation with them. Corey let's start at the beginning. This is a relatively new development on a world religious stage, came out around 1830 or so. What did they believe that's different from Christianity? Although they use a lot of the same language, it means different things.

Corey:

Yeah, I mean, there are a lot of things that we share in common with Mormons. And because they have certain foundational issues like belief in God, like the sanctity of human life, like marriage and family, we can walk alongside them in our neighborhoods and in our cultures rather well. But where they're wrong is where it is an essential problem. Who is God? How does man get to heaven? Both of which find their segue in the person and work of Christ.

And so, you know, their view of God, Frank, is as unlike the view that even Muslims, or Jews, and certainly Christians hold about God. When I would teach Mormonism in the secular university at Indiana University, when I taught comparative religions, sometimes I struggled whether or not to put it under eastern religions like Hinduism, or under western religions, because it claims to be Christian. But their view of gods are very much like the Greco-Roman pantheon of gods. They have fingernails, and heads, and toes, and you know, things like that.

Their view of salvation is that it is by grace, through faith, after all you can do. And how much can you do? Well, the Book of Mormon says there's not a command that's given to you that you can't keep, and in order to get the grace, you've got to commandment keep all the way to the top, and then the grace gets applied. Well, that's not good news. That's mission impossible. And their view of Jesus gets tainted, both from the salvation end, and what they believe about God. They don't have a distinct theology and anthropology. We are all...God's an embryo as one Mormon prophet put it. So, it's just a matter of being on a spectrum, divinely human or humanly divine.

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Frank:

So, is it true that Mormons believe that as man is God once was? In other words, the God of this universe or planet was just a man and he somehow grew up and became God? Do I have that right?

Corey:

Yeah, some Mormons will deny that. They don't want to get into that. But yes, that goes way back to the early days. Lorenzo Snow, an apostle and then a prophet, who was a contemporary with my ancestor, and obviously with Joseph Smith, was the one who coined that expression. And Smith gave him the approval. Smith wasn't teaching this stuff originally, either. It started coming out in his late sermons before he died. And then it came out in the Doctrine and Covenants, and then in, in The Pearl of Great Price in the Book of Abraham. But you don't find the concept in the Book of Mormon proper. It's found in other doctrinal scriptures, sermons of Joseph Smith, and the church as they teach it today.

Frank:

I remember many years ago, I was having dinner with a Mormon. I was doing business and he happened to be a Mormon. He was a CEO, and I was training his employees on something, we went to dinner. And he explained to me his position. And I said, so you're saying God was once a man? And I said, how do you deal with the infinite regress? You know, are you going to get back to an uncaused first cause? Because I was writing, I Don't Have Enough Faith to Be an Atheist at the time, and we're talking about the cosmological argument, and how space, time, and matter, had a beginning so it seems the cause must be at least spaceless, timeless, immaterial, powerful, personal and intelligent.

Corey:

No, not really. This is not something most Mormons (there will be some), but very few really get engaged in. Mormonism is less about logic and theology, and more about psychology and sociology, I would say, in that what's really important for them is that families are forever. One Mormon apostle said, just this week I think it was. After his wife passed, he said he cannot imagine heaven without his wife. He doesn't want there to be a heaven without his wife. Because the focus on Mormon theology is really anthropology. And it's the law of eternal progression. It's that families are forever. It's my trajectory.

I said, what do you do with that argument? He said, oh, we don't go back that far. That's what he said. We don't we don't go back that far. I was kind of flabbergasted. What do you mean you don't go back that far? If that's what the evidence shows, you have to deal with it. How do you deal with it as a Mormon? I mean, do they even get into this kind of theology or cosmology?

I don't want to make them sound like bad people, but they don't think in logical terms theologically. It's more experience. They're heart people when it comes to religion. Brilliant when it comes to engineering, or math, or politics, or anything like that. But when it comes to religion,

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you might say they've fallen under the Kantian spell of the fact value dichotomy, the faith reason dichotomy. And so, those conversations are few and far in between unless they come from people like yourself that are challenging them to think about this. They're not run of the mill conversations you're going to grow up with.

Frank:

Well, Corey, what would you recommend to our listeners or viewers, right now? If a Mormon comes to their door, and you say they're not really motivated by logic, then how do you make any headway with them? What do you do? What do you say?

Corey:

Yeah, I mean, you know, there's a lot of different tactical approaches people have with Mormons. I think we ought to focus on building the relationship, first building the platform, the right to be heard. You know, the Greek philosopher Epictetus said that we have two ears and one mouth for a reason so that we listen more. Because if you get five different Mormons, you're going to have six different opinions. And you're going to have Mormons who are Mormon for one reason, and the other Mormon is not for that particular reason. So, we want to figure out the individual Mormon, what makes them tick, and focus on the essentials. Who is God? How does man get to heaven? Both of which find their segue in the person and work of Christ.

Now, those are the essential doctrines. But then I say, there's also an essential of dialogue. And that is the testimony. You've got to be able to speak Mormonese. You've got to understand the psychology of Mormon epistemology or theory of knowledge. We think it might be logic, we think it might be the Bible, we think it might for them even be the living prophet. But at the end of the day, for the average Mormon, it's the burning in the bosom as current apostle Dallin Oaks called it. The burning in the bosom, that testimony that I know Joseph Smith's a prophet of God. I know the Book of Mormon is the word of God. I know that the Church of Jesus Christ, my version of The Church of Jesus Christ of Latter Day Saints, is the one true church.

And they don't realize that there are numerous other ones. And that's where I help them to see through what I call the police lineup, how many different sects of Mormonism there are. And each one of them bears a similar testimony. And yet, they contradict. Which goes to show that at best, only one of them can be true. At worst, they're all false and we need to go look for truth elsewhere. But what that does is it serves to undermine that subjective, sole criteria of truth, the testimony for the Mormon. Because that's the be all everything to them. Authority is everything, and the testimonial authority is where it's at. We've got to be able to understand the Mormon psychology, not just their theology, and to be able to speak from the language of experience.

Frank:

Christians are told to always have a reason for the hope that we have. So, we're supposed to give logical reasons to show other people why Christianity is true. But we also believe in the witness of the Holy Spirit. There's a difference between knowing Christianity is true, and

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showing Christianity is true. How does the witness of the Holy Spirit in your view, Corey, differ from the so-called burning in the bosom that the Mormons have?

Corey:

Right, so a lot of Christians too, will kind of denigrate testimony speak because the Mormons rely on it so much. But I think that's a mistake because testimony is a major field in philosophy of testimonial evidence, for example. We rely on testimonial expert evidence in courts. We rely on it when we go to the doctor or the pharmacist. We find testimony throughout Scripture. And we're told about how the Holy Spirit testifies to us that we are children of God. And then in 1 John 5:9-13, it uses that term testimony at least a half a dozen times.

So, the Christian ought to bear testimony. And they ought to do it with as much if not more tenacity than the Mormon does, because we have the veracity or the truth, whereas the Mormon does not. And so, the way that it is distinguished, Frank, is that the Mormon testimony does not correspond with objective truth in fields of archaeology, or history, or science, or philosophy, or ethics. The biblical testimony does. I was in Israel doing some excavation with a Ratio Christi team over there. We discovered things, everyone on the team. Right above us was the BYU campus.

I ended up being on two debates with different Mormons, one in the UK and one in the University of Utah. And both times I brought up the fact that I was there for 10 days. And this place is a veritable graveyard of a sandbox of archaeological confirmation for the Bible and history. And yet, the Book of Mormon doesn't have a shred. Both of those scholars admitted that I was correct. And so, their subjective testimony is the sole criterion, or the main criterion of truth. When we talk about testimonial evidence, we can place confidence in it, but not an overconfidence. It must correspond with the objective testimony that we find in the Bible, that we find in nature. And happily, those things do coincide.

Frank:

So, you're saying then that if Christianity is true, and we can see it's true through the evidence, then we would expect to have this witness of the Holy Spirit. But if we only had the witness of the Holy Spirit and couldn't verify that Christianity is indeed true through historical, philosophical, or scientific methods, then we would be on par with the Mormons?

Corey:

Well, you know, it's possible for God to reveal himself just to me, and me alone, and no one else, and I not be able to show that, as you distinguished knowing versus showing. So, I want to say that it is possible to be able to know God without being able to show God. You think about the thief on the cross, who just had some basic encounter, basic evidence, and maybe that evidence is just personal, maybe it's a dream that some Muslim has been given by the Holy Spirit. What I'm saying is that if and where that can be tested, we can test the spirits, we can test testimonial evidence, because everyone might have a subjective testimony. And the way to

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confirm whether that testimony is or is not from God, is through a multiplicity of different ways that God has left us. In nature, Romans 1:18-20, in Scripture, in several different ways.

Frank:

We're talking to Dr. Corey Miller from Ratio Christi. He's the president of Ratio Christi. We're talking about Mormonism right now because he was a 7th generation Mormon until he left Mormonism for evangelical Christianity. He just co-wrote a book called "Responding to the Mormon Missionary Message", a great book to get if you want to know how to interact with Mormons, and I know you do. So, check it out. We're back in just two minutes. Don't go anywhere.

If you want to know how to answer people who claim there is no God, that atheism is true, then you want to be a part of the online course "Stealing from God: Why Atheists Need God to Make Their Case." It starts I think, August 14th. I'll be your instructor. If you join the premium version, we'll have six LIVE hour long, Zoom sessions for Q&A. And we'll learn from one another. You can ask me any question you want. As I say, it starts August 14th. Go to CrossExamined.org. Click on online courses. You'll see it there. You'll see about 25 other online courses too. All of them, you can take at your own pace in a self-paced way. But the "Stealing from God" course is going to be the premium version, which will allow you to interact or allow us to interact together with Q&A. And there'll be other enhancements to the course beyond just the self-paced version, so check that out.

We're talking today to my friend Dr. Corey Miller. New book, "Responding to the Mormon Missionary Message." He grew up Mormon as did many of his ancestors. And just before the break, we were talking about this witness of the Holy Spirit, which is what Christians call the fact that the Holy Spirit can confirm that Christianity is indeed true. But that seems an awful lot like what the Mormons are saying, I got the burning in the bosom. And Corey, you were making a point about that before we were rudely interrupted by the break music. So, pick it up right there.

Corey:

Sure, yeah. That which Aquinas and Calvin would have referred to as the census divinitatis or the sense of the divine. It's legitimate, it's adequate. God can communicate through direct revelation of Himself to me, and that is giving me the ability to know God without the ability to show God. But thankfully, we do have the ability to show that these things, the subjective testimony, and the objective testimony of Scripture and of nature correspond to one another. And so, they're different kinds of evidence. They're not mutually exclusive. They are complementary.

Frank:

So, tell me what our listeners and viewers are going to find in the new book "Responding to the Mormon Missionary Message." What's the purpose of the book? How can they use it?

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Corey:

Yeah, Frank, when I first became convinced of the truth of Christianity, I became an evangelist. But then God also made me a strategist. And given the ministry that I'm dealing with now, I'm a strategic thinker with that. But this book is similar to that. And rather than just meeting every individual Mormon missionary, we want to go upstream to the source of their massive church growth program. This year, they will have (they say recently), approximately 100,000 LDS missionaries, both teaching and service missionaries combined on the mission field. And that's more than they've ever had. And these are people of influence and affluence. You know, 2% of the population are LDS, but 6% of the US Senate is LDS.

And so, they're very influential, and they are boasting that they've got a 25% increase already this year, over last year on the number of baptismal conversions. So, we wanted to put together, to assemble a team, of people who are the best you could come up with. People who are former Mormon missionaries, who did the two years, their full two years, from coast to coast, and in various places around the world, and have them each take on one of the chapters of the missionary discussions that the missionaries have in people's homes, and to be able to give Christians an opportunity, with foresight, to know what is coming on Tuesday night.

How many exhales you should do, and how many inhales they're going to tell you to do, and when it's time to bear testimony, and what passages they're going to cover, and what challenges they're going to put forth. Because Mormons typically go after those with Christian backgrounds. Now, we have for the first time ever, something of a tool to equip Christians who were meeting with Mormon missionaries, to stop the bleeding from Christian churches into Mormonism, and instead to give us by God's grace, an opportunity to see Mormon missionaries coming to Christ in droves. And if you can get a Mormon missionary coming to Christ, well then that's going to cascade, and many others will follow.

Frank:

How do you start a conversation? Someone comes to your door, and they claim they want to give you the Book of Mormon. I know the details are in the book, Corey. But just give us a little insight as to what you would do, or what do you recommend our viewers or listeners would do when someone comes to the door.

Corey:

If you're a new believer, I'd recommend, if you're going to meet with Mormon missionaries, because it is an exercise in deception. It's both self-deception by the Mormon, but it's also a matter of somewhat deceiving other people too. They capitalize on certain issues of Christian backgrounds. And that's missionary discussion, number one, creating the need for a living prophet by showing that there is so much dysfunction and division within Christendom, and then enters Mormonism.

So, first of all, if you're new believer, schedule a time that you can be there with a more mature believer. And that is not to dissuade you from critical thinking, and having an honest

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assessment, and an examination and comparing the two. But you want someone who actually knows what the Bible says if you're young in the faith and can help you in the dialogue process. But I actually think Frank, it's a good thing to invite missionaries into our homes. One, it takes them off the street from converting other people. Two, it gives us a chance to really put the pedal to the mental and challenge ourselves to be able to know what we believe and why we believe it, and how to articulate it. But three, and most importantly, it gives us a chance to be able to share Christ with people for whom Christ died.

God so loved the world, and the Mormons are part of that. We don't know what's going on between God and them. I know I have a message and it's of eternal value. And these people are not the devil. These people need to hear the Gospel. And so, I encourage people to invite them into your homes, go through the missionary discussions. Listen to what they have to say. Use Socratic evangelism. Ask thought-provoking questions after you've heard them give their spiel in four or five missionary discussions.

And that always works out best because instead of doing theological ping pong back and forth, asking questions helps to take the wall down of pride and deflection. And it helps to build a bridge for reflection instead. And now you've earned the right to be heard, and you've built a relationship, and you've shown them interest, and they're interested in what you'll have to say next.

Frank:

It's just another works-based religion, to try and make your way to heaven. It's no different than any other works-based religion. So, if you were to ask a Mormon today, based on their theology...I know not every Mormon agrees with everything that the official church might agree with. But if you were to say, what's the purpose of Jesus? If I've got to do good works, why Jesus? What's the purpose of him?

Corey:

The purpose to life in Mormonism is happiness, to learn to live happily. To pass the test. This life is a test of our faithfulness to Heavenly Father. Jesus is necessary for the test, for the way that Heavenly Father structured this world, and the plan of salvation. And so, no Mormon is going to concede that Mormonism is salvation by works. It is salvation by grace, plus works. By grace, after all, you can do, 2 Nephi 25:23 says.

And so, Jesus is necessary. He's not sufficient, he's not enough. And that's the fundamental challenge that I enjoy talking with Mormons about, is the Gospel approach, using the Book of Mormon, actually. Because the Book of Mormon does teach Mission Impossible. There is a heaven and hell. And you've got to become perfect by this lifetime, or else. It's other Mormon doctrines and sermons and so forth, that come in and give you this idea that you try, try your best, and God will make up the rest, we used to say as a child.

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Frank:

Okay. Well, one other thing before we get to Ratio Christi, because that's what you're doing now. And that is, what's the crowning miracle that confirms Joseph Smith is a prophet. It has something to do with golden plates. And why does anyone think that's a miracle?

Corey:

Yeah, I mean, there's the idea that these plates were written down by ancient peoples that were part of the lost 10 tribes of Israel that came over the Atlantic Ocean a long, long time ago. And there were these great battles 400,000 Lamanites, 200,000 Nephites. And this stuff was written down and hidden in New York. Joseph Smith uncovered the plates, and the heavenly Father sent an angel to assist him, help him to translate these.

And the story goes that some other people saw the plates. And similar to Islam, the original Quran was taken up to heaven, the plates are now gone as well. We no longer needed them through the power of the Holy Spirit, they've been translated. And here you go, you've got the Book of Mormon. What else do you need? Joseph Smith was an illiterate person. How else could he have come up with such a book like that? Of course, it's from God.

Frank:

But even if there were plates and people saw them, how do they know Joseph Smith just didn't make them. Why does anyone consider that miraculous? It's not as if someone rose from the dead, or the Red Sea was parted, or somebody walked on water. I mean, I can make golden plates in my garage if I have the right material. So, why does anyone think it's a miracle?

Corey:

That's a great question. I mean, most people today don't even think about what it would have been like back then. We're living on the crest of the wave right now. And one day, we'll probably have a Republican nominee who is a Mormon. Surely, it's not a quack job of a religion. Surely, it's common sensical. And I have this burning in my bosom.

But back then you would think, shouldn't they have seen these things? Like, you touched Jesus, you probably smelled Jesus, you heard Jesus, you saw Jesus, maybe even tasted the sweat on Jesus. I don't know. But there was sense perceptible evidence of the resurrection. Once you get to the evidential value of the plates on the surface, they try to make it comparative to the biblical manuscripts. It's not there. It's not there, and that's not vitally important to most Mormons, because don't confuse me with the facts. I've got a feeling. And that's why dealing with the testimony early on, subverting the overconfidence in subjective, testimonial experience as the sole criterion of truth, is vitally important, even though it's not an essential doctrine. It's an essential of dialogue.

Frank:

Now, they said they had witnesses. Were there seven of them and did any recount what they said they saw?

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Corey:

Yeah, some did change minds throughout time. Others, when you examine what they were witnessing, it wasn't the same kind of cash value or credibility that we think of when we're talking about seeing objects, and testimonial evidence, and things like that. So, it's not quite the same. I think Rob Bowman's got a fantastic book that compares...

Frank:

All right, well, the book you want to get right now is by my guest, Dr. Corey Miller and Ross Anderson called "Responding to the Mormon Missionary Message: How You Can Have Confident Conversations with Mormon Missionaries and Other Latter Day Saints." My name is Frank Turek. You're listening to I Don't Have Enough Faith to Be an Atheist. And we're going to give you ways you can actually help bring the truth of Christ to college and high school campuses right after the break. Don't go anywhere. Back in two.

If you've been listening to this show long enough, you know, we go to college campuses and also high school campuses and present the evidence that Christianity is true based on the book I co-wrote with Dr. Norman Geisler called I Don't Have Enough Faith to Be an Atheist. We also take a lot of questions. That's why our YouTube channel has about 1700 videos on it. Many of them are Q&A videos from the college campus.

Go to Cross Examined (two words on YouTube to see, or you can also go to Instagram to see them there), but YouTube has them all. And when we go to a college campus, quite frequently, it's a Ratio Christi group that is hosting us. And the President of Ratio Christi is my guest today, Dr. Corey Miller. How did this happen, Corey? First of all, what is Ratio Christi and then how did you become president?

Corey:

So, Ratio Christi means the Reason of Christ. It's been around for about a dozen years. And its mission is to equip students and professors with historical, philosophical, and scientific reasons for following Jesus. So, it's a Christocentric, Christ-centered ministry. And our desire is to through thoughtful Christianity, heart and mind, to transform lives on campus today and change culture tomorrow. So, if you're concerned about the culture, go upstream, and you're going to find where the problem is at. And that's in education, and that's at the university.

So, I became the president about eight years ago. At that time, I was teaching at Indiana University. I was on staff with Campus Crusades faculty ministry. I saw the goal that going after professors at the end of the rainbow, again, strategically going after the source of much of the problems that we're seeing. Ideas have consequences. And bad ideas have victims, lots of them.

And so, I became president of Ratio Christi, and have been blessed to see it grow from its infancy and fragility into where we're at today on over 100 college campuses. Having a college

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prep ministry for high schoolers so that they not only survive when they get to the secular baptismal font, but they thrive, ministry to college students, and then to professors. And then our newest division, we're international, as well. But we also have now print publications.

Frank:

Yeah, what are those print publications? And how can people get them?

Corey:

Sure. So, we have more than 35 booklets now that are in PDF, e-book form. They're 9000 words. They are very concise. So, they're readable. A lot of people don't like to read today. But 9000 words is like three blog articles, written at the 11th grade reading level, but you're getting content from people like William Lane Craig on the resurrection. That was one of his two dissertations. And we had him reduce it down to 9000 words.

You're getting them from Stephen Meyers in the Discovery Institute on his Trilogy of The God Hypothesis and Signature in the Cell. You're getting them from J.P. Moreland. You're getting classical apologetics on the problem of evil, Scripture, science, all the way to current cultural apologetics issues like race, class, sex, and gender. So, all of those are written by people with lived experience in those particular fields as well. We think it's a great, great opportunity. Starting August 1st, they will be able to be ordered in print and buy the masses in bulk for groups, small groups, youth groups, whatever, or to use on the college campuses.

Frank:

So, they can go where to get them Corey?

Corey:

You go to RatioChristi.org. Or you can go to RatioChristi.org/RCpress.

Frank:

Just think ratio. That's what it looks like. It looks like ratio.

Corey:

Mathematical ratio. Why did we have to do that in Latin? [Laughter]

Frank:

That's right. So RatioChristi.org. Check it out there. Now, I know there's a lot of people listening who are apologists. They want to get involved. They want to use their skills, what they know. How can they do that with Ratio Christi or through Ratio Christi?

Corey:

You can go to info@ratiochristi.org. But yeah, if you want to engage in your local church and help the high schoolers who don't realize what they're about to face. I mean, if people realized, if parents, if grandparents realized that they are paying for the apostasy of their own children, we

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might think differently, Frank, about how we equip our young people...Rather than, you know, engaging in skinny jeans and fog machines in some of our churches, we need to be equipping these students because they don't realize what they're about to face in a secular university.

So, if you want to help engage students and be part of Ratio Christi college prep, you can contact us. If you want to go after college students, which form the leaders of the next generation. I mean, heaven sakes, I think it's 1/4 to 1/3 of all world leaders, presidents, and prime ministers have attended an American university. So, we have the opportunity to reach the future political leaders of the world, the journalists, the K-12, educators, future professors, business leaders, and so forth.

Even when it comes to professors, if you can get the professor, you get their classroom too for 30 years. It's exponential growth, it's not addition. And we even have a grant now that we actually stipend PhD students in top programs to help them learn how to become not professors who happen to be Christians, but Christian professors, and then they launch PhD Ratio Christi chapters, and turn around and do the same thing. So, we're multiplying their efforts.

Frank:

Did you hear that, friends? You can start a Ratio Christi chapter, or you can help an existing Ratio Christi chapter. Just go to RatioChristi.org to see more. Now, Corey, you and Dr. Peter Boghossian, who is an atheist, and originally taught at Portland State, who wrote a book called "The Manual for Creating Atheists", which is a way to try and convince Christians that atheism is true. You and he actually joined forces in recent years to go to college campuses together. Why would people on opposite ends of the theological scale and probably opposite ends of the of the political scale come together? What did you talk about? What do you get together and go college to college and talk about? What do you do? Why?

Corey:

The enemy of my enemy is my friend. And he recognized, as did I, that there is something that's more subversive out there than each other. And when he first asked me for this alliance, I said, okay. But remember, this whole problem that we're seeing in culture right now, is because of your side. And just about two months ago on a podcast, he finally admitted it, that the new atheism was causally instrumental in bringing about this revolution of wokeness that we're seeing everywhere now. When you see it, you can't unsee it.

But yeah, he invited me to lecture in his atheism seminar that he was teaching at Portland State on atheism, and to give arguments for God's existence. And we went to lunch, and he said, look, if you go, I go. If I go, you go. We need each other in this right now. And so, what do you say we form an alliance, and we begin speaking on university campuses on viewpoint diversity, the death of intellectual diversity in the universities? Because, at least in the past, we could think about someone like Voltaire, who said, I may disagree with what you say. But I would defend to the death your right to say it. Now, it's more like Stalin, who says that ideas are more powerful

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than weapons. We don't allow our enemies to have weapons. Why should we let them have ideas?

And so, the whole heart of cancel culture that affects not only conservative Christians, but also liberal atheists, is coming from the same source. And these guys have opted for revolution in western Marxist ways, very tactically, the long march through our institutions. And that's exactly what they're doing. And so, you're starting to find these various alliances coming together, making strange bedfellows because at least currently, there's something worse in the room. And FDR, and Churchill, and Stalin had to ally for a time, for a purpose. And then went back to bowing each other afterwards.

Frank:

Right. Well, right now I know Peter has left Portland State. He couldn't take the wokism and the cancel culture there. Which by his own admission, his philosophy at least started to create and then it came back to bite him. I think he's living overseas now or something, isn't he? Where is he now?

Corey:

He's traveling overseas a lot. But he is part of the founding scholars for the new university that's getting ready to launch that is very much like conservative Christianity's Hillsdale College, or Patrick Henry, or Grove City College, which don't allow even the GI bill because they don't want government intrusion. So, this is going to involve Steven Pinker from Harvard and others of the Neo-atheist movements, but Peter Boghossian. For them, they see it as an opportunity for critical thinking, the University of Austin. And it will allow conservative or libertarian thinkers to come in as well.

But of course, it's got more of their brand ethos. And so, he's still here. He's traveling around a lot in Europe of many places, Hungary, Romania. But he said he is done with the atheist/theist debate. He has dedicated his career to taking down social justice and critical theory because that's about civilization. Truth be said, it was the new Atheism and atheistic foundations that provided the impetus for this whole thing. And we can't go back to the way it was. We need to have a little revolution of our own, in the long march through the institutions, and reclaim the intellectual voice of Christ in the universities.

Frank:

Ideas have consequences. And that's where these ideas are incubated, and they grow. And as Lincoln famously said, he said the philosophy of the schoolroom in one generation will be the philosophy of the government in the next. And we're seeing that right now. So, thanks for the work you're doing on college campuses and in high schools, Corey. Again, give the website for Ratio Christi and give the book again, go.

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Corey:

Yeah RatioChristi.org. That's where you can find starting next week, all those booklets and free PDFs if you download. The website for the new book on Mormonism is MormonMissionaryMessage.org.

Frank:

Let's be honest friends, you can just go to Amazon and find it. It's written by Corey Miller my guest today and Ross Anderson comes out in mid-August. It will help you with any Mormon friend you have or missionary that comes to your door. And get involved with Ratio Christi. I'm involved because they do great work. You can get involved too and use your skills in apologetics, and philosophy, and theology, and help young people know the truth. So, check it out RatioChristi.org. And Lord willing, we'll see you back here next week on the Tuesday midweek podcast. God bless.

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