

- » pg. 2 From the President's Desk
- » pg. 5 Doc's recent reading on health care and religious liberty
- » pg. 7 Summit joins amicus brief in Hobby Lobby case

- » The latest announcements and news
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- » Check our Twitter feed: @summitmn

Limited Government: Not Just a Talking Point for Grumpy Conservatives

Government Did Not Build America — Here's What Did

As he was surveying the political landscape in America in the 19th century, Alexis de Tocqueville noted, "In every case, at the head of any new undertaking, where in France you would find the government or in England some territorial magnate, in the United States you are sure to find an association." Whether it's maintaining a local park, building a church, distributing books, caring for the sick, or providing clothes for the poor, early Americans worked together locally to meet their community's needs.

In this, America is unique. According to sociologist Charles Murray: "[W]idespread voluntary mutual assistance among unrelated people who happen to live alongside one another has been rare [in other countries]. In the United States, it has been ubiquitous."

Voluntary associations are often called "mediating institutions" because they take place in the space between the individual and the state. The first — and most important — of these institutions is the family. But just beyond families are what Edmund Burke called the "inns and resting places" such as churches, schools, sports leagues, clubs, and neighborhood associations where humans naturally meet to socialize and solve problems.

Within these localized webs of human connectivity, warmth, loyalty, and affinity are nurtured, civic virtue is cultivated, and social improvements are sought.

Mediating institutions made America.

How Government Can Nurture or Destroy Mediating Institutions

When big government becomes the primary place where people turn to have



By Aaron Zubia

their problems solved — instead of families, churches, private charities, or private enterprise — then people who can help themselves through the common efforts of the community no longer help themselves. As they slough off ever more responsibilities, they become passive and increasingly dependent on the beneficence of the state. As radio-show host Dennis Prager frequently notes, the bigger the government is, the smaller the individual becomes.

Although government assistance is often well-intended, when it assumes functions performed by smaller associations, it stifles volunteerism and character development. In doing so, it risks crowding out mediating institutions and choking human initiative. Scholar Yuval Levin writes, "To clear away what stands between the state and the citizen is to extinguish the sources of American freedom."

In an exclusive interview with Summit Ministries, Dr. Samuel Gregg, Director of Research at the Acton Institute, commented that "all of us need to make free choices if we are to flourish as human beings. Too often,

assistance morphs into undue dependency, and undue dependency does not affirm human dignity. It turns us into serfs rather than people who have been set free by Christ to do and live the good."

The Principle of Subsidiarity: Solving Problems at the Right Level

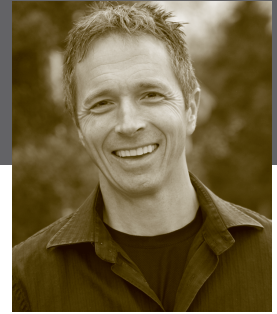
In Latin, the term *subsidiium* means "help, support, assistance." The proper role of government, according to the principle of subsidiarity, is best described by these three words. Instead of absorbing the roles of lower institutions, the state — the grandest and most distant institution — should act as an integral support, operating in the background and ensuring that the mediating institutions have a space within which to thrive. In other words, the government should assist the family and assist the church, effectively helping people to help themselves.

Although subsidiarity limits government activity, it also grants government an essential role. In *Fragments on Government*, Abraham Lincoln writes, "The legitimate object of

See **limited government** page 3

from the president's desk

a word from dr. jeff myers



French sociologist Alexis de Tocqueville visited America in the heyday of the 1830s and immediately saw the source of her strength: Americans, he wrote in *Democracy in America*, do not assume that government exists to solve their problems. Rather, they created flourishing institutions (families, churches, clubs, aid societies, and so forth) to solve those problems at the level closest to the problems themselves.

What Tocqueville observed is called subsidiarity. Long considered an artifact of Catholic social doctrine, the principle of subsidiarity itself is not specific to any doctrine. I think it ought to be reclaimed for the larger purpose of helping our citizens truly flourish.

In the absence of subsidiarity, governments usually fall victim to three temptations:

The temptation to turn people from citizens into subjects

Most people think it is a good idea to have a centralized government that does things like negotiate treaties, provide for the common defense, and settle conflicts between the states. But beyond this, Tocqueville thought, centralization “accustoms people to ignore their own wills completely and constantly and to obey, not a single order on a single occasion, but always and in every way. It not only subdues them by force but also ensnares them through their habits.”¹ Any government that denies this effect is either “deceiving itself or trying to deceive you.”²

The temptation to make coercion seem like compassion

Given the delegated powers of government, it is unreasonable to ask government to exercise true compassion. It can only coerce people to help one another according to its own definition of help and prosecute them if they fail to do so. A government that attempts to exercise compassion smothers and oppresses its citizens by requiring resources from some and obeisance from the rest.

The temptation to commit suicide and take its citizens into the grave with it

In his famous Lyceum Address, Abraham Lincoln said, “As a nation of freemen, we must live through all

“At Summit, we are issuing a clarion call to those who get it.”

Dr. Jeff Myers

time, or die by suicide.”³ Lincoln was well aware that nations can, and do, die when their governments become unsustainable and citizens lose their will. Tocqueville put centralization at the heart of the problem. Highly centralized nations are, to Tocqueville, “ripe for conquest,” and “if they do not vanish from the world’s stage, it is because they are surrounded by nations like themselves or worse.”⁴

Who Will Stand?

With chilling clarity, Tocqueville detailed the end game: “We must not reassure ourselves with the thought that the barbarians are still far from our gates, for if there are peoples who allow the torch of enlightenment to be snatched from their grasp, there are others who use their own feet to stamp out its flames.”⁵

Here is our choice: Will we earn the honor of future generations by standing for truth and justice, or let history record that we lived in the greatest of times and did nothing to preserve them?

At Summit, we are issuing a clarification call to those who *get it*, who want to prepare wise, godly, courageously clear-thinking young people equal to the challenge. Every young adult we’ve met has this potential. Register them now for one of our 12-day programs, and make 2014 the year the turnaround began.

Notes

1. Alexis de Tocqueville, *Democracy in America* (New York: Library of America, 2004), p. 98.
2. Alexis de Tocqueville, *Democracy in America* (New York: Library of America, 2004), p. 102.
3. <http://www.abrahamlincolnonline.org/lincoln/speeches/lyceum.htm>
4. Alexis de Tocqueville, *Democracy in America* (New York: Library of America, 2004), p. 105.
5. Alexis de Tocqueville, *Democracy in America* (New York: Library of America, 2004), p. 529.

limited government

continued from page 1

government is to do for a community of people whatever they need to have done but cannot do at all, or cannot so well do, for themselves — in their separate and individual capacities.”

At Summit, we apply the principle of subsidiarity by encouraging students to think of the optimally ordered society as that in which each sphere (family, church, state) properly stewards its own domain — and stays out of the others.

What Is the Government Responsible For?

Governmental authority was established by God (Romans 13), and when it is wielded properly, peace and stability result. Government should help individuals and families do things they could not possibly do for themselves. For instance, the state rightfully enacts justice by punishing wrongdoers. In addition, the state is granted the sword to protect its people from the encroachments of outsiders. Courts settle disputes and enforce contracts. The rule of law is maintained to promote healthy interaction and the proper functioning of the free-market system. Neither families nor churches nor neighborhood associations can accomplish these tasks. As a result, they remain the exclusive domain of law and government.

Government can rightly help coordinate the activities of lower institutions, but it can't replace them, subsume them, or impede them without diminishing liberty. As St. Thomas Aquinas writes, “It is contrary to the proper character of the State's government to impede people from acting according to their responsibilities — except in emergencies.”

What Are Families Responsible For?

What institution is best at raising children to become mature, healthy, hard-working adults? The private economy? The government? Of course not! The

family is, by far, most fit to provide for children's health, education, and welfare. The principle of subsidiarity says that families are the best institution for providing for the health, education, and welfare of families. And when families falter, the government should assist — not usurp — the family's role. It can do this by encouraging struggling families to look first to extended family, neighbors, and the church for assistance. When those institutions do not help, however, the state inevitably fills the gap and becomes a substitute child-raiser.

The breakdown of the family unit (40 percent of children are born out of wedlock) has had disastrous social consequences, dramatically increasing the rates of delinquency, despair, violence, drug abuse, crime, and incarceration. These failures affect the economy by enlarging the welfare state and reducing the number of self-sufficient, qualified, and virtuous individuals.

Rather than empowering families and mediating institutions, however, the Obama administration is using the collapse of the family as an excuse to expand the role of the central government. It is even using “family” language to do so. In a recent article from Think Progress, Tara Culp-Ressler writes, “From racial issues to poverty to reproductive rights, the [Obama] administration regularly uses the language of parenting as a tool to argue for policy. ... The new policy push [‘My Brother's Keeper’] is described explicitly in terms of familial bonds, with Obama positioned at the head of the household. ... [Even] Salon's Dr. Brittney Cooper described [Obama] as ‘donning the role of father-in-chief.’”

But does government takeover of the family solve the problem or make it worse? Ryan Anderson from the Heritage Foundation writes, “A study by the Left-leaning Brookings Institution finds that \$229 billion in welfare spending between

1970 and 1996 can be attributed to the breakdown of the marriage culture and the resulting exacerbation of social ills: teen pregnancy, poverty, crime, drug abuse, and health problems. A 2008 study found that divorce and unwed childbearing cost taxpayers \$112 billion each year.” Advocates of large government insist that there is no better way. But there is. It's called the church.

What Is the Church Responsible For?

Judging from the results of the 50-year-old War on Poverty, the government is not the best institution to lift people out of indigence. In 1965, the poverty rate was 17.3 percent. In 2012, it was 15 percent. Robert Rector from the Heritage Foundation reports: “Converted into cash, total welfare spending would equal five times the amount needed to eliminate all poverty in the U.S.”

Aside from private enterprise — which has been the most effective weapon against poverty — the church plays a valuable role in helping the poor. Of course, charity is one of the primary responsibilities of the church, which does

Suggested Reading



Indivisible: Restoring Faith, Family, and Freedom Before It's Too Late

by James Robinson and Jay W. Richards

On sale now at Summit's bookstore:
summit.org/store.

See **limited government** page 4

limited government

continued from page 3

something that the government could never do — tend to people's spiritual needs.

Whereas the government can only take money from some people and give it to those it thinks need more, the church is uniquely placed to develop relationships and to meet needs that transcend those that are simply material. Through food pantries, homeless shelters, community outreach events, after-school programs, youth groups, Bible studies, fundraising efforts, unemployment support, and healthcare assistance, churches enable community members to love and serve one another. The church facilitates virtue, volunteerism, and poverty alleviation like no other institution.

Yet, big government has encroached upon the church's territory. Take, for instance, the HHS mandate that requires religious institutions to facilitate people's access to abortive and contraceptive drugs. The Little Sisters of the Poor, a Catholic charity devoted to caring for the elderly, would have been penalized for not obeying the mandate were it not for the intervention of the Supreme Court. Furthermore, the legalization of gay marriage threatens the existence of religious adoption agencies that refuse to place children in the homes of same-sex couples. The respective missions of these church-based organizations are put in jeopardy by governmental overreach.

If Subsidiarity Is Such a Good Idea, Why Isn't It Followed?

There are two primary reasons the government absorbs the roles of lesser institutions, thereby violating the principle of subsidiarity. First, families and churches might fail to fulfill their responsibilities. As Charles Murray notes, "A neighborhood with weak social capital must take its problems to police or social welfare bureaucracies because local resources for dealing with them have atrophied."

Second, the government may simply

become too eager to assist lower institutions and end up severely limiting both their freedom and their effectiveness. Or, more perniciously, there may be an underlying desire to increase the power of the state at the expense of mediating institutions.

How Do We Sustain a Vibrant Society in Accord With Subsidiarity?

Individuals should be encouraged and allowed to provide for themselves. If they are unable, then they should look for help first from their families, then from their churches and other social groups, and finally, as a last resort, the state. When the state is quick to offer material support, the public sector grows, state spending balloons, and people fail to have non-

"Government is normally not the first port of call."

Dr. Samuel Gregg

material needs tended to. Even when it is well-intended, government expansion risks impeding the proper functioning of the family, the church, and the private economy, and promoting passivity, apathy, and dependence. It reduces neighborliness and industriousness, sapping life out of the community and making the individual smaller.

A well-ordered society is established when each sphere remains committed to fulfilling its own respective responsibilities. In such a scenario, the state restrains evil by punishing injustice, incentivizing good works, providing a framework within which people can flourish, ensuring public safety, making treaties, and protecting the nation.

When asked by Summit what our readers can do to guard themselves,

their families, and churches from excessive government intrusion and nurture thriving communities, Dr. Gregg replied, "The first step is to ask, when faced with a situation of need, which community is the best equipped to address it, and to recognize that government is normally not the first port of call. The second step is to consider whether the default position in addressing problems has become one of lobbying politicians or simply expecting government welfare agencies to intervene. Simply asking these questions will help us all think clearly about these issues instead of just assuming that politics and government action is the primary way forward. If we don't take these and other steps, there is always the risk of what the French social philosopher Alexis de Tocqueville called 'soft despotism': the situation in which we more-or-less let our freedoms slip away in return for voting and supporting those who promise to use the state to give us all we want."

It isn't enough to be against big government. We must also actively promote the strength of families and churches if we want people to truly flourish.

Notes

1. Alexis de Tocqueville, *Democracy in America* (New York: Alfred A. Knopf, 1945), chapter 9
2. Charles Murray, *Coming Apart: The State of White America, 1960-2010* (New York: Crown Forum, 2012), p. 238
3. Edmund Burke, *The Works of Edmund Burke Vol. III* (Boston: Charles C. Little and James Brown, 1839), p. 228
4. Yuval Levin, "The Hollow Republic," *National Review Online* (August 6, 2012)
5. <http://quod.libumich.edu/l/lincoln/lincoln2/1:261?rgn=div1;view=fulltext>
6. St. Thomas Aquinas, *Summa Contra Gentiles*, III, c. 71 n. 4
7. <http://thinkprogress.org/culture/2014/03/17/3408981/obama-paternal-politics/>
8. <http://www.heritage.org/research/commentary/2012/12/why-is-government-in-the-marriage-business>
9. <http://www.heritage.org/research/commentary/2012/10/welfare-is-at-an-all-time-high>
10. Murray, p. 252

a look at our world

news and commentary



Editor's Note: Our President Emeritus, Dr. David Noebel, helps us with research by sending 20-30 pages of clippings of each month's news. To see the complete list of Doc's clippings, go to www.summit.org/resources/the-journal/, open the PDF, and scroll to page 9, or call us at 866.786.6483.

Health Care

"As Americans are being herded down the road to socialized medicine, many Swedes, fed up with just such a health-care system, are choosing precisely the opposite path. According to the Swedish edition of *The Local*, an English-language European news site, hundreds of thousands of Swedes, nominally entitled to 'free' taxpayer-funded health care, are opting to pay extra for private health insurance in an effort to obtain the speedy, high-quality care they are being denied by the public system.

The exact number of Swedes covered

“In America, Congress exempts itself from Obama Care.”

by private insurance is a bit difficult to ascertain, but it is at least half a million and possibly close to one million — and growing rapidly. This is a significant number in a country of around 9.6 million people, roughly as many as the Chicago metro area. In 2011, *The Local* reported that 'private health-care insurance plans have grown a whopping 400 percent in a decade.'

'Long queues are one of the main complaints for consumers of Sweden's public health-care services, with patients

sometimes forced to wait as much as 15 times longer for treatment compared to private options,' *The Local* observed, noting in another article that 'visitors are sometimes surprised to learn about year-long waiting times for cancer patients.'

Besides the wait times, there is the inevitable poor care, the result of a lack of a profit motive for health-care providers and the rationing of care by bureaucrats. In a July 2013 article for the Ludwig von Mises Institute, native Swede Klaus Bernpainter recalled: 'It was recently revealed in one of the major newspapers that doctors were told to prioritize patients based on their value as future taxpayers. ... Old people naturally have a low future-taxpayer value, so they naturally became low priority in the machine and less likely to receive proper treatment.'

Eighty percent of Swedes with private insurance are obtaining it through their employers, which means they are still paying for it indirectly via lower wages, a tradeoff they appear willing to make for the sake of their health.

Of course, in Sweden, as in the United States, one thing remains constant: The politicians refuse to subject themselves to the same laws to which they subject everyone else. In Sweden, wrote Bernpainter, 'the politicians have private health care, though, naturally paid for by taxpayers.' In America, Congress exempts itself from Obama Care."

— *The New American*
February 17, 2014, p. 7

Religious Liberty

"We used to characterize the Soviet Union as a godless, evil empire. Like many societies before them that were based on communism or socialism, the Soviets had seen fit to minimize the

importance of God and, in many cases, wreaked unimaginable persecution on religious people.

Why is faith in God anathema to such states? It's because they need to remove any authority beside themselves as the arbiter of right and wrong. Interestingly, last year, Russian President Vladimir Putin criticized Euro-Atlantic countries, including the United States, for becoming godless and moving away from Christian values. Some may bristle at such an accusation, but when you now consider that many Americans are hesitant to even mention God or Jesus in public, there may be some validity to his claim. We have also casually tossed out many of the principles espoused in the Bible and have concluded that there's no authority greater than man himself.

The separation clause of the First Amendment of the U.S. Constitution is being inappropriately applied to a host of situations that involve religion. By reinterpreting the law to mean separation of God and state, as opposed to the original intent of keeping the church from having undue influence over state affairs and keeping government from ruling the church, the secular progressives have succeeded de facto in redefining part of the Constitution. Such success, however, can only be lasting if 'we the people' continue to yield our values and beliefs in order to get along.

A number of years ago, some lawyers approached me to advise me that we could not hang our 'Think Big' banners in public schools. They claimed the 'G'

continued on page 6

a look at our world

continued from page 5

stood for God, and this would be tantamount to government endorsement of religion, which would be contrary to the First Amendment. I countered that the First Amendment also forbade government suppression of religious expression. I suggested that we should pursue this argument at the U.S. Supreme Court. This may have seemed like a bold and reckless statement, but it really wasn't. I knew that the very next week, I would be going to the Supreme Court to receive the Jefferson award. I figured I would bring up this issue while I was there, and I did.

Justice Sandra Day O'Connor said we were nowhere near violating the First Amendment, and that, of course, we could put our banners up in a public school without constitutional infringement. In this case, I did not back down in face of bogus accusations, and we prevailed. We must all have the courage to fight for our beliefs, just as our predecessors fought for our future. While there is no question that our Judeo-Christian values have taken a big hit in recent years, we have not yet reached the point of a totally godless government that sets itself up as the supreme authority and giver of rights. As a nation, we must definitively decide whether we believe in God and godly principles.

If we do nothing, we will be allowing by default the elimination of God as a central figure in our culture. We must also decide if we revere the Bible. If it is no longer accepted as a missive of truth, then why have our elected officials take their oath of office with a hand on the Bible? As the secular progressives try to remove all vestiges of God from our society, let us remember the godly principles of loving our fellow man, caring about our neigh-

borhoods, developing our God-given talents to the utmost so that we become valuable to the people around us, and maintaining high principles that govern our lives. Our Judeo-Christian values led this nation to the pinnacle of the world in record time. If we embrace them, they will keep us there.

The Russians are warming to religion, while we Americans are giving a cold shoulder to our religious heritage. The Russians seem to be gaining prestige and influence throughout the world, while we are losing ours. I wonder if there is a correlation.

There are many well-documented stories about God's intervention on behalf of our country during the War of Independence, but one of my favorites involves the Constitutional Convention in 1787. The delegates could not reach consensus on how the Constitution should be written, and the rancor threatened to destroy the fledgling union.

Benjamin Franklin, who was 81 years old, stood before the entire assembly and reminded them of their frequent prayers during the war against Great Britain. At his suggestion, they knelt and prayed, and then went on to put together a 16-page document known as the Constitution of United States, which is one of the most admired documents in history. From that point forward, congressional sessions were started with prayer.

Second Chronicles 7:14 says, 'If my people, which are called by my name, shall humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sins and will heal their land.' These instructions are clear and will be shunned by the secular progressives.

Nevertheless, the fact that they control much of the media does not mean that we should allow them to control our beliefs."

— Ben Carson
The Washington Times
February 17, 2014

Inequality

"Women in America, said President Obama in his State of the Union address, 'still make 77 cents for every dollar a man earns. That is wrong, and in 2014, it's an embarrassment. A woman deserves equal pay for equal work.' It seems no amount of debunking will put this claim to rest. Even the feminist writer Hanna Rosin had 'heard the line enough times' that she felt 'the need to set the record straight' in *Slate*. 'It's not true,' she wrote after the speech. Bureau of Labor Statistics data do show that the median earnings of women who work 35 hours a week or more are 77 percent of the median earnings of full-time male workers. As the president is no doubt aware, most of this wage gap is due to the fact that women overall work fewer hours than men, take more time off from their careers, and enter less lucrative fields. Studies that correct for these factors find an unexplained gap of only 5 to 7 percent. Lingering workplace discrimination, which has been illegal since 1963, may account for part of this gap. But employers' behavior is not what mostly accounts for the difference between men's and women's wages, and cracking down on them will not do much to eliminate it. What is wrong and an embarrassment is that the president is still trotting out this statistic."

— *National Review*
February 24, 2014, p. 16

Summit Ministries Joins Amicus Brief in Hobby Lobby Case

By Aaron Zubia

On March 25, the U.S. Supreme Court heard arguments in *Sebelius v. Hobby Lobby Stores, Inc.*, a case that will set an important precedent regarding the exercise of religious freedom in our country. An opinion is expected to be rendered by the end of June.

By bringing his case to the Supreme Court, Steve Green, President of Hobby Lobby, is asking a question that has widespread ramifications: “Are [people in America that have a business] able to operate that business according to their deeply held religious beliefs?”

If the Justices rule in Hobby Lobby’s favor, then the answer is yes. Organizations will be able to abide by their faith commitments and deny health coverage of abortive drugs, which cause the death of human embryos.

If the Justices rule in favor of the Department of Health and Human Services, then the answer is no. Business owners will be prevented from following their consciences and forced to follow the rules of Obama Care instead.

This particular Supreme Court ruling will have an impact not only on Hobby Lobby and Conestoga Wood Specialties — the two parties in this case — but also on other organizations (nonprofit and for-profit) that are Christ-centered and engage in faith-driven activities, including humanitarian relief, community development, and apologetics training.

For this reason, Summit Ministries has joined 23 other Christian ministries in filing an amicus brief before the Supreme Court, opposing the contraception mandate under the health-care-reform law. All organizations in this brief (including the Billy Graham Evangelistic Association, Compassion International, and The Navigators) have similar views on abortion-inducing drugs and would be adversely affected if compelled by the government to act in a way contrary to their stated faith commitments.

The following are excerpts of the am-

icus brief joined by Summit:

“Religious liberty in this country reflects, among other things, the twin propositions that duty to God transcends duty to society, and that true religious faith cannot be coerced. James Madison captured these propositions in his *Memorial and Remonstrance Against Religious Assessments*:

“It is the duty of every man to render to the Creator such homage, and such only, as he believes to be acceptable to him. This duty is precedent both in order of time and degree of obligation, to the claims of Civil Society. Before any man can be considered as a member of Civil Society, he must be considered as a subject of the Governor of the Universe. ...”

“Because individuals possess an inalienable right and duty to worship God as they deem best, government can have no authority over religious exercise as such. Put differently, civil government is not the highest authority in human affairs.” (14-15)

“[T]he reasoning underlying the Secretary’s proposed blanket rule — that persons cannot at the same time engage in commercial activity and exercise religion — imposes



of life.” (21-22)

“The Secretary also asserts, as if it were an axiom, that because for-profit corporations engage in commercial activities, they cannot at the same time exercise religion. This assertion entirely fails to comprehend the extent to which religion may direct the conduct of activities and the diversity of religious exercise.” (31)

One of the main features of Summit’s teaching is that the Lordship of Christ applies to every area of life. The biblical worldview — the picture of reality that is set forth in the pages of scripture — requires that we act in accordance with truth in every place and at all times.

We believe that the law of the omnipresent God is itself omnipresent, requiring us to abide by its commands whether we are in the privacy of our homes or in the public square. There are no spatial constraints to the moral law, which is written on our hearts and to which we are all accountable. By forcing religious believers — whether individuals or business owners — to act in opposition to the moral law, the U.S. government is violating both the Free Exercise Clause of the U.S. Constitution and the Religious Freedom Restoration Act of 1993.

It is our prayer that the Supreme Court preserves religious liberty — our first freedom — by ruling in favor of Hobby Lobby.

“The Lordship of Christ applies to every area of life.”

a government-defined orthodoxy that improperly bifurcates the religious and the secular. Government officials have no constitutional competence or authority to navigate this line based on perceived religious content. And by recognizing religious exercise only at the margins of civil society, the Secretary’s position disregards the myriad ways in which religious beliefs relate to virtually all aspects



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a look at our world

from the desk of dr. david noebel

Religious Liberty

“The U.S. should consider economic sanctions on countries where Christians endure persecution, torture, and death to help ensure security here and abroad, a religious rights advocate told Congress Tuesday.

Elliott Abrams of the U.S. Commission on International Religious Freedom said a ‘case-by-case analysis’ could be used in weighing sanctions.

‘You look at the list of countries and see so many that are underdeveloped or middle income or poor,’ Mr. Abrams told the House Foreign Affairs subcommittee on global human rights. ‘In those cases, economic sanctions ... could have an effect. I think what we need to convey is ... we care, and this will affect our relations.

‘As it often is the first right taken away, religious freedom serves as the proverbial canary in the coal mine, warning us that denial of other liberties almost surely will follow,’ he said. ‘Supporting religious freedom abroad is not just a legal or moral duty, but a practical necessity that affects the security of the United States because it builds a foundation for progress and stability.’

Mr. Abrams, a former deputy national security adviser, also urged the Obama administration to appoint an ambassador-at-large for international religious freedom within the State Department.

In 1998, Congress enacted the International Religious Freedom Act, which authorized the commission on which Mr. Abrams serves and provided for the ambassador-at-large post in the State Department. Noting that the

position has been empty for some time, Mr. Abrams said the vacancy ‘sends a message to other countries that we don’t care.’

Tuesday’s hearing featured testimony from analysts and religious freedom advocates who highlighted the perils and persecutions faced by Christians across the globe.

‘The fact is, Christians are being slaughtered today,’ said Rep. Dana Rohrabacher, California Republican. ‘We are in an era where this slaughter is being ignored. Today, we call on all good people of the world to join us and speak loudly, aggressively, against this evil ... that can be defeated.’

According to a Pew Research Center study, Christians in more than 100 countries were subjected to some form of persecution in 2012, the most recent year for which data were available.

Tehmina Arora, an attorney for the Alliance Defending Freedom, noted violence in India, where Christian pastor Orucanti Sanjeevi was beaten to death at his home by Hindu extremists last month.

Benedict Rogers, an East Asia team leader for Christian Solidarity Worldwide, voiced concerns about the persecution of Christians in Vietnam and Indonesia, while Archbishop Francis A. Chullikatt, permanent observer for the Holy See Mission at the United Nations, spoke about threats to religious freedom in the Middle East and the toll on younger generations.

Christian children, Archbishop Chullikatt said, are ‘innocent victims of this kind of persecution. They have committed no crime, they are just children. When they go to school, they

are not even sure they will come back safe and sound — or alive — after school. Sometimes they see in front of their own eyes car bombs explode and human bodies are torn apart.

‘These kind of horrible scenes ... will leave a lasting scar in the memory, mind and in life,’ he said.

Rep. Christopher H. Smith, subcommittee chairman, said the hearing’s recommendations would go toward future action.

‘Nobody’s swinging for the fences here,’ the New Jersey Republican said. ‘We’re methodically chronicling the nature of the problem with what we hope will be viable solutions.’”

— Meredith Somers
The Washington Times
February 17, 2014, p. 23

“There is no country in the whole world in which the Christian religion retains a greater influence over the souls of men than in America; and there can be no greater proof of its utility, and of its conformity to human nature, than that its influence is most powerfully felt over the most enlightened and free nation of the earth.”

— Alexis de Tocqueville
Democracy in America

“It is impossible to rightly govern a nation without God and the Bible.”

— George Washington

“The Bible is the best book in the world. ... The general principles on which the fathers achieved independence were ... the general principles of Christianity. ... Now I will avow that I then believed, and now believe, that those general principles of Christianity are as eternal and immutable as the

a look at our world

from the desk of dr. david noebel, continued from page 9

existence and attributes of God.”

— John Adams

“The Christian religion ... is a religion of all others most friendly to liberty, science, and the freest expansion of the human mind.” Jefferson’s three “greatest men the world has ever produced” — Bacon, Newton, Locke — were all Christian oriented.

— Thomas Jefferson
The Founders’ Bible
p. 1274, 1275

“No book in the world deserves to be so unceasingly studied and so profoundly mediated upon as the Bible. The first and almost the only book deserving such universal recommendation is the Bible.”

— John Quincy Adams

“My custom is to read four or five chapters every morning immediately after rising from my bed. It employs about an hour of my time and seems to me the most suitable manner of beginning the day.”

— John Quincy Adams

“It is not the talking but the walking and working person that is the true Christian. ... A watchful eye must be kept on ourselves lest while we are building ideal monuments of Renown and Bliss here we neglect to have our names enrolled in the Annals of Heaven.”

— James Madison, Notes in and about his Bible

“I believe the Bible to be the written Word of God and to contain in it the whole rule of faith and manners.”

— Robert Paine, Signer of the Declaration

Marijuana Legalization

“With his unique appeal to the young, President Obama has suddenly transformed the ‘experiments’ in Colorado and Washington state into an experiment involving every kid in America.

First, the administration made a unilateral decision to curtail enforcement of the Controlled Substances Act in states where smoked marijuana has been defined as medicine (the only ‘medicine’ that cannot meet modern medical standards). Next, the administration announced it would not enforce the federal law when the states of Colorado and Washington sought to permit the open sale of marijuana. Now, asked to comment on marijuana legalization by the New Yorker’s David Remnick, President Obama tells the country that ‘it’s important’ that legalization experiments ‘go forward.’

Obama Care is in disarray, and Syria is on fire, but marijuana is important? Obama offers the presidential version of a shrug. ‘As has been well documented, I smoked pot as a kid, and I view it as a bad habit and a vice, not very different from the cigarettes that I smoked as a young person up through a big chunk of my adult life. I don’t think it is more dangerous than alcohol.’

While he calls smoking and toking ‘a bad habit and a vice,’ this doesn’t seem to mean much of anything — certainly nothing serious. But it is serious. The president is cutting the legs out from under every parent and schoolteacher and clergyman across the country who is trying to steer kids away from illegal drugs. Our ‘coolest president’ ever has

made drug education into a punch line.

As it stands, the law will not be enforced (by executive directive) and the criminal drug market will be augmented by the open production and sale of marijuana. Moreover, Obama speculated that legalizing ‘hard’ drugs, including cocaine and meth, might ultimately be a matter of creating a ‘negotiated’ or ‘calibrated’ dose for safer use. From a policy perspective, that leaves you with treating the wounded through programs now consolidated under the Obama-Care banner. The result is appalling. Allow more and more poison to harm more and more families, destroy the respectable basis for prevention education that deters the use of these poisons, and just treat the victims, again and again and again.

As absurd as the administration’s policy has become, it is even more striking that no serving national leader, Democrat or Republican, has called the administration to task. Where is the tradition of President Reagan and the bipartisan work against the drug problem that was led for years by senators Biden, Leahy, Feinstein, Hatch, Grassley, and Sessions and representatives Rangel, Cummings, Hoyer, Issa, Ros-Lehtinen, and Wolf? Why don’t the dedicated public servants at such places as the National Institute on Drug Abuse and the Drug Enforcement Administration — those who know the truth, have dedicated their professional lives to protecting Americans from substance abuse, and even risk their lives daily — speak up?

Obama’s remarks to Remnick point to the powerful role of ignorance and distortion. Obama simply ignores the

a look at our world

from the desk of dr. david noebel, continued from page 10

known magnitude of marijuana addiction and the growing list of dangers associated with regular and frequent use, especially by young people. Even the national self-report surveys, known for undercounting, show that 79 percent of America's 23.9 million illegal drug users in 2012 used marijuana.

Worse, over a fifth of pot smokers needed treatment according to current diagnostic criteria; that is, 4.3 million users of marijuana need treatment, more than all other illegal drugs combined. Marijuana is a much wider health problem than what Obama called the 'hard' drugs of cocaine and meth (or heroin, for that matter).

And there is a reason for that. Today's marijuana has many times the potency (as the dealers and retailers tout regularly) of the weed that Obama and his contemporaries smoked in the 1970s. This contributes to the danger of addiction, but also increases other serious risks reported by researchers over the last 10 to 15 years. These include worsening or even triggering serious mental illness (including depression and psychosis) and permanent loss of up to eight IQ points. In addition, there are the well-known risks of short-term memory loss, inhibited concentration, and impaired motor function. These are the known dangers facing the low estimate of 18.9 million users. And the best available figures show that marijuana users have jumped almost 24 percent under President Obama — from 15.3 million in 2008 to 18.9 million in 2012.

What if we did simply treat marijuana like alcohol or cigarettes? Despite all the anti-cigarette measures, there are still over 57 million smokers, and there

are 135 million drinkers. Can we expect marijuana use to approach these magnitudes? Such questions do not seem to occur to the president.

Instead, Obama makes two moral arguments that get to the heart of the distortion in today's attitudes about illegal drugs. First, Remnick says, what clearly does trouble him is the radically disproportionate arrests and incarcerations for marijuana among minorities. 'Middle-class kids don't get locked up for smoking pot, and poor kids do,' he said. 'And African-American kids and Latino kids are more likely to be poor and less likely to have the resources and the support to avoid unduly harsh penalties.'

The charge is ludicrous. No one gets 'locked up for smoking pot' — federal mandatory minimums don't even kick in below 220 pounds, and only 9 percent of federal marijuana convictions involve African Americans. No part of law enforcement in America targets pot-smoking kids or simple users of any age. No one is being frisked on the streets for the purpose of finding marijuana users.

There are two major causes of drug possession charges in our criminal justice system. The first is trafficking, which may well be pled down to a lesser charge. The second is the commission of violent or property crime, when the individual at the time of apprehension and arrest for that crime is found to have drugs in their possession. In a significant portion of these cases, the offender may be charged with the lesser drug possession rather than the more serious underlying crime. If such possession laws were repealed, the probable

effect would actually be longer sentences based on charges for the original offense.

What Obama evades is the fact that there are inequities in the demography of criminal offenders, which are also reflected in the demographics of their victims. He implies this is a matter of racism, but, while all the possible causes are not understood with certainty, the most probable is the breakdown of family structure and related institutions, which are especially important in the formation of healthy young men.

Obama also seems to have missed one of the most promising public policy developments of the past two decades — drug courts, which drive tens of thousands of users into treatment every year. Law enforcement has become the single greatest source of referral to treatment of any institution in America. Our justice system, including more than 2,600 drug courts, now sorts out criminals who are not violent threats but engage in crimes because they are addicted, and tries to get them clean and sober. It does this with considerable success, given the challenges of addiction. Instead of expressing pride in this achievement, Obama utterly misrepresents the reality. Inmates in state prisons make up the largest single segment of the prison population, and fewer than one-half of 1 percent are sentenced for possession of marijuana. In fact, drug offenses of all types have been declining as a percentage of arrests and sentences at both the federal and state levels.

Obama's second moral argument may be an even more powerful force in suppressing debate than his false charge of racism. The Remnick inter-

a look at our world

from the desk of dr. david noebel, continued from page 11

view includes this comment from the president:

‘[W]e should not be locking up kids or individual users for long stretches of jail time when some of the folks who are writing those laws have probably done the same thing.’ Accordingly, he said of the legalization of marijuana in Colorado and Washington that ‘it’s important for it to go forward because it’s important for society not to have a situation in which a large portion of people have at one time or another broken the law and only a select few get punished.’

This is an absurd but politically powerful argument with Baby Boomers, since the subtext is that people who have smoked pot are hypocrites if they disagree. Legalization is an act of justice, and those who oppose it want to perpetuate injustice. For a political official especially (although Obama’s argument includes all of us), if you got away with marijuana use and oppose legalization, you are supporting the arbitrary victimization of those who are just like you. Even if you did not use drugs, you are unjust to support laws that punish a few when many offend. This seems to be necessarily linked to Obama’s initial claim that marijuana (and maybe other illegal drugs) is not really harmful. If illegal drugs are harmful, it would seem that not being able to stop or deter that harm in even a majority of the cases would still make it moral to protect and bring justice where possible. Most laws and principles of morality exist in this condition because human justice, even at its best, is far from perfect.

On the other hand, Obama clearly suggests that the racial and socioeco-

nomic disparity in enforcement discredits drug laws and those who defend them. He has not faced the fact that there are racial and socioeconomic disparities in crime and punishment, but they are not caused by drug laws, and they will almost certainly get worse as drug use expands. The pervasive, willful denial of all this is a powerful driver of the moral argument for legalization.

An even stronger driver of legalization may be the simple inability of former users to admit to themselves and to others that what they did was wrong and dangerous, even if they were lucky to avoid serious harm. It is just not cool to say such things, and certainly from the point of view of the many users who were not harmed, marijuana seems harmless. To speak of the harms as a public figure is to criticize many who are just like you and who feel the risks are really not so great. This is a tricky business of denial, however. Virtually everyone has a loved one who has been a victim of substance abuse. We have all watched celebrities and public figures destroy themselves and pass in and out of treatment. We also know of or live in parts of our country that have been devastated by drugs and crime.

Anti-drug liberalism has been based on protecting the vulnerable from victimization, but it has lost its way in substituting demographics for moral principle and character. Anti-drug conservatism also sought to protect the vulnerable and to preserve individual freedom from addiction and self-destruction. Today, some conservatives confuse the institutions and laws needed to preserve freedom with the threats to freedom — they equate will-

fulness with freedom.

American democracy has always needed leaders who know the truth and have the courage and skill to bring the truth to our public deliberations. That need is greater today than it has been in some time.”

— John P. Walters
The Weekly Standard
Feb 3, 2014, p. 22, 24

Inequality

“What is inequality? It’s the unbalanced distribution of power and control over wealth and innovation, government and culture, society and neighborhoods — over our lives. That distribution is changing in our society. We can all feel it. At this point, the conversation is focused on income inequality. But that’s too narrow. The economic top 20 percent has gained a near monopoly on social capital. This moral and cultural inequality is a deeper problem, and more explosive.

Equality is a tricky notion. Its root political meaning is equality before the law, which means an impartial application of the legal code without regard to a citizen’s wealth, nationality, religion, or social standing. Its social meaning is more open-ended. Only utopians imagine that everyone can be the same or be treated in the same way. Instead, we use equality to describe an inclusive social order, one in which ordinary people count, have a say, and are involved in their society’s consequential activities and decisions. In a hierarchical society, those at the top do most of the shaping of affairs, not just in their own lives but in those of others as well. Social equality reflects a differ-

a look at our world

from the desk of dr. david noebel, continued from page 12

ent ideal, one that empowers everyone to use their own agency.

We're talking about inequality a lot these days not just because people are losing income but because so many are losing agency. Economic factors matter a great deal. Unemployment, credit card debt, an inability to pay rent, and general impoverishment narrow our options and in many cases make us dependent. But loss of agency is about more than money. Today's progressive moral project strips ordinary people of traditional moral wisdom and diminishes their agency.

For most of American history, the Bible and the Judeo-Christian ethic had currency. In addition, we shared a common patriotic vocabulary anchored in our founding documents: 'We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights.' This shared moral and civic vision empowered ordinary people to participate in the great conversation about how we should shape our common life. Martin Luther King Jr. challenged his racist adversaries with a two-pronged weapon: the Declaration of Independence and the teachings of Scripture, both of which the common man could engage, understand, and respond to.

In the past, elites did their part to sustain this civic, moral, and religious consensus. Predominantly liberal, the newsmen of the 1950s and 1960s nevertheless expressed their moral passion in the same classic, high-minded public vocabulary King used. They operated within our encompassing civil religion even as they took critical

stances.

The effect was to include a wide range of people in the public conversation and promote an equality of moral imagination. Religion, morality, and civic myths: These are not the opiates of the masses, nor the mystifications the powerful use to ensure their dominion. On the contrary, they provide us with an inclusive common language of duty, responsibility, and accountability.

Nowadays, if you quote the Bible, you'll be labeled a fundamentalist. If you affirm the Judeo-Christian ethic, you're a bigot. One of the very popular high school American history textbooks, Howard Zinn's *A People's History of the United States*, works hard to discredit our founding myths and disenchant our civic vocabulary. Our debates are often dominated by a multicultural mindset that drains traditional moral language of its power. Moreover, the rules that flow from that mindset function like a secret code for the initiated. Tolerance is all-important — except when it comes to certain ideas and views. We're to include everybody — but not those who don't include. To be permitted to speak, one must conform to the super-subtle rules of progressives. It's not homosexual, my benighted friend, it's gay, lesbian, bisexual, transgendered, questioning.

The upshot is a public or civic inequality. To an unprecedented degree, our secular elites have a monopoly on culture that cannot be challenged by ordinary people. The same people who are falling behind in the global economy also find themselves culturally disempowered. That's why Fox News

can build a brand around populist resentment.

The relentless critiques of traditional moral wisdom have led to a personal loss of agency as well, one that gives rise to today's most profound inequality: marriage inequality. As David and Amber Lapp painfully detailed in the last issue ('Alone in the New America'), stable marriage is desired by many young working-class people but seems inaccessible. Not only is grandpa's high-paying union job at GM a remote dream for working-class young people in Youngstown, they also can't secure the family stability he enjoyed. There's a painful loss of agency when one feels marriage out of reach, especially when only a generation or two ago the dominant culture empowered people, making marriage seem natural, obvious, and almost automatic.

Thus, today's compound inequality. The same top end that gets the money also controls the new, post-modern ways of defining morality, culture, and public life. They have the social capital and moral agency necessary to get and stay married in the new culture they dominate. Given this glaring inequality, it's a painful mockery that gay marriage, which is both based on and contributes to the progressive deconstruction of traditional moral wisdom, is being marketed as 'marriage equality.'

Let's talk about income inequality. It's a real problem. But let's also talk about the moral and civic inequality that progressivism is creating today. The signs of the times suggest that this inequality is more decisive. The

a look at our world

from the desk of dr. david noebel, continued from page 13

most influential forms of populism today are cultural–religious. Globally, fundamentalism is on the rise because it promises agency to those who feel themselves increasingly dominated by Western and global forces. This is especially true in the Muslim world. In America, Tea Party populism wants to ‘take our country back.’ From whom? Not billionaires, but the editors of the New York Times.

It’s not just the populist rebels who reveal the larger reality of our age. The editors of the New York Times intuit the deepest basis of their power. They are willing to pay higher taxes — or at least volunteer others to pay them. But a redistribution of cultural power? Not a chance. The same goes for faculty at universities. They’ll rally round the call for greater economic equality, but God forbid that a social or religious conservative should receive an appointment. That tells us a great deal about the inequalities and equalities that matter.”

— R.R. Reno
First Things

Abortion

“The Guttmacher Institute’s latest survey of abortionists suggests that the abortion rate continued to fall through 2011, when it hit its lowest rate since *Roe v. Wade*. The institute is part of the abortion lobby, and it spins the decline: Pro-life laws cannot be responsible, because states that did not adopt them saw their numbers fall, too. The institute would prefer to be able to say that increased use of contraception has played a role, but admits that the evidence does not show this. It may be that the reduction is bound up with

a broad turn-away from abortion in public opinion that is both a cause and a consequence of those state pro-life laws. Whatever the explanation, the fact that there are more than a million abortions a year remains a betrayal of our nation’s founding creed.”

— *National Review*
February 24, 2014, p. 6

“At the 1992 Democratic National Convention, the pro-life Democratic governor of Pennsylvania, Robert Casey, was barred from speaking. The message was, if you are pro-life, you have no place in the Democratic party.

The new attitude of the Democratic party, at least as represented by New York’s Governor Andrew Cuomo, is if you are pro-life, you have no place in a blue state.

During a January 17 interview with Susan Arbetter of WCNY’s The Capitol Pressroom, Cuomo, angry at Republican opposition to his agenda, offered his critique of the GOP.

‘Who are they?’ Cuomo demanded to know. Are they wise, reasonable, and enlightened Republicans who happen to agree with him? That’s one possibility. Here’s the other:

Are they these extreme conservatives who are right-to-life, pro-assault-weapon, anti-gay? Is that who they are? Because if that’s who they are and they’re the extreme conservatives, they have no place in the state of New York, because that’s not who New Yorkers are.

This statement was jarring enough that Governor Cuomo’s office later complained that his statements had been ‘distorted.’ (They had not.) In fact, Cuomo revealed rather more about the philosophy and attitudes of modern

liberalism than he intended.

What was on display was another example of the tendency, compulsively indulged in by the president, to characterize the views of one’s opponents as so extreme and benighted that they are unworthy of refuting. What makes the charge of extremism so risible in this instance is that according to Gallup, more Americans consider themselves to be pro-life than pro-choice — and by huge margins, Americans favor restrictions on the kind of late-term abortions Cuomo has been advocating (in a state whose abortion rates already lead the nation).

But there is an even more pernicious mindset among many on the left, including those holding high public office. It is that those who are pro-life, oppose certain restrictions on guns, and believe (as President Obama did for most of his first term) in the traditional view of marriage, hold views that are so offensive they should take up residence elsewhere. Their views not only don’t need to be refuted; they should be treated as indecent and illegitimate.

Governor Cuomo’s comments are all the more extraordinary given that they come less than a year after the abortionist Kermit Gosnell was convicted of three counts of first-degree murder for the death of three babies that prosecutors said were delivered alive and subsequently killed. If Gosnell’s ‘shop of horrors’ troubled Cuomo even one bit, he has yet to say so. In the *World According to Andrew Cuomo*, the extremists are those who want to save newly born children rather than those who sever their necks.

It is quite a road modern liberalism

a look at our world

from the desk of dr. david noebel, continued from page 14

has traveled. A political movement that once took seriously the term ‘social justice’ and professed its solidarity with the weakest and most vulnerable members of the human community, not only has made abortion its moral litmus test, it wants to treat those who have taken up the cause of protecting unborn and newly born children as unwelcome persons. In fact, those who seek to expand the circle of protection and concern for the most innocent and defenseless among us deserve more than a place in New York state; they deserve a place of honor.”

— Peter Wehner
The Weekly Standard
February 3, 2014, p. 12, 13

Israel

“Stephen Harper, the Conservative prime minister of Canada, is an unusual Canadian leader, not least because he has a deep feeling for Israel. In 2010, Canada failed to win a seat on the U.N. Security Council. The reason is that the Canadian government, under Harper, was pro-Israel. Harper responded that he would not go with the anti-Israel flow, easier though it might be. He would not pretend that the Israeli-Palestinian conflict was merely a matter of ‘evenhandedness,’ and he would not excuse himself ‘with the label of “honest broker.”’ Recently, he was in Israel and gave a speech to the Knesset. It made waves worldwide. He said that his country and Israel had many common interests, but, beyond that, ‘Canada supports Israel because it is right to do so.’ He further said, ‘Many of the hostile forces Israel faces are faced by all Western nations,’ and

for the same reasons. ‘You just happen to be a lot closer to them.’ He ended by saying that ‘through fire and water, Canada will stand with you.’ This was a brave speech by a Canadian providing leadership in a West that sorely needs it.”

— *National Review*
February 24, 2014, p. 12

Climate Change

“For the record, I’m not a ‘climate denier.’ Obviously, the climate changes, and, obviously, some of those changes could be potentially catastrophic. But I’m more of a climate insouciant: I’m relatively relaxed about ‘change,’ and I figure that the climate’s going to do what it wants no matter how many carbon credits I buy — and that a chump who can’t set up a health-insurance website that can process payments or correct simple errors is unlikely to be able (campaign speeches notwithstanding) to ‘heal the planet.’ Indeed, I find it far scarier than any ‘climate change’ that leaders of advanced western nations now go around sounding like the kind of apocalyptic loons who used to wander the streets wearing sandwich boards and passing out homemade leaflets.

Then there’s the awkward fact that there has been no ‘global warming’ since 1998. If you’re the Prince of Wales and the ruddy glow of late middle-age is beginning to fade from your cheeks, then 1998 isn’t that long ago. Nevertheless: There has been no ‘global warming’ since Monica was dropping to the Oval Office broadloom. If you’re one of Dr Mann’s Penn State meteorology students, there has been no warming since before you entered kindergarten.

Climate scientists have struggled to account for what, a decade-and-a-half in, they began discreetly to acknowledge as a ‘pause’ in warming. There are theories that the heating may have continued during this period but that it’s being stored somewhere in the deepest depths of the oceans.

Maybe. Or maybe not.

When it emerged that Dr. Mann was suing *National Review*, a couple of the lefty bloggers mocked me, a former theatre critic, for presuming to criticize one of the world’s allegedly most eminent scientists. But climate science turns out to be pretty much like Broadway: No one knows nothing, as Irving Caesar, the lyricist of *No, No, Nanette*, once said to me. The principal difference is that, unlike the theatre, on the Great Warm Way, the world’s longest-running flop never closes.

Climate science, as a glamorous jet-setting lifestyle, is itself barely four decades old, dating all the way back to the U.N. Human Environment Conference in Stockholm in 1972. In those early days, the experts identified two areas in which improvements were needed to enable reliable climate forecasting: 1) the nature of clouds; 2) the behavior of oceans. Over 40 years on, as Garth Paltridge, formerly Australia’s chief atmospheric research scientist, recently wrote *Down Under in Quadrant*, the uncertainties regarding clouds and oceans remain — even though climate modeling is based on ‘calculations at each point of an imaginary grid of points spread evenly around the world at various heights in the atmosphere and depths in the ocean.’ But, even if they never got around to solving

a look at our world

from the desk of dr. david noebel, continued from page 15

the mysteries of clouds and seas, the Big Climate crowd did get used to flying through and over them in first-class seats. And simply because humdrum reality has declined to get with the ominous beat of the doomsday models is no reason for climate scientists with access to big money and the ears of princes and presidents to skulk back to their previous obscurity.

Science, says Professor Paltridge, 'has been drawn into the trap of seriously overstating the climate problem — or, what is much the same thing, of seriously understating the uncertainties associated with the climate problem — in its effort to promote the cause.' Can they keep the sky-is-falling alarmism going as 'the pause' approaches its third decade? Judging from the viciousness with which the movement's thug enforcers set upon those brave scientists who dissent from the party line, they're fully determined to. Pace the Prince of Wales and Dr. Mann, we 'deniers' are not the ones in denial."

— Mark Steyn
National Review
February 24, 2014

"The latest temperature data from two U.S. government bureaucracies actually show that the 'pause' or 'hiatus' in global warming that began some 17 years ago is still ongoing. The findings for last year, unveiled to reporters by NASA and NOAA on January 21, also showed that Antarctic sea ice extent in September of 2013 was the highest ever documented since records began.

The establishment media and the taxpayer-funded climate alarmists, as usual, tried to avoid the troublesome issues — or they at least tried

to confuse the public by citing dubious theories purporting to explain the conflict between reality and the climate predictions. However, experts said the latest temperature data offered further evidence that United Nations theories and forecasts surrounding alleged catastrophic man-made global warming are simply wrong.

Perhaps the most broadly overlooked element in the latest data presented by NOAA and NASA is the fact that, as *The New American* has been reporting for months, Antarctic sea ice extent was at never-before-seen highs throughout much of 2013. In March of last year, meanwhile, ice coverage was the second largest on record. The previous record highs were set in 2012, only to be overtaken in 2013.

Arctic sea ice coverage, while still below the four-decade average, also grew significantly in 2013 over the previous three years, the latest data from NASA and NOAA showed. Despite predictions of an 'ice-free' Arctic in the summer of 2013 made by NASA-linked 'climate scientists' and Al Gore, polar sea ice in the Northern Hemisphere grew by more than 50 percent over 2012 levels.

As NASA, NOAA, and the U.N. were busy defending their theories in the face of an increasingly skeptical public and vast amounts of evidence suggesting that their claims are wrong, a growing number of independent experts were starting to publicly predict global cooling. Citing declining solar activity, more and more scientists now say that the Earth is entering what may prove to be a long period of declining temperatures — with potentially devastating consequences for humanity."

— *The New American*
February 17, 2014, p. 6

Religion

"Hazel Motes, the hyperanxious protagonist of Flanner O'Connor's great novella *Wise Blood*, finds himself so bedeviled by the demands of religious belief that he rebels by founding a religion of his own: The Holy Church of Christ Without Christ. The mainline Protestant churches of the 20th century, says our contributing editor Joseph Bottum, did something similar when the challenges of the secular world proved too much: They abandoned the inconveniences and discomforts of faith and became, instead, secular liberals.

So argues Bottum in his dazzling new book, just out from Image Books, *An Anxious Age: The Post-Protestant Ethic and the Spirit of America*. The notion of contemporary liberalism as displaced religious faith — with its puritanical moralism, its iron insistence on its own rectitude — isn't entirely new, but Bottum's treatment of it is. 'An anxious Age,' says the theologian Michael Novak, 'is bound to be viewed as a classic of American sociology.'

We'll go further: Chances are good that it will someday be viewed as a classic of American letters, too. Readers of these pages will be familiar with Bottum's original turn of mind, his gift for the unexpected insight and the sumptuous phrase, and they will be delighted to find them in such abundance between hard covers (or downloaded to their preferred mobile device!). A bargain at any price, but a steal at \$25."

— *The Weekly Standard*
February 24, 2014, p. 3, 4

a look at our world

from the desk of dr. david noebel, continued from page 16

“If you’re looking for a way to celebrate Presidents Day on Monday, but don’t plan to buy a used car or a new mattress, you could do worse than to spend time reading the Bible.

Our earliest presidents, George Washington, John Adams, Thomas Jefferson, and James Madison, were all assiduous readers — of history and philosophy, and the Bible as well.

During his student days at Princeton, Madison even studied Hebrew so he could better understand the Good Book. John Quincy Adams wrote letters to his son on the Bible’s teachings, including his philo-Semitic but grim assessment of the Jewish prophets as ‘messengers, specifically commissioned of God, to warn the people of their duty, to foretell the punishments which awaited their transgressions.’

Abraham Lincoln was one of the most diligent readers of all U.S. presidents, though he had a limited selection of books as a child. Fortunately, his books included the Bible, which he read and reread. From this he learned a common but elevated language, which allowed him to connect with ordinary Americans, who understood his frequent biblical allusions and references.

Lincoln’s famous opening to the Gettysburg Address — ‘Four score and seven years ago’ — may sound stilted to a modern Twitter user, but it made perfect sense to Bible-literate Americans who knew Psalm 90:10. The verse describes a man’s life span as ‘three-score years and 10; and if by reason of strength they be fourscore years.’

The Bible continued to influence presidents throughout the 20th century, some more deeply than others. Wood-

row Wilson would not talk about public policy on the Sabbath, recited grace before his meals, and read from the Bible nightly. When biographer Ray Stannard Baker visited Wilson at his sickbed after a stroke, Baker noticed that Wilson was flanked by detective novels and an old Bible.

Oddly enough, even though presidents often kept their Bibles close, Air Force One did not always have a Bible on board until the 1970s. This was a problem on Nov. 22, 1963, when Lyndon Johnson was sworn in on the presidential plane after John Kennedy’s tragic assassination. Without a Bible handy, the non-Catholic Johnson took the oath on a missal, the liturgical prayer book of the Catholic Church. Gerald Ford ensured this would not happen again. He specifically requested that a Bible be placed in the aircraft’s stateroom whenever he was aboard. Having a Bible on board is now an Air Force One tradition.

The Bible has continued to be a close companion for more recent presidents. Jimmy Carter, a devout Southern Baptist, even wrote a study Bible, ‘NIV [New International Version] Lessons From Life Bible.’ Ronald Reagan also admired the Bible, at one point affirming: ‘All the complex and horrendous questions confronting us at home and worldwide have their answer in that single book.’

Bill Clinton kept a Bible close during the Monica Lewinsky scandal. He was not just putting on a show; he knew the Bible well. After the death of Commerce Secretary Ron Brown, White House speechwriters inserted Brown’s favorite biblical verse into the

president’s eulogy. When Mr. Clinton saw it, he said, ‘Oh, this is Isaiah 40:31. It sounds like the New English translation. I prefer the King James version myself.’

George W. Bush was a disciplined reader, reading 95 books in 2006 alone. In addition, our 43rd president also engaged in an annual reading of the entire Bible, along with a daily devotional.

Barack Obama has read the Bible as well, although with a personal twist. In his book *The Audacity of Hope*, he wrote ... , ‘When I read the Bible, I do so with the belief that it is not a static text but the Living Word and that I must continually be open to new revelations — whether they come from a lesbian friend or a doctor opposed to abortion.’

Mr. Obama’s interest in new revelations extends to his daily devotional. Joshua DuBois, former executive director of the Office of Faith-Based and Neighborhood Partnerships, emails Mr. Obama a daily devotional thought that often includes wisdom from nonbiblical sources, including Johnny Cash and Nina Simone.

The continuing presidential devotion to the Bible has been a constant throughout American history, one that connects us directly to our Founding Fathers. Even as the cultural staples of the founding era have gone away, and TV, Twitter, and movies have taken their place, the Bible has remained pre-eminent in American life. The book our Founders read and meditated upon in the past will continue to provide a hopeful path for Americans — one that will inspire presidents, and the rest of us, for generations to come.”

a look at our world

from the desk of dr. david noebel, continued from page 17

Economics

“I went to sleep Friday as a rich man. I woke up a poor man. I lost all my money.’ That was the tearful lament of 65-year-old John Demetriou, who lives in the fishing village of Leopetri on Cyprus’ southern coast. In one fell swoop, he lost his life savings — the result of 35 years of hard work and thrift — in the ‘capital levy’ imposed on Cyprus by the International Monetary Fund, the European Commission, and the European Central Bank (ECB), a trio commonly known as the Troika.

In March of last year, the Troika announced that as part of its deal for resolving the Cypriot banking/financial crisis, Cyprus would have to impose a ‘one-off capital levy,’ a one-time tax on savings deposits in Cypriot banks. This was sold to the public globally and in the E.U. as a necessary and just solution because Cyprus had become a haven for money laundering and Russian ‘oligarchs.’ However, it was small depositors, not the big speculators, institutional bondholders, or Russian billionaires, who took the hit. According to reports from Cypriot, Italian, and German media, as much as 20 billion euros fled Cypriot banks in the early months of 2013, with 4.5 billion euros taking flight in just the week before the banks were closed and accounts frozen. Some of the ‘smart money’ folks who were in the early capital flight, undoubtedly, were merely savvy savers who could see the writing on the wall and wisely moved their assets before the politicians could grab them. But credible reports charge that Cypriot president, Nikos Anastasiades, and Troika officials warned insider banking friends about the com-

ing ‘haircut,’ thus allowing those most responsible for the financial debacle to escape the levy, and leaving Demetriou, and tens of thousands like him, to foot the bill.

‘It’s not Russian money, it’s not black money. It’s my money,’ Demetriou told the Sydney Morning Herald. Demetriou fled to Australia from Cyprus with his wife and children in the early 1970s, during the country’s war with Turkey. Starting with nothing, he worked long hours six and seven days a week selling jewelry in the Sydney area markets. He retired to his native Cyprus in 2007, having amassed a respectable nest egg of nearly \$1 million. He intended to build a home and have sufficient money to live comfortably and take care of his medical expenses. But those hopes and dreams have been largely wiped out; he may end up losing up to 90 percent of his savings.

Demetriou is but one of the many victims devastated by the Cypriot ‘haircut.’ For many of them, especially elderly pensioners unable to go out and work to recoup the losses, a more accurate description would be ‘amputation,’ or even ‘decapitation.’

However, regardless which anatomical metaphor is adopted, the key point is that the IMF-imposed ‘levy’ should be named for what it truly was: a very brazen form of state confiscation, theft, robbery, plunder. And it represents a dangerous new phase in the politico-economic development of the ‘new world order.’ It is not mere chance that the ‘capital levy’ for common depositors was first tried on tiny Cyprus. With a population of barely a million and accounting for merely 0.2 percent of

the eurozone GDP, Cyprus is an easy mark, and — from the standpoint of the Troika globalists — a good experimental case.

But to those who are paying attention, the signals are unmistakable that the lords of finance in the central banking fraternity do not view this as a ‘one-off’ event; they plan to use this ‘tool’ very broadly in the coming months. Indeed, the IMF and top central banking maestros have already said so, as we will show. And we are already seeing permutations of this (as in Poland) with the nationalization of private pension funds, and replays (as in Canada and New Zealand), with proposals for Cyprus-style depositor ‘bail-ins.’ But the big prize being eyed, of course, is the United States.”

— William F. Jasper
The New American

February 17, 2014, p. 10, 11

Film

“In the beginning, there was The Bible, the most-watched cable TV show of 2013. Following its flood of faith-inspiring success are three Bible-based movies set to open in theaters this year.

The first, *Son of God*, is produced by the married couple who brought *The Bible* to the History Channel and into households across the country — producer Mark Burnett and actress Roma Downey.

‘We really believed that people would show up in droves, but 100 million people was a big number,’ Mr. Burnett said of the 10-hour miniseries’ total audience. ‘Before we knew those results, we’d already started on *Son of*

a look at our world

from the desk of dr. david noebel, continued from page 18

God.'

The two-hour film, which opens with a quick retelling of the Old Testament before depicting the life of Jesus, is scheduled to be released Feb. 28.

'We know from the success of The Bible series, it encouraged people around the water cooler or around their own kitchen tables to start talking about faith, start talking about God,' Miss Downey said. 'We hope when Son of God is released that people will be talking about Jesus.'

Hollywood appears to be banking on moviegoers' interest in faith and God as it prepares to roll out two big-budget films based on biblical tales. Producer-director-screenwriter Darren Aronofsky's 3-D opus Noah, starring Oscar winners Russell Crowe as Noah and Anthony Hopkins as his grandfather Methuselah, is due to be released in March. Exodus, directed by Ridley Scott and starring Christian Bale as Moses, is scheduled to be released in December.

Scholars say the time is right for an influx of faith-based movies. They note that an opportunity arises every few years for filmmakers to use cutting-edge technology to capture audiences by telling some of the world's oldest and most intriguing stories.

'Hollywood is hungry for good source material, so it reached back to one of the original treasure troves of ancient civilization that still speaks across the centuries definitely more than the average comic book,' said Craig Detweiler, associate professor of communication at Pepperdine University, where he teaches a course on religion and film.

S. Brent Plate, visiting associate pro-

fessor of religious studies at Hamilton College, said the upcoming epics about Moses and Noah are the contemporary equivalents to 1956's Ten Commandments, 1959's Ben Hur, and 1961's King of Kings.

'These were big-budget and secular,' Mr. Plate said. 'Some of the filmmakers and actors professed various levels of faith, but these were not any more devotional films than the new ones.'

But for Mr. Burnett, producer of CBS' Survivor, ABC's Shark Tank, and NBC's The Voice, and Miss Downey, a former star of the CBS drama Touched by an Angel, their latest endeavor is as much about faith as it is commerce — perhaps more so.

Son of God was produced on a \$22 million budget, a pittance compared with the reported \$130 million budget for Noah. The budget for Exodus has not been announced, but with a cast that includes Sigourney Weaver and Ben Kingsley, the film's budget likely will rival that of Noah.

Son of God has no big-name actors, aside from Miss Downey, who portrays Jesus' mother late in the film. Jesus is portrayed by Portuguese actor Diogo Morgado, reprising the role from The Bible miniseries.

The producers have eschewed typical marketing schemes. Churches and faith-based groups, they say, have been buying advance tickets for screenings of Son of God as group events and as a springboard for discussion, just as they did 10 years ago for director Mel Gibson's surprise blockbuster The Passion of the Christ.

Son of God has garnered praise from faith leaders such as Cardinal

Donald W. Wuerl, archbishop of Washington, megachurch pastor Rick Warren, and televangelist Joel Osteen.

'We certainly didn't want '14 to go by without a huge experience for America from us,' Mr. Burnett said. 'Son of God is something we started on even before The Bible series. It's the way it should be seen: a big feature film experience.'

Noting the modest budget and mostly unknown cast for Son of God, Mr. Plate of Hamilton College said, 'I think it will appeal to those who already profess Christianity but won't make much splash outside those circles. Noah and Exodus will prove much more big sellers and many nonbelievers will attend.'

Still, Mr. Gibson's Passion, which featured a cast of mostly unknowns and required subtitles because its script was in Aramaic, the long-dead language of the era, brought in more than \$370 million with its \$30 million budget.

Mr. Detweiler said Hollywood has 'consistently underestimated' the size and adventurous nature of the faith-friendly audience, and Son of God will be the latest test of that segment."

— Meredith Somers
The Washington Times
February 17, 2014, p. 25

Culture

"Phobias are serious business, and some must be fought. One driver spent years heroically overcoming her macrogelaphobia, fear of big bridges. Some men suffer from pentheraphobia, fear of mothers-in-law, but mine is nice. I admit to nucleomitophobia, fear of nuclear weapons.

a look at our world

from the desk of dr. david noebel, continued from page 19

What are our national phobias? Theologicophobia and homophobia, fear of theology and sermons, seem to be growing. Gamophobia and pedophobia, fear of marriage and children, are evident trends. Over the long term, we appear to be oozing toward both eleutherophobia and hypengyophobia, fear of freedom and responsibility.

Before 9/11, I thought Islamophobia no more reasonable than omphalophobia, fear of belly buttons, but terrorism plus trips to Turkey and Ethiopia cured me of that. I visited church structures from centuries ago that were literally underground, because Christians needed to hide from murderous Muslims — and many in the Middle East today need new hiding places.

Until the past several years, I thought homophobia was a propaganda word: Who would be afraid of gay folks, especially those down the street who fixed up their houses so nicely? But the scent of power has turned some aggressive, with the goal of firing football analysts, duck-call patriarchs, and even Colorado cake bakers who refuse to bow to That Which Must Not Be Criticized.

Now, fear of individual homosexuals is still rare, but fear of the gay lobby is growing. Journalists twist reporting to avoid anything negative about homosexuality. For example, bloomberg.com last month ran one of the most extraordinary lead sentences ever: 'Gonorrhea and syphilis are on the rise in the U.S., mostly in men who have sex with men, a trend the government said is linked to inadequate testing among people stymied by homophobia and limited access to health care.'

Think about that. The news is that the rate of new gonorrhea and syphilis cases rose 4 and 11 percent in 2012 from the year before, with the U.S. Centers for Disease Control and Prevention reporting that the rise in the syphilis rate 'is entirely attributable to men, particularly those who are gay or bisexual.'

You'd think a reporter might emphasize the way that particular sexual activities cause trouble. But no: We're told the problem is that 'having a sexually transmitted disease from having sex with another man is highly stigmatized.' Fact: 'A November study from U.S. health officials found a 20 percent rise in unprotected sex among gay men.' Spin: Don't decrease homosexual encounters, increase testing.

While the cultural success of the gay lobby distorts reporting, its political success is crushing Washington axioms like the separation of powers. The Obama administration, through executive orders, has consistently turned the 1.6 miles from the White House to the Capitol building into a 100-yard dash, but now it's also abridging the distance from 1600 Pennsylvania to the U.S. Supreme Court's home.

Last month, the Obamaists ignored a Supreme Court decision, yet that astonishing move received little attention and provoked almost zero press consternation. The Supremes had said a federal judge in Utah overstepped his authority, so gay couples in that state who thought they were married really were not, pending a decision on Utah's appeal of the judge's ruling.

Yet, Attorney General Eric Holder announced that for purposes of federal law, the Obama administration would

recognize those same-sex 'marriages' as lawful, and those couples would be able to file joint tax returns, sponsor for visas spouses who were not U.S. citizens, etc. When the executive branch can thumb its nose at the judicial branch and almost no one objects, that's gay power — and I have tyrannophobia, fear of tyrants.

The forces that inspire Islamophobia and homophobia are opposed in the long run: Gays and lesbians have reason to fear Islam. Right now, though, each pressure group can benefit from the success of the other. As homosexuals redefine marriage, Muslims yearning for polygamy can draft after them like Tour de France bicyclists. As Muslims say Bible-based, truthful criticisms of their theology and repressive cultures are 'hate speech,' gay leaders can draft after them.

How should journalists react? We need to be free of enissophobia, fear of criticism. We need to defend First Amendment freedoms: religion, press, speech, assembly. From our front-row seats at the circus, we should seize the opportunity to laugh at clowns and praise lion tamers."

— Marvin Olasky
World Magazine

February 22, 2014, p. 72

"MOSCOW — At the height of the Cold War, it was common for American conservatives to label the officially atheist Soviet Union a 'godless nation.'

More than two decades on, history has come full circle, as the Kremlin and its allies in the Russian Orthodox Church hurl the same allegation at the

a look at our world

from the desk of dr. david noebel, continued from page 20

West.

'Many Euro-Atlantic countries have moved away from their roots, including Christian values,' Russian President Vladimir Putin said in a recent keynote speech. 'Policies are being pursued that place on the same level a multi-child family and a same-sex partnership, a faith in God and a belief in Satan. This is the path to degradation.'

In his state of the nation address in mid-December, Mr. Putin also portrayed Russia as a staunch defender of 'traditional values' against what he depicted as the morally bankrupt West. Social and religious conservatism, the former KGB officer insisted, is the only way to prevent the world from slipping into 'chaotic darkness.'

As part of this defense of 'Christian values,' Russia has adopted a law banning 'homosexual propaganda' and another that makes it a criminal offense to 'insult' the religious sensibilities of believers.

The law on religious sensibilities was adopted in the wake of a protest in Moscow's largest cathedral by a female punk rock group against the Orthodox Church's support of Mr. Putin. Kremlin-run television said the group's 'demonic' protest was funded by 'some Americans.'

Mr. Putin's views of the West were echoed this month by Patriarch Kirill I of Moscow, the leader of the Orthodox Church, who accused Western countries of engaging in the 'spiritual disarmament' of their people. In particular, Patriarch Kirill criticized laws in several European countries that prevent believers from displaying religious symbols, including crosses on necklaces, at work.

'The general political direction of the [Western political] elite bears, without doubt, an anti-Christian and anti-religious character,' the patriarch said in comments aired on state-controlled television.

'We have been through an epoch of atheism, and we know what it is to live without God,' Patriarch Kirill said. 'We want to shout to the whole world, "Stop!"'

Other figures within the Orthodox Church have gone further in criticizing the West. Archpriest Vsevolod Chaplin, a church spokesman, suggested that the modern-day West is no better for a Christian believer than the Soviet Union.

Soviet authorities executed some 200,000 clergy and believers from 1917 to 1937, according to a 1995 presidential committee report. Thousands of churches were destroyed, and those that survived were turned into warehouses, garages, or museums of atheism.

'The separation of the secular and the religious is a fatal mistake by the West,' the Rev. Chaplin said. 'It is a monstrous phenomenon that has occurred only in Western civilization and will kill the West, both politically and morally.'

The Kremlin's encouragement of traditional values has sparked a rise in Orthodox vigilantism. Fringe groups such as the Union of Orthodox Banner Bearers, an ultraconservative movement whose slogan is 'Orthodoxy or Death,' are gaining prominence.

Patriarch Kirill has honored the group's leader, openly anti-Semitic monarchist Leonid Simonovich, for his services to the Orthodox Church.

The Banner Bearers, who dress in black paramilitary uniforms festooned with skulls, regularly confront gay and liberal activists on the streets of Moscow.

Although Mr. Putin has never made a secret of what he says is his deep Christian faith, his first decade in power was largely free of overtly religious rhetoric. Little or no attempt was made to impose a set of values on Russians or lecture to the West on morals.

However, since his inauguration for a third presidential term in May 2012, the increasingly authoritarian leader has sought to reach out to Russia's conservative, xenophobic heartland for support. It has proved a rich hunting ground.

'Western values, from liberalism to the recognition of the rights of sexual minorities, from Catholicism and Protestantism to comfortable jails for murderers, provoke in us suspicion, astonishment, and alienation,' Yevgeny Bazhanov, rector of the Russian Foreign Ministry's diplomatic academy, wrote in a recent essay.

Analysts suggest that Mr. Putin's shift to ultraconservatism and anti-West rhetoric was triggered by mass protests against his rule that rocked Russia in 2011 and 2012. The unprecedented show of dissent was led mainly by educated, urban Muscovites — many with undisguised pro-Western sympathies.

'This is the government's response to modernized Russians becoming more defiant and independent,' said Maria Lipman, an analyst with the Moscow-based Carnegie Center. 'The government is pitting the conservative majority against the liberal minority. As a result, raging anti-Western ideology

a look at our world

from the desk of dr. david noebel, continued from page 21

has now turned into something that is almost a state ideology.'

Ms. Lipman, however, suggested that Mr. Putin may be wary of expressing too much support for the Orthodox Church — 'a symbol of Russian statehood' — lest it someday challenge his authority.

Some 70 percent of Russians define themselves as Orthodox Christians in opinion polls, and opposition figures in the past have called on the church to play a mediating role between the Kremlin and protesters.

'Because of Putin's shift to conservatism, the church may feel more emboldened,' Ms. Lipman said. 'So Putin does not overemphasize the church in speeches, preferring to concentrate on talk of traditional values. He is wary of boosting its support even higher.'

— Marc Bennetts

The Washington Times
February 3, 2014, p. 16

Science

"Did you get a chance to see the debate between Ken Ham and Bill Nye 'the Science Guy' the other night? It was definitely entertaining. Unfortunately, it didn't do much to clarify the issues that millions of Americans tuned in to learn more about. In fact, viewers got a lot of information from Bill Nye that simply is not true.

For example, Bill Nye made it sound like science has discovered fossil layers all over the earth that are neatly stacked on top of one another with less evolved creatures in the earlier layers and more advanced creatures in the upper layers. He also made the incredible claim that you cannot find a single fossil

which is in the wrong layer. This is such an elementary mistake, and exhibits such a complete ignorance of what the fossil record actually shows, that he should have been laughed off the stage. This is exactly the kind of extreme anti-intellectualism that Nye was supposedly trying to warn people about. Sadly, our society has been so 'dumbed down' that there are lots of people out there that will actually believe him.

During the debate, Bill Nye said that if we could find 'just one' fossil that was out of place that we could change the world.

Well, apparently he is either completely ignorant or he purposely told a huge lie to the American people. According to Dr. Donald Burge, the curator of vertebrate paleontology at the College of Eastern Utah Prehistoric Museum, mammal fossils are found in nearly every dinosaur dig that he has ever been associated with. ...

'We find mammals **in almost all of our [dinosaur dig] sites**. These were not noticed years ago. ... We have about 20,000 pounds of bentonite clay that has mammal fossils that we are trying to give away to some researcher. It's not that they are not important, it's just that you only live once and I specialized in something other than mammals. I specialize in reptiles and dinosaurs.'

By the way, Dr. Burge is an evolutionist.

Not only that, a whole host of modern creatures have been found in 'dinosaur rock layers.' The following is an excerpt from an article by Calvin Smith. ...

'To the surprise of many, **ducks, squirrels, platypus**, beaver-like, and

badger-like creatures have all been found in "dinosaur-era" rock layers along with **bees, cockroaches, frogs, and pine trees**. Most people don't picture a T. rex walking along with a duck flying overhead, but that's what the so-called "dino-era" fossils would prove! In fact, a total of 432 different mammal species have been identified in rock layers containing dinosaurs.'

So does that mean that mammals have been around for tens of millions of years?

No, what it could mean is that the way that evolutionists have been dating the dinosaurs is fundamentally flawed. Most people do not realize this, but T-Rex bones have actually been discovered that still contain soft tissue inside of them.

If those bones truly were 'millions of years old,' that would be **impossible**.

And carbon dating also provides strong evidence that the evolutionary timeline is seriously messed up.

Due to the rate that it decays, there should be **absolutely no measurable radioactive carbon** left in any fossils that are 'greater than 100,000 years old.'

No matter how much radioactive carbon was there in the first place, it should be **completely gone** from anything that was once living after 100,000 years. But we find it **in all of the ancient fossils that we dig up** that get tested. We even find it in coal, diamonds and in dinosaur bones.

If Bill Nye wants to believe in the theory of evolution, that is his choice. But he should quit calling it 'science.' Those that choose to believe in the theory of evolution are choosing to have blind faith in an ancient pagan religious

a look at our world

from the desk of dr. david noebel, continued from page 22

philosophy despite what the scientific evidence actually demonstrates.

If the theory of evolution was actually true, there should be millions upon millions of transitional fossils in the rock layers that show the development of one species into another species.

Instead, we find just the opposite.

But don't take my word for it. Just check out what one of the most famous evolutionists in the entire world has to say about the matter. ...

The most famous paleontologist in the world, Harvard's Stephen Jay Gould, said, 'The extreme rarity of transitional forms in the fossil record persists as the trade secret of paleontology.' (Note: 'extreme rarity' is Harvard-speak for 'nada, zilch, zippo'.)

So what does the fossil record actually show? It actually contains remarkable evidence for a sudden creation. The following is an excerpt from a recent article by Bryan Fischer. ...

'What the fossil record teaches us, in contrast to the theory of evolution, is that increasingly complex life forms appear fully formed in the fossil record, just as if they were put there by a Creator. This is especially true of what is called the 'Pre-Cambrian Explosion,' the vast, overwhelming, and quite sudden appearance of complex life forms at the dawn of time. Evolutionists are at a total loss to explain the Pre-Cambrian Explosion.'

The biblical record indicates quite clearly that all things, including increasingly complex life forms, came fully formed from the hand of God.

Thus, the fossil record is a powerful argument for the existence of a Creator or Intelligent Designer while at the

same time being fatal for the theory of evolution.

Science is supposed to be about what you can observe, but nobody has ever seen Darwinian evolution take place. You cannot see it in the fossil record and you cannot see it in the laboratory. Just consider this quote from evolutionary microbiologist James Shapiro of the University of Chicago. ...

'There are no detailed Darwinian accounts for the evolution of any fundamental biochemical or cellular systems, only a variety of **wishful speculations**.'

And consider this one from University of Bristol scientist Alan Linton. ...

'Throughout 150 years of the science of bacteriology, there is **no evidence** that one species of bacteria has changed into another. **None exists in the literature** claiming that one species has been shown to evolve into another.'

For much more on all of this, please see my previous article titled '44 Reasons Why Evolution Is Just a Fairy Tale for Adults.'

Once again, please feel free to believe whatever you want to believe. Bill Nye certainly does and Pat Robertson certainly does. I definitely strongly disagree with both of them.

But I hope that everyone out there will quit claiming that evolution is a 'proven fact' like Bill Nye has been claiming.

He is only embarrassing himself in front of the entire country. And the truth is that Bill Nye even admits that there is a vast array of things about human origins that he does not know. Here is more from Bryan Fischer. ...

'Where did the atoms that made up the Big Bang come from? Nye has no

idea. Where did man's consciousness come from? Nye has no idea. How can matter produce life? Nye has absolutely no idea. This surely is all one needs to know to recognize the utter bankruptcy of the theory of evolution.'

In the end, by making a ridiculous spectacle of himself and mocking Christianity, Bill Nye is actually fulfilling Bible prophecy. The following was written nearly 2000 years ago. ...

'Above all, you must understand that **in the last days scoffers will come**, scoffing and following their own evil desires. They will say, "Where is this 'coming' he promised? Ever since our ancestors died, everything goes on as it has since the beginning of creation." But they **deliberately forget** that long ago **by God's word the heavens came into being and the earth was formed out of water and by water**. By these waters also the world of that time was deluged and destroyed. By the same word, the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of the ungodly.'

Bill Nye can scoff at the Bible all that he wants, but he can never change the truth."

— Michael Snyder
Infowars.com
February 7, 2014

a look at our world

from the desk of dr. david noebel, continued from page 23

a look at our world

from the desk of dr. david noebel, continued from page 24