

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

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

## The Love of God – Part Two

Dave Hunt

WE UNDERSTAND THROUGH the Word of God and through the evidence that daily surrounds us that God’s love for each one is the same and that His love for all of mankind is personal. God’s love is not some lofty principle, some immutable cosmic power that envelops the masses of humanity in its inexorable process. God loves each person as an *individual* and calls all who will respond to His love. He longs to bestow not just blessings but Himself upon all who genuinely seek Him. And He weeps with deep sorrow over those who reject Him and His love. At the same time, He is allowing Satan to gather disciples and to set up his false kingdom, while giving to men the freedom to choose whom they will serve.

It would be wrong, however, for us to imagine that because God weeps and longs for our love, that in any way He has *need* of us. Here again we have a difference between the God of the Bible and the false gods of the world’s religions. Islam’s Allah is a single entity, who was therefore alone and could not know love or fellowship or communion until he had created other beings. Hinduism’s Brahman, who is the “All,” cannot love or fellowship because it is impersonal and all encompassing. Thus there can be no I-thou relationship. In contrast, the God of Israel consistently reveals Himself throughout the entire Bible, from Genesis to Revelation, as one God comprising a unity of three persons. The Father, Son, and Holy Spirit have *always* fellowshiped, loved, and communed with one another in perfect completeness, and thus had no need to bring any creatures into that existence.

We are the ones who have need, and our problem comes in giving priority to lesser or even false needs. If we love God because we need His protection and care, then we have missed the joy of loving Him for Himself. Indeed, our great need is for God alone. All else is added blessing. Even Christian leaders have been deceived by accepting the “hierarchy of needs” invented by Abraham Maslow, a godless humanist and one of the fathers of the New Age movement. He declared that man’s lesser needs for food, clothing, shelter, etc., had to be met first, and only then could there be any appreciation of the higher ethical and spiritual values. This claim contradicts Scripture (“Seek ye *first* the kingdom of God. . . .”) and interferes with the love relationship we ought to have with Christ. Yet Maslow’s teaching has infected the church along with much more of psychology’s poison.

Think about what you want from the person you love. Not things, not gifts, but closer communion, more love, more intimate fellowship. Thus it is that we are moved to give *ourselves* in our desire to please the One whom we now love with a passion. We are told that God will give us crowns and rewards in heaven. It isn’t possible for us to understand what that means because we have such a dim perception of what heaven will be like. Whatever the rewards may be, however, we know that each is an expression of His approval, a declaration that we have in some small way, as He has given grace, pleased Him. Knowing that fact alone is all

the reward we could ever desire and will give us joy for eternity. Its anticipation should give us great joy here and now!

It isn’t unusual for Christians to feel discouraged and even depressed. At such times it seems impossible to believe (knowing there is no reason in us for Him to love us) that He could ever be pleased with us. Surely eternity will bring sorrow rather than reward for our miserable failure. We long to hear His “Well done, good and faithful servant . . . enter thou into the joy of thy lord” (Matthew 25:23), but we fear that it could never be so. Such humility of soul, because it reflects the simple truth of our situation except for His grace, is becoming of a Christian—but at such times we do well to remember the amazing and comforting statement of Scripture:

Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts; *and then shall every man have praise of God.* (1 Corinthians 4:5)

Would not such praise give us cause to be pleased with ourselves and thus to imagine that there was something of value in us after all? If so, that attitude would dim the glory of God and rob us of the real joy of heaven. What is that joy? It is not to become something in and of ourselves so that we deserve praise. It is to ever be in a state of wonder and amazement and gratitude that He would take us and make of us a joy to His heart.

We will never be worthy of heaven or of His love. A sense of self-worth would ruin everything by turning some of the attention and glory to ourselves. We will always be sinners saved by grace and bought with His blood, and He will ever be our glorious Savior. Because He has filled us with His love, our passion for eternity will ever be to see Him exalted and praised and to love Him with all the capacity He supplies. His eternal joy will be to bless us with Himself.

Such will be the wonder of heaven. That He should be pleased with us will bring joy beyond the possibility of present comprehension. The fact that every man will receive praise of God does not mean that each will be praised in the same way or to the same degree. Every cup will overflow with joy, but some cups will no doubt be deeper than others. There will be no need for us to recognize such differences, however, even if they were apparent, for such comparisons would be meaningless in heaven’s bliss. All that He is, the full infinitude of His person, will be equally available to all.

David, who knew the Lord very well, tells us the secret of that intimate relationship that he enjoyed: “One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple” (Psalm 27:4). There can be no doubt that knowing God and experiencing the wonder of His love was the continual and intense longing of David’s heart, as so many of his psalms attest: “O God, thou art my God; early will I seek thee: my soul thirsteth for thee. . . .” is the way Psalm 63 begins, and this same passion is expressed in so many others.

In spite of the rejection he experienced by family and friends during so much of his life, David's heart was filled with the joy of the Lord—a joy that strengthened him for the many trials he endured. He also had a deep understanding of heaven and knew that the joy he experienced in part during this brief life of faith would be realized in its fullness there. It is the anticipation of the heavenly joy and, yes, the intense *pleasure* of God's presence that raises our hopes from this earth to heaven. In another psalm, David had written: "Thou wilt show me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures forevermore" (Psalm 16:11).

The apostle Paul indicated that in the last days men would be "lovers of pleasures more than lovers of God" (2 Timothy 3:4). What an indictment! How it challenges us to reexamine our priorities. How ashamed we will be one day that the pitiful pleasures of this world could ever have blinded us to the infinite and eternal pleasures God has "prepared for them that love him" (1 Corinthians 2:9). What a bad bargain to exchange the heavenly for the earthly!

The hope of Christ's return has a purifying effect upon those who are looking for it. There is a purity of heart that is required if we are to see God (Matthew 5:8). Jesus seemed to drive that point home when He warned, "But and if that evil servant shall say in his heart, 'My lord delayeth his coming . . .'" (Matthew 24:48). It is significant that our Lord associates wickedness with rejoicing in the thought that His return will be delayed—while righteousness is produced by loving His appearing.

Surely He is showing us the importance of holding the hope of His imminent return, the reward for which, Paul tells us, will be "a crown of righteousness" (2 Timothy 4:8). Again the implication is that not to love His appearing leaves an opening for evil to invade our lives. It shows a lack of love for our Lord and a love of our own selfish ambitions that would be interfered with by His return. We must ask the Lord to examine our hearts on this point.

Are there things we want to accomplish, places we want to go, even victories we want to "win for God" that are more important to us than being caught up by our Lord into His eternal presence? It is the attitude of our heart that counts. "If in this life only we have hope in Christ," declared Paul, "we are of all men most miserable" (1 Corinthians 15:19). The joyful Christian has put his hope in heaven. He is not living for this world and makes sacrifices in this life to please his Lord and to be assured of hearing His "well done" in heaven. The Bible is full of examples of those who, in order to please God, turned their backs on earthly rewards and honors. They will rejoice through eternity for that decision.

Such is the message of Hebrews 11, where we are given a list of some of the heroes and heroines of the faith and are told of their exploits. The outstanding characteristic of everyone on that roll of honor was the fact that their ultimate hope was in heaven. Confronted by a choice between this world and the one to come, they chose the latter.

God is no man's debtor. The idea that many people have of suffering for Christ and missing out on so much in order to please God is a caricature concocted by Satan. It is certain that no one, when it comes time to die, regrets having missed out on worldly pleasures or treasure or honors as a result of serving God. And how can even those who have lost position and possessions, have been tortured, imprisoned, or killed because of their faith, hold any regret that an eternal reward awaits them? Paul reminds us:

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. (Romans 8:18; 2 Corinthians 4:17)

We know that as His bride we ought to long to be with Christ, and we are sorry that we don't love His appearing as we should.

How can we awaken our love for Him? First of all, we need to remember that love is not merely a sentiment that sweeps over us and is beyond our control. Marriages are breaking up among Christians who claim to no longer love the other and often have "fallen in love" with someone else. This is not love at all but Hollywood-inspired counterfeit.

Love involves unshakable *commitment* of oneself to another—thus it involves not just emotions but an act of the *will*. Christ is our example, and husbands are to love their wives as He loved the church. A Christ-like marriage may well involve one's suffering hatred and abuse and misunderstanding—and giving love in return. That is what Christ did, and that is the kind of love husbands are to have for their wives.

Not only does love require a faithful commitment, but it is a commitment in response to God's command: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke 10:27). Love does indeed involve deep emotion, but it is first of all obedience to God's command. We can love our husband or wife or parent or mother-in-law and even our enemy, no matter how much evil we think they have done to us. It simply takes the willingness to let God pour out His love through us.

Christ has committed Himself to us for eternity, and He expects us to make the same commitment to Him. That commitment involves loving others if we truly love Him—for a lack of love for our brother is, according to Scripture, proof that we really do not love God (1 John 4:20-21). How much more is the insistence that we cannot love wife or husband or parent a betrayal of the fact that our love for God, no matter how loudly we profess it, is not genuine at all.

There's another motive for loving Christ's appearing. It isn't only that we long to see Him for ourselves, but we also want to see Him glorified on this earth where He has been rejected for so long. What a tragedy that "He was in the world, and the world was made by him, and the world knew him not" (John 1:10). The hearts of those who love Christ are grieved that this world, blinded by pride, goes about its business building its plastic utopia in complete disregard for the One who longs to rescue it from an eternity of horror that it is bringing upon itself.

If we love our Lord, then we will want to see Him revealed to the world and made known for who He is. We want to see Him honored and praised where He was rejected. We long to see Him rule, whose right it is to rule, and we want to be at His side, singing His praises, pointing men to Him who is the Lover of our souls.

Our relationship with Christ and with God through Him will forever be one of perfect love. When we see Him, faith and hope will have given place to sight. But love, the greatest gift of all, will endure forever.

He desires to have us in His presence even more than we could ever desire to be there. He loves us with a love that will never let us go. And because He has captured our affection, we will be eternally bound by love to Him—a love that not only flows to us from God but which redeemed hearts will return to Him with a purity and joy that will be His eternal gift.

The signs that His return are near are in the world today as never before. The sleeping church may soon be shaken with that cry of which Christ spoke in a parable that is difficult to understand but which could well be fulfilled in our day:

While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, "Behold, the bridegroom cometh; go ye out to meet him!" (Matthew 25:5-6)

TBC

*Excerpted from Whatever Happened to Heaven?  
first published in 1988.*

# QUESTIONS & ANSWERS

Submit your own questions to: PO Box 7019 • Bend, OR 97708  
or e-mail: [editorial@thebereanall.org](mailto:editorial@thebereanall.org)

**QUESTION: Dave, a good Berean knows that we are only to think upon those things which are true (Philippians 4:8). How then can you be involved in writing and promoting fiction (fantasy)? [From our archives]**

**RESPONSE:** Philippians 4:8 says, “Whatsoever things are true... honest...just...pure...lovely...of good report; if there be any virtue and praise, think [meditate] on these things.” We are being told what to meditate upon. I wouldn’t suggest that you meditate upon the fiction I write, but you can learn from it. Jesus told fictional stories. His parables weren’t true, but they were true to life and illustrated truth. My novels are also true to life and illustrate truth. But truth is not the only criterion in Philippians 4:8. If you applied the rest of the verse as you apply “true,” then you couldn’t be a judge or lawyer, for much that they must deal with is anything but “honest, just, pure.” Nor could the elders confront sin in a church, for that is certainly not of “good report” nor of “virtue or praise.” I believe fiction is a legitimate means of communicating God’s truth. If not, then no preacher may use an illustration, and Jesus should not have used parables.

**QUESTION: I have wondered about Matthew 27:52-53 for a long time and have never heard or read an explanation. What do you think about these “saints” who came out of the graves in resurrected bodies and “went into the holy city and appeared to many”?**

**RESPONSE:** We must accept at face value what is said and interpret it within the context of the rest of Scripture. The Roman Catholic Church was not yet in existence and had not yet begun the unscriptural practice of giving certain persons the title of “saint” years after their deaths. All believers, living or dead, are saints according to Scripture.

The epistles are addressed to “the saints at Corinth...at Colosse...at Philippi,” etc. The “saints” mentioned here were obviously Old Testament believers such as Abraham or Joseph. We are not told which ones. They could have been unknowns not mentioned in Scripture. It neither says nor implies a temporary resurrection with these people dying again. Therefore, it must have been a special foretaste of the resurrection of “the dead in Christ” yet to come. Note that they did not “come out of the graves” until “after his resurrection.” We don’t know how long they stayed in “the holy city” appearing to believers, but it sounds as though it was for only a short time.

These resurrected saints must have been taken to heaven by Christ in their glorified bodies soon after His resurrection. This probably occurred when He emptied that part of Hades known as “Abraham’s bosom” (Lk 16:22) and took the souls and spirits of the believers waiting there to His Father’s house (Ps 68:18; Eph 4:8; Heb 6:20). Believers who die today go instantly to heaven: “absent from the body, and...present with the Lord” (2 Cor 5:6-8).

Matthew 27:52-53 is an unusual passage. It is also not a major one, not offered as proof of the resurrection, or we would read more about such appearances. It was a sign to those who saw these “saints” but not to us because we’re given so little data. Then what is the value for us today? Their resurrection along with Christ, together with the clear indication in Hebrews 11:13-16 that the Old Testament saints are heavenly citizens of the new Jerusalem and share in the “perfection” we will experience (v 40), answers an important question. It would seem to indicate

that Old Testament believers who looked forward to the cross of Christ (“Abraham rejoiced to see my day, and he saw it and was glad”—John 8:56) are made partakers of the resurrection of Christ and will be raised with the New Testament saints (who look back to the cross) at the Rapture and caught up into heaven at that time as part of the church. There is no indication in Scripture of any other time when they are resurrected.

**QUESTION: In the Scofield Bible...we find numerous marginal references, notes between verses and footnotes, stating that Rome was Daniel’s strange fourth beast, that it will be revived in western Europe and produce the coming Antichrist; but in those Scripture verses themselves there is no mention of Rome. When did these additions become part of the inspired Word of God? And are they proof within themselves that old Rome will be revived?**

**RESPONSE:** Marginal notes are not part of the Bible but represent the author’s personal beliefs. It is your responsibility to check Scofield (or anyone else, including this ministry) against the Scriptures just as the Bereans checked the great Apostle Paul in like manner. No, the Bible doesn’t identify by name the four world empires represented by Nebuchadnezzar’s image and the four beasts in Daniel 7. However, history demonstrates the accuracy of Daniel when applied to the four world empires of the Western world: Babylonian, Medo-Persian, Grecian, and Roman—so much so that critics have tried desperately to prove that Daniel was written after the fact. And that the Roman Empire must be revived worldwide under Antichrist is also the clear inference of Scripture.

This subject is covered in detail in two of [Dave Hunt’s] books, *Global Peace and the Rise of Antichrist* and *How Close Are We?*, which provide multiple Bible references. I commend them to your study if you wish further information and explanation in this regard.

**QUESTION: I was listening to the TBC radio program entitled “What a Sovereign God Cannot Do.” On the program, Dave said that God could not pardon us until Christ paid the penalty. I agree with that, but what about the pardon that a president can grant a criminal? Is it unjust for a president to pardon the criminal even though the penalty has not been paid? I have heard [commentators] compare God’s pardon of us with a presidential pardon of a criminal, but how can they be the same when in the case of Christ our penalty has been paid by Him, but in the case of a presidential pardon, no penalty has been paid?**

**RESPONSE:** The analogy of a president pardoning a criminal of his crime is a poor example to compare with the pardon of Christ. The president pardons an individual (as you point out) with no payment for the crime, whereas our penalty was paid in full by the sacrifice of Christ on the cross.

The president who pardons a clear criminal is certainly being merciful to that individual, but his mercy cannot be compared to the Lord, whose mercy not only pardoned the criminal, but also paid for his sin. No president has ever put himself in the place of the criminal to satisfy justice as Christ placed Himself in the place of hopeless sinners who could not pay their penalty. The mercy of the Lord goes far beyond that exercised in a presidential pardon.

Simply put, a presidential pardon of an individual is insufficient to serve as an illustration of the “once for all” sacrifice of Christ.



# LETTERS

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

## Dear TBC,

I greatly appreciate T. A. McMahon's opening articles. I find often a gem to keep me going in my saving faith. With all the deceptions going on around a believer today, it's easy to lose heart and get discouraged. With declining mobility and little opportunity to be encouraged by other believers, it's what I need. BB (NE)

## Dear Christian Friends,

I have wanted to write to "TBC" for some time. I look forward to reading all that's included in the paper, especially the News Alerts [about] other parts of the world, which is very sad—God doesn't exist, in their mind. How wonderful to know that we have a kind and loving Heavenly Father with matchless grace, and love we cannot fathom, even sending His beloved Son to bear our sin's awful judgment...! May the Lord continue to richly bless you all in your labour of love to be a rich blessing to others with strength and health given from God. JT (Canada)

## Dear Friends at TBC,

It is indeed with sincere thankfulness for your diligent work in the Kingdom of our great God, the great I AM, that these few lines and donation come your way. We continue to pray much for the United States, the President, and his cabinet members. It seems near unbelievable what is presently taking place in America through the opposition against constitutional government to undermine all that God has given. We are asking God to raise up an army of prayer

warriors against these powers of darkness. May our wonderful God continue to bless and protect you and grant His healing power upon all of you. GW (Germany)

## Dear Berean Call,

Thank you for your help and *thank you* especially for the newsletter you have faithfully sent out every month. You have answered so many questions I have had. I have a confidence that you are the right place to bring my concerns. God bless you. LR (Prisoner, NM)

## Dear TBC Staff,

A good series on fundamentals—a much misused word and concept. The series is much needed for clarity among people attending churches today. Alas, I have difficulty using the term "Christian" because I fear little is known or taught about the personal relationship between our Savior/Master and His sheep. The shallowness of understanding of the simplicity of True Christianity is heartbreaking. Please understand that as Paul wrote in Philippians 3, "I have not laid hold of it yet," but am earnestly seeking the Lord. JA (OR)

## Dear TBC,

I'm [writing] because I didn't want to risk being dropped from your newsletter mailing. I look forward to it so much. I read through it several times during the week before going to sleep and each time something else in the message jumps out at me. I very much appreciate the inclusion of the international news articles [News Alert]. Thank you so much. JP (WY)

## Dear TA and Staff,

Thank you for this October newsletter, "Have You Left Your First Love?" It's refreshing how you named certain ministers and religions who promote a false Christ. Thanks for your boldness in calling out those false doctrines that are popular today. I pray that you will continue to gain discernment and pass it on to sheep that could get lost today unless the light of truth is shined on [them]. MT (NY)

## QUOTABLE .....

*I shall not die, but live, and declare the works of the LORD.*

—PSALM 118:17

A fair assurance this! It was no doubt based upon a promise, inwardly whispered in the psalmist's heart, which he seized upon and enjoyed. Is my case like that of David? Am I depressed because the enemy affronts me? Are there multitudes against me, and few on my side? Does unbelief bid me lie down and die in despair—a defeated, dishonored man? Do my enemies begin to dig my grave?

What then? Shall I yield to the whisper of fear, and give up the battle, and with it give up all hope? Far from it. There is life in me yet: "I shall not die." Vigor will return and remove my weakness: "I shall live." The Lord lives, and I shall live also. My mouth shall again be opened: "I shall declare the works of Jehovah." Yes, and I shall speak of the present trouble as another instance of the wonder-working faithfulness and love of the Lord my God. Those who would gladly measure me for my coffin had better wait for a bit; for "the Lord hath chastened me sore, but he hath not given me over unto death!" Glory be to his name for ever! I am immortal till my work is done. Till the LORD wills it, no vault can close upon me.

—C.H. SPURGEON

## TBC NOTES

### *Uncomplicated Things to Keep in Mind*

The Word of God is wonderfully profound, even in its striking simplicity. Here are a few things I recommend we as believers keep in mind.

1) Our infinite God has communicated to us "all things that pertain unto life and godliness, through the knowledge of Him" through His Word (2 Peter 1:3). Without that communication, finite and fallen humanity is left only with speculations, guesses, and opinions that form the world's failed attempts at knowing God (Romans 11:33).

2) He has declared His righteousness and our sinfulness and how we can be reconciled to Him through Jesus Christ (John 3:14-18).

3) God's communication involves instructions as to how our lives can be fruitful, joyful, and glorifying to our Lord. Doing things God's way guarantees good results (Colossians 1:10-11). Doing things our own way guarantees bad results (Proverbs 14:12; 16:25).

4) God not only seeks our willing obedience, but He *enables* us who are willing to do things His way (Zechariah 4:6; 2 Corinthians 9:8).

In summary, God has communicated to us, told us what He has done for us, what we are to do, and then enables us to do what He desires!

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.

## CHINA: CHRISTIAN SCHOOLCHILDREN—NO RELIGION

**WORLDWATCHMONITOR.ORG, 10/2/18, "CHINA: CHRISTIAN SCHOOLCHILDREN FORCED TO TICK 'NO RELIGION' BOX" [EXCERPTS]:** More than 300 Christian children in two high schools in Zhejiang province, which has been referred to as the "Jerusalem of the East" for its strong Christian presence, have been asked to fill out a form stating that they did not follow a religion.

Schools in China are government-controlled and financed and therefore communist in ideology, and Christian children have sometimes faced "shaming" incidents from Communist Party Members later in life...

In this case, however, the children were handed a questionnaire in class about faith, which is not normal. It seems this is part of the new push to identify Christians and give them pressure of one sort or another.

Children in this part of China would write "Christian" because of 1) their innocence and 2) they come from families of fervent believers who do not compromise their faith.

In the first school, which has around 200 Christian students, the teacher demanded they rewrite the questionnaire, stating that they had "No religion." But when filling out the next questionnaire, half of the children maintained that they were Christians. According to [sources], following further warnings, in the end all but one child complied.

(<https://goo.gl/Wc6g9Q>)

## EVOLUTIONISTS DEIFY NATURE

**ICR.ORG, 10/11/18, "EVOLUTIONISTS SENSE LIFE'S DESIGN AND DEIFY NATURE" [EXCERPTS]:** The inclination of some evolutionists to project God-like powers onto nature is becoming more prominent in scientific literature.

Evolutionary ecologist Tim Lenton and co-author, French sociologist Bruno Latour, laud nature's innate cognitive powers in their new paper, Gaia 2.0.1, [providing] another chance to highlight how deeply religious evolutionists can be—not in their veneration of God, but of nature itself.

The Gaia hypothesis—first articulated by James Lovelock and Lynn Margulis in the 1970s—holds that Earth's physical and biological processes are inextricably connected to form a self-regulating, essentially

sentient, system. Lovelock named his theory after the mythological goddess.

This impulse to project power onto nature has been exceedingly difficult for evolutionists to quell. Perhaps they realize at some level the need for a far more profound explanation for life's design than a fortuitous series of chance happenings. One evolutionary biologist notes despairingly that his colleagues habitually succumb to the projections of agency onto nature through natural selection—even when they should know otherwise.

(<https://goo.gl/KJGZ3T>)

## TRANSGENDER PRISONER JAILED FOR LIFE

**THEGUARDIAN.COM, 10/11/18, "TRANSGENDER PRISONER WHO SEXUALLY ASSAULTED INMATES JAILED FOR LIFE" [EXCERPTS]:** A "predatory and controlling" prisoner has been jailed for life after he/she attacked vulnerable women in female prisons.

Karen White, 52 [born Stephen Wood], who was described as being a danger to women and children, admitted sexually assaulting women in a female prison.

The Ministry of Justice has apologised for moving her to the women's prison, saying that her previous offending history had not been taken into account.

Prosecutor Chris Dunn described White as an "alleged transgender female" who has used her "transgender persona to put herself in contact with vulnerable persons" whom she could then abuse.

"The prosecution says that because there is smattering of evidence in this case that the defendant's approach to transition has been less than committed," he added.

Sentencing White to a minimum of eight-and-a-half years in prison, the judge, Christopher Batty, said: "You are a predator and highly manipulative and in my view you are a danger. You represent a significant risk of serious harm to children, to women and to the general public."

(<https://goo.gl/Mjfu3>)

**[TBC: Due to the terribly subjective nature of transgenderism, addressing this matter in a court of law becomes impossible. Once the biological fact of one's gender at birth has been discounted, psychobabble will take over, even to the point of deciding whether the sentence should be carried out in a male or female prison.]**

## THE BEREAN CALL

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

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