



*And the LORD spake unto Moses, saying,  
Speak unto the children of Israel, saying,  
If a soul shall sin through ignorance against any of the commandments of  
the LORD concerning things which ought not to be done, and shall do  
against any of them: If the priest that is anointed do sin according to the  
sin of the people; then let him bring for his sin, which he hath sinned, a  
young bullock without blemish unto the LORD for a sin offering. And he  
shall bring the bullock unto the door of the tabernacle of the congregation  
before the LORD; and shall lay his hand upon the bullock's head, and kill  
the bullock before the LORD.*

(Leviticus 4:1-4)

Please note that; the criterion for applying allowances is not as open-ended as one might desire. The thought may come to mind that; we can say we did not know, and, thereby, avoid discipline. At best, that is a wish: please, never forget the Judge that is watching. Particularly, remember this, the indictment for this lapse of memory . . .

*And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.*

*For the eyes of the LORD run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him.*

*Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.*

(2 Chronicles 16:7-9)

Also, as pertains to the LORD'S Oversight, remember this: for most parts (not, all parts) of the civilized world, the following state of awareness has been spread over each bounded portion, along with the resultant condition under which it is applied . . .

*If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.*

*But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.*

(John 15:22-25)

Into every collection of people, the LORD sends God's ambassadors; specifically, so that the word might be fulfilled. This is not just a condition for the New Age. It is also

applied under the Old Covenant, of the Old Testament. Please recall that; in that time, too, there were elected messengers of the LORD God. These messengers were of varying kinds (though, they were mostly human individuals). The messages also came with this undesirable reminder that, the environment has changed: *If I had not come and spoken.* Among these remedies is this one.

*Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money. For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.*

*Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.*

(Isaiah 52:1-6)

*Therefore my people shall know my name:* this is not a statement that is of an optional nature. This is a pronouncement that sets up an undeniable condition, which is of an immutable character; even though, it is a message delivered by a mere man, Isaiah the prophet. The undesirability is in the fact that, God endorsed their messages, in a fashion such as was done in the following accompanying Scripture.

*How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!*

(Isaiah 52:7)

But, let us not go back to the authority of the Old Testament, directly. Instead, let us begin in the New Age, and take a look at Scripture that pulls us back to that prior Age. In doing this, we will establish a continuity for the allowance of God's grace; a continuity that will remove any notion that, the Old Testament can be dismissed for modern man.

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Consideration:

*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.*

(Luke 16:19-24)

Allowance:

*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.*

*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.*

(Luke 16:25-29)

Resistance / Rejection:

*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 16:30-31)

In that stream of Scripture, the authority of notification was established for the New Age, as being in *Moses and the prophets*. This authority attaches a consequence to the rejection: *If they hear not*. The consequence may reach out as recompense; or, the affect of the consequence may be diverted by mitigation. Among the ancient times when a consequence became recompense is this stream of Scripture.

Action:

*At that time Berodachbaladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. And Hezekiah hearkened unto them, and showed them all the*

*house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.*

(2 Kings 20:12-13)

Foundation of consequence:

*Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee?*

*And Hezekiah said, They are come from a far country, even from Babylon.*

*And he said, What have they seen in thine house?*

*And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not showed them.*

(2 Kings 20:14-15)

Growth of recompense:

*And Isaiah said unto Hezekiah, Hear the word of the LORD.*

*Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.*

*Then said Hezekiah unto Isaiah, Good is the word of the LORD which thou hast spoken. And he said, Is it not good, if peace and truth be in my days?*

(2 Kings 20:16-19)

In that case, a portion of the consequence was diverted by mitigation, as applied for that, then present, day. This shows that consequence can have a goodly breadth of time for its continuance. And, in the overall span of possibility, the time that passed until king Hezekiah's result is a minor duration of consequence. There are other possible events that have an even greater span of continuance. We know this because; Scripture includes events that have consequences which had a considerable space of expectation of fulfillment. In consideration of that fact; we want to leap from that consequence to this . .

*The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands.*

*Higgaion. Selah.*

*The wicked shall be turned into hell, and all the nations that forget God.*

(Psalm 9:16-17)

This is a recompense that is still shaking the mind of the world; so, I do not want to dismiss that fear; but, I do want to frame its purpose. The purpose of that fear is this: to serve as a restraint. The restraint is applicable to both, our own behavior, and, our assessment of others' behaviors. Wherefore; as we walk in that restraint, we must be sure to keep this Scripture in the forefront of our mind . . .

*Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.*

*And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.*

(Matthew 7:1-5)

Also, we need to remember that; the place of, hell as a restraint, is temporary; in that, it is subjected to a final disposition:

*And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.*

*And death and hell were cast into the lake of fire.*

*This is the second death.*

(Revelation 20:11-14)

Wherefore even if one is of the mind that, the non-believer might abide in hell; this is (was) a temporary positioning. This also gives us some peace about those ones that enter into death, when they are still unaware of the way of the LORD. The statement about death, in the above Scripture, provides the support for the eventual release of those who might have been inadvertently sentenced to a premature death. They, too, will rise. In this regard, there is the blessed gift of this understanding which we must accept about the children of a certain age: they will never see hell, in any time, or under any condition-- past, present or future.

I believe that, the following Scripture places children of a certain age into a unique category, which; if they do have the early experience of death, this death terminates their life only in death, without any lingering consequence of torment that is of the kind that

was experienced by the rich man of Lazarus' time, as recorded in Luke 16:19-31. Here is the allowance that is for the sake of children of a certain maturity level.

*And the LORD heard the voice of your words, and was wroth, and sware, saying, Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.*

*Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither. But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.*

*Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.*

(Deuteronomy 1:34-39)

In this state (*no knowledge between good and evil*), ignorance of the Law is irrelevant; for, there is a portion of the Law that excuses these little ones from being subject to adverse consequences under the Law. This has a broad reach: it extends backward in the pathway of life, to wherever a biological mass is ordained, by God alone, as being a living soul. However, the period of exemption will have expired when a certain measure of maturity is achieved. Wherever that point in time is; once it is reached, God has a place reserved in consequence, for that living soul; such as is described here.

*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)

This also means that, it is not our responsibility (nor do we have the authority) to try to designate when God takes that soul to its reserved place, either, within, or, away from, this earthly sphere. Unfortunately for the sensibilities of many critics; this means that, abortion is God's business, and, therefore, not subject to man's condemnation or acceptance--and that extends to the restriction (not, necessarily, elimination) of government quantification of the sphere of abortion. We must concentrate on keeping our self away from that tendency to be judgmental: this must be done in the same fashion as Christ removed external hands from divorce, as a criticism of marriage; as seen, here, in two phases:

- Potential for criticism:

*The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?*

*And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.*

*They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?*

*He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.*

*His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.*

(Matthew 19:3-10)

- Restoring the positive perspective:

*But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.*

(Matthew 19:11-12)

The disciples concern contains a useful point of engagement of the possibility of collateral damage: that, there can be some avoidance of the damage, altogether. This is a potentiality that we will explore further. In preparation for that exploration, consider this Scripture.

*Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, Men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent*



