

# Jubilee

recovering biblical foundations for our time

SPRING 2014

## THE COLOUR OF DEATH { AND THE LAW OF LIFE } JOE BOOT

**NAZI ENVIRONMENTAL ETHICS**

*Mark Musser*

**IS MAN THE CAUSE OF GLOBAL WARMING?**

*Michael J. Oard*



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General Editor  
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JENNIFER  
FORBES

JENNIFER FORBES is founder of Safe Families Canada and serves as the Director of Development for the Ezra Institute for Contemporary Christianity. Originally from London, Ontario, she was a missionary kid in Zambia and is now based out of Toronto. Jennifer holds a B.A. in International Development from York University with a focus on political economy, politics, governance and policy.

**THE BIBLE BEGINS WITH** the marvelous account of God creating the heavens and the earth and everything in them. Immediately upon reading Genesis 1, we learn how human life began, how we got here. Shortly after, we learn of our purpose, given to us by God: “And God blessed them. And God said to them, ‘Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth’” (Gen. 1:28).

The earth and the land are central throughout Scripture, especially as relates to blessings and curses. The sin of Adam in the Garden of Eden brought a curse upon the ground (Gen. 3:17). And throughout the Old Testament, whenever God’s people were obedient to His law, there was blessing in the land and upon the land. When they were disobedient to His law, the land was afflicted with curses, famine and death, and the Israelites were dispossessed of it.

In contemporary society, the earth, often spoken of as the environment, is a topic of great focus. From school classrooms to corporate policies, Hollywood movies to political debates we hear about it in terms of global warming, clean energy, the Green movement, recycling,

environmental sustainability, and animal rights, and we encounter the slogans of ‘save the planet,’ ‘reduce your carbon footprint,’ and ‘go green.’ As Christians how are we to deal with the loads of information and propaganda swirling around us about the environment?

This edition of *Jubilee* seeks to critically analyze the contemporary environmental movement and offer understanding in order to ground our thinking in Scripture. Though not comprehensive in scope, we hope to tackle some of the secular or pagan notions which are commonly accepted among Christians, showing their errors, and then point to the word of God and the victory of Christ, triumphing over death and establishing his kingdom reign, as the way forward.

In this edition, author Mark Musser traces the ideology of environmentalism to the nature-based ethos of National Socialism, Joe Boot critically examines the socio-political implications of the environmental movement and contrasts it with a biblical understanding of creation and dominion, and Michael Oard examines some of the facts and myths surrounding global warming.

# NEW RESOURCE

## The Mission of God: A Manifesto of Hope

### ABOUT THE BOOK

Culture is the public manifestation of religion. Today, Western culture is facing an epochal turning point. Having largely abandoned the triune God and His Word in private and public life, the edifice of our civilization is crumbling. The humanistic and utopian architects of our "progressive" order erroneously assumed that our social order could remain stable and flourish without its foundation. The coming decades will accelerate our rapid decadent demise into pagan religion, economic decline and social decay, unless a renewal of Christian vitality is seen in the church by a recovery of biblical faith and truth for every area of life. The Mission of God is a clarion call for Christians and God's church to awaken and recover a full-orbed gospel and comprehensive faith that recognizes and applies the salvation-victory and lordship of Jesus Christ to all creation; from the family, to education, evangelism, law, church, state and every other sphere. Boot shows that the only hope for our time is the reign of Jesus Christ and His kingdom, arguing that, like a mustard seed, this kingdom grows as believers declare the good news and assert the crown rights of Christ the king, in the power and grace of the Holy Spirit.



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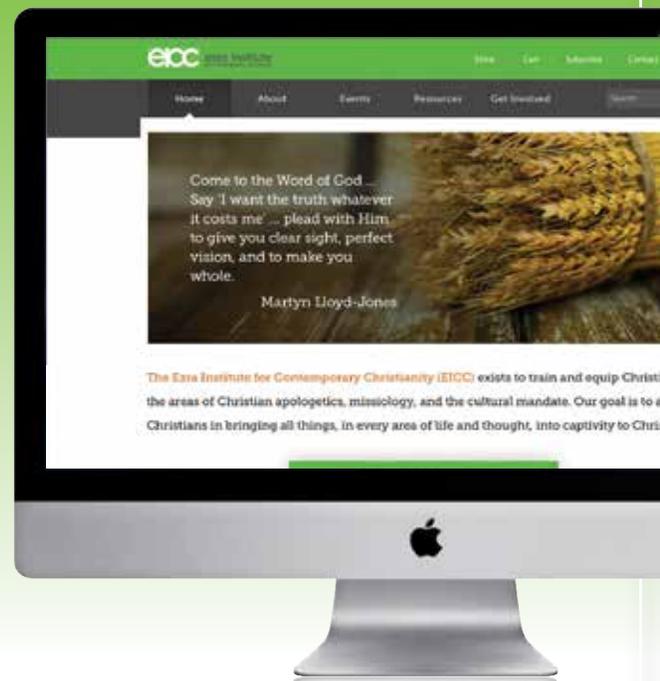


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# IS MAN THE CAUSE of GLOBAL Warming?

MICHAEL J. OARD has a Masters of Science degree in Atmospheric Science from the University of Washington and is now retired after working as a meteorologist with the US National Weather Service for 30 years. He has researched and speaks on the compelling evidence for Noah's Flood and the Ice Age that followed, and how the incredible woolly mammoth connects to biblical history. Michael has published many papers in his field in widely recognised journals and has written *An Ice Age Caused by the Genesis Flood*, *Ancient Ice Ages or Gigantic Submarine Landslides?*, *The Missoula Flood Controversy and the Genesis Flood* and *The Frozen Record*. He is also author of *Frozen in Time*, *The Weather Book* and *Life in the Great Ice Age*.

He serves on the board of the Creation Research Society, USA and lives in Montana.

**WE HEAR A LOT LATELY** about how man is the scourge of the Earth – that man has destroyed the earth in a variety of ways. We hear about man causing global warming by adding carbon dioxide to the atmosphere through the burning of fossil fuels and destruction of the tropical rainforests. We are warned that global warming is potentially so severe that we need to act now to “stop” it. We need to fight global warming to “save the planet.” Some even think it is “too late,” and that we have to face runaway temperatures. With all these threats, it is very easy to be confused on the issue of global warming.

Here is a comment made about the confirmation hearing of President Obama's science czar, John Holdren: “But he [Holdren] affirmed one out-of-the-mainstream position at his confirmation hearing by saying that 1 billion people could die by 2020 as a result of climate change”<sup>1</sup> (Belz, 2009). Al Gore, former US vice-president, said in *An Inconvenient Truth*: “We are destabilizing the massive mound of ice on Greenland and the equally enormous mass of ice propped up on top of islands in West Antarctica, threatening a worldwide increase in sea levels of as much as 20 feet.”<sup>2</sup>

## WHAT SHOULD WE DO?

As Christians and residents of planet Earth, how should we respond to such statements? I suggest that we apply 1 Thessalonians 5:21: “But examine everything carefully; hold fast to that which is good.” This is a good principle for life, and it is my theme verse for creation research. I hold fast to the Bible as God's precious communication to us on how to live and how to

get to heaven. Then I examine everything else. In regard to the global warming issue and environmentalism in general, we must realize that we are stewards of God's creation. It says clear back in Genesis 2:15: “Then the Lord God took the man and put him into the Garden of Eden to cultivate it and keep it.” This applied to the Garden of Eden before man sinned, and is still a principle for today. We are to cultivate the earth and take care of it because God created it.

But before we can do that we need to determine what exactly is the problem. We need to find out the facts, and also be aware that there are strong biases in the culture. We need to watch out for bias within ourselves. So what are the facts in the issue?

## FACT 1: GLOBAL WARMING IS REAL

The first fact we need to face is that global warming is real. How do we know that? It is mainly because we have measured it with thermometers all over the earth including the atmosphere above the ocean. Although there are areas of data gaps, the temperature is claimed to have officially increased about 0.7°C since the year 1880.<sup>3</sup> This is a surprisingly small increase. Many people think that it is much more than this, especially considering the way global warming advocates talk. However, it is the extrapolation into the future that really causes advocates to panic and make all kinds of hysterical statements.

Other evidence of global warming is that practically all glaciers in the world – sensitive to increasing temperatures – are receding. Sea ice in the Arctic Ocean is also receding on the average

year by year, although some years show a large increase over the previous years. There is reason to believe that the claimed 0.7°C warming is exaggerated because of systematic warm biases in the temperature records. Having worked with the National Weather Service in the US for thirty years and in atmospheric research of six years, I believe the temperature records have warm biases in them. Some of the causes of bias are the urban heat island effect. When cities grow, adding more concrete that absorbs more sunshine, the temperature rises. Other biases are introduced by the way temperature information is gathered. Global warming advocates, who have calculated the amount of temperature rise, have been able to filter out most of this warm bias, but not all. Dr. Robert Balling, professor in the Department of Geography at Arizona State University states:

But as this chapter makes clear, major problems remain. First, the temperature records are far from perfect and contain contaminations from urbanization, distribution of measurement stations, instrument changes, time of observation biases, assorted problems in measuring near-surface temperatures in ocean areas, and on and on. This could introduce a total bias of 0.2°C to 0.3°C, or about one-third of the observed warming.<sup>4</sup>

I believe Dr. Balling is correct, so subtracting about 0.2°C, global warming is probably around 0.5°C since 1880 – a very small amount. But I will be conservative and assume global warming has been 0.6°C.

#### FACT 2: THERE IS NO SCHOLARLY CONSENSUS

Al Gore and others have claimed that there is a consensus of experts claiming that man is causing the global warming and that we need to act now: “The misconception that there is serious disagreement among scientists about global warming is actually an illusion that has been deliberately fostered by a well-funded cadre of special interests, including Exxon Mobil and a few other oil, coal, and utilities companies.”<sup>5</sup>

However, this claim to consensus is equally an illusion. There are many knowledgeable meteorologists, climatologists, and other scientists who disagree that man is chiefly responsible for global warming and that we need to act now. For instance, Dr. Arthur Robinson’s petition project website ([www.petitionproject.org](http://www.petitionproject.org)) has about 31,500 signatures, including about 9,000 individuals with PhD degrees, who have signed the following statement:

We urge the United States government to reject the global warming agreement that was written in Kyoto, Japan in December, 1997, and any other similar proposals. The proposed limits on greenhouse gases would harm the environment, hinder the advance of science and technology, and damage the health and welfare of mankind.... There is no convincing scientific evidence that human release of carbon dioxide, methane, or other greenhouse gasses is causing or will, in the foreseeable future, cause catastrophic heating of the Earth’s atmosphere and disruption of the Earth’s climate. Moreover, there is substantial scientific evidence that increases in atmospheric carbon dioxide produce many beneficial effects upon the natural plant and animal environments of the Earth.

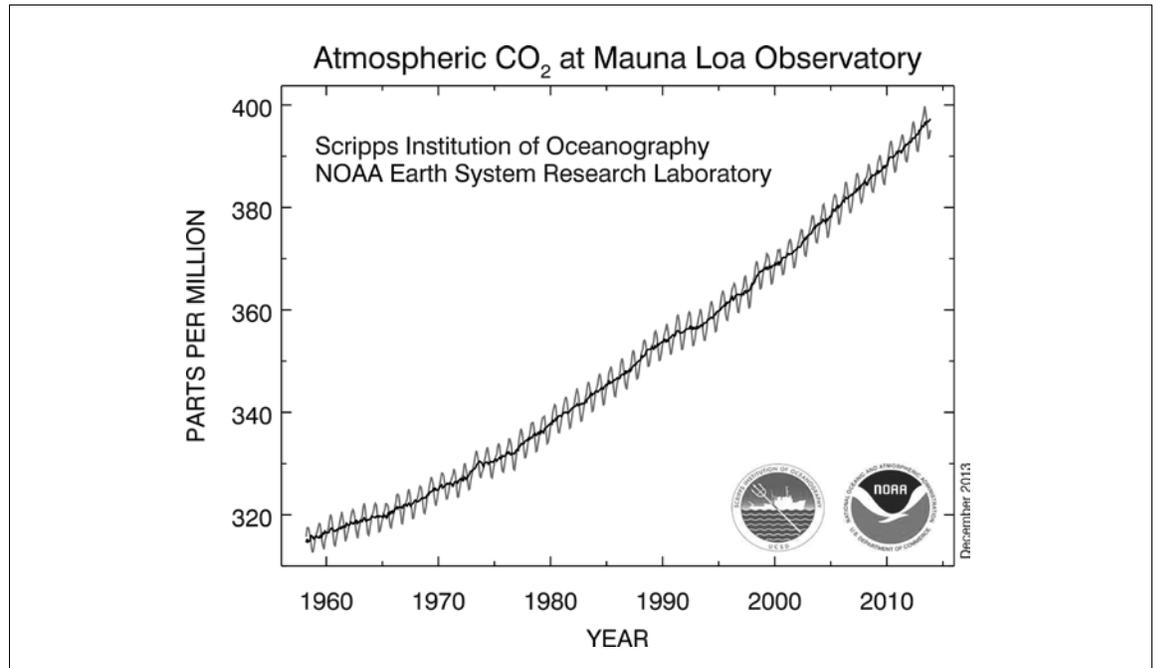
#### FACT 3: GREENHOUSE GASES, INCLUDING CO2 HAVE INCREASED

The third fact is that carbon dioxide (CO<sub>2</sub>) has increased since about the year 1880 along with other greenhouse gases. We have been measuring it since 1958 (Figure 1). Before 1958, we have been inferring from proxy sources, such as tree rings and ice cores. Moreover, man is causing practically all this increase. There are other mechanisms to increase CO<sub>2</sub> in the atmosphere, such as volcanic eruptions and degassing of warmer ocean water. These variables have been accounted for, and the ocean temperatures have changed little over the past 100 years.

Before we continue, it is best to understand a little about the greenhouse effect, which is the ability of the atmosphere to absorb solar and infrared radiation from the earth. The

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*“There are many knowledgeable meteorologists, climatologists, and other scientists who disagree that man is chiefly responsible for global warming and that we need to act now”*



**FIGURE 1.** Graph of the increase in CO<sub>2</sub> on Mauna Loa, Hawaii, since 1958. The oscillations are the yearly cycle caused by seasonal growth and decay (from NOAA).

*“Greenhouse gases keep the earth about 35°C warmer, and without these greenhouse gases we would all freeze to death, unless we lived at the equator.”*

greenhouse effect is good for mankind, and the major greenhouse gas that absorbs heat is water vapor, which accounts for 95% of the greenhouse effect. CO<sub>2</sub> has only a small effect. So, the water vapor and all the minor greenhouse gases keep the earth about 35°C warmer, and without these greenhouse gases we would all freeze to death, unless we lived at the equator.

It is known that CO<sub>2</sub> is a greenhouse gas, and it should cause some atmospheric warming, but the question is how much. Is it a little or is it a lot? How can we find out? It is interesting that nature has run the experiment for us. CO<sub>2</sub> has increased more than 30% since 1880, but other greenhouse gases have also increased. We can transform the warming effect of these other greenhouse gases into “carbon dioxide equivalency units,” which show that these other greenhouse gases have acted as if CO<sub>2</sub> has increased another 30%. Essentially, “CO<sub>2</sub>” has increased 60%, which has caused a temperature rise of about 0.6°C. So, for a doubling of carbon dioxide, the variable usually calculated, the temperature rise is only 1°C. Such a small rise

shows CO<sub>2</sub> hardly affects the temperature, and there is little to be concerned with. We have a lot of time to do further research on climate; we do not have to act immediately.

**FACT 4: THERE ARE NATURAL CYCLES OF CLIMATE CHANGE**

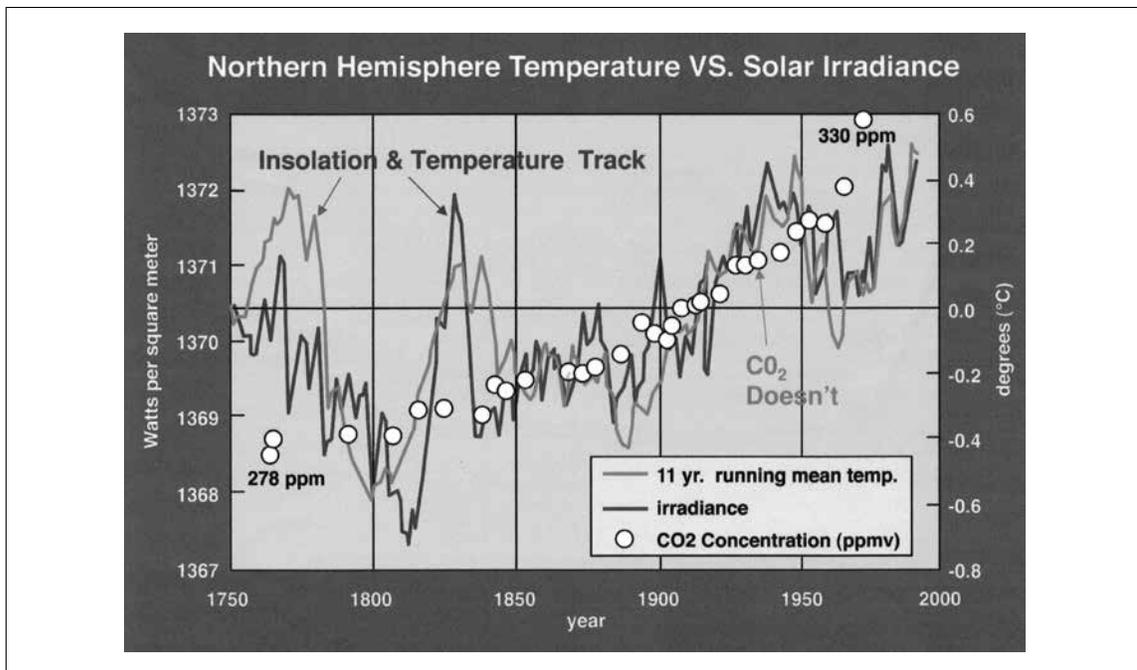
A fourth fact is that there are natural processes of climate change. Some of these are short-term, such as large volcanic eruptions that cause global cooling for several years and ocean current cycles, such as El Niño. These cycles oscillate from a few years to several decades. There are also long-term climate effects caused by the changes on the sun. The state of the sun can be measured by the number of sunspots, which are cool spots that also alter the magnetic field of the sun. Sunspots are more than balanced by hot spots, called faculae. So, when there are a lot of sunspots, there are a lot of faculae, and so there is a little more solar radiation reaching the Earth. With a low number of sunspots, there is less radiation reaching the Earth. Sunspots have several cycles: the 11-year cycle, the

22-year cycle, the 100-year cycle, and possibly longer cycles.

We can correlate or relate the number of sunspots and the increase in carbon dioxide with the global temperature (Figure 2). As you notice in Figure 2, which shows plots of the carbon dioxide, temperature, and solar irradiance (sunshine) based on sunspots, temperature has not been steadily rising throughout the twentieth century. You will notice from about 1945 to 1975, we had global cooling. Not

little relation between curves of temperature and CO<sub>2</sub> increase. It is only during the warming between 1975 and 1997 that there is a strong correlation. When it is all added up, Nicola Scafetta and Bruce West stated in *Physics Today*: “We estimate that the Sun could account for as much as 69% of the increase in Earth’s average temperature, depending on the TSI [total solar irradiance] reconstruction used.”<sup>6</sup>

There are questions on the precise amount of the total solar radiation during the late twentieth



**FIGURE 2.** A graph of temperature (an 11-year running mean), carbon dioxide, and solar irradiance (sunshine) based on the sunspot cycle length from 1750 to 1997 (adapted from Hoyt, D.V. and K.H. Schatten. *The Role of the Sun in the Climate Change*. Oxford University Press, New York, NY, 1997).

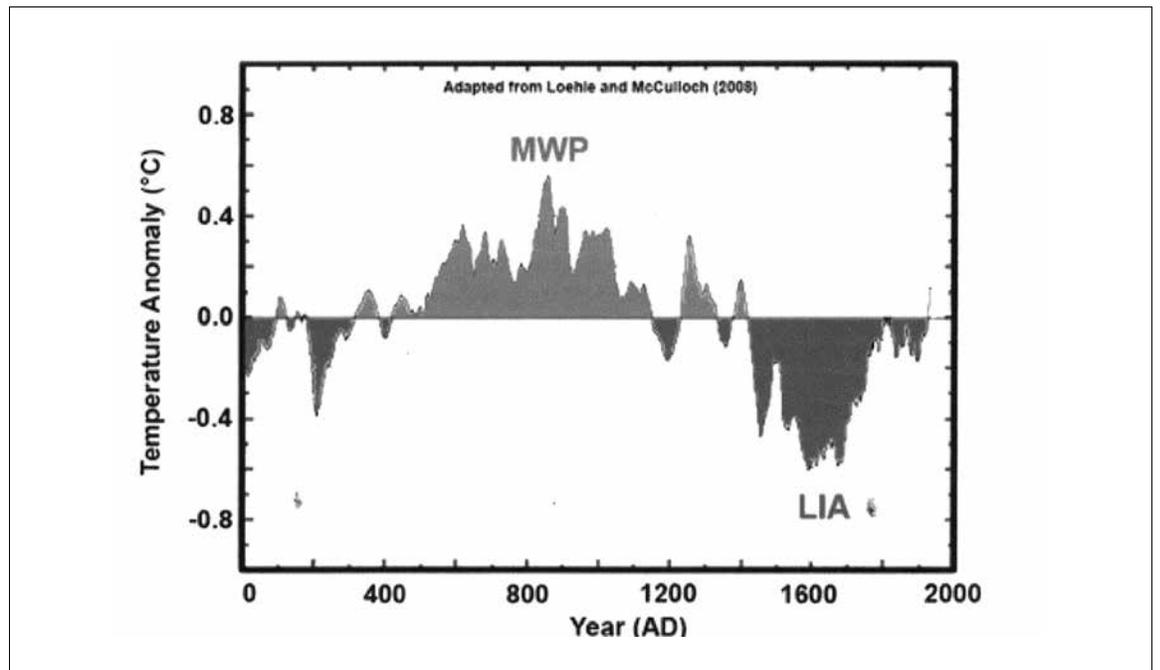
shown is that we have had no global warming from about 1998 to the present, while CO<sub>2</sub> has been increasing significantly. It is interesting that during the 1970s, the global cooling caused scientists and the media to claim the next ice age was coming soon. Many books and articles were written about this.

In fact, the graph of the sunspot numbers actually duplicates the trend better than the increase in CO<sub>2</sub>. In fact, before 1975, there is

century. Being more conservative than Scaffeta and West, I have been saying for more than twenty years that the sun is causing more than 50% of the global warming. This means that man’s contribution to global warming is less than 0.3°C.

Based on proxy data and historical records, we also know that there are long-term global climate changes, such as the Medieval Warm Period from about 800 to 1300, in which the

*“But nature has run 60% of the experiment for us already, and observations are vastly superior to flawed computer simulations.”*



**FIGURE 3.** Global temperature difference from the average for the past 2000 years (Loehle, C. and J.H. McCulloch. Correction to: A 2000-year Global temperature reconstruction based on non-tree ring proxies. *Energy & Environment* 19:93–100, 2008).

*“However, the solar radiation changes due to the sunspot cycle appear to be too small to cause the climate change over the past 1200 years. So, it is more probable that the change in climate on Earth is caused by indirect effects of the sunspots, such as changes in the magnetic field of the sun and Earth.”*

Vikings settled southwest Greenland, and the Little Ice Age between 1300 and 1880, in which all the glaciers in the world advanced (Figure 3). Some glaciers in the Swiss Alps expanded and covered up parts of towns. Based on proxy data, we can correlate these long period changes in climate to the sunspot cycle. In particular, there was the mysterious Maunder Minimum between 1645 and 1715 in which there were hardly any sunspots. This period is correlated with the coolest period of the Little Ice Age.<sup>7</sup>

However, the solar radiation changes due to the sunspot cycle appear to be too small to cause the climate change over the past 1200 years. So, it is more probable that the change in climate on Earth is caused by indirect effects of the sunspots, such as changes in the magnetic field of the sun and Earth. High sunspot numbers have a larger magnetic field, which shields some of the cosmic rays from hitting the earth, which in turn changes the cloud properties of the earth. There are at least two ways in which cosmic rays

can affect the climate of the earth.<sup>8</sup>

#### FACT 5: THERE IS A STRONG BIAS TOWARD THE HARMS OF GLOBAL WARMING

The scientific and popular literature is full of the harms of global warming. Sea level will rise to destroy coastal cities, drought will kill millions, forest fires will increase, polar bears will go extinct, etc. However, this bias does not acknowledge any positive benefits for global warming, of which I will mention four. We can increase Arctic shipping with less Arctic sea ice, saving a lot of money from fuel and also reducing CO<sub>2</sub>. It is well-known that plants grow better with higher CO<sub>2</sub> in the atmosphere, which will improve agriculture. And speaking of agriculture, we should be able to grow food farther north in the Northern Hemisphere, such as in Canada.

And most significant of all, warming will cause more people to suffer less and live longer. For instance, more people die of the cold than die

of the heat each year. Professor Bjorn Lomborg, once a radical environmentalist who changed his mind upon actually examining the observations, has calculated that seven times more people die of the cold than the heat in Europe.<sup>9</sup> So, a warmer winter would save lives.

#### FACT 6: COMPUTER MODELS ARE EXAGGERATED

Although the amount of global warming so far has been small, it is the extrapolation into the future with a doubling of carbon dioxide that has climate alarmists scared. This is done by using global or hemispheric climate simulations on a computer. The analyst doubles carbon dioxide in the simulations and leaves all other variables alone. He then observes how much the global temperature rises. There have been dozens of these climate simulations run, and the amount of temperature increase for a doubling of carbon dioxide has ranged from 1.5 to 4.5°C, with some projections even warmer. This temperature increase would have profound implications for Earth and mankind, and this is the reason why global warming advocates are so shrill in their warnings.

But in the spirit of 1 Thessalonians 5:21, we must examine these climate simulations, and as one who has worked with weather simulations, I am in a position to evaluate them. In short, the climate simulations are flawed on the warm side; the warming is exaggerated. The atmospheric and ocean conditions, needed in the simulations, are extremely complicated and there are many variables that cannot be measured accurately enough to be put in these computer models.<sup>10</sup> For instance, the climate simulations cannot get clouds correct, and clouds make a big difference on the solar and infrared radiation, the temperature, and many other atmospheric variables. Baker and Peter state: “Clouds constitute the largest single source of uncertainty in climate predictions.”<sup>11</sup>

Further, the models cannot get ocean processes, snow aging, and solar and infrared radiation interactions correct. So the programmers

have to estimate these variables, and when they do that they add error. But nature has run 60% of the experiment for us already, and observations are vastly superior to flawed computer simulations. As calculated earlier, nature would indicate that man has caused around a 0.3°C increase in temperature with a doubling of carbon dioxide, which means that the models greatly exaggerate the effect of CO<sub>2</sub>. Even the most optimistic model is about five times too high! So, we should not believe these radical temperature extrapolations from computer simulations.

#### FACT 7: CLAIMS OF INCREASING WEATHER DISASTERS ARE UNCERTAIN

One of the claims of global warming advocates is that global warming has caused an increase in all kinds of weather disasters including tornadoes, thunderstorms, hurricanes, droughts, forest fires, heat waves, and even winter storms. However, Dr. Roger Pielke, Jr has statistically analyzed all these weather disasters and discovered that such statements are uncertain at best.<sup>12</sup> Although there may locally have been an increase in a certain weather disaster, the statistics do not support a global increase in that particular weather disaster.

#### CONCLUSIONS

I have not discussed the horrendous costs to fight global warming if environmental advocates get their way. It would be a few hundred billion dollars per year according to Lomborg.<sup>13</sup> This is probably an underestimate now. Who will pay the bill? I also have not discussed hidden agendas, but I have stuck to the science of the issue in order to apply 1 Thessalonians 5:21 to help find the scientific truth of the issue.

The issue of global warming is similar to the creation/evolution issue. Evolutionists use strident rhetoric, ridicule, censorship, and the courts to suppress critics. The same has occurred in the global warming debate with similar tactics used to shut down the debate about global warming. And just like with the

*“Although there may locally have been an increase in a certain weather disaster, the statistics do not support a global increase in that particular weather disaster.”*

creation/evolution issue, critical thinking skills are greatly needed, and I hope this article helps in this important evaluation.

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<sup>1</sup>E. Belz, "Obama science czar brings a potentially radical agenda to a ballooning science budget," *World*, August 15, 2009, 7.

<sup>2</sup>Al Gore, *An Inconvenient Truth: The Planetary Emergency of Global Warming and What We Can Do About It*, (New York: Rodale, 2006), 10.

<sup>3</sup>Kluber "Global Warming," *Time* 167, no. 14 (2006): 38-39.

<sup>4</sup>R.C. Balling, Observational surface temperature records versus model predictions, ed. P.J. Michaels, *Shattered Consensus: The True State of Global Warming*, (Oxford: Rowman & Littlefield, 2005), 50-71, 67.

<sup>5</sup>Gore, 163

<sup>6</sup>Nicola Scafetta and Bruce West, "Is climate sensitive to solar variability?" *Physics Today* 61,

no. 3, (2008), 50-51.

<sup>7</sup>P. Klevberg and M.J. Oard, "The Little Ice Age in the North Atlantic region Part I: Introduction to paleoclimatology," *Creation Research Society Quarterly* 47, no.3 (2011): 213-227; "The Little Ice Age in the North Atlantic region Part II: Magnitude, extent, and importance of the Little Ice Age. *Creation Research Society Quarterly* 48, no. 1 (2011): 49-58.

<sup>8</sup>Hebert, J. "Two possible mechanisms linking cosmic rays to weather and climate," *Journal of Creation* 27, no 2 (2013): 91-98.

<sup>9</sup>B. Lomborg, *Cool It: The Skeptical Environmentalist's Guide to Global Warming*, (New York: Alfred A. Knopf, 2007).

<sup>10</sup>Stevens and Bony, "What are Climate Models Missing?," *Science* 340: 1053-1054, 2013.

<sup>11</sup>M.B. Baker and T. Peter, "Small-scale cloud processes and climate," *Nature* 451 (2008): 299.

<sup>12</sup>Roger Pielke Jr, *The Climate Fix: What Scientists and Politicians Won't Tell You about Global Warming*, (New York: Basic Books, 2010).

<sup>13</sup>Lomborg, 2007.

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# *The* **COLOUR** *of* **DEATH** AND THE *LAW* **OF** *LIFE*

*To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them. (Is. 8:20)*

## THE MENACE OF MAN

In the name of love for the planet and justice for all creatures, a powerful, well-resourced and global movement with strong *religious* overtones is dominating much political discourse today – the green or environmental movement. The famed environmentalist, James Lovelock has recently acknowledged that environmentalism has “become a religion,” but one which does not pay much attention to facts. Noted for his pagan *Gaia hypothesis* that holds earth is a self-regulating, single organism, Lovelock admitted that he had been too certain about the rate of global warming in his past book *Revenge of Gaia* (2006).<sup>1</sup>

Whether through mainstream multi-media news, movie blockbusters, school and university classrooms, or the local coffee shop, there is no escaping the greens’ all-pervasive messaging; we have all been exposed to, and influenced by, it in some measure. Among its more frightening exponents, radical environmentalist Paul Watson of the Sea Shepherd Institute calls human beings “the AIDS of the earth” and teaches that we must reduce the world’s population of 6.8 billion to less than 1 billion people, live in small communities surrounded by wilderness, and see ourselves as earthlings living in a primitive state with other species. He writes, “Curing a body of cancer requires a radical and invasive therapy, and therefore, curing the biosphere of the human virus will also require a radical and invasive approach.”<sup>2</sup> Tragically, throughout the green movement, many are promoting a culture of death in the name of life, health and eco-justice. Whereas the God of Scripture says, “be fruitful and multiply; fill the earth and subdue it” (Gen.

1:28), and tells us that children are a heritage and reward from him (Ps. 127:3), this new religion tells us that children are a threat to planetary life and large families a disease. John Guillebaud, co-chairman of Optimum Population Trust and emeritus professor of family planning at University College in London U.K, told the U.K *Sunday Times* that people should think about the ‘environment’ before all other considerations when they plan on having a child: “The greatest thing anyone in Britain could do to help the future of the planet would be to have one less child.” As a result, abortion and other population control measures are seen as the most cost-effective ‘carbon offsetting’ programs available to individuals and nations.<sup>3</sup> Familial and cultural suicide in the West is thus promoted as the solution to the future of the planet’s existence.

From London’s *Sunday Times* to Toronto’s cable TV, the same message is heard. Recently I was jogging on the treadmill at the gym and a news item ran across the bottom of the screen with a familiar ‘green’ prediction and promise: “... scientists meet in Japan and say that whilst global warming is a great threat it can lead to a better world.” Aside from the initially bemusing oddity of such a statement, the irony is that one of the other major news items of the week was, “Ontario battered by worst winter in thirty-five years.” But why is it being said that the apocalyptic global warming or climate change predictions can lead to a ‘better world,’ and what lies beneath the related idea that humans are functioning like a virus – an invasive, multiplying, polluting, pillaging menace who must be stopped? In order to understand much of the agenda of the environmental or green movement, it is necessary to first appreciate the essential worldview that informs the dire warnings and corresponding urgent measures to be implemented, heard repeatedly in our media and from prominent

“*abortion and other population control measures are seen as the most cost-effective ‘carbon offsetting’ programs available to individuals and nations*”

political figures. How, for example, are we to understand the president emeritus of the World Wide Fund for Nature, Queen Elizabeth’s consort, Prince Phillip, and his statement that, “In the event that I am reincarnated, I would like to return as a deadly virus, in order to contribute something to solve overpopulation”?<sup>4</sup> The green myths of overpopulation and catastrophic global warming are the outgrowth of a particular vision of reality, and so to understand its pervasive influence and power, we must first grasp its religious foundations.

#### HALTING HISTORY

For all who deny the reality and word of the triune God of the Bible there is a serious problem in facing the world – the problem of history or change. In the biblical perspective God is the creator and governor of all things and as such has determined the meaning and purpose of all events, having ordained *progress* and *development* within history in terms of his kingdom (Hab. 2:14; Is. 9:7; Rev. 11:15; Matt. 13:31-32). For Scripture, the unchanging reality is not man, his ideas, nor anything in all creation, but God himself, his being and purpose. God’s word and work, from all eternity, establishes the teleology of history which has a beginning and ordained conclusion in the plan and determination of his sovereign will (Prov. 16:1-4; Eph. 1:11). By contrast, in pagan or humanistic worldviews, nature, the universe of change (flux), is basic reality with or without ‘mind’ in dialectical tension with ‘matter.’ In some pagan worldviews change and movement in history are simply endlessly recurring cycles, making true progress and development theologically impossible, and all efforts at control ultimately pointless, the concept of history itself being meaningless. In the dominant humanistic perspective today, the universe and humanity itself is birthed or emanates from primeval flux and change into a world of chance where possibility and potentiality are for all intents and purposes infinite. Simply put, since there is no God distinct from creation, there is no supervening providence, no design plan for the universe, and so no ultimate purpose or meaning that

precedes or defines the existence of anything – there is only change and possibility.

From the ancient world, especially in Plato, Neo-Platonism, and their various intellectual offspring, a world of ideas is also posited, where idea or mind becomes the permanent, the ideal and the *truly real* over against the fortuitous environment of change all around. Fast-forward into the late eighteenth and early nineteenth centuries we find the German philosopher Hegel, one of the most influential thinkers informing the modern Western view of the state, teaching that “the rational is the real”<sup>5</sup> – that is, world-spirit, idea or mind is ultimate and truly real, and can be imposed upon the world of change as the state expresses itself as god on earth. Then in Marxism (deeply influenced by Hegel), the *idea of man as his own creator through work*, can immediately *change the world* by revolution and the alteration of the human environment; the goal being the creation of a final and ultimate social order. Theology is therefore abandoned in the modern world, giving way to a psychological and pragmatic understanding of reality, where man is the new god over the environment, planning and remaking his own destiny in terms of his idea of himself.

In this psychological universe devoid of God, some kind of order must be *imposed* upon a material world and history of *brute facts* (events not pre-interpreted by God). This imposition can either be a purely *existential* perspective for the individual, where the ‘freedom’ of the individual will is the will of ‘god’ and all other wills which resist ‘my’ will must be that of Satan (as in Jean Paul Sartre), or it will be a *collectivist* will – man’s idea embodied in the state – expressing the ‘freedom of necessity’ that must be imposed upon all men.<sup>6</sup> Either way, definition, sovereignty and law are denied to God and attributed to the human mind and will – individual or collective. Obviously anarchy results from the social realization of existentialism, making it an unworkable philosophy for the social and governmental order of society; indeed Sartre himself was a walking contradiction ideologically as a socialist. Thus, for the humanist and pagan a form of *collectivism*

is the only alternative to an unworkable anarchic world. This is because man, seeing himself as a victim in a frightening world of unpredictability, must defend himself by exercising control over the world of change, by having his *idea* or *mind* govern it. A chaotic environment of change is seen as constantly threatening to crush man, and so to escape ruin and death, the process of time must have the idea of man imposed upon it to ‘arrest history’ (unpredictability, change, and progress) and create out of the chaos a permanent and changeless order that ceases to threaten man’s wellbeing. In humanism, since there is no predestination of God, and no kingdom of God in terms of which progress and change move, man must provide an alternative kingdom. That is to say, since the pagan mind has no unchanging God, the idea of man must become the *substitute source of permanence*, security and predestination.

Now it is also relevant to notice that in the ancient world, much like today, the humanistic cultural elite, the philosophers and orators, spoke often about the ‘freedom’ of man, whereas the early church spoke about the government, kingdom and predestination of a personal God. The apparent paradox is that this clash of belief systems led Christians to champion freedom and liberty in the social order, whilst the pagan philosophers and statesmen favored statism, emperor worship and tyranny.<sup>7</sup> One reason for this, as we have noted, was that their humanistic worldview (as with all humanism and paganism today) posited an ultimate impersonalism in which man is conditioned by an *impersonal environment* and not by a personal God. Whilst *claiming* to be free, in the world of flux, man was seen as conditioned by the stars, his family, his fortunes, nature and the gods (also products of nature and natural forces), and so he became fatalistic in his thinking. As such, pagan thought requires a powerful and priestly state to *save man* from the environment all around him in terms of the planned order of the philosopher kings or cultural elite, as witness Plato’s *Republic*. So humanism spoke of freedom, but didn’t really believe in it, whereas the Christian church spoke of freedom in Christ, under the personal and all-wise government of God. The conclusions of

paganism in this regard are at least thoroughly logical – chance is just another word for impersonal determinism or fatalism. As we return full-circle and our culture rehashes these ancient ideas in our time, the exhaustion and disillusionment of modern man amidst his futile social experimentation without God is clearly manifest. Humanity has exhausted every avenue to return to paradise under its own strength and so the same dead-end ideas are simply recycled in a new outfit to sound ‘progressive.’

The dichotomy then is plain. Ultimately man is either conditioned by the personal God of Scripture and his purposes, or by nature – his environment – leading to the concept of fate. In the first instance, man, as totally the creature of God, is free to be what he is created to be and as such is personally accountable to God. Freedom in this view is located in the fact that nothing around man can coerce him to be other than what he is in terms of his choices as God’s creature. In this context, salvation is not found in the changing of the human *environment*, but by the transformation of the man himself through the regenerating grace of God in Jesus Christ. In the latter case, man, as the victim of his impersonal environment, can only be ‘saved’ by a planning and controlling agency, predestinating man’s ideal order which acts to transform his environment, thus manipulating the man and all social reality. The internal tension here is seen in that, since humanism posits ultimate impersonalism, where nature is all there is, philosophically (and increasingly, practically), it collapses the distinction between man and his environment. That is, since man is simply a part of nature, the regulation and control of the environment must include the control of man himself, by man. This can only be done by giving to collective man or the state as ‘man enlarged’ a quasi-supernatural status, collapsing the biblical distinction between man and God, creature and creator.

Ultimate impersonalism therefore means the depersonalization of man. Because God is totally personal, not only is man, being made in his image, truly personal, but all things in all creation are a part of a personalized environment having personal

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“– so all things are personal relative to God as their creator, governor and sustainer. There is no aspect of creation or history that is impersonal to God.”

significance. Just as everything in our homes is personal to us – each picture, piece of furniture, or child’s toy, because it represents an event, decision or moment in our lives as persons – so *all things* are personal relative to God as their creator, governor and sustainer. There is no aspect of creation or history that is impersonal to God. Jesus Christ clearly assures us, “Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father’s will. But the very hairs of your head are all numbered” (Matt. 10:29-30). By contrast, impersonal views of reality (that is, all views outside the Judeo-Christian tradition) of necessity depersonalise man himself and all creation, finally destroying both freedom and ethics, good and evil, since freedom is an aspect of the choices of persons and ethics concerns the personal morality, good and evil, of those choices. There can be neither objective moral ethics, nor true freedom in the cosmic impersonalism of humanism. As a result, in collectivist thinking, freedom and ethics steadily become irrelevant, as control, planning and pragmatics logically take their place.

The relevance of this worldview to the green movement now becomes abundantly clear – history and change are the problem they are grappling with. Climates change, populations change, markets change, life expectancies change, consumption and resource levels change. This is perceived as a dire threat to existence. The utopian illusion that informs today’s environmentalist ideology, as it has all socialistic utopian ideals, is that historical progress and development (impersonal change/flux) must be halted, history arrested and a perfect planned order ushered in, bringing about an ecological paradise of ‘sustainability’ (meaning static world) through the imposition of eco-justice on a global scale.

Now lest we think that ‘sustainability’ simply means a godly and prudent use of resources, with which Christians can readily agree, the dominant ideological definition is explained by Peter Wood: “[sustainability is] a condition that arises when capitalism and hierarchy are abolished; individuals are made to see themselves as ‘citizens of the world;’ and a new order

materializes on the basis of eco-friendliness, social justice, and new forms of economic distribution.”<sup>8</sup> In other words, the ‘better world’ at which the green movement aims, that is directly supported by the threats of catastrophic global warming, overpopulation and imminent resource exhaustion, is the establishment of *static world socialism*. At a recent visit to Oxford University, Al Gore, the most prominent leader of the green movement, to great applause, called for the increased concentration of power in the hands of an intelligentsia who would exercise dominion over the rest, declaring that the world needed a “global Marshall plan.”<sup>9</sup> Only the totally planned society can restore man to harmony with nature, averting a dreadful death by progress and development. A ‘sustainable’ history, one arrested by man’s idea, thus requires such concepts as zero population growth, and zero economic growth, and sustainability, to bring about human salvation and the promise of life. In such a view, historical progress, multiplied life (family) and development mean an impending apocalypse and death, whereas abortion, zero growth and primitivism mean survival and *salvation*.

#### LIBERATION AND SALVATION

In the great account of salvation and deliverance in the Old Testament, known to history as the Exodus, the people of Israel are liberated from slavery by God himself through a display of divine power in the plagues upon Egypt, where the *created order* is turned against Pharaoh and used to bring devastation upon the life and economy of the nation. In the desert into which God takes the Hebrews he gives to the people his covenant law at Mount Sinai. The covenant law is a covenant of life and therefore also death, blessing and cursing for obedience and disobedience. Central to the covenant are law and blood. Obedience to the law means life and blessing *in the land* and *upon the land* – disobedience means curses, dispossession, famine and death. Only the blood of atonement can cover violations of God’s law, for “without shedding of blood there is no remission” (Heb. 9: 22). The tablets onto which the covenant law are written are placed in a decorated container called the Ark of the Covenant, on the lid of which is

the mercy seat where the atoning blood of clean animals is sprinkled. The Ark is carried by God's people wherever they go and placed in the holiest place in the tabernacle. In the New Covenant era, through the exodus accomplished by the death and resurrection of Jesus Christ, the living Torah, his blood being the only efficacious atoning blood, the *location* of the covenant law has changed. It has now been written into the hearts of God's people (Jer. 31:31-34; Heb. 8:7-12). Now the Christian believer, having passed into the holiest place, *is the ark and temple of God* and bearer of God's covenant promises to all the nations. The Christian is the very vessel of the presence of God, or to use St Paul's term, the temple of the Holy Spirit (1 Cor. 6:19-20). Thus, God's kingdom manifesto, his *charter* for living in the world, is not only inscripturated in the Bible, but borne about by the members of the church of Jesus Christ.

This theological reality constitutes the biblical epic of the plan of salvation in Jesus Christ. But the environmental movement offers an imitation exodus, and a different plan. Green liberation is a planetary deliverance in which man's universal law is declared by the United Nations, international treaties are the binding covenant, the blood of the innocent unborn is shed as the new expiation to escape the wrath of Gaia, and plagues are promised if we resist the new charter for liberation. Some will suggest this is fanciful and a mere hyperbolic exaggeration. But the UN World Commission on Environment and Development first announced the need for an *Earth Charter* in 1987, and in 1992 at the *Earth Summit* in Rio de Janeiro, UN Secretary General Boutros Boutros-Ghali promoted the creation of the Charter, the first draft being started two years later by communist and former Soviet Premier Mikhail Gorbachev and Canadian billionaire, the Marxist Maurice Strong.<sup>10</sup> At the seventeenth annual conference of the parties to the Kyoto Protocol, under the United Nations Framework Convention on Climate Change, attempts were made once again to achieve a binding agreement on greenhouse gas emissions. Christiana Figueres, the Executive Secretary of this UN Convention, led delegates at the beginning of the summit in a prayer. She invoked the name of the ancient

jaguar and moon goddess, Ixchel – goddess of reason, creativity and weaving, to oversee and inspire proceedings.<sup>11</sup> Obviously for the United States and other Western powers, still deeply influenced by Christianity, to embrace the *Earth Charter* would require cloaking pagan and neo-Marxist thought in euphemisms like 'sustainable global society,' 'respect for nature,' 'universal human rights,' 'culture of peace' and 'economic justice.'" As Dr. Calvin Beisner has pointed out: "Respect for nature means the resacralization of nature; 'economic justice' means redistribution of wealth to achieve economic equality; ... and 'culture of peace' means rescinding a nation's right of self-defense in favor of protection from a global government with power to enforce."<sup>12</sup>

What is particularly stunning about this new *Earth Charter* for liberation is that it is kept in what has been called the 'Ark of Hope,' a chest modeled on the Mosaic Ark of the Testimony. It is regularly taken to various parts of the world for ceremonies in which people dedicate themselves to implementing the Charter. Instead of the Ten Commandments, Moses' staff, Aaron's rod that budded and some manna, the environmental Ark of Hope contains the Earth Charter and the "Temenos Books." A temenos is an occult symbol, a magical and sacred circle where other laws apply and extraordinary events occur.<sup>13</sup> This Ark is thus meant to symbolize a new salvation and new hope in the unity of a greatly reduced humanity. The Ark's panels are decorated with pagan symbols from various 'indigenous societies' from around the world. The plain aim of this new Charter and Ark of salvation is the establishment of a socialistic and ecological utopia, arresting history by the emergence of a perfect planned order in terms of man's law and idea.

*"The plain aim of this new Charter and Ark of salvation is the establishment of a socialistic and ecological utopia"*

#### MYTH AND REALITY

Of course, man's liberation, a planned order based on such a Charter, can only take shape when the *children* have been indoctrinated regarding the 'facts' about climate change and understand their own negative impact on the earth as analogous to a virus infecting a host. Sir James Lovelock has put it thus, "Humans on

the earth behave in some ways like a pathogenic micro-organism, or like the cells of a tumor.”<sup>14</sup> And David Graber, a biologist with the United States National Park Service writes, “We have become a plague upon ourselves and upon Earth. Until such a time as *homo sapiens* should desire to rejoin nature some of us can only hope for the right virus to come along.”<sup>15</sup> That is to say, many a green religionist longs for a disease to come and wipe out vast swathes of the human population – so long as they themselves are not one of the victims. Consequently, by living and breathing, children are increasingly taught they are poisoning the biosphere with their carbon emissions and consuming resources the earth cannot replenish. Logically then, big families are a bad thing, and productiveness is a form of cosmic criminality. The human species is overpopulating the earth and raping Gaia by extracting her limited resources – a product of generations of destructive patterns of behavior resulting from erroneous Christian views of man’s central place in the world and a capitalization mentality drawn from the Bible. The guilt complex that results from such teaching makes people easy prey for master manipulators to control others for a planned society, so the younger generation have been well-groomed to swallow the propaganda of the political class seeking an ever stronger grip on power to ‘save’ the planet.

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When I was in school in the 1980s a transition in the apocalyptic predictions for humanity’s future was well underway. In the ‘70s and early ‘80s we were being warned of a foreboding and dangerous cooling of the planet that was leading us inexorably into a new global ice age. Then suddenly, our geography classes (later part of a social studies curriculum) were filled with new prophecies concerning not only the total depletion of oil and coal resources within decades due to human exploitation of the planet, but a terrifying new threat, man-made global warming. Eco-justice had entered the curriculum, its green, utopian fingers gradually touching all aspects of the educational establishment. One wasn’t sure whether to wear a T-shirt or sweater to class. Were we about to join the woolly mammoths frozen in the ice with no gas left to warm our

toes, or die of sunburn in a global greenhouse? Then twenty-five years on, the nomenclature changed again; first an ‘ice age,’ then ‘global warming,’ and now ‘climate change,’ an elastic panacea flexible enough to cover all eventualities produced by humanity’s invasive, exploitative and destabilizing influence on the ecology of the planet. Yet in September 2013, the British *Daily Telegraph* reported that many scientists and even climate research centres have been forced to accept that there has been a ‘pause’ in global warming since 1997. In fact there has been a 60% increase in the amount of ocean covered with ice compared to this time last year – about a million square mile increase. An unbroken ice sheet more than half the size of Europe by September 2013 stretched from Canadian islands in the Arctic to Russia’s northern shores, many days before the annual re-freeze was even set to begin. The *Telegraph* reported that the Northwest Passage from the Atlantic to the Pacific had remained blocked by pack-ice all year, forcing some ships to take other routes. In fact, one leaked report to the UN Intergovernmental panel on climate change (IPCC) has led some scientists to claim that the world is again in a period of cooling that won’t end until the middle of this century – all this after the BBC a few years ago predicted the Arctic would be ‘ice-free’ by 2013.<sup>16</sup> The travesty is that the original predictions of catastrophic warming have led to billions being invested in ‘green’ measures to fight the alleged effects of ‘climate change’ with a huge impact on human wellbeing, especially the poor. Since the global temperature has risen only 0.8 degrees C in the last 150 years, academic uncertainty is rapidly growing about the validity of man-made global warming orthodoxy, despite its powerful and influential political supporters and financial backers. The inconvenient truth is that we are now quantifiably in a cooling trend! The MIT meteorology professor Richard Lindzen writes, “The fact that the developed world went into hysterics over changes in global mean temperature anomaly of a few tenths of a degree will astound future generations.”<sup>17</sup>

Clearly then, many of the things my generation heard about the environment growing up, and

much of what is heard today by our children, is a gross distortion of the truth; mere indoctrination in service of a wider political and religious agenda. So serious are these popular distortions that Al Gore's famous film *An Inconvenient Truth* was judged by a British court to contain so many egregious errors, it could no longer be shown in government schools without an accompanying list and refutation of its litany of distortions.<sup>18</sup> Contrary to myth, the world is not overpopulated, we are not catastrophically warming the planet, the earth's resources are not about to be exhausted, and carbon is not killing us.

Although the created order was placed under a curse due to man's sin, resulting in much toil and arduous labor for man to develop its resources, the overall picture of the earth in Scripture is that of a good, abundant gift of God that is sufficient for human flourishing and destined for total renewal and restoration (Job 38-39; Ps. 24; Ps. 136:1-9; Rom. 8:18-25). The command for man to have dominion over the earth has not been rescinded. This creational command and creation grace clearly implies that people were not created to live in poverty or by endless subsistence. Rather, with joy and thanksgiving we are to reflect our maker by enhancing the beauty and fruitfulness of the earth. As such, we would expect that God created a world with abundant resources, sufficient for all human history, to be responsibly developed and improved by God-given creativity for the blessing of all. As Christians, do we expect that obedience to God will bring blessing and benefit to the earth and man, or do with think obedience brings harm? If God's purpose is for humanity to develop the rich and diverse resources of the earth for human life and enjoyment, with thanksgiving returned to God, it stands to reason that Satan's purpose would be to oppose and hinder that development in every possible way, to undermine and destroy human life and flourishing.

The much-publicized idea that humans are destroying the earth must be subject to serious critique. When we do, we find in general that, whilst there are always sinful individuals,

companies and governments who abuse the creation and the command to subdue the earth (China and the former Soviet Union's damming projects being classic examples – both atheistic states), overall health, life expectancy, resource management, the cleanliness of water, air and urban centres have massively improved in the last 150 years, and the available resources are more plentiful today than ever. Global forest cover alone has increased from 30.04% of the global land area in 1950, to 30.89% in 1994.<sup>19</sup> Furthermore, demographers predict that the human population, which exploded during the twentieth century due to life expectancy increases, will peak between 2050-2060 A.D at around 8 or 9 billion, followed by a steep decline; this is already happening in Western Europe. Some others suggest a population peak at 11 billion followed by steep decline around 2200 A.D. As nations become more developed, productive and prosperous, their birth rates have declined.<sup>20</sup> What, in fact, is needed at this time is *more people* on earth who are *producers*, because as the world's population has increased, living standards have risen everywhere. A stable family structure, productivity and capitalization pulls people out of poverty – these facts are true both in East and West. Furthermore, population growth does not mean we are running out of land or space for people. For example, because of urbanization, even though the US population doubled between 1945 and 1992, it resulted in almost no change in the amount of land used for crops, forests, or grasslands.<sup>21</sup> Neither do we have a problem with space and resources to feed the people. We currently grow crops on less than one-third of the earth's arable land. With the available arable land, even if functioning at less than half the average production of the 'Corn Belt' in the US, we could easily feed 35 billion people. There are twice as many of us on earth now than in 1961, yet each of us has more to eat in both developed and developing countries – food is cheaper and fewer people are starving. From 1970 to the present, the percentage of the world's people who are starving has fallen from 35% to 12% - sub-Saharan Africa remains the worst hit due to war, corruption and limited access to modern technology.<sup>22</sup> As wealth and

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productivity have increased, life expectancy has increased dramatically for all; now at 77 years in the developed world and a massive jump to 65 years in the developing world.<sup>23</sup>

The same pattern is true for the other key resources. Because of access to technology, developed through human creativity, production and capitalization, the percentage of people in developing countries with access to clean drinking water has increased from 30% in 1970, to 80% in 2000.<sup>24</sup> Yet we currently use less than 17% of the fresh water on earth that is *readily accessible and refreshed each year!* Nearly 70% of that water is used for agriculture. This plentiful supply does not take into consideration the waste of water through leakage or inefficient agricultural use; nor does it include the desalination of water that is becoming increasingly economically feasible. The overall water supply is thus unlimited. We will never run out of water.

In his important study of the environment Grudem shows from some of the latest research that urban pollutants in major cities like London have dramatically declined. London's air is cleaner than it has been since before 1585 – urban pollutants have decreased 90% since 1930. In many areas forests are increasing and being replanted and the land made much more fruitful in the production of wood as well as being made suitable for diverse wildlife. Or consider oil. Because of the constant discovery of new sources of oil, the amount of oil remaining is equal to the total energy consumption of the entire world for more than five thousand years – we won't be running out of oil!<sup>25</sup> Moreover the currently-known coal resources are sufficient for well beyond 1500 years, and with nuclear power's growing efficiency, giving off almost no pollution, the demands on oil and coal are diminished.<sup>26</sup> As for allegedly catastrophic increases in temperature or greater levels of carbon dioxide, it must first be remembered that carbon is not earth poison. We breathe it out and plants consume it. An increase in average world temperature of less than 1 degree is not dangerous. In fact it has been shown that slight warming (which would occur primarily in higher latitudes) is beneficial to agriculture, producing more prolific plant growth, with longer growing

seasons in cooler climates, less crop damage and cold snaps, making food more abundant and affordable for the poor. Critically, there is good evidence that the earth goes through warming and cooling cycles that have nothing to do with man-produced carbon emissions. This is demonstrated in the fact that there were small variations in temperature throughout the twentieth century that do not correspond to the changes in carbon emissions and levels, because temperature changes can be the result of variations in sun activity, variations in ocean currents and ordinary weather cycles.<sup>27</sup> Scientific opinion on climate change orthodoxy has in recent years dramatically shifted, with an increasing number of petitions and lists of qualified scientists, many being top experts in their field, repudiating the idea of man-made global warming.<sup>28</sup> Carbon has become a political gas, used to scare an unwitting public into handing more power to bureaucracies and state actors to 'save' them from the God-given molecules that enable them to eat, live, and be productive, since almost everything we use has carbon in it. By permitting the taxing of carbon (cap and trade), a free gift of God to all, we not only allow the state to control energy use, thus placing unprecedented power into the hands of an elite few planning their utopian and static socialistic order, but economic productivity is greatly hindered, driving up prices in cruel indifference to the poor and the developing world. The satanic lies that are pervading our culture that seek the ruin of the many in the name of being 'green' and saving the planet, must be resisted by biblically faithful Christians. Sadly, the track record of the church, particularly amongst those denominations who have abandoned the full authority of Scripture, has been to promote, support and adopt the green religious propaganda, like a new version of the 'social gospel' for the planet itself.<sup>29</sup>

#### THE LAW OF LIFE: BUILDING A BIBLICAL RESPONSE

It is very important to understand that ecology and environmentalism are not the same. Likewise, being 'green' is not identical to caring for the natural world. Rejecting the apocalyptic predictions and pseudo-science of the popular

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media does not mean a commitment to a misuse of God's creation – on the contrary. Just because the idea of catastrophic man-made global warming as nature's judgment on humanity is the lynchpin of an elaborate eco-political theology with pagan roots, that has little basis in science, does not mean Christians are to be unconcerned about their God-given environment. The environment literally refers to everything that *surrounds us*. However, we can only speak rationally of the environment, and care for it, if we are *not identical* with what surrounds us. In the Christian worldview there is first an absolute distinction between the creator and the creature so that God is not identical with nature, and second, man himself is distinguished from the rest of creation because he is made in the image of God. Whilst human beings are dependent creatures made from the earth, and in this sense part of the stuff of creation, the breath and image of God in man and his specific calling in regard to God's creation distinguishes him qualitatively from all other life (Gen. 1:26-29; Gen. 2). The humanistic, pagan worldviews by contrast collapse these biblical distinctions. For them, god is not distinct from creation/nature, but identical with it, and man is merely a thread in the tapestry of a 'divine' environment – he is simply one aspect of the cosmic ecology, the great unfolding of Mother Nature and so no more significant than anything else within the essential inter-relatedness of all things. As a result, pagan man's care for the 'environment' is more properly a narcissistic pre-occupation with his own 'salvation' (self-realization) or 'liberation' from the living God. Here he sees himself as simply cosmic dust and one with all things. On this basis, for man to live, what must die is his 'illegitimate' embrace of his special significance and qualitative distinction from all that is. This ancient Christian 'error' leads to a ruling or dominion function in relationship to nature which is supposedly destroying it. To save himself man must cease to develop and rule the earth in terms of any alien purpose to those expressed in 'nature' (i.e. the purposes of a supernatural God). But the living God's purposes are not alien, because he is the creator and sustainer of all things, defining the meaning and appointing the

right use of all created reality. The Bible therefore sets man, as God's vice-regent, in a position of kingly service and stewardship within creation.

If human beings understand their relationship to creation correctly, in terms of God's creative work and cultural mandate, recognizing also his redemptive and restorative purposes, then we will be brought into right relationship with our total environment – animal, vegetable and mineral. That relationship is not in terms of the pagan concept of identity, but that of binary distinctions and vocation (Gen. 1:26). That vocation is to represent God to the rest of creation. The idea of rule in the Hebrew language of Genesis 1 established a hierarchy, where man as God's image-bearer reminds all creation of its creator and king. But in what does this rule consist? The common and false assumption is that man's rule is necessarily abusive. But this does not follow from Scripture. Human kingship in creation is to reflect the kingship of the creator, which is a rule of providential care. Human stewardship in Scripture consists in subduing chaotic or disordering forces in creation and battling those that have entered the world through sin, like disease, imbalance or deformity in human, animal and plant life. In contrast to pagan thought, humanity then also seeks to maintain the binary oppositions or distinctions that God has created (male and female, ground and flesh, human and animal, plant and mineral, land and sea etc...), and so serve God in creation by in all things maintaining the optimum conditions for the various forms of life to flourish. All these things involve the exercise of wisdom, imitating God's wisdom which founded the universe (Prov. 3:19). The seventh day on which God rested after the creation days, was a rest of dominion, enjoyment, celebration and victory. Since appreciation and celebration are the hallmark of God's dominion, our efforts at dominion must reflect his enjoyment and joy in all that has been made.<sup>30</sup> Creation thus has value as *God's creation*, not simply because it is useful to us, and this fact gives us a responsibility to reflect the character of our maker toward all creation, manifest by mediating God's blessing

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***“If human beings understand their relationship to creation correctly, then we will be brought into right relationship with our total environment – animal, vegetable and mineral.”***

in an enabling and sustaining care that brings forth fruitfulness. Our reign and rule in creation is, like Christ to his church, or the husband to the wife (Eph. 5:22-30), government through service. In so doing we share God's rule.

Our relationship to creation then is vocational and is modeled on that of Adam, the first human king set in creation. He is required by God to till and tend the Garden of Eden (Gen. 2:15). The verb translated 'till' (*abhad*), literally means to 'develop' when the object is inanimate, and 'tend' (*shamar*) means to 'guard and protect.'<sup>31</sup> This is the intended character of man's rule, care and service. With the entrance of sin into the world, man's rule has been often perverted and abused, becoming the exercise of domination, not dominion. The answer to this disordering of reality due to sin is salvation and restoration in Jesus Christ, the last Adam (1 Cor. 15:45; Rom. 5) and true dominion man (Ps. 8), in whose image the Christian is being fashioned. The Bible everywhere anticipates the restoration of humanity and the environment by the saving work of our true creator and king. The transformation of the fallen order is explicitly tied to the transformation of man himself (Rom. 8:18-25). When man is redeemed from sin, and transformed by grace, he becomes obedient to God's law and serves and works in terms of God's purposes for creation. Jesus Christ is the paradigm. In Christ, the Scripture says, the Christian becomes a royal or kingly priest (1 Pt. 2:9; Rev. 1:6) after the likeness of the second Adam, the true man, and exercises dominion not in terms of domination or godless power, but ethically, in terms of God's law. And God's law requires care and concern for his world. It requires regard for birds – some of the smallest creatures (Deut. 22:6-7); a respect for working animals (Prov. 12:10); rest for arable land and animals (Ex. 23:12); the preservation of fruit trees as the life of man (Deut. 20:19-20) and much more. In Christ, the new Adam who was resurrected in a garden, where he is mistaken for its gardener (John 20:15), we become God's redeemed gardeners, tilling and tending all things, turning creation into a culture to the glory of God. Like the tabernacle of the Old Testament, designed and decorated as a reflection of Eden and the dwelling place of God, we are now the temple,

*“We become  
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gardeners,  
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the building, field, and dwelling place of God, called to a glorious vocation as fellow-workers with Christ in the restoration of all things (1 Cor. 3:9; Acts 3:21), turning all creation into God's Eden, a suitable habitation for the abiding presence and glory of God.

## TRUE SACRAMENT

This view of man is alien to the green movement. When the most prominent figure in the environmental political mainstream, Al Gore, delivers a 'sermon' at St John the Divine, calling on the congregants to recognize that, "God is not separate from the earth," and then in his Nobel prize speech declares that, "armed with such a faith, we might find it possible to re-sanctify the earth,"<sup>32</sup> we should recognize immediately that the debates and propaganda surrounding the ideas of climate change, sustainability, carbon emissions, overpopulation and the depletion of natural resources are about far more than questions of empirical science; there is a religious worldview at work.<sup>33</sup> Whilst not all in the vast political, economic and cultural empire of environmentalism are allured by *overt* forms of pagan nature worship, the green movement clearly offers a substitute religious worldview for those who have rejected Christianity and its form of civilization. In fact, as we have noted in this essay, environmental religion has become a central organizing principle of the major international bureaucracies, as seen in the governing framework policies and bodies of the United Nations, including *Agenda 21*, the goals of UNESCO, and the paradigmatic *Earth Charter*. As Wanliss has observed concerning this new faith:

It is a religion with a vision of sin and repentance, heaven and hell. It even has a special vocabulary, with words like "sustainability" and "carbon neutral." Its communion is organic food. Its sacraments are sex, abortion, and when all else fails sterilization. Its saints are Al Gore and the IPCC.<sup>34</sup>

A truly Biblical Christianity will resist this counterfeit faith with its sacraments of sexual license and death, stand against its false saints

and their substitute doctrines of predestination, judgment and atonement, and fight their lawless oppression of the poor, indifference to the vulnerable, and destruction of the unborn. The blood of Christ ran red, not green: his law and atonement is the only true liberation of man – and if the Son sets you free, you will be free indeed (John 8:36). Only Christ can renew a fallen creation, make us truly dominion men and women, end history, and unveil a changeless kingdom of righteousness in terms of his everlasting Word. His law is life, and his gospel speaks peace and wholeness to all creation.

*Coming Pagan Utopia: Christian Witness in Tough Times*, ed. Peter Jones, (Escondido, CA: Main Entry Editions, 2013), 57.

<sup>11</sup>Beisner, *Utopia*, 54.

<sup>12</sup>Beisner, *Utopia*, 58.

<sup>13</sup>Beisner, *Utopia*, 61-62.

<sup>14</sup>Cited in Wanliss, *Green Dragon*, 32.

<sup>15</sup>*Ibid.*

<sup>16</sup>Hayley Dixon, "Global Warming? No, actually we're cooling, claim scientists," *Daily Telegraph*, last modified September 8, 2013 [www.telegraph.co.uk/earth/environment/climatechange](http://www.telegraph.co.uk/earth/environment/climatechange)

<sup>17</sup>Cited in Wanliss, *Resisting*, 239.

<sup>18</sup>William Lee Adams, "British Court: Gore Film 'Political,'" *Time*, last modified October 12, 2007, [www.time.com/time/world/article/0,8599,1670882,00.html](http://www.time.com/time/world/article/0,8599,1670882,00.html).

<sup>19</sup>Bjorn Lomborg, *The Skeptical Environmentalist: Measuring the Real State of the World* (Cambridge: Cambridge University Press, 2001), 8-31.

<sup>20</sup>Cited in Grudem, *Politics*, 335.

<sup>21</sup>Stephen Moore and Julian Simon, *It's Getting Better All the Time: Greatest Trends of the Last 100 Years* (Washington, DC: CATO Institute, 2000), 203.

<sup>22</sup>See Grudem, *Politics*, 337-339.

<sup>23</sup>See Grudem, *Politics* 353.

<sup>24</sup>Lomborg, *Environmentalist*, 21.

<sup>25</sup>Lomborg, *Environmentalist*, 128.

<sup>26</sup>Grudem, *Politics*, 348-359.

<sup>27</sup>Grudem, *Politics*, 366-381.

<sup>28</sup>See, Grudem, *Politics*, 371.

<sup>29</sup>See H. Paul Santmire, John B. Cobb Jr, "The World of Nature According to the Protestant Tradition," ed. Roger S. Gottlieb, *The Oxford Handbook of Religion and Ecology* (New York: Oxford University Press, 2006), 115-146.

<sup>30</sup>Jonathan Burnside, *God Justice and Society: Aspects of Law and Legality in the Bible* (New York: Oxford University Press, 2011), 150-158.

<sup>31</sup>Burnside, *God, Justice and Society*, 159.

<sup>32</sup>Cited by Wanliss, *Resisting*, 70, 76.

<sup>33</sup>*Ibid.*

<sup>34</sup>Wanliss, *Resisting*, 38.

<sup>1</sup>Adam Vaughan, "James Lovelock: environmentalism has become a religion," *The Guardian*, last modified March 30, 2014. <http://www.theguardian.com/environment/2014/mar/30/james-lovelock-environmentalism-religion>.

<sup>2</sup>Paul Watson, "The Beginning of the End for Planet Earth?" Sea Shepherd Conservation Society, last modified May 4, 2007, [www.seashepherd.org/news-and-media/editorial-070504-1.html#](http://www.seashepherd.org/news-and-media/editorial-070504-1.html#).

<sup>3</sup>Cited in Wayne Grudem, *Politics According to the Bible: A Comprehensive Resource for Understanding Modern Political Issues in Light of Scripture* (Grand Rapids: Zondervan, 2010), 328.

<sup>4</sup>Cited in James Wanliss, *Resisting the Green Dragon: Dominion, Not Death* (Burke, VA: Cornwall Alliance for the Stewardship of Creation, 2010), 33.

<sup>5</sup>Cited in R. J. Rushdoony, *The One and the Many: Studies in the Philosophy of Order and Ultimacy* (Fairfax: Thoburn Press, 1978), 305-306.

<sup>6</sup>See Joseph Boot, *The Mission of God: A Manifesto of Hope* (United States: Freedom Press International, 2014), 121-147.

<sup>7</sup>See Charles Norris Cochrane, *Christianity and Classical Culture: A Study of Thought and Action from Augustus to Augustine* (New York: Oxford University Press, 1957).

<sup>8</sup>Ashley Thorne and Peter Wood, "Sustainabullies," National Association of Scholars, last updated February 12, 2009, <http://www.nas.org/articles/sustainabullies>.

<sup>9</sup>Cited in Wanliss, *Resisting*, 253.

<sup>10</sup>E. Calvin Beisner, 'Ecological Utopia,' in *The*

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# The Environmental Ethics OF NAZI GERMANY & THE HOLOCAUST

The original enviro-Nazis actually were Nazis. Eco-fascism is no metaphor. It is rooted in German history like a giant oak tree, its sap filled with the Romanticism, Existentialism, Social Darwinism, and Neo-Paganism of the 1800s and early 1900s that nourished the very leaves of National Socialism. For all of the historical nuances and/or differences that may exist between each one of these particular movements, they all have one thing in common – the belief that Nature knows best.

National Socialism was a nature-based ethos that pioneered many important facets of what is today called environmentalism – including animal rights, sustainable forestry and environmental social engineering schemes – over private property. The Nazis even dabbled with an air pollution policy that attempted to require industry in the cities to pay for pollution damages it caused in the countryside. Nazi environmentalism also played a role in the holocaust itself where the wanton slaughter of human beings was deemed necessary in order to cleanse the landscape for German occupation in Poland, Belarus, the Ukraine and western Russia.

## FROM GOETHE'S ROMANTICISM TO SCHOPENHAUER'S ENVIRONMENTAL ETHICS

In the heart of the former Buchenwald Concentration Camp lies an old stump of a huge oak tree that died during an allied air raid late in the war. *Buchenwald* means “Beech Forest.” When the Nazis originally cleared the ground for the construction of the camp, they saved the oak tree. It was known as Goethe’s Oak. The famous titan of German literature, Johann Wolfgang von Goethe (1749-1832), used to spend much time

around the environs of this particular oak tree. Goethe helped blaze the trail for the German Romantic movement that strongly opposed the Enlightenment’s emphasis upon logic, reason, and objectivity that allegedly led to all of the modern ills of the Industrial Revolution. In place of such values, Romanticism advocated subjective experience, emotions, spirituality, and the natural world. Even though Goethe opposed the mechanistic emphasis of the Enlightenment sciences, he still considered himself to be a natural scientist – a veritable harbinger of environmental things to come.

More troubling, after complaining about “Jewish nonsense” in the Old Testament, Goethe once opined, “Had Homer remained our Bible, how different a form would mankind have achieved!” The German romance with nature thus began with a whiff of anti-Semitism that would become increasingly virulent as time wore on. In fact, a key theme of Goethe’s writings is that of holism and the oneness of the natural world, and the reconciliation of opposites. This worldview stood directly antithetical not only to the Enlightenment, but also to the Judeo-Christian worldview that presumed man to be made in God’s image, and hence above creation in a divinely-ordained dualistic world. In Goethe’s romance with nature and the classical world, he initiated the ethos that would increasingly devalue human life in the face of an all-encompassing and supreme natural world – regardless of how impractical and cruel such a course of action might be.

Goethe was followed by other German Romantic nature lovers who began ramping up anti-Semitism against the Jews for being anti-nature. Men like Ernst Moritz Arndt (1759-

1860) and Wilhelm Heinrich Riehl (1823-1897), both of whom left the Christian ministry for the Romantic movement, began to accuse the Jews of despoiling the landscape with their predatory control of the economy generated in modern cosmopolitan cities which, in their view, were completely devoid of hearty and healthy values that are to be learned from the forests and countrysides of Germany. Arndt wrote a famous poem during the Napoleonic Wars entitled "The German Fatherland" that starkly juxtaposed the progressive civilization of the French Enlightenment with the romantic fatherland of Germany.

Arndt viewed industrial capitalism based on the Enlightenment principles and run by Jewish finances to be an invasive and destructive force upon the fatherland of Germany. Arndt's protégé Riehl was even more anti-Semitic, xenophobic, and nationalistic, extolling the virtues of the indigenous peasantry rooted in the land who stood opposed to the "rootless Jews" in charge of the cities:

Where large numbers of Jews reside, the population as a whole is almost always politically and economically fragmented. The Jewish huckster finds that his paltry capital circulates much more freely among the urbanized and small town burghers of central Germany than among the authentic peasants of the mountains or the plains.<sup>1</sup>

Even the great German thinker Arthur Schopenhauer (1788-1860) held very similar pro-nature, anti-Semitic views. Schopenhauer was one of the original gurus of both environmental ethics and animal rights. Disconcertingly, Schopenhauer charged that the source of the barbaric treatment of animals in Europe was to be found in both Judaism and Christianity. He also rejected the Enlightenment's conception of nature that emphasized it as a divinely created well-ordered machine.

Schopenhauer's environmental ethics specifically targeted the attitude towards nature and animals found in the Bible, especially from the opening pages of Genesis where God commanded Adam

and Eve, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth (Genesis 1:28)." Schopenhauer strongly believed such a Judeo-Christian view over nature was domineering, and would invariably lead to animal cruelty. Reacting to this belief, Schopenhauer said that Jewish animal cruelty demanded some form of European reparation: "We owe to the animal not mercy but justice, and the debt often remains unpaid in Europe, the continent that is permeated with the odor of the Jews."<sup>2</sup>

More ominous still was Schopenhauer's solution to the alleged problem. In order to save the animals, the Jewish view of nature must be banished from the European continent. "It is obviously high time in Europe that Jewish views on nature were brought to an end... The unconscionable treatment of the animal world must, on account of its immorality, be expelled from Europe!"<sup>3</sup> Such was the conclusion of one of Germany's most important geniuses of the 1800s.

Schopenhauer was Adolf Hitler's favorite philosopher, and his influence on the Fuehrer will be seen shortly. One of the first pieces of legislation passed by the Nazis in 1933 was an anti-Semitic animal rights law that forbade Jewish kosher slaughter. This practice was specifically highlighted in the climax of the infamous documentary drama entitled "The Eternal Jew" (1940) right before the *Fuehrer* showed up for the first time in the film. The film then lauds Hitler's effort to bring to an end such "cruel" practices in Germany, then transitions into his famous speech given in 1939 before a huge crowd of Nazis. Here, Hitler essentially lets everyone present know that he is about to send the Jews into hell on earth as he will hold them personally responsible if they initiate another global war with their international finances. At this, Hitler receives a rousing ovation.

#### NIETZSCHE'S EARTH-BASED EXISTENTIALISM

Schopenhauer was also the German bridge

*"...began to accuse the Jews of despoiling the landscape with their predatory control of the economy generated in modern cosmopolitan cities which, in their view, were completely devoid of hearty and healthy values that are to be learned from the forests and countrysides of Germany."*

*“... one’s humane attitude toward animals and nature should be extended to human beings as well. Along such existential lines, Schopenhauer believed the will of man was far more important than the thought of man in characterizing the true essence of a human being.”*

between Romanticism and Existentialism that completely countered the Enlightenment’s worship of reason with an emphasis upon nature and natural existence. In particular, Schopenhauer supplanted Kant’s acceptance of the moral argument for God’s existence, otherwise known as the categorical imperative, with what he called “pity,” under which doctrine one’s humane attitude toward animals and nature should be extended to human beings as well. Along such existential lines, Schopenhauer believed the *will* of man was far more important than the *thought* of man in characterizing the true essence of a human being.

Schopenhauer’s student, Friedrich Nietzsche (1844-1900), then picked up with a vengeance where his teacher’s natural ethics ended. Nietzsche vehemently castigated Kant’s categorical imperative, the last vestige of the distinctiveness of God found in modern western philosophy. While Nietzsche agreed with Schopenhauer’s thesis that the human will was more important than thought, he rejected the doctrine of pity and humaneness that Schopenhauer advocated to curtail the instinctual excesses of the will. Nietzsche considered such an ethos womanly and weak. As such, he replaced Schopenhauer’s “pity” doctrine with his infamous “will to power” doctrine.

While Nietzsche was not expressly anti-Semitic, he was extremely anti-Christian. Nature and philosophical existentialism were used by Nietzsche to disguise his hatred for Christianity since he felt its heavenly emphasis mocked the earth and its real flesh and blood existence. Writing *Thus Spake Zarathustra* from the spectacular Engadine Alps in Switzerland, Nietzsche enjoined, “I beseech you my brothers, remain faithful to the earth, and do not believe those who speak to you of otherworldly hopes!”<sup>4</sup> Nietzsche also added that since God was now dead, “To sin against the earth is now the most dreadful thing.”<sup>5</sup>

The existence of the earth is specifically used by Nietzsche to contrast it with heaven and its alleged corrupting otherworldly emphasis. Nietzsche’s infamous “God is dead” theology is inextricably bound up with this earthly existentialism. His so-

called superman ethos is cut from the same cloth. Nietzsche’s desire was to replace what he calls the Judeo-Christian slave morality of weakness and meekness with strong masculine values like heroism, strength, and courage. This is the heart of Nietzsche’s “beyond good and evil” doctrine, if not also his “will to power” creed.

Since God is dead, men must become supermen in order to legislate a new set of values for the future based on biology and instinct rather than upon western rationality. Western rationality has shown that God is dead. It therefore must be transcended by a new set of values in order to avoid the dangerous meaninglessness of nihilism. Since Nietzsche believed the weakest part of man was his consciousness, and that biology, body, willpower, and instinct were his strengths, this new set of values governing the future would have to transcend the Enlightenment. Nietzsche even recommended humanity utilize state-prescribed breeding programs in order to weed out the weak from the strong, and presumed that war and conflict were at the vortex of human evolution and growth. Thus, Nietzsche’s “will to power” was not an attempt to dominate nature, but was to be in accordance with nature, and rooted in an earth based evolutionary existentialism.

#### HEIDEGGER’S EXISTENTIAL ENVIRONMENTALISM

The Nazis borrowed heavily from Nietzsche’s existential teaching. After Schopenhauer, Hitler’s favorite philosopher was Nietzsche.<sup>6</sup> The Nazis essentially made the Nietzsche Archives of Weimar the official shrine of their regime. Here, existentialist philosopher Martin Heidegger (1889-1976)<sup>7</sup> spent much time (1935-42)<sup>8</sup> Nazifying Nietzsche for National Socialist consumption. Even as late as 1944, Heidegger claimed that Nietzsche was Hitler’s spiritual inspiration.<sup>9</sup>

Heidegger was also a very enthusiastic Nazi environmentalist in the 1920s and ‘30s. His philosophical emphasis upon “being,” or natural existence, helped lay the groundwork for what is today called deep ecology. In Heidegger’s philosophy, “being” itself trumps western rationality and thought. Heidegger

once taught, “The Fatherland is being itself.”

Heidegger’s philosophy on this point is straight existentialism, and is thus very fertile ground upon which to develop an environmental philosophy. Turning much of western philosophy on its head, existentialism elevates natural existence or “being” above idealistic or religious thought. Nature and its holistic interrelatedness thus become trump cards to neutralize both philosophy and religious faith as inconsistent with what actually exists in the real world. Religious and philosophical thought needs to bow to nature and its existence, rather than try to arrogate itself above them through imaginary ideas and concerns, especially those of Christian theology.

For Heidegger, religious and western speculative thought invariably leads to a false, dominating view over nature, which has become especially superficial in the modern mechanized world. For Heidegger, therefore, what needs to be done is to destroy western philosophy and its Judeo-Christian handmaid. The main thrust of Heidegger’s political philosophy is to reduce all metaphysics to the question of “being” or existence.<sup>10</sup> In so doing, western man’s alienating and destructive dominance over nature can be arrested.

#### THE MISSING LINK: ERNST HAECKEL’S SOCIAL DARWINISM & NATURE WORSHIP

While German Existentialism hardened German Romanticism into a more respectable philosophy, it was Ernst Haeckel’s (1834-1919) evolutionary scientism that provided the final biological link between nationalism, socialism, race, nature protection, and ecology all of which later became the foundation of National Socialism. Haeckel accomplished this by mixing Charles Darwin’s evolutionary theory with German racism, together with a secularized form of nature worship. He thus presumed that Germans were on top of the evolutionary chain in terms of cultural progress. As such, Haeckel was also the father of German Social Darwinism. Incredibly, Haeckel believed his racialist brand of Social Darwinism was strictly based on sound biological science. He was the first scientist to view the Jews as a biological problem, and even

coined the term ecology in 1866.<sup>11</sup>

Haeckel and those involved with his romanticized version of Darwinism called their philosophical scientific system Monism. Today, Haeckel’s Monism is better characterized as Social Darwinism. The idea of Monism is taken from the Greek word “mono” which means “one.” The point of Monism is to emphasize unity, holism, or oneness. German Monism or Social Darwinism was a romantic-pantheistic-holistic view of man and nature that attempted to explain everything from within the context of nature alone without any reference to a transcendent deity or sacred text. It took holism so seriously, that the transcendent nature of both man and God were denied. The dualistic relationship between man and nature was rejected. Man was seen as completely rooted into the natural world and subject to its evolutionary biological laws without exception. Nature was thus king, if not deified into a feudalistic natural order.

In other words, Haeckel reconciled religion with science by cutting out the Judeo-Christian worldview and its God. Haeckel wrote, “The Monistic idea of God which alone is compatible with our present knowledge of nature, recognizes the divine spirit in all things.... God is everywhere.... Every atom is animated.”<sup>12</sup> At this juncture, German evolutionary pantheism thus replaced the belief in traditional theism. Haeckel thus transferred the creative powers of the God of the Bible to the pantheistic powers of Nature itself. Haeckel also suggested that his pantheism was a polite form of atheism.

In his Social Darwinian Monism, Haeckel emphasized that Nature itself was the sole basis for the evolutionary development of plants, animals and society. The primacy of Nature also dictated the spiritual and political life of people. Haeckel’s romanticized Monism was thus a totalitarian Darwinism because it was used as a total explanation for just about anything and everything, including politics. Through Haeckel’s biological evolutionary worldview with strong ecological predilections, Nature was completely politicized.

*“Nature and its holistic interrelatedness thus become trump cards to neutralize both philosophy and religious faith as inconsistent with what actually exists in the real world.”*

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## NAZI ENVIRONMENTALISM IN GERMANY

By the 1930s, Romanticism, Existentialism, Social Darwinism, and Neo-Paganism helped promote a nature-based ethic that fully displayed itself with new environmental rules under the banner of National Socialism. German ecology became politicized under Nazi biology. The German greens had finally found a political platform in the biologically based Social Darwinism and natural existentialism of the Nazi Party. There was a voice which had been so often neglected during the social-democratic days of the Weimar Republic in the 1920s, but was finally overturned with the political fortunes of the Nazi Party.

As such, the connection between the early German greens and Nazis was strongly intertwined. Whereas only 10% of the German population belonged to the Nazi Party, 60-70% of the greens in various conservationist groups were Nazi Party members. Nazi Germany began in a green cloak. In the early to mid-1930s, the Third Reich emphasized a brand new era of political ecology. In fact, Nazi Germany was the greenest regime on the planet.

Even the Nazi leadership widely represented all of the differing facets of the early German green movement. The *Fuhrer* himself was a self-proclaimed animal lover who also claimed to be a vegetarian. From 1933-35, Hitler signed very significant environmental legislation. In 1933, he signed an animal rights law that initially tried to ban vivisection altogether. In 1934, he signed a green hunting law that was the first of its kind in the western world. In 1935, Hitler signed the Reich Nature Protection Act, otherwise known as the RNG, that went well beyond the setting aside of nature protection areas, but also included environmental social engineering schemes over private property, especially with regard to construction activities. With the RNG came what are today called environmental impact statements, initially described as environmental effects reports. Field Marshall Herman Goering (1893-1946) was also actively involved in the passing and administration of these laws, as well as putting into practice sustainable forestry strategies called *Dauerwald*, which means "Eternal Forest."

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The greenest of the Nazi hierarchy was Rudolf Hess, Hitler's secretary up until 1941. Even propaganda minister, Joseph Goebbels, was a vegetarian. Hess was followed by the infamous SS leader Heinrich Himmler, who was a green pagan mystic, animal lover and vegetarian. Himmler and the SS dreaded what they called "land flight." Himmler and his agricultural mentor, Richard Walther Darre, actually believed German racial biology was being destroyed by the cosmopolitan life of the cities. Germans were being uprooted from their homeland and enslaved to the artificial values of the Jewish international market on the one hand, and Jewish Bolshevism on the other. Himmler opined "The yeoman on his own acre is the backbone of the German people's strength and character."<sup>13</sup> To counteract this existential crisis, Darre and Himmler came up with a racial green doctrine called "Blood and Soil." The idea was to get German blood out of the city and back into the soil of the countryside where they could become self-sufficient farmers in a "buy local" scheme of racist proportions.

Dr. Fritz Todt was appointed Inspector General for the German Roadways by Hitler and built the *Autobahnen*. Todt was sympathetic to ecological ideas and early environmental engineering experiments. Dr. Todt became the leader of the Nazi construction industry. Hitler's architect, Albert Speer, who replaced Todt after he was killed in a mysterious plane crash in 1942, held very similar views to Todt. With such men, including the SS, involved as they were in constructing a new Germany, there came a compromise between German industry and environmentalism that is today known as sustainable development. Sustainable development was essentially born in the Third Reich as the Nazis blended their racist ideas (blood) with environmentalism (soil). Even Goering's Four Year industrial war plan was supposed to be regulated by new environmental spatial planning strategies and policies.

## MASTER PLANNED COMMUNITIES, LANDSCAPE CLEANSING AND GENOCIDE ON THE EASTERN FRONT

Many green historians are quick to dismiss Nazi environmental plans as inconsequential

and unrelated to the overall National Socialist program. They also strongly maintain that Nazi environmentalism was completely compromised by the industrial Four Year Plan together with all of the ecological destruction brought on by the war itself. The Nazis themselves, however, viewed things much differently. They saw the war as a necessary means to a noble end. What the Nazis began to do on the Eastern Front in the early part of World War II strongly suggests their environmental plans were not going to be dropped, but rather reinforced after victory was secured.

What the Nazis wanted most of all was *lebensraum*, which literally means “living space.” A quick, decisive victory over Russia promised the Germans a strong position in what would certainly become a new world order. With their own *lebensraum* in the east, this would allow the Nazis to compete with the American-Anglo industrial complex without having to resort to the corrosive effects of what they deemed to be international Jewish capitalism. More importantly, they could become self-sufficient with plenty of land in the east to be used for growing food and for sustainable industrial development under Nazi state control that could later be extended throughout the entire Reich.

Hitler believed if Germany controlled the continent of Europe along with western Russia, he could control the world. Closely connected, Hitler also believed Germany was grossly overpopulated and running out of natural resources. As far as Himmler’s SS was concerned, there was not enough space in Germany itself to re-ruralize the population of Germany “back to the land.” In other words, without more “living space” there could be no proper marriage between German blood and soil. Additional *lebensraum* was required; it would be sought in Eastern Europe and western Russia.

During the war, the SS had grandiose plans to use research garnered from the Office of Spatial Planning to create an eco-imperial empire in the conquered eastern territories. Inspired by SS planners Konrad Meyer (1901-1973), Emil

Meynen (1902-1994), and Walter Christaller (1893-1969), sustainable development as an applied political policy was to be implemented on the eastern front behind advancing German lines. The SS planned to use industry in the conquered eastern territories along with slave labor to pay for and build master-planned communities that were, in fact, very green. The plan was called General Plan *Ost* (East).

As one of the great spoils of war, landscape planners were not beset by any foreign constitution, laws, regulations, or private property. They were given absolute freedom to plan to their hearts’ content. In fact, Nazi expert planners called it “planning freedom.”<sup>14</sup> Some Nazis believed the occupied East was an urban and environmental planners’ paradise in which all of the sins of landscape development of the past could be atoned. Landscape planners rushed into the annexed territories with climatic-geographical surveys and “transfer of population” exhibits in their hands, ready for implementation. Such landscape planning was called a “total landscape plan” where cities would be redone, village areas would be emptied, farms destroyed, and people either deported or killed. Landscape Planner Heinrich Friedrich Wiekking Jurgensmann (1891-1973), who was the chair of the Institute for Landscape Design at the University of Berlin, wrote in 1939 that the war in Poland promised “a golden age for the German landscape and garden designer that will surpass everything that even the most enthusiastic among us had previously known.”<sup>15</sup>

Behind enemy lines, the living space of Poland, Ukraine, Belarus, western Russia and the Baltics would be cleansed of unnatural Jews and Slavs who were unworthy of the soil they lived on. Thus, racial genocide coincided with landscape cleansing. The Nazis justified the forced removal of thousands of Poles from their homes on the grounds that such an allegedly degenerate race of people could never have a proper relationship to nature and those portions of the countryside occupied by the Germany army.<sup>16</sup> Rebuilding beautiful cities, green landscape plans, sustainable development, renewable energy programs, nature reserves, botanical and organic farms, fox recovery

*“Thus, racial genocide coincided with landscape cleansing.”*

*“Rebuilding beautiful cities, green landscape plans, sustainable development, renewable energy programs, nature reserves, botanical and organic farms, fox recovery programs – even inside concentration and death camps – were to result from the most grisly set of circumstances imaginable.”*

*“In fact, environmental degradation was used to justify the ethnic cleansing of people not properly suited to their natural surroundings. In short, the Jews, Poles and Russians were not properly related to nature, and thus deserved to be liquidated.”*

programs – even inside concentration and death camps – were to result from the most grisly set of circumstances imaginable.

Emil Meynen, one of the primary geographers and environmental spatial planners working for the SS, attended the infamous Wannsee Conference in 1942 where the destruction of the Jews was discussed from a technocratic point of view. Eliminating the Jews was certainly a top priority in order to prepare the groundwork for total landscape planning. Environmental planners were also well aware of the existence of concentration and death camps.<sup>17</sup> By cleansing the landscape of inferior races through a massive euthanasia program, the eastern territories could then be used to help rebuild the natural rural health of the German people. In fact, environmental degradation was used to justify the ethnic cleansing of people not properly suited to their natural surroundings. In short, the Jews, Poles and Russians were not properly related to nature, and thus deserved to be liquidated.

#### SACRIFICIAL NAZI OAKS

There is a luxuriant oak tree standing just inside the gated entrance into Auschwitz where the sign reads “work makes you free.” In fact, the immediate area around the Auschwitz entrance is populated by giant oak trees. There are also oak trees in the immediate proximity of the gas chambers and crematoriums as well. Even the gas chamber doors at both Auschwitz and Treblinka were often made of solid oak. The intimate proximity of such oak symbolism to concentration and death camps like Buchenwald and Auschwitz is not likely to be merely coincidental. There was a certain method to the Nazi madness. That Adolf Eichmann was placed in charge of the logistics of the holocaust in the eastern territories is incredibly ironic. His last name virtually means “man of the oaks.” No matter how technocratic the gas chambers may have become by 1942, the ancient symbolism of human sacrifice and nature worship being practiced under the oak trees (Isaiah 1:29-31; 57:1-8; 2 Kings 17:28-41; Hosea 4:11-13) bleeds through the veneer of Nazi modernism.

In his youth while attending architectural

school in Vienna in 1908, Adolf Hitler wrote a play about religious sacrifice centering on the differences between Christianity and German Paganism. He feverishly worked on it late into the night. When his roommate, August Kubizek, was awakened, he asked him what he was doing. Hitler did not respond to him, but instead gave him a piece of paper with these words written on it, “Holy Mountain in the background, before it the mighty sacrificial block surrounded by huge oaks; two powerful warriors hold the black bull, which is to be sacrificed, firmly by the horns, and press the beast’s mighty head against the hollow in the sacrificial block. Behind them, erect in light-colored robes, stands the priest. He holds the sword with which he will slaughter the bull. All around, solemn, bearded men, leaning on their shields, their lances ready, are watching the ceremony intently.”<sup>18</sup>

Astounded by Hitler’s passion, Kubizek asked him what it was. Hitler finally responded, “A play.” Kubizek, of course, was mystified by the connection between the play and his architectural studies:

Then, in stirring words, he described the action to me. Unfortunately, I have long since forgotten it. I only remember that it was set in the Bavarian mountains at the time of the bringing of Christianity to those parts. The men who lived on the mountain did not want to accept the new faith. On the contrary! They had bound themselves by oath to kill the Christian missionaries. On this was based the conflict of the drama.<sup>19</sup>

While some may be surprised by Hitler’s anti-Christian stance in the play here, it must be kept in mind the Führer often complained about how Christianity made Judaism universal. Hitler’s play was borrowed from the ariosophist Guido von List’s *Die Armanenschaft der Ario-Germanen* published earlier in the same year.<sup>20</sup> Guido von List (1848-1919) believed in a pan-German nature mysticism called Ariosophy. Ariosophy simply means “wisdom of the Aryans.” It was both anti-modern and anti-Semitic, and mixed apocalypticism, occultic mythology, paganism, racism, evolution, eugenics, and ecology into its worldview. Kubizek said that in addition

to philosophers Schopenhauer and Nietzsche, Hitler also loved German mythology.<sup>21</sup>

That Adolf Hitler would later rule Germany from the spectacular Bavarian Alps at his mountain chalet in the *Obersalzberg* fits in perfectly with his play that he wrote many years earlier. Many of Hitler's plans were envisaged up in the Bavarian Alps where he spent much time brooding over the mountain landscape. Could it be that Hitler believed he was protecting Germany as a pagan mountain priest or shaman? When Kubizek wrote his book after the war, he sensed that there was something very significant that particular night when Hitler wrote his play. Looking back on it, he sensed that it had a strong connection to what later became known as the holocaust. Could it be that paganism, mountains, nature worship, oak trees, and human sacrifice are hiding behind the shadows of the firelight blazing around the camp of National Socialism?

<sup>1</sup>E. Belz, "Obama science czar brings a potentially radical agenda to a ballooning science budget," *World*, August 15, 2009, 7.

<sup>2</sup>Heinrich Wilhelm Riehl, *Natural History of the German People*, translated by David Diephouse, (Lewiston/Queenstown/Lampeter: The Edwin Mellen Press, 1990), 84.

<sup>3</sup>Arthur Schopenhauer, *Parerga and Paralipomena: On Religion*, volume 2, translated from German. (Oxford: Clarendon Press, 1974), 372.

<sup>4</sup>*Ibid.*, 375, 377.

<sup>5</sup>Friedrich Nietzsche, *Thus Spake Zarathustra: A Book for None and All*, translated by Walter Kaufmann. (New York: Penguin Books, 1966, 1954), 13.

<sup>6</sup>*Ibid.*

<sup>7</sup>Kubizek, August. *The Young Hitler I Knew*, (Maidstone, United Kingdom: George Mann Limited, 1973, 1954), 134-136.

<sup>8</sup>In *The Green and the Brown: A History of Conservation in Nazi Germany*, (Cambridge University Press, 2006), Frank Uekoetter calls Martin Heidegger one of the who's who of German conservationism in 1934, 93.

<sup>9</sup>Emmanuel Faye, Heidegger: *The Introduction of Nazism into Philosophy in Light of the Unpublished*

*Seminars of 1933-1935*, (New Haven and London: Yale University Press, 2009), 252.

<sup>10</sup>*Ibid.*, 105.

<sup>11</sup>*Ibid.*, 249.

<sup>12</sup>Ernst Haeckel coined the term 'ecology' in 1866 in his *Generelle Morphologie*.

<sup>13</sup>Ernst Haeckel, *Monism as Connecting Religion and Science. The Confession of Faith of a Man of Science*, London, 1894, p. 28 quoted by Gasman, *The Scientific Origins of National Socialism*, (Transaction Publishers, 2004), 65.

<sup>14</sup>Heinrich Himmler: *Volkische Bauernpolitik*, undated, Central Archives, Microfilm 98.

<sup>15</sup>Wolschke-Buhlman, "Violence as the Basis of National Socialist Landscape Planning" in *How Green Were the Nazis?: Nature, Environment, and Nation in the Third Reich*, edited by Franz-Josef Brüggemeier, Mark Cioc, and Thomas Zeller. Athens: Ohio University Press, 247.

<sup>16</sup>Friedrich Heinrich Wiepking-Jurgensmann, "Der Deutsche Osten: Eine vordringliche Aufgabe für unsere Studierenden," *Die Gartenkunst* 52, 1939, 193 quoted in Wolschke-Buhlman, "Violence as a Basis of National Socialist Landscape Planning," in *How Green Were the Nazis?*, 246-47.

<sup>17</sup>Closmann, "Legalizing a Volksgemeinschaft" in *How Green Were the Nazis?*, 34

<sup>18</sup>*Ibid.*, 249.

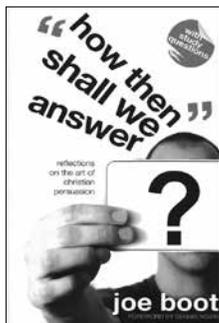
<sup>19</sup>Kubizek, 110.

<sup>20</sup>*Ibid.*, 110-11.

<sup>21</sup>Goodrick-Clarke, Nicholas. *The Occult Roots of Nazism: Secret Aryan Cults and Their Influence on Nazi Ideology, 1890-1935*, (New York: New York University Press, 1985), 199.

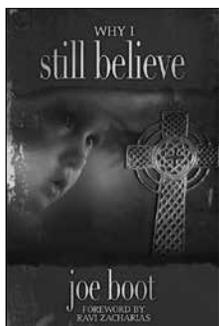
<sup>22</sup>Kubizek, 135-37.

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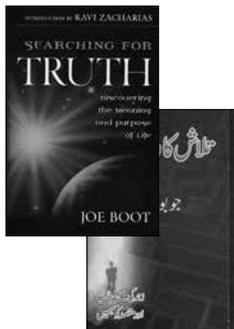
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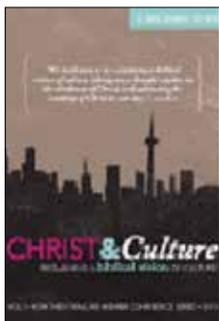
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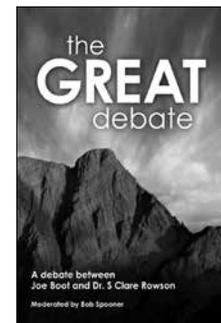


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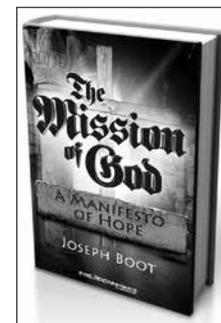
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