

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

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

## Reconciliation

T. A. McMahon

*And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprieveable in his sight...*

—COLOSSIANS 1:20-22

*And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.*

—2 CORINTHIANS 5:18-20

THERE ARE A number of things that God our Creator desires for His created humanity, and certainly at the top of that list is reconciliation. First and foremost, He wants His created beings, all of whom have been separated from Him through sin, to be brought into fellowship with Him. That separation began in the Garden of Eden when Adam and Eve disobeyed God. The penalty was death (Gen 2:17)—spiritual death, immediately, and physical death, eventually. In both cases death involved eternal separation (Mt 25:41).

Scripture tells us that all have sinned, a fact that no one can honestly deny, although the attempts are widespread. Yet the Bible reveals mankind's condition with absolute clarity: “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom 5:12); “For all have sinned, and come short of the glory of God” (Rom 3:23). The consequences of sin are likewise given: “But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear” (Isa 59:2).

The penalty for sin is eternal, therefore the reconciliation must be eternal: “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained *eternal redemption* for us” (Heb 9:12). Reconciliation with humanity's Creator is impossible for a man or a woman to achieve through his or her own efforts. Why? Divine justice demands that the penalty must be paid and the penalty is infinite—*endless*. Finite humanity itself cannot bring about reconciliation by satisfying divine justice because the punishment is without end, i.e., “*everlasting* destruction from the presence of the Lord, and from the glory of his power” (2 Thess 1:8-9). What is impossible for man, however, is possible for God (Mk 10:27).

Jesus, who is God, and who became a man—a perfect, sinless man—could (and did) pay the eternal penalty for all of mankind. “And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” (1 Jn 2:2). “But we see Jesus... that he by the grace of God should taste death for every man” (Heb 2:9). As God, He could experience and pay that eternal penalty; as Man, He could die physically—all of which He did on the cross. Although His complete payment for the sins of humanity is beyond our ability to comprehend, Scripture proves that the reality of His atonement is undeniable. Christ's final words as He hung on the cross are both clear and certain: “It is finished.”

The Greek term used for “finished” is *tetelestai*. One lexicon explains: “The word *tetelestai* was also written on business documents or receipts in New Testament times to show that a bill had been paid in full.... The connection between receipts and what Christ accomplished would have been quite clear to John's Greek-speaking readership; it would be unmistakable that Jesus Christ had died to pay for their sins” ([goo.gl/no6yxC](http://goo.gl/no6yxC)).

Christ's sacrifice for all has only one requirement in order to bring about reconciliation between God and every human being. His death, burial, and resurrection according to the Scriptures must be believed and received as Christ's payment for a person's sins. Faith alone brings about God's free gift of salvation, and anything added to that is a rejection of Christ's unfathomable gift that brings about reconciliation.

As I said, being reconciled to God is first and foremost. What then of reconciliation in our personal lives with others once the “first and foremost” takes place? “And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation” (2 Cor 5:18). That ministry, which all believers have been given, has to do with simply explaining the good news of the gospel to everyone with whom God provides the opportunity. Sharing the good news of the gift of eternal life that we have freely received should be one of the easiest things for Christians to do but, sadly, too many believers are reluctant to do it. There's another aspect of reconciliation that some Christians find terribly difficult, and it has to do with our personal relationships.

Scripture gives us instructions and commands regarding how we, as believers, are to effect reconciliation in our relationships. Matthew 5:23-24 gives us a sense of the priority of personal reconciliation with others before God: “Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; *first be reconciled to thy brother*, and then come and offer thy gift.” It seems that God won't accept one's service to Him when we are at the same time disobedient to His commands.

Obviously, reconciliation between individuals is very important to God and examples are found throughout the Bible. The brothers Jacob and Esau were reconciled (Gen 33:4). After terrorizing believers, Saul, aka Paul, was accepted by those Christians whom he had terrorized! The Corinthians separated themselves from the young man who had his father's wife, but after he repented he was reconciled to them. Regarding

that situation, Paul wrote: “Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow” (2 Cor 2:6-7). Paul’s letter to Philemon consists primarily of his exhortation to receive back his escaped slave Onesimus. Paul himself had issues with John Mark, the nephew of Barnabas, which caused Paul to separate himself from him. However, those issues must have been resolved, for Paul later declared, “Take Mark, and bring him with thee: for he is profitable to me for the ministry” (2 Tim 4:11).

Perhaps the greatest obstacle to reconciliation among believers is reluctance, even refusal, to forgive an offending individual. That’s why the Lord, knowing the heart of man, underscores the necessity of forgiveness throughout the Scriptures: “Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times: but, until seventy times seven” (Mt 18:21-22); “And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses” (Mk 11:25-26).

So what are the factors that prevent us from obeying the commands of God’s Word? Pride...self...our old nature...to name a few. Because pride is a major factor, it keeps us from availing ourselves of God’s grace, because “God resisteth the proud, and giveth grace to the humble” (1 Pet 5:5).

Who is ever eager to admit that he or she is to blame—or willing to reconcile when not guilty? All of the things that keep us from reconciling with others can be overcome by simply doing what the Scriptures tell us to do. If we’re willing to do things God’s way, He’ll enable us to obey Him. If that sounds too simple, let’s consider a few ideas that might help a person to turn from his own way to God’s way. Although those justifications shouldn’t be necessary, the examples are much like the deterrents listed in the Bible itself, warning readers of the dire consequences of disobedience.

Just what is to be gained by being *unwilling* to reconcile or forgive? Nothing good! It’s all about self. But pride blinds one to the fact that unwillingness to forgive is self-destructive. Rarely does it have an effect on the person against whom the grudge is held. For many who refuse to reconcile, it conjures up feelings that feed their prideful sense of superiority. Yet Proverbs 12:1 calls the person who rejects biblical instruction and correction brutish, or stupid. Furthermore, the longer that such feelings are sustained, the easier it will be for a root of bitterness to take hold. At the very least, a bad attitude will prevail, affecting others, especially the family members who have to live with the individual. So we see that nothing is gained, but much is lost.

Worst of all, refusing to reconcile injures a believer’s relationship with the Lord. God certainly does not change or go back on His declaration that He will never leave nor forsake a believer (Heb 13:5), but those who disobey God will hardly draw closer to Him! By choosing their own way, they’re in the process of drifting away from Him (Heb 2:1; Rev 2:4), or worse. Verses such as Ephesians 4:32 and Colossians 3:12-13 are not suggestions but rather commands that must be obeyed: “And be ye kind one to another, tenderhearted, *forgiving one another*, even as God for Christ’s sake hath forgiven you.” “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and *forgiving one another*; if any man have a quarrel against any: even as Christ forgave you, so also *do ye*.” Those who claim to be believers but refuse to comply need to take to heart the admonition given by Jesus: “And why call ye me, Lord, Lord, and do not the things which I say?” (Lk 6:46).

Throughout the Word of God believers are exhorted to deny themselves, putting Christ first and then others: “And that he

died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again” (2 Cor 5:14-15); “Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself” (Rom 15:2-3); Love “seeketh not her own” (1 Cor 13:5); “Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace” (Eph 4:1-3). An unforgiving heart stands in direct opposition to those verses and many more.

In my four decades of being a biblical Christian, I had to learn about reconciliation the hard way, which meant through my own experiences rather than by simply obeying what the Scriptures clearly present. I lost a number of friends during that time for a number of reasons, whether through what I did, or said, or wrote. Early on, my approach was to engage them in communication, mostly to defend myself, regardless of whether or not I was at fault. That attitude never brought about reconciliation, even when I made my case using scriptural support. More often than not, it worsened the relationship.

So what did I learn? I needed to do what the Word of God commanded. When convicted of my own wrong in a situation, I needed to repent of whatever it was and try to make amends. What about when I wasn’t at fault, or when I was biblically correct in what I had written, but a brother took offense? I would often respond in order to better explain my point of view or to clarify what I had written that would provide a better understanding. It appeared to be the right thing to do, as long as I could make *reconciliation* my goal rather than my defense of myself. But even when I did what I could to reconcile, rarely did my attempts meet with success, at least for a while.

What I learned over the years helped, however. First of all, it takes two to reconcile. Both parties must be willing to obey the Bible’s teachings and do things God’s way, which may involve the instructions found in Matthew 18. If, however, I’m willing but the other person is not, we can’t be reconciled. That doesn’t excuse me from doing all I can to obey God’s Word regarding the matter. To not do so doesn’t please the Lord, nor does it help to bring about the possibility of a resolution to the situation. What I’ve also learned is that when I’ve attempted to dispute the issues of disagreement, no matter how meekly, more often than not I’ve unintentionally created obstacles that thwart resolution. The more I “debated,” the greater the disagreement seemed to grow. In other words, I realized that I was hindering what might have been an eventual reconciliation.

On the other hand, I have experienced a few truly miraculous reconciliations! How did they happen? I believe they were all helped by my getting out of the Lord’s way, meaning that I stopped defending myself. Instead, I turned the circumstances over to God, doing what His Word said, with His help, and committed those situations to continual prayer. It was the Lord who turned the hearts of those in opposition toward reconciliation, which only He could do. As it says in 2 Timothy 2:25 regarding those in opposition, “if God peradventure will give them repentance to the acknowledging of the truth.”

God knows everyone’s heart and what needs to be done to effect change, which only He can do. Others, however, cannot know or do anything about our hearts, but they can see how we as Christians handle things. God’s Word instructs us to “Be not wise in your own conceits,” not repaying “evil for evil,” but rather do good to others “in the sight of all men” striving to “live peaceably” (Romans 12:16-18). That’s God’s way, and anyone who wants to experience peace in his own life but has departed from God’s way must begin the reconciliation process first and foremost with Him.

TBC

# QUESTIONS & ANSWERS

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

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**QUESTION:** In his book *The Autobiography of George Mueller*, the author tells how God uses trials to increase our faith. Such an interpretation would have to be read into the Bible. Abraham's life (for example) proves that notion wrong. Otherwise, God would be a child abuser! It is Satan who tempted Christ and goes about as a roaring lion seeking to destroy believers.

**RESPONSE:** You seem to think that no Christian should face any trials; or that if they do come, they could only be from Satan. But was it not God who commanded Abraham to offer Isaac? Was Job wrong when he said submissively, "What? shall we receive good at the hand of God, and shall we not receive evil?" (Job 2:10). Paul clearly says that God gave him a "thorn in the flesh, the messenger of Satan to buffet me," and he explains why: "lest I should be exalted above measure." Paul also rejoices in the blessed result: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (2 Cor 12:7, 9).

Surely, if anyone was in God's perfect will it was Christ himself. Yet He endured many trials and was a "man of sorrows, and acquainted with grief" (Is 53:3). Indeed, He learned obedience by the things which He suffered (Heb 5:8). And Christ declared that Christians would likewise suffer for His sake: "The servant is not greater than his lord. If they have persecuted me, they will also persecute you" (Jn 15:20).

There was no greater apostle than Paul, yet he suffered "in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep...in perils of robbers, in perils by mine own countrymen, in perils by the heathen...in weariness and painfulness, in watchings often, in hunger and thirst...in cold and nakedness..." (2 Cor 11:22-33).

Those who preach the "prosperity gospel" today, and who claim that difficulties and sufferings come from a lack of faith, must conclude that Paul didn't know how to make a "positive confession," or he would have prospered financially and have been free of difficulties like them. We would have to conclude the same concerning the heroes and heroines of the faith mentioned in Hebrews 11 who suffered such horrible trials. On the contrary, the trials strengthened their faith.

Indeed, how else could one demonstrate one's faith without it being put to the test? Thus Peter speaks of "the trial of your faith, being much more precious than of gold...[which] might be found unto praise and honour and glory at the appearing of Jesus Christ..." (1 Pt 1:7).

The Bible is literally filled from beginning to end with the thrilling testimonies of those whose faith our gracious Lord strengthened through many trials. Perhaps the church's neglect of that part of Scripture today has contributed to a warped view of living the life of faith.

**QUESTION:** You have said that the marks of Calvary will eternally be in Christ's body, but you haven't given proof from the Bible. Wouldn't such scars mar His perfect resurrection body?

**RESPONSE:** There is no question that the marks of Calvary were in Christ's body after the resurrection when He appeared to the disciples. What other meaning could there be to the disciples when He first appeared to them, "Behold my hands and my feet, that it is I myself...and...he showed them his hands and his feet" (Lk 24:39-40).

To doubting Thomas He said, "Reach hither thy finger, and behold my hands [e.e., the nail holes in them]; and reach hither thy hand, and thrust it into my side...and be not faithless but believing" (Jn 20:27). That He is seen in heaven as the "Lamb as it had been slain" (Rv 5:6) could hardly be without the marks of Calvary, inasmuch as that is how He was slain. Moreover, for all eternity the center of the new creation will be "the throne of God and the Lamb" (Rev. 22:1, 3).

**QUESTION:** I know that I'll be in heaven, but I still have a fear of the moment of death, the process of dying. Can you help me?

**RESPONSE:** We are aware of a poem (from the Gospel Tract Society in Springfield, MO) that goes something like this:

To bid farewell to Earth and its toils and troubles  
and pains—afraid of that?

To exchange this arthritic, bent body for an incorruptible form—afraid of that?

To greet loved ones who've gone before and behold their joy—afraid of that?

To exchange a tear-stained vale for a land without tears—afraid of that?

Some thoughts to ponder indeed. Consider this: If we've become faithful servants, keeping our eyes fixed not upon death but upon Jesus, the author and finisher of faith (Heb 12:2), we will be less likely to succumb to the one sorrow for a believer at death: no, not even the farewell to loved ones but the regret that while on Earth we could have done more for our Lord, especially bringing others to Him.

First Corinthians 15:26 tells us that the last enemy that will be conquered is death, that we will be raised in incorruption, not corruption; in glory, not dishonor; in power, not weakness (vv. 42-43); changed (v. 52); and in victory (v. 54)! How much better could it get?

You mentioned as well fearing the *process* of dying. None of us knows what the hours or moments before death will hold, but since the *Lord* has worked in our lives, superintended, orchestrated, guided, and led through all the vicissitudes of this world, why would we not trust Him even more as He guides and leads us toward that glorious moment when we see Him face to face and He welcomes us home? Would that compassion that is "new every morning" and "fails not" (Lam 3:23) wane one iota at such a wondrous hour?

"In all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom 8:37-39).

The physical process of dying can be painful and prolonged. This, of course, can be especially true of those who are called to be martyrs. The following poem expresses well the basis of courage even when entering that trial—the joy that awaits us in Christ's presence:

In weakness like defeat,  
He won the victor's crown;  
Trod all our foes beneath His feet,  
By being trodden down.

He Satan's power laid low:  
Made sin, He sin o'erthrew.  
Bowed to the grave, destroyed it so;  
And death by dying slew.



# LETTERS

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

## Dear Brothers and Sisters at TBC,

I just want to thank you and say how glad I am that you succeeded in reprinting the Andrews book *Christianity and Anti-Christianity*. When I read T. A.'s review in the newsletter of August, I had a strong feeling that this would be a very important addition to your great selection of materials.

I even ordered a double set so our pastor will have one and won't have to wait for me to finish mine. May the good Lord bless you all. JG (NH)

## Dear TBC,

Regarding your article "Bless God," I think you make the same mistake the NFL players are making by equating our country's current behavior in some areas with its goal stated in our founding documents. When asking God to "Bless America," we should be

thinking about the nation as one that was intended by our founding documents, not our behavior. Instead we should be asking God to bring our behavior more in line with the original intent, much as we individually ask God to forgive our "trespasses" or sins and bring us in line with His will. RD (email)

## Hello folks at Berean Call,

I want to say that I just recently discovered Dave Hunt on YouTube, and I am so delighted with the way he thinks and expresses himself. He's changed my life. Having grown up Lutheran, I question things, and I want to read or hear everything that Dave Hunt has written or produced.... Tonight I watched/listened to the YouTube video where he was interviewed by a minister from a Calvinist background. I was profoundly moved by Dave's patience, as the minister was rude and totally twisted Dave's words. It was grace that led me to Dave, and love that opened my heart, but I did choose to submit myself to Christ and let Him work in me. I agree with Dave that God grieves over our stubborn behaviour. He gives us free choice to serve him and if we shut Him out then we choose Hell, not God. It's our choice. MA (Canada)

## Dear Berean Call,

I've read your newsletters ever since 2005 when I became a Christian. I would like to thank you for your service and obedience to my Lord. It was the lessons from your newsletter and the reminders to be a Berean that kept me in the Word of God and not chasing every wind of doctrine.

Here in prison we have a blend of almost every religion and philosophy, but it has been through your ministry's guidance that I've been able to identify and see through the Serpent's same old lie. I can't thank you enough for all your hard work and faithfulness to His Word. JM (Prisoner)

## Dear TBC,

The TBC articles by Dave Hunt from "Apple's of Gold" posted on Facebook are great spiritual "anchors" for believers and Bible truth-seekers. I appreciate more and more how God gifted Dave with such a great mind to make clear hard-to-understand views [that] conflict with God's word. Blessings to all @ TBC! OF (FB post)

## Dear TBC Staff,

Thank you for your magazine, which for many years has been such a blessing. Your articles and Q&A have not only taught and encouraged me, but have also warned about the many deceptions so prevalent these days. Thank you. AM (OR)

## QUOTABLE .....

Evangelism that ignores the fact of sin in every individual life while decrying the corporate sins of society is an exercise in sociology and not the proclamation of the gospel. Humanitarian concerns are compatible with the thinking of an unregenerate world. The preaching of the cross, with all its implications, is utter foolishness to all but those who believe. Lose sight of man's spiritual need and all is lost. The need of all humanity is acutely personal, and the gospel tells man where his need can be met. Omit this, and a man remains "dead in trespasses and sins" (Ephesians 2:1) and without hope in a godless world.

—PAUL RICHARD SMITH,  
in *New Evangelicalism*

## TBC NOTES

### A Great Christmas Idea...I Think

To me, Christmastime has always been a mixed bag, filled with pluses and minuses. There's no sense elaborating on that because everyone has his own perspective. Suffice it to say that I abhor the blatant commerciality of the event, and yet it brings a smile to my face when I hear in public hymns such as "Hark! The Herald Angels Sing," "Joy to the World," and "O Holy Night." Walking through the produce section of Safeway as those carols are clearly and emphatically heard speaking of Jesus and the gospel, I fully expect the veggies to rise up and honor their Creator. On the other hand, I'm moved to the point of discouragement when I come across a man donning a Santa's cap and ringing a bell as he exhorts the shoppers to drop some money into his organization's kettle.

What's my problem? The organization, as we all know, is the Salvation Army (SA). My concern is that the organization is asking the public (i.e., mostly the lost), for money. I don't find that form of begging encouraged anywhere in the Bible. Furthermore, I've never seen or heard of a Salvation Army attendant giving out anything related to salvation. That's just for starters, and I'll stop, now, in order not to turn this into an extensive diatribe. I also want to get my idea across, which I hope isn't an original one.

Few husbands relish accompanying their spouses to the mall on gift-hunting expeditions. But what if they were to go there and stand near the SA kettle, armed with a stack of tracts that clearly explain the free gift of salvation and handed them out to interested shoppers? Last month's TBC Notes mentioned our Four-Minute Tract, but there are lots of others available that also communicate the gospel. Think about it. Pray about it. Just one gospel tract that you hand out, and that is believed, would mean that a person has received the free gift of eternal life. No Christmas present could be more significant!

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.

## PTC: THESE ARE NOT YOUR PARENTS' FAIRY TALES

**ONE NEWS NOW.COM, 10/9/17, "PTC: THESE ARE NOT YOUR PARENTS' FAIRY TALES" [EXCERPTS]:** The new report from the Parents Television Council—entitled "We're Not in Kansas Anymore"—examines content over the last several years (2011-present) from several programs with ties to child-friendly fantasy franchises: *Once Upon a Time* (ABC), *Once Upon a Time in Wonderland* (ABC), *The Muppets* (ABC), *Grimm* (NBC), *Emerald City* (NBC), and *Sleepy Hollow* (Fox).

PTC president Tim Winter says his group's research found that Hollywood has taken these fairy tale-themed properties and turned them "dark."

"It is difficult to imagine television programming more likely to attract an audience of parents and children than shows based around *Alice in Wonderland*, *The Muppets*, and *The Wizard of Oz*," he states. "It is built-in brand recognition."

"Yet the networks chose to reinterpret these iconic children's properties with sexual references, drug, alcohol use, explicit profanity, [and] graphic violence to an extent that these programs are really toxic for children."

For example, says the report, the networks are using the airwaves to show children "Snow White surrounded by corpses ... Muppets swilling martinis while talking about sex, and Dorothy turning the Land of Oz into a forum for lewd sex acts...."

And to make matters worse, says Winter, "the TV networks rated every episode of each program as appropriate for viewing by a child age 14 or even younger."

The PTC survey only encompassed the fantasy-based programming during the "sweeps" periods (November, February, and May) in the years examined—but that programming subjected viewers to 625 profanities, 300 deaths, and more than 1,000 incidents of violence, reports the group.

(<https://goo.gl/LcLTUw>)

## WE WERE WRONG—CLIMATE CHANGE AVOIDABLE

**THE TIMES.CO.UK, 9/19/17, "WE WERE WRONG—WORST EFFECTS OF CLIMATE CHANGE CAN BE AVOIDED, SAY EXPERTS" [EXCERPTS]:** The worst impacts of climate change can still be avoided, senior scientists have said after revising their previous predictions.

The world has warmed more slowly than had been forecast by computer models,

which were "on the hot side" and overstated the impact of emissions, a new study has found. Its projections suggest that the world has a better chance than previously claimed of meeting the goal set by the Paris agreement on climate change to limit warming to 1.5C above pre-industrial levels.

The study, published in the journal *Nature Geoscience*, makes clear that rapid reductions in emissions will still be required but suggests that the world has more time to make the changes.

(<https://goo.gl/DE5sRr>)

## FOOTPRINTS DEAL BLOW TO EVOLUTION

**WORLD.WNG.ORG, 9/28/17, "UNEXPECTED FOOTPRINTS DEAL BLOW TO EVOLUTION" [EXCERPTS]:** Researchers just discovered ancient human footprints on the Greek island of Crete that undermine the Darwinian theory of the descent of humans.

Per Ahlberg, one of the study authors, admitted in a statement, "This discovery challenges the established narrative of early human evolution head-on and is likely to generate a lot of debate."

The new discovery presents difficulties for evolutionary theory in two ways.

First, evolutionary scientists believe human beings originated in Africa and remained isolated there for a long time before they migrated to Europe and Asia. But the footprints could indicate humans trekked on the Greek island long before evolutionists thought they migrated out of Africa.

Second, the appearance of the footprints doesn't make sense within an evolutionary framework. The unique structure of the human foot—with a long sole, five short, forward-pointing toes, no claws, and a big toe larger than the other toes—does not appear in any other animal, including apes.

Evolutionary theory would expect human feet to appear later in the fossil record than other fossils without human feet. But the footprints on Crete are older than many fossils of animals that evolutionists consider the ancestors of modern humans.

Günter Bechly of the Discovery Institute noted this finding shows "that the well-established scenarios of human evolution must be false, not only concerning their geographical location and timing, but also concerning the pattern of character origins and the alleged lineage."

(<https://goo.gl/qjqv3v>)

## THE BEREAN CALL

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

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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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