

Come Let Us Reason Together:

Choosing Life and Death in America

by

Dr. Wilson L. Thompson

Come Let Us Reason Together
Wilson L. Thompson
4-12-08

Failure To Cope With Legalized Abortion

Legalized abortion is happening on our watch to our shame. We have failed thus far to drive the death dealers back into their *hidey-holes* out of polite society. We confess with Daniel that “to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. . . Neither have we obeyed the voice of the LORD our God, to walk in his laws” (Daniel 9:8,10). We can candidly concur with Jeremiah who prays, “O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps” (10:23).

Unhappily, even church goers are not as well-versed, as one would suppose in the Bible. Many cannot recall the Ten Commandments. Some are surprised to learn the epistles are not the apostles’ wives, there is no Bible book of Second Hezekiah and Joan of Arc is not Noah’s wife. Beyond such sad, frivolous survey-test items, there are serious misunderstandings among pro-life activists about Biblical Law which must be addressed. At the end of the day, as the prophet poignantly warns, God’s people are “destroyed for lack of knowledge [of] . . . the law of thy God” (Hosea 4:6).

The vanities of our political process are clearly apparent, but without Solomon’s remedy. “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil” (Ecclesiastes 12:13-14). Jesus said “Ye are the salt of the earth . . . Ye are the light of the world” (Matthew 5:13-14). If our society is in dark confusion with a garbled message from pulpit and pew, then God’s people are guilty of “playing church” while America burns. And, as ever, “Judgment must begin at the house of God” (I Peter 4:17).

Life: The Right Choice

Choose Life is more than a trite pro-life slogan. It is in reality the Lord’s command, delivered by Moses, to keep all of the Ten Commandments (Deuteronomy 30:19). Those who reject God’s Law, in fact, hate its inherent Wisdom. As Solomon points out, those who hate Wisdom, in

reality, demonstrate that they foolishly “love death”(Proverbs 8:36), the wrong choice.

Abortion is actually just the tip of the iceberg. The “wanted child” survivors of abortion on demand are subjected to an explosion of child abuse. Since the 1970s homicide rates for infants (under one year)* have more than doubled. Further, inflation is now a leading non-medical abortifacient for budget-challenged mothers in the United States. The CDC “Abortion Surveillance Summary” (2002) reports over 27 percent of mothers who abort their babies have already given live birth to a least one child. And, over 18 percent are in fact already married!

Added to this economic assault, a deadly homosexual and feminist-driven agenda promoted, in and out of our nation’s schools, threatens to destroy the family. In keeping with widespread worship of the “god of sexual convenience,” the CDC (2007) reports STD rates significantly up for a second year. Also, the pollster George Barna** finds among churches that adults in their 20s and 30s are “abandoning the biblical faith of their elders at an alarming rate.” Barna also finds that among married adults “born again Christians and non-Christians have essentially the same probability of divorce.”

.....
....

* <http://www.childtrendsdatbank.org/indicators/72InfantHomicide.cfm>

** http://wnd.com/news/article.asp?ARTICLE_ID=52956

<http://www.barna.org/FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=103>

P - 2

Pro-life Pitfalls

Jesus castigates Sadducees and Pharisees for failure to “discern the signs of the times” (Matthew 16:3). Similarly, Solomon warns against nostalgic thinking (Ecclesiastes 7:10). The execution of Baal-peor idolaters by Phinehas (Numbers 25:7-11) and the bloody iconoclasm of Josiah(II Kings 23:20) are not viable options for pro-life activists today. Indeed, we find early Christians faithfully refrain from open assault against centers of pagan idolatry (Acts 19:37) since they lack civil authority to do so. Killing of death-dealing doctors, like Elijah’s anomalous execution of Baal’s prophets (I Kings 18:40), discussed below, will certainly fail to halt legalized baby killing in America.

The Problem: Endemic Baby Killing

Like Baal worship and infant sacrifice into which Israel repeatedly relapses, America’s “god of sexual convenience” requires the sacrifice of babies. And, America, like Israel, no longer operates under God’s Law. The Abortion Holocaust in this country is not being foisted upon America by some wicked Jezebel. Rather, *Roe v. Wade* merely reflects values of the Hippie-led sexual revolution of the 1960s.” The motto of their “god of sexual convenience” is, “Make love not war.” In decades following this disastrous Supreme Court decision, our governing officials still show little sign of using their civil authority to deliver innocent, unborn Americans from being “drawn unto death” (Proverbs 24:11f).

Instead, we see an adulterous nation whose citizens, in Jeremiah’s words, can be likened to fed horses “every one neighed after his neighbour's wife” (Jeremiah 5:8). Such massive sexual obsession (worship) triggers a flood of “unintended pregnancies” that in turn evokes rising demand for legalized, “safe” abortion. In the wake of *Roe v Wade*, God’s people find ourselves increasingly out of the permissive “mainstream” of America. We have risen up saying “NO!” to

horrors unleashed by *Roe v. Wade*. The pro-life movement emerges since 1973 largely led by the laity, Catholic and Protestant.

Death dealers stymie efforts to halt legal abortions, driving pro-life activists out of the political arena. Sadly, we are often confused and conflicted. Worse yet, many are mesmerized by sirens' song luring us into deadly politics unconstrained by God's Law. We are urged to accept temporary compromise in futile pursuit of a political resolution banning abortion. Pro-life witness events, exposing abortion's barbarity, evoke public response that is diminishing to "ho hum" annoyance. Frustration rises. After 35 years, legal abortion still kills over 3,000 unborn Americans a day. In reality, God's people, like early Christian witnesses for life under Rome, have virtually no political power to end baby killing.

Inability to end legal abortion indicts God's people for failure to keep God's command to Choose Life; let alone understand it. It is high time to return to our pro-life lessons under the "Schoolmaster" of God's Law (Galatians 3:24). Paul directs preachers to Old Testament "Scriptures, which are . . . profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:16-17). Jesus further stresses the need to keep the principles of God's Law right down to the last "jot" and "tittle" (Matthew 5:17f).

When we do, we will learn from God's Law how to cope with legalized abortion in American industrial society. The early Church, largely peopled with slaves, finds ways with tithes and offerings to deliver Roman babies from death. As Will Durant notes in *Caesar and Christ*, Roman infanticide is blunted by Christians who "rescued exposed infants, baptized them and brought them up with the aid of the community fund" (1971: 598). Like the early Church, Christians must rear up tithe-funded ministries, to succeed in choosing life. Let us seek and find creative ways to keep God's Law in a land dominated by death dealers. Otherwise, our churches will continue to be stingy, scrappy and small in influence.

P - 3

Roe v. Wade: God's Judgement Upon America

Ezekiel declares that Israel is provoking God to anger "Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols. *Wherefore I gave them also statutes that were not good, and judgments whereby they should not live.* And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, . . . that they might know that I am the LORD" (20:24-26). The prophet punctuates deadly judgements against the full panoply of Israel's sins with the awful litany "and ye shall know that I am the LORD" (Ezekiel 6:4; 11:10; 11:12; 12:20; 13:9; 14:8; 23:49; etc.).

Let us observe here what God's judgement of legalized abortion via *Roe v. Wade* entails in America. As Solomon notes, "The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will" (Proverbs 21:1). God can stop legalized abortion *at any time*. Both the lawless death dealers and confused pro-life activists are powerless to alter God's judgment upon our disastrous obsession with the "god of sexual convenience." So, why does the Abortion Holocaust continue 35 years and counting in our troubled land? The prophet proclaims divine judgment on systematic, legal exploitation of the powerless by Israel's wicked *movers and shakers*, "that widows may be their prey, and that they may rob the fatherless!"

(Isaiah 10:1-2). Like Gilead, American cities are “polluted with [innocent] blood” not just of unborn babies (Hosea 6:8).

God uses His “rod” of destructive civil law and court decisions to bring America back to their senses. We see, step by horrible step, inexorable, devastating consequences of our individual and societal sins against God’s Law. Further, aged King Solomon turns preacher and calls Israel back to God’s Law. He confesses youthful pursuit of vanity despite his great wisdom. He warns Israelites following his lead in secular living that sooner or later they too will see “vanity of vanities; all is vanity”(Ecclesiastes 1:2).

Francis Schaeffer* also inveighs against secular humanism’s insistence that final reality is material or energy shaped by pure chance. He decries humanism’s arbitrary law exemplified in *Roe v. Wade* being imposed through judicial tyranny. Schaeffer notes that Jefferson’s declaration of our inalienable “right to life and liberty” presupposes our Creator God. So, the state cannot lawfully abolish our right to Choose Life. But, any right or privilege the state confers can be summarily suspended, if not revoked.

Reasoning Together For Life

Americans readily comprehend God’s Law for individual saints even if we are sinfully prone to wander. As individual saints we are called to present our “bodies a living sacrifice, . . . which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind” (Romans 12:1-2). In our hyper-individualistic culture, however, we commonly fail to call whole societies and institutions to account before God’s bar of justice. Nevertheless, this is precisely the prophets’ message. God calls *all* of Israel, Jerusalem, the priesthood, and the monarchy to repent.

Isaiah exhorts, regarding our need for *national* repentance, "Learn to do well; seek judgment, relieve the oppressed, judge the fatherless" (Isaiah 1:17). We must exert all due effort to restore justice for unborn, "fatherless" babies in our day. “Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it" (Isaiah 1:18-20).

* From a 1982 message and available from Coral Ridge Ministries, Ft. Lauderdale, FL 33302-0040.

P - 4

Protecting Babies And Much More

Pro-life activism with a narrow focus on abortion-threatened babies may well fall into the “Jeroboam syndrome.” Jeroboam fails to stress all of the principles of Biblical Law. Ahijah commissions Jeroboam to lead Israel’s ten northern tribes in revolt against King Rehoboam (I Kings 11:30-31). Jeroboam successfully stirs public outrage over Rehoboam’s onerous taxation but ignores infant-sacrificing idolatry Solomon has re-introduced into Israel (I Kings 11:1-8). Moreover, Jeroboam foolishly sets up his state religion of calf worship (I Kings 12:26-33). This state-sponsored calf worship still enjoys popular support when northern Israel disappears into Assyrian captivity (II Kings 17:21f). *Partial* keeping of God’s Law, like Jeroboam’s tax revolt, does not satisfy Him who gives *Ten* Commandments.

God's Template for Life

Briefly, as noted above, Moses sums up the Ten Commandments and the Pentateuch's case law in two words, Choose Life (Deuteronomy 30:19). In the Gospels, Jesus says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And . . . Thou shalt love thy neighbor as thyself" (Matthew 22:37-39). Paul emphasizes the Old Testament "scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Timothy 3:15). He also defines love as "the fulfilling of the law" (Romans 13:10). So, killing unborn babies is never a loving act. Legal abortion in no way fulfills God's Law!

Provision for Divorce

Malachi declares that the Lord hates the treachery of divorce against "the wife of thy youth" (2:14f). When Pharisees cite Moses in defense of divorce and its de facto "serial monogamy," Jesus refutes them, saying, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so" (Matthew 19:8). The hardness of heart denounced here lies primarily with God's people who fail to keep God's Law for the newly married. The recently married man, "shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken" (Deuteronomy 24:5). They were also exempt, if they had just built a house, planted a vineyard or betrothed a wife (Deuteronomy 20:5-7).

The failure to implement these provisions of God's Law dooms couples to a rocky start from the get go. A married couple's first year together is crucial for stability of homes that rear up our grandchildren. How hard-hearted and blind can parents and church leaders be? Jesus was not so hard-hearted. He counseled Jewish hotheads to avoid taking a widow-making offense in a violent society occupied by the hated Romans. "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. . . . Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which . . . persecute you" (Matthew 5:39,44). Similarly, we must address inflation if we would protect young couples from economic pressures to abort their babies. Let us repent of our larceny of heart that is the root of inflation that destroys our economy.

Inflation: Choosing Death

Our hectic quest for the Almighty Dollar engenders roaring inflation. In an over-heated economy, murders and mayhem multiply. Cities, in turn, become unsafe, bloody enclaves of violence. "How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers." Isaiah exposes lethal inflation that robs God's people by alloying silver currency with cheap tin. "Thy silver is become dross. thy wine mixed with water: Thy princes are . . . companions of thieves [the silversmiths] every one loveth gifts [bribes], . . . they judge not the fatherless" (Isaiah 1:21f).

P - 5

But, why is their wine being diluted with water? Like the milkman, wine merchants are coping with inflation and customer resistance to rising prices. Customers shop for cheaper milk, if the price per gallon jumps rapidly from \$3.50 to over \$5.00. Yet, the cheaper milk may well be watered down. Similarly, we see cereal boxes expanding with no more cereal inside; a flaky, expansive response to rising costs that grabs shelf space. Junk mail fills our in-boxes if not

stomachs with spam.

More seriously, however, theft by inflation fosters a general lawlessness that soon pollutes the land with innocent blood. Thus, Isaiah denounces covenant breakers of Jerusalem who still continue in hypocritical worship of God. "To what purpose is the multitude of your sacrifices unto me? . . . When ye come to appear before me, who hath required this at your hand . ." (Isaiah 1:11-12). In modern vernacular, God is demanding they explain. "Who asked you to come to church anyhow?" "Your new moons and your appointed feasts my soul hateth . . . when ye make many prayers, I will not hear: your hands are full of blood" (Isaiah 1:14-15). Like America, Jerusalem is guilty of just "playing church."

The "hidden tax" of inflation is especially destructive to young families just getting started. It is the battle of the budget not the battle of the sexes that is the major culprit in the break up of young marriages in the United States. After all, it is still true that two can live as cheaply as one, as long as one doesn't eat. Teen couples with limited job skills are particularly at risk to the ravages of inflation.

Inflation strains marital relationships in both Christian and non-Christian households. Inflation drives *both* husband and wife into the work place, and abortion to make ends meet is often a sad result. As Jesus warns "Ye cannot serve God and mammon" (Matthew 6:24). Just think of the horror experienced by children, whose parents succumbed to inflation's onslaught, when they learn that Mommy aborted a baby brother or sister to balance the family budget. With these facts in view, we better understand St. Paul's warning, that "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Timothy 6:10). Inflation is deadly poison in society.

God's people are also perennially called to "Defend the poor [widows] and fatherless: do justice to the afflicted and needy (Psalm 82:3). Jesus condemns hypocritical Jews for their practice of Corban which released children from helping their parents. They thus, render God's command null and void "by your tradition" (Mark 7:9-13). Early Christians return to obedience of God's Law by selling their property to see to the feeding of indigent widows and any of their dependent children (Acts 4:35; 6:1f).

Family Governance Under God's Law

The family is the main governing unit in Israel. Israelite families are to support priests and Levites in ministries of worship and education (Deuteronomy 12:17-19, I Chronicles 23:4). Families also use tithes to meet needs of the poor in their midst (Deuteronomy 14:28-29; John 12:4-8). Heads of families are responsible to teach the law to their children (Deuteronomy 6:4-7). When their children are foolish in their behavior the "rod of correction" is in order (Proverbs 22:15).

Where possible, local elders handle issues not resolvable within the family. Thus, Boaz impanels, at the gate of Bethlehem, a "jury" of twelve elders, including himself and the nearer kinsman, to determine who would marry Ruth as her kinsman redeemer (Ruth 4:1-8). The Mosaic code institutes a hierarchical system of judges (Exodus 18:13f). Lower court judges, not the litigants, make appeals to higher courts; less expensive than our costly adversary system of legal appeals. Solomon's "supreme court decision" to *divide the baby* resolves a much-appealed custody dispute. "All Israel heard [and]. . . feared the king: for they saw that the wisdom of God was in him, to do judgment" (I Kings 3:16-28).

Theft And Restitution

When thief steals he is more than taking bread off the table but deprives them of the gas needed to get to work. And, thereby, puts unborn babies at risk. So, God's Law demands restitutions so the family can go on living. The thief must restore what is stolen or damaged (the same thing in biblical terms). This restitution, at the judge's discretion may range up to five times the value of the stolen property (Exodus 22:1ff). Thus, the property owner is reimbursed for loss and the *cost* of the loss, either from the thief's savings or his court-ordered labor as an indentured servant until his bill is paid in full.

Then, when restitution is made the offender can continue as a productive member of society. In contrast, thieves are maimed and made beggars in many Muslim countries. While, in America's prisons, millions are incarcerated and stigmatized removing them from the local economy that sustains the family. Yet, in the Bible, prisons are not mandated by Mosaic law. The property owner has no need to buy insurance to cover losses through theft. Further, he is free from the heavy tax burden needed to pay for the thief's upkeep in prison or the government's costly, ineffective restitution programs.

The Family and The Death Penalty

Restitution is not possible, however, in cases involving capital crimes. In the event of murder, no satisfaction other than the life of the murderer is permitted (Numbers 35:31). Thus, in a case of men fighting, who hurt a pregnant woman, an "Eye for eye, tooth for tooth, hand for hand, foot for foot" (Exodus 21:24) is a *lex talionis* formula used by judges (Exodus 21:22). It provides some cash or in kind compensation for bodily injury. "And if any mischief follow (Exodus 21:23), then thou shalt give life for life." Under God's Law, men fighting can incur severe financial loss. And, if one's antagonist dies or an injured pregnant woman has a miscarriage, it means forfeiture of one's life.

Thus, the Law puts a protective hedge around everyone's person, especially pregnant women; unlike America, whose courts are in confusion due to *Roe v. Wade*. With the exception of those guilty of blasphemy against God (Leviticus 24:11-16), promotion of false worship (Leviticus 18:21), or contumacious behavior (contempt) toward God's magistrate (Deuteronomy 17:10-13), *most death penalty offenses represented treasonable assaults against the family* as set for in the synopsis below.

1. Murder	Ex. 21:12-14 Num. 35:16f	6. Rape	Deut. 22:25-27
2. Kidnaping	Ex. 21:16	7. Homosexuality	Lev. 18:22, 20:13
3. Sacrificing Children	Lev. 20:2-5	8. Bestiality	Ex. 22:19, Lev 20:15
4. Causing Miscarriage	Ex. 21:22-25	9. Smiting Parents	Ex. 21:15
5. Incest	Lev. 20:11,12,14,17	10. Being a Witch	Ex. 22:18

For those guilty of manslaughter Levitical cities are set aside where those who *accidentally* kill can find refuge from the "blood avenger(s) of the bereaved family. After being cleared of murder, he can live in the city of refuge supporting himself until the high priest dies. Then, former fugitives can then return home (Numbers 35:9-15;28-34). This provision for city arrest spares Israel costs of maintaining prisons even for those guilty of manslaughter. These case laws give book, chapter and verse directions for applying principles of the Ten Commandments in all nations however developed technologically.

Division of Authority

Tithe-funded authorities are established in the Bible for the fostering and safeguarding of families. Paul declares that Christians are children of Abraham. As patriarch, Abraham serves God's people as prophet, priest and ruler. At Sinai, during the Exodus, Moses installs a Levitical priesthood and a hierarchy of judges, as Jethro suggests (Exodus 18:16-27). The Law also provides for Israel's selection of a king. Samuel inaugurates the monarchy with the anointing of King Saul (1 Samuel 10:24-25).

P - 7

Baal Worship: Israel's Perennial Problem

The Bible repeatedly denounces Baal worship and its horrible sacrificial ritual of passing "unwanted(?)" infants "through the fire unto Molech" (Jeremiah 32:35). God repeatedly warns Israel against this endemic religion of Canaan insisting that "Ye shall therefore keep all my statutes, . . . and do them: that the land, whither I bring you to dwell therein, spue you not out. And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them" (Leviticus 20:22-23). God delays giving the land of Canaan to Abraham and his seed for centuries because "the iniquity of the Amorites is not yet full" (Genesis 15:16).

Samuel: Prophet, Priest, Judge and King Maker

Governance under the judges becomes increasingly episodic as God sends foreign invaders to punish Israel for its periodic lapses into Baal worship and fiery infant sacrifice (Judges 2:11-13). With Baal worship rampant, Israel collapses into anarchy because "there was no king in Israel: every man did that which was right in his own eyes" (Judges 21:25). Then, God raises up Samuel. "All Israel from Dan even to Beersheba knew that Samuel *was* established *to be* a prophet of the LORD" (I Samuel 3:20).

For a full twenty years Samuel preaches "saying, If ye do return unto the LORD with all your hearts, *then* put away the strange gods . . . Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only" (I Samuel 7:3-4). As Israel thus repents of child sacrifice, Samuel rallies Israel to break free of Philistine rule. He also sets up a judicial circuit through Bethel, Gilgal and Mizpeh to restore equitable judgment in Israel (I Samuel 7:15-17). *The hideous passing of infants through fire to Baal was banished in Israel at the grass roots for over 100 years thereafter.*

Separation of Church and State

Samuel declares the irrevocable tax burden of the monarchy. And he divides the authority of the king from the authority of priests and prophets. "And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day" (I Samuel 8:9-18). This becomes clear when Elijah later orders terrified elders of Israel on Mt. Carmel to seize 450 prophets of Baal and he executes them (I Kings 18:40). Jezebel's death threat the next day reveals the futility of his departure from due process in King Ahab's court. From the time the prophet Samuel anoints King Saul, *the man who preaches is not authorized to be the one who passes and executes the death sentence.*

Similarly, the state is not to meddle in the affairs of the priests as is clear from King Uzziah's effort to offer incense in the temple. The high priest, Azariah, with 80 brave priests oppose the popular king saying, "Go out of the sanctuary; for thou hast trespassed" (II Chronicles 26:18).

The temple and the monarchy in Israel generally maintain separate operations with two notable exceptions. King David helps re-establish central worship when he brings the ark of the covenant to Jerusalem and writes many psalms (II Samuel 6:1-19). The priest, Jehoida, hides the baby prince Jehoash in the house of the Lord from Athaliah, Jezebel's daughter, who murders all the other royal descendants of David. Seven years later, Jehoida organizes a coup, anoints Jehoash king and serves as his chief minister (II Kings 11:1-21).

Separation of Ministry from Business

Since the industrial revolution, we must take care to separate profit-funded businesses from ministries that should be funded by tithes and offerings. Business bureaucracy, when imposed on a ministry, distorts or deforms the operation of the ministry in view. Business focuses on cost-efficient routine which incorporates impersonal, secondary relationships governed by rational, profit-loss norms of the market place. This social template is at odds with the *ad hoc* personal relationships generally required for effective ministry that is not best pursued as if one were producing widgets for the market place.

P - 8

In education we see a double whammy, business routine mixed with anti-family, legislative mandates that foster sexual promiscuity with deadly results. This wars with Christian teaching against adulterous pre-marital sex. Resulting "unwanted pregnancies" are terminated by abortion. And Dr. J. Stockard notes that rising youthful lethal violence including suicide* is associated with increases in nonmarital births. A full cohort of alienated youth is ripe for recruitment by the anarchistic Black Army.**

Further, Dr. Thomas Sowell's monograph, Inside American Education (1993), reveals the woeful results of business bureaucracy in our schools. He concludes "it is not merely that Johnny can't read, or even that Johnny can't think. *Johnny doesn't know what thinking is*, because thinking is often confused with feeling in many public schools. . . . The net result, as in mathematics, is that many students are *confident incompetents*, whether discussing social issues, world events or other subjects" (1993, p-4-5).

Similarly, the ministry of justice has likewise been distorted by imposition of bureaucratic routine to sustain our adversarial court system. Justice like education has no price tag. The accurate observation that "you can get as much justice as you can afford" is one troubling sign of bureaucratized justice. The so-called "jackpot justice" of huge jury awards is another. King Solomon, in Israel's supreme court, does not have to develop a routine assure dispensation of justice. Rather he finds a way through the judicial ruse of "dividing the baby" to resolve an impossible custody dispute. And, as noted above, all "they feared the king: for they saw that the wisdom of God was in him, to do judgment" (I Kings 3:28). So, you'd better believe that litigation is not lightly undertaken thereafter under King Solomon.

The welfare industry running varied government programs for the poor is too often staffed by impersonal bureaucrats. The economic result of our "War on Poverty" *seems* to be paying young men not to get a job and young girls to get pregnant. And, clients who know how to "work" the system can drive a latest model of the proverbial "welfare Cadillac"- for a while, at least. *before arrest.*

Finally, bureaucratized medical practice is definitely hazardous to your health. Ceci Connolly

reports in the Washington Post (7-13-05) on a state study revealing that “Nearly 12,000 Pennsylvanians contracted infections during a hospital stay in 2004, costing an extra \$2 billion in care and at least 1,500 preventable deaths.” And, providing legal abortions is a profitable business for Planned Parenthood and other medical death dealers. Doctors need a national “Morbidity and Mortality” arena where conflicted colleagues are compelled to adhere to the Hippocratic oath to “abstain from ... harm” *even to unborn babies*. After all, God hears their “silent screams” and He surely is judging our nation.

An Oil - Water Analogy

Here, the “oil and water analogy” helps clarify the mutual mischief that results when ministry and business are mixed. Water necessary to power and sustain early industrial enterprise is still crucial for most business. Kings and Levites in Israel are typically anointed with a specially-formulated anointing oil to assume their ministerial offices of king, priest, jurist etc. (Exodus 30:22-32). Oil and water don’t mix, but shaken violently together produce an emulsion. In business-ministries, periodic reforms to *fix* only *tinker* with the bureaucratic template *imposed by* business on ministries. The resulting confusion is an unstable *modus vivendi* and soon degrades, separating ministry and business to their mutual grief. God’s provision for funding *ministries* in industrial societies is the tithe and free-will offerings, administered by those who serve as priests, teachers and judges (Deuteronomy 12:17-19). Tithing also allows for gifts to the ever present poor (Deuteronomy 15:11) to supplement gleaning (Ruth 2:1-23).

* <http://cos.sagepub.com/cgi/content/abstract/47/1/5>.

** <http://mailman.lbo-talk.org/1999/1999-June/010761.html>

P - 9

Back To The Future

History can be seen, in the Bible, as being pulled to its destination in the glorious city of God. It is not being pushed from its origin in an idyllic garden surrounded by an uncultivated wilderness. Jesus denounces Jewish leaders for seeking a sign. They read meteorological signs to make weather forecasts, “but can ye not discern the signs of the times?” (Matthew 16:3). Their demand for a sign reflects their willful blindness. Solomon warns against nostalgic obsession with why “former days were better than these? for thou dost not inquire wisely concerning this” (Ecclesiastes 7:10). Rather, we are to press on toward “the mark for the prize of the high calling of God in Christ Jesus” Philippians 3:12-14).

Let us be reminded that those who Choose Life, follow Jesus who on the cross declares, “It is finished!” (John 19:30). His sacrifice cancels our sins that otherwise sideline us from effective witness for life into dead ends of destructive denial or morbid introspection. From biblical perspective, the awful divine judgment of legalized abortion is but part of “our light affliction, which is but for a moment, [and] worketh for us a far more exceeding and eternal weight of glory” (II Corinthians 4:17). A majority of first century Christians are slaves with no formal power to halt customary infanticide of the Romans. They are energized by compelling optimism about the Church’s future as seen in Bible passages below.

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment

and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this” (Isaiah 9:6-7). “For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea” (Habakkuk 2:14) . “Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened” (Luke 13:20-21). “Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it” (Matthew 16:18).

In our time of undeniable moral decline, some tend to turn this last passage on its head suggesting the Church is in a defensive posture vis a vis the “gates of hell.” But, these gates are, in reality, stationary *defensive* positions. They are thrown up, not destined to “prevail against” the relentless onslaught of Christ’s saints armed with “the sword of the Spirit, which is the word of God” (Ephesians 6:17); God’s machine gun, as it were. The man who gets up every morning, goes to work, pays his debts and faithfully husbands his wife and children is a powerful pro-life warrior assaulting his local gates of hell with a very effective witness for life. Were it not for quiet victories of these anonymous saints, America would have been *kaput* long before *Roe v. Wade*’s overturning of the several state bans on abortion.

Finally, the Bible reveals God’s people again and again stray from the fold hedged in by God’s Law. Repeatedly, preaching prophets and priests convict back sliders to repent and resume their keeping of the Law set forth in the Ten Commandments. This up and down pattern continues to the present. Thus, conservative church historian, Kenneth Scott Latourette of Yale* emphatically declares that “Jesus’ influence has grown with the passing of the years and has never been so powerful as in the past century . . . [Christianity’s] course has been like that of the incoming tide. Like the tide it has moved forward in waves. Each major wave has been followed by a major recession. But each major wave has set a new high water mark and each major recession has been less pronounced than its predecessor. . . But, each major revival takes us further and brings more light than the previous, whereas, each declension is not quite so deep as the last one.”

* Kenneth Scott Latourette, *The Unquenchable Light* (New York: Harper and Brothers, 1941).

P - 10

Legal Abortion at the Grass Roots

Resolution (banning) of abortion must start among God’s anonymous witness-saints at the grass roots in America. The most effective thing that can be done to halt legal abortion is to read the Bible asking what God wants us to know and do that day. Then, we will be energized to come out of our prayer closets determined to do what we can to choose life and with wisdom to avoid what we cannot do. God declares “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” (Isaiah 55:11).

Tithing in Genesis and Beyond

So, let’s get started. Like the accountant whose books won’t balance, we must go back and correct the mistake when it first occurs. For Christians, that means careful reading of Genesis, the book our beginnings. Therein patriarchs command respect by being honest and diligent in business - a day’s work for a day’s pay - especially Jacob (Genesis 30:25-30; 31:38-42). They avoid the “Scrooge syndrome” through faithful administration of God’s tithe to minister to their servants’ needs in health, welfare and education as later codified by Moses at Sinai (Deuteronomy 14:27-29). And Jacob vows saying, “If God will be with me . . . then shall the LORD be my God .

. and of all that thou shalt give me I will surely give the tenth unto thee” (Genesis 28:20-22).

Throughout the Bible and beyond, the administration of the tithe, separate from business, is the fiscal engine sustaining revivals among God’s people. During Hezekiah’s revival priests report, “Since the people began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty” (II Chronicles 31:10). As Nehemiah rallies Jerusalem build the walls, they bring tithes of the ground, “that the same Levites might have the tithes in all the cities” (Nehemiah 10:37). He thus provides the Jews with godly *insulation* our families still need to cope with attacks via electronic media.

Tithe-Funded Ministries Needed Now

God’s people are once again way behind in their tithes with deadly results for the born and unborn. So, tithe-funded ministries wither away. Those helping unwed mothers are replaced by abortion on demand. We are heavily taxed to support our budget-busting welfare fiascos. America’s failed experiment in government schools continues to ruin education. Our nation’s children, at daily risk of drugs and bullets, are subject to varied programs fostering pro-death Choice contrary to God’s Law.

Reliance on a market model to drive needed reforms is a copout by stingy churchmen. Private Christian schools run as a business-ministry will always lose when competing with the state-schools’ secular monopoly in a pseudo *marketplace*. Indeed, as Blumenfeld notes, public school system leaders in the nineteenth century are often former heads of private academies that have failed to compete successfully in the *business* of education. They “recognized that the public system not only offered them financial security but the prestige . . . of a government position” (NEA: Trojan Horse, 1984: p-24).

God’s GPS Service

Isaiah promises to all who wait for the Lord that He “will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. And though the Lord give you the bread of adversity . . . yet shall not thy teachers be removed into a corner any more, . . . And thine ears shall hear a word behind thee, saying, *This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left*” (Isaiah 30:19-21). When we repent of our failure to tithe and stop robbing God (Malachi 3:8), God will restore His promised GPS navigation service through fiery preaching. Let us pray God to raise up latter day Elijahs who “shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse” (Malachi 4:6). Amen. Amen.

Come Let Us Reason Together Addendum on the Sabbath

The main body of this paper has dealt with the safeguards God’s Law specifically affords to families, particularly young families just getting started. Strong emphasis is made of America’s need to repent of our worship of the modern *Molech, a god of sexual convenience*, which drives the demand for “safe, legal abortion,” our state-of-the-art version of Israel’s hideous ritual of passing their sons and daughters “through the fire to Molech” (II Kings 23:10). Now, let us consider the vital role that Sabbath observance has in choosing life today. Herein, Sunday is treated as the Christian Sabbath, the day of the week Christians are still commanded to remember so as “to keep it holy” (Exodus 20:8).

Pollutions in Israel

Scripture declares that “whosoever shall keep the whole law, and yet offend in one point, he is guilty of all” (James 2:10). Therefore, failure to keep even one of God’s ten commandments, is a failure to Choose Life. We are in effect choosing death. Nowhere is this more evident in Israel and our “New Israel” than in our persistent failure to keep God’s Sabbath day holy. So-called “blue laws,” bequeathed by our Puritan ancestors, requiring business closure on Sunday are now relegated to the ash heap of history. They join, in this memory hole, the Puritan-inspired laws against gambling, that brings fiscal grief to families across America.

- Blood Pollution

God’s people are repeatedly indicted for polluting the land with innocent blood. “Yea, they sacrificed their sons and their daughters unto devils, And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood” (Psalm 106:37-38). Innocent blood shed under King Manasseh is cited as a reason God removes the Jews into Babylonian captivity (II Kings 24:3-4).

- Sabbath Pollution

Ezekiel links Israel’s blood pollution of the land through infant sacrifice with their prior pollution of the sabbath. He declares Israel “had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live; And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the LORD” (Ezekiel 20:24-26).

The alternative to worship of Jehovah each week on the Sabbath day and on holy days of Israel’s national festivals in Jerusalem is worship of Baal and Molech with its attendant fiery sacrifices of infants. God further commands Israel to observe whole Sabbath *years!* “But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard” (Leviticus 25:4). In Israel, Sabbath years are not kept. So, Jeremiah predicts a seventy-year Babylonian captivity for Israel (Jeremiah 25:11) till “the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years” (II Chronicles 36:21).

In America, a residual of this practice survives in the “sabbatical,” which some professors take for extended off-campus research. It is hard, but essential, for God’s people in pre-industrial and in industrial societies to envision just what it takes to keep the weekly or year-long Sabbath holy. Clearly, Israel fails to keep the Sabbath day holy and refuses to let land lie fallow during its Sabbath. Isaiah gives a positive pointer as he calls upon Israel to refrain “from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, [a day that truly honors the Lord]” (Isaiah 58:13).

P - 2

Negatively, Isaiah criticizes hypocritical, exhibitionist fasting of the Jews, who fail in giving tithes to help the poor and to seek justice for the oppressed. Rather, “in the day of your fast ye find pleasure, and exact all your labours [their servants work]. Behold, ye fast for strife and debate, and to smite with the fist of wickedness” (Isaiah 58:3-4). Similarly, Jesus refuses to endorse the Pharisees’ stringent ban of all “work” on the Sabbath day. He asks, “Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?” (Luke 6:9). After Pharisees fail to

answer, He declares, “it is lawful to do well on the sabbath days” (Matthew 12:12). And, He heals a man’s hand on the sabbath day. Then furious Pharisees “held a council against him, how they might destroy him” (Matthew 12:14).

Isaiah denounces Jerusalem for its harboring of sodomites and murderers by which their worship is invalidated. “Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, . . . my soul hateth . . . yea, when ye make many prayers, I will not hear: your hands are full of blood” (Isaiah 1:13-15). The Lord further declares “I hate, I despise. . . your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them . . . Take thou away from me the noise of thy songs . . . But let judgment run down as waters, and righteousness as a mighty stream” (Amos 5:21-24). Likewise, much of the worship of America today is an exercise in futility that is oblivious to the “silent screams” God still hears from the womb.

Faithful giving and stewardship of the Lord’s tithe is crucial to reclaiming the Sabbath that is truly a “delight.” Israelites are directed to use tithes to enable Levitical teachers and the poor to join them in festival observance at Jerusalem as they “rejoice before the LORD thy God” (Deuteronomy 12:11-19). Sadly, church-going is a tedious chore for many of God’s people. Many churches ration communion, the most joyful element of Christian worship, down to four times a year or less. Such diminution of communion effectually makes *excommunication* meaningless. More seriously, Christians are starved of joyful weekly reminders of Christ’s death, burial and resurrection, that Paul equates with the gospel, the great engine of our faith (I Corinthians 15:1-58). Accordingly, many church goers cannot truly say with David, “I was glad when they said unto me, Let us go into the house of the LORD” (Psalm 122:1).

The “slough of despond” fostered by rationed worship is intensified by relatively low, unstable support of teachers and ministers. This has a crushing impact upon the children of preachers and teachers whose fathers, however excellent they may be, are seldom “counted worthy of double honour [salary]” (I Timothy 5:17). Such ministries are often funded at niggardly levels necessitated by the larceny of God’s people (Malachi 3:8-10) who foolishly exempt themselves from paying the tithe. When this is combined with bureaucratic wrangling that typifies local church politics, it is a wonder and a true mercy that any of our children remain in the church once they reach their majority. We must stop polluting the Sabbath by refusal to pay the Lord’s tithe. It is high time we stopped structuring our teaching and preaching ministries as if they were business enterprises dependent upon the vagaries of a supposed *market place of the soul!* “What shall a man give in exchange for his soul?” (Mark 8:37).

Finally, we must keep the Sabbath free from deadly Pharisaical rules, since “The sabbath was made for man, and not man for the sabbath” (Mark 2:27). The Sabbath rightly observed is a reminder that Christ has triumphed over death and death dealers on the cross. Our weekday jobs, yes even our “crosses,” are but a part of God’s mopping-up operations on earth, like those on Gen. MacArthur’s “secured” Pacific islands in WWII. The Sabbath reminds us how blessed we are that our work is not to gain victory (thank God) over “spiritual wickedness in high places” (Ephesians 6:12). We just bear faithful work-witness to Christ’s victory over doomed death dealers as it progresses on our watch. We are witnesses to the inexorable fact that “Death is swallowed up in victory” (I Corinthians 15:54).