

'New Evangelicals' Deny Anti-Gay Rights Movement

A new voice is emerging in the **evangelical** community, and it's turning away from the church's vocal opposition to **homosexuality** in favor of a more tolerant attitude.

Researchers at Baylor University found that 24 percent of **evangelicals** were "ambivalent," meaning they support civil unions or legal recognition of gay relationships, despite harboring a moral opposition to homosexuality.

"What you have is this increase in people coming out publicly and saying, 'I don't want to be a part of this anti-gay rights movement as an **evangelical**,'" said Lydia Bean, assistant professor of sociology at Baylor and co-author of the study.

The [study](#), "How the Messy Middle Finds a Voice: Evangelicals and Structured Ambivalence towards Gays and Lesbians," analyzed national data from the 2010 Baylor Religion Survey, conducted by Gallup.

Researchers presented their study at the annual American Sociological Association meeting in New York on Monday.

On the acceptance spectrum, these "Ambivalent Evangelicals," fall between those who oppose civil unions—"Gay Rights Opponents"—and those who affirm **homosexual** behavior—"Cultural Progressives."

Also called the "Messy Middle," this group mirrors the 41 percent of **evangelicals** labeled "Gay Rights Opponents" when it comes to biblical literalism and religious practice, though they are not as politically conservative.

Compared to the 35 percent of evangelicals who are "Cultural Progressives," Ambivalents are more likely to be married, have

lower levels of education, attend church more frequently, identify as born-again Christians and read their Bible more often. Both groups reported similar frequency of **prayer**.

While Cultural Progressives remain on the outside rim of the evangelical subculture, Ambivalent Evangelicals occupy a central space within evangelicalism. "They are integrated into the churches," Bean said of the "Messy Middle." "They're very much people in the pews."

And that's why their views matter. While they won't necessarily be leading the charge for gay rights, they're well known in their churches and what they say (or don't say) can have an impact.

"They're not switching sides from the culture wars," Bean said. "They're just withdrawing from the culture wars."

Ross Murray, who monitors religion and media at the gay rights group GLAAD, said the emergence of Ambivalent Evangelicals mirrors an overall shift among religious people who might still be uncomfortable with homosexuality but don't support laws that enshrine discrimination.

"They don't want their religion to be known as the religion against people," Murray said, pointing to a [2007 report](#) from Christian researchers at Barna Group that showed the top words used to describe Christianity were "anti-homosexual" and "judgmental."

"I think for a long time the understanding was, in order to be a good Christian, you have to be anti-gay," Murray said.

A [recent](#) Pew Research Center study found that 73 percent of lesbian, gay, bisexual or transgender adults said **evangelical** churches were unfriendly toward them, while only 3 percent considered them friendly. Another 21 percent called these churches neutral.

The Baylor report cites the recent [apology and disbanding](#) of prominent “ex-gay” group **Exodus International** as further evidence of a shift in evangelical attitudes toward gays.

Alan Chambers, former Exodus president, said he could not apologize for his biblical beliefs about sexuality and marriage, but these beliefs “will never again interfere with God’s command to love my neighbor as I love myself.”

Tom Krattenmaker, author of the 2013 book “[The Evangelicals You Don’t Know](#),” cited Chambers’ new approach as the way forward for evangelicals: less fear, more heart.

“What we’re seeing is what happens when ideology bumps up against lived experience,” Krattenmaker said. “It becomes increasingly difficult to carry on as if gay people are going to be the downfall of America.”

Glenn Stanton, director for Family Formation Studies at Focus on the Family, said the Messy Middle is a group without a well-tested conviction. He said it’s not hard to understand why young evangelicals become ambivalent toward homosexuality, because of how conservatives are portrayed on sitcoms and in the news.

“Conservative people who are opposed to gay issues are just seen as bigoted bumpkins,” Stanton said. “How are you not going to hold that position?”

Why the Gay Agenda Is Attacking Ex-Homosexual

Donnie McClurkin

Donnie McClurkin was invited to perform at the 50th anniversary of the civil rights movement in Washington, D.C. This event was a government-sponsored concert with other singers at the Martin Luther King Jr. Memorial on Saturday evening. But after the **gay rights** activists got wind of his participation, the fight was on to disinvite the Grammy Award-winning singer from this amazing event. Mayor Vincent C. Gray's office asked him not to attend the concert where he was considered a headliner.

Why? Because [gospel singer Donnie McClurkin](#) has said God delivered him from "the curse" of homosexuality.

How can you disinvite a black man from attending the 50th anniversary of the civil rights movement? Let's get one thing straight, people: Homosexuality is not a civil rights issue!

Is Homosexuality a Civil Rights Issue?

Homosexuality is not a civil rights issue. I am black. I became a lesbian. They are *not* the same.

I did not choose the color of my skin. I did choose to enter a lesbian relationship and to live a homosexual lifestyle for 14 years. I also chose to leave that lifestyle, but I cannot choose to stop being black. There is a difference. The color of my skin is an immutable quality of my being while my lesbianism was a deliberate series of actions resulting in a lifestyle choice.

It is a mockery to everything the black community suffered and the rights we fought for to claim that homosexuality is a **civil rights** issue. There is simply no comparison. Gays and lesbians have never been forced to ride at the back of the bus or to eat at separate restaurants. They didn't attend separate

schools. They have never been made slaves or been considered by law as less than human. The African-American church needs to stand up for itself on this issue, because even though I am a former lesbian, as an African-American I am insulted that the homosexual community would even attempt to compare gay rights to civil rights.

A homosexual has the same rights that a heterosexual person has. Every single right is exactly the same. They have the right to vote and be counted not as three-fifths of a person but as a whole person. They have the right to own property, and they also have the right not to be property. They have the right to learn to read and to obtain an education. They have the right to eat at any restaurant, shop at any store and enter any public place they wish. They have the right to cross state lines without fear of being hunted, beaten and imprisoned. They have the right to let their voices be heard without being lynched. These are all rights blacks had to fight for through hundreds of years of struggle, but homosexuals do not deal with *any* of these civil rights issues.

Again, there is absolutely no comparison. **Gay rights activists** will cite the tragic and gruesome death of Matthew Shepard, which was wrong in every sense of the word. However, Shepard's death was an isolated incident and by no means represents either the treatment of or the sentiment toward homosexuals in the United States. His death is but a drop when compared against the ocean of atrocities committed against blacks during slavery and segregation.

Even now, so-called **homophobia** pales in comparison to racism. Homosexuals are not routinely pulled over by police at a higher rate than heterosexuals. Neighbors will not complain about a gay couple living next door decreasing the value of the houses in their neighborhood. Very few people will become frightened if approached by a homosexual on the street. Employment and educational opportunities as well as standards of living are much higher for homosexuals than they are for

blacks.

Blacks cannot hide their blackness; it is apparent to everyone who sees them. However, not everyone who looks at a homosexual will be able to determine their sexual orientation. The difference between black skin and homosexuality is that black skin is a physical characteristic while homosexuality is a behavior.

Put simply, there is no **civil rights** struggle for homosexuals. While there is some validity to claims of discrimination based on sexual orientation, it has been blown far out of proportion. I have suffered far more discrimination being a black woman than I ever did for being a butch lesbian. Many claims of homophobia are intended to create a victim mentality within the homosexual community and a belief that homosexuals are being oppressed in society at large. This tactic has played well in media circles and in political arenas and has gained many supporters for the normalization of the homosexual lifestyle and the campaign for same-sex marriage. However, the desire for the legitimization of a lifestyle does not equal a struggle for existence and equal rights. Homosexual rights are not, nor should they be considered, a civil rights struggle.

In October 2005, I lobbied in Washington, D.C., against a hate crimes bill that was trying to make its way through the Senate and House. If it had been signed into law, the bill, S. 1145, would have expanded the legal definition of a minority group to include groups that share a similar behavior, with sexual orientation being an example of shared behavior. By painting such a broad definition of a minority group, the legislation would have made the term meaningless. If a behavior such as sexual orientation makes a community a minority group, then any group that exhibits similar behavior could qualify. It is conceivable that any person could make a claim to belonging to a minority group based on shared behavior with as little as one other individual. Crimes against a minority group count as a hate crime, the conviction of which carries an increased

judicial sentence by law.

S. 1145 also claimed that in expanding the definition of a minority group, it would erase the memory of slavery. Such a claim is as ridiculous as it is foolish. The very idea that the memory of slavery would, could or should be erased is a slap in the face of every black person living in the United States. If we erased the memory of slavery, we would erase the proud history of the civil rights movement, we would erase the uniqueness of black culture, and we might doom ourselves to repeat the sins and tragedies of the past.

Hate crime bills that attempt to legally associate sexual orientation with race are but another attempt to promote the false idea that there is a homosexual civil rights movement. S. 1145 failed, as have many other bills of the same type, but I don't doubt that similar bills will be tried in the future.

As a member of the black community, I believe it is time for us to stand up for ourselves and our heritage. Black churches may be ignoring homosexuality more than any other group of Christians, if simply because we don't want to admit it could happen in our families and in our churches. While it is important for us to minister and reach out to individuals struggling with homosexuality, we also need to stand against the progression of homosexuality in our society, and that is a message the black church and community can vocalize. I want to encourage every black person reading this to make it known to senators, to churches and to society that trying to make homosexuality seem normal is not and never will be the same thing as our long and hard struggle for civil rights.

The color of my skin is something I cannot alter, but God's gentle call and His love changed my life. His love was reflected through the obedience of a woman in a grocery store, a women's Bible study and a family willing to take me into their home.

I want to encourage churches, both black and white, to come together to send out a consistent message about homosexuality, one that speaks and acts in love while not compromising values or becoming accepting of sin. This we can do by making our own hearts and lives right with God and then by following the Holy Spirit's direction by ministering to those who struggle with homosexuality. I truly believe that what God has done in my life, He can do in the lives of all who call on His name.

Let's stop hiding our heads in the sand; this is no time to play peek-a-boo!

As Donnie said, he was "delivered from homosexuality," and there are many more of us like him around the country that have left the life of homosexuality. They talk about equality, but how about treating those who have chosen to walk out of this lifestyle with respect as well?

The Bible says in Leviticus 18:22, "Do not practice homosexuality, having sex with another man as with a woman. It is a detestable sin" (NLT).

Leviticus 20:13 says, "And if a man lie with mankind, as with womankind, both of them have committed **abomination**: they shall surely be put to death; their blood shall be upon them" (ASV).

1 Corinthians 6:9-10 says, "Don't you realize that those who do wrong will not inherit the Kingdom of God? Don't fool yourselves. Those who indulge in sexual sin, or who worship idols, or commit adultery, or are male prostitutes, or practice **homosexuality**, or are thieves, or greedy people, or drunkards, or are abusive, or cheat people—none of these will inherit the Kingdom of God" (NLT).

Yes, I am aware that is not the only sin the Bible speaks of; however, it's one sin we are being asked to celebrate, and therefore it needs to be addressed.

What happened to free speech? Oh, that's right! Free speech is

only for the gay community. Free speech is not for those of us who speak about the redemptive love of God who has compelled us to walk away from that lifestyle! If we voice our opinion, the gay community behaves as a big bully and discriminates against us because we don't share their views. Gay activists want us to shut up and go away. That will not happen! They feel that I, along with many others who have left homosexuality, were more valuable living as homosexuals than we were once we came out. If the gay community is so happy with themselves, why do they feel threatened by our testimonies?

Church, we must continue to make a stand. Let me share this last excerpt from my book *Called Out*, addressed to the church:

Our loss of focus on Christ has caused the church to be caught by surprise in a number of ways as we suddenly find our beliefs and our actions becoming more like the rest of the world. Although there are many areas in which we have failed to guard against this, one such area that has crept up on us is the growing issue of homosexuality.

As homosexuality has become more common, Christians have struggled with how they should respond. Some have taken to the streets in protest, proclaiming that God hates fags. Others have openly embraced homosexuality, allowing gays and lesbians into the pulpit and leadership positions in their churches. And, overwhelmingly, most Christians are simply trying to ignore homosexuality, hoping they can wait out the issue until it goes away because they don't want to deal with conflict or sin.

Dear church, we can be apathetic no longer. We cannot ignore homosexuality. The homosexual community is small, but it isn't going away. Instead, it has become a vocal and influential part of our society. The church has been responding to homosexuals and homosexuality with mixed signals, but now we must speak with one voice and act. We must speak and act with God's love.

But how?

The Bible clearly states homosexuality is a sin. Those who try to explain away the Scriptures dealing with homosexuality as being culturally and morally outdated are growing in number, but they are wrong. Parts of the Bible cannot be ignored or taken out simply because they tell us things we don't want to hear. When I was living in homosexuality, I knew I was sinning. The Bible told me, my conscience told me and many people in my life told me. Unfortunately, I also had many people telling me what I was doing was simply a lifestyle choice and not a sin—people including the priest Haley and I went to for counseling. As Christians, we cannot make excuses for sin—any sin.

We *must* make a stand for righteousness and purity. It *must* begin in our own lives and be demonstrated by the church as a whole, by everyone from pulpit to pew. We *must* set an example by the way we live our lives or we will have no moral authority to lead others. There *must* be a concentrated effort to renew the family life by preaching and practicing abstinence until marriage, marriage for life and stronger parental involvement in the lives of children.

Janet Boynes is the founder of Janet Boynes Ministries, a nondenominational outreach that ministers to individuals questioning their sexuality and those who wish to leave homosexuality. As the author of *Called Out*, Boynes chronicles her story of living as a lesbian for 14 years until God called her out of that lifestyle.

The War Against Abortion Goes Digital With Telemedicine Bans

The war over **abortion** is going digital.

Missouri last month joined six other states that have enacted bans on abortion by telemedicine this year. That's a process in which women take pregnancy-ending medication that a doctor remotely administers during a video conference.

The practice, available to women in their first nine weeks of pregnancy, is now prohibited in 11 states, according to the Guttmacher Institute, a research group that supports **abortion rights**.

In Iowa—where telemedicine abortions were pioneered—the Board of Medicine voted in June to effectively shut the practice down, and state legislators have declined to intervene in the dispute. A public hearing before the board is set for Aug. 28.

“Telemedicine is spreading across the country in chronic disease and mental health care, but abortion's the only way we're seeing it restricted,” said Elizabeth Nash, state issues manager at the Guttmacher Institute. “Whenever there's an advancement in health care, an abortion restriction is never far behind.”

The Guttmacher Institute and other supporters of **abortion rights** say it is safe and legal, and it expands abortion access in rural areas where no doctors offer them. Critics such as the **anti-abortion** group Operation Rescue counter that the system is plagued by a lack of oversight and can be dangerous for women if they suffer any side effects such as excessive bleeding, nausea or vomiting.

In the telemedicine abortion method, a patient is examined by a nurse at a clinic and then participates in a video conference for several minutes with a physician working in a different office. The doctor gives the drug using a computer that remotely opens a drawer in front of the woman, who takes the first dose while the doctor observes.

Two additional pills are taken at home, where her pregnancy is aborted. A follow-up visit is scheduled within two weeks.

“Pills are being distributed like Tic Tacs,” said Troy Newman, president of Operation Rescue. “Nobody would accept medical treatment like that for any other procedure.”

Between 2000 and 2011, 1.52 million U.S. women have used medication abortion, approved by the U.S. Food and Drug Administration in 2000, according to the FDA. In rare cases, these abortions have been linked to sometimes-fatal infections, but the FDA has not determined that the drug definitively caused those deaths.

In Iowa, the practice did not increase the state’s **abortion rate** and improved abortion access for women living in rural areas, according to a study released in November by the American Journal of Public Health. The findings also included a slight decline in the number of abortions being performed during the second trimester of pregnancy.

The decrease reflects a decline in abortions nationwide, Newman said. The rate of abortions nationwide dropped between 2000 and 2008, the most recent Census data show.

Jill June, president and CEO of Planned Parenthood of the Heartland, said outlawing telemedicine abortions would burden women by forcing them to seek doctors in unfamiliar areas.

“If she is not able to obtain the care she needs in her own community, then she has to leave her community, her support system and her hometown,” June said.

Since the Iowa program launched in 2008, more than 3,000 women there have opted for a telemedicine abortion, according to Planned Parenthood of the Heartland, which provides family planning services and offers telemedicine abortions.

Women may have to undergo a surgical abortion if they cannot travel to a provider within the first nine weeks of their pregnancy, June said.

So far, no ban has targeted the wider use of telemedicine, which allows medical providers to remotely share images and videos using wireless or video technology.

The Georgia Composite Medical Board proposed a rule last year that would require an exam by a physician, either in person or electronically, before a patient could receive any telemedicine care. But the effort stalled amid concerns that it would limit access to medical treatment.

Jonathan Linkous, CEO of the American Telemedicine Association, said remote consultations are currently not threatened because state lawmakers have targeted only abortion procedures.

5 Questions That Will Determine if You're 'Spiritually Sexy'

(Note: Pastor Davis has [responded](#) to some of the responses to this article on his own blog at artiedavis.com)

Sexy – generally attractive or interesting : appealing <a sexystock> Miriam Webster (M-W.com)

The church has lost sight of a core command: Be a reflection of Jesus. That means when people see us, they should desire what we have because they see an attractive, interesting and appealing Jesus in us.

We are commanded to “go and make followers of all people.” Well, how do you make a follower of Jesus when you don’t look like Jesus? You can’t! Those outside the kingdom should desire and be drawn to the spiritual relationship we have with Jesus.

In other words, how “spiritually sexy” or spiritually appealing are you to those who don’t know Jesus? These questions may help you measure it.

1. Do people genuinely like to be with you? Come on, you know the answer to that! You may not want to admit it, but many Christ followers aren’t really following Jesus, and so no one is following them. When we genuinely reflect Jesus, people will be attracted to us, not our morality.

2. Do those far away from God feel comfortable being around you? We have to love and accept people unconditionally—not approve of their choices or actions, but love and accept them without judgment. We love and show them the real Jesus, and the Spirit will draw them.

3. Do you feel a freedom to hang out with those who don’t believe as you do? If you don’t feel comfortable just hanging out with lost folk, then you’re probably religiously repulsive. You think others should live and believe as you do, even if they don’t know Jesus. That’s ludicrous!

4. Can you ask questions about life and not feel compelled to tell them the “truth”? We need to earn the right in the life of a person to share real biblical truth with them. If we don’t earn that right before we share it, it will be like the seed that fell on the path and was trampled underfoot. Give the Spirit time to till the hard ground before you start

sowing.

5. How many friends outside the kingdom do you have? This is really the litmus test. People need time to see the real Jesus come through you, but they can't with a quick church invitation in the drive thru. Take the time and invest in real relationship.

Well, are you "spiritually sexy"?

P.S. If you are offended by me using the phrase "spiritually sexy," then you aren't.

Artie Davis is the pastor at Cornerstone Community Church in Orangeburg, S.C. He heads the Comb Network and the Sticks Conference. He speaks and writes about leadership, ministry, church planting and cultural diversity in the church. You can find his blog at ArtieDavis.com, or catch him on Twitter @artiedavis.

For the original article, visit artiedavis.com.

Have We Rendered Ourselves Vulnerable to Deception?

I've often said that, whether liberal or conservative, Democrat or Republican, religious or nonreligious, too many people no longer think. They just feel, and that rather mindlessly. While this has always been the case with human beings to some degree, I see it as an accelerating and destructive trend in our current culture and even—perhaps especially—in the church. Because we don't think, we render ourselves vulnerable to deception and manipulation by whatever and whomever makes us feel something.

How many Christians today, for instance, pay attention to those portions of the Bible they like and feel while ignoring the portions they find difficult or that impinge on their personal conception of freedom and morality? We don't think. We just feel, and we confuse feelings with truth rather than measure those feelings against an external and unchanging standard that can be rationally identified, understood and obeyed.

I recently was asked to pastorally address a situation in which a Christian man with a loving wife believed that God had told him to divorce her. Are you kidding me? Were the words of Jesus not clear enough? And this is not the first time I've encountered this kind of delusion. When we make law and morality relative to the feelings and opinions of the individual rather than live by absolutes handed down from a sovereign God, society inevitably collapses.

I write Bible study guides for the cell groups in my church, New Song Church and Ministries. I do it because I want my people to have solid resources at their fingertips based in solid biblical exegesis revealing the intended meanings of the authors and applying it to life.

A couple of years ago, I decided to examine some small group Bible study materials produced by a publisher I respected back in the mid-1970s when I was in seminary. I therefore ordered copies, hoping to lighten my workload. When they came, I was deeply disappointed to find they focused on questions like, "What does this verse make you feel?" or, "What do you feel this means?" I wouldn't have been so disappointed if the material had provided responsible, content-rich answers to those questions, but it didn't. People were left to make it mean whatever their feelings told them. Those books went directly to the dumpster.

I found the 2012 election cycle in the United States frightening. Why? Because I never saw or heard a really honest rational debate on the issues. Romney thought he could win on the merits of his record and the strength of his ideas, while he did what he could to make people fearful of Obama. Even as

he presented his own ideas, Obama knew he could win by being the more charismatic of the two and by inflaming the passions of the populace. He could prevail by making people fear Romney and by making them feel he would do them more good than Romney, whether or not his record and his policies would substantiate the claim. Romney did his share of that as well, but the man with the charisma won by doing a better job of making people feel something.

Please understand that I'm not making a political statement here, and I'm not saying that Romney was right and Obama was wrong. Ultimately, history will render the verdict. I'm saying that, right or wrong, people win elections in this culture based on feelings rather than rational presentations of fact. No one will win public office who does not understand this and know how to work it. It's a dangerous and slippery path we've fallen into, and it sets us up for all kinds of deception. A populace that will not think is a populace that can be manipulated. I can't think of a single historical instance in which that didn't ultimately end in disaster.

Israel found itself in a similar situation not long after leaving Egypt. Korah led a rebellion against Moses by inflaming the emotions of people facing hardship in the wilderness when they had been promised a land flowing with milk and honey. All Korah had to do to marshal their anger and fuel the rebellion was play upon their fears, their anxieties and their sense of disappointment that Moses hadn't immediately led them to that Promised Land. Never mind the long string of miracles performed through Moses that had freed them from slavery. It wasn't about rational thought and evaluation. It was about demagoguery through emotional manipulation. Korah and all who were with him perished, and so will we if we continue to throw our brains on the table and choose the same course.

Yes, we must be led by the Spirit, and, yes, that involves feelings, but that doesn't mean we stop thinking and begin living by our unstable emotions, desires and inclinations as if those feelings were truth. God built us for better things. This is the One who said in Isaiah 1:18, "Come now, and let us

reason together.” God gave us minds with which to think things through, even in our relationship with Him.

We are witnessing the beginning of the catastrophic collapse of a once-great culture—not perfect, to be sure, but once-great nevertheless. Destruction comes, and I’m afraid it can no longer be stopped. Now is the time for Christians to stand firm on the foundation of the gospel, the Word of God once for all delivered, and to rise up as a beacon of love and redemption in a darkening world. Think! Then add to it godly passion, and we will rescue multitudes from a mounting tide of destruction.

R. Loren Sandford is the founder and senior pastor of [New Song Church and Ministries](#) in Denver, Colo. He is a songwriter, recording artist and worship leader, as well as the author of several books, including Understanding Prophetic People, The Prophetic Church and his latest, Visions of the Coming Days: What to Look for and How to Prepare, which are available with other resources at the church’s website.

When It Feels Like God Is Asking Too Much

I am driving home from a memorial service for a longed-for baby boy. He had red hair. I can only hold back that lung-deep cry for so long before I know it’s time to simply pull over my minivan, so littered with library books and coffee cups and one lonely shoe. Simply lay my forehead on the steering wheel, keening at the side of the road.

What is there to say? What can we do but huddle into rows of chairs and clutch our hearts and sob into our shredded, balled-up tissues? What can we do but stand around and drink juice, red-eyed and hiccuping?

We'll sign up for a few meals when what we really want to do is lay out on the floor beside you and cry until we're empty because what else? There aren't old stories to tell, no laughter breaking through the sorrow.

This is lamentation. I am fumbling for hope. Is there really comfort in the idea of a baby in the arms of Jesus when all we want is for that baby to be in the arms of his broken mama?

Psalmists, you failed to capture this kind of despair. Mothers, fathers, grandparents, friends, weeping for their children, little boys without a brother, babies who are no more. And I want to dig a hole with my bare hands and stay there in a field and in the damp cold and tell the world that I am so angry, so sad, so longing, I can hardly breathe.

God has asked too much of us.

But I drive home through the remaining thunderstorms, east toward the darkness, the light behind me. I am wearing black for my friend's baby son, unbearable. Can anyone face the sight of a soft baby blanket carefully laid out on the altar? *This is not the end, this is not the end*, I am singing over and over through the hot tears and the white anger and my aching longing for mercy for us all, God.

The illuminated rainbow arches impossibly bright above my head before dropping into the wet green forests, and the rain is still falling through the fading deep golden light, and the sun is breaking through somewhere behind me, but right now, it's not enough. So I pull over the minivan, open the windows, breathe in and out: Too much, too much, it's too much. You're asking too much.

Sarah Bessey is a wife, mama of three tinies, a writer, popular blogger and a happy-clappy Jesus lover. She lives in Abbotsford, British Columbia. Her first book, *Jesus Feminist* (Howard Books) has just been released.

Donnie McClurkin Cut From MLK Concert for Gay Stance

Gospel singer Donnie McClurkin was banned Saturday from performing at the Martin Luther King Jr. memorial concert because of his stance on homosexuality.

The *Washington Post* reported the Grammy-winning singer was set to perform for the 50th anniversary of the March on Washington, but a handful of gay rights activists objected ahead of the event. McClurkin has testified that God delivered him from being gay.

A spokeswoman for Mayor Vincent Gray said the singer decided not to perform because the purpose of the event was to bring people together.

But in a video statement, McClurkin said the mayor's office "uninvited" him.

"[It's] quite unfortunate that in today, a black man—a black artist—is uninvited from a civil rights movement depicting the love, the unity, the peace, the tolerance," he said.

"These are bully tactics simply because of stances that I took, never ever demeaning, never ever derogatorily addressing any lifestyle," he said. "But this is a civil rights infringement situation."

McClurkin said pastors who spoke against the mayor's move were ignored. He has asked for prayer as he plans to fight the action against him.

Ray Comfort's Movie Debunking Evolution Gets 180K Views in 6 Days

A new 36-minute movie by Ray Comfort that exposes Darwinian evolution as being bogus science has exploded onto the Internet with more than 180,000 views in just six days.

The "explosion" isn't just in the number of views, but also in the YouTube comments section. There are more than 14,000 comments, many from atheists who are furious that *Evolution vs. God* undeniably exposes evolution.

Comfort took a camera to evolutionary scientists at USC and UCLA and pressed them for "observable and testable evidence" (the scientific method) for Darwinian evolution. None of these "experts" could give any.

National radio talk show host Janet Parshall says, "Ray Comfort's got a fabulous film. Oh boy, this is going to cause the halls of academia to have a few conversations around the cafeteria."

One reviewer says, "Absolutely devastating! If it were a boxing match, the ref would have stopped your interviews with all of those people, including the professors."

Comfort says, "The anger is very real because those who hold to the belief in evolution see it as a hill to die on. This is because the conviction that Darwin was right gives them an open door to guilt-free fornication, pornography, homosexuality, adultery, blasphemy and whatever their heart desires. If there's no God, then there's no absolute morality, and that means there's no Judgment Day and definitely no hell.

"Evolution says that fornication is simply primates seeking to

procreate their own species. That's incredibly exciting news for hormone-raging youths, and *Evolution vs. God* isn't just a wet blanket—it's a tidal wave, because in its first 16 minutes, it completely debunks evolution. The only recourse they have is abuse, because they have no scientific evidence for evolution. That's called *ad hominem*—when you attack the opponent's character because you have no argument."

Phil Johnson, executive director of John MacArthur's *Grace to You*, [tweeted](#), "In case you haven't seen it, here's the film by Ray Comfort that has agitated and embarrassed so many atheists [*EvolutionVsGod.com*]."

The comments on YouTube range from criticism to questioning to praise.

"You are so stupid, go learn Science," user DA wrote.

"How many 100's of hours of editing and this MORON still bangs on the 'observable' part..so not only is he an idiot but also doesn't understand that time needs to pass so we can see evolution...SO no PROOF of god RAY...Just another PATHETIC attempt to plug your \$!?!&@ videos so he can scam more STUPID Christians out of their money," wrote user TA.

"I'd like to see the bits that didn't make the final cut where he cornered people on the street who made him look like a complete idiot," commented UA.

"Here's the part you need to get in your @#^*!& head you retard: My name calling doesn't change the hard fact that evolution is true," YF wrote.

"Could you give us some clear answers to Ray Comfort's questions that seemed to stump so many science professors and students?" Bethany asked.

"I watched this video with an open mind and it's an incredible eye-opener. I realized how much blind faith I had put into

science...Thank you!" Rose said.

"Good job guys; you made me an Agnostic from an Atheist," commented MJA.

The best-selling author and TV co-host adds, "I would like churches across America to show this movie in their Sunday morning services. This will show their youth that evolution is unscientific, and it will put something into the hands of parents whose kids are convinced that evolution is right and Genesis is wrong."

Comfort is asking Christians to push the movie further into the secular world by watching it online, "liking" it and sending the link to others. He is also encouraging anyone who cares about the fate of the ungodly to go to EvolutionVsGod.com and click on "Promote."

Kirk Cameron's 'Unstoppable' Explains Why God Allows Bad Things to Happen

Christian actor and producer Kirk Cameron will return to movie theaters in September with his new documentary, *Unstoppable*.

The follow-up to his record-breaking, one-night theatrical event *Monumental*, *Unstoppable* will be in theaters one night only, on Sept. 24.

A description for the trailer on Vimeo says Cameron "goes back to the beginning—literally—as he investigates the origins of good and evil and how they impact our lives ... and our eternities. Reminding us that there is great hope, *Unstoppable*

creatively asks—and answers—the age-old question: Where is God in the midst of tragedy and suffering?”

Human Rights Commissioner Tells Gay Marriage Opponent to ‘Burn in Hell’

A human rights commissioner in Iowa told a Christian opponent of **same-sex marriage** that he and his entire family should “burn in hell.”

The commissioner, 49-year-old Scott Raasch, sent threatening emails to the Rev. Cary Gordon, who had campaigned against **gay marriage**.

Yet Raasch still believes he should keep his role on the Human Rights Commission, claiming he would act impartially.

In angry emails, Raasch wrote, “You will get what’s coming to you sooner or later. I hope you rot in hell,” adding, “I think there are many people that deserve to burn in hell ... including you and your entire family.”

Raasch also wrote, “Now be a good little bigot and go break some more laws.”

Raasch has since apologized to Gordon and insists he would hold no bias against people of faith in his role at the Human Rights Commission.

In his apology, Raasch said, “As I have stated to the City Council, although we disagree on many issues, I hold no bias against religious people generally or against members of

Cornerstone and would stand up to protect their legal rights the same as any other protected class.”

Gordon, of Cornerstone World Outreach Church, has accepted the apology but still thinks Raasch should step down from his role on the Commission.

“As a commissioner, you are expected to defend me against anti-religious discrimination,” Gordon said.

“Why not do the honorable thing,” he added, “and tender your resignation to the council so that no one in our community has to worry about whether or not you are out to get them with power?”