

# Abortion

## Layers of the Dilemma

(Portion Eight)

*Yet they say, The LORD shall not see, neither shall the God of Jacob regard it.*  
Psalm 94:7

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Recompense  
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### What's the harm?

If one accepts the conclusion that Scripture does not categorize a pre-born, developing human, as having the spark of life, necessarily, and that Scripture does not tell us how to determine when a developing embryo is under God's protection, and, therefore, must not be subjected to interference by any human; then, one may ask, "What is the harm of abortion?"

To answer that question, we need to return to the creation of mankind, as it is recorded in Genesis. In the Genesis account, we have the following process of, creation with empowerment.

*And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*

*So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

(Genesis 1:26-28)

The harm in abortion is that we are defying the commandment of God: *Be fruitful, and multiply, and replenish the earth.* This is not a trivial matter, as some people have come to think of it as being. Indeed, some people have positioned this disobedience, almost in the category of things that are referred to as, "white lies"; and, too, there are some people, who think that white lies are acceptable variations from truth. In the way of the LORD, whitening a matter does not change its inner character. Jesus Christ reminded the scribes and Pharisees that whitening is ineffective in covering sinful offenses; or willful offenses, either.

*Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.*

(Matthew 23:27-28)

There might even be some people, who refer to abortion as, taking steps to prevent an unwanted child from developing in the womb, and, thus, being born into a world of hostility and neglect. This includes those who perform late term abortions because they think that the child will not live outside the womb, or because they think that the child will have a poor quality of life. In both cases, if the LORD agrees with your assessment; then, let the LORD terminate the pregnancy: we already know that this, too, is a part of our reality; the term, spontaneous abortion, describes the type of intervention that is outside of human control, which means that it is within God's control, alone.

When we engage in an elective abortion for convenience sake, the harm is done in the fact that we are bypassing the commandment of the LORD, and, therefore, we are committing sin. It does not matter that we have a "good" reason for pursuing our convenience. It does matter that we can face the LORD, and say that we followed His command; or, not. As such, the sin of elective abortion for convenience sake is an act of the same nature as the sin of lying, cheating, stealing, or any other of the violations of the commandments. To make the point, I borrow from the wisdom of a participant in the birth of Christianity.

*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.*

(James 2:8-11)

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### **Fitting Punishment**

The concentration on the punishment for the sin that is committed belongs to the LORD. There may be cases, where--as the LORD did with king David--the process of discovery of the sin is itself the greater punishment for the person committing the sin. In the case of king David, he was a ruler who became contemptible by his own self-condemning behavior: *And David's anger was greatly kindled against the man.*

*And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.*

*And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die: And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.*

*And Nathan said to David, Thou art the man.*

(2 Samuel 12:1-7a)

Then, when the LORD delivered the recompense for David's action, David had no way to shield himself; in, for instance, an excuse.

*Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.*

*Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly: but I will do this thing before all Israel, and before the sun.*

*And David said unto Nathan, I have sinned against the LORD.*

(2 Samuel 12:7b-13a)

This is why we need to allow the LORD'S hand to be the only force that impacts the

sinner. When the LORD acts; excuses are ineffective, and any claims of limited impact (such as saying, "Well, I didn't hurt anybody"), are worthless. For, already the action has, as the Scripture says, *given great occasion to the enemies of the LORD to blaspheme.*

*And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.*

*Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.*

(2 Samuel 12:13b-14)

Furthermore, for their entire life, the one who willfully raises his hand, his mind, his spirit, or his anything else, against the LORD, will have to carry the type of weight of conviction that David carried: *my sin is ever before me.* In fact, it was David himself, who presented the text of the memory that follows anyone who is indicted in such a matters as sexual impropriety and licentiousness; which are among the root causes of abortions.

*To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba.*

*Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me.*

*Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.*

*Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me.*

*Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips; and my mouth shall show forth thy praise.*

*For thou desirest not sacrifice; else would I give it: thou delightest not in*

*burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.*

(Psalm 51:1-17)

Yes, it is possible that the one who participates in offenses against the LORD, may receive the benefit of feeling the impact of, *thou shalt not die*. Alternatively, the consequence of violating the commandment of the LORD, and committing the sin of ignoring God's first recorded commandment to mankind, may be as severe as the loss of ones life.

*The word of the LORD came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel.*

*Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.*

(Ezekiel 18:1-4)

The matter of loss of life is not a supposition; there have been some young ladies, who, when they were subjected to an abortion, lost their lives. Also, there have also been some young ladies who lost their future ability to produce other children. We are not the arbiters of the discipline that should be dispensed for the sin of disobedience to the LORD. Since the battle belongs to the LORD, so, too, the judgment and the recompense belong to Him.

There is no need for human intervention in the area of the divine, as pertains to punishment. Our part in the matter is to follow the directive of the LORD that tells us how we must react to the participants in abortions, as pertains to our earthly communion with one another. The apostle Paul sent a message to Timothy, describing the way that we, all, should fashion our communion with one another, and how we can do so without either being judgmental, or compromising our beliefs, in the LORD.

*Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.*

*If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and*

*strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.*

(1 Timothy 6:1-5)

As the apostle Paul teaches: *from such withdraw thyself*. In the Old Testament time, this was done in the following fashion. (Please note: the Scripture, below, if it were active in this day; could be applied to any of the non-natural forms of abortion.)

*If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. And if any mischief follow, then thou shalt give life for life,*

*Eye for eye, tooth for tooth, hand for hand, foot for foot, Burning for burning, wound for wound, stripe for stripe.*

(Exodus 21:22-25)

The lethal method of the Old Testament is no longer allowed, or needed; there are, now, various means of compensating someone for an offense against them. However, even though we cannot, anymore, use the method of the Old Testament, still we are not straying from sound doctrine. We now have the methods of the law of love and grace. The law of love and grace is sufficient to trigger recompense for offenses, in a unique two step process.

Step one:

*If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.*

(Proverbs 25:21-22)

Step two:

*Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men.*

*Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*

*Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.*

