

The Dark History of Marxism vs. Christianity with Dr. Erwin Lutzer

October 2, 2026

FRANK:

Ladies and gentlemen, there appear to be two major worldviews that are in competition right now. Two major worldviews that were represented by two men, in the 1800s, who lived as contemporaries for 46 years. One worldview is a worldview of rebellion and tearing things down. Another worldview is a worldview of repentance and building things up. Who were these two men in the 1800s? What can we learn from them and how they lived? And how does it pertain to what's going on right now in October of 2026. Well, we're going to talk about those two men with my guest, who we've had on this program before, the great Dr.

Erwin Lutzer, ladies and gentlemen. Here he is, one of our favorite guests, as you know, all the way from the great city of Chicago. Well, I don't actually know how great it is, Dr. Lutzer. There's a lot of crime up there. The weather in the winter gets really cold. I don't know why you live there.

ERWIN:

Well, you know, Frank, actually, last winter, I think it was January the 19th, it was so cold that, according to the media, and if it's in the media, you know that it's true, some members of our Chicago City Council were actually seen with their hands in their own pockets.

FRANK:

That's really hard to believe, Dr. Lutzer, given the government you have there—

ERWIN:

Chicago.

FRANK:

It very is, and the traffic quite bad as well. Is there any relief in the traffic lately?

ERWIN:

Yeah, there's only two kinds of people driving: the quick and the dead. Of course, to be fair, Frank, I also have to say Chicago has some wonderful churches, and they are proclaiming the gospel in some of the most desperate neighborhoods. So for that, we are very, very grateful.



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FRANK:

In fact, you were the pastor of Moody Church there in Chicago for over 30 years, I think 35 years if I'm not mistaken, is that right?

ERWIN:

Yes, actually 36; it was a great privilege, and that ministry of course continues under a new pastor, but also the ministry of running to win, the radio ministry continues, and it continues to expand into other countries. So, I am actually the inheritor of many people's prayers, and all the glory goes to God.

FRANK:

And you keep going by the way. Are you, what are you 85 now? How old are you now?

ERWIN:

Thank you so much for asking. I'm going to be 85 this coming Saturday.

FRANK:

Well, happy birthday, Dr. Lutzer.

ERWIN:

Well, thank you. And the good thing about old age, Frank, is it doesn't last very long.

FRANK:

Didn't your doctor give you some—

ERWIN:

So, we can be thankful—

FRANK:

Didn't your doctor give you some—

ERWIN:

For old age.

FRANK:

Didn't your doctor give you some good advice recently about working out?

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ERWIN:

Yes, sometimes you don't take a doctor's good advice. If I might throw this in, my father lived to 106, my mother to 103. My parents lived so long that I'm sure until my father died, all of their friends in heaven thought that they just didn't make it. But of course they made it. They were very godly people.

FRANK:

What did the doctor tell you about working out though? Didn't he say something about working out that maybe it could extend your life? Did he say that?

ERWIN:

Yes, oh I see, yeah. He told me that if I worked out, I could increase my life by 15 years. Well, I think he's right, because actually, I've been working out now for about six or eight weeks, and I feel 15 years older already.

FRANK:

He'll be here all day, ladies and gentlemen. The great Dr. Erwin Lutzer. We just had to get some of those granddad jokes in here at the top of the show, or there's going to be more as we go. But seriously, you've got a brand new book which is so timely because I think it represents the two major worldviews that are sort of dominating our culture right now. One, of course, is Christianity, and the other is, believe it or not, Marxism, and the book that you have co-authored with a Dr. Quiggle is called *Marx and Moody: Two Contemporaries. Two Gospels. Two Tombstones. One Choice*. Why'd you write this book and why is it relevant today?

ERWIN:

I was going to give a lecture at the tomb of Karl Marx in London, about just over a year ago. While I was working on the lecture, it dawned on me that he was a contemporary of D. L. Moody. Furthermore, I point out in the book that Engels, who helped write *The Communist Manifesto*, attended a Moody meeting when Moody was preaching to 20,000 people a night in London, and he talks about it. He indicates how communism views this kind of religion, but also before Engels died, he's wondering why didn't England become communist?

It's there that the manifesto was written and first published in 1848, and the answer was, the answer was because of revivalists such as Moody and Sankey, who was his song director, and the dangerous aid of the Salvation Army. By the way, for those who don't know, D.L. Moody was the Billy Graham of the 1800s.

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But here's the point: what he was saying, in effect, Frank, was this, that there were just too many Christian influences in England, too many for communism to take root. There weren't enough criminals who were willing to steal and to kill and to do whatever was necessary to bring about the revolution.

I think I have enough time to say this in this segment. I, of course, in the book not only talk about Moody, excuse me, Karl Marx's home life, and what he believed, and we can get into that throughout this show, but also, in the last segment of *The Communist Manifesto*, most people quote the last lines: "Workers of the world unite." But the most important line, Frank, comes before that.

It says that communists do not conceal their views. They openly declare that their revolution can only be brought about by a forcible overthrow of all existing conditions. Let the landowners and let those who are the property owners, the factory owners, let them tremble at the communist revolution. And elsewhere, I quote Marx as saying, "We will not apologize." For making the revolution as violent as possible, and we have to make it as violent as possible," because if you're going to say that nobody can own anything, everything is going to belong to the state, and miraculously, the state, when the workers are in charge, they are going to distribute all of the goods with equity.

Everybody's going to be happy, and everyone have enough, because after all, capitalism will be gone, and socialism will have triumphed. So that's the teaching, of course. And in the manifesto, he likens socialism and communism. He uses them interchangeably. But in one passage, he says the socialists will have the revolution, the communists, those who understand things best, they are the ones who are going to rule. So, that's what it's all about. But in order for us to get there and to understand its application to America, that's what we'll be talking about.

FRANK:

If you had to define socialism, the difference between, say, socialism and communism, what would it be, Dr. Lutzer?

ERWIN:

Socialism and communism are essentially the same. Socialism is the very same thing. Like I say in the manifesto, he actually uses the terms interchangeably. But he does say, in at least one place, very clearly, and elsewhere, that socialism, when they take over and they capture all ownership, and no one owns anything except this state, it is then that the communists who have the best understanding, they are the ones who are going to begin to rule.

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So that's the only difference. It has to do with the collectivism, which was a term that Stalin really liked to use.

FRANK:

Yes, collectivism. I think the folks in New York are now experiencing the warmth of collectivism with Mandami in charge. A government-owned grocery store. How well do you think that's going to do when the government has no incentive to actually make a profit or keep the proper products on the shelves? How is that going to work out, Dr. Lutzer?

ERWIN:

Well, without competition, of course, it can't work out, and that's the problem. And it's actually not too difficult to understand that if the government takes over the economy, begins to control prices, and begins to control wages, it's the end of all initiative.

FRANK:

And there's a lot more where that came from right after the break. You're listening to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek. My guest, the great Dr. Erwin Lutzer. Back right after the break.

Ladies and gentlemen, there are two major philosophies vying for control over our culture, and they both happen to be represented by two men that lived in the 1800s. One is Karl Marx and the other man is D.L. Moody. One, of course, is Marxism. The other is Christianity. They appear to be at odds right now in our culture. You actually have people thinking that Marxism is a good idea now, and we're going to evaluate that.

We're also going to evaluate who Karl Marx was, and a little bit later in the program, we'll get into D.L. Moody and who he was and what were the results of both of their lives. So let's start with Karl Marx. We started talking about him in the first segment with my guest, Dr. Erwin Lutzer, who is co-author of the new book *Marx and Moody: Two Contemporaries. Two Gospels. Two Tombstones. One Choice*. Dr. Lutzer, what was Karl Marx really like? What was his home life like?

ERWIN:

Well, he was born into a Jewish family, but his father converted to Lutheranism when Karl was six. And so, Karl, of course, knew about none other than the great German Martin Luther, and said, "As a revolution began in the mind of a monk, so now a revolution will begin in the mind of

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a philosopher, throwing off the burdens of capitalism." He wanted to wipe God out of heaven, and put capitalism, and wipe it out on earth, and replace it with communism.

So that was his goal, but here's the interesting thing: at the age of 18, his father wrote him a letter and said, "I perceive that in you there is a demon that is not common to other men." And he said, "Is that demon Faustian, or is it heavenly?" Now, when you think of Faust, most people think of the medieval Faust who made a deal with the devil and ended up in hell, but this actually is the enlightenment Faust.

This Faust made a deal with the devil for an infinite number of pleasures, and still ended up in heaven. And one of the most famous lines that the devil says in this Faust is, "Nothing has come into existence that is not worthy of destruction." Now just think about that. Nothing has come that is unworthy of destruction.

In other words, Marxism, right from the beginning, was intended to be destroyer, the destroyer, even as Satan is in the book of Revelation. But here's the point: Marx grew up with all kinds of satanic desires. I have, for example, in the book, examples of his poetry. He wrote about 40 poems.

I quote a few of them here, and let me just look at some of them. He says, "I shall build my throne high overhead, cold tremendous shall its summit be, for its bulwark superstitious dead, for its martial blackest agony." And he goes on, and, "So a God has snatched from me all in the curse and the rack of destiny.

All his worlds are gone beyond recall. Nothing left for me but eternity." Here are a couple of other lines: "the hellish vapors rise within my brain till I go mad and my heart is utterly changed. See this sword, the Prince of Darkness sold it to me. For he strikes the time and gives the sign, evermore boldly I shall play the dance of death," and on and on.

He talks about becoming like God and walking over the destroyed earth. So that was really Marx. Now, to be fair, those are the kinds of things that he wrote when he was in his 20s and 30s before he wrote the manifesto. But his relationship with his wife was not good. In fact, that's what his father actually feared.

In fact, Jenny, his wife, who bore him six children, all of them lived tragic lives. But the point is this: Marx said to Engels, "My wife Jenny frequently says she wishes she were safely in the grave with the children," and I don't blame her. Marx was not an easy man to live with. He was

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evicted from his apartment a year after the manifesto was written, he was always hitting on his mother for money.

That's why his mother Henrietta said, "I wish that Karl would actually earn some capital, rather than just always talking about it and writing about it." So here's this man. I mean, he drank too much, smoked, and all those other things. But he was that kind of a person, but notice that within his own life he was always talking about destruction, and that's true.

And if you go through the manifesto as I do in the book, I point out first of all the abolition of all private property, secondly, communism abolishes all eternal truths, all morality, and so forth. All morality and all laws, they have to be abolished, and he says we will not even replace them with a different view of truth.

Why? Because truth is constantly changing. This is where you get into a progressivism. It's, of course, as you would know, Frank, based on Hegel and so forth, where new truths are constantly developing. So what you have is, it is a religion of abolishing, and the family absolutely has to be destroyed.

And he explains why. It's because men oppress their wives, parents oppress their children, they take them to church. God is the ultimate oppressor, and the whole world and history can be explained by having oppression on the one hand and oppressors. So you have two groups of people, with constant conflict that will never really be resolved, and this of course bleeds into our own nation, as you well know.

And everything is based upon oppression. There's no sin in you. The only reason you commit evil is because of oppression. Remember this: Marx is teaching: take away the oppression, and then, when no one owns anything, everyone goes to work happily, money will be distributed with justice and evenly in some sense, and lo and behold, a paradise of sorts will have arrived. And so, Marx is marching people toward that, which of course became a pit, as all of us know.

FRANK:

Yeah, who's doing all the work to produce the products that we need to live, if nobody's incentivized to work, Dr. Lutzer? How does that work?

ERWIN:

No—

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FRANK:

I guess it doesn't work, does it?

ERWIN:

No, when you stop to think of it, Frank, just think of it this way: Have you ever noticed that democratic socialists, and by the way, this came to the United States in a very deliberate way, that I discuss in the book.

It came to the United States incrementally, not a revolution like Russia, but rather it would come through our school systems; it would come through our entertainment; it would come through the media. This is very clearly outlaid by Gramsci, who was willing, wanting to bring communism to the United States, but not through a radical revolution.

But bit by bit, that's what we call today cultural Marxism, and it's all laid out for people to understand. But have you ever noticed that the democratic socialists, they never talk about making money, they always talk about distributing money. So, money is supposed to be distributed, and why is it attractive?

It's very attractive. I mean, who wouldn't want free healthcare, free bus rides, free childcare, free this, free that? And I can give it to you in a single sentence, Frank, as to why it is so attractive. It is because people judge it by its promises, not by its results. Its results have to be disastrous, but its promises are marvelous.

FRANK:

Nothing is free when you have to conscript others to provide it for you. Rights that we can't get from God require no input from anybody else. We both have the freedom of religion, the freedom of speech, those kind of rights. I'm not conscripting anybody else to give me those rights. I have them naturally. But if you tell me I have the right to a free bus ride, or I have a right to free food, or I have a right to free housing, I have to conscript other people to provide those to me. How does that work on a Marxist system? How do you get, how do you get all these goods that Marxists say we're going to have when they're saying that they're free? They can't be free. Somebody's got to provide them, Dr. Lutzer. How do we not see this?

ERWIN:

Yeah. Actually, of course, when people stop to think about it, they see it with a great deal of clarity.

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Under that kind of a condition, everything has to be conscripted. In other words, because nothing is free, you have to force other people to make sure that they give their wealth to you. Because how else are you going to fulfill these rights? You know, when I was working on this, Frank, I have to tell you, I was so impressed by the United States of America, where we read, of course, that we have these rights as a gift from God.

We are given these rights. We are born with them. I point out that in socialism and communism, you can't even criticize the state because the state hasn't given you that right. Because truth is whatever the state says it is, and you know wherever it's tried, like there was a kibbutz in Israel that tried socialism, and they had to give it up because it became a paradise for parasites.

FRANK:

Oh yes, and that's what happened obviously in the founding of our country with William Bradford. You know, when he said we're gonna, we're gonna collectively farm the fields, there was the free rider problem and many of them starved. The next year he said every family gets their own field. Whatever you grow you keep, and they had more food than they could eat because people were incentivized to work and they weren't put off by their neighbors who weren't working on a collective field.

They had their own field they had to work. And it's amazing that people think this can still work, and it is still somehow attractive. But I think you're spot on when you say it's attractive based on its promises, not its results, because socialism has not only failed to produce freedom; it's failed to produce food.

ERWIN:

Exactly, and that's why I've been to socialistic countries, even to Russia before the fall of the Berlin Wall.

And what is it? The stores are empty. And wherever, whenever there's food, hey, there's rice over here today. So you have a lineup because word goes out that there's a store that has rice. Why? Because you know under collectivism, you're not very excited to grow grain for other people. If you're going to grow grain, it should be for yourself, and you should be able to sell it however you wish.

I wish that Stalin had understood this. He loved the word collectivism. Here's something that parents can use to help their children. Namely, let's suppose that there was a professor who said, "I'm going to at the end of the semester average everybody's grade, because you know, it's

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not fair that some of you should get a higher grade than somebody else." I mean, that is not, that's the spirit of individualism.

Hold that thought, Dr. Lutzer. We're going to cover it right after the break. This is going to be a good illustration you're not going to want to miss, ladies and gentlemen. This will help you communicate the evils of socialism in a very persuasive way. So don't go anywhere. You're listening to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek, on the American Family Radio Network and other stations around the country. My guest, Dr. Erwin Lutzer, the brand new book, *Marx and Moody*. Pick it up. We're back in two.

AD:

Could you answer this question? Why doesn't God let everyone into heaven? Or do all religions get you to heaven? Well, Frank Turek can, and now you can. Watch him tackle the toughest questions from his latest college tour appearance. See real students challenge Frank, and watch how truth stands up under pressure. Subscribe to our Cross Examined YouTube channel right now to watch. That's Cross Examined, two words, on YouTube and sharpen your faith for the real world.

FRANK:

Ladies and gentlemen, Monday the 5th of October, Lord willing, I'll be at Baylor University. Details on the website. I'll be there with my friend Corey Miller, the head of Ratio Christi. I'm going to do his Christianity true. He's going to do his Christianity good. Next night, Calvary Chapel, Tucson. Make Heaven Crowded. That's what we're doing through TPUSA. That is the brainchild of the great Erika Kirk.

And so we're going to be out there in Tucson on the 6th. Following week 9th and 10th, we're going to be here near Charlotte, North Carolina, Rock Hill. Actually, it's the SES, Southern Evangelical Seminary, Steadfast Apologetics Conference. I'll be there along with Gary Habermas, Hugh Ross, Fuz Rana, Richard Howe, and several other speakers. Hope to see you just south of Charlotte, North Carolina on the 9th and 10th of October.

Then the following week we're going to be at University of Nebraska. That's going to be on the 13th and then Northwest Missouri University on the 14th. Oh, I forgot to mention on the 12th, which happens to be Columbus Day, ladies and gentlemen. We used to celebrate that. We're going to be doing the second edition of The War on Reality. We're going to talk about why politics matters on the 12th. That's going to happen at 7:30 p.m. It'll be live-streamed right from Freedom House Church just north here of Charlotte in Cornelius, North Carolina.

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7:30 p.m. Eastern I hope to see you there. Let me go back to my guest, the great Dr. Erwin Lutzer. Dr. Lutzer, you've traveled extensively. You've been to Russia. You've been to Albania. You've been to kind of communist slash socialist countries. What are the conditions in those countries?

ERWIN:

Well, I have to tell you, Frank, that there are countries that you've listed. And by the way, I don't know how you do everything you do. I mean, that travel schedule. I hope that that's God's will. I know that He has given you the strength to do it.

FRANK:

You get tired, but you just keep going.

ERWIN:

It gets tired, but you keep going, and it's to a worthy cause to help people to understand the rationality of Christianity against all other options. And I love to lecture on why Jesus is the only one qualified to save us from our sins, and that of course, is one of your important themes.

But back to communism, even the places that I have visited where communism once was, namely Albania, I've preached there twice. That is to say, on a preaching tour on two different occasions, they still haven't recovered. It's just terrible because communism breeds corruption. Why? Because the only way you can get more money for your family is through cheating.

Because you can't really get up in the society, because once you're placed in a certain place, the state has you where it wants you, you can't get out of that box. It's terrible. But let me tell you about Albania. When I was growing up as a boy in the 50s and 60s, I was told that there were no Christians in Albania. Well, that wasn't exactly true, but it was close to true.

And the reason is because Albania was determined to be the most communistic country in the world. It compared itself to Lenin and Stalin and says we are completing what they have begun. That was only the beginning. I mean, we're talking about hundreds and thousands of people who were killed, many people who were killed.

And those were Christians, Catholics, Protestants, even Muslims, all put to death, because they wanted to rid Albania of every vestige of Christianity and religion. In fact, it was so bad that you could not have any religious references in a funeral or a wedding.

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Frank, get this. If you had a child that had a biblical name, for example, Ruth or Paul or Mary, you had to change the child's name before the end of the year.

[FRANK]:
Charming.

ERWIN:

We're talking about that kind of persecution. Children were asked this question, namely, "Do you have a Bible in the home?" And if they had a Bible in the home, what should the child say if the answer is yes?

He knows his parents are going to be put to death. In fact, do you know what missionaries did? They put New Testaments, Albanian New Testaments, into plastic bags, and they floated them out in the river, hoping that some Christian would pick up a Bible, if through these plastic bags that they would put out. That's how bad it was. And the reason that I am so in support of what you are doing, Frank, is because you're the one who asks the question, namely, have you ever noticed that there is no Calvary Chapel in North Korea?

Well, I can assure you of this, that during those days there was no Calvary Chapel in Albania. There was no First Baptist Church. Communism is able to stamp out Christianity. All of course I recognize under the sovereignty of God nobody believes that more than I do, but at the same time, we need to be able to appreciate our freedoms.

And I've been to Russia. Let me tell you about a factory in Russia. My interpreter told me this. There was a factory in Russia that was making shoes that no one could wear. Why? Because the contour was on the wrong side. You can't, you couldn't put them on, but you know what? They kept making them. They kept piling them high in the warehouse.

It didn't matter because they got their paycheck whether they made something that people needed or not. You often hear, you know, slogans, you know, that capitalism is based on greed, socialism is based on need. That is bogus. Simple fact is, you can try to move into that direction, but it just doesn't work. Communism is demonism, just like people have said throughout the years.

FRANK:

Yeah, and in fact, just if you think about this, ladies and gentlemen, how many caravans are going from the United States to Venezuela? None. They're all coming in the opposite direction.

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How many people in Florida are getting on rickety boats for a better life in Cuba? None. They're all going the opposite direction.

When the Berlin Wall was up, how many people in the West tried to get into East Berlin? None. They were all coming the opposite way. Because socialism doesn't work, it can't work. It misunderstands human nature. And as Dr. Lutzer said earlier, it is destructive. And that's what evil is. Evil is anti-creation. It tears the good down. Capitalism, the free enterprise system, builds things up. It's not the perfect system, but it's the best system we know about to bring the most people out of poverty.

And what you said earlier, Dr. Lutzer, is, so many people think politics doesn't matter. Christians think it doesn't matter. But go to Albania and say that. Go to Russia and say that. Go to North Korea and say that. Go to Saudi Arabia and say that. You can't practice Christianity freely in those countries because politically they've ruled it out. And now you have people in America thinking we ought to bring that here.

That's just madness. And the midterms are coming up, and people ought to be voting accordingly. You've got a viable party in the United States, the Democrats, being taken over by socialists. It's absolute madness, and yet people are thinking it's a viable option. Well, enough of the depressing talk. Why don't we move over to the positive repentance orientation that Dwight Moody gave us? You know, Karl Marx gave us rebellion. His liberator was Satan, whereas D.L. Moody, his liberator was Jesus. And tell us a little bit about his life that the book gets into. Again, the book is called *Marx and Moody*. Go ahead, Doctor Lutzer.

ERWIN:

Yeah, and just to clarify, I wrote the section on Karl Marx, having had an interest in him since I was a philosophy major in university. Greg Quiggle, who has studied Moody for about 30 years of his life, he wrote the section on D.L. Moody. D.L. Moody, an evangelist, but let me tell you his story because my own life has been impacted by him clearly. Moody was born in Northfield, Massachusetts, in a very poor home. Father dies at the age when Moody, when D.

L. Moody, Dwight L. Moody, is eight years old. His mother has to farm out some of the kids for their benefit because they don't have enough food. He receives Christ as Savior in Boston in a shoe store, and is very ambitious. He wants to sell shoes in Chicago, which he does.

He comes out here, earns a very good living, but at the same time, because he knows Christ as Savior, he begins to evangelize children in Chicago's roughest neighborhoods. We had some

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neighborhoods they were called at that time a little hell, because police didn't even want to go into them. The children were hungry. They were needy.

They didn't know the gospel. So Moody begins a Sunday school that not only teaches them the gospel, but actually feeds them and so forth. Abraham Lincoln, on his way to Washington to be inaugurated, stops in because he's heard so much about Moody's school and speaks briefly of all things. Here's the president to be.

Now, yet during those days, Moody was selling shoes. I have to tell a story, and I hope I have above two or three minutes to tell—

FRANK:

You got it. You got

ERWIN:

All right. I agree—

FRANK:

There you go. Two and a half.

ERWIN:

Here in his Sunday school, there are some girls that nobody can control. They're just rowdy, totally out of control. Their teacher says he has to go back east because he's dying, and none of them know Christ as Savior.

Moody said, "Let's go visit them." So they visit them with Moody's pony during the week. They lead this girl to Christ. This girl. Individually, they lead each of them to Christ. It's Sunday evening. They are bowing down to say no to this teacher, and the girls are around the two men in the circle. The circle is, of course, the teacher who's going home and Moody.

The teacher prays. Moody prays. He gets up from his knees. He starts to get up, and this brings tears to my eyes. And this girl over here prays, and that girl prays, and that girl prays. And all the girls prayed in that circle.

Moody got up from his knees and said that money could never tempt him again. He resigned from selling shoes, lived out in the park for a while, wondering how he could live and how he

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could minister. Great ministry here in Chicago. He begins, of course, the Moody Bible Institute, which was begun after the Moody Church.

Why the Moody Church that I pastored? It's in a different location because the first one burned down and all, but why? Because the churches didn't want these kids. Moody would take them to the existing churches, and they said they're too rowdy. So Moody began his own church; 1864. On it was the same sign that we still have here in Chicago: "Ever welcome to this house of worship are the strangers and the poor. All seats free."

And that was the beginning of the Moody Church, which still has had throughout all these years, the existence of Chicago, well over 150 years, a ministry to the people. But also, Moody was meeting people's physical and social needs as well.

FRANK:

And the way he was able to do that was because of the capitalist system, where people could make money and donate it to Moody, so he could take care of those people.

So thank God there are people out there who make money and then give it to the church to minister to people. That's the right way to minister to people, not to have the government redistribute wealth. We're back in just a couple of minutes. Don't go anywhere.

Ladies and gentlemen, you want to reach people for Jesus when they come to your door, particularly Jehovah's Witnesses, Mormons. And when you're out in the culture and you run into Muslims, what do you say? Well, take the brand new course that's going to be run by Brady Blevins, Dr. Blevins. Of course, it's been run before, but the brand new online premium course, it's coming up on November 2nd.

Go to crossexamined.org, click on online courses. You'll see conversations with the faiths, and it will help you interact in a gospel-like way with Muslims, with Jehovah's Witnesses, and Mormons. So check that out at crossexamined.org. Let me go back to my guest, Dr. Erwin Lutzer. We're talking about the two men that sort of represent the two worldviews that are at war right now to a certain extent in our culture.

One is represented by Karl Marx, the other represented by D.L. Moody. One, of course, is cultural Marxism, the other is Christianity. And D.L. Moody was a great evangelist, a pastor in Chicago in the 1800s. And this book goes into both of those men, *Marx and Moody*, what they

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believed, how their lives turned out. And one of the things I wanted to ask you, Dr. Lutzer, was Moody aware of communism at the same time Marx is trying to push it?

ERWIN:

Oh, exactly. As a matter of fact, we certainly know that Marx was aware of Moody in light of the fact that Engels attended one of Moody's meetings in London. But this is what, this is what Moody said here in Chicago. There was worker unrest during the 1800s. We're thinking about 1875 or so. Moody said, "If we do not share the gospel, the leaven of communism will come to this country, and we will have a reign of terror." Those are his words, the likes of which this country has never seen. Moody preached against Communism, and by the way, so did Spurgeon, the great evangelist up there. In fact, Engels was asked, "Who do you hate the most?" And he said, "Spurgeon," understandably so.

FRANK:

Because he was in London at the time, right?

ERWIN:

Yes, he was in London at the time. He attended one of Moody's meetings and talks about the choir singing, the invitation, the gospel, everything. And of course, I discuss that in the book.

FRANK:

Well, ladies and gentlemen. You only really need to look. I mean, you could look throughout the scriptures and to see that private property is assumed by the scriptures. In fact, two of the ten commandments deal with private property: "Thou shalt not steal" and "thou shalt not covet." Both of those things assume that somebody else has private property that you don't have that you want.

So private property is essential, and it is taught about in the scriptures and it's the best way to bring prosperity to the most people and Karl Marx apparently didn't know that. D.L. Moody did, and D.L. Moody helped more people out of poverty than Karl Marx ever did Karl Marx put people into poverty, didn't he, Dr.

ERWIN:

Matter of fact, Moody at one time here in Chicago said that he was looking after 800 families. What he would do is he would organize people. He was a great recruiter. He recruited others to work for him. They'd knock on people's doors and say, "Do you have bread for your children? Do you have, what do you need?" And they were ministering to their needs. So you're absolutely

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right, Frank, that what Moody was doing was recognizing that when people have private property, and they can earn money, then they can also be encouraged to give money to the poor.

But I want to emphasize that Moody's preaching was, of course, the gospel, and he had two R, three R's, that were very important. The first R was the R of ruined by sin. Now that immediately is against Marxism, 100%. Earlier I explained that Marx says there is no evil within you. You only do evil because of outer oppression.

FRANK:

Hey, I gotta, I gotta make one point on that right there. Stop on that one R because this is something that I think is another contradiction in this whole worldview. Because these people say that people are inherently good; they're only corrupted by an oppressive system. Oppressive systems that are all put together by inherently good people. How does that work? Right? I mean, it is completely contradictory. Sorry, go ahead.

ERWIN:

Try and cut out the logic, okay? Of course, of course, the whole thing is demonic.

FRANK:

Right.

ERWIN:

Why should it make sense? Anyway, so ruined by sin. Redeemed by the blood. By the blood of Jesus Christ, we can be redeemed, and then also regenerated by the Holy Spirit.

And when people read this book, what they will see is some of the ways in which Moody preached. I mean, Frank, he had such a vision. He had, how can I say it? Such vivid imagery in his preaching. You know, Jesus said to Peter, "Peter, go find that person who put the crown of thorns on my head and tell him that I will have a crown for him in heaven if he repents of his sins and believes on me.

Find the man who took the sword and put it into my side. Tell him that I will turn that sword into a scepter if he comes to me and I will freely forgive him." I mean. People were just enamored, and remember, he had about a five-grade education. He had to teach himself to read better and better as the years went through. And here God used that man.

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Let me take you very quickly to the tombs of D.L. Moody and his wife Emma. On his wife's Emma grave are these words, and she was a marvelous balance wheel for him.

FRANK:

It was "See, I told you I was sick." No, that wasn't it.

ERWIN:

No, no, not that one.

FRANK:

What did it say?

ERWIN:

What was on hers was, "And his servants shall serve him, and they shall reign with him forever and ever." What a beautiful epitaph.

On Moody's, her husband, Dwight Moody, is the epitaph that says, "He who does the will of God abides forever." And what I do in the book is the reason that the subtitle says Two Contemporaries. Two Gospels. Two Tombstones. I take the reader to the various, to the tombstones, Karl Marx and then Moody, and contrast their legacies.

That here are two people who greatly influenced. Moody, by the way, began schools. He was the first man to begin a girls' school in Northfield and so forth. This visionary man, whose impact still continues today around the world. I was in China many years ago in the 80s, and somebody in a Chinese church said, "You're from Moody?"

Moody sent missionaries." They didn't mean D.L. Moody; they meant the school Moody. "Moody Bible Institute sent us missionaries." The impact going around the world of this largely uneducated man, but incredibly humble, I wish I had time to tell you more about him in that regard. And then you have Marx over here, where people are still laying flowers at his grave.

When I was there, eh, I saw that. And you have these two different legacies being left behind. And here's a sobering thought. Neither Marx's parents nor Moody's parents knew that they were bringing a child into the world that was going to have such an impact. One impact leading to hell, the other impact leading to heaven.

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Two eternities, two different values, two different gospels. And what we need to do is to understand that today these ideas still influence us. And certainly Moody's do, but also those of Karl Marx. And you and I should spend a great deal of time in prayer for our nation, greatly impacted by Karl Marx, but not even knowing it, not knowing where these ideas come from, not knowing their origin, and why it is that they obviously are going to lead us to destruction if we go in the Marxist direction.

FRANK:

Well, that's because all it is is destruction. They want to tear everything down. They don't tell you what they can build up. They only tear things down. And when you tear things down that are good, that's called evil. That's anti-creation. And that's what Marx was all about. His hero was really Satan. That was the liberator. And of course, of course, when it comes to Moody, Moody's hero, of course, is God Himself.

Jesus comes to save us. One is about rebellion. That's Moody. I mean, sorry, that's Marx. One is about rebellion and tearing things down, and of course, Moody is about repentance and building things up.

ERWIN:

And always believing that God was on the side of all those who believed in His Son, the Lord Jesus Christ, and Moody lived his life for the glory of God.

May we do the same in the midst of a world that clearly has lost its way. And Frank, I want to commend you for what you do. You think very clearly. Logically. You're influencing thousands of students, especially though others also, to understand why it is that Christianity has the strong roots that it has.

FRANK:

Oh, thank you, brother. You know, if only I could bring back Billy Graham for just a minute to give people the gospel. Is there any way I could do that right now?

ERWIN:

The problems and the perplexities that we face as a nation seem to be almost overwhelming. Recently, one of our leaders speaking to a group of students at Johns Hopkins University. Well, that's just a little bit. There's a lot more where that came from. He is my great hero. So D.L. Moody, though, always remember, he was the Billy Graham of the 1800s.

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FRANK:

And the book *Marx and Moody*, written by my guest today, Dr. Erwin Lutzer and Dr. Greg Quiggle, will show you what both men believed and what the results of their lives were, and this will help you as you try and direct yourself and your kids in the right direction.

Because as tempting as it is to get everything free, it's actually impossible. It's a false promise. It doesn't work. You'd have to conscript other people to get you to do that or to get you those so-called free things. And you might just be the one conscripted to give free stuff to somebody else. That's not the way forward, ladies and gentlemen.

ERWIN:

I love the way you're putting it. Isn't it interesting that we're told how important it is that people be willing to give to others? And the way you get rid of oppression is you oppress all people who don't do what you tell them.

FRANK:

That's right. It's kind of ironic, isn't it? The government then becomes the great oppressor, ladies and gentlemen. That never works out well. 100 million dead in the last century from Marxism slash communism. Dr. Lutzer, thanks for being with us, my friend.

ERWIN:

Thank you, Frank.

FRANK:

The great Dr. Erwin Lutzer, check him out. He's got *Running to Win*, which is a radio program. Check out his book as well, *Marx and Moody*. Very good read. And Lord willing, we will see you here next week with Riley Gaines in the midweek podcast. All right, we'll see you then. God bless.

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