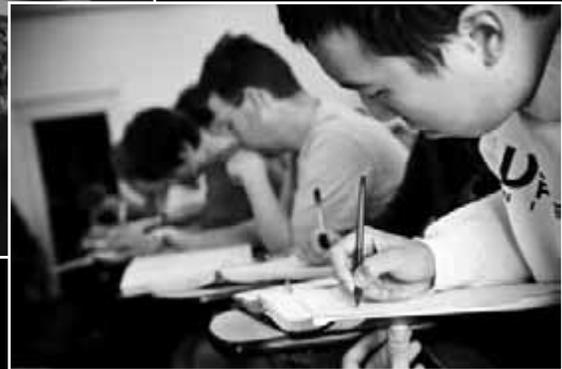


• the journal



July 2009

Volume 9 Issue #07



IN THIS ISSUE:

- » Summit Alumni Spotlight | pg. 2
- » Highlights from around the Globe | pgs. 4–7
Biblical Christianity, Science, Pragmatism, Politics, and Economy

“They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented—of whom the world was not worthy.” —Hebrews 11:37–38

SUMMIT ALUMNI SPOTLIGHT:

2

a word about Summit Alum Megan Basham



Megan Basham has appeared as a commentator on the Today Show, Fox News, and MSNBC, is a columnist for Townhall.com, and has written for numerous publications including *The Wall Street Journal*, *The Weekly Standard*, and *American Spectator*.

Her most recent accomplishment is writing and publishing *Beside Every Successful Man—A Woman's Guide to Having It All*.

Megan attended Summit in the summer of 1996 after hearing about it from her aunt and uncle who live in Colorado. She says she has always been interested in cultural debates and worldviews, so she absolutely loved the Summit. However, Christianity was a matter of intellect and upbringing, but was not in her heart at that time. Summit did get her thinking more seriously about life and equipped her to challenge false worldviews.

Megan says, "Summit planted the seeds for me to become a true follower of Christ in my early 20s." Interestingly enough, it was a great piece of literature that really brought her to her knees before God. Megan attended Arizona State University and studied Sir Thomas Malory's *The Death of Arthur* in one of her English classes. She credits the scene where Sir Lancelot is completely devastated by his own sin as opening her eyes to her own sin and need for a personal relationship with Christ.

Now Megan uses the worldview training and critical

thinking skills she learned at Summit to engage culture through writing and blogging. She says she often thinks about Dr. Noebel and what she learned at Summit. "Summit taught me that we all have a responsibility to engage people intellectually and to know what we're talking about."

It's obvious Megan took this advice to heart when you read her articles at www.townhall.com and *Every Successful Man—A Woman's Guide to Having It All*. She thoroughly researches the topics, using multiple studies to back her case.

In *Every Successful Man—A Woman's Guide to Having It All*, Megan presents a compelling case for the important and unique role a wife plays in her husband's success. She offers wives a step-by-step guide to helping their husbands find and succeed in a fulfilling career with the title and salary they both desire. This frees wives from needing to earn an income, allowing them to choose to do what they really want, whether that be staying at home or working part-time or full-time.

In the book Megan quotes high profile men who describe the important role their wives played in their success, including MSNBC host Chris Matthews, country singer Alan Jackson, and new CEO of CitiBank (former CEO of Time-Warner) Richard Parsons.

Megan and her husband, Brian, reside in Tucson, Arizona, and are eagerly awaiting the arrival of a baby girl.

from the PRESIDENT'S DESK

a word from Dr. Noebel

It seems that the sometimes-inflammatory issue of God's judgment upon the various Canaanite nations in the Old Testament is once again on the front burner, placed there not only by the atheists (Dawkins, Hitchens, etc.), but also by some Christian scholars (Morrison and Rauser).

Before any Summit student or *Journal* reader is misled into seeing the God of the Old Testament as a dirty bully, let's put God "in the dock," as C.S. Lewis would say, and allow Him to make His case for judging sin, evil, immorality, depravity, etc.

He might ask us to consider a few historical facts that preceded His judgment:

1. In Genesis 15:16, we see God warning Abraham that well into the future He, God, would have to punish the Amorites who were living in the land of Canaan by giving their land to Abraham's descendants. God was giving them four generations to repent. In His mercy, He was withholding His justice until their moral behavior more fully merited it—"for the sin of the Amorites [had] not yet reached its full measure."
2. In Leviticus 18:1-3, we see God instructing Moses to warn Abraham's descendants the Israelites not to follow the immoral practices of the Egyptians where they had lived nor the Canaanites where they were going to live. These immoral practices included incest, adultery, child sacrifice, homosexuality, and bestiality. (Describing these practices in detail would not be appropriate in a family publication!) After listing the practices the Israelites must avoid, God explained that the land itself had become defiled by its sin and had "vomited out its [former] inhabitants" (Leviticus 18:25). A clear warning for the Israelites followed: "And if you defile the land, it will vomit you out as it vomited out the nations that were before you" (18:28).
3. When Israel and Judah committed the same sins as the Canaanites before them, God judged them as well (Jeremiah 7; Isaiah 1). God is no respecter of nations in His judgment. He justly accused His chosen people of being a "sinful nation, a people loaded with guilt, a brood of evildoers" (Isaiah 1:4). Exile in Assyria and Babylon was their punishment.

And God's continuing judgment upon the nation of Israel up through the destruction of Jerusalem in 70 A.D. more than demonstrates His justice and willingness to punish nations for their depravity.

Bottom line—humanity is the "dirty bully," not God! God is our Creator, and as such, He has the creative responsibility to set boundaries for His creatures. Our conscience (our instinct) tells us that the evil we see all around us and beyond cries out for and deserves righteous judgment.

The Good News for Christians is that Jesus Christ entered our world to take the punishment we deserve for our sinful nature and our deceitful and desperately wicked hearts (Jeremiah 17:9). Instead of blaming the God of the Old and New Testaments for upholding His moral standards and applying righteous justice, we would do well to look within ourselves and act on our own moral responsibilities.

Just as I have no problem with the way God administered justice to the Canaanites and the Israelites, I have no problem saying that we in America are looking more and more like the Canaanites than many of us are willing to acknowledge. I have no problem explaining this controversy to our Summit students this summer in this manner and reminding them that God does not administer justice without giving ample warning.

In closing, let me share a couple of appreciative letters I received recently.

The first is from G.M. in Michigan. "I am a parent of 3 former Summit graduates who thrived in college and kept the faith and have gone on with their lives. I appreciate the extra boost they received through your program. Thanks for continuing faithfully, and I hope our grandchildren may have the same benefit. I fear they will need it, if our society continues down its path. Yet I need to remember that there are well trained and faithful young people out there making a difference, and that our sovereign God is faithful."

The second is from M.S. in Ohio: "I'm writing to THANK YOU and Summit Ministries in general and John Stonestreet in particular. I attended the worldview sessions at the recent Midwest Home School Convention in Cincinnati, Ohio, and I came away with the understanding that I've long been searching for. I now understand a lot of things that had confused me. I have a deeper understanding of how worldviews affect our perceptions and our behavior in this present world. So thank you Summit Ministries for putting me on the path of understanding and wisdom concerning worldviews and their consequences. I know I've barely scratched the surface, but at least I've got a good idea where to go from here. Keep up the great work you're doing—it really is making a difference."

By the time you read this *Journal*, we'll be more than halfway through our summer student worldview conferences. But do call us at 719.685.9103 if your son or daughter or grandchild or another teen you know would like to attend a 2-week experience that I guarantee will have a lasting impression on his or her life.



BIBLICAL CHRISTIANITY

By faith the walls of Jericho fell down after they were encircled for seven days. By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace.

And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again.

Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented—of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth.

And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us.

—Hebrews 11:30-40 (NKJV)



If I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world.

—C.S. Lewis, *Mere Christianity*



Most of us find it very difficult to want “Heaven” at all—except in so far as “Heaven” means meeting again our friends who have died. One reason for this difficulty is that we have not been trained: our whole education tends to fix our minds on this world. Another reason is that when the real want for Heaven is present in us, we do not recognize it. Most people, if they had really learned to look into their own hearts, would know that they do want, and want acutely, something that cannot be had in this world. There are all sorts of things in this world that offer to give it to you, but they never quite keep their promise.

—C.S. Lewis, *Mere Christianity*



Two decades ago, A. N. Wilson wrote a critically acclaimed biography of C.S. Lewis. This and some other of his writings led some Christians to hope that Wilson might become what Alan Jacobs once called “that figure for whom so many have been waiting for so long, The Next C. S. Lewis.”

It therefore came as a surprise and a disappointment when Wilson publicly repudiated his Christian faith a few years later and became a mocker of Christianity.

Yet, this past Easter, in the U.K.’s *Daily Mail*, Wilson was urging British Christians not be cowed by “sneering” and “self-satisfied” critics like Richard Dawkins.

A. N. Wilson, you see, has returned to the faith. Why? In large measure because of the strongest evidence for the truth of the Gospel—that is, its impact on people’s lives.

Wilson wrote that in his “young manhood,” he “began to wonder how much of the Easter story [he] accepted.” By his thirties, he had lost all religious belief.

Why? He attributes it to growing up in a culture that was increasingly and “overwhelmingly secular and anti-religious.” To his “shame,” he says, he went along with the cultural tide. He felt that Christian faith was “uncool” and “unsexy.”

Wilson didn’t stop at what he calls this “playground attitude”: he “began to rail against Christianity” and wrote a book that described Jesus as a “messianic prophet who had . . . truly failed, and died.”

Yet on Palm Sunday just a few weeks ago, Wilson reported that he “heard the Gospel being chanted,” and could assent to it “with complete simplicity.” Sometime in the past five years, he went from writing a book about a failed messianic prophet to believing that Jesus had risen from the dead.

Again, the question is “why?” Part of the reason was that atheism and atheists in his words, “[miss] out on some very basic experiences of life.” He described listening to Bach or reading the works of Christian authors and realizing that their “perception of life was deeper, wiser, more rounded than [his] own.” Seeing the world through the eyes of faith is “much more interesting” he said, than the alternatives.

Then there was the low esteem in which Darwinism holds man. The people who insist that we are “simply anthropoid apes” can’t account for something as basic as language. The “existence of language,” love, and music, to name but a few, convinced Wilson that we are “spiritual beings.” For Wilson, they prove that “the religion of the incarnation, asserting that God made humanity in His image, and continually restores humanity in His image, is simply true.”

Then there’s what he regards the “an even stronger argument”: “the way that Christian faith transforms individual lives.” From “Bonhoeffer’s serenity before

A LOOK AT OUR WORLD

highlights from around the globe

he was hanged” to the person next to you at church, Christians bear witness to the truth of Christianity and that as a “working blueprint for life” and “template against which to measure experience, it fits.”

I couldn't put it any better. Welcome home, Mr. Wilson. It's great to have you back.

—Chuck Colson, *Breakpoint*, May 1, 2009



Consider this passage from St. Paul: “I am speaking the truth in Christ, I am not lying; my conscience bears me witness in the Holy Spirit” (Rom. 9:1). And this one: “For we cannot do anything against the truth, but only for the truth” (2 Cor. 13:8). And one more: To false brethren “we did not yield submission, even for a moment, that the truth of the gospel might be preserved for you” (Gal. 2:5).

Any reflection on St. Paul—especially if we want to shed the light of his witness on our current circumstances—needs to anchor itself in the concept of truth. The word *truth* shows up some fifty times in Paul's letters, from the first chapter of his Letter to the Romans (Rom. 1:18) to his last Letter to Titus (Titus 1:14). Indeed, to Paul, even the greatest theological virtue—charity, the measure by which we'll all be finally judged—is authentic only when it conforms to truth. He tells us in his famous canticle to charity, “Love does not rejoice in wrong, but rejoices with the truth” (1 Cor. 13:6).

—Charles J. Chaput, *First Things* June/July 2009, p. 9

SCIENCE

Editor's Note: On April 7, 2009, Stanley L. Jaki, historian and philosopher of science, died. Jaki's work *The Road of Science and the Ways to God* was a powerful tool in any conservative's quiver relative to science and Christianity. In fact, it should be read along with Rodney Stark's *For The Glory of God*, chapter two. Both writers historically prove that modern science and the Christian worldview go hand in glove. Here is what Stephen M. Barr said of Jaki:

As a historian of science, Jaki made several significant contributions, including three books on the development of ideas in astronomy and one work that led a reviewer to conclude that “Jaki's research forces a complete rewriting of the eighteenth-century history of cosmology.” He is best known, however, for his ideas on the origins of modern science. Here he was a disciple and tireless champion of the work of the physicist, philosopher, and historian of science Pierre Duhem.

Before Duhem, the prevailing view was that there was hardly any science worth mentioning done in the

Middle Ages, and histories jumped directly from the ancient Greeks to Copernicus. Duhem's monumental ten-volume *Système du Monde* changed all that. Duhem showed that medieval thinkers had achieved several major breakthroughs in the understanding of motion, anticipating key ideas of Copernicus, Galileo, and Newton.

Jaki's contribution was to make Duhem's discoveries known outside specialist circles. Even more important and central to Jaki's legacy were his ideas on the role that Christian beliefs played in the rise of modern science. In several works, especially *Science and Creation* (1974), he documented the many “stillbirths” of science in the great civilizations of the past and traced them to “organismic” conceptions of the universe and to belief in the eternal cosmic cycle where events exactly repeated themselves and the past and the future were the same. Into that cosmic fatalism burst the Christian revelation, which speaks of the unique and unrepeatable event of the Incarnation. Biblical time has a beginning and a direction so that every event had real causes and real consequences. The world is thus dynamic, and its dynamics can be studied.

Moreover, Jaki argued, the doctrine of Christ as the “only begotten” forestalled any conception of the universe as itself a necessary and eternal emanation of the divine. In creation *ex nihilo*, with a creator who is good, the universe itself must be good and therefore worth investigating. As the creator is the logos, the universe is intelligible and therefore capable of being investigated—and human beings, made in the image of the creator, are intelligent, and capable of investigating it. As the creator created freely, the universe is contingent and therefore can be investigated only empirically, rather than by speculative or a priori methods.

—*First Things*, June/July 2009, p. 12

PRAGMATISM

Grant the fundamental premises of Pragmatism—that no truth exists apart from satisfaction, that no nation or principle is worth dying for, and that all human inequities are merely problems awaiting the application of intelligence—and they will burn a swath of anti-intellectualism so wide no American mind worth noticing will ever seem to have existed.

Thus began the “Pragmatic Captivity” of American ideas, for not only were the reigning American philosophers of the 20th century mostly a set of variations on Pragmatism (think here of Willard Quine, C.I. Lewis, and Richard Rorty), but the remainder faded from the public sphere, more and more concerned with the analysis of language than with questions of ethics or knowledge. In the heyday of the moral-philosophy tradition, a professional politician like Abraham Lincoln (according to William Herndon) “ate up, digested, and assimilated” Wayland's *Elements of Political*

A LOOK AT OUR WORLD

highlights from around the globe

Economy. Today it would be difficult to imagine any modern president committing himself to reading Saul Kripke or Hilary Putnam with the same ardor. Philosophers who took James seriously—and it was hard not to—discovered from this that they had signed the death warrant for their own importance. Pragmatism is, so to speak, the anti-intellectualism of the philosophers, and those who swallowed it were unwittingly but effectively drinking their own hemlock.

—Allen C. Guelzo, *National Review*,
May 25, 2009, p. 46, 48



When Jefferson asserted that “we hold these truths to be self-evident,” he assumed that not only were there truths, but that everyone was compelled to acknowledge their existence. Lincoln believed that the American order was founded on a “proposition”—not an experience, and certainly not on race, blood, ethnicity, or any of the other Romantic irrationalities. (Lincoln is frequently described as a “pragmatist”; but using the term this way makes it into little more than a synonym for “practical.” Strictly speaking, Lincoln was anything but a Pragmatist. He denounced slavery as ethically wrong, as a violation of natural law and natural theology—and would admit to no compromise with, and no scaling back of, his Emancipation Proclamation.)

The master narrative of Pragmatism would have us believe that all Americans are Pragmatists, and always have been. The history of American ideas—the real history—tells us something very different. And that’s why the history of America in the Age of Obama, and beyond, will continue to be a clash of ideas.

—Ibid p. 48



The Government should create, issue, and circulate all the currency and credits needed to satisfy the spending power of the Government and the buying power of consumers. By the adoption of these principles, the taxpayers will be saved immense sums of interest. Money will cease to be master and become the servant of humanity.

—Abraham Lincoln

POLITICS

There is a story, probably apocryphal, about Margaret Thatcher who became prime minister 30 years ago this week and led Britain’s economic and political revival.

The newly elected Mrs. Thatcher takes her all-male Cabinet to dinner. The waiter asks her what she would like to order.

“I’ll have the beef,” says she.

“What about the vegetables?” asks the waiter.

“They’ll have the same.”

The story says much about a woman who in many ways exuded more gravitas than most of her male contemporaries—which is why, in 1990, they conspired to dump her as leader of the Conservative Party.

Not since Winston Churchill—and not since Mrs. Thatcher—has Britain had such a dominant leader; even Tony Blair could not measure up to the Iron Lady.

To gauge her success, one must recall Britain’s condition before she took office. Like Jimmy Carter’s America in 1979, people were talking about managing Britain’s decline. As Robin Harris writes for the Heritage Foundation (www.heritage.org), “The pace and scale of this revolution justifies the description, even though the chief revolutionary, herself was someone of very traditional instincts who always considered that she was restoring what had been lost, not imposing a utopian plan.”

This is the definition of conservatism. Mrs. Thatcher understood proven principles. She wasn’t looking for new things, but rather old things that had proven successful. She called on the British people to remember their history and to embrace it. She was not indulging in nostalgia so much as taking from a living past to build a better future. In this, she was the mirror image of Ronald Reagan.

This is the key to leadership. It doesn’t lie in poll numbers, though all politicians take polls to measure the public temperature.

Leadership is about convictions with ample references to past successes and the principles behind them. If one doesn’t bake a cake without first reading the directions, how can a damaged nation be repaired without discerning what works and what doesn’t? If a people forget their history—as too many in Britain and America have done—they are then susceptible to being snookered by politicians who propose something new.

Given our self-centeredness, it is refreshing to recall what Mrs. Thatcher said about personal accountability and responsibility: “Disciplining yourself to do what you know is right and important, although difficult, is the high road to pride, self-esteem, and personal satisfaction.”

First, one must know what is right. In our anything goes culture we are told that people who believe they have discovered right are wrong, because that requires judgment and someone’s feelings might be hurt if they hold to another tradition.

As for the notion of fairness and spreading the wealth around, which is the philosophy of the Obama administration, Mrs. Thatcher said: “I do not know anyone who has got to the top without hard work. That is the recipe. It will not always get you to the top, but should get you pretty near.” Today, in America and increasingly

A LOOK AT OUR WORLD

highlights from around the globe

in Britain where Chancellor of the Exchequer Alistair Darling has proposed a 50 percent tax on the wealthy, admitting he just plucked the figure “out of the air;” hard work is to be punished and slothfulness subsidized.

—Cal Thomas, *The Washington Times*, May 5, 2009, p.A19

ECONOMY

The Palo Verde nuclear power station near Phoenix was originally planned to have 10 reactors. Construction was stopped after 3 reactors were built, as a result of anti-nuclear propaganda in the 1970s. Each of Palo Verde’s 3 reactors produces the annual electric power output of two Hoover Dams.

The real cost today of building a ten-reactor nuclear power station of the size originally planned for Palo Verde is approximately \$20 billion. With current government impediments, this could rise as high as \$50 billion.

So, the current energy trade deficit of the United States costs the American people an amount of capital sufficient to build the equivalent energy production every day—of one Hoover Dam.

If one 10-reactor power station were built in each of the 50 states—the equivalent of providing each state with 20 Hoover Dams, then the U.S. trade deficit in energy would be erased and, instead, the U.S. would have a \$200 billion per year trade surplus in energy exports. The total cost of these power plants would be about \$1 trillion.

These power plants would now actually be under construction—without a dime of taxpayer money, providing hundreds of thousands of jobs in the free-enterprise economy—if the U.S. government would just get out of the way. Instead, that government actively prevents these power plants from being built.

Nuclear power is the safest, cleanest, least expensive form of energy production, and many advances have been made since the construction of Palo Verde—which today supplies Los Angeles with large amounts of energy at very low cost. Moreover, use of nuclear reactors with high breeder capabilities combined with repeal of government regulations that prevent fuel reprocessing would entirely eliminate the nuclear waste problem.

Rather than allowing free enterprise to provide the energy that Americans need, the U.S. Congress and Administration are actively preventing the construction of nuclear power plants and are planning to close coal-fired power plants, which will lead to energy shortages, rationing, and diminished prosperity for all Americans.

Charitably, this situation is “stark raving mad”—although the words “evil” and “treason” also come to mind.

—Access To Energy, September 2008, p. 4

An old friend e-mailed me this week about how to characterize President Obama’s economic interventions into the banking and auto sectors (with health care next on the list). He says it’s not really socialism, nor is it fascism. He suggests it’s state capitalism. But I think of it more as corporate capitalism. Or even crony capitalism, as the Cato Institute’s Dan Mitchell puts it.

It’s not socialism because the government won’t actually own the means of production. It’s not fascism because America is a democracy, not a dictatorship, and Mr. Obama’s program doesn’t reach way down through all the sectors, but merely seeks to control certain troubled areas. And in the Obama model, it would appear there’s virtually no room for business failure. So the state props up distressed segments of the economy in some sort of 21st century copycat version of Western Europe’s old social-market economy.

So call it corporate capitalism or state capitalism or government-directed capitalism. But it still represents a huge change from the American economic tradition. It’s a far cry from the free-market principles that governed the three-decade-long Reagan expansion, which now seems in jeopardy. And with cap-and-trade looming on fuel emissions, this corporate capitalism will only grow more intense.

This is all very disturbing. For three decades, supply-siders like me and my dear friend Jack Kemp talked about democratic capitalism. This refers to the small business that grows into the large one. It means necessary after-tax incentives are being provided to reward Schumpeterian entrepreneurship, innovation, and risk-taking.

At the center of this model is the much-vaunted entrepreneur who must be supported by a thriving investor class that will provide the necessary capital to finance the new economy. But also necessary for the Schumpeterian model is a healthy banking and financial system that will provide the necessary lending credit to finance new ideas.

Do we truly believe that raising tax rates on investors and moving to some sort of government-controlled banking system will sufficiently fund the entrepreneur and sustain democratic capitalism? Do we really believe that a federal-government-directed economic system will generate enough capital and credit to produce a strong economy? I doubt it.

—Lawrence Kudlow, *The Washington Times*, April 24, 2009, p.A23

for even more articles like these, visit summit.org and subscribe to our “worldviews in the news” RSS feed (updated daily)





American Christian College
dba Summit Ministries
PO Box 207
Manitou Springs, CO 80829

NON-PROFIT ORG.
U.S. POSTAGE PAID
Wichita, KS
PERMIT 1148

ADDRESS SERVICE REQUESTED

Receiving Duplicate Mailings?

Please note your correct name and address and return all labels to Summit Ministries for correction.

Moving?

Please send us a change of address form (available at your local post office).

Did You Know?

There is an online PDF version of *The Journal* uploaded to our website around the first of every month.

UPCOMING INSTITUTE

Summit Oxford



Under the tutelage of Oxford University faculty and the guidance of the Summit Oxford Director, this program equips and encourages a new generation of Christian scholars to be salt and light in the academy and throughout the culture. If you know capable and committed university students who could profit from a term at Summit Oxford, please give us a call: 719.685.9103.

The Journal is the monthly publication of American Christian College d/b/a Summit Ministries, a non-profit, educational, religious corporation operating under the laws of the states of Oklahoma and Colorado.

PO Box 207, Manitou Springs, Colorado 80829 | **Phone:** 719.685.9103 | **Fax:** 719.685.9330 | **E-mail:** journal@summit.org