

- » pg. 2 From the president's desk:
The Fix is in on Traditional Marriage
- » pg. 6 Doc's recent readings on
the history of the Bible
- » pg. 7 Summit spotlight:
Behind the Mask: an interview
with Luke DeBoer

- » The latest
announcements and
news
- » Find us on Facebook
- » Check our Twitter
feed: @summitmn

Dr. Mike Adams: Standing for Truth

In this month's Journal, we feature a speech given by Summit faculty member Dr. Mike Adams, a criminology professor at University of North Carolina-Wilmington, at Summit's True Conference held in March of this year. Dr. Adams recounts his legal victory in the federal first amendment lawsuit against UNCW. To read the transcript in full, please go to www.summit.org/resources/the-journal/, open the May PDF, and scroll to page 24.

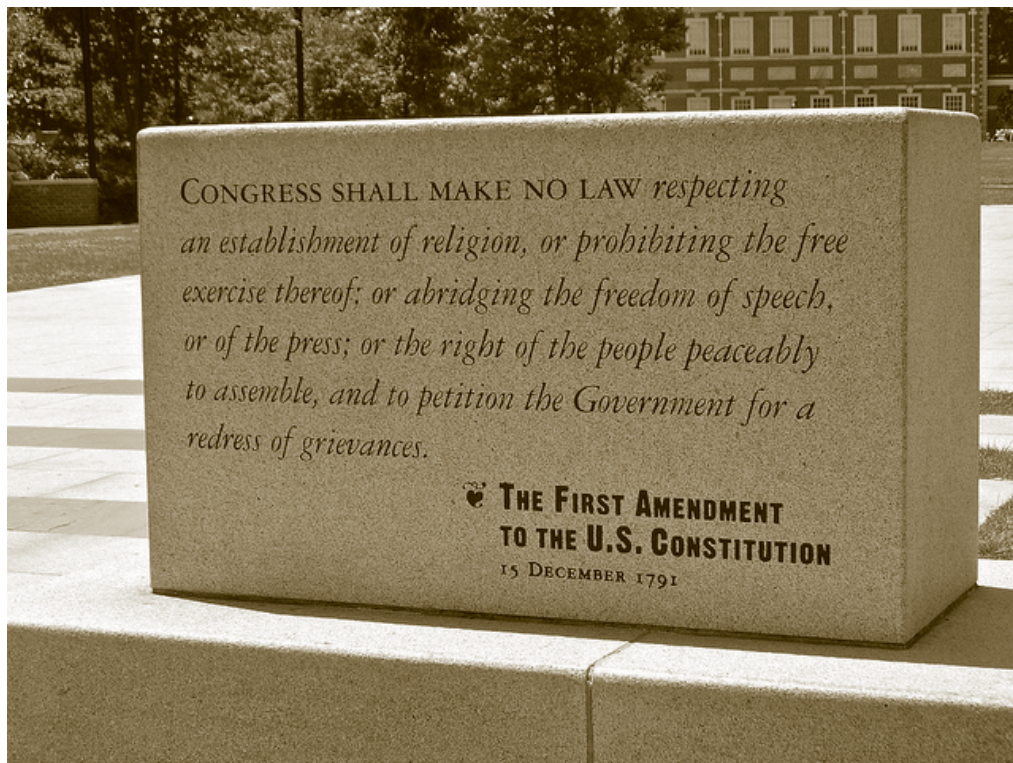
So here I am with tenure in this left-wing department [of sociology, at the University of North Carolina], and about nine months later something happened. I got involved in a free speech controversy, and the University ended up going through my emails, and the Foundation for Individual Rights in Education ended up covering my case and it made national news. About a year after that, I realized that so much of this was going on in college campuses.

I started writing this column in 2002, and Rush Limbaugh read it and invited me on his show. Then I got invited on Bill O'Reiley. Then the editor of Townhall invited me to write a column for them. And all these people started coming out of the woodwork with cases like this.

I decided I would step up my efforts. Four years after that, I met a guy named David French who was running the Center for Academic Freedom. We started finding all of these students who were having their rights violated. Including a suit against my own employer, the UNC system.

In 2006 we were wondering, would the University deny my full professorship when it was my time to go up for that final promotion to full professor? I'd won three teaching awards and was named Professor of the Year twice. Could they be crazy enough to deny the promotion?

They not only denied it, they took out a



sledge hammer and wrote a letter saying I was deficient in all three areas: teaching, research, and service. And I sat there as I was reading that letter of explanation from the department chair. I was looking at that 1998 Professor of the Year award and year 2000 Professor of the Year Award, and I picked up the phone and called my friend David French. When I read him that letter, the first thing that came out of his mouth was, "Would you like to sue?" And if you are from Summit, you know what my response was. I said, "Giddyup!"

We actually filed in April 2007. You know what happens, even when it's obvious that something is politically motivated, when it's obvious that something is clearly wrong. They will fight you anyway because they are fighting with your tax dollars. And they filed the obligatory motion to dismiss. In 2008, Judge Malcolm Howard denied

their motion to dismiss. What that meant was that we got to go into the process of discovery. It meant we got to sit down and do depositions with all the people involved, under oath. It meant it was our time to look into all their emails related to the litigation. We discovered that they had written 3,000 pages of emails about me. Every time I would write a column about the crazy things they would do ... that violated the first amendment, they would write, "Can you believe he had the audacity to say that we don't respect free speech? He can't say that." That's exactly what I'm trying to say!

And it just stacks up. We actually went through and got the emails related to a specific meeting related to my promotion where the department chair asked other professors if I was qualified. And they don't write back related to my academic publica-
See **standing for truth** page 3

from the president's desk

a word from dr. jeff myers



The Fix Is in on Traditional Marriage

Worst Predictions Coming True

As far-fetched as it may seem, our predictions — and those of our friends — came true this month. Four years ago in this newsletter, we wrote an article about the same-sex marriage movement and quoted our friends from the Alliance Defending Freedom as saying, “Whenever the law says something is ‘equal,’ the law sooner or later treats those who disagree as bigots.”

That day is now here. Whether you are Pastor Louie Giglio being uninvited from the President’s inauguration or Indiana Gov. Mike Pence being called a bigot by fellow Gov. of Connecticut Dannel Malloy, you realize that what homosexual activists are pressing for is not just same-sex marriage, but for open season on those who hold to traditional marriage.

This is no longer some hysterical prognostication. It is now official policy that those who believe they have been bullied for their lifestyle will receive legal protection for bullying those with opposing convictions.

Opposition Unprecedented

Rarely in human history have we seen an idea that goes against thousands of years of established tradition and practice so quickly gain ground. Summit speaker Mike Haley often teaches students how the pro-gay agenda began with a strategic few in the closing decades of the 20th century.¹ Now the vitriol against traditional marriage supporters is the norm in the halls of power. “The level of sheer desire to crush dissent is pretty unprecedented,” said Michael W. McConnell, a former federal appeals court judge who teaches law at Stanford.²

Case in point: Indiana. In March, the Indiana state legislature passed a state bill that was virtually identical to the national

Religious Freedom Restoration Act (RFRA) that nearly two decades ago was passed into law by then President Bill Clinton. A nearly identical law passed the Illinois state legislature in 1998, having been supported by Barack Obama, then a state senator.³

How things have changed. LGBT activists went berserk over the Indiana law, supported by businesses such as Apple, Salesforce, and Elli Lilly and Co. Even NCAA president Mark Emmert threatened to boycott with the NCAA Final Four in Indianapolis the same week.

Hypocrisy Reigns

While Pence made a valiant effort to find common ground, Summit faculty member Jordan Lorence says that the Indiana fix failed:

The Indiana “fix” removes a major defense that business owners could have used to defend themselves against a coercive charge of discrimination. ... Many business owners need that protection because the goods and services their businesses offer are inherently expressive: website designers, advertising agencies, speech writers, ghost writers, photographers, even tattoo artists.

They do not offer standard products, like hamburgers at a lunch counter, but tailor specific messages according to the desires of their customers.

Imagine a Jewish cake decorator refusing to make a pro-Nazi cake, or a black person refusing to photograph a Ku Klux Klan gathering. No government in its right mind would prosecute them.

But the new RFRA law essentially says that sexual orientation should trump religious liberty. In essence, a specific class of people — those who support traditional marriage — are being singled out for discrimination and forced to show sup-

port for something their long-established religious beliefs tell them is wrong.⁴

And please understand that homosexual-owned businesses will not be required to reciprocate. One man in Denver went to 13 homosexual-owned bakeries and asked them to produce a cake with the message “Gay Marriage Is Wrong.” All 13 refused. And the Colorado Civil Rights Commission exonerated them.

This hypocrisy goes to the highest levels. Apple CEO Tim Cook crowed that Apple would “never tolerate discrimination.” And yet his company maintains business interests in places like Qatar, Saudi Arabia, and the UAE where homosexuals are punished with death.⁵

False Comparison to Racial Discrimination

The LGBT playbook was on display in talking point after talking point from the media and its pundits. The gotcha moment for every liberal: Stop the bigotry.

What’s sadly lacking in the debate is a clear voice of reason explaining why refusing to support a same-sex wedding is not bigotry. As a paper by the *Heritage Foundation* noted,

Today’s debates about religious liberty and marriage are profoundly different. First ... marriage as the union of man and woman is a reasonable position; bans on interracial marriage were not. Second ... marriage as the union of man and woman is witnessed to repeatedly in the Bible; prohibitions on interracial marriage were not. Third ... while interracial marriage bans were clearly part of a wider system of oppression, beliefs about marriage as the union of male and female are not.⁶

Not a single one of the business owners

continued on page 5

standing for truth

continued from page 1

tions. They are logging in to townhall.com and getting furious about the opinion pieces. They are actually writing about themselves. What kind of a person gets angry at something and just keeps going back to this ... oh, that was me with Dr. James Kennedy wasn't it? It was exactly the same phenomenon.

Finally, our circumstantial case turned into a case with direct evidence of political retaliation. So what did they do with all this direct evidence in 2009? They settled, right?

No, of course not. They are fighting with your tax dollars. They decided to file a crazy legal motion based upon a Supreme Court precedent known as *Garcetti vs. Savalos* from 2006. I won't get into the details of that, but the crux of their argument was that when I'd written these opinion columns they were protected by the first amendment, but as soon as I put them down on my promotion application, they were converted into official duties and they were transformed from private speech into government speech, and therefore lost all first amendment protections. Once again, they were saying that you don't have the right to say these things about us, namely that we don't respect free speech.

And so we heard this argument and we couldn't believe they were stupid enough to do this. The judge, having lifetime tenure, took a year to rule on this motion. The day he ruled was the worst day of my life. In the middle of the afternoon, I got a call from one of the attorneys working on the case—Travis Barham. He said, "I have really bad news for you. The judge bought their argument and has thrown your case out of court."

As soon as he made that ruling, the media is calling, every single radio and TV station is calling. And I'm not

answering the phone. At this point, I've been a first amendment advocate for about eight years, and the headline is: *UNCW Professor Loses First Amendment Lawsuit*.

I'm calling my friends from Summit and telling them I'm crushed. I'm thinking that in a few years they are going to just fire me. I went home that evening and just stared up at the ceiling for eight hours. I couldn't sleep. I get up in the morning and Joseph Martins, one of the attorneys at ADF, calls.

"Mike, I know this is humiliating," he says. "But what seems like defeat right now isn't defeat. This is providence." I wanted to punch him the face. Which is never a good idea. "We're going to appeal before the fourth circuit court of appeals. And we are going to win an important first amendment precedent."

***"This is not defeat,
this is providence!"***

Attorney Joe Martins

Or even better, maybe we'll lose!"

At this point, I'm thinking my attorney is insane!

"It'd be even better if we lose in front of the fourth circuit—we could appeal all the way to the Supreme Court. Then all the liberals on the Supreme Court would understand the implications [for] the liberal college professors. This is not defeat, this is providence!"

After spending a few minutes looking for a new lawyer in the phone book, I go into work.

A guy named Tim calls me. He says, "I attend college in Rhode Island, and we want you to speak at our freedom week."

I asked, "What college do you attend?"

He says, "This is Providence."

I'm thinking that this is Joe giving me a prank call. I said no, really?

I gave the speech of course.

So we appeal before the Fourth Circuit.

January 26, 2011, my attorneys Jordan Lorence, Travis Barham, and David French have one thing in common—they are all Summit faculty members defending me in that court room. I'll never forget the Attorney General giving this transformer theory. How my speech was transformed into an official duty. I'll never forget Judge Niemeyer. He leans back and says, "Are you trying to say that when he lists his speech on a promotion application, you can go and read them, and if you don't agree with them you can deny his application for promotion?"

The Attorney General says, "I don't see why not."

The judge is not impressed. At this point, he's leaning back, his hands are steeped. I think his feet may have been up on the bench at this point. You are in huge trouble when you see that as an attorney.

We just had a feeling at that point that we'd won the case. Thank God I got that call in April. David French says, "We just won a three-to-nothing reversal! And set an important first amendment precedent!"

I guess it's a good thing I didn't punch Joe in the face.

So we sit down to settle with UNCW and the Attorney General. I wish I could tell you what happened in those settlement negotiations, but I'm barred from talking about it. What I can say is this: They hurled one insulting offer after another at us.

We were so upset when the thing fell through and they turned around and

See **standing for truth** page 4

standing for truth

continued from page 3

filed another motion to dismiss. They said, well we know we argued for the right to engage in viewpoint discrimination, but in his case we really didn't do it. Judge Howard rejects that argument.

October 29, 2013, we sit down again in a Federal Court. The state is looking at a jury trial. The Federal Magistrate is there. These people are arrogant.

That's when it hits me that this thing is going to trial.

You could tell that the judge did not want to hear this. He gave each side six hours of testimony. We knew we had to put together a parsimonious case. We came in there on March 17 of last year. It was such an awesome thing to walk into a courtroom and just tell your story.

I walked in there and explained to the jury how when I was a leftist, they showed me with praise and awards. We put together charts. They were showing my teaching evaluations. Before my conversion, they were way up. After conversion, way up. Then they showed my peer evaluations. Before my conversion they were way up. After my conversion, they were in the tank.

All of these people who were against me. They put a count of my academic publications. Mine: way up. Theirs: way down.

It was a very simple case, and for three hours we walked through that examination and it was a glorious experience. We took a break for lunch and came back, and it was time for cross examination. That was not a glorious experience.

On that cross ... I mean cross examination ... immediately the Attorney General starts putting up columns. I write a lot of satires, but apparently they aren't swift enough to get them. Because they are taking individual statements out of satires that I've written and playing the race and gender cards from the bottom of the deck. It was the most hu-

miliating experience of my life. They are reading them to the jury. I have students in the courtroom who are watching me be torn to shreds in front of that jury. It was two hours, but seemed like two weeks. I walked out of the courtroom and immediately apologized to my attorneys. "I'm sorry I put you through this."

Going to sleep that night, I wake up at 3 a.m. It was like I was hearing voices from the Devil. "I'm going to shame you." I couldn't believe I ever decided to speak out against the other side.

Here I am again, staring at the ceiling for four hours.

I went in there the next morning, wanting to just get this over with as fast as we could.

We went in there and my attorney David French had the opportunity to cross examine Kim Cook, my department chair and the principle defendant in this case. Before the trial, David made me read my deposition seven times. All 183 pages.

"I think they are arrogant enough to not prepare by reading their depositions," he said. "I'm going to just ask them the same questions."

He starts questioning her:

"Have you heard of Mike's book *Welcome to the Ivory Tower of Babel*?"

"Oh yes, I've heard of it," she says.

"Have you read it?"

"Yes," she says.

"Do you think it's scholarly?"

"It's absolutely not scholarly."

"That's interesting, because in your deposition five years ago, you said you'd never read the book. You said you'd never even seen a copy."

Boom! Strike one.

In one hour, David French had caught her committing perjury three times in a federal trial. By the end of the cross examination, all she could say was: "Thank

you for reminding me."

I went home that night and I slept really well. I knew there was hope.

In closing arguments, David, a hero, a Harvard graduate, Summit faculty member, veteran of the Iraq war, gives a history lesson. He's explaining the need for the Bill of Rights. He's giving this history lesson on the importance of free speech. And you can see it in the front row of the jury—there's this woman with such passion. She has Tea Party written all over her face. I develop a fear that she's going to nod so hard she's going to fall out of her chair and injure herself.

We go to lunch and it takes the jury less than two hours to pick a foreperson, deliberate, and choose a verdict. My heart is beating out of my chest. And when we come back into the courtroom at the end of their deliberations, guess who comes back in the courtroom first, holding the envelope.

It's Madame Tea Party!

They didn't even have to read the verdict. I knew exactly what the verdict was. But I'm so glad they read it. And after they concluded, I turned to David French and said, "We won!"

Then there's a procession: The Attorney General and two of his staff, the UNCW general council, their tech support team, and all the defendants. We won on all counts against all the defendants. And they have this look on their faces like they don't know what hit them. There are three men standing in that courtroom: me, Travis Barham, and David French.

...

One of my first speeches about this topic was given at a church in North Raleigh, N.C. I'm walking out to my car, and a man walks up and grabs my arm. It's an elderly black man standing there. He's tall. He's looking down at me. He

standing for truth

continued from page 4

says, “I want to thank you for that thing you did for our people.”

Wow!

That really hit me. This is someone who gets it. This is a man who lived through segregation. Who understands that the struggle we are involved in transcends class and race. It’s a struggle for civil rights. And I always get nervous when people say thank you. Sure, I understand that it was a seven-year legal battle. But really, it was a series of individual decisions. At each step, I knew that we just had to do the next right thing. Somehow we’d get through it.

I said, “Don’t you understand that the Lord knew what he was doing when he brought me into that liberal department in 1993.”

“At each step, I knew that we just had to do the next right thing.”

Dr. Mike Adams

That’s when he stuck his finger in my face.

“No,” he said. “The Lord’s been raising you up to do that thing ever since you was a little boy.”

He turned and walked off. And I really got it.

You know, I’m involved in a lot of battles against these Universities. How

do I keep going? Every time I knock one down, another comes along.

It’s not about the enemy in front of us. It’s about the children coming behind us. That’s why Summit Ministries is so important. The thing that we’re doing here is not an obligation, it’s an opportunity. I hope all of us will take the opportunity to invest in something bigger than ourselves (like Summit). God is raising up a generation of young warriors to come in behind us and fight this battle. The Lord has been doing it ever since they were little children.

I don’t believe this was a random chance that all of us are here. I believe, like Joe Martins said, “This is providence.”

from the president’s desk

a word from dr. jeff myers, continued from page 2

objecting to same-sex marriage is saying that their homosexual customers are less than human. They regularly serve those customers and love them as people. What these business owners are objecting to is the nature of the event. As Summit grad Trevin Wax points out in his commentary, “throughout history, Christians, Jews, and Muslims have taught that complementarity (or opposite sex, male and female) is essential to the nature of marriage; to alter this definition is to facilitate a lie.”⁷

What Now?

In his excellent commentary on the same-sex marriage situation, respected jurist and philosopher Robert George says, “If we refuse to surrender, we will certainly be *demonized*; but everything will depend on whether we refuse to be *demoralized*. Courage displayed in the cause of truth — and of right — is

powerful.” Now is the time to “stand shoulder-to-shoulder, and arm-in-arm, with their brothers and sisters of other traditions of faith to defy the mob.”⁸

At Summit, we will continue to stand. Our speakers will continue to make the biblical case for traditional marriage and encourage students to see their masculinity and femininity as part of God’s design. We’ll challenge them to be men and women of God. We’ll continue helping them to gain freedom from sexual brokenness through Jesus Christ. We’ll prepare them to love others and to express truth with grace.

And we will equip them to stand for truth and fight against evil and injustice, no matter what.

We can do no other. Will you stand with us?

Notes:

1. http://library.gayhomeland.org/0018/EN/EN_Overhauling_Straight.htm
2. http://www.nytimes.com/2015/04/12/us/the-case-against-gay-marriage-top-law-firms-wont-touch-it.html?smid=nytcore-ipad-share&smprod=nytcore-ipad&_r=0
3. <http://spectator.org/blog/62228/president-obama-voted-rfra-he-didnt>
4. <http://mereorthodoxy.com/naive-young-evangelicals-illiberal-dna-gay-rights-movement/>
5. <http://www.breitbart.com/big-government/2015/03/31/companies-cities-plan-to-boycott-indiana-while-doing-business-with-gay-hating-countries/>
6. <http://www.heritage.org/research/reports/2014/04/marriage-reason-and-religious-liberty-much-ado-about-sex-nothing-to-do-with-race>
7. <http://www.religionnews.com/2015/03/31/treat-gays-dignity-respecting-religious-freedom-commentary/>
8. <https://www.firstthings.com/blogs/first-thoughts/2015/04/who-will-stand>

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.

History of the Bible

This month, March 2015, marks the 150th anniversary of Lincoln's classic Second Inaugural Address. Historian, author, and college professor Daniel Dreisbach has written a wonderful piece on how the Bible played a key role in that address, which is chiseled in stone on the wall of the Lincoln Memorial. He notes that there are some 45 allusions to the Bible in that one speech, including three complete Bible verses.

Any honest student of American and English history must admit that the English Bible, the King James Version in particular, has played a key role in history. Even the leading atheist in our time, Richard Dawkins, has called it "a treasured heritage."

What people don't realize is the high price that was paid to get the Bible into English. A price paid in blood in some cases. In 1408, a law was passed in England that strictly prohibited the translation of the Bible into English.

Knowing that history, when I visited National Cathedral in Washington, D.C. about half a year ago, I was fascinated to carefully examine the large stone pulpit that stands on the right hand side at the front of the sanctuary.

Since the sermon is delivered from this beautiful pulpit, the designers of the Cathedral, who began its construction in 1907, chose to commemorate the history of the English Bible with four carved statues on the corners of the pulpit and

carved bas-reliefs on the sides.

The four statues honor men whose lives are significant in the history of the English Bible. Presumably, Alfred the Great (849-899) is there because of his use of the Bible and its principles in his ruling. Winston Churchill once wrote of him, "King Alfred's Book of Laws ... attempted to blend the Mosaic code with Christian principles and old Germanic customs."

There is also a statue of John Wycliffe, a 14th century Oxford professor. He is credited with being the first to translate the Bible into English (the English of 1383) from Jerome's Latin Vulgate.

Wycliffe is often called "the morning star of the Reformation." Reportedly, he first coined the phrase "government of the people, by the people, for the people" — a concept he saw in the Word of God. For his efforts, Wycliffe's remains were later desecrated by Church officials who opposed the translation of the Bible into English.

The two other statues on the pulpit memorialize Bishop Lancelot Andrewes, the best known of the translators of the King James Version (1611), and Bishop Brooke Westcott, who helped publish the Revised Version of the Bible in the 1880s.

One of the bas-relief depictions on the pupil shows the martyrdom of William Tyndale (c.1494-1536). Underneath this scene are his last words, a prayer: "Lord, open the King of England's eyes." That king was Henry VIII, who later started the Reformation in England by leaving the Roman Catholic Church — but not for noble reasons. He wanted to divorce his wife and marry someone he hoped would give him a son.

Amazingly, just three years after Tyndale prayed, his prayer was answered, King Henry authorized the publishing of a Bible in England — the first time it was legal to do so.

Tyndale played a major role in history, but he is an unsung hero. He was the first major translator of the Bible into English from the original languages. He wanted to see the day when even the "plow boy" would be able to read the Bible for himself.

Although Tyndale was martyred for his efforts, Dr. Harold Rawlings, author of *Trial By Fire: The Struggle to Get the Bible into English*, notes that major portions of Tyndale's Bible ended up in the King James Bible of 1611, thus insuring wide distribution of Tyndale's work — to this very day.

Tyndale first coined the English words "atonement," "Passover," and "scapegoat," based, of course, on biblical teachings.

Meanwhile, the King James Bible of 1611 is acknowledged as a literary masterpiece, which has had profound and positive influence on the English language and every English-speaking culture.

How we got our English Bible is a fascinating story, and for anyone interested in learning more about it, I would recommend Harold Rawlings' book *Trial by Fire*.

In light of the high cost to get us the Word of God in our own language, it is tragic that some people, even professing Christians, neglect the daily reading of the Good Book.

Today, a vast majority of Americans might read a speech as fine as Lincoln's Second Inaugural Address and have no clue about the Bible's incredible influence on it. Nor would they have any idea of the price paid so that the Bible could become available to everyday folks — plow boys, if you will.

— Jerry Newcombe
WorldNetDaily.com
March 17, 2015



alumni spotlight

a look into the lives of summit alumni



Luke DeBoer

**VFX Coordinator & Tech Development
*Beyond the Mask***

Luke DeBoer is a Summit alum who played a key role in the new independent movie *Beyond the Mask*, which hit select theaters last month. We interviewed him for some insight into Christianity and film-making.

Q: When were you a student at Summit?

A: I was a student in 2010. I attended session 7 at the hotel in Manitou Springs.

Q: How did Summit prepare you for working in the film industry?

A: Summit was a powerful time of learning and personal development for me. It challenged me both in what I believe and how I live out those beliefs. Filmmaking can be a tricky industry for a Christian to navigate. You certainly have to know who you are and where your foundation is. Thankfully, I found a great community of Christian filmmakers to connect with, most especially through working on *Beyond the Mask*.

Q: What advice would you give to other young Christians wanting to pursue a career in film?

A: First off, search yourself. Is film-making something you're really passionate about? Is it something you are willing to sacrifice for? Making it in the independent film world takes lots of time and work. It involves years of volunteer hours just to get the skills and connections to be able to get paid jobs (which often start off as minimum wage). If, after thought and prayer, this is where you feel "led," then GO FOR IT! I have been making films since I was 15. My early work was cringe-worthy, but the lessons I learned were invaluable. Regardless of whether you decide to go to college for film (I did not), make sure you remember that



Dr. Jeff Myers says of the film: "The movie is a really simple way to influence the culture through cinema. It's a fun, exciting, adventurous movie, and it's a way to bring up really important issues of truth in your community that will make an actual difference." Go to <http://bit.ly/1GZTv6t> to watch a two-minute clip from Dr. Myers on how this movie can influence culture and how you can get involved as a Theater Captain to bring it to your town.

true learning comes from experience and hard work. Try things, and be OK with failing.

Thanks for the good advice and insight into the film industry, Luke! We're proud of your efforts to bring an excellent film to the big screen.



Watch the trailer and find out more at beyondthemaskmovie.com



**Join us for our next monthly
Faculty Q&A Webinar**

May 21 from 6-7 p.m. MTN.

**featuring Dustin Jizmejian, Director of
Summit Semester**

"Learning & Living in Community."

Register and find out more:

summit.org/alumni-webinars

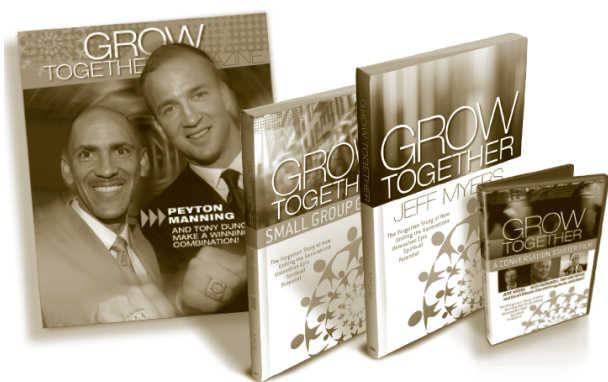


American Christian College
dba Summit Ministries
PO Box 207
Manitou Springs, CO 80829

NON-PROFIT ORG.
U.S. POSTAGE PAID
Newton, KS
PERMIT 867

INSIDE: Dr. Mike Adams shares his story of standing for the truth

Address Service
Requested



GROW TOGETHER



Summit Ministries brings you **Grow Together**, the church campaign that will unite the generations. In this new church curriculum, Dr. Jeff Myers reveals the groundbreaking yet timeless message about the world-changing power of a “life-on-life mentoring mindset.”

Learn more and receive free **Grow Together** film and chapter samples at growtogether.org

Want a FREE 30-Day Church Preview Kit? Call 866.786.6483 and tell us you are a *Summit Journal* subscriber to receive your free kit* (material includes film, magazine, study guide, and book).

*Free kit valid only for U.S. residents.

The Journal is the monthly publication of American Christian College (dba Summit Ministries), a nonprofit, educational, religious corporation operating under the laws of the states of Oklahoma and Colorado.

PO Box 207, Manitou Springs, Colorado 80829 | **Phone:** 866.786.6483 | **URL:** www.summit.org | **Email:** aaron@summit.org

a look at our world

from the desk of dr. david noebel, continued from page 6

Islamic Influence

Even when Muslims are a minority population they can and do transform whole cultures and societies. And not for the better.

Why? Because their holy book is a totalitarian ideology founded on submission and world domination. And toward that end, Islam is on the march. Meanwhile, the West remains mired in cowardice and complicity. Nowhere can this be seen more clearly than in Europe, which is on the fast track to join the Caliphate.

Not to be outdone by Europe's madness, the United States is traveling down the same bloody path, importing large numbers of Muslims from Islamic countries thanks to the Islamophile sitting in the Oval Office and a nation full of dhimmis.

Estimates on the number of Muslims living in the U.S. vary, ranging from 3 million to 7 million. Whatever the precise number, it's already outdated as it rises with each passing nanosecond.

Since 9/11, there has been a dramatic uptick in immigration from Islamic countries with a 66 percent increase in the past decade. And things are just warming up. Islam is now the fastest growing religion in America.

Strange, is it not? War has been waged against America in the name of Islam and we've opened our doors ever-wider to those who adhere to the very ideology that mandates our destruction.

Pew Research projects that by 2030, the Muslim population in the United States will more than double. In large part this will be attributable to immigration; to a lesser degree due to the size of Muslim families.

In his book *Slavery, Terrorism, and Islam*, Peter Hammond wrote a detailed analysis on the proportion of Muslims to the overall population and increased violence and adherence to Sharia law. Hammond's research reads like a road-map to ruin; a horrifying picture of the future of civilization. To summarize an oft-quoted section:

When the Muslim population remains at or under 2 percent, their presence tends to fly low under the radar. In the 2-5 percent range, Muslims begin to seek converts, targeting those they see as disaffected, such as criminals. When the population reaches 5 percent, they exert influence disproportionate to their numbers, becoming more aggressive and pushing for Sharia law. When the population hits the 10 percent mark, Muslims become increasingly lawless and violent. Once the population reaches 20 percent, there is an increase in rioting, murder, jihad militias, and destruction of non-Muslim places of worship. At 40 percent, there are "widespread massacres, chronic terror attacks, and ongoing militia warfare." Once beyond 50 percent, infidels and apostates are persecuted, genocide occurs, and Sharia law is implemented. After 80 percent, intimidation is a daily part of life along with violent jihad and some state-run genocide as the nation purges all infidels. Once the nation has rid itself of all non-Muslims, the presumption is that 'Dar-es-Salaam' has been attained — the Islamic House of Peace.

(Peace, of course, is never attained. Schisms among sects, starting with the rift between Shia and Sunni, erupt. The ideal of absolute power with divine authority always leads to internal conflict.)

That the United States is ramping up

Muslim immigration is sheer insanity. A crucial step to putting the brakes on this frenzied march to our demise is to close the door to Muslims — whether those from Islamic countries or anywhere else.

Unfortunately, we're doing the exact opposite.

In the last three years alone, 300,000 Muslims immigrated to the United States. And that's just the beginning. The Refugee Resettlement Program is paving the way for a mass of Muslims to flock to our shores. With the United Nations in charge of determining who qualifies for refugee status and the Organization of Islamic Cooperation (formerly the Organization of the Islamic Conference) as the power broker at the UN, you can count on a flood of Muslim refugees to be arriving at a town near you — if not your own town — soon.

And as one might expect, Obama is on board with any and all avenues to bring Muslims to the United States. I guess it's part of his dream; our nightmare.

Who can forget the lie he told back in 2009 when he said the United States was one of the largest Muslim countries in the world. Taqiyya? Stupidity? Slip of the tongue? Wishful thinking? Whatever the reason, it appears he is doing everything in his power to make that lie a reality.

Part of the process of flooding this country with Muslims from Islamic countries involves transplanting entire communities from places like Somalia. And just as we see in Europe, the new arrivals don't assimilate and they live off the public dole.

For example, *Family Security Matters* reports that Somali immigrants have overwhelmed many small towns in America, creating their own enclaves. In

a look at our world

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

some cases they've become the majority population — a population distinguished by being the least educated and most unemployed in the country, with evidence to show some have little motivation to become gainfully employed.

In addition to Muslims from Somalia, Iraq, and Saudi Arabia, a new wave has started arriving from Syria. The State Department expects "admissions from Syria to surge in 2015 and beyond." It is expected that 9,000 or more Syrian refugees will arrive this year with a plan to bring at least 75,000 over the next five years.

And as refugees flow in, our tax dollars flow out as the American tax payer funds the Muslim invasion, because when refugees arrive they are linked with a broad array of publically funded services (food stamps, subsidized housing, subsidized medical care, tutors, interpreters, and so on). In addition, charities (many of which are Christian or Jewish) that assist refugees receive federal grant money to provide additional support.

And where do these new immigrants from Islamic countries settle once they arrive? Well, just about everywhere and anywhere. The five states with the largest number of refugees are Texas, California, New York, Michigan, and Florida. But the situation is very dynamic, and as numbers are updated, demographic shifts occur.

There are also regions of the country that participate in what is called the Preferred Communities Program. The program considers small towns and rural areas to be most suited to refugees and immigrants because small communities are best able to offer the kinds of services this new class of imports need. Or so they claim. And so we've got Somali ref-

ugees flocking to Cheyenne, Wyoming, in order to get easy-to-come-by Section 8 housing vouchers they take to other states. Those states either pick up the tab, or bill Cheyenne. And Cheyenne is running out of money. Duh.

So much for the taqiyya on the Preferred Communities Program website waxing poetic about the contributions these immigrants make to our society: "Refugees help communities learn and appreciate the many ways newcomers' talents contribute to a richer, stronger society."

Riiiiiiiiiiiiight.

Maybe that was the case in another time in America. But not now in the age of multiculturalism. Not with Muslim refugees with no skills, enormous needs, and a sense of entitlement. Oh, and for some, the desire to kill us.

So why are all of these Muslim refugees coming *here* anyway? Why aren't they being taken in by Muslim majority countries? It would certainly make sense. After all, they're much closer geographically, language barriers would be reduced, and local values and traditions are closer.

That Muslim majority countries have not opened their doors to these refugees is, I am confident, quite by design. This is about conquest. Otherwise known as Hijra, the Islamic doctrine of immigration. Hijra works in concert with violent jihad to overwhelm a society until Islam becomes the single dominant force.

And while Muslim refugees swarm into the United States as part of this conquest, Obama has twisted the knife even further by (1) easing requirements for potential immigrants who have links to "soft" terror, and (2) closing the door to persecuted Christians in the Middle

East who have precious few options of where to flee. (Obama is also making it exceedingly difficult for French Jews to immigrate to the United States.) Per *Investor's Business Daily*:

In another end-run around Congress, President Obama has unilaterally eased immigration requirements for foreigners linked to terrorism (snip)

... By exempting five kinds of limited material support for terrorism, Obama instantly purges more than 4,000 suspects from the U.S. terror watch list and opens our borders up to both them and their families. (snip)

At the same time Obama opens the floodgates to them, he's closing our borders to Christians fleeing persecution by Muslims in Egypt, Iraq and other Middle East countries.

Leave it to Obama to make a good situation bad. And then make a bad situation worse. He isn't satisfied until he's upped the ante so far imminent danger is at hand.

So we're importing Muslims from Muslim majority countries who are traumatized, who don't speak English, who have few skills, who follow the teachings of the Koran, many of whom want to spread Sharia law, some of whom actively support terror, and/or others of whom are or will become terrorists, while we've abandoned Christians trapped in the Middle East as they are slaughtered en masse.

To be blunt: We are importing Islamic terror. Not because every Muslim is a terrorist. But because enough of them are. And plenty more who don't commit acts of terror support it — quietly at home or loudly in the street.

Below is a snapshot of where American Muslims stand on a variety of issues

a look at our world

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

based on polls conducted over the past few years (see here, here, and here):

- 13 percent agree that some frequency of violence to defend Islam against civilians is justified.
- 19 percent are either favorable toward Al Qaeda or aren't sure.
- 40 percent support Sharia law and believe they should not be judged by U.S. law and the Constitution.
- 46 percent believe Americans who mock or criticize Islam should face criminal charges, with 12.5 percent in support of the death penalty for blasphemers, another 4.3 percent somewhat agreeing on the death sentence for those who insult Islam, and 9 percent unsure if the death penalty should apply.

In addition, to name a few additional points of concern among many (see here, here, here, here, here, here, here, here, here, here, here, here, and here):

- Mosques are proliferating across the landscape at breakneck speed, 80 percent of them preach jihad (through sermons and/or materials), and more than 95 percent of American Muslims attend such mosques.
- Many American Muslims send their children to Islamic schools where they are indoctrinated in hate.
- Many American Muslims have embraced Jew-hatred, as is written in the Koran.
- There are compounds across America where Muslims receive jihad training.
- Our prisons are breeding grounds for jihadists.

- The Muslim Brotherhood has infiltrated every arm of our government as well as other major institutions.

So all-in-all, there are a lot of Muslims in America who are on board with Islamic law/jihad. It doesn't matter if all of them are. Enough of them are.

What are we doing?!

We're carefully planning our suicide, that's what.

As Michael Walsh wrote at *PJ Media*: "There is no assimilating invaders who wish to replace your society with theirs, whether they call themselves 'immigrants,' 'refugees,' or 'asylum-seekers.' ... When it comes to the soul of a country, there really can be only one."

—Carol Brown

American Thinker

January 21, 2015

Same-Sex Marriage

In 2013, the Supreme Court struck down a law defining marriage for the purposes of federal programs as the union of a man and a woman. Justice Kennedy, writing for the majority, did not bother to specify what part of the Constitution the law violated. Lower federal courts took the decision as their cue to start invalidating state marriage laws as well. A federal judge in Alabama has just done so. The chief justice of the state supreme court, Roy Moore, said that the ruling did not bind state officials handing out marriage licenses. The judge has been widely condemned for disobeying the supremacy clause of the Constitution, which puts federal law above state law; his defenders note that the Supreme Court has never said this clause makes the decisions of lower

federal courts binding on state officials. Meanwhile, the Supreme Court is preparing to rule on a case about the constitutionality of traditional marriage laws. Justice Ruth Bader Ginsburg took it upon herself to pronounce that the country is ready for same-sex marriage to become the constitutional rule. Almost nobody raised an eyebrow. We already knew which way she leans on the question. We already knew that the process by which same-sex marriage is triumphing in the courts has nothing to do with the impartial application of law. Apparently it is no longer necessary even to go through the motions of pretending that it does. Spare Judge Moore, and the rest of us, any lectures about the majesty of the law.

—*National Review*

March 9, 2015

The senior pastor and elders of San Francisco's evangelical City Church will no longer require members to abstain from homosexual practice, so long as the homosexual activity occurs in the context of marriage. According to a letter written by senior pastor Fred Harrell on behalf of the Board of Elders, "We will no longer discriminate based on sexual orientation and demand lifelong celibacy as a precondition for joining. For all members, regardless of sexual orientation, we will continue to expect chastity in singleness until marriage."

"Our pastoral practice of demanding life-long 'celibacy,' by which we meant that for the rest of your life you would not engage your sexual orientation in any way, was causing obvious harm and has not led to human flourishing," the letter said.

As a church inspired by Tim Keller's

a look at our world

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

Redeemer Presbyterian Church in New York City and founded in the Reformed tradition, City Church is supposed to give preeminence to Scripture. Instead, on the matter of homosexual practice, the Pastor and Elder Board gave preeminence to their judgment regarding what conduces more to human flourishing and, oddly, to a scripturally misguided book written by former Vineyard pastor Ken Wilson called *A Letter to My Congregation*. The letter recommends it to church members for showing “great empathy and maturity to model unity and patience with those who are in different places on this conversation, all the while dealing honestly with Scripture.”

Wilson contends wrongly that the biblical indictment of homosexual practice is limited to exploitative relationships with adolescents, slaves, and temple prostitutes, as though these were the only forms of homosexual practice known to persons of the ancient Near East and the Greco-Roman world. In fact, adult-committed relationships in the ancient world were widely known, with early Christians and rabbis forbidding even adult-consensual marriages between persons of the same sex as abhorrent acts.

We receive indication that Paul did not have only exploitative or promiscuous acts of homosexual practice in view given (1) Paul’s appeal to a nature argument in Rom 1:26–27; (2) his strong intertextual echoes to Genesis 1–2 and the Levitical prohibitions when citing homosexual practice (Rom 1:24–27; 1 Cor 6:9; 1 Tim 1:10); (3) the unqualified character of his indictment (including an interdiction of lesbianism in Rom 1:26); and (4) the fact that even some Greco-Roman moralists (to say nothing

of Jews and Christians) rejected homosexual practice absolutely.

The best biblical scholars who have studied extensively the issue of homosexual practice, including advocates for homosexual unions (such as William Loader and Bernadette Brooten), know that the scriptural indictment of homosexual practice includes a rejection of committed homosexual unions.

Wilson also contends that Paul’s approach of tolerance toward matters of diet and calendar in Romans 14 should govern the church’s actions on homosexual practice. For Wilson, homosexual practice is an *adiaphoron*, a “matter of indifference,” over which Christians can and should agree to disagree. Yet Paul never relegated matters of sexual purity to the classification of *adiaphora*. On the contrary, he repeatedly warned converts that unrepentant participants in sexual immorality — including homosexual practice, incest, adultery, sex with prostitutes, and fornication — would not inherit the kingdom of God (1 Thess 4:3–7; 1 Cor 5; 6:9–10; 2 Cor 12:21; Gal 5:19–21; Eph 5:3–5).

In the context of Romans, there can be no question of Paul regarding homosexual practice with the same moral indifference as matters of diet and calendar. This is obvious from the beginning of his letter, where Paul in 1:24–27 treats sexual “impurity” (Gk. *akatharsia*) in general and homosexual practice in particular as egregious instances of suppressing the truth about the way the Creator made us. It is also clear from the middle of the letter, where Paul in 6:19 repeats the term “impurity” as a description of behaviors that Christians must now either give up or face the loss of eternal life. Finally, it is evident from the last stages of

the letter, where Paul in 13:13 includes “sexual misbehaviors” (Gk. *koitai*, literally “lyings”) among acts that believers are required to put off (a term that calls to mind Paul’s reference to *arseno-koitai* in 1 Cor 6:9 as a particular instance, “men lying with a male”).

As the Apostolic Decree indicates (Acts 15:20), in the early church no self-professed Christians who actively and impenitently engaged in sexual immorality (*porneia*) could become a member. Sexual offenders who were already members were put on church discipline, to be sure as a remedial rather than a punitive measure (1 Cor 5).

The same scriptural justification City Church offers to treat as permissible homosexual sex in the context of what City Church deems a marriage could be used to say that incest is acceptable so long as it occurs in the context of a “marriage” between consenting adults. At Corinth the solution for the incestuous man was not to marry his stepmother but rather to cease from sexual intercourse altogether with his stepmother. A homosexual “marriage,” like an incestuous “marriage,” merely celebrates and regularizes (i.e., renders long-term) the abhorrent sex. Marriage does not make unnatural acts more natural.

Although the City Church letter appeals to Jesus’ mission to outcasts as a basis for jettisoning a male-female requirement for marriage, it is difficult to claim that the Jesus we encounter in Scripture would have countenanced homosexual sex in the context of a “marriage.” Jesus appealed to the two-sexes requirement for marriage (and thus for all sexual activity) given in Genesis 1:27 and 2:24 as the foundation upon which all sexual ethics must be based, including

a look at our world

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

the limitation of two persons to a sexual union. Just as Jesus did not reach out to exploitative tax-collectors in order to justify their exploitation of the poor, so too Jesus did not reach out to sexual sinners in order to provide a platform for impenitent sexuality. He reached out to both groups in order to call them to repentance so that they might inherit the very Kingdom of God that he was proclaiming. That is true love, not the impersonation of love now being peddled by City Church leadership.

The words of the risen Christ in Revelation 2–3 are apropos here: “Remember, then, from where you have fallen and repent and do the first works. But if not, I am coming to you and I will move your lampstand from its place, if you do not repent. ... In this way likewise, even you have those who hold tightly to the teaching of the Nicolaitans [who promote sexual immorality]. So repent. But if not, I am coming to you quickly and I will wage war with them by means of the sword of my mouth.” The one who has ears to hear ought to hear.

— Robert A.J. Gagnon

firstthings.com

March 17, 2015

Immigration

The erosion of the rule of law is bad enough. But the social consequences of mass illegal immigration are equally troubling. We are importing poverty and educational failure. If you want to see America’s future, look no further than my home state of California, which is a generation ahead of the rest of the country in experiencing the effects of unchecked low-skilled immigration.

Nearly 50 percent of all Califor-

nia births are now Hispanic, and the state’s Hispanic population is now almost equal to the white population. The consequences of this demographic shift have been profound. In the 1950s and ’60s, California led in educational achievement. Today, with a majority Hispanic K-12 population and the largest concentration of English language learners in the country, California is at the bottom of the educational heap. Over a third of California eighth graders lack even the most rudimentary math skills; 28 percent are equally deficient in reading. The mathematics performance gap between Hispanic and white eighth-graders has not budged since 1990; the reading gap has narrowed only slightly since 1998.

California is at the epicenter of the disturbing phenomenon of “long-term English learners.” You would think that an English learner would be someone who grew up in a foreign country speaking a foreign language, and who came to the U.S. only later in life. In fact, the vast majority of English learners are born here, but their cognitive and language skills are so low that they are deemed non-native English speakers. Nationally, 30 percent of all English learner students are third-generation Americans.

In 2013, California Governor Jerry Brown pushed through a controversial law to try to close the achievement gap between California’s growing Hispanic population and its Anglo and Asian populations. That law redistributes tax dollars from successful schools to those with high proportions of English learners and low-income students. It remains to be seen whether this latest effort to raise the education outcomes of the children of low-skilled immi-

grants will prove more effective than its predecessors. Working against that possibility is Hispanics’ high dropout rate — the highest in the state and the nation — and their equally unmatched teen pregnancy rate.

To be sure, many illegal Hispanic aliens possess an admirable work ethic and have stabilized some moribund inner-city areas like South Central Los Angeles. But thanks to their lack of social capital, many of their children and grandchildren are getting sucked into underclass culture. The Hispanic out-of-wedlock birth rate in California and the U.S. is 53 percent — twice what it was in the black population in 1965 when Daniel Patrick Moynihan wrote his prescient warning about the catastrophe of black family breakdown. The incarceration rate of Mexican-Americans in California shoots up eight-fold between the first and second generations, to equal the black incarceration rate. Gang involvement is endemic in barrio schools, giving rise to a vast taxpayer-supported army of anti-gang counselors serving the children of single mothers.

This social service bureaucracy in barrio schools is just the tip of the iceberg. Welfare use among immigrants and their progeny is stubbornly high, because their poverty rates are stubbornly high. Hispanics are the biggest users of government health care and the biggest supporters of Obamacare. They favor big government and the higher taxes necessary to pay for it. The claim that low-skilled immigration is an economic boon to the country as a whole is false. It fails to take into account the government services consumed by low-skilled immigrants and their children, such as schools, hospitals, and prisons.

a look at our world

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

So what should be done? First of all, we must reassert the primacy of the rule of law. At the very least, that means rehabilitating deportation and ceasing to normalize illegal immigration with our huge array of sanctuary policies. Liberals appear indifferent to the erosion of law, and even too many conservatives are willing to excuse immigration law-breaking in order to placate what they imagine to be a conservative voting bloc in waiting. But let us hope the rule of law is not lost.

I would not at present offer an amnesty to those who have voluntarily chosen to violate the law, since every amnesty, both in the U.S. and Europe, has had one effect and one effect only: more illegal immigration. People who come into the country illegally or overstay their visas do so knowingly. They assume the risk of illegal status; it is not our moral responsibility to wipe it away. Their children, if they are born here, are already American citizens, thanks to the misguided policy of birthright citizenship. The illegal status of their parents is a problem that will eventually fade away as that first generation dies out. The Obama amnesty, however, actually incentivizes the use of birthright citizenship, since it rewards with legal status illegal aliens who have American citizen children.

I would also radically reorient our legal immigration system towards high skilled immigrants like the parents of Google's founder, Sergey Brin. Canada, Australia, and other countries are already benefiting from placing a priority on skilled immigrants.

Immigration policy should be forged with one consideration in mind: America's economic self-interest. Immigra-

tion is not a service we provide to the rest of the world. Yes, we are a nation of immigrants and will continue to be one. No other country welcomes as many newcomers. But rewarding illegal immigration does an injustice to the many legal immigrants who played by the rules to get here. We owe it to them and to ourselves to adhere to the law.

—Heather MacDonald

Imprimis

February 2015

Climate Change

I am skeptical humans are the main cause of climate change and that it will be catastrophic in the near future. There is no scientific proof of this hypothesis, yet we are told "the debate is over" and "the science is settled."

My skepticism begins with the believers' certainty they can predict the global climate with a computer model. The entire basis for the doomsday climate change scenario is the hypothesis increased atmospheric carbon dioxide due to fossil fuel emissions will heat the Earth to unlivable temperatures.

In fact, the Earth has been warming very gradually for 300 years, since the Little Ice Age ended, long before heavy use of fossil fuels. Prior to the Little Ice Age, during the Medieval Warm Period, Vikings colonized Greenland and Newfoundland, when it was warmer there than today. And during Roman times, it was warmer, long before fossil fuels revolutionized civilization.

The idea it would be catastrophic if carbon dioxide were to increase and average global temperature were to rise a few degrees is preposterous.

Recently, the Intergovernmental Panel on Climate Change (IPCC) an-

nounced for the umpteenth time we are doomed unless we reduce carbon-dioxide emissions to zero. Effectively this means either reducing the population to zero, or going back 10,000 years before humans began clearing forests for agriculture. This proposed cure is far worse than adapting to a warmer world, if it actually comes about.

IPCC Conflict of Interest

By its constitution, the IPCC has a hopeless conflict of interest. Its mandate is to consider only the human causes of global warming, not the many natural causes changing the climate for billions of years. We don't understand the natural causes of climate change any more than we know if humans are part of the cause at present. If the IPCC did not find humans were the cause of warming, or if it found warming would be more positive than negative, there would be no need for the IPCC under its present mandate. To survive, it must find on the side of the apocalypse.

The IPCC should either have its mandate expanded to include all causes of climate change, or it should be dismantled.

Political Powerhouse

Climate change has become a powerful political force for many reasons. First, it is universal; we are told everything on Earth is threatened. Second, it invokes the two most powerful human motivators: fear and guilt. We fear driving our car will kill our grandchildren, and we feel guilty for doing it.

Third, there is a powerful convergence of interests among key elites that support the climate "narrative." Environmentalists spread fear and raise donations; politicians appear to be saving the Earth from doom; the media has a

a look at our world

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

field day with sensation and conflict; science institutions raise billions in grants, create whole new departments, and stoke a feeding frenzy of scary scenarios; business wants to look green, and get huge public subsidies for projects that would otherwise be economic losers, such as wind farms and solar arrays. Fourth, the Left sees climate change as a perfect means to redistribute wealth from industrial countries to the developing world and the UN bureaucracy.

So we are told carbon dioxide is a “toxic” “pollutant” that must be curtailed, when in fact it is a colorless, odorless, tasteless gas and the most important food for life on earth. Without carbon dioxide above 150 parts per million, all plants would die.

Human Emissions Saved Planet

Over the past 150 million years, carbon dioxide had been drawn down steadily (by plants) from about 3,000 parts per million to about 280 parts per million before the Industrial Revolution. If this trend continued, the carbon dioxide level would have become too low to support life on Earth. Human fossil fuel use and clearing land for crops have boosted carbon dioxide from its lowest level in the history of the Earth back to 400 parts per million today.

At 400 parts per million, all our food crops, forests, and natural ecosystems are still on a starvation diet for carbon dioxide. The optimum level of carbon dioxide for plant growth, given enough water and nutrients, is about 1,500 parts per million, nearly four times higher than today. Greenhouse growers inject carbon-dioxide to increase

yields. Farms and forests will produce more if carbon-dioxide keeps rising.

We have no proof increased carbon dioxide is responsible for the earth’s slight warming over the past 300 years. There has been no significant warming for 18 years while we have emitted 25 per cent of all the carbon dioxide ever emitted. Carbon dioxide is vital for life on Earth and plants would like more of it. Which should we emphasize to our children?

Celebrate Carbon Dioxide

The IPCC’s followers have given us a vision of a world dying because of carbon-dioxide emissions. I say the Earth would be a lot deader with no carbon dioxide, and more of it will be a very positive factor in feeding the world. Let’s celebrate carbon dioxide.

—Patrick Moore

news.heartland.org

March 20, 2015

Religion in America

The globally recognized phenomenon of American religiosity has been a bugbear of the political and cultural left since the country’s founding. Many seem convinced that the United States is a great country despite its overwhelming religiosity and deep-seated Judeo-Christian roots, unwilling to entertain the possibility that America’s greatness may indeed be due, in no small part, to that spirit.

A recent article in *Salon* bears the provocative title “One Nation Without God: Why a Post-Religious America Is Upon Us.” The author, Lynn Stuart Parramore, breathlessly describes how the “yoke of fundamentalism is loosening,” being replaced by liberal-minded “nones,” three-quarters of whom “favor

same-sex marriage and legal abortion.” If only the U.S. could look a little more like Denmark, the world would be a much better place.

The Pew Research Center has documented the rise in recent years of the religiously unaffiliated in America — popularly known as the “nones.” Though of course religious affiliation and religious spirit are not the same thing, as many of the religiously unaffiliated believe in God and even pray regularly, cultural liberals have been quick to see in the recent trend a sign of a promethean rebellion against God, and the fulfillment of their dream of a godless America.

The America of their reveries, however, bears little resemblance to the nation that actually exists, where a full three-quarters of the population identify themselves as Christian and two out of three say God is “very important in their personal lives.”

Beginning in 1831, the prominent French statesman and historian Alexis de Tocqueville extensively toured the United States and was struck by America’s religious spirit more than by any other facet of the society.

Tocqueville went on to write a two-part work, called *Democracy in America*, which has been described as “the most comprehensive and penetrating analysis of the relationship between character and society in America that has ever been written.” He became completely convinced that America’s deep religiosity was the key to its unique place in the world.

Upon my arrival in the United States the religious aspect of the country was the first thing that struck my attention; and the longer I stayed there, the more I perceived the great political conse-

a look at our world

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

quences resulting from this new state of things. In France I had almost always seen the spirit of religion and the spirit of freedom marching in opposite directions. But in America I found they were intimately united and that they reigned in common over the same country.

Generally, Parramore is something of a doomsday prophet who sees Americans going to hell in a handbasket, becoming more paranoid, traumatized, and economically unstable. In the midst of these negative trends, however, the one ray of hope she finds is the growth in the religiously unaffiliated. So what if Americans are losing their grip on reality, as long as they can slough off God in the process?

In the school of the late Christopher Hitchens, who would blithely lump “religions” together as if one was pretty much the same as another, Parramore rejects all religions equally. Like all good liberals, Parramore refuses to mention Islam by name, referring instead to “fire-breathing religion” that is figuring prominently in global conflicts. She does, however, mention Christianity by name, placing it side-by-side with global terrorists as if ISIS could just as easily be a Christian sect.

Parramore notes that the rise of nones is principally a coastal phenomenon, with the highest percentages predictably in states like Oregon, Washington, and New Hampshire. She also recognizes that while the unaffiliated have grown most in absolute numbers, percentage-wise the growth of Evangelicals is higher still.

John Lennon’s vision of a world without countries, religion, heaven, or hell is still just a creature of the left’s collective imagination. For all its flaws, the United

States remains a nation firmly grounded in religious belief and practice.

Tocqueville wrote:

There is no country in the world where 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 powerfully felt over the most enlightened and free nation of the earth.

Amen to that.

— Thomas D. Williams
Breithart.com
March 20, 2015

Cuba

My homeland, Cuba, has just completed 56 years of martyrdom under a nefarious communist revolution. Facing this gigantic drama and tragic anniversary, hardly any voices were heard on the face of the earth expressing outrage about this situation that cries out to heaven. Many governments that rend their garments at the UN year after year condemning the so-called U.S. “embargo” have sent messages greeting the Castro tyrants, but not a word has been said about the regime’s implacable “internal embargo” against its 12 million inhabitants of the island-prison.

We are witnessing one of the greatest examples of media sleights-of-hand in history. From the well-deserved image of aggressor, a regime that spearheaded bloody revolutions in Latin America and Africa for decades and continues to spread its tentacles throughout the three Americas has artfully been made to look like a victimized underdog.

There are countless instances of international aid to the Cuban regime

that have, and continue to enable it to survive. After the gargantuan financial backing by the Soviet Union, until it collapsed, then by Chavez’s Venezuela, until its present disintegration, and finally by Lula-Dilma’s Brazil (now with increasingly empty coffers), somehow Cuba has survived in spite of itself. And the Americas now witness the unexpected rise of the Francis-Obama “axis,” a sui generis spiritual-political “axis,” which regardless of the intentions of its high-ranking protagonists will provide the repressive apparatus of the Cuban regime with rivers of money and favorable publicity.

On December 19, 2014, two days after Rome, Washington and Havana simultaneously announced the resumption of diplomatic relations between the U.S. government and the Cuban dictatorship, one of Castro’s Coast Guard ships began ramming a boat fleeing Cuba with 32 people on board, including seven women and two children, to sink the frail craft, presumably in international waters. Those Cubans were simply seeking freedom and trying to break the infamous “internal embargo” that Castro has tyrannically imposed upon its own people.

A survivor, Mrs. Masiel Castilian González, whose husband, Leosbel Beoto Diaz, drowned, later recounted by phone: “We were screaming, crying for help because the boat was sinking. But they would not listen. They kept ramming our boat. Some people jumped into the water, but we stayed there as the boat was sinking.” “They knew there were kids on board but still kept ramming us. They did not care.” This was a brutal action by a ruthless regime that

a look at our world

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

feels backed up by powerful allies. A criminal event so seriously damning for the Castro regime would deserve a worldwide outcry of repudiation. Yet it was hardly noticed by the international press, Western governments, “human rights” organizations, and — extremely painful to point out — churchmen who should imitate the Good Shepherd by being ready to give their lives for their flock.

December 31, 2014, was the 56th anniversary of the Communist revolution and police cracked down on opponents simply trying to meet at Revolution Square in Havana. This left little doubt of the real intentions of the Castro’s regime.

—Armando F. Valladares
USA Survival
January 4, 2015

Vatican City (CNS) — Pope Francis urged an international gathering of grassroots social activists to struggle against the “structural causes” of poverty and inequality, with a “revolutionary” program drawn from the Gospels.

In the United States, many specialists have shown in a well-documented way how the U.S. administration’s almost unconditional approach favors the Cuban regime and harms the cause of freedom in the island, whose inhabitants are now even more at the mercy of the tyrants. As a consequence, they harshly criticized President Obama (cf. “Cuban dissidents blast Obama’s betrayal,” Marc A. Thiessen, *Washington Post*, Dec. 29, 2014. “Obama gives the Castro regime in Cuba an undeserved rescue,” Editorial in Spanish and English, *Washington Post*, December 17, 2014).

However, few analysts point out the

most serious and tragic aspect of this agreement: the responsibility that falls upon Pope Francis, its most eminent architect and mediator. On December 17, the same day the resumption of diplomatic relations was announced, in addition to reaffirming his mediating role Francis welcomed the release of “some detainees” without even hinting at the fact that the Cuban communist system maintains not just “some” but 12 million Cubans subjugated. It is extremely painful to say it, but the boot with which Castro continues to crush my brethren on the island now has a very high-ranking endorsement.

We must remember that the Cuban communist “detainees” held by the American Justice system were actually spies prosecuted and convicted for complicity in the murder of young men with Brother to the Rescue and the planning to smuggle explosives into Miami for terrorist acts. For this reason, the ring-leader of the communist “detainees” was given two life sentences.

Regardless of his intentions, this is not the first time that Francis takes measures that objectively favor the political and ecclesiastical left in Latin America. For example, he personally attended the World Meeting of Popular Movements held in Rome from October 27 to 29. It gathered 100 revolutionary world leaders, including well-known Latin American professional agitators. The meeting turned out to be a kind of marketing “beatification” of these Marxist-inspired revolutionary figures, the *sui generis* “blessed” of an “upside down church” contrary to the whole social doctrine of the Church defended by Francis predecessors (cf. “The Pope Greets and Bless-

es,” *L’Osservatore Romano*, Oct. 28, 2014; “Francis, a publicity ‘beatification’ of revolutionaries, and ‘social upheaval,’” *Highlight International*, November 2, 2014)

I had the occasion to comment on other events along the same line, when Francis overturned the ‘suspension a divinis’ of Nicaraguan priest Miguel D’Escoto Brockmann, of the sadly famous Maryknoll congregation. A former Sandinista foreign minister and a leading pro-Castro figure in liberation theology, he had been sanctioned by the Vatican in 1984 for his involvement in the persecution of Nicaraguan Catholics during the first Sandinista government (cf. “Francis, Pro-castroites, and Confusion,” Armando Valladares, August 6, 2014).

Unfortunately, with regard to Cuba and Latin America, these statements, deeds and gestures of Pope Francis directly or indirectly favor the oppression of the Cuban people and a leftward shift of the continent. There hovers in the air a feeling that, from these standpoints, we might be in the presence of a pontificate marked by confusion and even chaos, with disturbing consequences for the political, social, and Christian future of the Americas.

As a Catholic and former Cuban political prisoner who spent 22 years in Castro’s dungeons and saw my faith strengthened by hearing the shouts of young Catholics shouting “Viva Cristo Rey, down with communism!” as they faced the firing squad, I must manifest the perplexities, anxieties, and inner dramas that the above-mentioned events produce. This is one of the most painful situations that can exist because it

a look at our world

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

touches on our bonds with the Holy See. However, as I have already said on other occasions, our faith as Catholics must remain intact and even be strengthened by these dilemmas, since in political and diplomatic matters not even Popes are assisted by infallibility. Catholics are not obliged to accept such words and deeds to the extent they are at variance with the traditional line adopted by the Church in relation to communism.

—Fancis X. Rocca

Catholic News Service

October 28, 2014

History of the Bible

This month, March 2015, marks the 150th anniversary of Lincoln's classic Second Inaugural Address. Historian, author, and college professor Daniel Dreisbach has written a wonderful piece on how the Bible played a key role in that address, which is chiseled in stone on the wall of the Lincoln Memorial. He notes that there are some 45 allusions to the Bible in that one speech, including three complete Bible verses.

Any honest student of American and English history must admit that the English Bible, the King James Version in particular, has played a key role in history. Even the leading atheist in our time, Richard Dawkins, has called it "a treasured heritage."

What people don't realize is the high price that was paid to get the Bible into English. A price paid in blood in some cases. In 1408, a law was passed in England that strictly prohibited the translation of the Bible into English.

Knowing that history, when I visited National Cathedral in Washington, D.C. about half a year ago, I was fascinated to carefully examine the large stone pulpit that stands on the right hand side at the

front of the sanctuary.

Since the sermon is delivered from this beautiful pulpit, the designers of the Cathedral, who began its construction in 1907, chose to commemorate the history of the English Bible with four carved statues on the corners of the pulpit and carved bas-reliefs on the sides.

The four statues honor men whose lives are significant in the history of the English Bible. Presumably, Alfred the Great (849-899) is there because of his use of the Bible and its principles in his ruling. Winston Churchill once wrote of him, "King Alfred's Book of Laws ... attempted to blend the Mosaic code with Christian principles and old Germanic customs."

There is also a statue of John Wycliffe, a 14th century Oxford professor. He is credited with being the first to translate the Bible into English (the English of 1383) from Jerome's Latin Vulgate.

Wycliffe is often called "the morning star of the Reformation." Reportedly, he first coined the phrase "government of the people, by the people, for the people" — a concept he saw in the Word of God. For his efforts, Wycliffe's remains were later desecrated by Church officials who opposed the translation of the Bible into English.

The two other statues on the pulpit memorialize Bishop Lancelot Andrewes, the best known of the translators of the King James Version (1611), and Bishop Brooke Westcott, who helped publish the Revised Version of the Bible in the 1880s.

One of the bas-relief depictions on the pupil shows the martyrdom of William Tyndale (c.1494-1536). Underneath this scene are his last words, a prayer: "Lord, open the King of England's eyes." That king was Henry VIII, who later started the Reformation in England by leaving the Roman Catholic Church — but not for noble reasons. He wanted to divorce his wife and marry someone he hoped would

give him a son.

Amazingly, just three years after Tyndale prayed, his prayer was answered, King Henry authorized the publishing of a Bible in England — the first time it was legal to do so.

Tyndale played a major role in history, but he is an unsung hero. He was the first major translator of the Bible into English from the original languages. He wanted to see the day when even the "plow boy" would be able to read the Bible for himself.

Although Tyndale was martyred for his efforts, Dr. Harold Rawlings, author of *Trial By Fire: The Struggle to Get the Bible into English*, notes that major portions of Tyndale's Bible ended up in the King James Bible of 1611, thus insuring wide distribution of Tyndale's work — to this very day.

Tyndale first coined the English words "atonement," "Passover," and "scapegoat," based, of course, on biblical teachings.

Meanwhile, the King James Bible of 1611 is acknowledged as a literary masterpiece, which has had profound and positive influence on the English language and every English-speaking culture.

How we got our English Bible is a fascinating story, and for anyone interested in learning more about it, I would recommend Harold Rawlings' book *Trial by Fire*.

In light of the high cost to get us the Word of God in our own language, it is tragic that some people, even professing Christians, neglect the daily reading of the Good Book.

Today, a vast majority of Americans might read a speech as fine as Lincoln's Second Inaugural Address and have no clue about the Bible's incredible influence on it. Nor would they have any idea of the price paid so that the Bible could become available to everyday folks — plow boys, if you will.

a look at our world

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

—Jonathan Sacks
The Wall Street Journal
December 26, 2014, p. A 13

Gender and Sexuality

I stink at acronyms, and unfortunately we are awash in them. I live one block from SPS (Standard Pressed Steel) and a few more from CVS and SVS. (The latter is a mom-and-pop produce store, and I have no idea what the letters stand for.) ACLU is very close to ACLJ, but I wouldn't want to dial the wrong number. AA is for drinkers; add another "A" and it's for drivers — who had better not be drinkers. And as a relative newcomer to the cell phone world, I thought LOL meant "lots of luck" till I was apprised of its less intuitive reference to laughter.

My favorite acronym (which I just made up) is LGBT. It means "let God be true" (What did you think?), the amplified version being "let God be true though everyone were a liar" (Romans 3:4). This easy-to-remember mantra speaks volumes in an economy of words — that whatever God says is to be believed above every other word, theory, testimony, report, feeling, persuasive argument, or complicated theology.

Sometimes I wonder if the inventors of the other LGBT brand are a tad embarrassed. They keep having to add new letters to their acronym, and the more they tack on the weaker their case looks. In simpler days when it was merely an "L" and a "G," their position seemed stronger because all they had to persuade us of was that some people are born with a hard-wired romantic orientation to the same sex. We were given assurances that if we granted "L"

and "G" they would be happy and leave us alone, having achieved total self-actualization and a redressing of offenses against their long-aggrieved identities.

Then "B" came along, and they had to fairly sneak it in when no one was looking, because claiming that you have an orientation that goes both ways sounds a lot like saying you just like to fool around and you don't care who with. Suddenly we are plunged from the high-minded early visions of ineluctable destiny to the shameful little man behind the curtain who used to cause knee-knocking with his smoke-and-mirror routine. There is a huge gap between campaigning on a manifest biological imperative (early "G" and "L") and the later ravenous clamor for the right to anything-goes ("B").

Nevertheless, "T" followed without fanfare, like a bill sneaked through Congress on a Friday afternoon, and I always have trouble remembering the new additions, which are (a quick online search tutors me) LGBTQQIAP. I personally do not agree that the canon is closed with these nine unholy fruits of an unclean spirit, unless you let the "P" (pansexual) also cover pedophilia, and the "B" in the third slot do double duty for bestiality.

In science there is a rule known as "death by qualification." It is the idea that a theory about something loses its cogency when it gets whittled away by too many exceptions and contrary facts and when you constantly have to tack on new explanations to try to account for inconvenient evidence (evolution theory, for instance). The LGBTQQIAP movement will soon need a wheelbarrow for its alphabet. What started

as a self-styled civil rights movement in the grand old tradition of social gains for African-Americans and women has metastasized into a free-for-all with no common denominator but the uninhibited acting out of all impulses and no cohesive agenda but the agenda to rebel against God in any way conceivable.

As for me, I will stick to plain old LGBT, "let God be true though everyone were a liar." And what God says that's true, and what some are liars about, is that when a nation doesn't consider the knowledge of Him worthwhile, He gives "them up to a debased mind to do what ought not to be done" (Romans 1:28). In this mental debasement, "their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another" (verses 26-27).

My LGBT means that even if I am the last person on earth who still believed what the Bible says about the proper use of our bodies, I will choose to believe God over every other word, theory, testimony, report, feeling, persuasive argument, and complicated theology.

—Andree Seu Peterson
World Magazine
March 21, 2015

The University of California, Berkeley, recently hosted a lecture called "Queering Agriculture," and it was a fine example of the stream-of-social-consciousness school of academic writing. From the website description: "Queering and trans-ing ideas and practices of agriculture are necessary for more sustainable, sovereign, and equitable food

a look at our world

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

systems for the creatures and systems involved in systemic reproductions that feed humans and other creatures. Since agriculture is literally [i.e., not literally] the backbone of economics, politics, and ‘civilized’ life as we know it, and the manipulation of reproduction and sexuality are a foundation of agriculture, it is absolutely crucial queer and transgender studies begin to deal more seriously with the subject of agriculture.” Translation: No one has written about this topic before because sexual preference has nothing to do with agriculture. But that’s no obstacle to a hard-core academic, and soon we can presumably expect “Queering Dentistry,” “Queering Transmission Repair,” and perhaps “Straightening Interior Design.”

—*National Review*
March 9, 2015

“The Drop Box”

The special door chime on the house in Seoul can ring day or night. The instant it is heard, the adults jump and rush to the wall where the “drop box” is located.

When they gently lower the door, they typically find a tightly bundled baby inside.

The mother usually is not seen: She — or whoever is abandoning the child — opens a door outside the home, places the child in the drop box and closes the door, triggering the alarm.

Pastor Jong-rak Lee and the others who have come running carefully unwrap and cuddle the baby even as they search to see what he or she needs. The baby may be healthy or may be disabled. No matter, each child is greeted with prayer: “Thank you, God, for saving this

child’s life.”

More than 600 South Korean babies have been rescued by Mr. Lee’s ministry.

A documentary, *The Drop Box*, is scheduled to be shown in hundreds of U.S. theaters for three days this week starting Tuesday.

Half of the movie’s proceeds will go to Kindred Image, a nonprofit group that seeks to build an orphanage and mothers program with Mr. Lee’s Jusarang Community Church in Seoul.

The other half will go to Focus on the Family’s Wait No More program, which is working with adoption agencies and churches to find homes for tens of thousands of children in U.S. foster care.

The goal is “to really raise awareness of the plight of unwanted children,” Focus on the Family President Jim Daly said in an interview at the National Prayer Breakfast last month.

“Something that we want to lift up is that every life is valuable, everyone deserves dignity,” said Mr. Daly, who spent a year in foster care as a child. “Pastor Lee isn’t just talking about it; he is doing it. He’s there for those kids.”

Countless South Korean babies have lost their lives after being left in streets or other places — often by unwed mothers. If a “drop box” baby comes with a note, it almost always says something like, “I am sorry. I am so sorry.”

Because infants and small children are abandoned around the world, the makers and supporters of *The Drop Box* hope the film will show the value of all lives.

“Because I’m a quadriplegic in a wheelchair and strong advocate for people with disabilities internationally, what Pastor Lee is doing to rescue children with disabilities from abandonment,

starvation, and death, to me, is an awesome miracle of God’s compassion,” Joni Eareckson Tada, founder of the Joni and Friends International Disabilities Center, told *The Washington Times*.

“Children with disabilities are on the lowest possible socioeconomic rung on anybody’s ladder, in any country,” she said. “They suffer the most abuse and neglect, and so I am glad that this movie is bringing attention to that.”

South Korea has strong stigmas against unwed childbearing, raising a child as a single parent and adoption, said Susan Soon-keum Cox, vice president of public policy and external affairs at Holt International Children’s Services, the oldest and largest intercountry adoption agency.

Moreover, South Korea passed a law a few years ago requiring mothers to register their newborns so that children can have birth records, she said. But the law has had unintended consequences — mothers are abandoning their newborns in the streets because they “are too afraid to take the risk of putting their name on a family registry.”

“What Pastor Lee has done with the baby box is respond to a really desperate situation,” said Ms. Cox, who was adopted as a child from Korea after the war. The concept shows that while these babies have been abandoned by their mothers, “they have really been abandoned by Korean society,” she said.

To Mr. Lee, the solution is for the sense of shame to be “overcome by the sanctity of life.”

“How precious life is in God’s eyes,” said the 60-year-old pastor, who also attended the National Prayer Breakfast and spoke through translator J.C. Park.

a look at our world

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

“Once [people] understand that, and have respect for life, the culture of life will be created so people will follow that and overcome shame,” Mr. Lee said.

South Korea’s social and legal structure also can change, he said, “so we can be a society where moms can raise their children.”

Mr. Lee said he and his wife, Chun-ja, have 19 children in their home. Many “drop box” children go to institutions, but some are returned to their families.

About 140 babies “have been reclaimed” and “another 25 families are being supported by us to maintain and sustain children,” said Mr. Lee, adding that another church has created a drop box.

“The drop box is not just a box: There’s counseling and intervention,” said filmmaker and director Brian Ivie, a co-founder of Kindred Image who visited South Korea several times to make the documentary.

Mr. Ivie said that, in addition to the 700 theaters in the United States and dozens more in Canada airing the documentary, the goal is to broadcast the film on South Korean television because that is where it would get the most attention.

Mr. Lee said his own son, Eun-man, who has cerebral palsy, prepared him for his ministry. His family’s tender care for their child became known in the neighborhood, and disabled children began to be left at their doorstep.

One night in 2009, a baby girl almost froze to death before the Lees found her. The discovery prompted a flood of prayers and thoughts, which turned into the idea of a having a blanketed, heated, and lighted space that could safely receive a child, day or night.

Today, the drop box bears the words, “Place to Leave Babies,” and Psalm 27:10: “For my father and my mother have forsaken me, but the Lord will take me in.”

—Cheryl Wetzstein
The Washington Times
March 9, 2015

Welfare

Pleasant memory and future hope warmed me when I heard John Kasich may be running for the GOP presidential nomination — but his lazy use of the Bible leaves me cold.

I spent much of 1995 in Washington promoting welfare reform. Kasich at that time was a 43-year-old chairman of the House Budget Committee and a Grateful Dead fan. Once after midnight, as he gave me a ride back to my hotel, he called his then-girlfriend and said something like, “Hey babe, you won’t believe who’s in my car. Marvin Olasky, an *intellectual*. We’re having an *intellectual* discussion.”

That was fun for a Texas professor who liked having his ego stroked but also mocked abstract intellectual analysis. Much better to see things at street-level than suite-level, so I was glad when Kasich left behind his Washington-insider years by campaigning successfully for governor of Ohio in 2010. He gained re-election in a 64 percent landslide last November. Perfect preparation for the presidency, I thought: *knows Washington’s bunko games but also knows how to manage.*

This year, though, I’ve looked more closely at what Kasich is doing and saying. Some of his doing, including his decision to bring Ohio into Obamacare’s

expansion of Medicare, has rightly troubled conservative pundits. But, given how Obamacare bribes states to join up by paying 100 percent of the costs for three years, it’s easier for an intellectual to say no than for a governor who lives with budgets and doesn’t want to turn down a free lunch — even though it includes junk food and Washington is likely to snatch away the tray.

Kasich’s Bible-based defense of welfare-expanding actions, though, is more troubling. In January he told Montana legislators, “I don’t know whether you ever read Matthew 25, but I commend it to you, the end of it, about do you feed the homeless and do you clothe the poor.” He told NPR that his critics should “read the very end of Matthew 25. ... Why didn’t you feed me when I was hungry? Why didn’t you clothe me when I was naked? Did you help feed the hungry? Did you help clothe the poor?”

OK, let’s read that chapter’s ending, which finishes up Jesus’ last extended discourse with His disciples as He heads toward crucifixion. Jesus praises those who are merciful: “‘For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink?’ ... And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.’”

Those verses urge us as individuals and churches to help the needy, but they are not a call for government action:

a look at our world

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

Over the past five decades we've learned that the tender mercies of the politically ambitious are cruel. Many desperately poor persons have life-affirming values, but those who do not turn undiscerning aid into self-destruction. Since Kasich told FOX's Chris Wallace, "I will not turn my back on the drug-addicted," he should realize that Matthew 25:40 cuts both ways: Enabling a person to feed his addiction is like shooting heroin into Jesus' veins.

A Matthew 25 report on governmental welfare would include searing sentences such as, "When I was a man who abandoned the woman and children who depended on me, you gave me a place to stay and helped me to justify my action." As I showed in *The Tragedy of American Compassion*, for three centuries Bible-based charities fought a war on poverty far more successful than the government's over the past half-century. John Kasich told me 20 years ago that he read that book and learned from it, but might I humbly suggest a refresher course?

It's great that Kasich states, "I won't turn my back on the working poor." Christian conservatives should not turn their backs on John Kasich but should plead with him to study the Bible and not turn a great passage into a talking point.

— Marvin Olasky
World Magazine
March 7, 2015

Atheism

There are thousands of books on Christian apologetics, philosophy of religion, and the new atheists. One quite new volume certainly deserves to be

included in any listing of some of the better books on these topics. In a comprehensive yet easy to read fashion, he covers most of the bases.

His thesis is that "atheists need God to make their case." As G.K. Chesterton put it many years ago, "If God did not exist there would be no atheists." Even to rail against God and hate on him requires his existence. And the atheists demonstrate this time and time again.

With meaty chapters on reason, science, morality, evil, and so on, he shows how in most cases the arguments being made by the atheists actually depend on God's very existence. Using the tools of philosophy, Turek shows the many weaknesses and crippling flaws in the atheist worldview.

As he says, "Atheism is like a house with fatal flaws in its foundation. Most of the atheistic views we'll be addressing are faulty due to some overlooked mistake in logic or due to the fact that those views could only be supported if theism were true."

Moreover, "atheists often exempt themselves from their own claims and theories." They make sweeping claims to explain the world we live in but act as if they themselves are not part of this. Let me speak to this issue first. Atheists will claim that we are all just molecular machines.

But if we are all just clumps of molecules, then the laws of physics determine everything that we think or do. But if that is the case, why should we believe anything that anyone says — including the atheists? If we are all just the stuff of the laws of physics, then we don't reason, we merely react.

Says Turek, "If everyone is a molecu-

lar machine, then why do atheists act as if they can freely and reasonably arrive at atheistic conclusions? We'll see that this self-defeating problem haunts atheists at every turn." Indeed, let's look at reason a bit further.

Properly speaking, atheists reject reason, since they claim that only matter matters. All there is in the world is physical reality — nothing more. So on their own view, all the really important things in life, such as love, beauty, reason, volition, morality, and justice do not or cannot exist.

These are all non-material realities. But the atheists deny there are any meta-physical or super-natural things that exist. But we cannot explain non-material realities if there is only a material world. As atheist evolutionary biologist J.B.S. Haldane once put it: "If my mental processes are determined wholly by the motions of atoms in my brain, I have no reason to suppose that my beliefs are true ... and hence I have no reason for supposing my brain to be composed of atoms."

Here is one honest atheist who is willing to admit to the self-refuting nature of atheistic materialism. Science itself cannot be true if human reasoning is not valid. So all the arguments made by people like Dawkins should just be dismissed out of hand.

Indeed, he presupposes that his reasoning is true, even though his own system has no place for reasoning. Thus he must make exceptions for himself, as do all the atheists who use the mind, the will, and ideas to convince us that the mind, the will, and ideas do not exist.

Says Turek, "The bottom line is that atheism cannot be shown to be true in

a look at our world

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

principle. It has destroyed all the tools necessary to do the job. In order to construct any valid argument for atheism, the atheist has to steal tools from God's universe because no such tools exist in the world of atheism. Theism has those tools, but atheists have ruled out that possibility in advance through their ideology of materialism."

Consider too the issue of morality. Where, on the atheist worldview, does the notion of right and wrong even come from? Atheists like Dawkins make moral judgments all the time about how evil, wrong, and immoral Christianity is, but at the same time admit that there is no such thing as moral absolutes. Says Dawkins:

"In a universe of blind physical forces and genetic replication, some people are going to get hurt, other people are going to get lucky, and you won't find any rhyme or reason in it, nor any justice. The universe we observe has precisely the properties we should expect if there is, at bottom, no design, no purpose, no evil, and no good, nothing but blind, pitiless indifference."

As Turek reminds us, "Morality isn't made of molecules. What does justice weigh? What is the chemical composition of courage? How much hydrogen is in the honesty molecule? Did Hitler just have 'bad' molecules? To have a properly functioning ethical system means you need transcendent, objective moral standards."

Humans cannot provide this. Nor can societies or cultures. They are not absolute and unchanging. So who decides if Mother Teresa's society is better or worse than Hitler's? The truth is, morality is not voted on or determined by in-

dividuals or societies.

Instead we discover morality. It exists outside of us, and we appeal to it all the time when moral questions arise. We assume that certain things are right or wrong, and we expect others to know this too. Such objective morality is grounded in the nature of a personal, moral God.

Turek quickly dismisses the usual objections here. Theists are not saying that atheists cannot be moral, or know morality. But atheists cannot justify morality given their worldview. They have no objective basis for their moral pronouncements.

As usual, they have to steal this from God. The God they deny exists is the source and grounding of right and wrong. To even speak in these terms means there is something more than a mere materialistic soup. Otherwise angry atheists should stop all their moralizing and judging of others.

"Science might be able to tell you *if* an action may hurt someone — like if giving a man cyanide will kill him — but science can't tell you whether or not you *ought* to hurt someone. Who said it is wrong to harm people? Sam Harris? Does he have authority over the rest of humanity? Is his nature the standard of Good?"

Without the existence of God we have no objective moral rights. Yet atheists make moral pronouncements all the time. This is simply impossible given their own materialistic system. Thus they again have to steal from God. Yet they live in the real world, so they have to act inconsistently with their own presuppositions. "Instead of abandoning atheism, they abandon belief in objec-

tive morality. This is the height of unreasonableness."

Turek rounds out his book with a four-point case for Christianity. He bases this on four questions:

—Does truth exist?

—Does God exist?

—Are miracles possible?

—Is the New Testament historically reliable?

He then closes by noting the double standards and internal contradictions of atheism. We have seen some of these already. "Atheists can't make a positive case for their materialistic worldview without stealing immaterial realities from the theistic God in the process."

As mentioned, all the great goods of life are non-material. Atheists may deny their existence, but they live every day as if they existed. "Atheists deny these obvious aspects of human experience. They cling to a materialistic worldview that is not only self-defeating intellectually, it's far too restrictive to explain ultimate reality. It lacks the power and scope to explain what we know is true." Thus atheists "exempt themselves from their own theories. They assert atheism is true, but often live as if it isn't true. Some call that hypocrisy."

This is a very helpful work indeed, not only for those theists seeking some intellectual bolstering of their own position, but for the genuine enquirer, be he atheist or agnostic, who is willing to look at the evidence and truth, and follow it where it leads.

—Bill Muehlenberg
Century Watch
March 20, 2015

standing for truth

from the 2015 summit adult conference

Dr. Mike Adams: Standing for Truth

Some of you are wondering why I'm wearing this tie. There is a story behind the tie I am wearing. In college, I was part of a musical duo and we'd play gigs at night. I was living a less than holy life, and we'd play for beer. I was an atheist. On Sunday afternoons after we'd play, I'd be getting ready for my seminar. I was in graduate school and I'd have this massive hangover, and I'd sit on Sundays watching Dr. James Kennedy on television. I'd sit there and scream at him, "You know we have separation of church and state, and you shouldn't have your tax exempt status if you are going to talk about abortion and religious freedom." I'd hurl insults at him. I hated his guts.

I had no idea that at the time, he was forming the Alliance Defense Fund. It would later become the Alliance Defending Freedom, and I would convert to Christianity, be denied a promotion, and they'd give me free legal representation for seven years and we would win a massive first-amendment lawsuit!

So I guess I have to explain that after we won the lawsuit last summer, they gave me this ADF tie and I'm wearing it up here, so I guess I'd better go ahead and tell you the story.

I was indeed hired as a very left-wing professor, a rabid atheist in 1993, and they absolutely loved me. The interview process was easy; getting the job was easy. But some things happened in my life. I was in South America in 1996 in prison. Now let me explain. I know Summit does background checks!

I was doing human rights work for Amnesty International and I was

so blown away by the human rights violations going [on], and I had this cultural relativist worldview at the time. I thought it was wrong to judge cultures other than our own. But I saw the torture and denial of fair trials by other governments and had this massive worldview shift in 1996. About three and half years after that, I was on death row in Texas ... now let me explain. I was visiting and interviewing one of the most famous defendants in a capital case that actually went to the Supreme Court twice. He was a mentally retarded death row inmate who had an I.Q. of 53. He was 13 days away from execution. He quoted a Bible verse to me as I was leaving. I realized, I was ashamed really, that here I was this tenured professor who'd never read the Bible.

Here was this mentally retarded rapist-murderer who'd learned to read in prison quoting the Bible to me. So I went home, embarrassed, and got a copy of the King James Bible and ended up reading it, and about nine months later I converted to Christianity.

So here I am with tenure in this left-wing department [of sociology, at the University of North Carolina], and about nine months later something happened. I got involved in a free speech controversy, and the University ended up going through my emails, and the Foundation for Individual Rights in Education ended up covering my case and it made national news. About a year after that, I realized that so much of this was going on in college campuses.

I started writing this column in 2002, and Rush Limbaugh read it and invit-

ed me on his show. Then I got invited on Bill O'Reilly. Then the editor of Townhall invited me to write a column for them. And all these people started coming out of the woodwork with cases like this.

I decided I would step up my efforts. Four years after that, I met a guy named David French who was running the Center for Academic Freedom. We started finding all of these students who were having their rights violated. Including a suit against my own employer, the UNC system.

In 2006 we were wondering, would the University deny my full professorship when it was my time to go up for that final promotion to full professor? I'd won three teaching awards and was named Professor of the Year twice. Could they be crazy enough to deny the promotion?

They not only denied it, they took out a sledge hammer and wrote a letter saying I was deficient in all three areas: teaching, research, and service. And I sat there as I was reading that letter of explanation from the department chair. I was looking at that 1998 Professor of the Year award and year 2000 Professor of the Year Award, and I picked up the phone and called my friend David French. When I read him that letter, the first thing that came out of his mouth was, "Would you like to sue?" And if you are from Summit, you know what my response was. I said, "Giddyup!"

We actually filed in April 2007. You know what happens, even when it's obvious that something is politically motivated, when it's obvious that

standing for truth

from the 2015 summit adult conference, continued from page 24

something is clearly wrong. They will fight you anyway because they are fighting with your tax dollars. And they filed the obligatory motion to dismiss. In 2008, Judge Malcolm Howard denied their motion to dismiss. What that meant was that we got to go into the process of discovery. It meant we got to sit down and do depositions with all the people involved, under oath. It meant it was our time to look into all their emails related to the litigation. We discovered that they had written 3,000 pages of emails about me. Every time I would write a column about the crazy things they would do ... that violated the first amendment, they would write, "Can you believe he had the audacity to say that we don't respect free speech? He can't say that." That's exactly what I'm trying to say!

And it just stacks up. We actually went through and got the emails related to a specific meeting related to my promotion where the department chair asked other professors if I was qualified. And they don't write back related to my academic publications. They are logging in to townhall.com and getting furious about the opinion pieces. They are actually writing about themselves. What kind of a person gets angry at something and just keeps going back to this ... oh, that was me with Dr. James Kennedy wasn't it? It was exactly the same phenomenon.

Finally, our circumstantial case turned into a case with direct evidence of political retaliation. So what did they do with all this direct evidence in 2009? They settled, right?

No, of course not. They are fighting with your tax dollars. They decided to file a crazy legal motion based upon a

Supreme Court precedent known as *Garcetti vs. Savalos* from 2006. I won't get into the details of that, but the crux of their argument was that when I'd written these opinion columns they were protected by the first amendment, but as soon as I put them down on my promotion application, they were converted into official duties and they were transformed from private speech into government speech, and therefore lost all first amendment protections. Once again, they were saying that you don't have the right to say these things about us, namely that we don't respect free speech.

And so we heard this argument and we couldn't believe they were stupid enough to do this. The judge, having lifetime tenure, took a year to rule on this motion. The day he ruled was the worst day of my life. In the middle of the afternoon, I got a call from one of the attorneys working on the case—Travis Barham. He said, "I have really bad news for you. The judge bought their argument and has thrown your case out of court."

As soon as he made that ruling, the media is calling, every single radio and TV station is calling. And I'm not answering the phone. At this point, I've been a first amendment advocate for about eight years, and the headline is: *UNCW Professor Loses First Amendment Lawsuit*.

I'm calling my friends from Summit and telling them I'm crushed. I'm thinking that in a few years they are going to just fire me. I went home that evening and just stared up at the ceiling for eight hours. I couldn't sleep. I get up in the morning and Joseph Martins, one of the

attorneys at ADF, calls.

"Mike, I know this is humiliating," he says. "But what seems like defeat right now isn't defeat. This is providence." I wanted to punch him the face. Which is never a good idea. "We're going to appeal before the fourth circuit court of appeals. And we are going to win an important first amendment precedent. Or even better, maybe we'll lose!"

At this point, I'm thinking my attorney is insane!

"It'd be even better if we lose in front of the fourth circuit—we could appeal all the way to the Supreme Court. Then all the liberals on the Supreme Court would understand the implications [for] the liberal college professors. This is not defeat, this is providence!"

After spending a few minutes looking for a new lawyer in the phone book, I go into work.

A guy named Tim calls me. He says, "I attend college in Rhode Island, and we want you to speak at our freedom week."

I asked, "What college do you attend?"

He says, "This is Providence."

I'm thinking that this is Joe giving me a prank call. I said no, really?

I gave the speech of course.

So we appeal before the Fourth Circuit.

January 26, 2011, my attorneys Jordan Lorence, Travis Barham, and David French have one thing in common—they are all Summit faculty members defending me in that court room. I'll never forget the Attorney General giving this transformer theory. How my speech was transformed into an official duty. I'll never forget Judge Niemeyer. He leans back and says, "Are you trying to say that when he lists his

standing for truth

from the 2015 summit adult conference, continued from page 25

speech on a promotion application, you can go and read them, and if you don't agree with them you can deny his application for promotion?"

The Attorney General says, "I don't see why not."

The judge is not impressed. At this point, he's leaning back, his hands are steeped. I think his feet may have been up on the bench at this point. You are in huge trouble when you see that as an attorney.

We just had a feeling at that point that we'd won the case. Thank God I got that call in April. David French says, "We just won a three-to-nothing reversal! And set an important first amendment precedent!"

I guess it's a good thing I didn't punch Joe in the face.

So we sit down to settle with UNCW and the Attorney General. I wish I could tell you what happened in those settlement negotiations, but I'm barred from talking about it. What I can say is this: They hurled one insulting offer after another at us.

We were so upset when the thing fell through and they turned around and filed another motion to dismiss. They said, well we know we argued for the right to engage in viewpoint discrimination, but in his case we really didn't do it. Judge Howard rejects that argument.

October 29, 2013, we sit down again in a Federal Court. The state is looking at a jury trial. The Federal Magistrate is there. These people are arrogant.

That's when it hits me that this thing is going to trial.

You could tell that the judge did not want to hear this. He gave each side six hours of testimony. We knew we had to

put together a parsimonious case. We came in there on March 17 of last year. It was such an awesome thing to walk into a courtroom and just tell your story.

I walked in there and explained to the jury how when I was a leftist, they showered me with praise and awards. We put together charts. They were showing my teaching evaluations. Before my conversion, they were way up. After conversion, way up. Then they showed my peer evaluations. Before my conversion they were way up. After my conversion, they were in the tank.

All of these people who were against me. They put a count of my academic publications. Mine: way up. Theirs: way down.

It was a very simple case, and for three hours we walked through that examination and it was a glorious experience. We took a break for lunch and came back, and it was time for cross examination. That was not a glorious experience.

On that cross ... I mean cross examination ... immediately the Attorney General starts putting up columns. I write a lot of satires, but apparently they aren't swift enough to get them. Because they are taking individual statements out of satires that I've written and playing the race and gender cards from the bottom of the deck. It was the most humiliating experience of my life. They are reading them to the jury. I have students in the courtroom who are watching me be torn to shreds in front of that jury. It was two hours, but seemed like two weeks. I walked out of the courtroom and immediately apologized to my attorneys. "I'm sorry I put you through this."

Going to sleep that night, I wake up at 3 a.m. It was like I was hearing voices from the Devil. "I'm going to shame you." I couldn't believe I ever decided to speak out against the other side.

Here I am again, staring at the ceiling for four hours.

I went in there the next morning, wanting to just get this over with as fast as we could.

We went in there and my attorney David French had the opportunity to cross examine Kim Cook, my department chair and the principle defendant in this case. Before the trial, David made me read my deposition seven times. All 183 pages.

"I think they are arrogant enough to not prepare by reading their depositions," he said. "I'm going to just ask them the same questions."

He starts questioning her:

"Have you heard of Mike's book *Welcome to the Ivory Tower of Babel*?"

"Oh yes, I've heard of it," she says.

"Have you read it?"

"Yes," she says.

"Do you think it's scholarly?"

"It's absolutely not scholarly."

"That's interesting, because in your deposition five years ago, you said you'd never read the book. You said you'd never even seen a copy."

Boom! Strike one.

In one hour, David French had caught her committing perjury three times in a federal trial. By the end of the cross examination, all she could say was: "Thank you for reminding me."

I went home that night and I slept really well. I knew there was hope.

In closing arguments, David, a hero, a Harvard graduate, Summit faculty

standing for truth

from the 2015 summit adult conference, continued from page 26

member, veteran of the Iraq war, gives a history lesson. He's explaining the need for the Bill of Rights. He's giving this history lesson on the importance of free speech. And you can see it in the front row of the jury—there's this woman with such passion. She has Tea Party written all over her face. I develop a fear that she's going to nod so hard she's going to fall out of her chair and injure herself.

We go to lunch and it takes the jury less than two hours to pick a foreperson, deliberate, and choose a verdict. My heart is beating out of my chest. And when we come back into the courtroom at the end of their deliberations, guess who comes back in the courtroom first, holding the envelope.

It's Madame Tea Party!

They didn't even have to read the verdict. I knew exactly what the verdict was. But I'm so glad they read it. And after they concluded, I turned to David French and said, "We won!"

Then there's a procession: The Attorney General and two of his staff, the UNCW general council, their tech support team, and all the defendants. We won on all counts against all the defendants. And they have this look on their faces like they don't know what hit them. There are three men standing in that courtroom: me, Travis Barham, and David French.

We all have one thing in common—we are all Summit faculty members. But Travis has something we don't have. Travis is also a Summit graduate. This was his very first jury trial. Imagine this: His first jury trial is defending a Summit faculty member!

We leave the court room and every-

thing starts to go crazy. David calls his wife. His wife sends a message to her friend Sarah on Facebook. Her friend Sarah tags me on Facebook, and I get 41,000 notifications on Facebook because her friend was Sarah Palin!

I slept so well that evening. I got a call to come on Fox and Friends. I told them I just couldn't; I'm just worn out. That's how you know it's bad when Mike Adams declines a television interview.

That day, I get 300 email messages with the subject line "God's Not Dead." That day, God's Not Dead had listed cases in their credits of all the ADF First Amendment cases about to come to trial.

"Good luck in your trial," they'd say.

I'd write back, "No, we won!"

Eventually we had to have the producer change their credits.

In the next two weeks, the Judge ordered UNCW to promote me the highest rank of full professor. And he'd order UNCW to write a check to ADF for \$710,000 in legal fees. All of a sudden, I didn't feel so bad about cursing at James Kennedy.

One of my first speeches about this topic was given at a church in North Raleigh, N.C. I'm walking out to my car, and a man walks up and grabs my arm. It's an elderly black man standing there. He's tall. He's looking down at me. He says, "I want to thank you for that thing you did for our people."

Wow!

That really hit me. This is someone who gets it. This is a man who lived through segregation. Who understands that the struggle we are involved in transcends class and race. It's a struggle for civil rights. And I always get nervous when people say thank you. Sure, I

understand that it was a seven-year legal battle. But really, it was a series of individual decisions. At each step, I knew that we just had to do the next right thing. Somehow we'd get through it.

I said, "Don't you understand that the Lord knew what he was doing when he brought me into that liberal department in 1993?"

That's when he stuck his finger in my face.

"No," he said. "The Lord's been raising you up to do that thing ever since you was a little boy."

He turned and walked off. And I really got it.

You know, I'm involved in a lot of battles against these Universities. How do I keep going? Every time I knock one down, another comes along.

It's not about the enemy in front of us. It's about the children coming behind us. That's why Summit Ministries is so important. The thing that we're doing here is not an obligation, it's an opportunity. I hope all of us will take the opportunity to invest in something bigger than ourselves (like Summit). God is raising up a generation of young warriors to come in behind us and fight this battle. The Lord has been doing it ever since they were little children.

I don't believe this was a random chance that all of us are here. I believe, like Joe Martins said, "This is providence."