

**Abortion**  
**Layers of the Dilemma**  
**(Portion Nine)**

*Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.*

**Galatians 6:1**

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Longsuffering  
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As we rest in this, the new dispensation of God, it is well for us to cleave to these words of the LORD.

*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.*

*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 18:20-32)

Wherefore even when the LORD directs us to remove someone from having access to the benefits of the congregation's assemblies; still, we cannot say that because of separation from the body of fellowship, of necessity a person is separated from God. The apostle Paul speaks of a certain time, at which the ostracizing of an individual worked to prepare him for the Kingdom of God.

*It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.*

*For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.*

(1 Corinthians 5:1-5)

In the Old Testament, it might seem that there was a certain injustice in the amount of leeway that was given to those who violated the way of the LORD, and committed murder. In the case of many of the kings, they were still allowed to leave this life in a somewhat peaceful fashion. Even though a king might commit atrocities; still, as with the good one; so, too, in most cases, even the bad one, *slept with his fathers*. The Bible includes this fact in the summary of the reign of king Menahem.

*This was the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass. Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria. For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead. And the rest of the acts of Shallum, and his*

*conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel.*

*Then Menahem smote Tiphsah, and all that were therein, and the coasts thereof from Tirzah: because they opened not to him, therefore he smote it; and all the women therein that were with child he ripped up.*

*In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria. And he did that which was evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.*

*And Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.*

*And the rest of the acts of Menahem, and all that he did, are they not written in the book of the chronicles of the kings of Israel?*

*And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.*

(2 Kings 15:12-22)

Menahem is one of a type of king that, as the Bible tells us, *did that which was evil in the sight of the LORD*. That this type of king, in death, *slept with his fathers*, does not indicate that the king was put in the place of suffering that is described by the Lord Jesus Christ as the lot in death of this rich man:

*There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.*

*And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.*

*But Abraham said, Son, remember that thou in thy lifetime receivedst thy*

*good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.*

(Luke 16:19-26)

Neither does it say in Scripture that, in life, the kings who did that which was evil in the sight of the LORD, suffered in the confused state of being that Jesus also described in the same parable: *neither will they be persuaded, though one rose from the dead.*

*Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment.*

*Abraham saith unto him, They have Moses and the prophets; let them hear them.*

*And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.*

*And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*

(Luke 16:27-31)

Some of the kings that *did that which was evil in the sight of the LORD* had brief periods of enlightenment. For instance, in this situation:

*In the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years. And he did that which was evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom. And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Benhadad the son of Hazael, all their days.*

*And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them. (And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime. Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, but walked therein: and there remained the grove also in Samaria.) Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.*

*Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the chronicles of the kings of Israel? And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.*

(2 Kings 12:1-9)

Jesus Christ taught his disciples about levels of development of individual spirits, in the Spirit. The same type of thing may occur in the life of those people who immerse themselves in the evil forms of abortion. Our portion of the matter is to pray that when enlightenment comes they become stuck in it, for the rest of their lives. When we are doing the LORD'S work in a congregational setting, we must be ready to interact with all sorts of levels of human behavior and justification. Among these levels, is the one where the arrogant people thrive, and yet, where they still stumble in the dark.

*And the disciples came, and said unto him, Why speakest thou unto them in parables?*

*He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.*

*But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.*

(Matthew 13:10-17)

In another place in the human condition, there is a combination of levels, for those who may be attending services of the LORD, with varying amounts of success. Among the members of this combination, are some people who just do not grasp the concept of abortions being an affront to the LORD. These people, too, need your love and compassionate admonition and guidance; those of you who have *received seed into the good ground*.

*Hear ye therefore the parable of the sower.*

*When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.*

*But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.*

*He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.*

*But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.*

(Matthew 13:18-23)

Therefore, as we move among the various human seeds that have been sown by God, we must yield to the Lord's instruction, telling us to let them grow, anyway.

*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)

