

Does the Resurrection of Jesus Prove He is the Jewish Messiah? with Eric Chabot

(March 12, 2024)

FRANK:

Ladies and gentlemen, I'm going to read a short passage from the Bible. And as I read this passage, I want you to think about who is this about? And what part of the Bible is this from? Is this about a certain person and is it from the Old Testament or the New Testament? Here we go. He was despised and rejected by mankind. A man of suffering and familiar with pain. Like one from whom people hide their faces. He was despised, and we held him in low esteem. Surely, he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him and afflicted.

But he was pierced for our transgressions. He was crushed for our iniquities, the punishment that brought us peace was on him, and by his wounds we are healed. We all like sheep have gone astray. Each of us has turned to our own way, and the Lord has laid on him the iniquity of us all. Now, first of all, who is that about? Anybody that has any Bible knowledge is obviously going to say this is about Jesus. But what part of the Bible is it from? Well, most people will say, given the specificity of this, it has to be from the New Testament. And it is quoted in the New Testament several times. But it's actually from the Old Testament. This is from the prophet Isaiah. And this is Isaiah chapter 53. I just read three verses from Isaiah chapter 53. There's much more in Isaiah chapter 53. In fact, it begins in chapter 52. This suffering servant passage. This is uncanny as to how specific it is of the coming Messiah.

And what I want to do in this program, is discuss the Messiah. And specifically, does the resurrection of Jesus prove He is the Jewish Messiah? And my friend, Eric Chabot, who for many years has led the Ratio Christi chapter at The Ohio State University, also at Columbus State Community College not far from Ohio State, is going to join me here in just a minute. He's been doing outreach by the way, and apologetics since about 2005. He's a graduate of Southern Evangelical Seminary, SES.edu, from where I've graduated. And by the way, friends, if you really want to get a great degree in apologetics, philosophy, and/or theology, actually, you'll get all three there. You need to go to SES.edu/Frank. You can even get a scholarship by going to SES.edu/Frank. It is a great place to get an education.

Anyway, Eric is also a graduate of the CrossExamined Instructor Academy CIA, which by the way is going to be in Charlotte this year. And the online version of CIA happens in like a week. If you want to be a part of that and be either evaluated by me J. Warner Wallace, Alisa Childers, and/or Natasha Crain, you need to sign up immediately. Just go to CrossExamined.org. Click on Online Courses. You will see it there. And Eric, you also wrote a chapter in the 'Faith Examined' book edited by Clark Bates. And the title of the chapter is 'Does the Resurrection Prove That



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

with Dr. Frank Turek

PODCAST

Jesus is the Messiah?' Why did you decide to write this chapter? Why is that something near and dear to your heart?

ERIC:

Well, good to be here. Dr. Turek. That chapter really was the outgrowth of years of doing ministry, to Jewish people, and of course many people at Ohio State, but just having a heart to dialogue with Jewish people since I was raised in a Jewish community. Even though I'm not Jewish, I always had a passion to talk to them about their Messiah, just doing a lot of research in that area. And given that the resurrection is so important in our own faith, I kind of began to connect the dots and say, you know, we obviously proclaim and defend it from our perspective. But what does it have to do with Him really being the Jewish Messiah?

And the more I studied Jewish messianic expectations, I kind of saw this pattern that they really didn't put a huge emphasis on the resurrection. Sin has been a messianic qualification. So, it just began to kind of bug me and nag me. So, I did more research on it. I wrote a book on it. It's on Amazon. You can read it. It's called 'The Resurrection the Jewish Messiah.' So, really just my own personal study and just an interest in it. And, you know, it just developed over the years. You know, I talked to one Jewish person on campus once years ago. He said to me, I don't care if Jesus rose from the dead. It doesn't mean He's the Messiah. And I thought, well, that's insane. How can you believe He's not the Messiah if the guy rose from the dead?

So, it just fascinated me that there's no connection in a lot of Jewish people's minds. But in Christian thinking as well, I noticed that a lot of Christians can explain why Jesus is the Son of God. They'll say He's the Son of God and the Savior. But I don't know if they connect the dots on whether the resurrection is really related to His Messiahship. So, it kind of went both ways for me, talking to Jewish people and Christians as well.

FRANK:

Well, you do a great job on The Ohio State University. And before we get into the Messiah issue, just give us an overview of the ministry that you're doing there. I mean, you've invited me several times. I think I've been there nine times. We were just talking about it. And well, hopefully, we'll be back there in the fall. But you've brought other people in. You brought in Dr. Michael Brown. You brought in Dr. Mike Licona. You've brought in other folks to speak to The Ohio State student body. And Ohio State, by the way, ladies and gentlemen, is one of the biggest universities in the country. What are you guys up to like 60,000 students or something, Eric?

ERIC:

Sixty-four thousand I believe.

FRANK:

Sixty-four thousand students. And how do you do ministry there? I know you're in the quad sometimes. You're interacting with people. How do you do it?

**CROSS
EXAMINED
ORG**



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

with Dr. Frank Turek PODCAST

ERIC:

Yeah, well, we focus on three areas there. It's called evangelism, equipping, and education. And so, we do a lot of tabling on the campus. We set up in different areas where we'll have a question of the day on a whiteboard, like does God exist, or is God real, or are you good person, or is the soul real? Just big worldview questions and then we let them come by and answer the question. If they do answer yes, no, or I don't know, then we can engage them after that. We might say like, why did you say yes? Why do you say no? Why do you say I don't know. And so, the goal is to get into those really deep conversations with them.

We're not really preaching at them. We're more or less conversational. And so, we've done that for a number of years. A lot of outreach on a weekly basis, doing tabling. It helps students get equipped in their faith as well as students from organization. And then we do weekly meetings. We have weekly equipping meetings we do apologetic training, evangelism, Bible study. And then of course we do events. We try to do at least a couple of events a year. We bring in a couple of big apologetics speakers or debates we've had. William Lane Craig came. He's spoken here. He also did a debate. We partnered with C.R.U. on that to debate Kevin Sharp, a philosophy professor, a ways back. We had Dr. Mike Licona, as you mentioned, to debate Larry Shapiro, a Jewish atheist philosopher professor from the University of Wisconsin.

We've done a couple other events. But we've done a lot of speakers like yourself. Like you said, we've had you here nine or ten times. You're obviously our top favorite. Then we've had others. We've had some science events like James Tour spoke here. We had Paul Nelson speak. We had Michael Strauss speak, a physicist on the fine-tuning of the universe and some other arguments for God. And so, we've done a variety of topics. And so, we're very engaged. You know, like you said, it's a very large campus. And so, it creates a lot of work.

We actually have a good little crew with us, kind of like a team. And students are very involved. And as you mentioned Columbus State Community College, we also do an outreach there. That has a very large Muslim population there. So, we do end up engaging a lot of Muslims there. But we try to engage everyone we can. As I said, I have a heart for Jewish people. I've always tried to reach Jewish people on campus. But many Jewish people are very secular these days. They don't believe in God. So, most of the Jewish people we talk to on campus are kind of atheistic as it is, or just kind of secular. But we talk to a lot of different kinds of people on the campus.

FRANK:

And you do a wonderful job. What are some of the barriers that you see for students accepting the Christian faith? What are the issues that keep them from being a Christian?

ERIC:

Well, I'd say it's changed over the years. I think we've been doing this for so long. I think back around 2008 to 2012 when you were just starting and I had you on the campus, we know the

**CROSS
EXAMINED
.ORG**



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

with Dr. Frank Turek PODCAST

atheism had hit a higher level. There was a spike in atheism with the books being written at the time. So, back then, it just seems like I was talking to a lot of atheists then. I mean, it was very prevalent like all the time talking. After a while I was like, Lord, give me some different people. And then we kind of saw maybe a change over the last five years or so.

It seems to be the campus is not quite as atheistic as it used to be. We see a lot more openness, which is a good thing. Maybe not quite as many atheists but still some agnostics here and there, and maybe some other things. But probably the barriers are technology, distraction, as you know. That's why we use the whiteboards all the time because people are on their phones, walking by on headphones. We have to get their attention through something visual. So, probably technology is a huge barrier. Probably moral issues. Probably just, you know, a lot of post modernism where people are not sure about the true question.

They'll say, Eric, you know, if you believe then it makes it true for you. I'm happy for you. But it's more pragmatic if it works in your life. But it's not true for me, a lot of pragmatism, kind of post modernism. And then, of course, the moral issues. Like if we have a question up of the day like we did if Christianity is true, would you be a Christian? We did that question one day. I had three gay students come right up to me and say, no. I won't be Christian because I want to be gay. I simply will not budge on that issue. So, as you know, that's more of a moral issue.

And then we deal with of course, some of the, I'd say probably some agnostic issues, just students that are not really sure how to think about God. How do they know He's real? You know, we deal with the is God real question, just working them through what it means to know God and know there's knowledge of God and things like that. But overall, it's really a mixed bag these days on campuses. We see just about everything. We can see apathy, distraction, openness, postmodernism, pragmatism. We just see all kinds of things. It's really a mixed bag these days. So, I really can't narrow it down to one thing like it used to be where there was like a lot of atheism that kind of, you know, moved. We moved from that. So, it's very interesting these days.

FRANK:

And you've had some success where some students came from atheism to Christianity, there on The Ohio State campus. So, Eric, before we get into the Messianic information that we want to deal with here, the Messianic question: Is Jesus really the Messiah? And what does the resurrection have to do with that? Tell people where they can go to discover more about you. I know you have a website, ThinkApologetics.com A lot of great stuff on there. Where else?

ERIC:

Yea, ThinkApologetics.com blog is just something I've had for years. There's some information on there. They can go there. So, ThinkApologetics.com. They also can go to my webpage. It's a website called CJFM.org and just type in Eric Chabot (my name), and you'll find the information on there about what we do if you want to ever partner with us or be part of what we do. But just go to CJFM.org and type in Eric Chabot next to that, and you'll find me right there. So, those are

**CROSS
EXAMINED
ORG**



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

with Dr. Frank Turek

PODCAST

two pretty good places to find out about me. There's plenty of information on both of those places.

FRANK:

Alright, let's talk about the resurrection and the Messiahship of Jesus. Does the Old Testament require the Messiah to resurrect from the dead? Is that somewhere in the Old Testament? I know Jesus seems to imply that and other writers seem to say the same thing. But is it a requirement that the Messiah must rise from the dead?

ERIC:

Well, the problem with the Old Testament general about trying to predict what kind of Messiah is going to come, that it doesn't really say in a specific passage, when the Messiah comes, He will do ABCD using the word Messiah, or anointed one, or the mashiach. It doesn't really say that anywhere. It just talks about, there are passages. You know, we talk about prophecies and things but they're different. And when you see names like servant of the Lord, like you read Isaiah 53. When someone thinks that the Messiah, that's like a name for the Messiah, like servant of the Lord, or prophet, or king, or Son of Man. You know, those kinds of things.

So, that's like more references referring to the Messiah. So, when Jesus says He's the Son of Man, He doesn't say He's the Messiah there. But Jews would think, oh, that's like a messianic understanding that Jesus has calling Himself the Son of Man. So, the challenge of the Old Testament is it doesn't really say specifically, what the Messiah is going to do. But there are some hints of it. Now, as far as the resurrection, I wouldn't say any explicit passages that say like when the Messiah comes, He'll rise from the dead. We see some hints of it, maybe at the end of Isaiah 53 about the servant will be vindicated.

FRANK:

We see the light of light.

ERIC:

Yeah, right.

FRANK:

After He's killed.

ERIC:

Right. But there's no passage that says, when the Messiah comes, He definitely will rise from the dead. There's nothing that says that. I mean, you have like a Psalm 16 passage where David kind of writes a prophecy. It could be a typology. He's writing about Himself in a future Messianic figure, which Peter quotes in Acts. But there's not a ton of passages that specifically say the Messiah rises from the dead. However, when we think about Jesus being the prophet, priest, and king as we say He is. He's a prophet like Moses. He's like a King David. You know, He's the true Davidic King, and He's a priest in the order of Melchizedek.

**CROSS
EXAMINED
ORG**



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

with Dr. Frank Turek

PODCAST

Jesus really can't fulfill any of those roles unless He's risen from the dead. Okay? He can't be a prophet like Moses, because Jesus as a prophet says He's going to rise from the dead, right? And He says, this will be the ultimate sign that He's going to rise from the dead. He can't be a Davidic King unless He's on the throne of David forever. But He's on the throne of David forever because He rose from the dead. He can't be a priest forever, unless He's risen from the dead. So, if you look at it that way, then yeah, the Messiah definitely has to rise from the dead. But there's not like a ton of explicit texts that say that in the Old Testament.

FRANK:

Here's some texts from the New Testament that people have tried to explain how Jesus fulfilled this, or how the Scriptures predicted. Let's just look at two of them briefly. And one of them is the famous creed that we always talk about apologetically. It's 1 Corinthians 15:3-6. And this creed is something that Paul received from probably the other apostles. And this is the earliest evidence for the resurrection anywhere in the Bible, because it predates it being written down, any writing, I should say, of the New Testament. It goes back as even atheistic scholars admit to within months or maybe even a couple of years, somewhere in there. Very early from the alleged resurrection did this creed emerge. And here it is.

Paul says, for what I received, I passed on to you as of first importance, that Christ died. Let me stop right here. In Greek, the word that comes out quite emphatically. And I'm going to emphasize it as I speak here, because there's a rhythm to this. And this rhythm would help people remember it. So, here we go. This is what I received, I passed on to you as of first importance, that Christ died for our sins, according to the Scriptures.

That He was buried, that He was raised on the third day, according to the Scriptures, and that he appeared to Cephas (meaning Peter), and then to the 12. After that, He appeared to more than 500 of the brethren, 500 of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. Now, that phrase in verse four Eric, it says that He was buried, that He was raised on the third day according to the Scriptures. He was raised on the third day according to the Scriptures. Where in the Scriptures does it say the Messiah will be raised on the third day? That's the question.

ERIC:

Nowhere. It doesn't say that anywhere specifically that He's going to be raised on the third day. But what Paul is doing, because he's Jewish, he knows there's several passages in the Old Testament that refer to something happening on the third day. There's something very significant that God does on the third day. So, Paul's taking some of those passages and applying them to Jesus. For example, it says in Hosea 6:1-2. It says, come let us return to the Lord. He has torn us to pieces, and he will heal us. He has injured us. He will bind up our wounds, and in two days He will revive us. And on the third day, He will restore us, that we may live in His presence.

**CROSS
EXAMINED
ORG**



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

with Dr. Frank Turek PODCAST

There's another one in Genesis 22:4. It was on the third day that Abraham arrived at Mount Moriah where he prepared to sacrifice his son Isaac. Then you've got one in Exodus 19:10, where it says God told the children of Israel assembled at Mount Sinai to be ready on the third day, because on that day, the Lord will come down from Mount Sinai in the sight of all the people. And then one more, Genesis 40:1-23 talks about a third day after Joseph interpreted the dreams of his two fellow prisoners. Both of those dreams included symbolic three. One of the men was hung and the other man restored to his former position.

So, what Paul's doing is taking those third day passages in the Old Testament and applying them to the resurrection. So, it's kind of like a Jewish hermeneutic thing he's doing there. He knows his audience is probably aware of that. But there is no specific text that says when the Messiah comes, He'll be raised on the third day. But Paul's not really pulling a fast one on us, as we might say. He's taking those passages and saying this is something significant that's going to happen with Jesus. He was raised on the third day as well.

FRANK:

In fact, Paul isn't even really inventing this. He received this, as he says. He says for what I received, I passed on. So, this creed was in place before Paul even was converted, meaning people like probably Peter, and James, and John, the essential primary apostles were the ones that actually probably formulated a creed. Now, why is a creed important? Because most people in that day couldn't read. But they could remember something in a rhythm. Like we might say, Jack and Jill went up the hill to fetch a pail of water, right? There's a rhythm to little ditties or little sayings we might have. You might not be able to write your name, but you can remember something that has a rhythm to it. Much like music. You don't even know how to read or write but you can sing a song as a little child because you know the rhythm to the song.

And so, that's what this creed is like. And Gary Habermas has discovered at least 40 of these creeds throughout the New Testament. And also, my friend Dr. Chip Bennett, who just hosted a great apologetics conference down at his church in Sarasota, Florida at Grace Community Church. I was down there with David Wood, and Jon McCrae, and Vocab Malone, and Michael Jones, and Alisa Childers and others just last week. He has some really great insights into the Scriptures. And Eric, you just mentioned four or five of these third day issues in the Old Testament.

Well, Dr. Bennett has discovered there's at least 40 of these, maybe about 41 as he told me just the other day. In the Old Testament, these third day references, which talk about basically a revival, or a resurrection, or some kind of recovery happening on the third day in the Old Testament. And many of these appear to be pointing to some ultimate resurrection. And we're going to have Chip on in the next couple of weeks to unpack more of those. Eric, you just mentioned a few of them. Let me also mention something that you point out in the book as well. The book, by the way is called 'Faith Examined.' And several CIA students, the CrossExamined Instructor Academy that we run every year, got together over the past couple of years and put together this book.

**CROSS
EXAMINED
ORG**



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

with Dr. Frank Turek

PODCAST

In fact, we had Tim Stratton on last week. He wrote a chapter in 'Faith Examined' on molinism. And Eric Chabot, my guest today, wrote a chapter on the resurrection and the Messiah in this book, 'Faith Examined.' So, you want to pick up a copy of this. And your chapter is called 'Does the Resurrection of Jesus Prove He is the Jewish Messiah?' Now you point out in here, Eric, that when Jesus references Jonah, He's doing the same thing? Can you unpack that for us a little bit? It comes from Matthew, chapter 12. In fact, let me just read the passage and then you can comment on it. This is Matthew chapter 12.

And beginning in verse 38, Jesus is basically around the Pharisees. It says, then some of the Pharisees and teachers of the law said to him, Teacher, we want to see a sign from you. And Jesus answered, get this. This is what He says. Was Jesus always a nice guy? No, here's what he says. A wicked and adulterous generation asks for a sign. But none will be given it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the huge fish, so the Son of Man will be three days and three nights in the heart of the earth. The men of Nineveh will stand up at judgment with this generation and condemn it, for they repented at the preaching of Jonah. And now something greater than Jonah is here. Comment on that. Why is He saying this, Eric?

ERIC:

He's talking about the three day motif there. But obviously, it has to do with the issue of a typological metaphor for Jesus's crucifixion, burial, and resurrection. And so, Jesus is talking about the sign there. And as you pointed out many times in your presentations about miracles, God uses signs to authenticate a prophet. And of course, He did that with Moses, Elijah, and others, you know? And then of course, Jesus comes and does signs as well. And the ultimate sign, of course, is His resurrection. But the sign of Jonah, of course, turns out to be Jesus' greatest miracle of all, because obviously, that's a picture of His actual resurrection.

And so yeah, Jesus' paralleling of the Pharisees of the people of Nineveh is kind of telling because the people of Nineveh repented of their evil ways after hearing Jonah's call for repentance. But when the Pharisees seem to continue their unbelief, despite being eyewitnesses. The Pharisees continue to stay in their unbelief despite seeing Jesus' miracles, right? So, Jesus was telling the Pharisees they are culpable for their unbelief given the conversion of the people of Nineveh. And so, it's interesting, you know, from the time that Jonah is preaching that people knew they had 40 days to repent, and they did. But from the time of Jesus' preaching, the people of Jerusalem had 40 years and they did not repent, and Jerusalem gets destroyed. So, it's really like a typology of Jesus' resurrection, the ultimate sign of what He does.

FRANK:

Now, you have so much in this chapter. Again, the chapter is in the book, 'Faith Examined' ladies and gentlemen. Check that out. It's a little pricey in paperback but the Kindle version is only \$9.99. You can get it at CrossExamined.org Actually, if you go to the store, it's cheaper

**CROSS
EXAMINED
ORG**



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

with Dr. Frank Turek **PODCAST**

than Amazon. But if you want the Kindle version, go to Amazon and get it. Eric, what are some of the consequences to us? And you unpack this on page 135. What are some of the consequences to us if Jesus did not rise from the dead?

ERIC:

Well, there's several. First of all, Paul says very clearly that we're still dead in our sins. And we need to remember the Gospel we preach is not just Jesus died for our sins. That's only part of it. He rose from the dead. That is the full Gospel, that He died and rose from the dead. Because if He didn't rise from the dead, we're still dead in our sins, and we don't have the Holy Spirit. Unless Jesus rose from the dead, He cannot send the Holy Spirit. And the Holy Spirit comes and indwells us, which marks us as children of God. Of course, that's how God knows we're His. And then of course, if Jesus didn't rise from the dead, He's a false prophet, because He said He would rise from the dead several times.

And as I always say to our Muslim friends, they always say well Jesus is a prophet. I'm like, do you believe He's a true prophet. And they say, yes. And I'm like, well, He said He's going to die and rise from the dead several times. Do you believe that happened? They say no. And I said, well He can't be a true prophet. So, which is it? Is Muhammad a true prophet, or Jesus is a false prophet? Who is the true prophet, who's the false prophet? And then, of course, without Jesus rising from the dead, then Paul says that they are false witnesses, of course.

He says we're literally breaking the Torah. We're bearing false witness in front of everyone. And just like Paul, we're bearing false witness by saying He rose from the dead. Because if He didn't rise from the dead, were lying as well. And so, there's all kinds of things. And then Jesus, of course, can't be the high priest He is. He can't make intercession for us. He can't be an advocate for us if He didn't rise from the dead. He can't continue to cleanse us from our sins. Right? So, you know, it ties in with Jesus' work as a priest and a king right now. He can't be the true King of David sitting at the right hand of God. And there's no return of Jesus if He didn't rise from the dead, right?

FRANK:

Outside of that, the resurrection doesn't really matter, ladies and gentlemen. [Laughter]

ERIC:

That's right.

FRANK:

You've got an entire list of things in the chapter, 'Does the Resurrection of Jesus Prove He is the Jewish Messiah?' Now, you also point out in this chapter, Eric, that there are many people other than Jesus of Nazareth over the centuries who have claimed to be the Messiah to the Jews, but they are all forgotten. What do they all have in common?

**CROSS
EXAMINED
ORG**



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

with Dr. Frank Turek

PODCAST

ERIC:

Well, some of these guys, it's interesting that they would lead like a messianic revolt against the Romans. And of course, they get squashed because we know how powerful the Romans were. But some of them didn't really claim to be the Messiah every time. They kind of lead like a messianic revolt. What Rabbi Akiva got squashed in the second century, of course. But the commonality, the common features, they're all dead. They all got squashed, got killed. They're gone.

And then what did Jews do? They run after another messianic figure, of course. And then with the Bar Kokhba revolt, in the second century when he got squashed in that revolt against Rome, the Jews kind of said, maybe we should just give up on looking for a messiah. This is just getting worse and worse for us. These guys just keep getting killed. So yeah, what they do is they look for another Messiah once their messianic figure gets killed.

FRANK:

Now, what is the main objection to current Jewish people who do believe that the Old Testament is inspired? Why do they say Jesus isn't the Messiah? What are some of their objections, the main ones?

ERIC:

Well, it's interesting. What they're reading are what Christians read as some of the Second Coming prophecies about Jesus, where Jesus will come back to Israel, and Israel will be at peace, and Israel be restored. So, a lot of Jews read the passages in the Old Testament about a peace in Jerusalem. There's passages about Jerusalem being the center of the earth, all the nations flock to Jerusalem. The Davidic King is there reigning from there, not a lot of war going on. It's almost called like a messianic age where there's a world peace and everything's good, and Israel's restored to the land. Not like it is today, where there's all this bloodshed and killing.

And so, they kind of say, well, where's the peace? The Messiah's supposed to bring the peace and He didn't do it. And of course, we respond by saying you need to have peace with God first through atonement through Jesus. And then that's how God makes us right with Him. And then we'll treat our fellow man better once we're right with God. So, some of those passages the Jews look at for Jesus have not been fulfilled. We look at those as kind of like Second Coming prophecies. But there are passages of course, as we mentioned, there's early prophecies about a rejected, suffering, atoning, priestly Messiah. And there's passages about kind of a reigning, ruling Messiah that will come as well. So, it's like two pictures of the Messiah. We just believe it's fulfilled in one person, which is Jesus.

FRANK:

Now, is it true that many Jewish folks will avoid Isaiah 53, the passage we read at the top of this program? I remember when I went into a Jewish synagogue. I was looking through their prayer book and I noticed it went from Isaiah 52 to 54. It just completely leapt over 53. Is that common in Jewish practice to just try and avoid that?

**CROSS
EXAMINED
.ORG**



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

with Dr. Frank Turek **PODCAST**

ERIC:

Yeah, that does happen in synagogues. They don't have that reading in there. Yes, they do know that most Christians believe that Isaiah 53 is about Jesus. So yes, they do know that. But the irony is that every Jewish person I've ever met, most Jewish people I've met that came to know Jesus have come to faith through reading Isaiah 53 on their own or someone presented it to them in like an evangelization.

So, it's interesting. Even though the synagogues may not get the reading in there, many Jewish people still come to faith through it just through someone sharing it with them. My former pastor, he was read Isaiah 53 by someone who came to his doorstep in college. He said, no, that can't be about Jesus. And he went down into his basement that night and opened his old Bible, his Old Testament. He read it. And by golly, he came to faith right away. So, you know, it's powerful, how that passage has so much power to it.

FRANK:

That happened to Dr. Barry Leventhal. We have his story in chapter 14 of 'I Don't Have Enough Faith to Be an Atheist.' So, if you want to read that story, he was a football player at UCLA back in the 60s. He had just won the Rose Bowl. And Hal Lindsey of all people, the guy that wrote 'Late Great Planet Earth', he's still around. He's very old now, but Hal's still out there. He actually used Isaiah chapter 53 with Barry, and you can read the whole story, in 'I Don't Have Enough Faith to Be an Atheist.' But he became a Christian because of that. And then he came and taught at Southern Evangelical Seminary, SES.edu/Frank. So, if you really want to take great courses and get a degree in this, that's where you need to go. What requirements, Eric, of the Messiah does Jesus fulfill that no one else does?

ERIC:

Well, it depends on your messianic expectation. But the one thing that I point out in the book and the chapter as you know, is that I think that it's fascinating that when we go back to the Abrahamic Covenant in Genesis, when God makes His covenant with Abraham, and He forms a nation through Abraham, He tells Abraham, through your seed, the nations will be blessed. And then God goes on to create this nation of Israel. And then, He begins to kind of really use Israel as a sign that He's the one, true God. So, when people look at Israel, they will find the one, true God and Israel's supposed to spread the knowledge of God across the world.

Now, Israel didn't have any specific missionary posts where they sent Jews out to go and do missionary work in other countries. I mean, Jonah went to the Ninevites and stuff. But the point is that they're called to show the nations that they have the one true God. The people look at them, they say, hey, they have definitely the one true God. And so, I think it's fascinating that Jesus, when He comes into the world, of all the Jewish candidates, He seems to be the only Jewish candidate that has opened the door to 1.4 billion non-Jews to come to faith in the one, true God.

**CROSS
EXAMINED
.ORG**



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

with Dr. Frank Turek PODCAST

Now, we're not saying numbers make something true. Like Muslims say, well, Islam grows. It must be true. But it seems prophetically that God uses Israel to reach the nations. And then Jesus says Israel's ideal representative as their Jewish Messiah, opens the door to all these non-Jews to come to faith in the one, true God. And so, I would challenge anyone to find another messianic figure in the history of Judaism that has helped 1.4 billion non-Jews come to faith in the one, true God out of polytheism, out of paganism, all that stuff. So, that's one of the biggest messianic qualifications for me, that Jesus has helped Israel fulfill their calling by being a light to the nations. And of course, a lot of Israel doesn't recognize Him as the Messiah right now. They will one day. But the point is that He has done that prophetically.

FRANK:

Yes, and notice that Jonah is a type of Christ, ladies and gentlemen. Jonah goes to the Gentiles and preaches, and they repent. Jesus does the same thing. Also, we know because Jesus essentially says so when He says that His coming will be like that of Jonah. Jonah was actually dead in the belly of the huge fish and resurrected. And he came out and preached to the Ninevites, the Gentiles. And that culture, by the way, was horrific. These are the kinds of people that would, if they came outside of your town and wanted to take your town, they would kill you, flay you, maybe flay you alive before you're dead, and then put your skin on the outside of the wall of your town, and put your head on the top of a spear so anybody that wanted to stand against the Ninevites would realize, I'd better not do this.

Anyway, these were brutal people. You could see why Jonah didn't want to go there. I don't want to go there and preach to these people. And then when they did repent, he was upset. They don't deserve to repent, in a sense, this is what he was saying. They don't deserve grace. But notice, Jonah is doing what Jesus later does. He dies, He resurrects, He preaches, and people are saved. And as you point out, Eric, we're talking to Eric Chabot, ladies and gentlemen. He is the Ratio Christi director at The Ohio State University and has contributed a chapter to the book 'Faith examined.'

I love the way you put this in the chapter, Eric. You say, and this is from the conclusion. You say, Jesus is the only messianic figure who has accomplished the mission of Israel through His own life and work, specifically by fulfilling the promise of the Abrahamic covenant to the nations. Since this could not be accomplished by a dead, crucified Messiah, the resurrection clearly served as the reason for the Jesus movement survival, and how Jesus could bring the nations into a relationship with the one, true God. Amen to that, Eric. Great work here in 'Faith Examined.' Also, remind our viewers and listeners, Eric, where they can go to find out more about what you're doing, not only at Ohio State, but also online.

ERIC:

Yeah, they can go to my blog, ThinkApologetics.org. I do have a YouTube channel. It's called Eric Chabot. If you type in YouTube, there's not a lot of Eric Chabots, maybe like two. I think if you go on, you'll know which one is me. I do have some materials on there that I use. You know, I don't have quite as big a following as you do, of course. But there are some good

**CROSS
EXAMINED
.ORG**



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

with Dr. Frank Turek

PODCAST

materials on there apologetically if you want to get more equipped. And like I said, CJFM.org, then type in Eric Chabot.

FRANK:

Let me say one other thing and maybe get your insights on it. I was talking to Corey Miller not long ago. Corey Miller is the president of Ratio Christi. And we were trying to figure out a way to get more people who are listening to this show engaged in Ratio Christi on campuses around the country. And friends, you can do that. If you go to Ratio Christi, just think of the word ratio. RatioChristi.com or.org, it's one of the two. You'll find it. In the upper right hand corner, there'll be something that will say something like join us. Just go there and try and see how you might be able to assist. You don't have to be a leader, but you might be a leader.

Actually, the button is called Get Involved. It's RatioChristi.org. Get involved in your local campus. Maybe you can be the leader. But maybe you just want to assist. You can help bring the truth of Christianity to college campuses all around the nation, whether you can start a chapter, or you can just assist somebody who is already doing it. Use some of the skills maybe you've learned at CIA or through the CIA online course that we're running right now we're about to run and bring that on campus. Eric, I know you've seen a lot of fruit come from your efforts on the college campus. Tell me what's most satisfying about what you do.

ERIC:

Well, next year will be our 20th year. I would say through just being persistent and having a lot of people pray for us, I would say that one of the biggest joys is seeing the conversations that take place that are tabling. Those quality spiritual conversations that deal with big worldview questions and how far those conversations really go, how we see them impact people's lives. I've told you a couple of testimonies. We had a couple of transgender students over the past year that I had long conversations with, you know, that we really put ourselves into to try to talk them out of doing that.

When you have big conversations like that, those are really rewarding because you're impacting someone's future by that huge decision they're going to make to transition. And so, the conversations are rewarding. Also, the students that you get involved with if you have a chapter. The students are involved, the relationships you have, pouring into them, the discipleship, seeing them impacted and how they can go to impact other people's lives. That's really rewarding.

And then of course, just having the events sometimes, seeing people impacted by big events like you speaking. When I have people contact me and say I went to the Frank Turek event. Thank you for bringing him. It was great. My faith got impacted. I got my life transformed. Those are really good nuggets to take home. So, it's just overall very rewarding. It takes a lot of perseverance and a lot of praying. We have a lot of people praying for us, but it's very rewarding.

**CROSS
EXAMINED
ORG**



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

with Dr. Frank Turek

PODCAST

FRANK:

Now friends, someone working through Ratio Christi on campus is funded by donations. So, Eric, why don't you tell people where they can go if they want to support you financially?

ERIC:

If you go to CJFM.org and then type in Eric Chabot, you'll find me on there. But there is a web link, you can support me there. You can just click on it. But it's CJFM.org. And then if you want to type in Eric Chabot next to it, that's fine. But you will find me on there one way or the other. That's where you can technically donate to me. It used to stand for Christian Jew Foundation, but it's not called that anymore. It's just called CJFM Ministries. But you can find me on there if you type in my name. But there's a place where you can partner with us. And we appreciate it. Like I said, we've got a lot of plans for the future. So, it's a long-term endeavor. Plus, we want to bring Frank back 20 more times when Frank's 78 and I'm 68. [Laughter]

FRANK:

So, it's all tax deductible friends. People say, well, why do you promote other ministries when you're 501(c)(3) too? Because we're all on the same team, ladies and gentlemen, that's why. We're all trying to do the same thing. And God has the cattle on a thousand hills. If you're giving to CrossExamined, great. If you want to give to Eric's ministry, great. If you can do both, great. We're all on the same team. We're trying to make a difference through evidence and answering people's objections wherever they are. So, wherever you're led to give, God bless you. Thanks for helping us. Eric, great having you on and I look forward to seeing you again soon over there at The Ohio State University.

ERIC:

Always a pleasure to have you, my friend. Thank you for all you do as well.

FRANK:

All right, that's the great Eric Chabot, ladies and gentlemen. Look him up online. And thanks for joining us today. Keep an eye out for events coming up. We are going to a couple of college campuses here very shortly. We're going to be at Southeastern Louisiana University on the 25th. The day before that, March 24, I'll be at Journey Fellowship Church in Slidell, Louisiana. That's not far from New Orleans. And then we're going to be in Grant, Michigan on the 28th of that week. That's March 28. All the details are on our website.

It's at a community venue in Grant, which is a little bit north of Grand Rapids, the 28th. University of Buffalo is going to be a couple of days after Easter. That's going to be April 3. And then Boise State University on April 8. We're also working on a date for NYU. We don't have it nailed down yet, but we're hoping to do it this semester. We'll let you know more coming up. All right, friends, great being with you. Look forward to seeing you here on the Friday podcast. God bless. See you then, Lord willing.

**CROSS
EXAMINED
ORG**

