

The Rise of Molech

Abortion and the Conscience of a Nation

January 31, 2016

Part 5- Exposing the Unfruitful Deeds of Darkness of Abortion

Ephesians 5:6-17

6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.

7 Therefore do not be partakers with them;

8 for you were formerly darkness, but now you are Light in the Lord; walk as children of Light

9 (for the fruit of the Light *consists* in all goodness and righteousness and truth),

10 trying to learn what is pleasing to the Lord.

11 Do not participate in the unfruitful deeds of darkness, but instead even expose them;

12 for it is disgraceful even to speak of the things which are done by them in secret.

13 But all things become visible when they are exposed by the light, for everything that becomes visible is light.

14 For this reason it says, "Awake, sleeper, And arise from the dead, And Christ will shine on you."

15 Therefore be careful how you walk, not as unwise men but as wise,

16 making the most of your time, because the days are evil.

17 So then do not be foolish, but understand what the will of the Lord is.

Recently, one U.S. Representative, speaking off the record about the recent Planned Parenthood controversy, recalled Ronald Reagan's 1983 "*Evil Empire Speech*" where he described the Soviet Union as:

"the focus of evil in the modern world."

And many people back then were apoplectic at a President who would actually use the word "Evil" when discussing other nations. As

we have discussed many times- those who do not hold to a Biblical worldview have a very difficult time comprehending what we mean when we use the term "Evil".

You see, to an atheist or an agnostic or a humanist- "Evil" doesn't exist. Because in order for Evil to exist- then, by default, there must be a Standard that is *absolute*- that defines "Right" and "Wrong". And that is what is called "Divine Morality". And, therefore, "Evil" would be a *departure* from that Standard.

But the Bible makes the claim that there *is* such a Standard. And that Standard was given to Moses by God some 3,500 years ago in the "10 Commandments" from **Exodus 20**.

And this Absolute Standard is based on God's Own Holy and Righteous Character and Nature- which makes it eternal. And then God had the audacity to then hold every human being accountable to that Absolute Standard.

And by doing this- God is the sole Arbiter of what is "Right" and "Wrong", what is "Moral" and "Immoral", what is Acceptable and *not* Acceptable, and what is "Worship" and "Sin".

Therefore- true Morality, Heavenly Morality, consistent, Eternal Morality is the restricting of our behavior by God. And God restricts our behavior for two reasons:

- A. Some behavior does not glorify God
- B. Some behavior is destructive to us

And the criteria as to *which* behavior is "acceptable" and which is not- *does not* and *cannot* come from us- but from God alone. So it is entirely *erroneous* to suggest that because a certain behavior is popular and acceptable to people- that that means that it is acceptable to God. It is also *erroneous* to suggest that because a certain behavior has been deemed to be "legal" by our system of Government – that this makes it acceptable to God. Because that isn't true either.

So it is very possible that a behavior could very well be popular and acceptable to many- if not most- of the people of this country and it is also possible that that behavior has been ruled to be "legal" by our system of jurisprudence- and yet still be sinful, and, therefore, "Evil" in the eyes of God.

So God has already declared what behavior is acceptable and what

behavior is not. And adherence to that Standard is what is called "Righteousness", while rebellion to God's Standard and participation in prohibited behavior is what is called "Sin".

So, the imposition of Morality upon all of Humanity is what defines both "Sin" and "Righteousness". And please notice that God did not *suggest* this Morality to Moses. God did not *consult* with Moses or the Elders of Israel about what would bring Mankind happiness and fulfillment. Neither did the children of Israel *request* this Righteous Standard.

No, God sovereignly *imposed* these behavioral restrictions and limitations on Humanity. And then in His Omnipotence- God sovereignly holds all of Mankind accountable to that one single Standard. Also take note that the reason *why* this Morality is *eternal*, and is never altered or changed by societal advancements because it reflects the very Character and Nature of the God Who imposed it.

And we know that this one single absolute Standard was extrapolated and made clear throughout the inspired, inerrant, and infallible Word of the living God- the Holy Scriptures.

So, to a genuine believer- what God has spoken and revealed in the 66 Books of sacred Scripture is the Standard of Absolute Eternal Truth. And so it is Scripture that defines "Right" from "Wrong"- what is "Sin" and what is "Righteousness". It is Scripture that defines what is "Holy" and what is "Profane". It is Scripture that defines that which pleases God and that which pleases Him not.

So as Blood-bought saints- we seek to not merely give lip service to that Standard- but we seek to actually alter the way we think and how we live our lives- so that we will be found in adherence to what the Scriptures teach. So saved people seek to be in adherence to the Holy scriptures. Or another way of saying this is that saved people seek to be "Righteous".

But we have a problem. We are fallen creatures. Adam's rebellion was passed down to us and so- even after we are saved- our flesh seeks to rebel against God's Divine Prohibitions. You see, Salvation rescued our souls from the domination of sin- but our flesh remains "unconverted". And so our flesh *chaffs* at the Divine limitations that God has imposed on our behavior. And the result is that we are *constantly* seeking to "broaden the path" and "widen the road", and we are *constantly* seeking to "push the envelope" in the hope that maybe

God has changed His Mind or that maybe He was just kidding.

Now one biographer recently wrote that President Reagan' speech was:

“The single most important speech of the Reagan Presidency”¹

... not merely because it condemned patently evil acts by the Government of the Soviet Union- but also because it brought the concept of “Evil” being a real issue to the forefront of the American lexicon.

And so the U.S. Representative- who was recently quoting Reagan's classification of the Soviet Union as being “Evil”- argued for calling “acts of evil” what they really are: “Evil”.

And that brings me to the October 8, 2015, issue of *Rolling Stone Magazine*. That issue contained an article entitled “*Planned Parenthood Is Not Harvesting ‘Baby Parts’*”². And in that article, Andrea Grimes argues that research institutions and public universities who purchase these “baby parts” wouldn't use that particular term.

Instead, medical professionals would use technical terms such as:

- ✓ Fetal Tissue
- ✓ Products of Conception

But while it is true that medical terms helpfully describe medical procedures a tab bit more modestly- let's not deceive ourselves. For example- a “colonoscopy” is a much better term than the crude description of what the procedure actually is. But this formal medical term doesn't change the reality of what is taking place: Your doctor is taking an intimate and invasive look into your large intestine. And so the mere use of medical terminology doesn't make the colonoscopy any easier to endure.

So, too, Planned Parenthood's harvesting of “products of conception” doesn't make it any less than the systematic killing of unborn children and the subsequent packaging of the bodies in order to turn a profit. All the technical lingo in the world doesn't change what is actually taking place.

¹ D'Sousza, Dinesh; *Ronald Reagan: How an Ordinary Man Became an Extraordinary Leader*; p. 35

² <http://www.rollingstone.com/politics/news/planned-parenthood-is-not-harvesting-baby-parts-20151008>

Now back in 1942- C.S. Lewis wrote a book called, *The Screwtape Letters*. And this book is an allegory and is written as though it is a series of letters from a demon named "Screwtape" who is writing these letters to his nephew- a *lesser* demon named "Wormwood", on how to tempt a British man named "Patient" better. And in that book, Lewis said,

"The greatest evil in the world is not done now in those sordid 'dens of crime' that Dickens loved to paint. It is not even done in concentration camps and labor camps. In those we see its final result. But it [evil] is conceived and ordered (moved, seconded, carried and minuted) in clear, carpeted, warmed, and well-lighted offices, by quiet men with white collars and cut fingernails and smooth-shaven cheeks who do not need to raise their voice."

And we need to know that Evil is indeed taking place in well-lit offices and facilities of Planned Parenthood by the well-manicured hands of the abortionists.

And after over 57 million abortions- our culture has been so traumatized- that our priorities about life itself have been warped. For example- some of you may remember that Michael Vick- the quarterback for the Atlanta Falcons- was removed from the NFL and imprisoned because he knew about dog fighting that was going on and didn't stop it.

This man lost \$100 million dollars and spent almost three years in jail, and had to be "reprogramed" because of his insensitivity to animals! Now I'm not defending dog fighting. I think that dog fighting is cruel and terrible. And those who engage in it should be punished. But what does it say about a culture that cares more for dogs than we do for children?

And so the Christian walk is that genuinely saved people struggle against the lusts of our flesh- by the Power of the indwelling Holy Spirit- so that we will be found humbly and joyfully submitted to the Authority of Scripture in our daily lives- all to the Glory of God.

And that is the definition of "being spiritual", the definition of "pleasing the Lord", and what "serving the Lord" looks like. So we do what Scripture tells us, and we:

Romans 12:9b

... Abhor what is evil; cling to what is good.

... where the word “**Abhor**” comes from a Greek word that means: *to regard with disgust and hatred*. And the word “**Evil**” is defined as: *that which exists and operates in rebellion to God’s imposed Divine Standard of Morality*.

So, *whatever* rebels against God- is “Evil”. And so as believers- we are *commanded* by Scripture to not only believe that Evil *exists*- but to regard all manifestations of Evil with disgust and hatred.

But there is more. Not only are we to look at Evil with great disgust and hatred- we are also not to participate in Evil. For example, **1Thessalonians 5:21&22** says:

21 But examine everything *carefully*; hold fast to that which is good;

22 abstain from every form of evil.

And the word “**Abstain**” comes from a Greek word that means: *to go away or to depart or to refrain from acceptance and/or participation*. So the Apostle Paul was moved along by God the Holy Spirit to tell believers that they are to: *go away from or to depart from or to refrain from accepting or participating in: every form of evil*.

And so we need to understand that if you believe and teach the straightforward Truths of the Bible- you will spare yourself and your children a hundred follies of each new generation. So if you really want to be useful for your generation- then you don’t need to be an expert on the latest philosophical fad, or the latest progressive morality, or the latest psychological trend, or the latest technological gizmo.

A few Christians need to study these things and respond to them. But what most ordinary Christians need to do- is go deep with the Bible and believe and absorb and teach what it means and what it implies in its straightforward Statements. And if you will do that- if you dare to go deep and hard after God- and if you will allow Scripture to shape your mind and heart- you will be spared many trendy detours that sound so up-to-date, but end in the destruction of lives.

I think you will see this Truth at work if we meditate for today on the second half of **Romans 12:9**:

... Abhor what is evil; cling to what is good.

So if you will think and pray and obey your way down into this straightforward Exhortation- you (and your children) will be liberated from many of the follies of this age.

So let's do this together. I see at least five things to point out. And you may not even be conscious of these things, and yet they can have a powerfully good effect on you. In other words, you don't have to be an expository preacher to be transformed by the Bible. But it helps to have them pointed out from time to time, and may hasten and deepen the transforming power of the text.

1. There Is Such a Thing as Objective Good and Evil Outside Myself

When Paul says, "**Abhor what is evil; cling to what is good,**" he is *rejecting* the notion that "*evil*" is defined merely by what I abhor. And he is rejecting the notion that "*good*" is *always* defined by what I "cling to". And this is so simple and so obvious. But would you ever think to teach this to your children? Because if you teach them verses like this often enough and deeply enough- they will absorb a whole biblical worldview for their great good.

They will absorb the view that there is such a thing as "good" and "evil", and that "good" and "evil" are realities *outside* of them. They will understand that "good" and "evil" don't depend on us or our children to *become* "good" or "evil". Things are "good" or "evil" *objectively*.

So "Good" is *not* what you *want* to be "good". And "evil" is *not* what you want to be "evil". Therefore- us liking something does not make it to be "good", and us hating something does not make it to be "evil". There is reality out there. And then there is you. And that reality is what is "good" or "evil". You don't have the power to make it "good" or "evil".

Now how can I say this? Because Paul says,

Abhor what is evil; cling to what is good.

In other words, me abhorring something is *not* what makes it to be evil. It was evil *already*- and *that* is why I must abhor it. And it is evil already because it stands in *opposition* to what God has said. *That* is what makes it to be evil. And *that* is why I must hate it.

Something is not "good" simply because I like it and cling to it. It must already be "good" – and *that* is why I am told to cling to it. And it is already "good"- because it stands in *accord* with what God has said. And *that* is what makes it to be "good". Therefore "good" and "evil" don't change- we change.

You see, our hearts can cling to things simply because we desire them. And our hearts can reject things intensely for no other reason than we just don't like them. So Paul says:

Here is good, and here is evil

... and because those things are *already* "good" or "evil"- because they are already either in accord with or in rebellion to what God has said. Now therefore- Paul says- you saved people- bring your emotions and your will into conformity to what is already objectively there. And when you come across something that is already objectively evil: hate it. And when you come across something that is already objectively good- embrace it.

So if there were no God- if there were no Christ- then there would be no Absolute Standard of "Good" and "Evil". "Good" would be *subjective*- not objective. "Good" would be in the eye of the beholder. And anytime "good" and "evil" is in the eye of the beholder- whoever has the biggest gun wins. So where there is no objective Propositional Absolute Truth- "Might always makes right".

But God *does* exist. And therefore, might does *not* make right. The good and true and right and beautiful have objective foundation in God, and in His Self-revelation- Jesus Christ. Which means that the simplest peasant in Russia or Jew in Germany or slave in Georgia or Christian prisoner in Rome can say to the most powerful Stalin or Hitler or plantation owner or Caesar: *"No sir, this is wrong. And all your power does not make it right. There is God above you. And therefore right and wrong have objective reality apart from you."*

Oh, what a gift we give our children when we teach them the simple, straightforward teachings of the Bible. Their implications are vast beyond our knowledge. In this one phrase there is a world of precious Truth.

2. Choosing Against Evil and for Good Is Not Enough; Inner Intensity Is Required

Notice Paul's verbs: "*Abhor (apostungountes)* what is evil, cling (*kollömenoî*) to what is good." He did *not* say "*Choose against evil and choose good.*" His words are much stronger than that. "Abhor" is a good translation. "Loathe: "Be disgusted with" (*Liddell and Scott Lexicon*) would also be correct. And to "cling to what is good" means to energetically and continuously embrace it. Love it. This is the very *same* word is used for sexual union in **1 Corinthians 6:16**.

In other words, God is not mainly interested in a willpower religion or a willpower morality. So *choosing* is not enough. Simple choosing doesn't signal deep moral transformation. And the very meaning of hypocrisy is: *changing the outside with willpower choices*.

So Paul says, Don't just *avoid* evil- *hate* evil. Don't just *choose* good, *embrace* the good. *Love* the good. So the battle of Christian living is a battle mainly to get our emotions changed- not just our behavior.

3. The Bible Commands That Our Emotions Be Changed Even Though We Don't Have Immediate Control Over Them

You can't make yourself immediately abhor what you like. But when Paul says, "**Abhor what is evil; cling to what is good,**" he is commanding our emotions to be one way and not another way. Don't ever fall for the argument that God does not require that our emotions be one way and not another, as if God only has requirements for body or the will.

God commands not only that we *choose* the "good" but that we *love* the "good". And God not only wants that we choose *against* "evil"- but that we *hate* "evil".

But what if your heart is in such a condition that you *love* the "evil" and *hate* the "good"? How will you ever obey this Command? The answer is that we must be born again. That which is merely born of the flesh loves the things of the flesh. That which is born of the Spirit loves the things of the Spirit (**John 3:3-7; Romans 8:7&8; 1Corinthians 2:14-16**).

Or to use *different* biblical terms: the New Covenant, purchased for us by the Blood of Christ (**Luke 22:20; 1Corinthians 11:25**), must be

fulfilled in our lives, if our emotions are going to conform to God's View of "good" and "evil". **Ezekiel 36:26** says,

Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh.

So God must give us a new heart- sovereignly- if we are going to hate and love as we ought. And the way we get for ourselves a new heart (**Ezekiel 18:31**) is by rejecting any change that we can work out through our own power or our own decisions and cry out for the Mercy of God in the Name of Jesus Christ that He would do *for* us what we *cannot* do for ourselves.

And when Christ has given us a new heart that begins to see the world the way God sees it- we must go on fighting for *daily* transformation. And that is why **2Corinthians 3:18** says:

But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

So Christian living is not mere *choosing*. It is *choosing* with intensity: *Abhor* what is evil- *embrace* what is good.

4. Objective Moral Good Is Good for Us, and Objective Moral Evil Is Bad for Us

I see this mainly in the relationship between the two halves of this verse. First, **Romans 12:9a** says,

Let love be without hypocrisy.

And then, without starting a new sentence (in the original Greek), it goes on to say,

Abhor what is evil; cling to what is good

So the link between the Command to love honestly without hypocrisy and the Command to abhor "evil" and cling to what is "good" is very close. It looks as if Paul is saying something essential about love.

Now everyone agrees that love means, at least, doing things for people that are good for them, not bad for them. So when Paul says,

Let love be without hypocrisy, Abhor what is evil; cling to what is good

It means that it will be a loving thing to do if we abhor the "evil" and cling to the "good". Which means that whatever God calls "evil" must be bad for people, and what God calls "good" must be beneficial to people.

And it's not the other way around. We don't decide what is beneficial for people and what is bad for people and then define love *that way*. God has *already* decided what is beneficial and what is bad for people, and so we follow *that*- and we call that "love", because what God has *already* called "good" is what is beneficial for people, and what God has already called "evil" is what is bad for people.

And you can see this very clearly in **1 John 5:2**. There, John writes:

By this we know that we love the children of God, when we love God and observe His commandments.

So how do you know you are loving people? By loving God and keeping His Commandments. And so God's Commandments are the expression of "objective good". And God's Prohibitions are the expression of "objective evil". And therefore, "objective evil" is bad for people, and "objective good" is beneficial for people.

But let's be explicitly Christian here. The ultimate objective "Good" is the God-Man, Christ Himself. *He* is our "Good". And so you can see most clearly that the ultimate "objective Good"- Jesus Christ- is very good *for us*. Because *nothing* is better for us than Christ. He is *infinitely* good, and *infinitely* good *for us*. In Him the good and the good-for-us become perfectly one. All other good things are good for us *indirectly*. They are only good for us because they lead us to Him. But He alone is the "Good" which is directly and supremely good for us.

5. Genuine Love Must Hate

If there were a universe in which there was no evil that hurt people or dishonored Christ, there would be only love and no hate.

There would be nothing to hate. But in a world like ours- it is necessary not only that we love and hate, but that our love *include* hate.

The Apostle Paul said:

Let love be without hypocrisy, Abhor what is evil...

And one commentator calls this abhorring: “*an intense inward rejection.*” So *abhorring* what is evil is a *rejection* of what is evil- and this rejection is *inward*- and it is *intense*. And my point here is that in this world- love has to feel an intense hatred for evil. Because evil hurts people and dishonors God. And so you really can't claim to love people while coddling or allowing or condoning evil.

So don't make the mistake of saying: the evil I cherish only hurts me, and, therefore, it is not unloving to others. That's absolutely false (see 1 John 5:2 above). You were made to display the Worth of Jesus Christ to others. And that is what is good for them. And therefore- that's what it means to love them. But if you do things to yourself that damage your delight in Christ and your display of Christ- then you sin against others as well as yourself. You rob them of what God made you to give them.

So I say again, true love for others must include a hatred of evil. Because evil hurts others directly, and evil hurts others indirectly by hurting you. Evil obscures the Beauty of Christ. And Christ is our greatest Good- our greatest Joy.

Now I said all that to say this: *Part* of the Standard of Divine Morality that God imposed on Mankind to limit our behavior is found in **Exodus 20:13** when God said:

You shall not murder.

... and Abortion is murder. It is the intentional, premeditated, forceful, taking of human life- for purposes *other* than judicial execution. And that means that Abortion is Evil. And so as believers, we are to abhor Abortion. We are to look at Abortion with “great disgust and hatred” and we are to not only see Abortion as being evil and as rebellion to God's imposed Standard of Morality- but we are to “not personally accept it or engage in it”.

So we have to comprehend that the abortions taking place at Planned Parenthood are not merely routine medical procedures. They are, in fact, the systematic killing of children. Every human being on the face of the earth knows this is murder. Now it may be "legal" murder- but that doesn't make it any less what it really is: the systematic killing of children.

Now this Sermon is not a defense of the humanity of the unborn- *per se*. It is an argument that if the unborn are human- then they ought not to be aborted. And I say that because there are *some* abortionists who say they believe that the unborn *are* human beings. But these people personally do abortions or they sanction abortions *anyway*- because they believe that taking innocent human life, while tragic, is *justifiable* in view of the difficult circumstances faced by the mother and child.

And while some of these doctors say they want to be Christian and Biblical- they do not see their practice as being wrong. And this is the position of many people today. This was the position of President Jimmy Carter. And so these people say they are saved and so they are "personally opposed" to Abortion. And yet they either allow it to continue or they sanction the right of others to engage in it- for the very same reasons. And so I want to offer several points that I pray will encourage those people to repent and reconsider.

1. God commanded, "You shall not murder" (Exodus 20:13).

As Bible-believing Christians- we must acknowledge that *some* killing is endorsed in the Bible. And so we must make a distinction between all killing for any reason- and murder. The word for "murder" in **Exodus 20:13** is the Hebrew word *rahaz*, and it is used 43 times in the Hebrew Old Testament. And this word *always* means: *violent, personal killing as a result of forethought and malice*. This word is *never* used to describe the justified killing in a "Just War"³ or killing in a "Judicial Execution".

So right off jump street- we have to acknowledge that God made a clear distinction between "putting to death" and "murder". For example, **Numbers 35:19** says:

³The single possible exception is **Numbers 35:27**

The blood avenger himself shall put the murderer to death; he shall put him to death when he meets him.

... where the word "**murderer**" comes from *rahaz* which is absolutely *forbidden* in the Ten Commandments. But notice that it *doesn't* say,

The murderer shall certainly be murdered.

... it says,

[he] **shall put the murderer to death**

... where "**put to death**" comes from the Hebrew word "*muwth*" - which means: *to slay in a judicial manner*. So as God the Holy Spirit was moving upon Moses to write this Passage- he didn't use the Hebrew word for "murder"- but the word for a "legal execution".

So when the Bible speaks of killing that is justifiable- it generally has in mind those rare occasions when God *shares* some of His Divine Rights with the Civil Government so they are able to take life or execute criminals. So when the State acts in its capacity as God's ordained "preserver of justice and peace"- it has the God-ordained Right to "bear the sword" as **Romans 13:1-7** teaches. But this Right of the State is *always* to be exercised to punish Evil- and *never* to attack the innocent (**Romans 13:4**).

So it is entirely *inconsistent* with God's imposed Standard of Morality to use the logic of "judicial executions" to kill unborn children. Therefore, the Command, "**You shall not murder**" stands as a clear and resounding indictment of the killing babies through Abortion.

2. The conscious destruction of already conceived human life — whether embryonic, fetal, or viable — is an assault on the unique person-forming Work of God.

Is there anything that we can say from Scripture about what is happening when a life in the womb is aborted? Yes. Consider two texts:

A. Psalm 139:13

B. Job 31:13-15

A. Psalm 139:13

For You formed my inward parts; You wove me in my mother's womb.

Now the very *least* we can draw out of this text is that the formation of the life of a person in the womb is the Sovereign Work of God. God is the "**You**" in this verse. Further we can say that the formation of life in the womb is not merely a *mechanical* process- but has something to do with the analogy of "weaving" or "knitting":

...You wove me in my mother's womb.

So the life of the unborn is the "weaving" or the "knitting" of God. And what God is weaving and knitting is a human being in God's Own Image- which makes that child unlike any other creature in the universe.

B. Job 31:13-15

13 "If I have despised the claim of my male or female slaves When they filed a complaint against me,

14 What then could I do when God arises? And when He calls me to account, what will I answer Him?

15 "Did not He who made me in the womb make him, And the same one fashion us in the womb?

Now here, Job is protesting that he has not rejected the plea of any of his slaves- even though in *that* culture many people thought that slaves were "non-persons" and only "property". But watch just *how* Job argues his point:

Did not He who made me in the womb make him, And the same one fashion us in the womb?

So verse 15 gives the reason *why* Job said he would be guilty if he treated his slaves as *less* than a human equal. He said,

Did not He who made me in the womb make him, And the same one fashion us in the womb?

... where the “**He**” is God. So the issue here isn't that one person may have been born free and the other born in slavery. The issue goes back *way before* birth! When Job and his slaves were being fashioned in the womb- Job says- that the One at work was God! *That's* the premise of Job's argument.

So both **Psalm 139** and **Job 31** teach that it is God alone- Who is the Workman and Nurturer and Fashioner and Knitter and Creator of that human life- in the process of gestation. Now why is that important? It's important because God is the only One Who can create “Personhood”.

Mothers and fathers can contribute some *impersonal* egg and some *impersonal* sperm- but only God creates “Independent Personhood”. So when the Scripture emphasizes that God is both the Nurturer and the Shaper in the womb- it is stressing that what is happening in the womb is the *unique* Work of God- the making of a Person.

So, from the Biblical point of view- gestation is the unique Work of God *fashioning* Personhood. And that means that Abortion is an Act of War against God's Work.

So what is happening in the womb is a unique “person-forming” Work of God. And only God knows how deeply and mysteriously the creation of personhood is woven into the making of a body. Therefore- it is *arbitrary* and *unwarranted* to assume that at any point in the knitting and weaving together of this person- that its destruction is not an *assault* on the Prerogatives of God the Creator.

So the destruction of conceived human life- whether embryonic, fetal, or viable- is an assault on the unique “person-forming Work” of God. And that makes Abortion to be an assault against God- not just Man.

You see, God is the “Giver of Life”. And since that being is living- that means that God gave it life. And, therefore, God is the only One Who has the Authority to take that life away. So God is *uniquely* at work in the womb from the very moment of conception. And that is the clear testimony of both **Psalm 139:13** and **Job 31:15**.

3. Aborting unborn humans falls under the repeated Biblical ban against "shedding innocent blood."

Now the phrase "**innocent blood**" occurs about 20 times in the Bible. And the context is always one of either condemning those who shed this blood or a warning to people *not* to shed it. **Psalm 106:38** teaches that "innocent blood" includes the blood of children:

And shed innocent blood, The blood of their sons and their daughters, Whom they sacrificed to the idols of Canaan; And the land was polluted with the blood.

The Prophet Jeremiah put this in a context with refugees and widows and orphans:

Jeremiah 22:3-5

3 'Thus says the Lord, "Do justice and righteousness, and deliver the one who has been robbed from the power of *his* oppressor. Also do not mistreat *or* do violence to the stranger, the orphan, or the widow; and do not shed innocent blood in this place.

4 "For if you men will indeed perform this thing, then kings will enter the gates of this house, sitting in David's place on his throne, riding in chariots and on horses, *even the king* himself and his servants and his people.

5 "But if you will not obey these words, I swear by Myself," declares the Lord, "that this house will become a desolation."""

4. The Bible frequently expresses the high priority God puts on the protection and provision and vindication of the weakest and most helpless and most victimized members of the community.

Exodus 22:21-24

21 "You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt.

22 "You shall not afflict any widow or orphan.

23 "If you afflict him at all, *and* if he does cry out to Me, I will surely hear his cry;

24 and My anger will be kindled, and I will kill you with the sword, and your wives shall become widows and your children fatherless.

Psalm 68:5

A father of the fatherless and a judge for the widows, Is God in His holy habitation.

Psalm 82:3&4

3 Vindicate the weak and fatherless; Do justice to the afflicted and destitute.

4 Rescue the weak and needy; Deliver *them* out of the hand of the wicked.

Psalms 94:6, 7&23

6 They slay the widow and the stranger And murder the orphans.

7 They have said, "The Lord does not see, Nor does the God of Jacob pay heed."

23 He has brought back their wickedness upon them And will destroy them in their evil; The Lord our God will destroy them.

However, abortion kills the weakest and most defenseless among us and is inherently based on the premise that certain human beings are not worthy of living.

5. By judging difficult and even tragic human life as being a worse evil than taking life- Abortionists contradict the widespread Biblical Teaching that God loves to show His gracious Power through suffering and not just by helping people *avoid* suffering.

Now this does *not* mean we should *seek* suffering for ourselves or for others. But it *does* mean that suffering is generally portrayed in the Bible as three things:

- ✓ The necessary and God-ordained, though not God-pleasing, plight of this fallen world (**Romans 8:20-25, Ezekiel 18:32**).
- ✓ The necessary portion of all who would enter the Kingdom (**The Acts 14:22; 1 Thessalonians 3:3&4**).
- ✓ The necessary portion for all who will live lives of godliness (**2 Timothy 3:12**).

So suffering in the Bible is *never* viewed as *only* a tragedy. It is *also* viewed as two other things:

- A “means” of Grace whereby we grow deep with God and become strong in this life (**Romans 5:3-5; James 1:3&4; Hebrews 12:3-11; 2 Corinthians 1:9; 4:7-12; 12:7-10**)
- A “means” of Grace whereby we become something glorious in the life that is to come (**2 Corinthians 4:17; Romans 8:18**).

So when Abortionists reason that *taking* life is less evil than the difficulties that will accompany that life- they are making *themselves* wiser than God- Who teaches us that His Grace is capable of stupendous feats of Love through the suffering of those who live.

6. It is a “Sin of Presumption” to justify Abortion by taking comfort in the fact that all these little children will go to Heaven or even be given full adult life in the Resurrection.

This is a wonderful hope when the heart is broken with penitence and seeking forgiveness. But it is evil to justify killing by the happy outcome of eternity for the one killed. Because this same justification could be used to justify killing one-year olds, or any heaven-bound believer for that matter. The Bible asks the question:

Romans 6:1

Are we to continue in sin so that grace may increase?

And:

Romans 3:8

And why not *say* (as we are slanderously reported and as some claim that we say), "Let us do evil that good may come"?

And in both cases- the answer is a resounding “NO!” It is presumption to step into God's Place and try to make the assignments to heaven or to hell. Our duty is to *obey* God- not to *play* God.

7. The Bible commands us to deliver our neighbor who is being unjustly led away to death.

Proverbs 24:11&12

11 Deliver those who are being taken away to death, And those who are staggering to slaughter, Oh hold *them* back.

12 If you say, "See, we did not know this," Does He not consider *it* who weighs the hearts? And does He not know *it* who keeps your soul? And will He not render to man according to his work?

There is no significant scientific, medical, social, moral or religious reason for putting the unborn in a special class where this text does not apply to them. It is disobedience to this text to abort unborn children.

8. Aborting unborn children falls under Jesus' Rebuke of those who spurned children as being "inconvenient" and "unworthy" of the Savior's Attention.

Luke 18:15-17

15 And they were bringing even their babies to Him so that He would touch them, but when the disciples saw it, they *began* rebuking them.

16 But Jesus called for them, saying, "**Permit the children to come to Me, and do not hinder them, for the kingdom of God belongs to such as these.**

17 **"Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it *at all*."**

Now the word for "babies" here in **Luke 18:15** is the same word Luke uses for the unborn infant in Elizabeth's womb in **Luke 1:41, 44**.

Mark 9:36-37

36 Taking a child, He set him before them, and taking him in His arms, He said to them,

37 **"Whoever receives one child like this in My name receives Me; and whoever receives Me does not receive Me, but Him who sent Me."**

9. It is the Right of God the Maker to give and to take human life. It is *not* our individual right to make this choice.

When Job heard that his children had all been killed in a collapsing house, he bowed to worship the Lord and said:

Job 1:21

Naked I came from my mother's womb, And naked I shall return there. The Lord gave and the Lord has taken away. Blessed be the name of the Lord."

So when Job spoke of "coming from his mother's womb", he said:

"The Lord gave."

And when Job spoke of dying, he said:

"The Lord has taken away."

So birth and death are the solely the Prerogatives of God. He is the Giver and Taker in this awesome affair of life. We have no right to make individual choices about this matter. Our duty is to care for what He gives and use it to His Glory.

10. Finally, saving faith in Jesus Christ brings forgiveness of sins and cleansing of conscience and help through life and hope for eternity.

Surrounded by such Omnipotent Love, every follower of Jesus is free from the greed and fear that might lure a person to forsake these truths in order to gain money or avoid reproach.

My prayer is that anyone involved in the practice of Abortion would consider these things very seriously, and pray for the faith and the courage to stand for life and love in Jesus Christ. We at The Covenant of Peace Church are ready to talk further about these matters and pray with you and for you as you seek the strength to follow the Jesus.

So then- if all that is true- what should we do?

Three things:

- A. Deepen the conviction
- B. Have the conversations
- C. Love

First, let's deepen our own convictions. Let's be better at resourcing than rhetoric. It can do some good to hold up signs and state the stats, but all slogan and no substance won't last. We may get attention from outside the Church, but we won't help the reluctant inside. As one pro-life apologist points out,

“For too long, the pro-life movement has been shouting conclusions rather than establishing facts.”

We need to be clear about the humanity of the unborn and the inhumanity of abortion. And one way to do this is the wise use of abortion pictures, along with several other resources, whether that is specific ministries, important books, or corporate study material. Our Church should have these and stand ready to make good use of them, from simply making them available to starting regular reading groups. And the hope is to really know and believe the truth, such as when life begins and why it matters.

Second, let's have the conversations. And this involves life outside of formal settings. The rights of unborn children should be a familiar topic among our friends. We shouldn't assume that every Christian we know has a robust view on life, or even that our own stance is fully matured. We should talk about it. Bring it up. Make this an injustice that you expressively feel and want to influence others in. Brainstorm ways you can help in your communities and mobilize a team to make something happen, as small as it may seem.

And finally, let's love, *truly love*, single mothers. And this means stepping up in tangible ways for women who are unexpectedly expecting. This means partnering with pregnancy support centers, building real friendships, mentoring, and bringing them into the inner circle of our families and Church. We must love single mothers without putting a stigma on their situation, and this plea has even greater urgency here in the Bible Belt where we all live. It is sin when the guilt of abortion is preferred over the shame of unwed parenting. So let's love, not in theory or mere talk, but in action. And action is what we need if our conviction is real, rather than just raising our hands. May God help us.

Amen. Let's pray

© 2008- 2015 by The Covenant of Peace Church. All rights reserved. Printed in the United States of America

The Covenant of Peace Church 13600 John Clark Road Gulfport, Mississippi 39503 228.832.7729 www.covenantofpeace.net

Scripture quotations, except those noted otherwise, are from *The New American Standard Bible* © 1996 by The Lockmann Foundation. Used by permission.

This is a single transcript in a larger series of teachings taken from a verse by verse study of **The Gospel According to Luke**. You are free to reproduce it and distribute it as the Lord leads you- without cost or reimbursement to us with the stipulation that you may not add anything or take anything away from this transcript without the express written permission of The Covenant of Peace Church and that this complete copyright statement be at the end of all copies.

The Grace of our Lord Jesus Christ be with your spirit. Amen. Be watchful and quicken your pace. Soli Deo Gloria. For the Glory of God alone.