

A climate of ignorance and lies

A Climate of Hope: Church and mission in a warming world

Claire Dawson and Mick Pope

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Claire Dawson studied commerce and holds a M.Div. from Melbourne School of Theology. Mick Pope has studied theology and holds a Ph.D. in meteorology from Monash University. In this book they seek to advance a Christian call-to-action on ‘creation-care’ with a special focus on the Christian response to ‘climate change’.

They begin their study by positing that the best way to love your neighbour is to love the earth you share with your neighbour. They also believe there is a solid theology of ecology at the heart of biblical faith because “Genesis 1 describes *what* creation is for, rather than precisely *how* it was made” (p. 28). But such a reductionistic view simply does not align with what Genesis 1–2 actually states. God’s creative activity is precisely described using the verbs ‘created’, ‘made’, ‘said’, ‘called’, ‘set’, ‘formed’, ‘caused’, ‘took’, ‘planted’, and ‘blessed’. Furthermore, these activities are described from start to finish, and spread out over a period of six days. In other words, the Genesis account describes exactly how God created, the order in which He created, and the timing of His creative acts.

The authors go on to examine our relationship to the earth and environment as God’s stewards, created in His image.

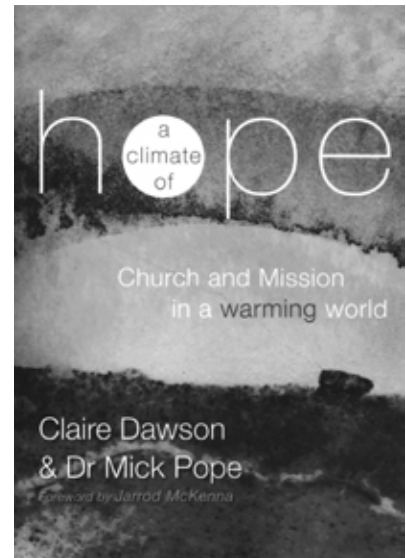
Sin, idolatry, judgment, and ‘climate change’

One may reasonably ask what all this has to do with the Christian church and its mission? Jesus gave us a great commission to make disciples (Matthew 28) not to become environmentalists. Dawson and Pope respond by claiming “our original mission was to represent God to the cosmos and to undertake the wise rule of the Earth” (p. 41). But this was God’s *purpose* in creating human beings. Our mission is indeed the Great Commission: to bring the gospel of Jesus Christ to all the nations and to make them disciples.

The authors claim that human beings are changing the climate because of their burning of fossil fuels, and this is “consistent with a biblical doctrine of human sinfulness” (p. 67). Dawson and Pope believe ‘climate change’ and its effects are the result of God’s judgment, and accuse Christians of idolatry for “worshipping created things rather than the Creator” (p. 37). Yet this criticism is far more applicable to environmentalists—Gaia has become their God and they worship nature. The environment has become holy and sacred—at the expense of human well-being.

In any case, the authors make the following six sweeping and grossly presumptuous assertions (p. 165):

- We have been unfaithful to our God as stewards and caretakers of his good creation;
- We have failed in our proclamation of the Gospel to present a message of reconciliation that includes the mending of our broken relationship with creation;
- We have damaged our witness to those earnestly searching for a hope-filled faith that cares deeply for the natural world;



- We have accommodated almost completely the secular materialism of our era, including the idolatry of rampant consumerism;
- We have rarely presented a holistic and hopeful Gospel that fully captures people’s affections of imagination; and
- Through wilful ignorance and inaction, we have been neglectful in our love of our neighbour, particularly of those who will bear the brunt of the disrupted climate: the world’s most poor and future generations.

Economic ignorance

For the authors, the idolatry usually takes the form of unbridled economic growth that damages both the environment and humans. “The West has benefited from over a century and a half of fossil fuel burning and the use of the developing world as sources of cheap resources, cheap labour and lax environmental codes.” For the authors, this equates to “unrighteousness, wickedness, greed, evil ...” (pp. 37–38).

However, economic growth has not run up against natural limits and nor is it likely to do so. History shows that—despite the claims of doomsayers like Paul Ehrlich—natural resources have

become more abundant and cheaper despite rapid population growth.

The authors go on to accuse everyone in the West of viewing our economic system as our ‘God’ and ‘Saviour’ and that this is the ultimate cause of climate change. But the authors’ total ignorance of basic economic processes is breathtaking. The market is not a mysterious, impersonal force or entity—it is the sum of all human beings who wish to exchange goods and services. The market does not choose what is best; the people participating in that market choose what is best—for them! And to suggest that everyone who participates in the market has effectively elevated it to God-like status is slander. Moreover, things are only worth what people are prepared to pay for them. Except for human beings, made in God’s image, nothing has ‘inherent worth’, but no Western capitalist economic system buys and sells human beings!

Like many environmentalists, the authors are inclined to Marxist ideas such as defining justice as the “fair redistribution of wealth” (p. 53), but like most Marxists and ‘social justice’ warriors, they fail to understand that wealth is *created* not distributed!

Dawson and Pope apparently agree with Tom Sine: “while some might claim that it is this expansionist market model that will bring billions of people out of poverty, he makes it very clear that the underlying aspirations and values reflect those of *modern culture*, and that they are in many ways in direct conflict with those of the foundation of a *biblical faith*” (p. 129). However, “this expansionist market model” has indeed brought a billion people out of poverty.¹ Would Dawson and Pope (and Sine) prefer that they were still poor? In any case, the notion that free-market capitalism is in direct conflict to biblical faith is a mere assertion, for which they offer no support. In fact, Rodney Stark has shown that modern capitalism was a product of Christianity.²

Earth's capacity and resources

Although Genesis 1:26–28 records God telling Adam and Eve to be fruitful, increase in number, fill the earth and subdue it, and to rule over all living creatures, Dawson and Pope argue that this was a unique situation when the earth is empty of humans. However, they suggest the earth is already full. But this claim is nonsense. Assuming a population density similar to New York City, the earth’s entire present population of seven billion could fit into the state of Texas. At a density similar to London, everyone could fit into the states of Texas, New Mexico, Oklahoma, Arkansas, and Louisiana.³ It should be clear, then, that whatever the maximum sustainable population is, we are presently nowhere near it.

Dawson and Pope also claim the statement about fruitfulness and multiplying is part of a blessing and is not a command as such. However, this argument is not supported by the Hebrew grammar. The verb וַיְבָרֶךְ (*wāȳbārēk*, ‘to bless’) has the Piel stem. When God is the subject of this verb, it indicates that the object has been given a special power and/or authority.⁴ In this case, the power and authority to fill and subdue the earth and to rule over the animal kingdom. In addition, both פְּרֹוּ (*p̄rū*, “be fruitful”) and רבוּ (*r̄bū*, “become many”) are Qal imperatives indicating commands.

The authors also assert that because the carbon emissions per capita of Western nations like Australia and the USA are much greater than developing nations, they are mostly to blame for climate change and must bear the burden of making the largest reductions. However, per capita emissions are simply a reflection of the collective wealth and standard of living of a given nation. Large per capita emissions do not necessarily indicate a large amount of actual emissions. A small island hosting a few people who rely on diesel-powered generators running 24 hours a day would have

extremely large per capita emissions but miniscule actual emissions.

Dawson and Pope regard the idea of pursuing infinite growth on a finite planet as “highly illogical, irrational, and fundamentally unsustainable” (p. 129). And once again, they reveal their total ignorance of economics and natural resources. Regarding natural resources, the entire earth is made of them! All chemical elements that constitute the planet are, or have the potential to be, natural resources. The issue is merely one of usability, accessibility, and economy: knowing how different elements and combinations of elements may be used, and being able to collect them and apply them in particular useful applications without having to expend an inordinate amount of labour to do so.

Nor is there any real scarcity of energy in the world. Indeed, energy is never actually used up. The Law of Conservation of Energy states that energy can neither be created nor destroyed. Rather, it is simply transformed into another form. The issue then becomes a question of the cost of transforming energy into a useable form.

In any case, the issue with natural resources is not one of intrinsic scarcity. The natural resources available amount to the total matter and energy on Earth and, indeed, in the entire universe. Although this supply is technically finite, for all practical purposes it is infinite.

The ultimate key to the economic availability of energy and natural resources is motivated human intelligence, which implies a capitalist society. However, Dawson and Pope disregard the role of human intelligence in the production of economically usable natural resources. They naïvely believe that every act that consumes natural resources is an act of destruction of precious resources that can never be replaced, and therefore condemns future generations to impoverishment. But history shows how wrong they are.⁵

Impact on the environment and the poor

Dawson and Pope make a number of assertions about the impact of climate change on the environment. For example, they note that “a number of rivers in the USA no longer reach the sea (e.g. the Colorado River) and nature and irrigation compete for water in the Murray Darling basin of eastern Australia” (p. 33). But these are water management issues that have nothing to do with climate. In China, “[t]he air is so polluted from the burning of fossil fuels that many of its citizens are finding it hard to breathe” (p. 151). Again, this has nothing to do with carbon dioxide and everything to do with particulate carbon. In any case, China is a Communist government-controlled society not a free capitalist one.

The authors express concern and fear for the poor and assert that “people are suffering from climate change right now, especially those in developing nations” (p. 54). Citing the parable of the Good Samaritan, they argue that these people are our neighbours and we have a moral imperative to help fix the climate problem. Ironically, they acknowledge that developing nations’ problems lie in their limited economy and lack of infrastructure. Yet access to cheap reliable energy—produced from fossil fuels—is required to fix this problem. Indeed, Indian Prime Minister Narendra Modi stated that the Indian government has said it needs to emit more to industrialize and lift millions out of poverty.⁶ Yet climate change activists and alarmists (including Dawson and Pope) want to prevent this from happening. It is they who are keeping the poor in their poverty!

Dawson and Pope assert that climate change will result in many deaths, droughts, declining crop yields, and other climate-related disasters, but their claims do not match reality. Carbon dioxide—the alleged driver of man-made global warming—is plant food and greater atmospheric carbon

dioxide means greater plant growth. A study has shown that increasing CO₂ emissions during the 20th century has resulted in a large historical growth in global primary production.⁷ Indeed, world crop production has increased and broken records in recent years.⁸

Regarding extreme weather events, tropical cyclone activity in Australia is at a historic low—lower than any time over the past 550 to 1,500 years.⁹

Furthermore, there are frequent references to the effects of sea-level rise on island nations such as Tuvalu and Kiribati, but once again their facts are wrong. A recent study of 27 Pacific islands found that just four had diminished in size. The remaining 23 had either stayed the same or grown larger.¹⁰

Speaking of Kiribati, Dawson and Pope also claim that rising sea levels have caused a loss of fresh water due to salt water intrusion. However, this is a distortion of the truth as the real problem is over-population given the limited capacity of these islands. The residents “are currently drawing on a groundwater supply that can only support half the population”.¹¹

The authors’ ignorance is once again displayed when they assert that climate change is responsible for spreading malaria to “new parts of the world” (pp. 56–57), including the Kenyan highlands where the disease had not occurred before. But malaria is not an exclusively tropical disease and its spread involves factors other than warm weather. The disease occurred all over Europe in the last few centuries, with the largest and deadliest outbreak (around 10,000 deaths) occurring in the Siberian port of Archangel in 1922–1923.¹² Moreover, malaria outbreaks have occurred in the Kenyan highlands in 1918–1919 and six times between the world wars, and continued to be a problem until the 1950s, but have become a problem again since the 1970s. The fact that numerous epidemics have occurred before the advent of global warming and at higher altitudes demonstrates that climate

change is not a factor in the disease’s resurgence.¹³

The false assertions continue when the authors attempt to link the 70,000 related deaths during the 2003 European heatwave and the 988 related deaths during the 2009 Australian heatwave. That the number of heat-related deaths in Europe were several orders of magnitude greater than those in the much hotter Australian climate should have prompted Dawson and Pope to recognise that the problem is that European houses are simply not built for hot weather nor are many equipped with air-conditioning systems. In any case, cold weather is the biggest killer around the world. An extensive multi-country study found that significantly “more temperature-attributable deaths were caused by cold ... than by heat ...”.¹⁴

The authors reject the notion that caring for the environment comes at a cost of caring for people. For them, “caring for the environment also means caring for the people who live in that environment” (p. 43). As Jarrod McKenna put it: “To care about the poor is to care about climate change” (p. 169).

While it is a fair point to argue that environmental damage hurts the poor, it is premised on whether ‘climate change’ is as destructive as climate alarmists claim. As the discussion above shows, this is not the case. In fact, there are numerous benefits from global warming, including “fewer winter deaths; lower energy costs; better agricultural yields; probably fewer droughts; maybe richer biodiversity”.¹⁵

Climate science

The moral argument that Dawson and Pope make relies on the reality of impending doom through dangerous man-made climate change. The authors are convinced that the scientific basis for catastrophic anthropogenic climate change is correct and the evidence is overwhelming. To disagree is to be a ‘denialist’. “Real science uses

scepticism; denial ignores the facts” (p. 71). But what if they are wrong and the scientific basis is dubious?

Dawson and Pope acknowledge that science involves working hypotheses that are believed to explain actual observations and make useful predictions. A scientific hypothesis is “a work in progress; best explanation; open to revision; approximation to the truth” (p. 72). Similarly, scientific models are approximations.

The Intergovernmental Panel on Climate Change

Nevertheless, they claim the IPCC uses a ponderous but careful process of going over the peer-reviewed literature by experts in the field. Their report “certainly isn’t some half-cocked, shoot from the hip statement. It isn’t a collection of sound bites, and it isn’t funded by special interest groups” (pp. 72–73). They think people should be surprised at how few errors have been found in their work. Moreover, the authors also believe there is a “systematic tendency to understatement”. In the case of published climate change research, ‘scholarly reticence’ is common (p. 73). However, their reverence for scientists and the IPCC is misplaced.

Many IPCC contributors—and, indeed, lead authors—are *not* top scientists, and many have close ties to activist organisations including Greenpeace, the World Wildlife Fund and the Environmental Defence Fund.¹⁶

In fact, an audit of the IPCC’s 2007 climate bible revealed that 30% of its 18,531 references were to non-peer-reviewed sources, including newspaper and magazine articles, unpublished masters and doctoral theses, and Greenpeace and World Wildlife Fund brochures, and press releases.¹⁷

IPCC insiders have noted:

“There are far too many politically correct appointments, so that developing country scientists are appointed who have insufficient scientific competence to do anything

useful We had half of the [lead authors] who were not competent.”

Another insider commented:

“The whole process . . . [is] flawed by an excessive concern for geographical balance. All decisions are political before being scientific.”¹⁸

Despite public perceptions and claims to the contrary, IPCC procedures and processes are not transparent.¹⁹ The IPCC takes research findings at face value and does not verify that the raw data actually supports the researcher’s claims. IPCC insiders have pointed out that quality assurance and error identification are non-existent. One could argue that this is the job of the peer-reviewed journals in which the research was originally published, but peer review does not guarantee the correctness or truth of the research.²⁰ Moreover, reviewers rarely, if ever, get access to the raw data and computer code and algorithms used to process the data. This is like asking an auditor to approve a company’s financial statements purely by examining the annual report.²¹

The IPCC does not always reflect the latest and best research. IPCC expert reviewers Nic Lewis and Marcel Crok point out that the best observational evidence indicates our climate is considerably less sensitive to greenhouse gases than climate scientists had previously thought. Although the relevant scientific papers are all mentioned in the full 5th IPCC Report (2014), this important conclusion is never drawn (it is only mentioned as a possibility), and it is totally missing from the *Summary for Policymakers*. Yet the *Summary for Policymakers* presented the ‘likely’ range for climate sensitivity as 1.5–4.5°C and did not provide a best estimate, despite the fact that the latest research indicates an observationally based ‘likely’ range of 1.25–3.0°C, with a best estimate of 1.75°C, a significant reduction from the previous best estimate of 3°C. This is a dramatic finding yet it was not reported by the IPCC.²²

Sea-level specialist Nils-Axel Mörner told a House of Lords committee that, between 1999 and 2003, genuine sea-level experts held five international conferences to discuss the available evidence. They concluded that sea levels are unlikely to increase by more than 10 cm by the year 2100. According to Mörner, the claims are that sea levels are rising quickly—or that entire island nations are in imminent danger of drowning—are simply not true.²³ Yet these experts were ignored by the IPCC.

Climate models

The catastrophic predictions of climate scientists obviously do not come from direct observation, but from computer models. But the problem with computer models, as Freeman Dyson pointed out, is:

“They do not begin to describe the real world that we live in. The real world is muddy and messy and full of things that we do not yet understand. It is much easier for a scientist to sit in an air-conditioned building and run computer models, than to put on winter clothes and measure what is really happening outside in the swamps and the clouds. That is why the climate model experts end up believing their own models.”²⁴

IPCC lead author John Christy noted, “the truth, and this is frustrating for policy-makers, is that scientists’ ignorance of the climate system is enormous”.²⁵ Thus, not surprisingly, the climate models do not correspond to actual observations as shown in figure 1.

Over 95% of the models significantly overestimate the amount of warming. Christy remarked:

“... it is disturbing that ‘consensus science’ will not acknowledge that such discrepancies are major problems. From the Intergovernmental Panel on Climate Change’s beginning, that largely self-selected panel of scientists has embraced the notion that consensus on climate change is the necessary path to

taking action and reducing man-made carbon emissions around the world. The consensus community uses this to push the view that ‘the science is settled’ and hold up skeptics to ridicule ...²⁷

Indeed, if climate models cannot be verified against actual observations and consistently overestimate warming, why should we accept their predictions for the future? In any other field of science these models would be discarded as ‘junk’.

Climate scientists behaving badly

Many climate scientists have been exposed as having acted dishonestly at worst and unprofessionally at best. The ‘Climategate’ emails have revealed that leading climate scientists—including and especially, Michael Mann, who Dawson and Pope endorse and defend—have:²⁸

1. Manipulated and ‘selected’ data to ensure it supports their conclusions;
2. Manipulated or discarded data that did not support their conclusions;
3. Conspired to hide the existence of the Medieval Warm Period;
4. Conspired to destroy journals and editors that published sceptical papers;
5. Conspired [successfully] to oust James Saiers, editor of *Geophysical Research Letters*, for publishing a paper by sceptic Steve McIntyre;
6. Refused to comply with Freedom of Information (FOI) requests;
7. Conspired with other parties to find excuses not to comply with FOI requests;
8. Conspired to delete any information subject to FOI requests rather than hand it over;
9. Refused to release IPCC review comments;
10. Refused to publish in journals that require making data available;
11. Pressured media outlets not to publish sceptical articles.
12. Expressed the desire to have a veto of what climate research gets

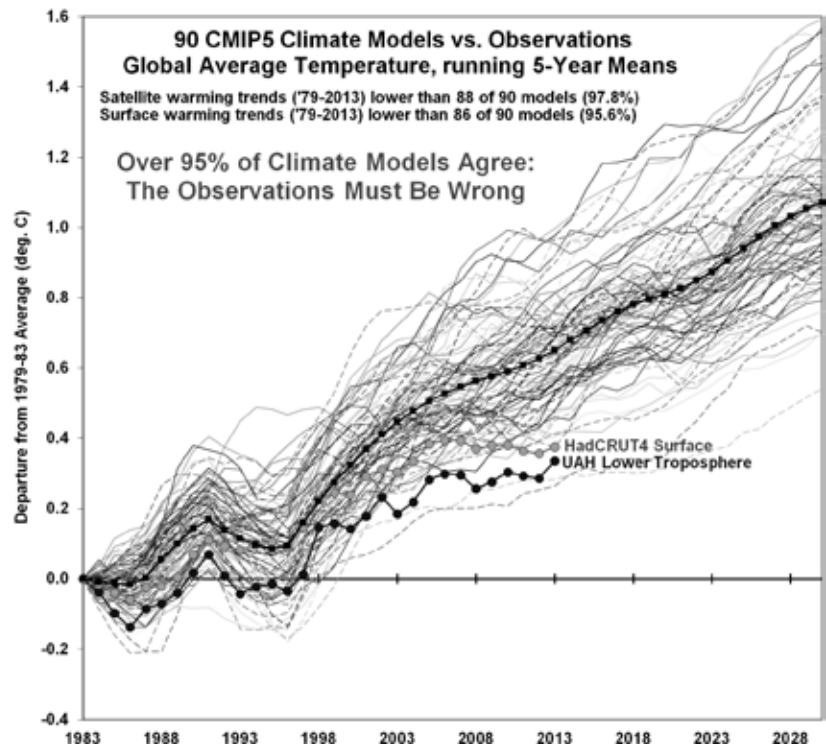


Figure 1. Climate models vs actual observations (from Roy Spencer²⁶)

13. Conspired to ensure certain sceptical papers will not be included in the IPCC report; and
14. Allowed their personal views to trump science.

Yet, Dawson and Pope do not acknowledge or even mention the ‘Climategate’ emails!

The authors state that Michael Mann, the author of the ‘hockey stick’ graph generated from tree-ring proxy data, “became the target of much vitriol, both scientifically and personally” (p. 82), suggesting that the criticisms were nasty and unjustified. This is misleading. McIntyre and McKittrick have shown that Mann and colleagues used a flawed methodology and statistical analysis.²⁹ Indeed, Mann’s data processing usually produced a ‘hockey stick’ graph regardless of what data was fed in! Even warmist climate scientist Tom Wigley admitted that Mann’s hockey stick paper is “a very sloppy piece of work”.³⁰ Nevertheless, the authors

add: “Several reviews of his work have been conducted, with different datasets using different types of data such as coral cores, boreholes and glacier records. They all found his hypothesis to be essentially correct” (p. 82). However, this is a blatant lie! Dawson and Pope cite Figure 5.7 from IPCC Assessment Report 5 (AR5) to support their claim. Figure 2 is Mann’s ‘hockey stick’ graph from AR3. Figure 3 is figure 5.7 from AR5.

It should be immediately obvious that the graphs in these two figures are completely different. The most significant difference is that most of the mean temperature anomalies from AD 1400 backwards on the AR5 graph are positive (reflecting the Medieval Warming Period), whereas the temperature anomaly for the corresponding period (back to AD 1000) on Mann’s ‘hockey stick’ is negative, effectively deleting the Medieval Warming Period (AD ~1000–1250). Note also that Mann’s ‘hockey stick’ tree-ring reconstruction was not included in the AR5 graph. Moreover,

Mann’s tree-ring reconstruction ended in 1980, even though more data was available, and instrumental data was added for the remaining 20 years. This was because the tree-ring data from 1980 onwards showed a declining temperature trend which diverged from the actual measurements. Therefore, Mann (and subsequently Keith Briffa and Phil Jones) truncated their reconstructions when they began to diverge and substituted actual temperature measurements to ‘hide the

decline’. This is because the diverging reconstructions indicate that tree-rings are poor and unreliable thermometers.

Of course, the authors cannot resist referring to Cook *et al.*’s 2003 paper in order to claim that 97% of climate scientists believe in man-made global warming.³¹ Apart from being a logical fallacy—scientific fact is not determined by a vote—this paper has been thoroughly debunked. The published papers analyzed in the study were grossly misrepresented.

The actual ‘consensus’ is a miniscule 0.3%!³²

Climate data

Dawson and Pope place great confidence in the temperature datasets, pointing out that “four different sets of climate records show that the planet has warmed since the start of the Industrial Revolution” and “the last three decades are the warmest for at least the past 1,400 years” (p. 75). They argue that all the datasets agree and point to the 2010–2012 independent Berkeley Earth study (BEST) that purportedly shows that previous datasets reveal “a dramatically warming world” (p. 78).

However, BEST includes only land stations, and none of the more accurate satellite measurements, and diverges upwardly from them. Moreover, BEST data suffers from the same limitations as the underlying data sets it employs.

Steve McIntyre has pointed out that the underlying datasets include entirely *ad hoc* and counter-intuitive adjustments and the methodologies employed result in the rewriting of history. Many of the rural stations do not adhere to formal standards of station quality, and the various land temperature datasets do not adequately account for the effect of ‘urban heat islands’ given that most stations are in urban areas.³³ There are also many instances of wildly incorrect temperature and location data.³⁴

The BEST group itself warns:

“... we can’t rule out the possibility of large-scale systematic biases. Our reliability adjustment techniques can work well when one or a few records are noticeably inconsistent with their neighbors, but large-scale biases affecting many stations could cause such comparative estimates to fail.”³⁵

In any case, the NOAA/NASA 2013 Global Temperatures Report shows that the ‘pause’ in global surface temperature rises, beginning in 1997, continues. Statistically speaking, there has been no significant upward trend in global temperatures over this period.³⁶

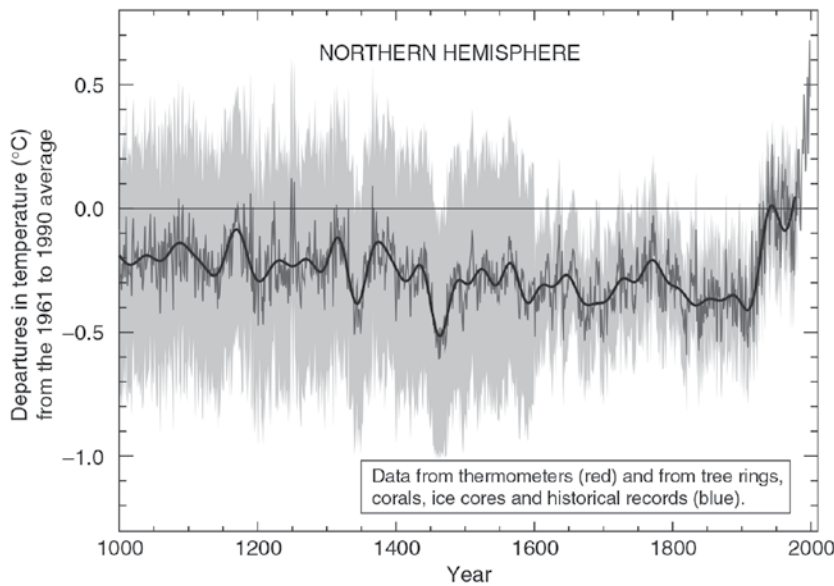


Figure 2. Michael Mann’s ‘hockey stick’ graph from AR3. Note that the grey area of uncertainty is often not included when this graph is cited.

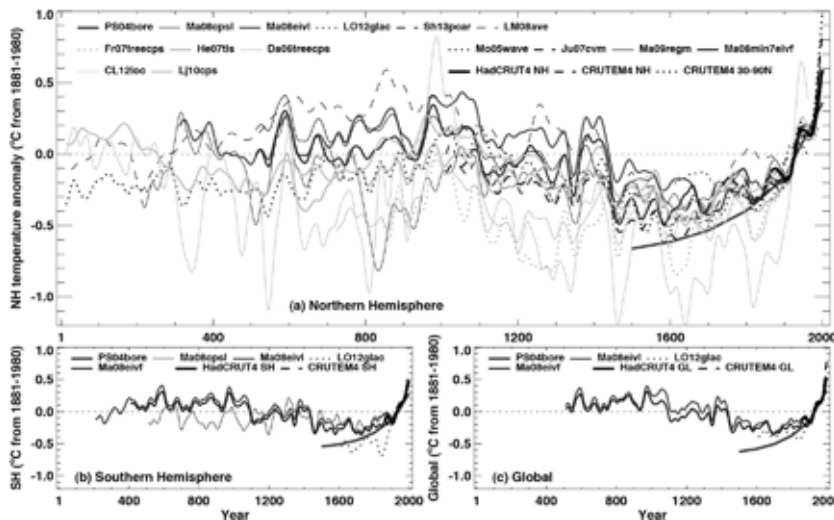


Figure 3. Graph of temperature reconstructions from IPCC AR5 (Fig5-07)

Radical action necessary

Dawson and Pope endorse the view that “there is now no non-radical option available Something must change: will we choose changes to our human systems that have other desirable features, or have involuntary ones imposed on us as the planet changes?” (p. 139). They also support a divestments campaign whereby people and institutions withdraw financial and social support for the fossil fuel industry, and are sympathetic to those who have demonstrated a willingness to risk jail time for their commitment to the cause.

Because large-scale commercial food production is fossil fuel-intensive, involving machinery, pesticides, fertilisers, and transportation, the authors also suggest we adopt ‘self-sufficient living’ where we all ‘grow our own food’ instead of depending upon “a food production system run by multinational agri-businesses” (p. 127). They go even further by advocating “a widescale transition toward vegan diets” (p. 281).

Not only are such suggestions completely impractical in terms of time, knowledge, and resources, they would make absolutely no difference to the climate. The authors appear to want to advertise their ‘righteousness’ but their ideas are in fact quite selfish. When one grows more food than is needed, it can be exchanged with others for different goods and services. Indeed, this is precisely how capitalism began in the early monasteries.²

False prophets

The Scriptures consistently condemn false prophets. Jesus Himself warned against them and stated that they will be exposed by the bad fruit they bear (Matthew 7:15–20). A prophet’s word is validated by the truthfulness of their prophecy. Yet so many climate change prophecies of doom have turned out to be false!

As noted above, almost all the climate models have been shown to

be wrong. The IPCC predicted that global temperatures would continue to rise in the 21st century, but they have plateaued. Climate change alarmists like Tim Flannery, Ove Hoegh-Guldberg and Al Gore have repeatedly made dire predictions, including permanent droughts, the destruction of coral reefs, rising sea levels, more cyclones, and disappearing snow falls, yet none of their ‘prophecies’ have come true, and in many cases, the exact opposite has occurred. As Jesus said, “by their fruit you will recognise them” (Matthew 7:20).

Conclusion

This book is full of unsubstantiated assertions and claims, and the authors regularly impugn the thoughts and motives of literally millions of people, including Christians. They appear to be absolutely certain of the correctness of their views. They express no doubt or humility at all about the righteousness of their moral crusade to raise the alarm of catastrophic climate change and the need for urgent action. In their estimation, those who reject the notion of catastrophic man-made warming are not only ignorant, uncaring, selfish, and unjust, but idolatrous, sinful, distorters of the gospel!

I found this book embarrassing to read. It is one thing to advocate for good stewardship of creation and care for the poor, and to oppose pollution, but the positions taken by the authors would destroy Western civilization and impoverish billions. As a contribution to the debate on environmental issues from a Christian perspective, this book is practically useless. Indeed, one could retrieve the same alarmist nonsense from The Greens Party policy handbook.

The authors’ ignorance and apparent lack of respect for the facts are deplorable, which makes their following comment extremely ironic: “Christians are supposed to discover the truth and tell it, to uncover lies and expose them. Perhaps some

of the lies are self-deception, but it is then our job to expose those lies as well. If we do not expose the lies and proclaim the truth then we become part of a lie” (p. 59).

The irony continues when they implore readers to “prayerfully discern who to trust” and “seek to hear the voice of God for us today . . . it would pay to have very open ears and an open—but critical—mind!” (p. 116). It is clear they lack discernment, have closed and uncritical minds, and have heard the voices of fallible men rather than God.

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