

# •the journal



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*Christianity, History, Ethics, and Politics*

**Merry Christmas from  
the Summit Staff,  
Administration, and Board**

**“And [Mary] brought forth her firstborn son, and wrapped Him in swaddling cloths,  
and laid Him in a manger, because there was no room for them in the inn.”**

**—Luke 2:7**

# SUMMIT ALUMNI SPOTLIGHT

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*a word about Summit Alum Sean McDowell*

Sean McDowell is a teacher, author, speaker, husband, and father as well as an enthusiastic fan of Summit Ministries. He attended a Student Worldview Conference in the summer of 1994 before his freshman year at Biola University at the urging of his father Josh McDowell, another well-known Christian leader.

Sean didn't know what he was getting into. He had participated in lots of sports camps but never an "intellectual boot camp." He found himself surrounded by other smart Christian students for the first time in his life and was challenged intellectually. It was also the first time he started thinking about the concept of a worldview.

Sean's Summit experience helped him realize how ill-equipped the church is to handle the tough questions of young Christians, many who grow disillusioned and walk away from their faith as a result. Encouraged by his father to pursue his interest in worldview thinking, Sean has committed his life to teaching a Christian worldview to young people.

After graduating from Talbot Theological Seminary with a double Master's degree in theology and philosophy, Sean began teaching and is now the head of the Bible Department at Capistrano Valley Christian Schools in California where he teaches philosophy, theology, and apologetics. He is the co-author of *Understanding Intelligent Design* with William A. Dembski, *Evidence for the Resurrection*, and *More Than A Carpenter* with Josh McDowell. He is the author of *Ethix: Being Bold in a Whatever World*.

Sean attributes part of his success to a lecture he heard at Summit by Dr. Jeff Myers, Chairman of Summit's Board and long-time faculty member. Jeff talked to the students about what it takes to be an effective communicator and shared that in the early days of his own career, he would accept every speaking opportunity, no matter how big or small. Sean followed Jeff's example and started speaking as often as he could to whoever would invite him.

Like Jeff, Sean is now a popular speaker at camps, churches, schools, and conferences nationwide. He has spoken for organizations including Focus on the Family, Campus Crusade for Christ, Youth Specialties, Wisdom Works, and the Association of Christian Schools International. Sean is the national spokesman and a conference speaker for Wheatstone Academy ([www.wheatstoneacademy.com](http://www.wheatstoneacademy.com)), an organization committed to training young people with a biblical worldview. Sean has appeared as a guest on radio

shows such as *The Hugh Hewitt Show*, *Focus on the Family*, *Point of View*, *The Frank Pastore Show*, *The Michael Reagan Show*, *Converse with Scholars*, *Stand to Reason*, and more.

Just last year Sean received the "Educator of the Year" award for San Juan Capistrano and his apologetics training earned Exemplary Status by the Association of Christian Schools International.

"I wish every single Christian kid would go through Summit Ministries," Sean says. "Sometimes it's just getting out of their normal environment and hearing it from someone else — some of the best teachers in the world. They start to own the ideas they were taught growing up."

He also wants to urge Summit alumni to "put what you learned at Summit into action in some way. Maybe some people have forgotten or gotten busy. We're at a tipping point in our culture and we need all hands on deck. I hope everyone who reads this will feel the call to action and make a difference in the life of a young person."

In April, 2000, Sean married his high school sweetheart, Stephanie. They have two children, Scottie and Shauna, and live in San Juan Capistrano, California.



## **Summit Staff and Family Featured on the Front Cover from Left to Right, Top to Bottom:**

John and Nancy Hay; Anil Gaikwad; Ryan Maddox; Trudy Friesema; Tori Bardin; Jason Graham; Ashley Drayer; Anna DeJarnette; Adam and Dana Sue Hinkle with Sojourner and Mercy; Olivia Updike; Jen Honken; Ben and Lydia Honken with Natalie, Elizabeth, and Kathryn; Paula Shanahan and Rachel Bonebright with Nathan and Samuel; John and Sarah Stonestreet with Allison, Anna, and Abigail; David and Alice Noebel; Rich and Sherry Honken



# from the **PRESIDENT'S DESK**

*a word from Dr. Noebel*

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## **MERRY CHRISTMAS**

With another year almost behind us, this seems a perfect time to ponder the lyrics of Stuart Townend's majestic hymn.

How deep the Father's love for us, how vast beyond all measure; that He should give His only Son; to make a wretch His treasure. How great the pain of searing loss, the Father turns His face away as wounds which mar the Chosen One bring many sons to glory.

Behold the man upon a cross, my sin upon His shoulders. Ashamed I hear my mocking voice call out among the scoffers. It was my sin that held Him there until it was accomplished. His dying breath has brought me life. I know that it is finished.

I will not boast in anything—no gifts, no power, no wisdom. But I will boast in Jesus Christ, His death and resurrection. Why should I gain from His reward? I cannot give an answer. But this I know with all my heart, His wounds have paid my ransom.

If we add what we know about Jesus' birth, life, ascension, and second coming, we have a powerful summary of the Christian faith.

And if we were to add to that the Apostles' Creed, Summit's doctrinal statement, we have an even more fully developed picture of our faith.

I believe in God, the Father Almighty, the Maker of heaven and earth, and in Jesus Christ, His only Son, our Lord: Who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell. The third day He arose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

These core truths keep us at the Summit centered on the majors instead of the minors—grounding Christian young people in the Christian worldview and exposing them to the worldviews that seek to destroy ours.

Our mission is simple—to prepare Christian young people for responsible adulthood by making sure they understand that the Bible addresses all of life's decisions and that God's wisdom is far superior to humanity's wisdom.

"So where does this leave the philosophers, the scholars, and the world's brilliant debaters? God has made the wisdom of this world look foolish. Since God in his wisdom saw to it that the world would never know him through human wisdom, he has used our foolish preaching to save those who believe" (1 Corinthians 1:21–22 NLT).

The Bible says "the borrower is slave to the lender" (Proverbs 22:7 NIV). Human wisdom says that debt and uncontrolled spending are not all that bad. Is it any wonder then that our national debt currently stands at \$125 trillion—an amount that will drown at least three successive generations?

The Bible says people are created in the image of God. Human wisdom says that people come from foamy blue-green pond scum. Is it any wonder then that statists and totalitarians promote the former and exclude the latter from public education? And is it any wonder that the current administration appointed a radical homosexual to be

the "safe school" czar, yet the decline of national morality continues unabated?

So Summit's mission becomes increasingly vital! We welcome the challenge and opportunity of strengthening the faith of Christian young people through our two-week summer worldview conferences, our three-month Summit Semester, and our yearlong Summit Oxford.

Each of these programs is uniquely designed to reinforce students' Christian faith and assist them to grow in the grace and knowledge of Christ.

One mother recently wrote this note of thanks: "My son attended a session in Colorado this past summer and had a wonderful time. . . . He grew so much in knowledge, maturity, and his Christian walk! Thank you for all you put into these conferences. . . . What a fantastic investment in the lives of young people. And as a parent, I really enjoyed being able to keep up with what my son was doing through the student blogs. Thank you!"

I can't summarize what we're trying to do any better! These words of thanks are repeated in many variations and motivate us to continue doing the work the Lord has set before us. I want to direct these words of thanks to all of you who also play a role in this rewarding ministry. Thank you for a blessed 2009!



**Correction:** On page 2 of the November Journal, the article about Colonel Doner was mistakenly titled "Noah Riner." Noah Riner was the featured Summit Alum from October. Our apologies to both Colonel Doner and Noah Riner.

# A LOOK AT OUR WORLD

highlights from around the globe

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## CHRISTIANITY

† Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, “Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him.”

When Herod the king heard this, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born. So they said to him, “In Bethlehem of Judea, for thus it is written by the prophet:

‘But you, Bethlehem, in the land of Judah,  
Are not the least among the rulers of Judah;  
For out of you shall come a Ruler  
Who will shepherd My people Israel.’”

Then Herod, when he had secretly called the wise men, determined from them what time the star appeared. And he sent them to Bethlehem and said, “Go and search carefully for the young Child, and when you have found Him, bring back word to me, that I may come and worship Him also.”

When they heard the king, they departed; and behold, the star which they had seen in the East went before them, till it came and stood over where the young Child was. When they saw the star, they rejoiced with exceedingly great joy. And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh.

Then, being divinely warned in a dream that they should not return to Herod, they departed for their own country another way.

Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, “Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him.”

When he arose, he took the young Child and His mother by night and departed for Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, “Out of Egypt I called My Son.”

—Matthew 2:1–15 (NKJV)

No woman ever conceived a child, no mare a foal, without Him. But once, and for a special purpose, He dispensed with that long line which is His instrument: once His life-giving finger touched a woman without passing through the ages of interlocked events. Once the great glove of Nature was

taken off His hand. His naked hand touched her. There was of course a unique reason for it. That time He was creating not simply a man but the Man who was to be Himself: Was creating Man anew: was beginning, at this divine and human point, the New Creation of all things. The whole soiled and weary universe quivered at this direct injection of essential life—direct, uncontaminated, not drained through all the crowded history of Nature.

—C.S. Lewis, *Miracles*

The virgin birth of Christ is the perennial target of naturalistic Bible critics, who tend to regard it as the result of pagan influence on Christian writers of the second century. These Christians developed the myth in an emulation of stories from Greek mythology. One reason for the vehemence of these pronouncements is that, if true, the virgin birth establishes beyond question the life of Jesus as a supernatural intervention of God. If antisupeaturalists concede at this point, they have no case left.

—Norman L. Geisler,  
*Encyclopedia of Christian Apologetics*, p. 759

At the root of the rejection of the virgin birth of Christ is the rejection of miracles. A virgin birth is a miracle. If a theistic God exists, and there is evidence that he does, then miracles are automatically possible. For if there is a God who can act, then there can be acts of God. Indeed, there is every reason to believe that miracles have occurred from the instant of the founding of the universe. Hence, the record of Jesus’ virgin birth cannot be ruled as mythological in advance of looking at the evidence.

—Ibid.

## HISTORY

⦿ The people of the United States are now engaged in a great national debate—the outcome of which will decide the fate of a great nation and of the people of many other nations. This debate is—quite simply—a disagreement over whether individual men should live in freedom or in slavery. Those now in power in Washington prefer slavery—the rule of an oligarchical gaggle of socialist, fascist, and Marxist ideologues, themselves controlled by a ruling statist elite. Their opponents prefer freedom, with government providing primarily just physical security for the nation and a system of justice that referees the actions and interactions of free men.

Two ways of evaluating the merits of freedom or slavery are discussed—which one is “morally right,” and which one “works best.”

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While America's Founding Fathers considered both, their most remembered writings take the moral high ground. They concluded that the fundamental right of freedom is given to man by his Creator along with the gift of life. "Moral rightness" flowing from God Himself was, to them, supreme. The fact that freedom also "works best" was fortunate but not the deciding argument.

For more than 200 years, the statists in America have fought to overcome this conclusion. For this reason, they have been virulent opponents of the Christian faith, which was the faith of the founders. Other faiths, such as the Muslim or the Hindu, are less opposed or are even promoted by statists because these oppose Christianity.

It is just not possible for government to enslave men whose allegiance is to a higher power than government—except when government adopts the mantle of religion, a possibility the Founders tried hard to guard against.

Freedom is morally right. So, if morals are the arbiter, slavery loses. To be sure, in the 18th century and before, people of all races were enslaved throughout the world. The British people and, not long after, the American people corrected this among themselves. They were able to correct it because they placed the higher value on moral arguments.

—Access To Energy, August 2009

The Empire State Building, an enduring symbol of capitalism and aspiration, was defaced: lit up red and yellow in honor of the 60th anniversary of the establishment of the People's Republic of China. There are many things to celebrate about the people and history of China, but the establishment of the Communist regime in Beijing is not one of them. That government has killed millions and oppressed uncounted numbers. It is the government of Red Guard terror, the horrors of the Cultural Revolution, famine, labor camps, organ harvesting, the oppression of ethnic and religious minorities—its story is a catalogue of misery and evil. The history of China did not begin with the establishment of the Communist regime, nor will it end when Mao's heirs join Stalin's in the dustbin of history. Light up the Empire State Building for that.

—National Review, October 19, 2009

Twenty years ago this fall, the Iron Curtain was coming down in Europe. Across the Warsaw Pact, the jailers of the communist prison-states lost their nerve, and the cell walls crumbled. Matt Welch, the editor of *Reason* magazine, wonders why the anniversary is going all but unobserved. Why aren't we making more of the biggest mass liberation in history?

Well, because to celebrate it would involve recognizing it as a victory over communism. And, after the left's long march through the institutions of the West, most are not willing to do that. There's the bad totalitarianism (Nazism) and the good totalitarianism (communism), whose apologists and, indeed, fetishists can still be found everywhere, even unto the White House.

—Mark Steyn, *The Washington Times*,  
October 19, 2009, p.A 19

Readers may look elsewhere for details of how, from the beginning of the empire, the Roman system declined from the strongest social/military/political organization ever known—one perhaps still unmatched in power and glory—into an unruly, worthless, and dispirited mob of dependent citizens clamoring for favours from politicians corrupt beyond belief. History tells how once glorious institutions became instruments for the tax-plunder of the people; how government centralization and equalization policies eroded marriage and the family, much as we see happening in the modern democracies; and how the political, economic, and military systems of a once mighty empire became so suffused with widespread slavery and its corrosive effects, and so beholden to the mob, that hordes of aimless people without work flooded into Rome.

To quell discontent, these people had to be fed and entertained almost on demand. At one point, some 150 working days of each year were set aside as feast days for the restless masses. The most famous were held in the Coliseum (which seated 50,000) and the Circus Maximus (which seated 250,000!). These entertainments, or circuses, were of a size, scale, and imaginative barbarity that staggers the mind. This was welfare with style. Death and sex in the Coliseum, approved by the highest authorities and administered in ways designed to titillate the bloodlust and passions of the eager crowd, were the highlight of each show. Slaves or prisoners were often substituted for actors at the decisive moment of a performance, to be mutilated, crucified, beaten senseless, raped, or mauled to death and eaten by wild animals—all to the roar and goading of the insatiable crowd. The Coliseum was often flooded for full-scale naval battles, with ships full of prisoners who slaughtered each other before screaming fans. All this in a city boasting the finest fruits of Roman civilization. Some of the largest of the many baths and gymnasias covered an astonishing 270,000 square feet. And of course there abounded bacchanalia and sexual license of a breadth and perversity never seen before, and probably unmatched until the advent of the modern university campus. Though in truth, we may be worse. For a few bucks, in a feast of the flesh not seen since Roman times, modern technology now beams sexual orgies and

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perversity into the personal coliseums of almost every home and hotel room in the modern democracies.

—William D. Gairdner,  
*The Trouble With Democracy*, p. 28

## ETHICS

 At the Human Rights Campaign dinner Saturday in Washington, President Obama said, “I will end ‘don’t ask, don’t tell.’” He also pledged to bring an end to the Defense of Marriage Act (DOMA), which was passed by a Republican Congress and signed by President Clinton. Mr. Obama knows—or should know—that he does not have that power. He took an oath to faithfully execute the laws of the United States.

If Congress wants to repeal DOMA and change the military’s behavioral codes, it can do so through new legislation. But that would put Blue Dog Democrats at risk at re-election time because they serve mostly conservative districts. They know their political careers would be over if they voted in favor of gay marriage or for gays in the military.

The gays-in-the-military and gay-marriage issues are part of a broader attempt by liberals to restructure society. Social activists despise biblical morality (which heterosexuals could use a little more, too), traditional values that have been proved to work when tried, and numerous other cultural mores. This is not an opinion. It also is not a secret. The more radical activists have written and spoken openly about their intentions. Mr. Obama’s language (whether action follows is another matter) gives lip service to their cause.

Opinion polls have shown the public shifting in favor of gays in the military, including a recent Gallup poll that found that “Americans are 6 percentage points more likely than they were four years ago to favor allowing openly gay men and lesbian women to serve in the military, 69 percent to 63 percent.” That is mostly because there are few leaders who wish to give voice to opposing points of view. They fear being shouted down or accused of homophobia.

We will get more of what we tolerate. Sexual behavior is an important cultural and moral issue. Mr. Obama won the election with just 52 percent of the popular vote and a margin of 7 percent over Sen. John McCain. This should not be seen as a mandate for him and his administration to make over America in a secular and liberal image. Neither should it be seen as an invitation to give blanket approval to homosexuality, considered by some to be against the best interests of the people who practice it as well as the nations that accept it.

—Cal Thomas, *The Washington Times*,  
October 15, 2009, p. A 21

Fifty-three Republican congressmen yesterday demanded that President Obama fire his embattled “safe schools czar,” Kevin Jennings. Mr. Jennings’ bizarre sexual agenda for American grade schools is one reason the president should dump this dangerous radical.

Mr. Jennings wrote the foreword to a 1998 book titled, *Queering Elementary Education*. The book he endorsed was a collection of essays by different authors who supported teaching young children about homosexuality. Mr. Jennings’ foreword explains why he thinks it is important to start educating children about homosexuality as early as activist-educators can get away with doing so. “Ask any elementary-school teachers you know and—if they’re honest—they’ll tell you they start hearing [anti-homosexual prejudice] as soon as kindergarten.” And “As one third-grader put it plainly when asked by her teacher what ‘gay’ meant: ‘I don’t know. It’s just a bad thing.’”

As another author in the book notes: “Any grade is ‘old’ enough [for the proper education] because even five-year-olds are calling each other ‘gay’ and ‘faggot.’” Other writers claim there apparently is no problem getting into these discussions because, “The belief that children are not sexual beings is not substantiated by research.”

The authors of *Queering Elementary Education* don’t seem to be bothered by the dearth of evidence to justify their position in favor of teaching children about homosexual relationships. Because they do not provide the names of teachers who told various anecdotes included in the book, there’s no way to check how many of the stories are secondhand exaggerations or even pure fiction.

One author in the book attacks the conservative notion that “artificial insemination, transient relationships, same-sex marriages, and tangled family structures are not issues children should have to know about.” Other contributors advocate that “sexual-diversity issues are central to multicultural education” and that schoolchildren should sing songs such as “In some families we have two Moms.” Mind you, the authors don’t provide scientific evidence that their policies accomplish the strange goals they push.

*Queering Elementary Education* argues consistently that children should be taught that same-sex parent families are as normal and common as the traditional two-parent family or single-parent families. But it is one thing to argue certain behavior is acceptable; it is quite another to distort basic facts in an effort to change the worldview of children.

Mr. Jennings is one who claims that homosexual couples are more common than they actually are. One of his books titled *One Teacher in Ten* claims that 10 percent of people are homosexuals. Almost no one defends the old Alfred Kinsey survey that Mr. Jennings relied on to make this claim. That 1948 survey interviewed a high percentage of prison inmates and known sex offenders. There’s plenty of more objective studies out there. For example, the National





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Opinion Research Center at the University of Chicago found that the number of homosexuals in America was less than 1 percent.

Advocating the indoctrination of kindergarten children based on anecdotal evidence or flawed science isn't Mr. Jennings' worst offense. But it's certainly not what Americans expect from a White House "safe schools czar" who is responsible for making policy decisions that impact children's safety.

—*The Washington Times*, October 16, 2009, p.A20



The tale gets even more troubling. On Oct. 25, 1997, at a conference for the Gay, Lesbian, and Straight Education Network, Mr. Jennings stated, "One of the people that's always inspired me is Harry Hay." The late Hay was a "gay-rights" activist most notorious for supporting the North American Man Boy Love Association. In 1983, speaking in support of NAMBLA, Hay claimed: "[I]f the parents and friends of gays are truly friends of gays, they would know from their gay kids that the relationship with an older man is precisely what 13-, 14-, and 15-year-old kids need more than anything else in the world."

Admiration for someone associated with such a noxious organization raises questions about the motivation behind the counseling provided by Mr. Jennings. It's possible that Mr. Jennings' astounding advice to students in his charge wasn't a mistake but was based on what he really believes is acceptable.

Serious questions about Mr. Jennings keep piling up. When the press raises legitimate ethical concerns about a high-profile presidential appointee, the White House shouldn't erect a wall of silence. It only makes us wonder what the Obama administration is trying to keep hidden in the closet.

—*The Washington Times*, October 4, 2009

## POLITICS



One of the justifications for the massive growth of government in the 20th and now the 21st centuries, far beyond the narrow limits envisioned by the founders of our nation, is the need to promote what the government defines as fair and just. But this begs the prior and more fundamental question: What is the legitimate role of government in a free society? To understand how America's Founders answered this question, we have only to look at the rule book they gave us—the Constitution. Most of what they understood as legitimate powers of the federal government are enumerated in Article I, Section 8. Congress is authorized there to do 21 things, and as much as three-quarters of what Congress taxes us and spends our money for today is nowhere to be found on that list. To

cite just a few examples, there is no constitutional authority for Congress to subsidize farms, bail out banks, or manage car companies. In this sense, I think we can safely say that America has departed from the constitutional principle of limited government that made us great and prosperous.

On the other side of the coin from limited government is individual liberty. The Founders understood private property as the bulwark of freedom for all Americans, rich and poor alike. But following a series of successful attacks on private property and free enterprise—beginning in the early 20th century and picking up steam during the New Deal, the Great Society, and then again recently—the government designed by our Founders and outlined in the Constitution has all but disappeared. Thomas Jefferson anticipated this when he said, "The natural progress of things is for liberty to yield and government to gain ground."

To see the extent to which liberty is yielding and government is gaining ground, one need simply look at what has happened to taxes and spending. A tax, of course, represents a government claim on private property. Every tax confiscates private property that could otherwise be freely spent or freely invested. At the same time, every additional dollar of government spending demands another tax dollar, whether now or in the future. With this in mind, consider that the average American now works from January 1 until May 5 to pay the federal, state, and local taxes required for current government spending levels. Thus the fruits of more than one third of our labor are used in ways decided upon by others. The Founders favored the free market because it maximizes the freedom of all citizens and teaches respect for the rights of others. Expansive government, by contrast, contracts individual freedom and teaches disrespect for the rights of others. Thus clearly we are on what Friedrich Hayek called the road to serfdom, or what I prefer to call the road to tyranny.

—Walter E. Williams, *Imprimis*, September 2009



An unlimited power to tax involves, necessarily, a power to destroy.

—Daniel Webster, 17 U.S. 327 (1819)



All taxation is, after all, but a subtle form of slavery at a distance, both for those who cannot refuse to pay without incarceration and for those dependent on the fruits."

—William D. Gairdner,  
*The Trouble With Democracy*, p. 39

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