

It's Time to Call
A Spade A Spade

By David Walker

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Notes

Introduction

In January 2001, I went to Nigeria for the first time to speak at the annual meeting of the Ministers' Prayer Network in Port Harcourt. This is an annual gathering of about eight thousand pastors and their wives from all around the world but primarily composed of those who minister in Africa. An additional five to seven thousand people were present, making a crowd large enough to fill the soccer stadium where we were meeting.

It was a great experience, but that conference ended on Friday night, and I was scheduled to preach in an outdoor crusade on Sunday night. On Saturday, as I prayed and prepared my message for the crusade in the city of Bori, I heard a knock on the door of my hotel room. Several women representing the leadership of the Wailing Women of Africa prayer movement had come to pray for me and ask for God's favor on the upcoming crusade.

As they were praying, one of the women began sharing with me what she perceived as God's direction. Among other things, she said, "God is raising you up to call America back to Him. It is time for you to call a spade a spade." I was taken by surprise by the terminology. I didn't think God played cards in heaven! There was no doubt, however, about what was meant by the woman's blunt words.

I spent the next week ministering to about fifty pastors during the day and speaking, along with others, at the crusade in the evenings. God's favor was there, and hundreds gave their lives to Christ. In addition, unity grew among the pastors of the city, and I flew home excited about what God had done.

Once home I jumped back into the busyness of pastoring the church and administering our Christian school of about five hundred students. I must admit that I didn't

give much more thought to the words the woman in Africa had shared with me. Sometimes the enemy uses busyness doing good things to keep us from doing what God specifically tells us to do, and that was what was happening to me.

In January 2002, the Lord led me to return to Nigeria and to speak again at the Ministers' Prayer Network. Much as before, I would follow that up by preaching at three separate crusades. As I prepared for the trip, I had a very strange emotional experience. Since this was my tenth overseas mission's trip, I was not expecting such an occurrence. Nevertheless, beginning about six weeks before the scheduled trip, I began to experience a deep, deep sense of loss—even grieving—a profound feeling of loneliness and homesickness, although I was still at home. I was especially homesick for my wife, even though I had not yet left her.

This was not normal homesickness or loneliness; it was a pervasive sense of loss and grief. I shed many tears during those six weeks leading up to departure, and once I was in Africa, this deep dark night of the soul grew even more intense. I did not yet understand what was taking place.

On the Monday night of the Ministers' Prayer Network conference, I had the privilege of leading the approximately fifteen thousand persons in attendance in a special hour of prayer for America. It was a very positive, exciting, uplifting, emotional experience. The wonderful Christians attending this conference, more than half of them pastors and wives, prayed with an enthusiasm and excitement rarely ever (or in my case, never) experienced in the United States.

When I told them that forty-two million innocent babies in America had been lost to abortion and that the blood of these babies was crying out to God, an enormous roar of prayer ascended from the soccer stadium. It was overwhelming to hear these thousands of Nigerians praying

at the tops of their voices with all the accompanying body movements as they demonstrated their deep and powerful commitment to what they were praying. I shared with them other areas in which America really needed fervent prayer, and again they prayed loudly, powerfully, and effectively. I was incredibly touched and encouraged by their exuberant, vocal fervency.

After we had prayed for an hour, I sat down and was greatly blessed by the anointed praise and worship and the other conference speakers. It was a powerful conference session in every way, and you might expect that I would have been on a great emotional high. This, however, was not the case. When I got back to my hotel room, despite the wonderful session I had just attended, a deep foreboding, an overwhelming homesickness for my wife, and a profound sense of loss overcame me. I could do nothing but throw myself on the bed, where I experienced uncontrollable sorrow and an incredible sense of loss. Again, I did not understand what was happening to me; I only knew it was something unlike anything I had ever before experienced.

As the week went on, a pattern emerged. The conference got better and better each day. My participation was exciting, uplifting, and fruitful, and God used me to encourage those who attended the various sessions that I taught. I had many wonderful opportunities to counsel and to be of help to the wonderful pastors, evangelists, prophets, and the other men and women of God in attendance. All these experiences were very positive and uplifting.

Nevertheless, the moment I would get back to my hotel room, a tremendous sense of loss and homesickness for my wife would again overwhelm me. Day after day, the pattern was the same. Quite honestly, it was irrational and illogical, but it was very real all the same.

On Saturday morning, two friends who had accompanied me from the United States and were staying in

adjoining rooms next to mine, left to go to Lagos for a preaching assignment they had the following day. I was scheduled to preach three crusades beginning Sunday night, so I was left alone in the hotel. I was unbelievably lonely, as usual.

Later that same Saturday, six women representing the leadership of the Wailing Women of Africa came to my room to pray for the coming three crusades I was scheduled to preach. When I shared with them the tremendous burden and sense of loss and pain that I was experiencing, they were amazingly sympathetic and prayed for me with genuine tears of compassion, sympathy, and sincere caring.

As they were praying, God gave these dear women supernatural insight, and they shared it with me. Their words penetrated my heart like a dagger: “The Lord has caused you to experience this sense of loss and loneliness for your bride so that you will understand the tremendous sense of loss and loneliness that He feels for His bride in America. The Lord wants you to experience this because He is calling you to call His lost bride back to Him.”

Over the next two weeks, I preached the three crusades and saw God do amazing things, but the powerful words from the women gradually faded from the forefront of my mind. As I was flying home to America, however, I thought about those words again. “How can I call America back to God?” I wondered. Then I remembered that the year before, God had planted in my heart the desire to write a book. So in response to that desire and the unique promptings I received while in Africa, I wrote this book.

It is very obvious that America has strayed from God and continues to drift even further from His plan and will with each passing week. My hope is that this book will help you to see how far we have strayed and will motivate you to join the effort to turn America back to God. My prayer is that God will use this book to call all of America back to Him

and to the biblical values of Christianity that once guided our nation when it was great.

As you read this book, may God give you a passion to make your life count for Christ. It is time for all of us who take on our lips the name of Jesus *to call a spade a spade*.

Chapter 1

The American Holocaust

A horrible catastrophe has swept across the West. Millions and millions of innocent persons are dead. Every person in every state west of the Mississippi, all the way to the eastern boundaries of California, Oregon, and Washington (with the exception of the state of Texas), is dead. Every single person who lived in Iowa, Missouri, Arkansas, Louisiana, Kansas, Nebraska, South Dakota, North Dakota, Montana, Wyoming, Colorado, New Mexico, Arizona, Utah, Nevada, and Idaho has died. More than forty-five million Americans have been wiped out in a horrible holocaust.

Obviously, the persons living in those states have not all been wiped out in a catastrophic holocaust, but yet a very real holocaust with numbers of that magnitude does exist, and that is the holocaust of legalized abortion. As horrible as was Hitler and the Nazis' Holocaust, the holocaust of legalized abortion has claimed far more lives. Hitler's Germany wiped out between six and eight million innocent Christians and Jews, while the abortion holocaust has slaughtered almost six times as many people. In other words, thirty-five to thirty-eight million more Americans have died in the abortion holocaust as compared to the historical one.

The number of innocent lives taken by legalized abortion in our country equals more than all the persons living in the above-mentioned states. If that many of our citizens were actual victims of some horrendous tragedy, we would be appalled at such an incredible slaughter. Yet we turn our heads and pretend to ignore the million-plus Americans who die every year at the hands of the abortionists.

I've heard all the arguments, and you probably have too. Proponents of abortion say that it's not really a human being, only a "fetus," that is aborted. May I suggest that you look in a good dictionary and find the definition of the word *fetus*? You will find, when speaking about a human fetus, that a fetus is defined as an unborn child. The abortionists will say it is just a blob of tissue. Nevertheless, we now know that even by the twenty-second day after conception, the unborn child's heart has begun beating. Because of ultrasound and other medical technologies, we can actually see and hear this tiny beating heart.

In the medical field today, how do we determine whether someone is alive or dead? Conventional wisdom says that in almost all cases, death occurs when the heart stops beating. Let's apply this to the abortion debate. If the human heart begins beating at twenty-two days after conception, then surely the child is alive at this point. Since most abortions take place after the twenty-second day, then abortion stops a beating heart and thus ends life.

The landmark case of *Roe v. Wade* in 1973 made the abortion holocaust legal. Americans were never given the opportunity to vote on whether abortion should be legal. No legislative body in America has ever passed a law making abortion legal. The fact of the matter is that we have had no say in it whatsoever. The Supreme Court arbitrarily decided that ending a child's life before the child is born is legal. In all fairness to the Supreme Court, when they made that decision in 1973, they did not have the advances in medical technology that we have today. They made the decision based on the information available at that time, but it was still a very wrong decision, and we are still reaping its consequences.

When a case comes before the Supreme Court, both sides have an hour to make their arguments. Normally, this is a very intense time. The lawyers representing each side

are allotted an opportunity to present their arguments, and the members of the Supreme Court are given an opportunity to ask the lawyers questions. They must accomplish all of this within their allotted hour.

As I listened to a recording of the hearing in *Roe v. Wade*, however, I was struck by its lack of intensity. In fact, it seemed more like a “good old boys” meeting, much like a group of men sitting around a cracker barrel in an old country store trying to decide when life begins. Again, I should point out that in 1973 we did not have the technical expertise, such as ultrasound, that we have now.

Today we can know what is going on inside the mother’s womb because technology enables us to look within. Now we can see and hear a little unborn child’s heart beating on the twenty-second day after conception. Now we know that by week six, brain waves are detectable. By week eight, every organ is in place, and by week twelve, the unborn baby has all the parts necessary to experience pain, including nerves, a spinal cord, and the thalamus.

In 1973, the Supreme Court could only speculate about what was going on within a mother’s womb. Therefore, without the advantages of the scientific devices we now have available, they decided that life began at birth. But we know better; we cannot plead ignorance as perhaps the 1973 Court could have. That is why *Roe v. Wade* needs to be reheard in light of all the scientific advances that have revealed so much of the world of the unborn child. This scientific data makes it crystal clear that the child in the womb has all the attributes and qualities of a human being, including a beating heart, and by the forty-second day, a brain advanced enough to emanate brain waves.

At least the Supreme Court has not totally ignored the unborn child. In 2007, they ruled that partial-birth abortion was not protected by the U.S. Constitution. This grisly procedure involves leaving the head of the unborn child in

the birth canal while its skull is punctured and its brain sucked out (thus the term “partial birth”). Then the remainder of the child is removed through the birth canal.

Investigating the available scientific information can drastically alter one’s attitudes about abortion. For example, Bernard Nathanson ran the largest abortion clinic in the United States until he saw an ultrasound of what was really going on in the mother’s womb. Specifically, he saw an unborn baby trying to avoid the instruments of death and pain directed against it during an abortion. When he realized how much pain abortion causes the unborn child, he totally transformed his thinking and became a leader in the movement to protect the lives of unborn children.¹

Any mother who sees the ultrasound of her unborn baby realizes that it is not just a blob. She can see that it is a human being in the process of fully developing. Most pregnant women who see ultrasounds of their babies are astounded when they see just how developed the unborn baby really is. Many mothers who were considering abortion then choose to keep their babies because they realize their child really is a human being. This is why many state legislatures are passing laws requiring pregnant women to view ultrasounds of their babies before they make the decision to terminate their lives.

All the new scientific information of the last few decades supports the view that an unborn child is a human being. Anyone who objectively studies the subject and looks at the ultrasound images will know from empirical evidence that this is a little human being. Common sense thus concludes that abortion ends the life of a developing human being.

In addition to the scientific evidence, God Himself has something to say about this subject. In Psalm 139, verses 13 through 16, the Bible speaks of how God knits us together while we are in our mothers’ wombs and carefully

watches over our development. Then, in verse 16, the Bible declares, “All the days ordained for me were written in your book before one of them came to be.” The clear implication of this verse and many other similar verses in the Bible is that God alone has the right to determine when someone’s life ends.

It is time for the Supreme Court to rehear the case of *Roe v. Wade* and take into consideration all the new evidence revealed by medical technology. It is time for women who are considering an abortion to be made aware of all the facts. It is time to call a spade a spade. Abortion ends the life of another human being—and it must stop.

Chapter 2

The Founding of America as a Christian Nation (Part 1)

I am amazed at the number of voices today loudly proclaiming that America was not established as a Christian nation. Such a concept is pure nonsense and can be arrived at only by ignoring all the facts. In this chapter, you will be presented with fact after fact that will leave no doubt in your mind that the leaders who founded America looked upon our nation as a Christian nation.

Why did Columbus set out to find a new world? Part of the answer is the popularly proclaimed theory that he was trying to find a shorter route to the Indies. That certainly was one of his main motivations; however, in the classic work *The Voyages of Christopher Columbus*, we find that he also gave another reason:

It was the Lord who put into my mind (I could feel his hand upon me) the fact that it would be possible to sail from here to the Indies. All who heard of my project rejected it with laughter, ridiculing me. There is no question that the inspiration was from the Holy Spirit, because he comforted me with rays of marvelous inspiration from the Holy Scriptures. . . .

I am a most unworthy sinner, but I have cried out to the Lord for grace and mercy, and they have covered me completely. I have found the sweetest consolation since I made my whole purpose to enjoy his marvelous presence. For the execution of the journey to the Indies, I did not make use of intelligence, mathematics, or maps. It is simply the fulfillment of what Isaiah had prophesied. . . .

No one should fear to undertake any task in the name of our Savior, if it is just and if the

intention is purely for Holy service. The working out of all things has been assigned to each person by our Lord, but it all happens according to his Sovereign will, even though he gives advice. He lacks nothing that is in the power of man to give him. Oh, what a gracious Lord, who desires that people should perform for him those things for which he holds himself responsible day and night, moment by moment, everyone should express their most devoted gratitude to Him.¹

The first permanent English settlement in the United States, Jamestown, was established as a business venture, with the hope that investors would make a good return on their financial investment. That is the traditional interpretation given in a typical secular textbook. Of course, financial motivation was a significant factor in the establishment of Jamestown; however, it is not the end of the story, by any means.

If you read the actual charter that gave the colonists the right to establish a colony in Virginia, you will read these words:

I, James, by the grace of God, King of England, defender of the faith . . . to deduce a colony of sundry of our people into that part of America, commonly known as Virginia . . . which may, by the Providence of Almighty God, hereafter tend to the glory of His Divine, in propagating the Christian religion to such people as yet live in a darkness and miserable ignorance of the true knowledge and worship of God . . . and may in time bring the infidels and savages, living in those parts, to human civility, and to a settled and quiet government.²

The Second Virginia Charter, dated May 23, 1609, stated, “The principal effect which we can expect or desire of

this action is the conversion and reduction of the people in those parts unto the true worship of God and the Christian religion.” The charter continued, “It shall be necessary for all such loving subjects . . . to live together, in the fear and true worship of almighty God, Christian peace, and civil quietness, with each other.” Clearly, according to the charter giving permission to found the colony of Virginia, the purpose of the establishment was to advance Christianity.³

As might be expected, the next colony to be founded, the colony at Plymouth, Massachusetts, in 1620, was also established for Christian purposes. The charter authorizing the Plymouth colony includes the words “in the hope thereby to advance the enlargement of the Christian religion, to the glory of God Almighty.”⁴

Obviously, there were non-Christians among the early colonists. Acceptance of Christianity as a personal faith was and is a matter of choice. But it was Christianity that gave that freedom of religion to America and to those other parts of the world where the Christian religion is prominent.

The point is, America was clearly established by Christians to be a Christian nation. This means that although we offer freedom of religion to everyone, our original leaders were Christians, and our laws were based upon the teachings of Christianity.

Later Charters, Constitutions, or Bylaws

Many original sources clearly show the influence of Christianity in the founding of the colonies, and especially, in the establishment of our early governments. A few of these are listed below⁵:

January 14, 1638: The towns of Hartford, Weathersford, and Windsor adopted the Fundamental Orders of Connecticut to “enter into Combination and Confederation

together to maintain and preserve the liberty and purity of the Gospel of our Lord Jesus Christ, which we now profess.”

August 4, 1639: The inhabitants of Exeter, New Hampshire “considering with ourselves the Holy will of God and our own necessity, that we should not live without wholesome laws and civil government among us, of which we are altogether destitute, do in the name of Christ and in the sight of God, combine ourselves together to erect and set up among us such government as shall be, to our best discerning, agreeable to the will of God.”

May 19, 1643: The New England colonies of Massachusetts, Connecticut, New Plymouth, and New Haven adopted the Articles of Confederation, stating, “Whereas we all came into these parts of America with one and the same end and aim namely, to advance the kingdom of our Lord Jesus Christ, and to enjoy the liberties of the gospel in purities with peace.”

Furthermore, eleven of the first thirteen states required a belief in God, the Bible, or the Christian religion as a qualification for holding public office. Here are some examples:

Delaware, article 22: “Every person who shall be chosen as a member of either House, or appointed to any office or place of trust . . . shall . . . make and subscribe the following declaration to wit: ‘I _____, do profess faith in God the Father, and in Jesus Christ his only son, and in the Holy Ghost, one God, blessed forever more; and I do acknowledge the Holy scriptures of the Old and New Testament to be given by divine inspiration.’ ”

Pennsylvania, Frame of Government, section 10: “And each member [of the legislature] before he takes his seat, shall make and subscribe to the following declaration, ‘I do believe in one God, the creator and governor of the

universe, the rewarder to the good and the punisher of the wicked. I do acknowledge the scriptures of the Old and New Testament to be given by divine inspiration.’ ”

Massachusetts, chapter 6, article 1: “[All persons elected to state office or to the legislature] make and subscribe the following declaration, ‘_____, do declare that I believe the Christian religion, and have firm persuasion of its truth.’ ”

North Carolina, article 22: “No person who shall deny the being of God or the truth of the Protestant religion or the divine authority either of the Old or New Testaments, or shall hold religious principles, incompatible with the freedom and safety of the state, shall be capable of holding any office or place of trust or profit in the civil department within the state.”

Maryland, article 35: “That no other test where qualification ought to be required . . . that such an oath of support and fidelity to the state . . . and a declaration of belief in the Christian religion.”

These are just a few examples of the overwhelming evidence that America was founded as a Christian nation. From the very beginning, the influence of Christianity permeated our governmental structures and our societal structures.

Even many Ivy League schools were originally established as Christian institutions. For example, these words were written about the College at Cambridge, now known as Harvard University, on September 26, 1642: “Let every student be plainly instructed, and earnestly pressed to consider well, the main end of his life and studies is, to know God and Jesus Christ which is eternal life (John 17:3) and therefore to lay Christ in the bottom, as the only foundation of all sound knowledge and learning. And seeing the Lord

only giveth wisdom, but everyone seriously set himself by prayer in secret to see to it of him (Proverbs 2:3).”⁶

In addition, Harvard’s “Rules and Precepts,” which were adopted in 1646, included the following essentials: “Every one shall consider the main end of his life and studies to know God and Jesus Christ which is eternal life. Seeing the Lord giveth wisdom, everyone shall seriously by prayer in secret seek wisdom of Him. Every one shall so exercise himself in reading the Scriptures twice a day that they be ready to give an account of their proficiency therein, both in theoretical observations of languages and logic, and in practical and spiritual truths.” According to reliable calculations, 52 percent of Harvard graduates at that time became ministers!⁷

The charter of Yale University clearly expressed the purpose for which that institution was founded: “Whereas several well disposed and public spirited persons of their sincere regard to and the zeal for upholding and propagating of the Christian Protestant religion . . . youth may be instructed in the Arts and Sciences who through the blessing of Almighty God may be fitted for public employment both in church and civil state.”

How sad it is that so many colleges once established to raise up Christian leaders have now become the exact opposite! Harvard, Yale, and almost all the Ivy League schools are now champions of secular humanism, evolution, and antibiblical and anti-Christian education. In fact, many of the graduates of these schools are now champions for everything but the truth of the Word of God and the gospel of Jesus Christ, which alone are eternally unchanging.

Statements by the Founding Fathers⁸

Dr. M. B. Bradford of the University of Dallas researched the founding fathers, including the Christian