

I don't have enough **FAITH**
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with Dr. Frank Turek PODCAST

The Surprising Rebirth of Belief in God with Justin Brierley – Part 2

(March 5, 2024)

FRANK:

Ladies and gentlemen, I know that many of you who listen to this podcast are very interested in apologetics, and how to present it, and how to answer the very tough questions. That's one reason we have Justin Brierley on the program again today. But also, I want to remind you that online CIA is filling up quickly. If you can't make it to Charlotte this August, and you want to learn how to better present and how to better answer questions about the Christian faith, then you want to take the online CIA course.

As I say, we only take a limited number of people in this. You will be personally evaluated by either myself, J. Warner Wallace, Alisa Childers, or Natasha Crain in your presentation. So, go to CrossExamined.org. Click on online courses. You will see the online CIA course there and many other courses as well. So, check all that out. But my guest today is Justin Brierley. We're continuing our conversation, the one we started on last week's American Family Radio network show.

Justin has released a new book that is encouraging. It's encouraging because there are intellectuals in our society who are starting to realize the emptiness of atheism, not just intellectually, but personally. And so, Justin has written a brand-new book called 'The Surprising Rebirth of Belief in God: Why New Atheism Grew Old and Secular Thinkers are Reconsidering Christianity.' And he also has a documentary podcast, very skillfully produced, called 'The Surprising Rebirth of Belief in God.'

So, you need to go avail yourself of that. Of course, that is free, and you want to listen from episode one. He puts out an episode about every two weeks or so, and it'll take you right through the book, 'The Surprising Rebirth of Belief in God.' So, Justin, last week we were talking about so many aspects of the book and the phenomenon that intellectuals are starting to reconsider Christianity. One of the reasons is meaning. Can you have really objective meaning without God, Justin?

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JUSTIN:

Well, I don't believe you can. And I think that anybody who says you can, I think, is ultimately just being parasitic actually on the idea of God and the Christian faith. Because whenever I sort of get into these kinds of conversations with people, whether it be in person or online, what I find it ultimately boils down to is that they kind of have some underlying assumption about the way life should be. You know, if someone says, well, I don't believe there's any overarching purpose in life. You know, we all kind of decide on our own morality.

Well, it doesn't look much like that once you actually do something that offends them or annoys them. It turns out that morality is quite objective when it comes to whether you're, you know, taking their parking space or, you know, if you've done something to annoy them. So, I often find that there's a real difference between, you know, what people say and the way they actually live their life. And, I mean, I had an interesting sort of encounter as well with an atheist that I just briefly spell out in the book.

There was an atheist who was on Twitter, and he was sort of coming back at me in a conversation, kind of denouncing my belief in God and saying it was just ridiculous to believe in immaterial things that you can't prove scientifically. And so, I had a little look at his bio on his Twitter, and there it declared his firm belief in human rights, women's rights, and LGBT rights. All of those are immaterial things that you can't prove scientifically.

And it just made me laugh because I thought, you know, it's funny how people can go around saying this about God and yet at the same time be absolutely convinced that these things called human rights exist. Which, there is absolutely no scientific sort of experiment you can do on someone to show that human rights exist. I mean, going back to someone we mentioned on the last show, Tom Holland, the historian, he has kind of really upset a lot of his secular peers by just pointing this out to them time and again and saying, your belief in human rights didn't come from science. It didn't come from atheism. It's a theological belief. You are doing theology if you believe in human rights.

Now, Tom Holland does believe in human rights, and he just holds his hand up and says, I've just got to say that's a faith belief. You know, that's just because it's not like there's also a kind of variety. I don't know if you saw this, but there was a sort of viral video a few weeks ago that

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went round of Yuval Noah Harari, who's a well-known kind of secular intellectual Israeli, who, again, is one of these kinds of... He's not exactly a new atheist, but he's definitely sort of someone who doesn't believe in God and thinks basically the future is kind of technology, transhumanism and that kind of thing.

And he was just... This was just a clip from a TED talk he did where he said, the fact is, our belief in human rights is just a religious story that we've invented. And it may make us feel good, but there's nothing. If you cut a person open, look at their kidneys, examine their DNA, there's nothing there that is human rights. And it was interesting to see just what a backlash he got for that online from secular people. They hated that. He was just pointing out the obvious, because they said, no, no, no. You've misunderstood human rights.

But I think he's right. He's kind of taking a cold-blooded kind of approach to where his atheism takes him. And, yeah, when you point it out, it's not necessarily a very encouraging place, because it turns out these human rights, if there's no God, if we live in a completely material universe, and that's all there is, they are just an invention. They're just something people dreamed up. But no one believes that.

We live in a culture where people believe that you have intrinsic value and dignity, that racism is really wrong, that people shouldn't be treated on the basis of their gender, their sexuality, their age, whatever. And so, where did this belief come from? Because it's a relatively recent phenomenon. If you go back, as I say, to the Greeks and the Romans, they didn't have any problem with enslaving people who were their inferiors, with treating women as completely second class citizens.

And yet today, we think, no, gosh. It's completely obvious, isn't it, that that's wrong. It's not obvious. It's only obvious because we're swimming in Christian waters in the west. And once people have that pointed out to them, there's a kind of a cognitive dissonance that sets in, where suddenly they're brought up short and they realize, oh, hang on. So, I think it's really interesting to see people like Tom Holland and on the other side of the coin, Yuval Noah Harari, kind of reminding people, actually, that the things they believe most devoutly in are actually essentially Christian beliefs. They're theology.

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FRANK:

I heard Dinesh D'Souza say that, actually, he was quoting somebody else, saying that prior to Christianity, slavery needed no defenders because slavery had no critics. So, in other words, you didn't need to defend slavery. I mean, Aristotle said, oh, yeah, some people are born to be slaves.

JUSTIN:

Yeah, absolutely. It was just the assumption. I mean, and the thing is, you have to put yourself in the sandals of the ancient Greeks and Romans to kind of just understand how different their mindset was on this. When Caesar went through the streets of Rome, boasting of his conquest of Gaul, he talked about slaughtering a million Gauls and enslaving a million more. And this was an absolute cause of triumph.

There was cheering and he cemented his position as this great ruler for things that we would now call a genocide. The things that we would say were absolutely heinous and wrong. And yet, what changed? What was the difference? Why do we now think of Caesar as a tyrant? It's because of Jesus, that's the difference. And the way that our morality has been completely transformed by the Christian revolution.

I mean, I really enjoyed actually both writing the chapter and putting together some of these podcast episodes. There's some wonderful scholars out there who really bring home just how strange the first Christians were with their belief that in Christ there was neither Jew nor Gentile, slave nor free, male nor female, all are one in Christ. This radical equality that came in the early Christian movement was absolutely mind boggling to the Greeks and the Romans.

That's why they called it foolishness, this idea that a crucified Messiah could be your God. That was absolute foolishness to the Gentiles, because that wasn't what a God would do. A God would come and rub out their enemies, not be crucified by them. And yet, this was the nature of Christianity. It was so countercultural. And now, we just kind of imbibe that. The idea that the strongest should sacrifice themselves for the weakest, that's kind of in our DNA. But it's only there because we have a savior who did that for us 2000 years ago.

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That wasn't the way people thought about it before then. So, in so many ways, we've lost the way. Secular people are unaware. They're ignorant of just how Christian, actually, their fundamental beliefs and values are. And I just think we're starting to wake up to that.

Perhaps it's because the Christian stories that slips out of view, some of those values are starting to slip away as well. And people are starting to ask, well, why do we believe in human dignity, and value, and sacrifice? And they're starting to realize we can't hold onto this in a purely materialist, atheistic world. There's no grounding for it.

FRANK:

Why do they believe that men and women ought to be monogamous with one another? Well, particularly men. Because in the Greek and Roman culture, men could have sex with anybody they wanted to, male or female, even if they were married. But women couldn't.

JUSTIN:

It was a huge double standard. And yeah, essentially, the rule was that a male Roman could have sex with anyone who is basically his social inferior, a slave, a scullery maid, a boy. That was the reality, and no one questioned it. It was just a given in that culture. Now, of course, that was not the case among the Jewish people. They had had a long standing sort of sexual ethic that went very much against their pagan neighbors.

But what happened was when the Christian revolution happened, when the early Church began, and this movement started to blossom, suddenly, that sexual ethic that had once been sort of, in a sense, just among the Jewish people, it kind of went universal. It started to flow out. Part of the reason, and scholars of this era, you know, Rodney Stark and others, will tell you that part of the reason why Christianity grew so fast was because of the dignity it gave to slaves, and to women, and to children, where actually men were being asked to restrain their sexuality.

Men were being asked to, in a sense, act more like women, ironically. There was this equality that was expected of men, and that was just completely foreign to the Greco-Roman world. And yet now, as you say, we just think of monogamy and cheating as obviously is the bad thing. But that's a purely Christian assumption. That has not been the way it is in many cultures today.

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You know, there are still many cultures that are polygamous where there's an obvious difference between men and women. And yet, you know, people wander around thinking, well, this is just common sense. This is just the way the world should be. It's not the way the world is in many parts, and it's because of Christianity.

FRANK:

It's interesting you bring that up, Justin. Because just a week ago, we were in Dayton, Ohio, for a conference, a Fearless Faith conference we were running. I never had this question or claim before. But a man who was dressed in traditional African garb got up to the microphone and basically tried to give a justification for polygamy because he said that it would be easier for him to evangelize people if he could tell the men they could have multiple wives.

And so, we had to draw out the distinction between a description and a prescription. Yes, the Bible describes polygamy, but it doesn't prescribe polygamy. And we talked about the fact that Deuteronomy 17:17 says, don't multiply wives, and it says that for the king, if the king wasn't supposed to do it, should the average person do it? And so, we had this interesting exchange. But I had never heard anybody try and advance polygamy from a Christian perspective.

JUSTIN:

That's a new one on me as well. But, I mean, what's interesting, though, is in a funny way, in our obviously very permissive, sexually liberal culture, Frank, we kind of do have forms of polygamy, even in our culture. You know? So, someone who has multiple sexual partners because that's allowed.

FRANK:

We just don't marry them.

JUSTIN:

Yeah, yeah, exactly. And so, in a sense, you know, the problem is that the sexual revolution of the 20th century kind of turned on this tap of freedom and said, hey. Won't it be great once we've got rid of all those fuddy duddy restrictions of the Christian era and we can just experiment, love who we want to love, do things the way we want to do them?

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And I don't think anyone saw it coming, but some 50 years later, we are now basically a porn saturated, broken relationship, kind of broken down culture where the average person, you know, so many kids don't know who their father is. And all of these are basically downstream of the sexual revolution.

And the problem is that people don't realize that freedom is great, but freedom only works when it's used within certain boundaries. And there's a fascinating story. I know you've listened to episode twelve, the Tom Holland episode, I think it is. But there's the next one with Louise Perry, is a fascinating one to listen to because that really focuses on the sexual revolution.

FRANK:

This is Justin's podcast he's talking about, by the way, called 'The Surprising Rebirth of Belief in God.' So, episode twelve. Go ahead, continue.

JUSTIN:

So anyway, the next episode, I think, is episode 13. I could be wrong. I might be getting them confused. But anyway, there's an episode featuring this fascinating woman called Louise Perry. Louise kind of, I think of almost as a female version of Tom Holland because she, again, comes from a very secular, liberal background. She was schooled in kind of liberal feminism at university, but her ideas around sex and relationships started to change radically when she started working in a rape crisis center.

And she saw that her kind of what she'd been taught about, you know, sex just being sort of a culturally conditioned thing and, you know, we should all be able to kind of hook up with who we like. That didn't work in reality for people, that people treated sex as sacred. And when it went wrong, it went very wrong indeed. And she started to do research purely on a kind of socio-evolutionary basis.

She started to research what was in women's interests, essentially, when it came to sex and relationships. And after doing a lot of research in this area, she came to surprisingly Christian conclusions. She said, there is this thing that it turns out has been able to kind of put the guard rails on men's sexuality and safeguard the interests of women and children, and it's called monogamous marriage. And she realized that what the sexual revolution had done by kind of

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undoing that whole institution, it had kind of let this kind of demon basically out the bag, which is now running riot in our culture.

And she was just coming face to face with so many, women especially, who were trying to kind of, in the words of Sex in the City, have sex like a man, and it was devastating them. And she realized that old fuddy duddy institution that actually came out of the first sexual revolution, the Christian revolution, was actually the one thing that had actually produced functioning, flourishing communities, societies, people, marriages.

And so, she has kind of gone on this super interesting journey where she's gone from this kind of secular liberal to suddenly come to some very traditional conclusions and herself becoming very attracted to the Christian story that actually birthed that whole idea. So again, I see this happening again and again among different people, whether it's the sexual revolution, whether it's kind of where did our human values come from? People are starting to wake up to the fact that the Christian story is central. Like, you take it away and suddenly, yeah, things start to fall apart. And there's a reason for that.

FRANK:

You reminded me of a C.S. Lewis quote on restraint, where he said, surrender to all our desires obviously leads to impotence, disease, jealousies, lies, concealment, and everything that is the reverse of health, good humor, and frankness. For any happiness, even in this world, quite a lot of restraint is going to be necessary. He says that in 'Mere Christianity,' page 52, that, yeah, in order to exhibit true freedom, you have to be able to restrain yourself to not cross boundaries that can hurt yourself.

And John Mark Comer, who's a pastor in Portland, says this about this same thing. He says, giving in to the desires of our flesh does not lead us to freedom in life as many people assume, but instead to slavery. And in the worst case scenario, addiction, which is a kind of prolonged suicide by pleasure, prolonged suicide by pleasure. For those of you listening, if you're addicted to pornography, you're not free. You're involved in a prolonged suicide by pleasure, or it's drug, or it's alcohol, whatever it is. That's the slavery that comes with not staying within proper boundaries. And, Justin, people are starting to realize this. Go ahead.

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JUSTIN:

I was going to say, I mean, I heard a helpful analogy given the other day, which is that, you know, freedom is great, but it's only when it's within certain boundaries that it's actually helpful. So, if you go and play a game of football, or soccer, as you guys call it, the only way you're going to have a good game of soccer is if there's a referee who enforces the rules of the soccer game. Because if you say, well, let's just be free, let's just make up our own rules, let's just everyone just play soccer the way you want to play soccer, you're going to have a really terrible game of soccer because no one's going to know what the rules are.

FRANK:

It's not even going to be soccer, is it?

JUSTIN:

It's not going to be soccer. The only way you can have a good game of soccer is if there are rules, boundaries, and someone who enforces it. And that's just the way it is in life. The only way you can experience the good kind of freedom is when it's channeled within the safeguards that essentially God has laid down for us. And that's the problem. When freedom is just let loose, what you actually get is anarchy.

You don't get freedom because true freedom leads to creativity, to art, to culture, to all the good things we enjoy. But those don't come by just people kind of letting loose and doing whatever they feel like. It comes through the skill, and the rules, and the way that they've trained themselves to be able to produce great works of art, literature, and culture, and so on.

So, freedom is always an outcome of something that is actually about surrendering to something, giving yourself to something, believing in something. And that's why, you know, ultimately, you know, as the Bible says, where can you find true freedom? It's in Christ. It's actually, it's in surrendering yourself to something greater than yourself. It's in actually kind of laying down your own freedom that you find this true freedom, this freedom that ultimately is the true kind of freedom.

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FRANK:

You actually talk about a man by the name of Paul Kingsnorth in your book. And we're talking to Justin Brierley, ladies and gentlemen. The book is 'The Surprising Rebirth of Belief in God.' And his quote, you quote him in the book, Justin, I found very profound. I guess he has become a Christian from a position of atheism. And he said this. We can't deny the realities of some of the bad things that have happened in churches, the abuses of power and the rest of it.

But the actual path, the way the faith is enormously freeing. And that was, again, a shock to me. You grow up with these unquestioned assumptions about how Christianity is a thing that just wants to take stuff away from you and somehow control you, but it isn't. I thought that was quite profound. It actually frees you up to live the way you should live.

JUSTIN:

I mean, if you've got time, I'll tell you a little of the story of Paul Kingsnorth.

FRANK:

Go ahead, go ahead. Yeah, sure.

JUSTIN:

He's a fascinating individual. Paul Kingsnorth is a celebrated poet and writer here in the UK. And he kind of had a really interesting journey where he kind of was a very gifted young man. He went into environmental activism, writing journals, journalism and so on. But he went on this kind of spiritual journey alongside it. And he kind of had basically a teenage atheist phase. But he kind of gave that up for Buddhism.

For many years of his life, he was a Buddhist because he was looking for meaning. He was looking for purpose. But even Buddhism didn't seem to satisfy him because he said he always loved nature. He loved the outdoors, and he just felt that there was something divine out there. There was something about.. He said he didn't feel that ultimately life was meaningless in the kind of the Buddhist tradition, but that actually there was something.

So, the next place he went was Wicca, believe it or not. So, this was kind of nature worship in the woods rituals. And he said, well, it was closer because he was getting to worship something.

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He was effectively worshipping nature. But he said it still didn't satisfy. He still hadn't found the thing. Now, he had discounted Christianity as a young man. He'd kind of grown up with some nominal Christianity around him, and he thought he knew what it was. And so, he'd kind of thought, well, that's not the thing that makes sense of life. But then as he continued to have this sense that, no. There must be something else. He started to have these strange experiences.

His wife, who was not a Christian at the time, just told him over dinner one day, you're going to become a Christian. Just came out with it. And he said, what are you talking about? Then he started to have strange dreams about Jesus as well. And then people started writing to him, people who were kind of part of his writing circle who he hadn't realized were Christians, but who were sending him messages. And he just went on this journey where he says, essentially, he feels like he got dragged kicking and screaming out of Wicca and into Christianity.

And it's just an extraordinary story. Because here is a highly intelligent 21st century person, not the obvious candidate to become a Christian. He was as surprised as anyone when he announced his conversion a few years ago. But he has become a very committed Christian in the orthodox tradition, in fact. And it's fascinating to me that if it can happen to someone like Paul Kingsnorth, it could happen to anyone.

I think there's this sense in which we often think some people are just completely deaf to God and will never ever. But I just feel like something's changing in the atmosphere. And when I hear stories like Paul Kingsnorth and some of the other people I've mentioned, I just feel like something's happening where people are realizing the secular material story of reality is kind of running out of steam and they're just open to looking for something. And suddenly, people find this old story which they thought was dead, forgotten, irrelevant to their lives, turns out to be exactly the story that they were supposed to be living in.

FRANK:

It reminds me of when C.S. Lewis, when he became a Christian, or at least a theist, he said, there I was, the most dejected convert in all of England. It's like he wasn't excited about it. He just intellectually knew it was true. Let's talk about one more topic, if we could, Justin, about the book, 'The Surprising Rebirth of Belief in God.' You have an entire chapter on rediscovering

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the Bible, which of course is essential for Christianity. Tell us a little bit about that chapter. What do you cover in there?

JUSTIN:

Well, again, I start with where the new atheists took the Bible. And obviously, they published books which essentially dismissed it, said it was just archaic, irrelevant Bronze Age goat herders. That was the kind of rhetoric that people like Lawrence Krause, and Dawkins, and Hitchens were giving about the Bible. What I've seen, again, is a remarkable sea change in the way people are thinking now about the Bible, especially in some of these secular intellectual circles.

Again, I could refer you to Jordan Peterson, this well-known Canadian psychology professor who, you know, around 2017 started to put on lectures on the book of Genesis. And he just packed out these auditoriums with young guys who were turning up to listen to these. three-hour lectures on the book of Genesis. What had changed between Richard Dawkins and Sam Harris kind of deriding the Bible to similar packed auditoriums, to suddenly in 27 people hanging on Peterson's every word about the way that the Bible has this tremendous well of psychological and cultural value and so on?

I think it's that the new atheism kind of ran out of steam, firstly. But also, that suddenly people realized that they needed something more, that actually people realized there was a kind of emptiness to the kind of the atheist project, and that maybe there was some kind of value in these ancient traditions and wisdom. Now, this doesn't mean that everyone's becoming a Christian or even Jordan Peterson is.

But I think what you're finding is that people are suddenly turning back to the idea that you have to take the Bible seriously as a piece of literature, as a cultural artifact. People are starting to realize, I think, that there are so many aspects of western culture which are absolutely foundational on the Bible, whether it's our language, the plays of Shakespeare that essentially stand downstream from the Bible, all kinds of institutions, all kinds of laws, freedoms that we have. They essentially found their origin in the story of Christianity in the Bible.

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And so, what I'm seeing is more and more people kind of starting to take the Bible far more seriously in that way. And not only that, alongside this kind of new cultural appreciation of the Bible from these secular thinkers, I think we've also had a revolution in Christian scholarship. Not only that can show that the Bible is psychologically, and metaphorically, and spiritually very deep and significant, but also that it's true, that the things it says happened, actually happened. I mean, you'll know this well already, Frank, but there's just been, I think, a complete revolution in the area of scholarship around Jesus and early Christianity.

Where at one time in the late 19th, early 20th century, there was this kind of assumption in German higher form criticism that the stories about Jesus couldn't really be taken seriously historically. They were sort of an accretion of mythology and theology. That view has just been swept out of the way now in the last several decades because as we've really done the work, as scholars like N.T. Wright and many others have done the work of examining and researching the Jewish culture and situation, they've realized, no.

This isn't just sort of another form of dressed up paganism. This has a real historical core. And people have done the hard work of the textual criticism and putting together all of the different copies we have of the documents and realizing actually, these stand up incredibly well as ancient sources. And so, what you find is that not only is the Bible, yes, this well of wisdom and psychologically useful literature that has kind of informed our culture for centuries.

But it's also a story you can take seriously at a historical level. And I think when those two things come together, something quite exciting happens because you can show people that you've got a book here that essentially built the world that you live in. And at the center of it is a real human being who not only lived and died 2000 years ago, but we've got really good reason to believe came back to life. And if that's true, that's a game changer that sort of changes everything.

Because then, it kind of makes sense of why his life, teaching, and ministry have completely shaped the world. He's probably the only person that it kind of makes sense that this would have happened to, in fact. And so, I think we're just starting to see some really interesting signs of people encountering that, discovering that, taking the Bible more seriously, and realizing that there's a real historical aspect to this that they need to take seriously again.

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FRANK:

Last thing before we go, Justin. Suppose our listeners and viewers have some people in their lives who are non-Christians, but they might actually be open to Christianity. What questions do you recommend that they ask of these people to move them closer?

JUSTIN:

I think that if you've got someone like that in your life, you want to start where they are. Ask them about the things that get them out of bed in the morning. Ask them what the things are that they're passionate about. And they'll probably tell you, oh, it's my family. It's the work I do. It's the music that I'm into or whatever it is.

And I think that's a really good place because I think it's in people's ultimate longings and desires that the things that they're passionate about that you can start to help them realize that if we live in a purely material universe, there's no kind of anchor to any of that. It's all kind of ephemeral. It will pass away. It's a sort of fleeting thing, really. It's just biology in the end.

But if we live in a world where there is a God and there is a God who is maybe the source of that sense of justice you have, that sense of joy you have when you listen to music, that sense of family and love that you experience in those situations, that kind of makes sense of that deep sense you have of the things that are most important to you. And I would just want to kind of move from where they are to saying there might be a reason for you to take this whole God thing seriously, that maybe there's a person who came to show us what life looks like in all its fullness and claimed to be God in human flesh.

And maybe just to remind them that actually all of the story that they're living in is essentially downstream of his story. That actually, probably most of the things that they take for granted in their world have actually come from that person, Jesus Christ. So, that's going to be different for whoever they are. Everyone's different. But hopefully that'll be a starting point to just move that conversation on a little and help that person, who maybe is a curious agnostic seeker, to show that actually there's somewhere they can go. There's a person they can look to that makes sense of all of those longings and desires that we all have.

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FRANK:

And I would caution people to be patient. Normally, a transition like this from one worldview to another takes not just one or two interactions. But it may take months, even years. So, continue to pray, continue to plant seeds, continue to love those people, and then you have to wait because people come along slowly. There are some exceptions, but usually it takes a while. And 'The Surprising Rebirth of Belief in God' is a book that can help you do that.

And certainly, the podcast as well by the same name, ladies and gentlemen. Of course you can always ask the question we always ask. If Christianity were true, would you become a Christian? That usually startles people a little bit. A lot of times they'll say no. But at least you know where they stand at that point. So, Justin, it's always a pleasure having you on. You're doing great work. Tell our listeners and viewers where they can learn more about you and even support your ministry, because this is a viewer and listener supported ministry.

JUSTIN:

Yeah, it certainly is. Thank you, Frank. Yeah, if you want to find out more, the website is a good place to start. JustinBrierley.com. You can get hold of the newsletter. You'll get a free sample chapter of the book if you subscribe to the newsletter. There's also links there to the book, signed copies available, and the podcast as well, and ways to support as well. I really have felt, as we were saying in an earlier show, Frank, that God's given me an enormous privilege of hosting for 17 plus years, conversations between skeptics and Christians.

But it almost feels like now was the right time to start to draw a lot of those threads together in this new book, in this new project, and hopefully engage in creative ways of speaking to a secular world about the hope of God and the hope of Christ. And so, if anyone would like to support me in that, that would be tremendous. You know, creating kind of good, long-form, quality documentary podcast is not something that is cheap to do. It takes a lot of time and effort. So, anyone who can get on board and support that would be amazing. There are ways to do that, again, from the website JustinBrierley.com.

FRANK:

They can support you via Patreon. They can also support you via a tax deductible way from the US.

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

with Dr. Frank Turek **PODCAST**

JUSTIN:

That's right. Yes. If that's helpful. That's possible. So, all of the ways that you can do that are there at the website.

FRANK:

Well, Justin, always a pleasure. Love the work you're doing. Keep it up and we will continue to recommend this book, and the podcast, and your ministry. So, thanks brother.

JUSTIN:

Thank you so much, Frank. Great to chat with you.

FRANK:

All right, friends, don't forget. I, along with Alisa Childers and Natasha Crain, will be in the city of Detroit, or near the city of Detroit this coming weekend, the 9th and 10th. I'm sorry, what's the date? It is the 9 of March. And I'll be speaking at the church on the 10th. Keep an eye out for that. And then don't forget Digging Up the Bible.

We're going to be doing that on the 18th. Lesson 17. We'll be getting into the New Testament archaeology of the New Testament. It'll be streamed live on our YouTube channel at 7:30 p.m. Eastern time on the 18th of March. All right, God bless. We'll see you guys here next week, Lord willing.

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