

Abortion

Layers of the Dilemma

(Portion Two)

Flow of Divine Interaction

If we were still in the state of being, in which we honored the full Law of God, we would not have to selectively pick topics to which we, then, apply weighted judgment. For God, there is no weighted judgment. The apostle James sums up the matter.

If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment.

(James 2:8-13)

Our fixation on abortion is one of those topic-specific sins. We think that we can give ourselves a measure of nobility by applying heavy weight to those things that press the most grievously on the hearts of a certain critical mass of us. This is a man-centered approach to religion. This is not the way of the Living God. The Living God does not apply special categories to sin. In the way of the LORD, either it is sin, or it is not. If it is sin, it will attract a negative spiritual consequence, and may place us in the way of judgment. In the absolute application of the judgment of the LORD God, there is only one treatment that is applied to behavior that is right, in the LORD.

But if a man be just, and do that which is lawful and right, And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD.

(Ezekiel 18:5-9)

Likewise, in the absolute application of the judgment of the LORD God, there is only one treatment that is applied to all sin. The treatment is not a genetic thing; it does not flow through a family of anything, whether that family is a biological, sociological, political, religious, or any other type of human linkage.

If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife, Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

(Ezekiel 18:10-13)

The lack of consequential linkage, applies to both, good to bad spawning, and, bad to good spawning.

Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity.

Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

(Ezekiel 18:14-20)

In the way of the LORD, the judgment of our behavior is an individual matter. So, too, is the modification of the course of judgment when we repent, looking at it in a temporal

way.

But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?

But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

Yet ye say, The way of the Lord is not equal.

Hear now, O house of Israel; Is not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

Yet saith the house of Israel, The way of the Lord is not equal.

O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye.

(Ezekiel 18:21-32)

Therefore, if one is still abiding solely in the world of the Old Testament, then all sins are subject to the same punishment: death. Howbeit, if one honors the words of the LORD God, then they must also accept the actuality of the transformation that the LORD announced.

Behold, the days come, saith the LORD, that I will make a new covenant

with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

(Jeremiah 31:31-34)

Those of us, who accept the New Covenant, identify it with the life and work of the Lord Jesus Christ. In that light, the New Covenant is not a stretch in logic; it is an accomplished fact of faith. The completed New Covenant is a matter of believing that the LORD God has fulfilled the word that He gave to us through the mouth of His servant Moses.

The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

And the LORD said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

(Deuteronomy 18:15-20)

If you accept these words of Moses, then let us go one step beyond that. Let us also accept the events of the time of Jesus Christ.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness.

Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

(Matthew 3:13-17)

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

And, behold, there appeared unto them Moses and Elias talking with him.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

(Matthew 17:1-5)

Once we accept the events, as they are written, above; then we must also accept the words of the Son. For, among the words, above, are these: *hear ye him.*

Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.

(Mark 3:28-29)

Therefore, there is no ground in any of the people who believe in the Son, on the basis of which they will apply any heavier weight to anything that is forgiven by the LORD God: this includes abortion. This includes both those who have abortions performed, as well as those who perform abortions; as well as, those who participate in abortions, in any form. All of these people have access to the forgiveness of God; that is, if there is even a need to be forgiven for the abortion itself.

Maybe the need for forgiveness precedes the consideration of abortion. There are actions that were performed prior to the abortion; actions that led up to this action. Maybe we should spend some time concentrating on the preceding actions, and, thereby, have less of a need to concentrate on the consequence. This can be accomplished by the immersion of our life's flow in the sound principles of Scripture. Furthermore, we need not do this alone.

The LORD provides human support in our struggle to cleave to the Scripture. The LORD also sends many of us into service, to be that human support. The servants of God must not invent condemnation; for, condemnation, when it is appropriate, has already been itemized by Scripture.

For those people, who are on the receiving end of the support that is provided by the LORD, please understand that the LORD'S way, is to send words of correction, as these words are received by the ones that observe our behavior in the LORD.

We say this, as a caution to anyone who receives words from an unknown, or distant source; a source that is attempting to manage their behavior. The LORD brings His advisors near to us, so that they can observe our behavior, before they are led, by the LORD, to apply Scripture to it. Generally speaking, the behaviors that Scripture require of us, in the name of the LORD, on both sides, are straightforward. Among those behaviors are these:

Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

Rejoice evermore.

Pray without ceasing.

In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

Quench not the Spirit.

Despise not prophesyings.

Prove all things; hold fast that which is good.

Abstain from all appearance of evil.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.

(1 Thessalonians 5:14-24)

So, let us take a really good look at abortion; but, not as a unique, weighted sin. Let us look at abortion as the Scripture describes our endowment from the LORD, of having the

