

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

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

Christian Activism—Is It Biblical?

Dave Hunt

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INCREASING NUMBERS OF Christians are engaging in social and political activism for the astonishing purpose of attempting to coerce an ungodly society into adopting Christian standards of conduct. “Operation Rescue” is one example. Its founder, Randall Terry, explains that its purpose is to create social upheaval and thereby pressure government into changing the abortion laws. A typical brochure declares, “Rescues help produce the social tension necessary for political change...whether for good or bad, political change comes after groups of Americans bring enough tension to the nation and pressure on politicians that the laws are changed.”

No matter how commendable the goal of such tactics, there is *not one example in the entire Bible* of political or social activism ever being advocated or used by God’s people. That fact must weigh heavily upon any consideration of this important topic. There are numerous cases of *civil disobedience* in Scripture, but it was *never* engaged in for the purpose of forcing an ungodly society to obey biblical principles. The Hebrew midwives, for example, disobeyed Pharaoh’s edict and spared the lives of the male babies, even lying to cover up their “rescue operation.” God was so pleased with their obedience to Him that their names, Shiphrah and Puah, have been preserved for us (Exodus 1:15-22). This was, however, a matter of *individual conscience* before God, *not* an organized attempt to pressure the pagan Egyptians by mass demonstrations into adopting Israel’s God-given morals.

The same is true of Shadrach, Meshach and Abednego’s refusal to obey the king’s command to bow to an idol, and of Daniel’s defiance of the royal decree against prayer. Though boldly witnessing for God even to kings, Daniel *never* used his high government position to attempt to pressure a pagan society to abandon its evil practices to begin a godly way of life. Nor did Joseph or Esther pressure the pagan societies, in which they held high positions, to adopt biblical morals. So it was with Ezra and Nehemiah. They used their influence with kings to obtain permission to rebuild Jerusalem and the temple, but made no attempt to change the practices of those societies though they practiced abortion, homosexuality, and other evils.

There are *no biblical examples* to support today’s “Christian activism.” Christ “*suffered* for us, leaving us *an example that ye should follow his steps*.” He sternly and repeatedly rebuked Israel’s false religious leaders, yet He *never* spoke out—*not even once*—against the injustices of Roman civil authority! Nor did He advocate, organize, or engage in any public protests to pressure Rome into changing its corrupt system, or the society of His day its evil ways. He submitted to unjust authorities as Romans 13 tells us we should do today. First Peter says, “Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously”

(1 Peter 2:21-25). No “activism” here! So it was with the apostles and the early church.

Yes, Paul told the centurion, who was about to have him unlawfully scourged, that he was a Roman citizen; and he told the local officials at Philippi to come and apologize for beating him and Silas without trial. That was not, however, political/social activism. He was not attempting thereby to change society. He was simply standing up for his personal rights under the law (as we also should do), and that includes voting. Paul was determined to obey God rather than men and never held back from preaching the gospel, though it meant his life. If Christian activism is God’s will, Paul would have been the first to pursue it fearlessly at whatever cost.

Scripture, then, from Genesis to Revelation, offers neither example nor doctrinal teaching to support the idea that Christians ought to engage in political/social activism, lobbying, the takeover methods of Coalition on Revival—or that Christians in public office could or should influence society to adopt biblical standards of conduct. Don’t forget, any change would have to be effected through a corrupt political system involving an ungodly majority above and below. Romans 13 tells us to obey rulers, and 1 Timothy 2 to pray for them—not to attempt to change them by coercion. It is not only foolish but counterproductive to attempt to persuade the unsaved to live like Christians. They can’t do it—and if they could it would only blind them the more to their sin and need of a Savior.

Acts 19:23-41 tells how a large group of citizens in Ephesus staged a huge “demonstration” against Paul and the gospel he preached. A crowd of probably several thousand persons tore their clothes, threw dust in the air and for two hours vociferously chanted their praise to the locally manufactured god that was their chief source of income. “Great is Diana of the Ephesians!” they cried. Should Paul have gathered a larger crowd of Christians to cry out yet more loudly and longer and thereby impose their will upon the local authorities? Of course not! Such unchristian-like conduct is demeaning of our Lord and His gospel and would have been unthinkable for the early church. Yet that is basically what Christian activism involves today—the well-meaning but foolish attempt to force “Christian principles” upon a godless society through more effective lobbying, larger demonstrations and greater social upheaval than the homosexuals, abortionists or pornographers can produce.

Rather than pressure the ungodly to live like saints, we must win them to Christ that they might live wholly by God. Our *personal lives* must be lived in obedience to God’s laws even if that brings us into conflict with civil laws. In addition to avoiding idolatry and immorality, Christians must *preach the gospel* to everyone everywhere, regardless of government edicts to the contrary. In so doing, the apostles made that historic declaration: “We ought to obey God rather than men” (Acts 5:29)! Their example has been followed by Christians down through the centuries, from the martyrs under pagan Rome and its successor, Roman Catholicism, to those who smuggle Bibles into Islamic or communist lands.

Though forbidden by the authorities, the apostles persisted in preaching the gospel. Like their Lord, however, they made no attempt to lobby in Rome for an end to prostitution and abortions; nor did they stage public demonstrations for a change in unjust laws. There is a danger of being so caught up in the social aspect of good causes that one forgets and neglects the chief Christian calling. The Great Commission does not involve exerting a Christian influence upon society. We are not to “change society,” but to “convert individuals.” There is much talk today about “changing the world for Christ.” In fact, there is no biblical teaching or example to support that popular slogan. Rather than persuading sinners to live like saints, we must call them to heavenly citizenship through “repentance toward God and faith in our Lord Jesus Christ” (Acts 20:21).

But aren’t we supposed to be “salt and light” in the world (Matthew 5:13-16)? Yes, Christ said so. To understand what He meant, we must look to Him as our perfect example. Jesus, “the light of the world,” never advocated or tried to effect social/political change. His *light* reveals sin and leads men to salvation, fitting them for heaven (Ephesians 5:8-13). *Salt* purifies the wound that light reveals and reproves.

Significant changes in society have been effected by preaching and example. Nevertheless, the abolition of slavery, the enactment of child labor laws and greater rights for women, while improvements to be thankful for, have not made society any more godly. Nor is it any more likely under these better conditions that a higher percentage of mankind will end up in heaven than before. While such changes are worth working for, many who call themselves Christians have become so absorbed in good causes that they have lost their fervor for saving souls. They have ended up joining forces with non-Christians who also espouse “traditional values” and in promoting a compromised “social gospel” that cannot save.

Yet the good that social/political activism often produces is a strong motivation for engaging in it. Many Christians were involved in the civil rights movement that finally ended segregation. Surely it is not wrong for Christians to engage in such activities! Certainly the innocent babies that are being murdered in abortion clinics, just as the Jews were in Nazi extermination camps, ought to be rescued! Should Christians do nothing? Is there no basis in Scripture for helping those who are downtrodden?

Yes, the Bible warns us: “If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?” (Proverbs 24:11-12). The parable of the good Samaritan, too, tells us that we ought to care for all those who are in need of help, even as Christ commands: “Do unto others as you would have them do unto you.” These principles come under God’s law written in the consciences of all mankind: “Love your neighbor as yourself” (Mark 12:31).

We ought to do all we can to rescue babies who are being aborted, just as we would seek to rescue anyone in danger. The Bible doesn’t tell us what individual saints may have done in this regard because it is not specifically a Christian task nor is

it something that has been assigned to the church, but is the responsibility of every person. Moreover, “rescues” should be engaged in to save lives—not for the purpose of creating “social upheaval” to coerce an evil society into adopting biblical standards. Even persuading oppressive communist regimes to grant greater freedom can have unforeseen malignant side effects.

Suddenly Gorbachev is granting freedom of worship and preaching in the Soviet Union comparable to what we have enjoyed in the West. What are his motives? Like Constantine in ancient Rome, he finds this necessary for the good of the empire—and may even think that freedom would destroy the church even more effectively than oppression. Indeed, such has been the case. Sadly, many Soviet Christians who have managed to bring their families out to the West and who have initially thanked God for liberty, have lost their children to drugs, free sex, pride, lust, and worldliness—and that seems to be a greater hazard for believers in the West’s “freedom” than under communist oppression.

Today’s Christian activism is far too narrow and selective. It

addresses certain issues but ignores many others of equal or greater importance. We must not only rescue the unborn but the children in public schools who are being perverted through the teaching of immorality, witchcraft, and occultism. We must identify psychology as the major vehicle of so much of this evil, and root it out of our churches, seminaries and universities. We must denounce sin, call for national repentance, and preach the gospel in convicting power. Christians must call for repentance not only for homosexuality, child abuse, pornography, and abortion but for more subtle forms of rebellion against God and rejection of Christ. The church must be indicted both for its lack of social concern and for its heresies and failure to preach the truth. We must denounce the destructive false teachings that abound. It is hypocritical for the church to protest the world’s sins while tolerating and even honoring within its ranks those who preach a false gospel and are the enemies

of the cross of Christ.

Instead of protesters we need prophets who call the world to repentance: “Enochs,” who walk with God and warn of judgment (Hebrews 11:5; Jude 14-15); Noahs, preachers of righteousness (2 Peter 2:5), who warn of judgment to come and invite sinners into an ark of safety. What if, instead of building the ark, Noah had tried to reform society!

We need Daniels: “Mene, mene, tekem, upharsin”—the handwriting is on the wall, America! You’ve been weighed in the balance and found wanting! Murdered babies, the abomination of homosexuality, and society’s flippant, deliberate rebellion against God have aroused His anger beyond any possibility of reprieve! We need Isaiahs and Jeremiahs who had never heard of making a “positive confession” or of the “power of positive or possibility thinking,” but preached truth!

“Christian activism” is not Christian. It represents a detour from the straight path the church is to walk before the world. It can confuse the real issues, lead to compromise and unholy alliances, and divert time and effort that would better be used in proclaiming the gospel. Weigh the demands upon your time and set priorities. Be fully engaged in rescuing souls for eternity.

TBC

AND THOU SHALT LOVE THE LORD
THY GOD WITH ALL THY HEART,
AND WITH ALL THY SOUL, AND
WITH ALL THY MIND, AND WITH ALL
THY STRENGTH: THIS IS THE FIRST
COMMANDMENT.

AND THE SECOND IS LIKE, NAMELY
THIS, THOU SHALT LOVE THY NEIGH-
BOUR AS THYSELF. THERE IS NONE
OTHER COMMANDMENT GREATER
THAN THESE.

—MARK 12:30-31

QUESTIONS & ANSWERS

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

or e-mail: editorial@thebereanall.org

QUESTION: You justify God for sending people to hell because He has *provided* salvation for them in Christ. That won't do. Millions and probably billions will still spend eternity in hell.... God knew that. How could a good God create anyone who He knew would suffer eternally?

RESPONSE: God wants no one to go to hell. He has provided salvation for *all* through Christ, whom He sent into the world "that the world through him might be saved..." (John 3:17). He is not "willing that any should perish" (2 Peter 3:9) but desires "all men to be saved" (1 Timothy 2:4). Those in hell have only themselves to blame for rejecting the full forgiveness of sins and the eternal life offered to all as a free gift of God's grace through Christ's payment of the penalty for their sins. Why would God create those He knew would reject the gospel? Why didn't He, who knows all in advance, create only those who would believe the gospel and leave uncreated those who would reject Christ?

The human race can't be so divided. Those who reject Christ are still the parents, children, cousins, aunts, and uncles of those who believe. To not create unbelievers would also eliminate believers who would otherwise be born. God will be glorified by those in hell [see TBC, April 2001] because He did not back down from His desire to bless billions in His presence for eternity; nor did He go back on His Word and compromise His justice by unjustly forgiving those who rejected the salvation He freely provided. There is no way to fault God for creating mankind. He loves all and wants to bless all eternally.

QUESTION: Is lack of confidence (e.g., social anxiety) a sin?

RESPONSE: Lack of confidence may simply be called "fear." Social anxiety can be simplified to "anxiety," regardless of what causes it. In the trials and circumstances that come before us, we may be tempted to yield to fear and anxiety in a sinful manner. On some occasions, the Lord may want us to stand and see His salvation. At other times, we clearly know to remove ourselves from the situation. We all face fear and anxiety to one degree or another, but do we allow them to cause us to flee from circumstances under which we know the Lord would want us to remain for His purposes?

In the book of Esther, a royal decree has been issued that will bring a massacre of all the Jews in Persia. Queen Esther is anxious and fearful because she was asked by her uncle, Mordecai, to risk her life on behalf of her people. The possibility of death and the unknown is certainly cause for fear and anxiety for anyone! Mordecai specifically tells Esther that "[I]f thou altogether holdest thy peace at this time, then shall deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" (4:14).

Had Esther yielded to her fear and anxiety and fled or refused to follow through, her action—it is directly implied—would have been sinful and would have resulted in tragedy for her. Although fear and anxiety are a real part of the human condition, they only become sin when we yield to the temptation to flee from challenges that we know God is allowing.

For those who are the children of God, our very necessities, such as food and clothing, are not to be the cause of worry. Jesus pointed to His creation, showing that our heavenly Father knows our needs and is concerned both with them and for us (Matthew 6:25-31). If God so cares for the grass, flowers, and birds, why

shouldn't He also care for His children who are created in His image? Chapter 6 ends with the admonition to "seek ye first the kingdom of God and His righteousness, and all these things will be added unto you" (v. 33). Rather than yielding to our fears and anxieties, we must turn to God and His Word. The promise of our Lord is that "all these things shall be added unto you." What things? The necessary things of life! To yield to our fears and anxieties is to doubt the promise of God. That common scenario of mankind showed up in the Garden when Satan asked, "Yea, hath God said...?" Yes, it was doubt that led to the sin that brought in the curse. Interaction with others can sometimes bring anxiety, but we are called to be ambassadors for Christ (2 Corinthians 5:20), and that involves social interaction with others. James 1:2-4 exhorts, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work that ye may be perfect and entire, wanting nothing."

QUESTION: You object to the idea that there was death, even of animals, prior to Adam's sin. Yet the scripture says "...by one man, sin entered into the world, and death by sin; and death passed upon all men, for that all have sinned" (Romans 5:12). Death passed upon all *men*. Animals are not mentioned and certainly don't sin. What would preclude animals from dying prior to the fall? If creation took six literal 24-hour days, and Peter said, "one day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter 3:8), this seems to indicate that God's idea of a day can include much more than 24 hours.

RESPONSE: The words "day, day's, days', and days" are used thousands of times in the Bible. How can you say that Peter was referring only to the "days" in Genesis 1? If that were the case, how can you change his "thousand years" to billions of years in order to accommodate the pseudo-scientific evolutionary process? It cannot be justified from Scripture. This is *eisegesis*, not *exegesis*. Had secular scientists not come up with this idea, no one reading the Bible ever would have! Why did they do this? Because evolution *requires* billions of years! This is an evolutionary theory, not a biblical one.

Fifteen-hundred years before Peter, Moses had said: "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night" (Psalm 90:4). Was Peter contradicting Moses? How long is a thousand years with the Lord—a day, or a watch in the night? It can't be both. Neither Moses nor Peter said that a day equaled a thousand years with God—and they certainly didn't declare that the six days of creation actually covered billions of years! Both of these spokespersons of the Holy Spirit are simply pointing out that God dwells *outside of time* and that what seems like a long, long time to us is nothing with Him. One cannot read any more than this into these two passages.

As for animals dying before Adam's sin that brought God's judgment of death upon the entire creation, God had pronounced everything He had created as "very good" (Genesis 1:31). It isn't reasonable that He would call animals fighting and eating one another and dying "very good." You are correct that Romans 5:12 doesn't mention animals. But Romans 8:19-20 clearly states that *all creation* shared in the curse pronounced upon Adam for his sin and will be delivered from that curse upon "the manifestation of the sons of God" at the resurrection of the redeemed.

LETTERS

To connect with TBC, write: PO Box 7019 • Bend, OR 97708
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Dear Berean Call,

I just read “Back to Biblical Basics—Part 1.” As I was reading, I stopped and started over again, this time reading out loud to my daughter. Funny that later on in that article it encouraged parents to ask their children questions to see where they stand—an excellent exercise. I read the article to her and said, “When you hear something false, I want you to speak up and tell me what was false and why, using chapter and verse.” TBC has been a major tool since the beginning through the newsletters and books to teach the truth and avoid the pits in “Churchianity.” I rejoice in the fact that you’re still there and that the next generation can be blessed by your ministry. LB (WI)

Dear TBC,

I am thankful that you are making all these audiobooks freely available! Also, audio books make it possible for me to “read” more books than I would be able to otherwise. AD (email)

Greetings,

I’m so glad you gave the book *Christianity and Anti-Christianity in Their Final Conflict* a second life. I truly believe it outlines precisely what will be shaping up in the end. The Antichrist and the Antichrist system has (in my experience, anyway) always been portrayed as a rising up of an evil world system, with an evil bad person rising to take control of it all, who goes around stomping on people left and right—almost a caricature of sorts... the Devil incarnate.

He will *end up* being that, but he rises to power initially as a really good person, wanting only what’s best for *humanity*. He

will be loved by most of the world, because he promises an end to all the badness and all the evil being perpetrated on you, on me, on *humanity*. We are hearing the unification mantra more and more now—“We’re all in this together!” Our enemy has built up a bunch of darkness that is oppressing the world, so he can provide a “solution”—a false light, led by one who disguises himself as an angel of light, Lucifer. It’s a sucker punch that will draw in people of all persuasions, including professing Christians. ML (email)

Greetings,

I loved the question and answer in your August newsletter about body, soul, and spirit. This is seismic because psychology and psychotherapy teach that there is only body and soul. This alone should be a wakeup call to cause all Christians to flee their counseling. JS (email)

Dear Brother McMahon,

I realize you have the ministry of correction, but I can’t abide your critical remarks concerning our brother Billy Graham. Your view of his ministry is opposite of what I know and have read about him since 1948. Therefore, it is with great reluctance I ask you not to continue sending your informative and mostly spiritual letters. RC (CA)

QUOTABLE

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was. But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 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.

—2 TIMOTHY 3

TBC NOTES

2021 TBC Conference Follow-up

We here at The Berean Call are praising the Lord for His superintending this year’s conference. We were blessed continually by His help. Much of the work was new to us but His grace was more than sufficient. Those who prayed that the conference would glorify Jesus and edify the viewers had their prayers answered. The feedback we’ve received is testimony to the terrific content presented and how it ministered to so many.

We missed the fellowship here in Bend that we’ve had in the past, yet many assembled together to view the video presentations. The videos will be available for viewing and reviewing for an extended period of time, so we encourage watching them with others as the Lord leads.

If any questions come to mind as you listen to the various speakers, we will be providing information for ways that you may contact each one directly. They will be more than happy to correspond with you!

As we move on from the conference, we covet your prayers that we might increase the fruitfulness of what the Lord has provided by doing things His way.

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.

ANNE FRANK: ZIONIST, SETTLER, COLONIALIST

FRONTPAGE.COM, 6/23/21, "ANNE FRANK: SURVIVOR, ZIONIST, SETTLER COLONIALIST AND ENEMY OF THE PEOPLE" [EXCERPTS]: Imagine if Anne Frank had survived the war. I know this is hardly an original premise and numerous writers [like] Shalom Auslander, whose novel *Hope: A Tragedy*, [tells] of Solomon Kugel, a schlimazel of a Jew who discovers an elderly Anne Frank living in his attic in upstate New York.

But does that really sound like Anne? Living in an attic in New York for decades?

No, a far more realistic scenario would be Anne Frank having moved to Palestine with tens of thousands of other survivors.

One must wonder how the Woke Jewish Scholar-Activists, who issue petition after petition condemning the Jewish state and its supporters while giving Palestinian terrorists a pass, would react to such an Anne Frank. Would she still be the iconic teenager meant to be relatable to all schoolchildren? Jewish leftists have been particularly callous toward refusenik gulag survivor Natan Sharansky. Why? Because the man imprisoned by the Soviet Union for yearning to be a Jew turned out to be a believer in a Jewish state. Who would have thought?

The Jewish Woke Inquisition came for Sharansky. One can only imagine what they would do to poor Anne had she survived Bergen-Belsen and made Aliyah.

(<https://bit.ly/3kvQns2>)

VICTORIAN LITERATURE PROMOTES WHITE FEMINISM

THE COLLEGE FOX.COM, 6/22/21, "CAL STATE PROFESSOR WORRIES VICTORIAN LITERATURE STUDIES PROMOTE 'WHITE FEMINISM'" [EXCERPTS]: One professor from the California State University system wants her Victorian literature classes to be "more responsive to contemporary conversations about race and gender."

According to Lana Dalley's article for *The 19th-Century Gender Studies Journal*, Victorian feminists are "problematic" because they promote "white feminism."

With their focus on women's suffrage and individual development, these pioneering women neglected issues of race and racism, she argues. "Left unacknowledged and unchallenged, the race and class politics of Victorian feminisms might result in humiliation, exclusion, and white valida-

tion in the classroom," writes Dalley.

Dalley advocates a move "away from positivist historicism and towards a strategic presentism that challenges the teleological model of feminist thought...or, in terms of this essay, from an outdated white feminism to progressive intersectional feminisms," she writes.

Dalley's critique of white feminism in the classroom follows a larger trend both in academia and culture.

Multiple books on the subject have been released this year, from "White Feminism" by Koa Beck to the forthcoming "Against White Feminism: Notes on Disruption" by Rafia Zakaria, which similarly critiques early British suffragists and female activists.

(<https://bit.ly/3jlhyqh>)

WITCHWEED

CREATIONMOMENTS.COM, 6/23/21, "WITCHWEED" [EXCERPTS]: The strange and nasty plant called witchweed is found mainly in Africa and Asia, but some has been reported in North America as well. This parasitic plant can prevent crop plants from producing yields and is said to be responsible for intensifying the results of famine in Ethiopia.

Not long after germination, witchweed sends an enzyme "feeler" through the soil around it to find nearby roots. If the enzyme finds a root system, it will digest a few of the cells on the root surface. The damaged roots actually help the witchweed by sending out a chemical response that confirms their presence to the witchweed. The witchweed then grows an attachment organ to penetrate the neighbor's root system. If attachment is not made within four days, the witchweed dies in less than a week.

If the witchweed successfully attaches to a neighbor's root system, witchweed can enjoy a long and full life, being fed by its neighbor's roots. In fact, witchweed changes the hormones produced by its neighbor so that the neighbor's root system grows ever larger at the expense of the stem growth of the victim.

Witchweed is no simple plant. We learn from the witchweed that the Creator's unlimited imagination not only created some very strange living things, but also created some unique solutions to providing a means of living for them.

(<https://bit.ly/3kpXcLX>)

THE BEREAN CALL

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

TBC ONLINE

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DONATIONS

The Berean Call (TBC) has always operated on the belief that God will provide as we seek His face, so we do not make appeals for financial help. Although the ministry operates primarily on donations, these are freewill and not solicited. Through the years, TBC has seen God "do exceeding abundantly above" all that was asked or thought.

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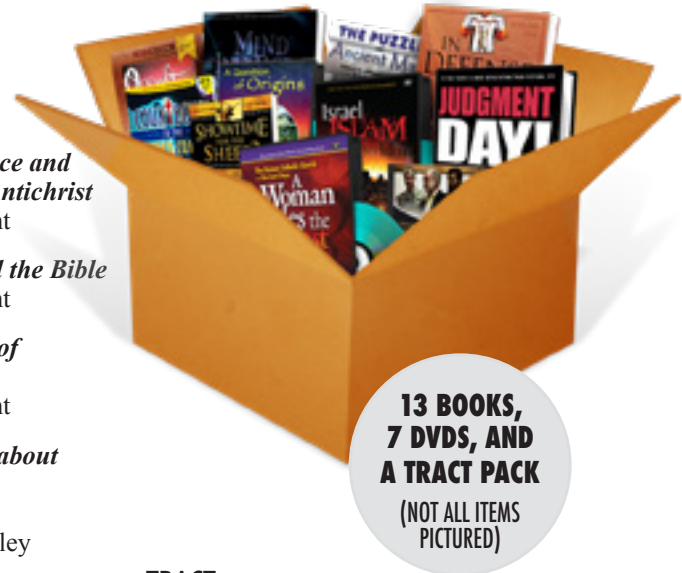
- *Countdown to the Second Coming*
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- *What Love is This?*
by Dave Hunt
- *Judgment Day!*
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- *Puzzle of Ancient Man*
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by T. A. McMahon
- *Mind Invaders*
by Dave Hunt
- *Occult Invasion*
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- *In Defense of the Faith*
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- *Global Peace and the Rise of Antichrist*
by Dave Hunt
- *TULIP and the Bible*
by Dave Hunt
- *Sanctuary of the Chosen*
by Dave Hunt
- *The Truth about Mormonism*
by Dennis & Rauni Higley

DVDS:

- *A Woman Rides the Beast*
- *Countdown to Eternity*
- *El Dios de las Maravillas*
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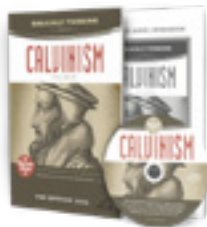
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