

Abortion Layers of the Dilemma (Portion Five)

*Therefore leaving the principles of the doctrine of Christ,
let us go on unto perfection;
not laying again the foundation of repentance from dead works, and of
faith toward God, . . .*
Hebrews 6:1

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## Is it murder?

There are two types of murder: one type is legal; the other type is spiritual. The designation of, legal murder, is a vaporous thing; with such expressions as, involuntary manslaughter, reckless homicide, and even, mercy killing. The occurrence of spiritual murder is, generally, invisible. Spiritual murder occurs in such forms as, belittling children, character assassinations, and negative stereotypical labeling. These murders are invisible because there is no way to directly see the psychological tipping point, at which the spirit of a person moves from being bruised, to the place of being transported from the life of a human, to the place of animal behavior. Sodom and Gomorrah is an example of the latter place of spiritual death.

*And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways.*

*And they said, Nay; but we will abide in the street all night.*

*And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.*

*But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.*

(Genesis 19:1-5)

Sodom and Gomorrah is an example of the result of moving past the tipping point of spiritual death.

*Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.*

(Genesis 19:24-25)

Sodom and Gomorrah is also a chief lesson in Who, alone, has the authority to define spiritual murder, as it was practiced in Sodom and Gomorrah.

*And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.*

*And the LORD said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.*

*And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.*

(Genesis 18:16-21)

Spiritual murder is not subject to human judgment. Therefore, spiritual murder is not subject to human mitigation; the judgment for this act, is God's alone. Again, Sodom and Gomorrah provides us with an example of the mitigation that belongs only to the LORD.

*And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?*

*And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.*

*And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five?*

*And he said, If I find there forty and five, I will not destroy it.*

*And he spake unto him yet again, and said, Peradventure there shall be forty found there.*

*And he said, I will not do it for forty's sake.*

*And he said unto him, Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there.*

*And he said, I will not do it, if I find thirty there.*

*And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there.*

*And he said, I will not destroy it for twenty's sake.*

*And he said, Oh let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there.*

*And he said, I will not destroy it for ten's sake.*

*And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.*

(Genesis 18:22-33)

But, would you believe that the same control is exercised over legal murder? Well, it, in fact, is; for, the LORD controls the spiritual judgment for this, too. And, in the case of legal murder, one thing is sure: when the LORD God says that it will be done, it is not a choice. This is true because legal murder is an inaccurate label for the violent deaths that the LORD has designed into the history and reality of man. The following Scripture is an example of the exclusion of God's design, from being subject to human legal designation.

*Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.*

(Hosea 13:16)

There were cases in which, by the legal standard, murder was committed, but where there was no earthly lawgiver that was able, or willing, to confront the murderer. Some of these times were cases of mass murder, on a national level; beyond the limit that could be justified by the declaration of war. In some of these cases, the recompense to the nation was a result of the judgment of God for these actions of rebellion of the group or nation, in rejecting God's standards for our interactions with one another. Such is the case of *the children of Ammon*.

*Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof; because they*

*have ripped up the women with child of Gilead, that they might enlarge their border: But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind: And their king shall go into captivity, he and his princes together, saith the LORD.*

(Amos 1:13-15)

In some of the cases in which legal murder was committed, the punishment was not meted out as prescribed by man's legislation; this, too, is a "prerogative" of the LORD. An intense (for me, at least; even if not for you) example of the distance between the LORD'S control of life and death, and mankind's designation of an act as being murder, is contained in the case in which murder is the flow of consequence for actions that are done against the will of the LORD. This is seen in the case of nations, especially. This was seen in the case of the people of Israel.

*But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.*

*And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.*

*For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.*

*The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the LORD hath not done all this.*

(Deuteronomy 32:15-27)

By highlighting the judgment and recompense of the LORD, as being delivered at the national level, too; sometimes, we teach someone else, somewhere else in the world, not to test the LORD. Sometimes, this lesson is what pushes a soul to behave as a tool of the LORD. This happens when a person releases their whole self to the LORD; as was described by the apostle Paul.

*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*

(Romans 12:1-2)

The apostle Paul had participated in a murder, but he was not thrown aside by the LORD; though, at that time his name was Saul. The murder was committed because of the piercing words of a servant of God, directed at some of the self-righteous member of the congregation of Israel.

*Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.*

*Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it.*

*When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.*

*But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.*

*Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.*

*And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.*

(Acts 7:51-60)

The part that the apostle played in aborting the life of a saint of the LORD was for ever before his eyes, and he became much stronger in the LORD as a result of this experience. We must warn you, though; prior to his participation in the abortion of the continued development of the ministry of Stephen, Paul had a foundation in the LORD.

*Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*

*Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.*

*But what things were gain to me, those I counted loss for Christ.*

(Philippians 3:1-7)

Paul was not weak in the LORD, before his participation in the abortion of the life of the saint. It is important for us to know of Paul's prior strength; because with it--the next words are obvious--he could not have grown in strength. The same is true for anyone who immerses themselves in a biological abortion: if one has no strength of character when one is entering the experience, there will be no growth in spirit that comes from the participation. I speak, here, to those people who are incidentally, or coincidentally, involved in abortions; as opposed to, those people for whom it is a habitual practice. For the incidental, or coincidental, participation--or even the accidental or spontaneous encounter--the LORD will press you, in order to persuade you that you must absorb both the single-event affects, as well as the long-term consequences, of this event. The Lord Jesus Christ pressed that into the mind of Paul, for the soul and life of the apostle Paul.

After Paul's participation, in the abortion of a ministry that was full of potential, the strengthening of his awareness of way of God, in his behavior; by the addition of the way of the Lord Jesus Christ in him, greatly increased his zeal for the LORD God.

*And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.*

*And he said, The God of our fathers hath chosen thee, that thou*

*shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.*

*And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.*

*And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.*

*And he said unto me, Depart: for I will send thee far hence unto the Gentiles.*

(Acts 22:11-21)

It is as the LORD said to the prophet Samuel, when the selection of an ambassador of God was being selected; this time as a replacement for another Saul, in history: *for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.*

*And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.*

*And Samuel said, How can I go? if Saul hear it, he will kill me.*

*And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD. And call Jesse to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.*

*And Samuel did that which the LORD spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?*

*And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice.*

*And he sanctified Jesse and his sons, and called them to the sacrifice.*

*And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the*

heart.

(1 Samuel 16:1-7)

Because *man looketh on the outward appearance, but the LORD looketh on the heart;* therefore, we must react to any situation of assessment of others as the Lord Jesus Christ taught us to do.

*Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?*

*He said unto them, An enemy hath done this.*

*The servants said unto him, Wilt thou then that we go and gather them up?*

*But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.*

(Matthew 13:24-30)

