

Week 28

7/5/12

James: It is a joy to come into your home and to share with you *LIFE Today*. I'm James Robison. Betty and I are thrilled to have a very special guest. I'm holding something in my hand that I think is very significant.

In 1980, at really, the request of Billy Graham and Campus Crusade founder, Bill Bright, Billy called a prayer meeting. He asked Bill to kind of make some of the calls. There were about eight or ten of us that Billy felt led called to pray for our nation. After that prayer meeting, I was led to get Christians to understand the importance of voting and I designed this pin. It was the cover of many of the national news magazines. It was called the Christian vote pin, a lapel pin. It is a beautiful pin where you see the word *vote* and the T is a cross, and it is obvious it is a Christian vote pin.

What I said to people all over America that we need to be inspired, informed and involved. Inspired by what we have, the price paid to provide it, the principles upon which this nation was founded and established, and the blessings that came from it.

And then we needed to be well informed about the issues we face, the threats, our security, to the principles upon which our foundation was built and established, and through which we were blessed. Then we needed to be involved. We needed to affect leadership and direction, and church people and Christian people did. Now we made a mistake and I talk about that in the book, *Indivisible*. It's now available in paperback; you can go and get it in the bookstores or go online and get it. Of course, we send it to those of you who help us accomplish various missions.

One of the first people to endorse the book and encourage us is a man that I believe is a powerful influence. And I'm going to talk to him as a Catholic priest and a leader, sensitive to God and concerned, I want to talk to him about how we can best effect the direction of our country. Welcome one of our very good friends and someone we greatly respect, Father Jonathan Morris who is often seen on FOX News.

Jonathan, good to see you.

Jonathan: James, good to see you.

Betty, good to see you.

James: You and I had a discussion. We won't go into depth but I told you I got scolded a little bit because I just called you Father so people quoted me the scripture where Jesus said, "Don't call any man 'father.'"

Jonathan: You can just call me Jonathan.

James: I don't even let anybody call me Reverend. But it's fine. I like titles. I like Bishops and elders and all that's fine; I don't have a problem with it but some do so we're trying to be peacemakers. And you're so gracious.

I don't think I can describe adequately how concerned I am about our country. You, as Catholics, really have exemplified what Jay and I talked about in *Indivisible*, how you can't separate the social and the economic, and how if you assault one faith group in a direct way you're not only attacking faith and religion but you're attacking freedom -- everybody's freedom.

Shortly after the book came out well here comes this incredible decision to really put a tremendous amount of pressure on Catholics to line up to certain government prerequisites, which really had to do with ultimately you were going to be paying for something that violated your conscience in that you would be offering far more than what some would call a contraception service but aborting children when a pregnancy occurred, which we all believe, as people who say we love God and value life that life is precious, innocent life is certainly worthy of being protected, and there is no more innocent helpless than in the womb, and here you were being called to violate your conscience because of the law of the government. Is that what you felt?

Jonathan: Yes! Absolutely. There is a lot of confusion about this in our country today. I think mostly because there is a great will -- good will among the American people recognizing that we don't want the church to be telling the government how they should elect their leaders for example, saying hey, "Elect this guy because he is going to help us." "Elect this lady because she is going to help us." We don't want that.

And we don't want the government either to be coming in and saying, "Hey, church, this is how you've got to be running your hospitals, your churches, etc." A lot of good will -- but then there is confusion because also, well, separation of church and state, therefore why is it that the church would be somehow exercising its authority or its power or its influence over decisions of the federal government like the health and human service mandate? We say, "No, the church should be staying out of

government." No! There should be a separation between church and state but there should not be separation between our faith and our policies in government.

Faith needs to not only help and encourage us in the living of our political life but it should influence too the way in which we stand up when the government says, "We're going to intrude upon you and tell you how you should be running your churches or how you should be acting as a church body." And we can't stand for that.

This was not something just against the Catholics; no we're talking here about religious liberty. We're talking here about any government, no matter what administration it happens to be. If we allow a government to come in and say, "You have to do this in the name of the common good," we have to fight back. And it was wonderful to see evangelicals, protestants, Jewish, Muslim, Orthodox coming and saying, "Hey, right now it might be the Catholics but if we let them come after the Catholics, who are they going to going after next?"

James and Betty, I really do believe we are at a critical point right now in our country. It has to do with whether or not we are going to band together. I don't mean just evangelicals and Protestants, I mean people who recognize that religion and faith has something to say in our society. A culture, the United States of America, without faith, without religion is going to be a soulless nation. It is going to be a sad state of affairs.

Little by little, when it is the federal government telling a church to do this or to do that or just us being quiet because we want to fit in, or by confusion over a principle of supposed separation of church and state, or faith and state -- well then, we're going to allow our children and grandchildren to become very different people than we would like them to be.

Betty: Or simply because we don't want to rock the boat. We like our comfort zone and we don't want to be uncomfortable. As I heard you share on an earlier show, we need to learn to be courageous and stand for what we believe in our hearts, God's foundation and God's principles.

Jonathan: James, one of the principles that I love that you brought out in *Indivisible*, this principle that not many people talk about, maybe because it's a big word but of subsidiarity -- subsidiarity. That's a principle that helps us understand that a higher level of government or of society should not do what a lower level of society or government can do for itself.

Very often, I think the Catholic church in this whole issue of the health mandate, the law, I think we are slow at first to recognize that what happens when you give this much power to a government in an area so essential in our lives like health care, when you do that and you say, "Go ahead, you're in charge now," and what you're going to do is you're going to get rid of the lower levels of government of society and the influence of that faith and that family and that local governments can have over those areas. If we allow that to happen, if we forget the principle of subsidiarity and we just say, "Do it for us, it's easier," we're going to have lots of situations like this.

James: Well, I think that right now there really is a call of God on everyone who claims to believe that faith is important, that family is important, and that freedom is important are going to have to stand up or we're going to lose all of it, we're going to lose the opportunity to openly freely express our faith, to even have the freedom to discuss our differences, Protestant/Catholic, do we have some differences? Could we seek truth? Could we all stand, let's say, before the Lord and be teachable because we expose one another to eternal truths that can move us in a good direction.

If you don't have freedom to do that then nobody is going to be corrected and if we don't have the right to speak corrective words to our parishioners and to our people and to the general public or to our national leaders then we're losing the greatest freedom of all, the very freedom of expression and the ability to hold up a standard to which you can repair and that can correct our ways because there is a reliable standard. Our founders understood that and they gave us a solid foundation. It is eroding. It is being considered as something that is evolving and is basically being shoved aside and discarded or so reinterpreted that it is unrecognizable. And it is costing us our precious freedoms including the ability to freely express our faith.

Jonathan: One of the ways that this is being done, I think we have to be very careful of this. You hear now often, instead of just religious liberty, you hear freedom of worship -- freedom of worship. You hear in even government documents now, religious liberty being substituted for freedom of worship. Freedom of worship is a very, very subtle but very dangerous replacement --

James: Could be pagan idolaters' worship.

Jonathan: And not only that, they're saying, "Take your faith and go into a temple, go into a church and do your worship. Do your thing and we're very happy to give that to you. That's what democracy is all about."

But that is not what the founders of the United States of America had in mind when they put right at the very top of our rights "religious liberty." That religious liberty has to do with a lot more than just worship. It has to do with implementing the values that are inspired by our faith into our daily lives as well as into the workplace and into the political sphere.

James: We create righteous living. They said that this foundation, this framework they gave us, this government, this system was only fit for a religious and responsible people. They're the only ones that can protect it and preserve it.

Jonathan: The dictatorship of relativism is another way of looking at this same danger. If somebody does not have those strong religious and moral beliefs, and if a country, if a population, if a citizenry does not have those values, and they go off to vote with all of their relativism that hey, listen, nothing is true. It is all equally as good. Well then the result of that is going to be dictatorship of a democracy that has chosen a totally valueless platform for government and that is the very worst type of dictatorship.

James: Everyone doing what is right in their own eyes and people perishing for lack of knowledge, the knowledge of the truth and applied truth has transforming effect, it affects everybody. If we really know God and love God we're going to care about our neighbor. We're going to want to meet needs. We're going to work in a way that if government gets involved in meeting needs they're going to do it in a way that makes people accountable and responsible, not just enabling them to be dependent upon another Pharaoh-type system of dependence ultimately leading to bondage. We're actually repeating what's happened in the past. We're following in the footsteps of those over in the European countries right now. We can see what's happening and we're chasing after them.

And my personal feeling is that unless Protestants and Catholics, people of faith, people who say they believe in God, believe the family is important, believe there are some standards that are reliable, unless we literally stand up and become that light that can't be hidden, the city set on a hill that cannot, will not, must not be hidden, unless we do it I think we're going to lose the future and lose our freedom. To me that means that every Catholic, every Protestant, every person of faith needs to register to vote and if they register they need to vote and they need to get informed about the issues and the principles so that we don't keep accepting policies that are being imposed upon people by those committed to an all-controlling government system, a collectivism ultimately and a distribution of everybody else's wealth at the discretion of whoever is in power; I think if we don't stand that's where we're headed. We're

literally going to be in a ditch of despair and defeat and depression unlike anything that we've experienced in this nation and perhaps in history.

Jonathan: I agree. And I think we need teachers to stand up and to teach because there is a lot of confusion out there of politicians using moralistic terminology to say, "Hey listen, we need to take care of the poor therefore vote for us."

Yes, we need to take care of the poor but what does that mean to when at the same time you're not respecting life? You're not respecting traditional definition of marriage? What does it mean when you say, "Vote for us because we're the moralistic ones"?

At the same time we have to make sure, James, that we do not allow ourselves as Christians to be co-opted by any political party to say, "Hey, we are the Christian party." No, no, no! We have to teach principles and say, "What does it mean that you can say we're going to take care of the poor but you're not willing to take care of the unborn?" "What does it mean that you're willing to take care of the unborn but you're not willing to take care of immigrants?" "What does it mean that you're willing --." And right down the line. And we have to teach, we have to explain, we have to give principles and we have to do it in an unafraid way.

James: Here's what I want to ask you to do --. By the way, do you think we can, as Protestants and Catholics, find common ground to address these legitimate common concerns? Do you think that we not only can but must find that?

Jonathan: I think we're doing it. I think we've begun it here and I think it was courageous for you to have a Catholic priest with whom you disagree on some theological issues. I think I accepted to do this because even though I disagree with you on some theological issues it is worth coming and talking and discussing and working together because the issues are that important. We have to do it.

James: I love you, my brother! I love you! I love this country.

Do you appreciate the fact that God's lifted us up -- really, to his glory and his purpose in your behalf and really for the sake of the future of everybody we love. We want so much for you to be blessed. But you know something? That blessing that God has put on us, the blessing that he says he gives us so we can bless other nations, that's what God wants from his family, is what he wants from the nations that are blessed. We want that for you. But you're a part of it. You're a part of determining the blessing of the Lord on your own life and the blessing of the Lord on others.

Jonathan Morris has written a great book, *God Wants You Happy*. I think it is significant. Right down here at the bottom there is a forward written, get this, by an evangelical, another one of my Baptist brothers, Rick Warren who wrote the greatest selling book ever written in the United States, *The Purpose Driven Life*. That in itself, to me, this is progress and this is what God wants. That book is in the bookstores.

Jonathan, our viewers love to bless others. I don't know any greater blessing than doing what Jesus said, "If you give just a cup of water in my name you won't lose your reward." I want you to listen to our son Randy, the father of four of our grandchildren, two sons, two daughters, I want you to listen to Randy communicate the very love of God and concern God has for those in tremendous need as he speaks to us from the mission field. Listen very closely to Randy.

On the mission field:

Randy: I met a family yesterday, a father, a mother, a little girl. The woman's name is Ti and she explained how they used to have three children but their four-year-old son died, and then about a year later their three-year-old daughter died. She showed me photos of her two lost children. Ti told me how quickly the vomiting and diarrhea overtook her children. They became sick one day and the next day they were gone.

It sounded like the same story we've heard so many times. Waterborne diseases are taking the lives of children. So I asked her to show me their water source. The only water they have is killing them. It is contaminated, it is filthy, and yet they have no choice.

Right next to their water hole are two graves. Looking at those graves, they're relatively nice neat little mounds of dirt and it really hides the horrible, horrible death that these children died. I can't even imagine. I was at a loss for words. What do you tell parents that have lost their children that way? I didn't know what to do. I felt like I should just pray. I asked the Lord to comfort them and really to just watch over that little girl, their one remaining child. I just hope they don't have to wait very long to receive an answer to my prayer. I don't want them to have to add another grave.

End of clip

In the studio:

James: I feel like I heard more than just our son or a dad's heart, I feel like I heard God's heart and the hurt and I really heard a cry for help for that little girl and for a lot of others that she represents.

Betty: Those parents don't love those children any less than we love our own children, James. I look at that -- did you see how dirty and filthy that water was? Well, that's just on the surface. It is so contaminated. It doesn't take long for that contamination to get into their precious little bodies and start destroying and eating away at their life.

We can make the difference. I just think how blessed we are here in our country that we can just go to our kitchen sink, to the faucet and turn it on and we get clean enough water to drink so that it doesn't hurt us, James. I give our dog so much cleaner water than what you saw right there. I make sure of that, and that's a pet!

These children deserve a chance. Won't you please help us dig these wells, to put these wells in so that they can have plenty of water so that will not be the cause of their health in their family?

James: Obviously, there wasn't a thing we could do for those little children that were gone or that mother other than what Randy did and that's to care. But we can do something very real and significant and that's unquestionably effective. It is not like we have to do some kind of experiment to try to find the answer to that problem to stop that death cycle. We know exactly what it is. We need to drill a well.

We know the costs of drilling a well. We know the average costs. We have targeted 350 areas similar in many different countries of tremendous need. And we target them because the missionaries pointed them out to us because of the love of God in their hearts. They said, "These people have a need." And they planted their life there in the midst of the pain and said, "Could we just put a water source here?" Well, they asked us because they knew we would ask you. And they asked us because they knew we care and we would ask someone who obviously has proven they care.

So I'm asking you to do it again. I'm asking you to help us drill a well there. Randy found many areas with the missionaries where the circumstances are exactly the same. That little girl that's alive and those little children that died, they represent so many others that are saying and representing the need we can meet. So I'm asking you to do it. Would you please?

Would you say, "Here's my gift of love to help drill that well"? The average cost is \$4800. Could you give that? Everyone who does it says, "It is one of the greatest joys of my life." Would you make that gift? If you can give an entire well, perhaps you could give \$2400 and pray someone matches or \$1200 and pray three join you. Whatever you can do, do it but keep this in mind because here's where the majority of

the money comes from: \$48 will give ten people water for the rest of their life. \$144 will give 30 people water the rest of their life. There is some level at which you can participate.

Father, I pray everyone right now would move to either go online to make a gift or to write a check or to use their bankcard and make a call. Lead them in their giving. In Jesus' name.

Please be an answer to the concern of that mother and others like her, to the prayer that our son prayed. Would you dial that number? Take your bankcard, use it like a check. If you write a check, make it to *LIFE* but call us and tell us what you're sending. Lifetoday.org if you want to make the gift online. We have some special gifts to send you to be a blessing to you and to say thank you. Please go to the phone right now. Thank you for your gift!

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 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. Suffering can end because clean water changes everything! With your gift today, we can establish and drill 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 impact 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 *Arise*, a beautiful new daily devotional featuring words of encouragement from inspiring women who have shared their faith on *LIFE Today*. With your gift of \$100 or more, you may request the *Arise* audio visual devotional featuring 40 days of inspiration from *LIFE Today's* favorite women guests.

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 Lion and the Lamb."

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

End of clip

In the studio:

James: Well, I want to thank you from the bottom of my heart for your help.

By the way, if you ever call and get a busy, could be somebody is calling, a number of people because they need help. They want somebody to pray with them. I want you to be so determined if you ever get a busy, I'm getting through because I'm going to give water. I'm going to help someone. We're sending *Arise*; it's an incredible devotional book to all of you who make a gift to help whatever God puts on your heart.

I do want to remind you that Jonathan Morris, Father Jonathan Morris' book, *God Wants You Happy*, it's in the bookstores. And it is absolutely wonderful.

Also, the book, *Indivisible*, which really gives you insight, I believe, so critical right now, this year, and in the coming months and years not only for necessary correction but for the direction we must go as a nation. It is far bigger than just an election -- elections are big but direction is critical -- correction is essential. We want to help make that. Get *Indivisible*; it's in the bookstores. We're sending it if you'd like it in the hard back copy, we're sending it if you help us and make a gift and say, "James, would you send that to me? I would like to have it. I want to help you drill those water wells."

Join Betty and me in saying thanks again to Jonathan Morris. Thanks so much! You'll see him oftentimes representing the Lord so well on FOX News. He's there often. Thank all of you for watching. Again, thank you for your help.

Announcer: Faith, family, and freedom are under attack. James Robison and Jay Richards encourage a divided America to stand together before it's too late. *Indivisible* -- now available in paperback and online and retail bookstores.

Announcer: Next week, best-selling authors John and Lisa Bevere challenge believers to be relentless.

>> God will allow things to come and God expects us to fight back.