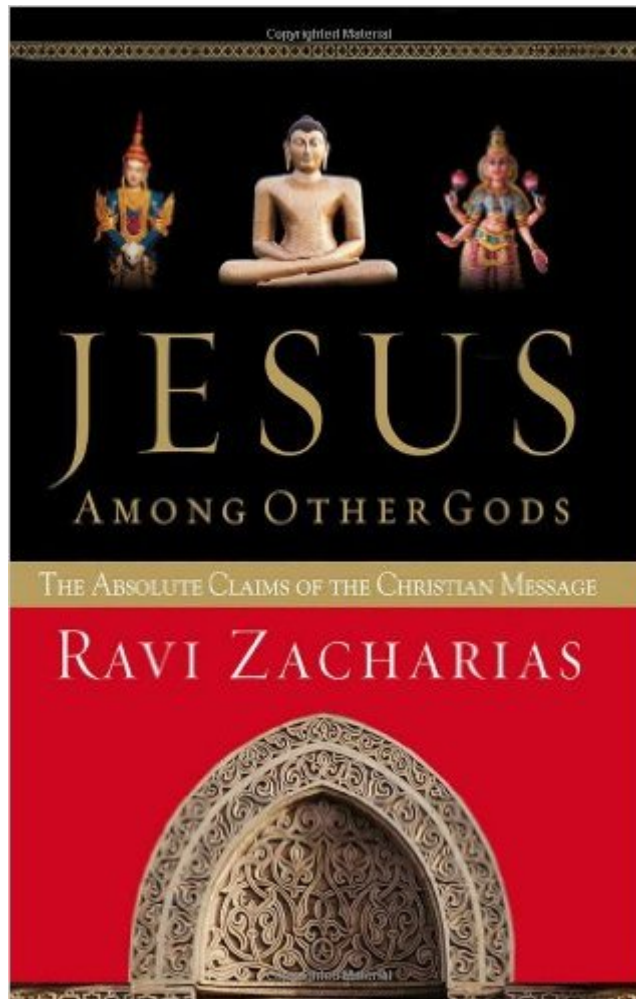


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Jesus Among Other Gods: The Absolute Claims Of The Christian Message



Synopsis

“ In a world with so many religions, why Jesus? We are living in a time when you can believe anything, as long as you do not claim it to be true. In the name of ‘tolerance,’ our postmodern culture embraces everything from Eastern mysticism to New Age spirituality. But as Ravi Zacharias points out, such unquestioning acceptance of all things spiritual is absurd. All religions, plainly and simply, cannot be true. *Jesus Among Other Gods* provides the answers to the most fundamental claims about Christianity, such as: ‘Aren’t all religions fundamentally the same? Was Jesus who He claimed to be? Can one study the life of Christ and demonstrate conclusively that He was and is the way, the truth, and the life?’ In each chapter, Zacharias considers a unique claim that Jesus made and then contrasts the truth of Jesus with the founders of Islam, Hinduism, and Buddhism with compelling insight and passionate conviction. In addition to an impressive breadth of reading and study, he shares his personal journey from despair and meaninglessness to his discovery that Jesus is who He said He is. In *Jesus Among Other Gods*, Ravi Zacharias demonstrates that he is one of the most intellectually gifted as well as spiritually sensitive writers of today’s leading apologists for the Christian faith. Zacharias brings alive the unique power of the claims of Jesus about himself and the utter relevance of his message today for the human condition.” David Aikman, author of *Great Souls*

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Customer Reviews

I write this mainly in response to the first review of this book. The person’s first critique of the book was that Ravi had treated Buddha as a god, whereas he was not nor did he claim to be. Two quotes

from the book I think will suffice to show how this misrepresents the ideas expressed in the book, and begs the question, has this person read this book, and if so, how carefully did they read it? On page 5, Ravi refers to Buddhism as a "non theistic, if not atheistic religion." Again on page 90 in reference to Buddha's stance on allowing women as disciples, Ravi says, "Whatever one may make of all this, we must be clear that in a non-theistic system, which Buddhism is...." Implicit in both of these statements is the realization that Buddha did not claim divine status, rendering the argument made by the first reviewer inaccurate. I found the book to be compelling, and the information presented, clearly demonstrated the uniqueness of the message of Christ when contrasted against other prevailing worldviews. In reference to the comment about Ravi's hypocrisy, I would merely point out the lack of differentiation between an argument and a person. If indeed one man fails to live up to the claims of Christ, which the bible clearly states is impossible for man without divine intervention, the message itself is not compromised. Especially when the inability of man to do so is implicit in the message. The message of Christ stands on its own even in light of the attacks of its critics from all sides, and in light of the failure of His followers. (It should be noted that I am not at all implying that Ravi is a failure.) First, the first reviewer is basing his/her claim of Dr.

As I read this book I was reminded of an old Indian proverb Zacharias himself quoted in his interview in the Case for Faith. There are two ways to touch your nose, one way is to take your finger and just touch it, while the other is to reach all the way around your head and touch it from the other side. This proverb illustrates Zacharias's fondness for taking the long way around, and take the long way around he does. While the book is rather short, somewhere in the neighborhood of two hundred pages, it is often sporadic and undirected. This is not to say that the book is not interesting, in fact I think it is littered with insights so brilliant that they can only be found in this particular work. But brilliant though they may be they are like flashes in what at times appears to be a chaotic mess, or more appropriately they are like a masterpiece of art surrounded in a distractingly ornamented frame of unnecessary information. While these insights he adds may remind the reader of C.S. Lewis he lacks Lewis's unique style for making everything he talks about come to life. Instead veins of his prose come to life while the rest remains simply mediocre. As far as work on comparative religion goes it falls short of expectations, but I wonder if it was Zacharias's goal to compare religions in the first place. I wonder if his goal was not instead to point out the uniqueness of Jesus. To illuminate Christ's character in way that makes you revere Him. The difference between the two may be subtle, but it is real, because you can in fact illuminate Jesus from other gods while keeping the comparisons between the gods to a minimum. I think at times Zacharias ability to point out the

uniqueness of Christ is absolutely wonderful.

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