

“[The Bereans] . . . searched the scriptures daily,

[to see] whether those things were so.” —Acts 17:11

Knowing Our Triune God

T. A. McMahon

THE DOCTRINE regarding the Trinity (the three Persons of the Godhead) isn't something that any finite individual can fully comprehend. The concept is beyond the grasp of our mortal minds. And yet, God has given to mankind a great deal of information about the Trinity throughout the Scriptures—information that His created beings may and must understand, albeit imperfectly. Although the term “Trinity” isn't found in any Bible verse, that which the Trinity comprises is found from Genesis through Revelation. In Genesis 1:26, God declared, “Let us make man in our image, after our likeness” (emphasis added, here and throughout). Isaiah 48:16: “Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.” The Gospel of Matthew ends with this commission: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (28:19).

What the Bible declares about the Godhead (Acts 17:29; Romans 1:20; Colossians 2:9) is very clear: *there is only one God*. “I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that *there is none beside me*. I am the LORD, and *there is none else*” (Isaiah 45:5-6, et al.). There is only one God, yet God is made up of three Persons: the Father, Son, and Holy Spirit. That they are individual divine Persons is also very clear. Jesus, who affirms His own deity (John 8:24-27), continually refers to the person of God the Father as *His* Father. The religious leaders of the Jews sought to kill Him because He said “that God was his Father, making himself *equal with God*” (John 5:18). In John 14:26, Jesus tells of the “Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things. . . .” Again, three divine Persons: Father, Son, and Holy Spirit.

In Genesis 1:1 we find “In the beginning God created the heaven and the earth.” The Hebrew word for “God” there (and in more than 2,000 other OT places) is *elohim*, which means “gods.” Moreover, the plural noun *elohim* is nearly always used with a singular verb, which plays havoc with the grammar. Likewise, throughout the Old Testament, God is presented as a plurality by using the plural pronouns “us” and “our,” e.g., “Let us make man in our image.” “The man is become as one of us.” (Genesis 1:26; 3:22). Since Scripture declares God to be “One,” such usage either loads the Bible up with multiple contradictions, or what is presented simply underscores the fact that the Bible teaches that God is one, yet made up of three

Persons. The Godhead has not only perfect harmony and unity but diversity. That's why there must be more than one divine Person included within God.

Although we cannot naturally fathom a triune God due to the transcendent nature of such a concept, we can see that reason and logic support the very idea. God must be *perfectly unified* in mind and in purpose in all things—which the Father, Son, and Holy Spirit indeed are. When Jesus said, “The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise” (John 5:19), He was not saying that He had no power to do anything but that He was conforming to the will of His Father in everything. He confirmed this in the Garden of Gethsemane: “Being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground” (Luke 22:44) as He faced what He would have to experience in order to pay for the sins of mankind. He prayed to the Father: “O my Father, if it be possible, let this cup pass from me: nevertheless *not as I will, but as thou wilt*” (Matthew 26:39). Jesus completely submitted Himself to His Father.

The “God” that is worshiped by Jews, Muslims, Jehovah's Witnesses, and Oneness Pentecostals is a single entity and is therefore incomplete. How so? The Scriptures teach that God is love, and love must have an object. Therefore, a singular Eternal Being would have no one to love prior to His creation of human beings, whom He *could* love. That would make such a god imperfect and in need of created beings,

which isn't the case with our triune God. Throughout eternity, “The Father loveth the Son, and hath given all things into his hand” (John 3:35). “And I have declared unto them thy name, and will declare it: that the love wherewith thou [Father] hast loved me may be in them, and I in them” (John 17:26). At the Mount of Transfiguration, God the Father declared regarding Jesus: “This is my beloved Son, in whom I am well pleased; hear ye him” (Matthew 17:5).

One of the major features of the Bible is God's revelation of Himself. Without such information coming directly from God, man is left with only his own speculations about his Creator, which is always a dangerous position. The great commandment is to *love God with all one's heart, soul, mind, and strength*. It is impossible to love God this way unless we know Him in truth—and that can occur only if we understand, with the help of the Holy Spirit, what He has declared about Himself in His Word (1 Corinthians 2:14).

Jesus prayed for and continually exhorted His followers to be unified in the faith and to demonstrate this through their love for one another: “That they all may be one; as thou, *Father, art in me, and I in thee*, that they also may be one in us: that the world may believe that thou hast sent me” (John 17:21). His relationship with His Father is the perfect expression of what He desires, even commands, of those who follow Him. Love is ultimately what is

THEN SAID THEY UNTO HIM, WHO ART THOU? AND JESUS SAITH UNTO THEM, EVEN THE SAME THAT I SAID UNTO YOU FROM THE BEGINNING.

I HAVE MANY THINGS TO SAY AND TO JUDGE OF YOU: BUT HE THAT SENT ME IS TRUE; AND I SPEAK TO THE WORLD THOSE THINGS WHICH I HAVE HEARD OF HIM.

— John 8:25-26

being revealed: “As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love” (John 15:9-10).

Consider the following, not only in regard to the unreasonable concept of God as a solitary Being, who would be therefore incomplete, having never had another eternal person to love and with whom to have fellowship prior to the Creation, but more so in what takes place within the perfectly unified relationship among the Father, Son, and the Holy Spirit. Those who preach the superiority of the Father based upon Jesus’ statement: “My Father, which gave them me, is greater than all” (John 10:29) miss the context, which underscores God’s power to *keep* those who believe in Him.

The following verse puts to rest any superiority of one member of the Godhead over another: “I and My Father are one” (v. 30). Father, Son, and the Holy Spirit are *all co-equally God* and are in absolute agreement with one another. Nevertheless, they have different roles within the Godhead. God the Father is the chief authority of the Godhead and oversees His Son and the Holy Spirit regarding His purpose for creation and His plan for salvation: “Jesus saith unto them, My meat is to do the will of him that sent me, and to finish *his work*.” “The Father loveth the son, and hath given all things into His hand.” “And [Jesus] said unto them, How is it that ye sought me? Wist ye not that I must be about *my Father’s business*?” (John 3:35; Luke 2:49). Jesus points to the sovereignty of the Father in His answer to Pilate: “Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against Me, *except it were given thee from above*” (John 19:10-11).

God the Father’s plan is quite clear: “And we have seen and do testify that the Father sent the Son to be the Saviour of the world” (1 John 4:14). It was in His love for mankind that He sent the Son into the world: “For God sent not his Son into the world to condemn the world; but that the world *through him* might be saved” (John 3:17). In Isaiah 43:11 we are told that there is only one Savior: “I, even I, am the LORD; and beside me *there is no saviour*.” Yet in Titus it is declared that *God is our Saviour* and that *Jesus is our Saviour*. Moreover, the Scriptures proclaim that Jesus is our “great God and our Saviour” (Titus 1:3-4; 2:13). These verses can be reconciled only in our triune God. Both the Father and Jesus are God. They send the Holy Spirit (John 14:16; 15:26; 16:7). All three glorify one another (John 17:1). Jesus submits to the Father, and the Holy Spirit submits to both the Father and the Son (Matthew 26:39; Luke 11:13; John 15:26).

Although each divine Person has a different role within the Godhead, they nevertheless all function in perfect accord with one another. When Jesus, whom the Father sent, became a Man, the God-Man, and went to the cross to pay the full penalty for the sins of mankind, the Father accepted Christ’s sacrifice in order to reconcile humanity to Himself: “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead” (1 Peter 1:3). This was the plan of God, authorized by the Father, executed by Jesus, and empowered by the Holy Spirit.

The role of the Holy Spirit is to “testify of [Jesus]” (John 15:26). Furthermore, He convicts the world of sin, enables sinners to be born again, seals them, helps them to understand the Scriptures, and guides and empowers them for godly living and witnessing (John 16:8; 3:5; 2 Corinthians 1:22; John 14:26; 16:13; Acts 1:8). Although in submission

to the Father and the Son, He is nonetheless fully God, “the Spirit of truth, which proceedeth [goes forth] from the Father” (John 15:26).

Of the three Persons of the Trinity, the Holy Spirit is the most misunderstood and thus is often diminished or rejected, both within and without the church. Cults such as Jehovah’s Witnesses, the Way International, Armstrongism, and Unitarian Universalists teach that the Holy Spirit is an impersonal active energy force. They have either changed the personal pronouns referring to the Holy Spirit in their bibles or have rationalized the Scriptures to fit their unbiblical doctrine. John 14:16 and 16:13-15 are among numerous others that plainly identify the Holy Spirit as a personal Being: “And I will pray the Father, and he shall give you another Comforter, that *he* may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth *him* not, neither knoweth *him*: but ye know *him*; for *he* dwelleth with you,

and shall be in you....Howbeit when *he*, the Spirit of truth, is come, *he* will guide you into all truth: for *he* shall not speak of *himself*; but whatsoever *he* shall hear, that shall *he* speak: and *he* will show you things to come. *He* shall glorify me: for *he* shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that *he* shall take of mine, and shall show it unto you.”

Other related verses involve actions that cannot reasonably be applied to an impersonal force. The Holy Spirit is lied to and resisted; He personally communicates, forbids, reacts favorably, authorizes, helps one to love, helps believers to pray, and prays for them. He teaches, personally indwells believers, gives spiritual gifts to believers, is grieved, and seals believers; He prophesies,

and He superintended the writing of the Scriptures (Acts 5:3; 7:51; 13:2; 16:6; 20:28; Romans 5:5; 8:13, 26-27; 1 Corinthians 2:13; 6:19; 12:8-11; Ephesians 4:30; Philippians 2:1; 1 Timothy 4:1; 2 Peter 1:20-21). Such things can be the function only of a personal Being and can be denied only by imposing one’s unbiblical and prejudiced view of the Holy Spirit.

Although the doctrine of the Trinity gives believers wonderful insights into the character of God, it also provides clarity regarding how we’re to relate to one another in a manner that’s pleasing to Him and that produces fruitful results in our lives. For example, we can use the picture of the relationship of the Father, Son, and Holy Spirit to learn about the way that God intended for a marriage between a man and woman to function. As noted, the Father, Son, and Holy Spirit are co-equally God. In the same manner, the husband and wife are co-equal—though their roles differ, neither is considered superior in God’s eyes. He is biased toward neither. Submission is another area in which the union of man and woman in marriage is a picture of the Trinity. The husband is the spiritual head, with his wife in submission to him, just as Jesus is in submission to His Father, and the Holy Spirit submits to the Father and the Son.

Just because someone doesn’t understand all that the Bible says about the Trinity doesn’t mean that he is unable to believe the true gospel and be saved. However, when one’s ignorance of the Godhead turns into a *rejection* of what the Scriptures teach about the Father, Son, and Holy Spirit, that becomes a belief in a false god and consequently another gospel that can save no one. Searching out what the Word of God says about the Persons of the Godhead will increase our understanding and therefore our love for them: “And we know that the Son of God is come, and hath given us an *understanding*, that *we may know him* that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life” (1 John 5:20).

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AND I WILL PRAY THE FATHER,
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BECAUSE IT SEETH HIM NOT, NEITHER
KNOWETH HIM: BUT YE KNOW HIM;
FOR HE DWELLETH WITH YOU, AND
SHALL BE IN YOU.

— John 14:16-17

QUESTIONS & ANSWERS

Submit your own questions to: PO Box 7019 • Bend, OR 97708

or e-mail: editorial@theberean.org

QUESTION: I have always believed in moral absolutes, which must be determined by some ultimate standard outside of any opinion that originates with mankind, and thus by God alone. Recently, however, an atheist friend has tried to persuade me that ethics and morality can be derived simply by determining what behavior would be beneficial for most people and thus for the survival of mankind. I find it difficult to dispute his point. Can you help me?

RESPONSE: First of all, your atheist friend will heartily agree that because of its changeable nature human opinion cannot be the source of moral absolutes. Consequently, all those who argue for a system of ethics or morality without God must deny the very possibility of moral absolutes. By that decision, however, they have established an absolute. They are thus on the horns of a dilemma, for they dare not open the door to absolutes; but by keeping that door closed, they unavoidably establish a contradiction—an absolute of their own. The humanist, with his head in the sand, pushes on in denial of his own obvious inconsistency.

One must then ask what the point of morals could be if no one can be certain whether the morality in vogue is right or wrong, good or bad. Indeed, such concepts have no meaning without some absolute standard by which they are determined. And here, again, the humanist blithely pretends to stand for what is right and good, while at the same time denying any validity to such terms.

The UN Pavilion at Expo 86 in Vancouver, Canada, provided a classic example of such folly. Upon entrance, one was exposed to exhibits purporting to show that life began and developed totally by chance. Obviously, then, there could be no meaning or purpose to life. The main attraction in the pavilion, however, was a propaganda film in a large theater that made no sense at all if there were no meaning to life. Appealing for unity to establish peace in a troubled world, the movie demanded, “Why must there be good and bad, right and wrong, us and them?” The implication was clear that such concepts were a mistake and stood in the way of goodwill and brotherhood among men.

As one exited the theater, a further appeal for worldwide cooperation met the eye, with this surprising heading in large, bold print: FOR THE COMMON GOOD. Having just been advised so authoritatively of the nonexistence of good or bad, one was puzzled by an appeal for something called “the common good.” What could that mean, and how could one be certain of it?

No Escape from Standards

Quite clearly, as a practical matter, those who insist upon *absolutely* no absolutes find it impossible even to carry on a meaningful conversation let alone deal with society’s serious deficiencies and problems within the framework of their standard of “no standards.” The concept of good and evil obviously must be granted a deeper meaning than convenience or comfort. Like every other false religion, humanism also has its priests. Having denied that there can be any good and bad or right and wrong, they proceed to impose upon the rest of us what they have decided is “for the common good.”

The high priests of humanism are quick to tell us (from their lofty perspective and after assuring us that there is no right or wrong) that much is *wrong* in our world and that they alone know how to make it *right*. Even those who deny absolutes cannot avoid

arguing that their view is correct. No one can live without purpose and meaning. The question is: Who is to decide the answers to the ultimate questions?

A politician or a teacher must have a goal in mind, some standard by which to guide pupils or society. What folly, then, to deny any basis at all for determining the validity of such guidance. One can’t even play a game without rules. And how can one have a meaningful discussion apart from some basis for judging which view is right or wrong? As C. S. Lewis observed in his day:

Their skepticism about values is...for use on other people’s values: about the values current in their own set they are not nearly skeptical enough.... A great many of those who “debunk” traditional or (as they would say) “sentimental” values have in the background values of their own which they believe to be immune from the debunking process.

Why Is Survival Good?

The atheist can claim that “good” or “evil” are established only in terms of whether or not an action helps the race to survive. The idea that something would help society to survive, however, provides no reason why it *ought* to be done. Why should the race survive? No ethical or moral reason can be given if man is merely the product of chance. And what if his survival conflicts with the survival chances of other species?

One of the necessary by-products of evolution is supposed to be the extinction of species. There is no basis in that theory for valuing one species above another. Evolution mourns the passing of none of them. Evolutionary theory cannot value man more highly than an animal—or even than a leaf or rock—inasmuch as we all supposedly came from the same ingredients and merely “progressed” by chance. The very concept of “value” has no meaning in a universe ruled by chance. Furthermore, what is “progress”? And if, according to the Second Law of Thermodynamics, the entire universe is heading for oblivion and all will one day be as though it had never been, what does anything matter?

In the meantime, society is falling apart. Even the humanist must reluctantly admit that murder, rape, war, poverty, and rampant venereal diseases are not desirable, whether they threaten our survival or not. Will the remedy be a “return to traditional moral values,” as some propose? Who is to say *what* tradition and by *what* authority? By mutual consent of decent society? How is “decent” to be defined?

There is no hope unless man was created by God for a purpose that his Creator will eventually effect. Before any help can come from that Source, however, there must be the admission of one’s unworthiness, repentance for one’s rebellion against God, and faith in our Lord Jesus Christ as the Savior who paid the penalty for sin.

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We look forward to seeing you!

LETTERS

To connect with TBC, write: PO Box 7019 • Bend, OR 97708
or e-mail: editorial@thebereanall.org

Hello Tom,

In November 1979, I was saved after reading the book of Revelation repeatedly over the previous six months. My religious upbringing had been in Roman Catholicism, just like yours. All four of my grandparents emigrated from Italy. So Roman Catholicism wasn't just a religion, it was a tradition woven into my family's ethnic fabric.

I just read "Bowing the Knee to Rome" in the February *Berean Call*, [that raises the] nagging question, "How could they?" How could so-called Christian leaders endorse the legitimacy of Roman Catholicism? That is a question that has nagged at me for all my 35 years as a born-again believer. How could they? The only answer that makes any sense is that they didn't get what I got when I first repented of my sins and believed on the Lord Jesus Christ.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty..." (1 Cor 1:26-27).

That's me. The foolish. I'm listening to what you're saying. Your ministry has helped me to identify trends of error sweeping through local churches that I might not have otherwise recognized. Keep up the good work. This letter of encouragement is long overdue. JP (MO)

T. A.'S SPEAKING SCHEDULE

May 15-17 **Cornerstone Baptist Church**
Fargo, ND (701) 371-2416

Aug 28-30 **TBC Conference**
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TBC NOTES

The Bible Betrayed: Shepherds Stumbling the Sheep

If one were to ask evangelical pastors if they believed in the *inerrancy*, the *authority*, and the *complete sufficiency* of the Bible, most would say yes. Sadly, however, few lead their flocks accordingly.

If the same were asked, "Is the Bible God's direct, miraculous communication to mankind?" most would reply, "Of course," and quote 2 Timothy 3:16-17: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, [thoroughly] furnished unto all good works." However, not many pastors function according to the words of Jesus, who has commanded them (as He did Peter) to "feed my sheep." They have also disregarded Jesus' statement that: "Man shall not live by bread alone, but by every word of God" (Luke 4:4). For more than a decade, shepherds have been sending their flocks to feed on the "Bible" produced by the "hirelings" (John 10:12-13) of Hollywood.

A recent case of this took place when George Wood, C.E.O. of the Assemblies of God, David Jeremiah, conservative evangelical pastor and teacher, and the highly influential pastor Rick Warren (along with multitudes of other pastors) promoted the Roma Downey/Mark Burnett-produced NBC series *A.D.: The Bible Continues*, complete with resources to accompany the 12-part series. The production, in the words of producer Mark Burnett, is "*Game of Thrones* [HBO's violent and pornographic series featuring battling mythical kingdoms] meets the Bible." The idea is to infuse the Bible with drama in order to get people excited about it. This is accomplished by letting Hollywood do its thing, adding content not found in Scripture and avoiding things that are neither politically nor socially correct.

A few examples from the first installment include:

- *Dialogue*: The mother of Jesus has a great deal to say in this visual version of the book of Acts (though none of her dialogue is found

in the Bible's book of Acts); Peter complains that Christ's death means that the last three years of their lives were for nothing.

- *Action*: The angel who removes the stone from the tomb hurtles toward earth like a rocket man and is costumed as a black, sword-brandishing warrior.
- *Racial pluralism*: The apostles John and James as well as Mary Magdalene are also black.
- *Dramatic conflict*: Mary and Mary Magdalene are at odds with Peter; Pilate and his wife bicker over Jesus; the High Priest's wife reprimands Joseph of Arimathea for defending Jesus; insurrectionists want the followers of Jesus to join them.
- *Pathos*: The character Jesus screams out in pain as nails are driven into his hands and feet (although Isaiah 53 indicates that He was silent in His affliction) and he seems confused as he is crucified.
- *Chronological license*: *A. D.* portrays the three hours of darkness during which Christ suffered the wrath of God in payment for the sins of mankind as taking place *after* He gives up His spirit.

All of the above are extra-biblical at least. Anyone who maintains that these things *could* have happened or are "close enough" to Scripture to be employed as a "conversation starter" has replaced what God has supernaturally communicated with speculation and has exchanged His truth for what man's imagination has supplied. Furthermore, he has missed or dismissed the crucial point: God's Word is *God's* Word, not man's.

Shepherds who claim to uphold the Scriptures yet support Hollywood's attempts at dramatizing the Bible need to heed what the true Word says—and repent: "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Proverbs 30:5-6).

T. A. McMAHON
EXECUTIVE DIRECTOR

NEWSWATCH

News stories are selected for reader awareness and as an exercise
in discerning the times from a biblical perspective.

THE TRINITY

ANSWERS IN GENESIS.ORG, 3/10/15, "THE TRINITY" [EXCERPTS]: The Bible clearly affirms the existence of three distinct Persons that are all identified as the one God of the universe.

As is traditionally stated, St. Patrick illustrated the trinity by using a shamrock (i.e., a three-leaf clover): "You tell us that there are three gods and yet one," the puzzled Irish said when St. Patrick was preaching the gospel to them in the 5th century AD. "How can that be?" The saint bent down and plucked a shamrock. "Do you not see," he said, "how in this wildflower three leaves are united on one stalk, and will you not then believe that there are indeed three persons and yet one God?"

[An] even better illustration of the Trinity is the universe itself (though no illustration is perfect). Isn't it interesting that the entire physical universe (uni = one) consists of three and only three aspects—space, time, and matter? If you were to take away any of these three, you would no longer have a universe.

Space consists of length, width, and height—three in one. If you were to take away any of these dimensions, you would no longer have space.

Time consists of past, present, and future—three in one. If you were to take away any of these aspects, you would no longer have time.

Matter consists of energy in motion producing phenomena—three in one. If there were no energy there could be no motion or phenomena. If there were no motion, there would be no energy or phenomena. If there were no phenomena, it would be because there was no energy or motion.

We see this tri-unity composing the very fabric of the universe. Why would the universe reflect a trinitarian nature?...So what does the Bible teach about the Trinity? It clearly affirms the existence of three distinct Persons that are all identified as the one God of the universe. This is not a contradiction because we are not saying that God is both one person and three persons. Nor are we saying that God is both one god and three gods. We are saying that God is

one in essence and three in Person. There is one "what," and there are three "whos." As you can see, God is one and three in different ways. Just as the one universe exists as space, time, and matter, the one God exists as the Father, the Son, and the Holy Spirit.

(<http://goo.gl/OJfUed>)

"THREATENING LANGUAGE" IN QUOTING LEVITICUS

CHRISTIAN TODAY, 3/23/15, "STREET PREACHER GUILTY OF USING 'THREATENING' LANGUAGE BY QUOTING LEVITICUS" [EXCERPTS]: A Christian street preacher was found guilty of using "threatening" language by quoting the Bible when speaking about homosexuality on the streets of Taunton [England] in June last year.

Former paratrooper Mike Overd was convicted under section 5 of the Public Order Act, which concerns causing harassment, alarm or distress by using threatening, abusive or insulting words or behaviour.

The judge at Bristol Crown Court told him that he should not have used the particular verse in the Bible—Leviticus 20:13—because it uses the word "abomination." The judge suggested that there were other verses he could have chosen if he wanted to talk about what the Bible says about homosexuality.

Libby Towell, spokesperson for the Christian Legal Centre, who represented Overd, said: "The judge is effectively censoring the Bible and saying that certain verses aren't fit for public consumption."

Overd was given a fine of £200, and told to pay £1,200 in costs and compensation. This included a sum for the emotional harm caused to the homosexual man, who is also a Christian, to whom he was speaking when he quoted Leviticus.

(<http://goo.gl/9oKGxP>)

RISE IN ANTI-SEMITISM IN U.S.

CHRISTIAN HEADLINES.COM, 4/1/15, "ANTI-SEMITISM IN US SPIKES AFTER NEARLY A DECADE OF DECLINE" [EXCERPTS]: Anti-Semitic incidents in the U.S. spiked 21 percent last year, according to the Anti-Defamation League, unsettling many American Jews who had thought that hatred of Jews and Judaism was on the decline, at least here at home.

The ADL has released a spring report that, for nearly the past 10 years, showed

fewer incidents targeting American Jews. That downward trend contrasted sharply to the rising tide of anti-Semitism in Europe—recently witnessed in the January killings of four Jews at a kosher supermarket in Paris.

But this new ADL report casts a shadow on the idea that the U.S., which is home to about 40 percent of the world's Jews, stands in stark contrast to European anti-Semitism and far higher levels of antipathy against Jews in the Middle East, as reflected in studies of anti-Semitic attitudes worldwide.

The ADL counted 912 incidents in 2014, up from 751 the previous year.

(<http://goo.gl/3roiYO>)

THE BEREAN CALL

Founder: Dave Hunt
Executive Director: T. A. McMahon

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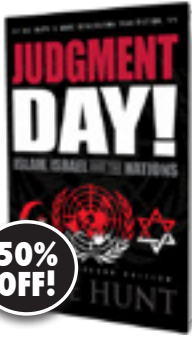
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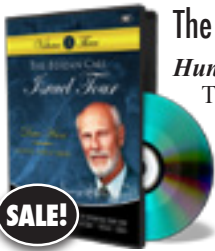
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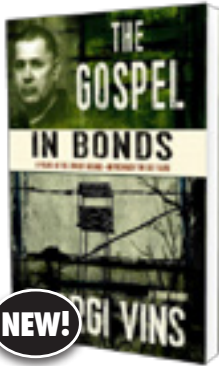
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