

Week 9

2/21/12

Betty: Thank you so much for joining us on *LIFE Today*. I'm Betty Robison and I'm very, very excited. I have a special co-host with me today -- Sheila Walsh! She is a dear friend of ours and of *LIFE Today*. Sheila, it's great to have you! You're in charge today!

Sheila: I'm sitting in James' seat. I can feel the power...

[Laughter]

...even as I sit here.

Very excited to be here, and very excited because we're going to be talking about this incredible new book that you have written, James that you have written with Jay Richards. It is an amazing book. It is called, *Indivisible: Restoring Faith, Family, and Freedom*. And I love what it says, "Before It's Too Late."

I have to be honest, when I was given the privilege of reading the manuscript, I... what I expected when I started at page one was very different than when I ended. I ended the book with tears on my face because I thought, I have a 15 year old son. I came to America because I thought this is the land of the free, the home of the brave. This is a place where anything is possible and where God is revered. And I almost believed in myself that we didn't have another chance; I almost felt that America was already crumbling. And after I finished reading this book, I'm convinced that it's not too late. So thank you for writing it.

James: I can't tell you how gratifying those words are because Sheila, and Jay, we tell in the opening part of the book that I think really the birthing of it, and especially us coming together as an evangelical protestant and a Catholic, and you a Ph.D. from Princeton and me from East Texas Baptist College, and I didn't even get a degree, so I had to get someone that had the academic credentials.

[Laughter]

But really and truly, we tell that, Sheila, I feel like Jesus took me in his arms or either I got inside his body back 2,000 years ago looking over Jerusalem and he was weeping. He was calling out to Jerusalem and referenced the fact they'd rejected the prophets. And still he said -- now think about this, here is the all-knowing, where he knew there would not be a

stone left on a stone, the total desolation. In the face of that desolation Jesus said, "I long for you to come like chicks to the wings of the hen." And I could literally see, I felt like I was feeling the pathos and the compassion but I could see those little chicks running. And I just got this glimpse of America running back to the shadow and the shelter of the almighty, and I could just see that and my heart leaped.

Then I felt that Jesus said to me, "The same invitation that I extended" -- now this is so important to me -- he said, "This same invitation I extended to Jerusalem I'm extending to America, the home of the free and the land of the brave, one nation under God, indivisible, with liberty and justice for all."

Then he took me to the prayer that we would be one. This is really the Lord's Prayer, John 17. It is not the model prayer, "Our father who art in heaven." But his prayer in John 17, that we would be one with the Father and then perfected in unity with one another. One with the Father as he is, perfected in unity with one another, loving one another so the world would know we are his disciples.

And, Jay, the love he's given me for people who don't believe in God, for people who believe differently but also, and this is where I think we've missed it, the people that believe there is a God, the God of Abraham, Isaac and Jacob, they believe in the God of the Bible, they believe in the God that inspired and made possible the Exodus, that sent the deliverers, the prophets, and sent Jesus, they even believe in Jesus, and many of them have received, or at least they believe in him, they believe in the importance of marriage and family and they understand freedom that the Israelites longed for when they experienced the exodus and they saw the horror of the bondage. Jesus wanted these people to be a family, in the very beginning.

We cover this so thoroughly in *Indivisible* that he wanted a family and a nation through which he could bless the nations of the world. Well, God gave me such a love that I realize, we're oftentimes separated brethren, separated families. We really know Jesus -- you're a Catholic, but you want every Catholic to know Jesus; right?

Jay: Of course! Yeah!

James: And Jesus is in your heart. Betty was a Baptist Sunday School teacher that didn't know Jesus. So I want all the Protestants to know Jesus. I was christened Episcopalian and didn't know Jesus. We want everybody to know Jesus but we're going to love people who don't, but the thing God showed me about this is we need to be one. And he put us together to write a book about being indivisible in answer to the prayer of Jesus and then we saw our founders, they were indivisible, with all their diversity they still were one. I

think a miracle has happened that we've come together, we're bringing people together, and we're able to give people kind of a track to run on to restore the nation.

Sheila: So Jay, let me ask you, one of the things that became apparent to me when I finished this book is despite the profound title, this did not read to me as a political book. It read to me as a far bigger picture book than a political book. But why do you -- because I've read some of your other works, brilliant, brilliant writer, why do you think this book is so important at this time?

Jay: As James implied, decline is not inevitable. In this political season we're all hearing it, we're hearing all the disastrous things that are true, about the deficit spending, the fractious nature of our political scene, everything, so we can be tempted to be pessimist and to assume, well, we're just almost off a cliff, what can we do? Let's build a compound or at least stay safe in our homes.

But the God of the universe cares about us, and as James said, even at the very moment of destruction, Jesus called for them to come. We think that's simply the heart of God is always to forgive those who repent. So we think that's why it is crucial right now.

Just a political book that says, "Okay well, here's a laundry list of issues and here's how to vote," is very, very superficial. We're convinced that if you think about how the church transformed western civilization, we forget this but for the first three centuries Christians were attacked, persecuted and killed by the Roman Empire. Several times almost completely wiped out and yet what happened? Those beleaguered and persecuted Christians transformed the Roman Empire and transformed western civilization and human history. Now if they can do that, why can't we do something like that in the 21st century?

James and I are convinced that part of it is that we're not doing much of anything to fulfill Jesus' prayer in John 17. It's not like Christians are going to suddenly agree on every detailed theological issue or doctrinal issue. Sure, we have serious and important disagreements but there are fundamental principles that we hold in common and we're convinced that those fundamental and common principles are more than enough to build a stable base to understand the political scene, to understand how to transform culture. And prayerfully, if we are ourselves transformed we're convinced that we can transform and restore the culture as well.

Betty: Of course, I've been right there as I've seen both of you work on this book; just pour your whole hearts into it. But I guess the thing that I began to understand from you working on this book was that you can't separate the economy from the principles. Our

principles, our foundation is how we decide to make good choices and it affects our economy. Is that right?

Jay: Absolutely! And it's frustrating because of course, Christians agree, almost all Christians agree on some basic principles. Of course we believe in God, we believe human beings are made in the image of God. We all believe we should be concerned about the poor and the downtrodden. Those are principles, but those have to be translated into policies. So we might have fellow believers that we agree with that we should help the poor but why do we disagree on things like well, should the federal government grow the welfare state? What should we do about unemployment? What should we do about Social Security?

The reason we disagree is because we disagree on the effects of the policy. Of course we have to have a heart for the poor but we also have to have a mind for the poor and that requires that we understand some basic economics. The economic realm is like the realm of chemistry. You have to learn the periodic table of the elements if you want to do chemistry, some basic economic rules that you have to learn. So if we as Christians want to be discerning and we want policies that actually do what our principles would advise we have to learn some basic economic truths that make sure it turns out the right way.

Sheila: Okay, let's just face a very kind of bottom line fact that we all know. There are how many 42,000 denominations in the world? And you've shared that you come from a Protestant background, you come from a Catholic background but even within the Protestant community or within the Catholic community, there are so many divisions. How, after all these years, at the very last prayer that Christ prayed was "Father, let them be one so that the world will know they're mine?" How do you communicate this message that is so much bigger than any one denomination or one church?

James: I think it has to be delivered and communicated in love, and demonstrated in actions. Betty and I have been spending years, I've preached crusades similar to Billy Graham's -- well, Billy and I are close. As a matter of fact, this journey I'm on, Billy, you know you're largely responsible for it. You know you are.

[Laughter]

Because he sent me out to know the people that I didn't know, that I thought I could never walk with. He asked if I knew them and I didn't so I've gotten to know them. And really, we don't know Jesus as well as we should because we won't know them as well as we should, we cut each other off. I think that we have not understood how vitally important it is that we be one, not in total agreement. No marriage lasts if you have to

agree on everything. You have to have the same feelings about everything.

[Laughter]

You don't do everything the same way. You don't even feel the same way about things and yet, we have in our Christian relationship and our spiritual relationship we have demanded to dot the "i." And you can almost get mean, you can see this old meanness. I have a lot of fire. I'm trying to be sweeter all of the time, but I have a lot of fire -- I don't know what I can do about that.

[Laughter]

I can't -- it's like I get Jeremiah. He said, "His Word was in my bones like a fire and I'm weary of holding it in." -- So that happens to me. But the point is that we really don't seem to understand that love covers, that love never fails, that if Jesus said you can love your enemies, anybody can love your friend. He is talking about a love that would certainly enable us to differ. I don't understand all the Catholic traditions. Some might say, what is with all of the hats?

[Laughter]

What's with all the hair in the Pentecostal church? Or what's with all the different ways that we do things? The point is that we really split over these things and even things that we think are far more serious.

What I have found -- and this is the thing that Jay and I are trying to point out, we really believe this is -- if you want to use a political term, this is the coalition for change. We have to -- the founders came together; some of them were deists, some of them were different types of Christians, different backgrounds. One of them was an atheist and yet he signed on. He said, "This sounds like common sense to me." This is sound ground. And we've been able to build on that rock-solid foundation that was a biblical foundation, a principled foundation.

So what we believe is with all of our differences and distinctives, if we will seek to be an answer to that prayer, here's what we believe. If you understand that faith is important and understand there are people who are anti-God, anti-faith, if you believe family is important, which would mean marriage is important; you have to have a marriage to have a family. A family is not a gang. It is not just a commune; that is not family.

If you really understand it and you really understand freedom, it is not the right to do what you ought to do but the right to do what is best because you can define best. You recognize there is a reliable standard and you don't try to move the standard to accommodate your failures or you've got Romans chapter one and historically we prove all this. This is okay, Ph.D. Am I all right over here?

Jay: That sounds exactly right to me. I'll let you know.

[Laughter]

James: Call, ring a bell or something. We don't believe you adjust the standard and we believe that freedom is a gift from God. We believe that our rights come from God. Nature's law, nature's God, we really believe that. By the way, those of you that don't believe, let me listen to me, I love you! I love you to pieces. I'm trying to help you. I'm trying to help you have a place where you can keep preaching your nonsense. Where you'll be free enough to do it because in the crazy world that doesn't believe in God you won't have that freedom long.

But you're simply wrong. And we're not going to give you the liberty and the license to continually assault the Word of God, to assault marriage, to assault family, and to literally take your secular theocracy and cram it down our throats. We've had it! And people who believe in faith and family and freedom, we're going to stand up and become a city set on a hill that cannot and will not be hidden. Did I answer the question at all?

Sheila: Well, yes! Quite profoundly. But I have a follow-up question -- I have a follow-up question to those who would say, "Well, you know what? Good for you. Write your book. Believe what you want to believe. Why does that effect -- why can't I live the way I want to live? Why can't I believe what I want to believe? I don't subscribe to Judeo-Christian beliefs so --."

James: You can because we do believe in Judeo-Christian principles. You can live the way you want to. It's the only place that Muslims can come and be comfortable. They can't do what they want to do over in the Muslim countries, neither can anybody else.

Jay: Sheila, it's something we argue in the book is that we're convinced that a lot of people actually do at least vaguely have Judeo-Christian ideas. Where do we get this idea that each individual human being has value? It's the idea that people have rights.

Try to justify the idea that people have rights just by virtue of being human, and justify it on a materialistic and atheist worldview. It doesn't make any sense. The founders understood this.

You have a transcendent God that defines the good, that creates human beings in his image, then because of what we are as humans made in the image of God we have certain intrinsic rights. So it makes perfect sense.

So a lot of Americans are sort of living on the fumes of western and Judeo-Christian culture and actually appeal to it when they appeal to rights, when they appeal to tolerance. They say, "You shouldn't force me to believe something." Absolutely! There should be freedom of conscience. People shouldn't be forced to become Christians. That's basically a Christian conviction that they're appealing to.

So Christians here, Christians mess up, we can be intolerant, we can force people to do stuff that we're not supposed to, but we're convinced that the very American ideals that even most unbelievers believe are ultimately rooted in this fundamentally Christian and biblical idea of what human beings are.

Sheila: I have read a lot of books that have yelled in my face about what people believe, and I think this is actually the quietest but most profound wake-up call I have ever read.

James: That would have to be Jay's contribution. It's just quiet --

Sheila: I love -- I don't know, Jay, if this was you or not. But when you talk about the analogy of us as tourists standing on a beach unaware of what's about to happen, that's profound to me.

Jay: The worry is that all of us, even in the midst of the recession and the financial crisis and the collapse of our culture, the awful bilge, frankly that we can see sometimes when we turn on the TV, most of us are still living pretty good lives. Even those of us that lost our jobs are usually not starving to death like many people in other parts of the world. So it is easy to think, well, yeah, things are bad but not too bad. I still have two cars in the driveway.

But we're like the tourists on a beach that have heard a rumor that an earthquake has happened someplace hundreds of miles away. We're still sipping our drinks but we look down and the beach suddenly gets wider and wider as the water converges to the horizon. That's a foreshadowing of what's to come if we don't quickly get off the beach and on higher ground.

I think that's the moment we're in right now. We see what's going to happen and what's going to happen inevitably if we don't change course. The good news is that there is still time to change course.

Sheila: Well, it seems like we have a lot more to talk about so I think we might want to hang on and maybe talk about this some tomorrow.

James: We'll do it again and here's the thing. I really -- I really plead with you. I think that's really the word because I love you, get the book. I feel like I can talk as freely and as forcefully about something great because God sent someone I believe who is a gift to us -- yes, a gift to us! He had become a liberal socialist, basically a Marxist in his great academic pursuits and God almighty changed him. Head-on collision with Jesus. I thank God for him.

Now we've come together and we want to be an answer to the prayer of Jesus. Get the book, it's in the bookstores. Get one for your pastor, your priest, get one for your friends. Get one for the people who are flying upside down in their worldview and let's be the Christians that turn the world right side up in our day. That's what we want to do.

Would you say thanks to Sheila for coming here to *LIFE Today* and helping us? And just say thanks to Jay Richards, if you would, for helping us. Betty, you and I love alleviating suffering.

Betty: We do.

James: People don't know you're sitting here with a broken foot. And we've been trying to alleviate. She's going to be fine, but a lot of people prayed for her. We don't like to see people suffering. If we can correct it, we want to. Sometimes it's tough. We've got some friends right now battling some very serious diseases. But we've got a situation right now we can cure. I want you to watch closely but I want you to understand this, this is a real simple cure. You can do this today. Please watch.

On the mission field:

Translator: Before the water well was here we had to search for water or go to the river. But in the drought we would have to go far away to another well that was contaminated. My son got really sick with fever but we had to keep drinking the same water. Before all we had was contaminated water but now we have clean water. We would like to thank all

those who gave us this well. We're happy with the source of water we have because it is clean and we have seen a change in the health of our children. But I would also like to ask your supporters if they could help other communities that have trouble with their water.

End of clip

In the studio:

James: Boy, I tell you, when you listen to me you know that I'm zealous about what I believe. I'm concerned about -- I'm concerned about the whole world. I'm concerned about our country.

I want to say this, a special word of thanks to those of you in Australia. You really pray for us a lot. And by the way, our friends in the U.K., I want to thank you for the way you pray for us -- and the Scandinavian countries and in Germany, and down in South America, thank you!

I am concerned about America. We're doing all we can to try and help really, see this nation once again be the nation that's blessed because our God is the Lord. But this is a big challenge. But at the same time I'm focusing on that I've not been able to take my eyes off the needs we can meet.

We've been all over the world to find people who are suffering and they are all so precious. I don't look at them as little vagabonds and little urchins and little people to be thought less of because they have tough circumstances. I came out of those circumstances -- one reason I love this country so much. I didn't have a father, but I met the Father and my life was changed.

I want everybody to know the Father, but I want them to see the Father's love. That's what changed my life. I want to ask you to express the Father's love by giving water to those precious children and being an answer to those mother's prayers.

We're trying to drill and I mean really trying, trusting, to drill several hundred wells. We've focused on 12 different countries this year, great need. Would you help us drill those wells? Would you right now dial that telephone number?

If your heart was broken and you wanted someone to pray for you, you could dial it. We'll be here because we care and love would pay for the call if you needed that kind of help. What we're asking you to do today is to dial the number and say, "I want to drill a well." Or "I want to help you drill a well." \$48 -- let me show you how simple it is: \$48 will give ten people water the rest of their life. When we apply that \$48 toward the \$4800 cost of a single well, that's the average cost. Would you do that?

And let me give you another, just example of what can happen with just a gift of love, a \$144, 30 people water the rest of their life. Could you do that? Would you do it? If there is any way you could drill a well... many people tell us it's one of the great joys of their life as a couple or as an individual; they look forward to it. Could you make that \$4800 gift?

Father, I pray several people will today. Lord, people I know are concerned about our country but they say, "Hey, wait a minute, I can save those people's lives." And they'll drill a well because you've enabled them to. Thank you, Lord!

Would you do that? Thank you for that. Maybe you could give \$1200 and pray three people join you and they would have a well. Whatever you can do, it's real important.

We want to send you a book, *Believe This Not That*. Boy, it will be a blessing to you. Don't believe the lies, believe the truth. This is going to light your fire; it's going to be a wonderful Bible study. You'll love it! You'll treasure it. You can go to different topics where you're having a challenge and you'll be blessed.

And then we have the beautiful coffee mugs that remind you of the need for clean water. And the "Lion and the Lamb" bronze, what a beautiful art piece.

Would you make that call? Use your bankcard please? Use it like a check, that's the way you should use it -- always like a check. Or you could write a check, make it to *LIFE*, go online to *LifeToday.org* and make the best gift you can. Would you do that today? Thank you so much for doing it. God bless you for it!

Begin video clip:

Announcer: Every day millions of children are forced to make a dreadful choice, drink filthy, polluted water filled with deadly disease or die from thirst. No child should ever be faced with this decision.

The good news is that there is a solution -- Mission: Water for Life is one of the most exciting and viable demonstrations of God's love in the world today. The suffering can end because clean water changes everything!

With your gift today we will begin drilling 350 new water wells for remote villages in 12 different nations. Your gift of \$24 will help provide clean water for five people! A gift of

\$48 will help provide for 10 people! \$72 will reach 15 people. And \$144 will help provide fresh clean disease-free water for 30 people for a lifetime!

With your gift be sure to request, *Believe This Not That* a brand-new topical Bible promise book that will encourage you in every area of life.

With your gift of \$100 or more you may request our newly released *Water for Life* mug set, a daily reminder of the clean water you make possible to those who thirst.

Also please prayerfully consider a gift of \$1200 to help provide water for 250 people or a gift of \$4800 to help sponsor a complete well. And be sure to request the 2012 commemorative bronze sculpture, "The Lamb and the Lion."

Please call, write, or make your secure gift online today!

End of clip

In the studio:

James: I hope you will get the "Lion and the Lamb" bronze and I've been kind of joking about it but I'm not really joking, I'm praying that Indivisible will help us get the elephant to lie down with the donkey. How about that? Would that be a good start? Indivisible is in the bookstores. Get it. Get a copy for your pastor, your priest. Sheila, we're looking forward to talking some more this week about Indivisible.

Sheila: Absolutely! Just give up about three or four lattes and you can purchase this. Get a few a few for your families and your friends. We have a lot more to talk about this week. I look forward to it.

Betty: Thank you for being a wonderful co-host. You did great!

[Applause]

James: Thank you, Sheila!

Announcer: Faith, family, and freedom are under attack. As America faces battles within, many wonder where to turn. In their new book, James Robison and Jay Richards call us to stand together before it's too late as one nation truly under God. *Indivisible* -- available now at online and retail bookstores.

James: I'm very excited about the book, *Indivisible*, because of the hope it offers our nation. We're going to be traveling across the nation in the *Indivisible* book tour. Check the website to see if and when we'll be in your area. We'd love to meet you! So look it up on the website and come visit us in the *Indivisible* book tour.

Beth: But let me tell you, any family can have calamity.

Announcer: Family calamity and restoration -- tomorrow on *LIFE Today*.