

# **A BIBLICAL CASE FOR LIFE**

AN INDUCTIVE STUDY

December 2, 2024



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# Introduction

How should God's word shape our position on abortion?

Should believers be involved in politics?

In America there were an estimated 930,000 abortions in 2020. There were 3,605,201 live births in 2020. This means that that we aborted over 25% of the children conceived in 2020.

Many will say that abortion is a political issue, but is it?

Others will say that abortion is a woman's right. God's word says that as believers we have the ability to discern right from wrong. Paul also tells us that we have the mind of Christ. This means that followers of Christ have no excuses for not holding an informed opinion on the sanctity of life.

In a world where the value of life is often debated, scripture invites us to look beyond societal opinions into the very heart of God. From the first chapters of Genesis through the psalms and prophets all the way through Revelation, the Bible reveals a Creator who intricately forms life; knows us before we are born, and assigns purpose to every person. This study seeks to guide believers through God's Word, uncovering His deep love for the unborn and the responsibility we have as followers of Christ if we are to live with obedience. By examining key passages, we will reflect on God's character and align our hearts with His in defending the most vulnerable.

<sup>1</sup>

This study will operate under the a few assumptions.

<sup>1</sup> ADD REAL LINK TO STATISTICS>  
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**1. The Bible as the Word of God:** We believe the Bible is God's inspired Word. Both the Old and New Testaments reveal His character, intentions, and heart for humanity, offering truths that are timeless and relevant.

<sup>16</sup> All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;

**2 Timothy 3:16 (NASB)**

## **2. Parallels Between Ancient Israel and Followers of Christ:**

We assume that God's relationship with ancient Israel offers valuable insights for today's believers, providing examples of His guidance, discipline, and faithfulness that still apply.

<sup>11</sup> Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.

**1 Corinthians 10:11 (NASB)**

**3. Consistent Character of God:** Although, through Christ, believers are not subject to the same Old Testament punishments for sin, we trust that God's values and character remain unchanged. The

<sup>17</sup> Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow.

**James 1:17 (NASB)**

principles seen in the Old Testament still help us understand who God is and what He values.

Throughout this study verses will be shown in the NASB 2020 version. And the words of Christ will be noted with an asterisk.

**NOTE TO SELF FORMAT SCRIPTURE APPROPRIATELY**

# *Inherent Value*

## *Man's Creation*

[<sup>19</sup>]There was evening and there was morning, a fourth day. <sup>20</sup>Then God said, 'Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.' <sup>21</sup>God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. <sup>22</sup>God blessed them, saying, 'Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.' <sup>23</sup>There was evening and there was morning, a fifth day. <sup>24</sup>Then God said, 'Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind'; and it was so. <sup>25</sup>God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good. <sup>26</sup>Then God said, 'Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.' <sup>27</sup>God created man in His own image, in the image of God He created him; male and female He created them. <sup>28</sup>God blessed them; and God said to them, 'Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.'

**Gen 1:19-28 (NASB)**

**Question 1:** What purpose did God give the animals?

**Question 2:** What purpose did God give the man?

**Question 3:** In what ways was the creation of man unique from the animals?

## *Man's Timeline*

Read the following verses and note any repeated words.

<sup>11</sup> He has made everything appropriate in its time. He has also set eternity in their heart, yet so that man will not find out the work which God has done from the beginning even to the end.  
**Ecclesiastes 3:11 (NASB)**

**Question 4:** What timeline was man made for?

<sup>2</sup> Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace [and] everlasting contempt.  
**Daniel 12:2 (NASB)**

<sup>16</sup> For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.  
**John 3:16 (NASB)**

<sup>23</sup> For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.  
**Romans 6:23 (NASB)**

<sup>46</sup> These will go away into eternal punishment, but the righteous into eternal life.  
**Matthew 25:46 (NASB)**

**Question 5:** What do we learn about God's intention and concern for man from these verses?

<sup>5</sup> And there will no longer be [any] night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever.  
**Revelation 22:5 (NASB)**

**Question 6:** What do we learn about God's intention and concern for man from these verses?



## *Man's Position*

In the last section we observed that man was made for eternity. God is purposeful in his creation. The fact that he desires eternal communion with us implies that he sees our lives with tremendous inherent value. Let's now consider the lives of other creatures God has made and the value He has placed on them.

<sup>17</sup> If a man takes the life of any human being, he shall surely be put to death. <sup>18</sup> The one who takes the life of an animal shall make it good, life for life. <sup>19</sup> If a man injures his neighbor, just as he has done, so it shall be done to him: <sup>20</sup> fracture for fracture, eye for eye, tooth for tooth; just as he has injured a man, so it shall be inflicted on him. <sup>21</sup> Thus the one who kills an animal shall make it good, but the one who kills a man shall be put to death. <sup>22</sup> There shall be one standard for you; it shall be for the stranger as well as the native, for I am the LORD your God. **Leviticus 24:17-22 (NASB)**

<sup>28</sup> God blessed them; and God said to them, 'Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.'

**Gen 1:28 (NASB)**

**Question 7:** What is the punishment for taking the life of someone's animal?

**Question 8:** What is the punishment for taking the life of another man?

**Question 9:** These commands are given to the Israelites. In this context did God care if foreigners live in accordance with his laws? If they didn't, what was the punishment?

**Question 10:** What do these passages reveal about the hierarchy of the value of life in God's kingdom?



# Origin of Life

## *The Womb*

<sup>41</sup> When Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit. <sup>42</sup> And she cried out with a loud voice and said, 'Blessed [are] you among women, and blessed [is] the fruit of your womb! <sup>43</sup> And how has it [happened] to me, that the mother of my Lord would come to me? <sup>44</sup> For behold, when the sound of your greeting reached my ears, the baby leaped in my womb for joy.

**Luke 1:41-44 (NASB)**

<sup>13</sup> For You formed my inward parts; You wove me in my mother's womb. <sup>14</sup> I will give thanks to You, for I am fearfully and wonderfully made; Wonderful are Your works, And my soul knows it very well. <sup>15</sup> My frame was not hidden from You, When I was made in secret, [And] skillfully wrought in the depths of the earth; <sup>16</sup> Your eyes have seen my unformed substance; And in Your book were all written The days that were ordained [for me], When as yet there was not one of them.

**Psalms 139:13-16 (NASB)**

<sup>15</sup> Did not He who made me in the womb make him, And the same one fashion us in the womb?

**Job 31:15 (NASB)**

<sup>31</sup> Now the LORD saw that Leah was unloved, and He opened her womb, but Rachel was barren.

**Genesis 29:31 (NASB)**

<sup>22</sup> Then God remembered Rachel, and God gave heed to her and opened her womb.

**Genesis 30:22 (NASB)**

<sup>5</sup> but to Hannah he would give a double portion, for he loved Hannah, but the LORD had closed her womb. <sup>6</sup> Her rival, however, would provoke her bitterly to irritate her, because the LORD had closed her womb.

**1 Samuel 1:5-6 (NASB)**

**Question 1:** Many that hold a pro-abortion outlook will say that unborn children aren't conscious. In the following passage was the baby (John the Baptist) conscious of his surroundings?

**Question 2:** In light of 2 Timothy 3:16 (see introduction) what might be God's purpose in recording this moment into the Gospel of Luke?

**Question 3:** Need QUESTION on this.

**Question 4:** Where does life originate?

**Question 5:** Who has the authority to begin life?

**Question 6:** What is a woman's role in the process based on scripture?

**Question 7:** Who has ultimate control over a woman's body?

### *Children as Fulfillment of God's Plan*

The following passage is about the birth of John the Baptist, who was to prepare the way for Jesus Christ. A similar story is found in the Old Testament about the birth of Samson, who was to deliver the Israelites from the Philistines.

<sup>11</sup>Then an angel of the Lord appeared to him, standing at the right side of the altar of incense. <sup>12</sup>When Zechariah saw him, he was startled and was gripped with fear. <sup>13</sup>But the angel said to him: "Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to call him John. <sup>14</sup>He will be a joy and delight to you, and many will rejoice because of his birth, <sup>15</sup>for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even before he is born. <sup>16</sup>He will bring back many of the people of Israel to the Lord their God. <sup>17</sup>And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the parents to their children and the disobedient to the wisdom of the righteous—to make ready a people prepared for the Lord." <sup>18</sup>Zechariah asked the angel, "How can I be sure of this? I am an old man and my wife is well along in years." <sup>19</sup>The angel said to him, "I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to tell you this good news. <sup>20</sup>'And behold, you shall be silent and unable to speak until the day when these things take place, because you did not believe my words, which will be fulfilled in their proper time.' <sup>21</sup>The people were waiting for Zacharias, and were wondering at his delay in the temple. <sup>22</sup>But when he came out, he was unable to speak to them; and they realized that he had seen a vision in the temple; and he kept making signs to them, and remained mute. <sup>23</sup>When the days of his priestly service were ended, he went back home. <sup>24</sup>After these days Elizabeth his wife became pregnant, and she kept herself in seclusion for five months, saying, <sup>25</sup>'This is the way the Lord has dealt with me in the days when He looked [with favor] upon [me], to take away my disgrace among men.'

**Luke 1:11-25 (NASB)**

**Question 8:** What were the obstacles to John's birth?

**Question 9:** Why was Zechariah doubtful of this birth?

**Question 10:** Was God encumbered or concerned by the age of John's parents?

**Question 11:** What did you learn about God from this story?

### *God's Plan for Individuals*

<sup>1</sup>Listen to Me, O islands, And pay attention, you peoples from afar. The LORD called Me from the womb; From the body of My mother He named Me.  
**Isaiah 49:1 (NASB)**

<sup>5</sup> 'Before I formed you in the womb I knew you, And before you were born I consecrated you; I have appointed you a prophet to the nations.'  
**Jeremiah 1:5 (NASB)**

**Question 12:** God says He 'knew' and 'consecrated' Jeremiah before he was born. What do you think it means to be 'known' by God in this way?

<sup>22</sup> But the children struggled together within her; and she said, 'If it is so, why then am I [this way]? So she went to inquire of the LORD.  
<sup>23</sup> The LORD said to her, 'Two nations are in your womb; And two peoples will be separated from your body; And one people shall be stronger than the other; And the older shall serve the younger.'  
**Genesis 25:22-23 (NASB)**

**Question 13:** What can this passage tell you about the potential God sees in every unborn child?

<sup>15</sup> But when God, who had set me apart [even] from my mother's womb and called me through His grace, was pleased  
**Galatians 1:15 (NASB)**

**Question 14:** Looking at all these verses together, what similarities do you see regarding God's involvement in people's lives before birth?

**Question 15:** How do these ideas impact your understanding of what it means to have purpose or calling in life? When is someone's purpose or calling determined?



# Murder and Killing

## Unlawful Killing

<sup>13</sup> ‘You shall not murder.

**Exodus 20:13 (NASB)**

<sup>12</sup> He who strikes a man so that he dies shall surely be put to death.

**Exodus 21:12 (NASB)**

**Question 1:** Why do you think God’s law mandate that man must die if he has taken another’s life?

<sup>6</sup> Whoever sheds man’s blood, By man his blood shall be shed, For in the image of God He made man.

**Genesis 9:6 (NASB)**

<sup>22</sup> But if he pushed him suddenly without enmity, or threw something at him without lying in wait, <sup>23</sup>or with any deadly object of stone, and without seeing it dropped on him so that he died, while he was not his enemy nor seeking his injury, <sup>24</sup>then the congregation shall judge between the slayer and the blood avenger according to these ordinances. <sup>25</sup>The congregation shall deliver the manslayer from the hand of the blood avenger, and the congregation shall restore him to his city of refuge to which he fled; and he shall live in it until the death of the high priest who was anointed with the holy oil.

**Numbers 35:22-25 (NASB)**

**Question 2:** What crime does this most closely resemble in US law? See Appendix 1 for more information.

<sup>22</sup> ‘If men struggle with each other and strike a woman with child so that she gives birth prematurely, yet there is no injury, he shall surely be fined as the woman’s husband may demand of him, and he shall pay as the judges [decide]. <sup>23</sup>‘But if there is [any further] injury, then you shall appoint [as a penalty] life for life, <sup>24</sup>eye for eye, tooth for tooth, hand for hand, foot for foot, <sup>25</sup>burn for burn, wound for wound, bruise for bruise.

**Exodus 21:22-25 (NASB)**

**Question 3:** What is the difference between the first and second scenario described in this passage?

**Question 4:** What does this passage say about the value God places on the life of an pre-born child?

Note: In 2004, the United States Congress passed the Unborn Victims of Violence Act, which recognizes a child in utero as a legal victim if he or she is injured or killed during the commission of any of over 60 listed federal crimes of violence. Unfortunately in many states this law has an exception for abortion. More details are provided in Appendix 1.

## Wartime Killing

<sup>16</sup> 'Only in the cities of these peoples that the LORD your God is giving you as an inheritance, you shall not leave alive anything that breathes. <sup>17</sup>'But you shall utterly destroy them, the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite, as the LORD your God has commanded you,

**Deuteronomy 20:16-17 (NASB)**

**Question 5:** Who commanded this action?

Note: If you are wondering why God would command such a massacre, we will be addressing this in a later chapter.

<sup>5</sup> The Lord tests the righteous and the wicked, And His soul hates one who loves violence.

**Psalms 11:5 (NASB)**

**Question 6:** What do all the condemned nations have in common?

<sup>4</sup> And He will judge between the nations, And will mediate for many peoples;

And they will beat their swords into plowshares, and their spears into pruning knives. Nation will not lift up a sword against nation, And never again will they learn war.

**Isaiah 2:4 (NASB)**

**Question 7:** Isaiah's words are a prophecy about the future reign of Jesus Christ. What will the future of war be in God's kingdom to come?

**Question 8:** Are these passages justification for the killing in all modern day wars? Why or why not?

## Killing in Self-Defense

<sup>1</sup>If a man steals an ox or a sheep and slaughters it or sells it, he shall pay five oxen for the ox and four sheep for the sheep. <sup>2</sup>If the thief is caught while breaking in and is struck so that he dies, there will be no bloodguiltiness on his account. <sup>3</sup>[But] if the sun has risen on him, there will be bloodguiltiness on his account. He shall surely make restitution; if he owns nothing, then he shall be sold for his theft.

**Exodus 22:1-3 (NASB)**

**Question 9:** What is the difference between the first and second scenario described in this passage?



## *Capital Punishment*

<sup>15</sup>‘He who strikes his father or his mother shall surely be put to death.  
<sup>16</sup>‘He who kidnaps a man, whether he sells him or he is found in his possession, shall surely be put to death. <sup>17</sup>‘He who curses his father or his mother shall surely be put to death.  
**Exodus 21:15-17 (NASB)**

<sup>10</sup>‘If [there is] a man who commits adultery with another man’s wife, one who commits adultery with his friend’s wife, the adulterer and the adulteress shall surely be put to death.  
**Leviticus 20:10 (NASB)**

<sup>16</sup>‘Moreover, the one who blasphemes the name of the LORD shall surely be put to death; all the congregation shall certainly stone him. The alien as well as the native, when he blasphemes the Name, shall be put to death.  
**Leviticus 24:16 (NASB)**

<sup>10</sup> So Pilate said to Him, ‘You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?’ <sup>11</sup>Jesus answered, ‘You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has [the] greater sin.’  
**John 19:10-11 (NASB)**

**Question 10:** Does Jesus recognize the authority of the government to execute capital punishment?

<sup>1</sup>Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. <sup>2</sup>Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. <sup>3</sup>For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; <sup>4</sup>for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil. <sup>5</sup>Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience’ sake. <sup>6</sup>For because of this you also pay taxes, for [rulers] are servants of God, devoting themselves to this very thing. <sup>7</sup>Render to all what is due them: tax to whom tax [is due]; custom to whom custom; fear to whom fear; honor to whom honor.  
**Romans 13:1-7 (NASB)**

**Question 11:** Need more questions on this.



## *Child Sacrifice*

Many biblical historians believe that the phrase "passing through the fire" mentioned in the upcoming is a direct reference to the act of sacrificing children as burnt offerings to idol gods. John Day is one of the most authoritative voices on the subject. He argues that based on what is found in the Hebrew Bible, ancient Near Eastern sources and archaeological evidence all points to this gruesome act. In his book on the subject, Day highlights parallels between the descriptions in the Bible and the practice of child sacrifice found in Phoenician colonies such as Carthage, where inscriptions explicitly mention sacrifice of children to the gods Baal and Molech.

Why did people engage in child sacrifice? They believed that by offering their children to the gods they would receive blessings in return.

What does this have to do with modern day abortion? In America alone we have allowed the practice of abortion to take the lives of 25% of the children conceived in 2020. Were these sacrificed to the god Molech? No, they were sacrificed to the god of convenience. The god of self. The god of personal autonomy. The god of personal freedom. The god of personal choice. Reverence for God and his word has been replaced by reverence for self.

If you are still struggling to see that a life inside the womb as value, this will be a difficult comparison. If however, you have come to realize God's heart for the unborn, then you will be able to draw distinct parallels between these two abominations.

<sup>2</sup> John Day, *Molech: A God of Human Sacrifice in the Old Testament* (Cambridge: Cambridge University Press, 1989).  
Note to self maybe add visual timeline here

### *Early Period: God's Commands and Warnings*

We will look at the following passages in chronological order to first be introduced to Molech, and then see how some of God's own people began to be influenced their culture and engage in this detestable practice.

<sup>21</sup> You shall not give any of your offspring to offer them to Molech, nor shall you profane the name of your God; I am the LORD. <sup>22</sup> You shall not sleep with a male as one sleeps with a female; it is an abomination. <sup>23</sup> Also you shall not have sexual intercourse with any animal to be defiled with it, nor shall any woman stand before an animal to mate with it; it is a perversion. <sup>24</sup> Do not defile yourselves by any of these things; for by all these things the nations which I am driving out from you have become defiled.

**Leviticus 18:21-24 (NASB)**

<sup>1</sup> Then the LORD spoke to Moses, saying, <sup>2</sup> 'You shall also say to the sons of Israel: 'Any man from the sons of Israel or from the aliens sojourning in Israel who gives any of his offspring to Molech, shall surely be put to death; the people of the land shall stone him with stones. <sup>3</sup> 'I will also set My face against that man and will cut him off from among his people, because he has given some of his offspring to Molech, so as to defile My sanctuary and to profane My holy name. <sup>4</sup> 'If the people of the land, however, should ever disregard that man when he gives any of his offspring to Molech, so as not to put him to death, <sup>5</sup> then I Myself will set My face against that man and against his family, and I will cut off from among their people both him and all those who play the harlot after him, by playing the harlot after Molech.

**Leviticus 20:1-5 (NASB)**

<sup>19</sup> 'When you come opposite the sons of Ammon, do not harass them nor provoke them, for I will not give you any of the land of the sons of Ammon as a possession, because I have given it to the sons of Lot as a possession.'

**Deuteronomy 2:19 (NASB)**

<sup>29</sup> 'When the Lord your God cuts off before you the nations which you are going in to dispossess, and you dispossess them and dwell in their land, <sup>30</sup> beware that you are not ensnared to follow them, after they are destroyed before you, and that you do not inquire after their gods, saying, 'How do these nations serve their gods, that I also may do likewise; <sup>31</sup> You shall not behave thus toward the Lord your God, for every abominable act which the Lord hates they have done for their gods; for they even burn their sons and daughters in the fire to their gods. <sup>32</sup> Whatever I command you, you shall be careful to do; you shall not add to nor take away from it.

**Deuteronomy 12:29-32 (NASB)**

<sup>9</sup> When you enter the land which the LORD your God gives you, you shall not learn to imitate the detestable things of those nations. <sup>10</sup> There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer,

**Deuteronomy 18:9-10 (NASB)**

Note: It is estimated that Leviticus and Deuteronomy were written between 1440 and 1400 BC.

**Question 1:** What specific consequences does God prescribe for those who sacrifice their children to Molech?

**Question 2:** Some of God's people were not willing to hand down the judgement that God commanded. What was the specific punishment for those who turned a blind eye?

**Question 3:** For which man is the punishment more severe? Why might this be?

**Question 4:** God gives this warning because He knows that his people will be tempted to follow the practices of the nations they are conquering. Culture tells believers that in order to be loving we must be tolerant. Can you be tolerant of evil and follow God? Do you need to change your perspective on what it means to be loving?

### *Later Period: Disobedience of God's People*

The period of the Judges and the Kings was marked by a cycle of disobedience, judgement, repentance by God's people. In their disobedience, the nation that was to be set apart for God's purposes began to adopt the practices of the nations around them. Peter writes in his first letter, that the followers of Christ are now a chosen people, set apart for His purposes. We are to be holy as He is holy. The context of the following passages may be different than our modern circumstances, but the principles remain the same. God's people are to be set apart for His purposes and ought to live in obedience to His commands.

<sup>11</sup>Then the sons of Israel did evil in the sight of the LORD and served the Baals, <sup>12</sup>and they abandoned the LORD, the God of their fathers, who had brought them out of the land of Egypt; and they followed other gods from the gods of the peoples who were around them, and bowed down to them; so they provoked the LORD to anger. <sup>13</sup>They abandoned the LORD and served Baal and the Ashteroth.

**Judges 2:11-13 (NASB)**

Note: It is estimated that Judges was written regarding the time period of 1380-1050BC.

<sup>4</sup>For when Solomon was old, his wives turned his heart away after other gods; and his heart was not wholly devoted to the LORD his God, as the heart of David his father [had been]. <sup>5</sup>For Solomon went after Ashtoreth the goddess of the Sidonians and after Milcom the detestable idol of the Ammonites. <sup>6</sup>Solomon did what was evil in the sight of the LORD, and did not follow the LORD fully, as David his father [had done]. <sup>7</sup>Then Solomon built a high place for Chemosh the detestable idol of Moab, on the mountain which is east of Jerusalem, and for Molech the detestable idol of the sons of Ammon. <sup>8</sup>Thus also he did for all his foreign wives, who burned incense and sacrificed to their gods.

**1 Kings 11:4-8 (NASB)**

<sup>1</sup>Ahaz [was] twenty years old when he became king, and he reigned sixteen years in Jerusalem; and he did not do right in the sight of the LORD as David his father [had done]. <sup>2</sup>But he walked in the ways of the kings of Israel; he also made molten images for the Baals. <sup>3</sup>Moreover, he burned incense in the valley of Ben-hinnom and burned his sons in fire, according to the abominations of the nations whom the LORD had driven out before the sons of Israel. <sup>4</sup>He sacrificed and burned incense on the high places, on the hills and under every green tree.

**2 Chronicles 28:1-4 (NASB)**

<sup>1</sup>Manasseh was twelve years old when he became king, and he reigned fifty-five years in Jerusalem; and his mother's name was Hephzibah. <sup>2</sup>He did evil in the sight of the LORD, according to the abominations of the nations whom the LORD dispossessed before the sons of Israel. <sup>3</sup>For he rebuilt the high places which Hezekiah his father had destroyed; and he erected altars for Baal and made an Asherah, as Ahab king of Israel had done, and worshiped all the host of heaven and served them. <sup>4</sup>He built altars in the house of the LORD, of which the LORD had said, 'In Jerusalem I will put My name.' <sup>5</sup>For he built altars for all the host of heaven in the two courts of

the house of the LORD. <sup>6</sup>He made his son pass through the fire, practiced witchcraft and used divination, and dealt with mediums and spiritists. He did much evil in the sight of the LORD provoking [Him to anger].

**2 Kings 21:1-6 (NASB)**

<sup>11</sup>'Because Manasseh king of Judah has done these abominations, having done wickedly more than all the Amorites did who [were] before him, and has also made Judah sin with his idols; <sup>12</sup>therefore thus says the LORD, the God of Israel, 'Behold, I am bringing [such] calamity on Jerusalem and Judah, that whoever hears of it, both his ears will tingle.

**2 Kings 21:11-12 (NASB)**

<sup>16</sup>Moreover, Manasseh shed very much innocent blood until he had filled Jerusalem from one end to another; besides his sin with which he made Judah sin, in doing evil in the sight of the LORD.

**2 Kings 21:16 (NASB)**

**Question 5:** Is it possible that we as a nation are provoking the Lord's righteous wrath? If so, what might that look like?

**Question 6:** What does it mean that some nations were dispossessed? Why was this their fate?

### *Consequences of Straying: Poetic and Prophetic Rebuke*

<sup>30</sup>For the sons of Judah have done that which is evil in My sight," declares the Lord, "they have set their detestable things in the house which is called by My name, to defile it. <sup>31</sup>They have built the high places of Topheth, which is in the Valley of Ben-hinnom, to burn their sons and their daughters in the fire, which I did not command, and it did not come into My mind.

**Jeremiah 7:30-31 (NASB)**

<sup>37</sup>They even sacrificed their sons and their daughters to the demons,  
<sup>38</sup>And shed innocent blood, The blood of their sons and their daughters  
Whom they sacrificed to the idols of Canaan; And the land was defiled with  
the blood.

**Psalms 106:37-38 (NASB)**

**Question 7:** What might it mean that the land was defiled?

<sup>1</sup>Listen to the word of the Lord, you sons of Israel, Because the Lord has a case against the inhabitants of the land, For there is no faithfulness, nor loyalty, Nor knowledge of God in the land. <sup>2</sup>There is oath-taking, denial, murder, stealing, and adultery. They employ violence, so that bloodshed follows bloodshed. <sup>3</sup>Therefore the land mourns, And everyone who lives in it languishes Along with the animals of the field and the birds of the sky, And even the fish of the sea disappear.

**Hosea 4:1-3 (NASB)**

<sup>13</sup>Thus says the LORD, 'For three transgressions of the sons of Ammon and for four I will not revoke its [punishment], Because they ripped open the pregnant women of Gilead In order to enlarge their borders. <sup>14</sup>'So I will kindle a fire on the wall of Rabbah And it will consume her citadels Amid war cries on the day of battle, And a storm on the day of tempest. <sup>15</sup>'Their king will go into exile, He and his princes together,' says the LORD.

**Amos 1:13-15 (NASB)**

**Question 8:** Was God watching the actions of the Ammonites? What did he promise to do to them?





*God's Wrath*



## *Imposed Morality*

Some people say that America is not a christian nation, therefore we should not impose "our" morals on society. Abortion has been tagged a political issue and as such, we are told we should keep it out of the pulpit. Often pastors are scared to speak God's truth on the subjects that have been marked as political for fear of losing half their congregation. Do we as believers in America have more allegiance to God or to the construct of 'seperation of church and state'? Is it even possible for a righteous believer to seperate their faith from their politics? Let's see what God's word says about believers living in a nation that appears to be drifting further and further from God's will.

### *God's People Looking at Foreign Nations*

"America isn't Israel, we can't expect it to follow God's moral code." This is a sentiment often expressed by people more concerned with the separation of church and state than they are God's will for the nations. God can and will hold nations accountable for their actions even if they are not specifically run by His "chosen" people.

<sup>3</sup> No Ammonite or Moabite shall enter the assembly of the LORD; none of their descendants, even to the tenth generation, shall ever enter the assembly of the LORD,

**Deuteronomy 23:3 (NASB)**

<sup>13</sup> Thus says the LORD, 'For three transgressions of the sons of Ammon and for four I will not revoke its [punishment], Because they ripped open the pregnant women of Gilead In order to enlarge their borders. <sup>14</sup> So I will kindle a fire on the wall of Rabbah And it will consume her citadels Amid war cries on the day of battle, And a storm on the day of tempest. <sup>15</sup> Their king will go into exile, He and his princes together,' says the LORD.

**Amos 1:13-15 (NASB)**

<sup>5</sup> For all the gods of the peoples are idols, But the LORD made the heavens.

**Psalms 96:5 (NASB)**

<sup>24</sup>

'Do not defile yourselves by any of these things; for by all these the nations which I am casting out before you have become defiled. <sup>25</sup> For the land has become defiled, therefore I have brought its punishment upon it, so the land has spewed out its inhabitants. <sup>26</sup> But as for you, you are to keep My

**Question 1:** CHECK VERSION

**Question 2:** Was God watching the actions of the Ammonites? What did he promise to do to them?

**Question 3:** Why would God care what people who don't claim to represent him do with their lives?

**Question 4:** What abominations was God speaking about?

statutes and My judgments and shall not do any of these abominations, [neither] the native, nor the alien who sojourns among you <sup>27</sup>(for the men of the land who have been before you have done all these abominations, and the land has become defiled); <sup>28</sup>so that the land will not spew you out, should you defile it, as it has spewed out the nation which has been before you.

<sup>29</sup>For whoever does any of these abominations, those persons who do [so] shall be cut off from among their people. <sup>30</sup>Thus you are to keep My charge, that you do not practice any of the abominable customs which have been practiced before you, so as not to defile yourselves with them; I am the LORD your God.”  
**Leviticus 18:24-30 (NASB)**

### *God's People Living in a Foreign Land*

<sup>14</sup> Do all things without grumbling or disputing; <sup>15</sup>so that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world, <sup>16</sup>holding fast the word of life, so that in the day of Christ I will have reason to glory because I did not run in vain nor toil in vain.

**Philippians 2:14-16 (NASB)**

<sup>13</sup> 'You are the salt of the earth; but if the salt has become tasteless, how can it be made salty [again]? It is no longer good for anything, except to be thrown out and trampled under foot by men. <sup>14</sup>'You are the light of the world. A city set on a hill cannot be hidden; <sup>15</sup>nor does [anyone] light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. <sup>16</sup>'Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.

**Matthew 5:13-16 (NASB)**

<sup>8</sup>for you were once darkness, but now you are light in the Lord; walk as children of light <sup>9</sup>(for the fruit of the light consists in all goodness, righteousness, and truth), <sup>10</sup>as you try to learn what is pleasing to the Lord. <sup>11</sup>Do not participate in the useless deeds of darkness, but instead even expose them; <sup>12</sup>for it is disgraceful even to speak of the things which are done by them in secret. <sup>13</sup>But all things become visible when they are exposed by the light, for everything that becomes visible is light.

**Ephesians 5:8-11 (NASB)**

### *God's People Affected by Foreign Influence*

<sup>6</sup>For You have abandoned Your people, the house of Jacob, Because they

**Question 5:** Is it possible that our land has been defiled due to the abominations we have accepted as normal? If so, what might that mean for those who live in America?

**Question 6:** God tells the Israelites to keep His commandments and to avoid falling into the sins of those who don't know God. Can you think of any reason why this sentiment would not apply to modern followers of Christ?

**Question 7:** A common definition of above reproach is to conduct yourself in such a way that no one can accuse you of wrong doing or immorality. Are you able to be above reproach if people don't know what you believe?

**Question 8:** What would some characteristics of a crooked and perverse generation be? Are we living in one?

**Question 9:** What would the life of a person who's salt is tasteless look like?

**Question 10:** Many people believe that simply existing as a Christian is enough to be a light in the world. What does this passage say about that?

**Question 11:** One of the purposes of light is to expose darkness. Do people know you as someone who speaks against the evil in the world?

**Question 12:** Does God expect us to live differently than the world? Do you need to start living differently? If so what do you need to start doing? Be specific.

**Question 13:** What does it look like when God's people act in disobedience?

are filled [with influences] from the east, And [they are] soothsayers like the Philistines, And they strike [bargains] with the children of foreigners. <sup>7</sup>Their land has also been filled with silver and gold And there is no end to their treasures; Their land has also been filled with horses And there is no end to their chariots. <sup>8</sup>Their land has also been filled with idols; They worship the work of their hands, That which their fingers have made.

**Isaiah 2:6-8 (NASB)**

<sup>2</sup> And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

**Romans 12:2 (NASB)**

<sup>15</sup>Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. <sup>16</sup>For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. <sup>17</sup>The world is passing away, and [also] its lusts; but the one who does the will of God lives forever.

**1 John 2:15-17 (NASB)**

<sup>9</sup>But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR [God's] OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; <sup>10</sup>for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY. <sup>11</sup>Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul. <sup>12</sup>Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe [them], glorify God in the day of visitation.

**1 Peter 2:9-12 (NASB)**

**Question 14:** From the beginning of history, God's people were charged with the governance of their nation in accordance to God's character and values. In a similar vein sp?? 9 out of the original thirteen American colonies had law which required that those who held governmental positions had to be of Christian faith. Do you think Isaiah 2:6-8 tells the story of what has happened in America in the last 400 years? If so, what does faithfulness look like in our modern context?

**Question 15:** In what you conformed to the world? Or have you been transformed by the renewal of your mind?

**Question 16:** Society has tells us that abortion is healthcare and an abortion ought to be a woman's right. How have you been influenced by these lies?

**Question 17:** Are you doing the will of God? How do you know?

**Question 18:** As people who have received tremendous mercy, what are we to do according to this passage?

**Question 19:** Followers of Christ are called a CHOSEN RACE... set apart for God's possession. Does this change the way you think about the family of God? How does this passage change the way you think about your role in society?



## *Who is my neighbor?*

God's greatest commandments are to love Him and to love our neighbors as ourselves. But who is our neighbor? The Bible gives us a clear answer to this question.

<sup>18</sup>'You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the LORD.

**Leviticus 19:18 (NASB)**

<sup>37</sup>And He said to him, "YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND." <sup>38</sup>'This is the great and foremost commandment. <sup>39</sup>'The second is like it, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'  
<sup>40</sup>'On these two commandments depend the whole Law and the Prophets.'

**Matthew 22:37-40 (NASB)**

<sup>29</sup>But wishing to justify himself, he said to Jesus, 'And who is my neighbor?' <sup>30</sup>Jesus replied and said, 'A man was going down from Jerusalem to Jericho, and fell among robbers, and they stripped him and beat him, and went away leaving him half dead. <sup>31</sup>'And by chance a priest was going down on that road, and when he saw him, he passed by on the other side. <sup>32</sup>'Likewise a Levite also, when he came to the place and saw him, passed by on the other side. <sup>33</sup>'But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion, <sup>34</sup>and came to him and bandaged up his wounds, pouring oil and wine on [them]; and he put him on his own beast, and brought him to an inn and took care of him. <sup>35</sup>'On the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more you spend, when I return I will repay you.' <sup>36</sup>'Which of these three do you think proved to be a neighbor to the man who fell into the robbers' [hands]? <sup>37</sup>And he said, 'The one who showed mercy toward him.' Then Jesus said to him, 'Go and do the same.'

**Luke 10:29-37 (NASB)**

<sup>8</sup>If, however, you are fulfilling the royal law according to the Scripture, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF,' you are doing well. <sup>9</sup>But if you show partiality, you are committing sin [and] are convicted by the law as transgressors.

**James 2:8-9 (NASB)**

<sup>28</sup>There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

**Galatians 3:28 (NASB)**

<sup>14</sup>For the whole Law is fulfilled in one word, in the [statement], 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'

**Galatians 5:14 (NASB)**

<sup>8</sup>Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled [the] law. <sup>9</sup>For this, 'YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET,' and if there is any other commandment, it is summed up in this saying, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'

<sup>10</sup>Love does no wrong to a neighbor; therefore love is the fulfillment of [the] law.

**Romans 13:8-10 (NASB)**

<sup>43</sup>'You have heard that it was said, 'YOU SHALL LOVE YOUR NEIGHBOR and hate your enemy.' <sup>44</sup>'But I say to you, love your enemies and pray for those who persecute you,

**Matthew 5:43-44 (NASB)**



*Justice*



# Faithfulness

We have seen that God's heart for mankind includes unborn children. We have also seen that God hates murder. Is believing in biblical Pro-Life principles sufficient to be faithful to God?

## *Obedience in Deed*

<sup>8</sup>He has told you, O man, what is good; And what does the LORD require of you But to do justice, to love kindness, And to walk humbly with your God?  
**Micah 6:8 (NASB)**

**Question 1:** In light of modern day child sacrifice, what does "doing justice" look like?

**Question 2:** What would it look like to "love kindness" when dealing with abortion?

**Question 3:** Finally, how do you walk humbly with the Lord your God while engaging with the culture we live in?

<sup>8</sup>Open your mouth for the mute, For the rights of all the unfortunate.  
<sup>9</sup>Open your mouth, judge righteously, And defend the rights of the afflicted and needy.  
**Proverbs 31:8-9 (NASB)**

**Question 4:** Are you living faithfully to the charge found in Micah 6:8? If not, what does repentance and faithful living look like?

**Question 5:** Is there a group, more voiceless than the unborn in today's society?

<sup>12</sup>Now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God with all your heart and with all your soul, <sup>13</sup>[and] to keep the LORD'S commandments and His statutes which I am commanding you today for your good?  
**Deuteronomy 10:12-13 (NASB)**

<sup>23</sup>In all labor there is profit, But mere talk [leads] only to poverty.  
**Proverbs 14:23 (NASB)**

<sup>18</sup>Little children,

**Question 6:** How would you challenge a fellow believer who says that they believe in the rights of the unborn, but take no action to change the hearts, minds and laws around them?

let us not love with word or with tongue, but in deed and truth.

**1 John 3:18 (NASB)**

<sup>22</sup>But prove yourselves doers of the word, and not merely hearers who delude themselves. <sup>23</sup>For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; <sup>24</sup>for [once] he has looked at himself and gone away, he has immediately forgotten what kind of person he was. <sup>25</sup>But one who looks intently at the perfect law, the [law] of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.

**James 1:22-25 (NASB)**

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

**Ephesians 5:11 (NASB)**

**Question 7:** Is there any more unfruitful deed than abortion? What is your plan to shine a light on this modern day child sacrifice happening in your community?

### *The Cost of Faithfulness*

Christ did not use bait and switch tactics and neither should we. There is no way around it, the cost of faithfulness is high. We have been lulled to sleep in America, this is illuminated by the fact that most believers do not understand that faithfulness is costly. The good news is that God gave us indicators of our faithfulness, and obedience to His ways are not in vain. Eternal rewards are promised to those who are faithful to the end.

<sup>14</sup>But even if you should suffer for the sake of righteousness, you are blessed. AND DO NOT FEAR THEIR INTIMIDATION, AND DO NOT BE TROUBLED, <sup>15</sup>but sanctify Christ as Lord in your hearts, always [being] ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; <sup>16</sup>and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame. <sup>17</sup>For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.

**1 Peter 3:14-17 (NASB)**

**Question 8:** At this point, you have ?

<sup>10</sup>'Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. <sup>11</sup>'Blessed are you when [people] insult you and persecute you, and falsely say all kinds of evil against you because of Me. <sup>12</sup>'Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.

**Matthew 5:10-12 (NASB)**

<sup>12</sup>Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; <sup>13</sup>but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation. <sup>14</sup>If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you. <sup>15</sup>Make sure that none of you suffers as a murderer, or thief, or evildoer, or a troublesome meddler; <sup>16</sup>but if [anyone suffers] as a Christian, he is not to be ashamed, but is to glorify God in this name.

**1 Peter 4:12-16 (NASB)**

<sup>33</sup>'These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.'

**John 16:33 (NASB)**

<sup>14</sup>'I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world. <sup>15</sup>'I do not ask You to take them out of the world, but to keep them from the evil [one]. <sup>16</sup>'They are not of the world, even as I am not of the world.

**John 17:14-16 (NASB)**

<sup>34</sup>'Do not think that I came to bring peace on the earth; I did not come to

bring peace, but a sword. <sup>35</sup>For I came to SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; <sup>36</sup>and A MAN'S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD.

**Matthew 10:34-36 (NASB)**

<sup>18</sup>If possible, so far as it depends on you, be at peace with all men.

**Romans 12:18 (NASB)**

<sup>9</sup>Blessed are the peacemakers, for they shall be called sons of God.

**Matthew 5:9 (NASB)**

<sup>17</sup>But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy. <sup>18</sup>And the seed whose fruit is righteousness is sown in peace by those who make peace.

**James 3:17-18 (NASB)**

<sup>18</sup>For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

**1 Corinthians 1:18 (NASB)**

<sup>10</sup>For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ.

**Galatians 1:10 (NASB)**

<sup>18</sup>If the world hates you, you know that it has hated Me before [it hated] you. <sup>19</sup>If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you. <sup>20</sup>Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also.

**John 15:18-20 (NASB)**

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

**Ephesians 5:11 (NASB)**

<sup>15</sup>You shall do no injustice in judgment; you shall not be partial to the poor nor defer to the great, but you are to judge your neighbor fairly.

**Leviticus 19:15 (NASB)**

## *Controversial and Unique Passages*

God's character is unmoving and unchanging. As the Bible is a reflection of God's character lived out in many different contexts, it behooves us to look at some of the more difficult to understand passages, and see how they fit into the broader narrative of God's design. In this chapter, we will look at some of the passages that may be difficult to square with the rest of what we have been studying.

Does God Sometimes Condone Child Sacrifice?

Did God Use Abortion as a Test of Infidelity?

Is Masturbation Morally Equivalent to Murder?

## *Does God Sometimes Condone Child Sacrifice?*

In the previous section we saw that God hates child sacrifice. However, in the story of Abraham and Isaac, God commands Abraham to sacrifice his son. This story is often used as an example of God's cruelty, however, the story is not about child sacrifice, but about faith and obedience. To understand how Abraham could trust God's plan, we have to look at their history together. God first comes to Abraham when he is was known as Abram and makes a covenant with him regarding his descendants.

### *God Call's Abraham*

<sup>1</sup>Now the Lord said to Abram,  
 "Go forth from your country,  
 And from your relatives  
 And from your father's house,  
 To the land which I will show you;  
<sup>2</sup>And I will make you a great nation,  
 And I will bless you,  
 And make your name great;  
 And so you shall be a blessing;  
<sup>3</sup>And I will bless those who bless you,  
 And the one who curses you I will curse.  
 And in you all the families of the earth will be blessed."

<sup>4</sup>So Abram went forth as the Lord had spoken to him; and Lot went with him. Now Abram was seventy-five years old when he departed from Haran.

<sup>5</sup>Abram took Sarai his wife and Lot his nephew, and all their possessions which they had accumulated, and the persons which they had acquired in Haran, and they set out for the land of Canaan; thus they came to the land of Canaan. <sup>6</sup>Abram passed through the land as far as the site of Shechem, to the oak of Moreh. Now the Canaanite was then in the land. <sup>7</sup>The Lord appeared to Abram and said, "To your descendants I will give this land." So he built an altar there to the Lord who had appeared to him.

**Genesis 12:1-7 (NASB)**

**Question 1:** How old was Abram?

**Question 2:** What is God's promise to Abram?



### *God Reaffirms His Covenant with Abram*

<sup>1</sup> After these things the word of the Lord came to Abram in a vision, saying,

“Do not fear, Abram,  
I am a shield to you;  
Your reward shall be very great.”

Note: It is estimated that 8-10 years has passed since God first made his covenant with Abram in Genesis 12.

**Question 3:** What is Abram’s concern?

<sup>2</sup> Abram said, “O Lord God, what will You give me, since I am childless, and the heir of my house is Eliezer of Damascus?” <sup>3</sup> And Abram said, “Since You have given no offspring to me, one born in my house is my heir.” <sup>4</sup> Then behold, the word of the Lord came to him, saying, “This man will not be your heir; but one who will come forth from your own body, he shall be your heir.” <sup>5</sup> And He took him outside and said, “Now look toward the heavens, and count the stars, if you are able to count them.” And He said to him, “So shall your descendants be.” <sup>6</sup> Then he believed in the Lord; and He reckoned it to him as righteousness.

**Genesis 15:1-6 (NASB)**

Note: Abram mentions Eliezer because it was typical that a master’s most trusted servant would inherit an estate if there were no biological heirs.

**Question 4:** God reaffirms his promise to Abram. How does he describe what Abrams lineage will look like?

### *Isaac is the Heir, Not Ishmael*

In the time since Genesis 15, Abram and Sarai have still not had a child. They began to doubt God’s faithfulness and his ability to make Sarai’s womb fertile after all these years. In Genesis 16, Sarai suggests that Abram take her servant Hagar as a wife so that they may have a child. This was a not an uncommon practice in ancient times. Hagar bears Abram a child and his name is Ishmael. Presumably, Abram and Sarai thought that Ishmael would be the child that God had promised them.

<sup>1</sup> Now when Abram was ninety-nine years old, the Lord appeared to Abram and said to him,

“I am God Almighty;  
Walk before Me, and be blameless.

<sup>2</sup> I will establish My covenant between Me and you,  
And I will multiply you exceedingly.”

**Question 5:** How many years has it been since God called Abram out of his home country?

<sup>3</sup> Abram fell on his face, and God talked with him, saying,

<sup>4</sup> “As for Me, behold, My covenant is with you,  
And you will be the father of a multitude of nations.

<sup>5</sup> No longer shall your name be called Abram,  
But your name shall be Abraham;  
For I have made you the father of a multitude of nations.

<sup>6</sup> I will make you exceedingly fruitful, and I will make nations of you, and kings will come forth from you. <sup>7</sup> I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. <sup>8</sup> I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.”

**Genesis 17:1-8 (NASB)**

<sup>9</sup>God said further to Abraham, "Now as for you, you shall keep My covenant, you and your descendants after you throughout their generations. <sup>10</sup>This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised. <sup>11</sup>And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you. <sup>12</sup>And every male among you who is eight days old shall be circumcised throughout your generations, a servant who is born in the house or who is bought with money from any foreigner, who is not of your descendants. <sup>13</sup>A servant who is born in your house or who is bought with your money shall surely be circumcised; thus shall My covenant be in your flesh for an everlasting covenant. <sup>14</sup>But an uncircumcised male who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant."

<sup>15</sup>Then God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. <sup>16</sup>I will bless her, and indeed I will give you a son by her. Then I will bless her, and she shall be a mother of nations; kings of peoples will come from her."

<sup>17</sup>Then Abraham fell on his face and laughed, and said in his heart, "Will a child be born to a man one hundred years old? And will Sarah, who is ninety years old, bear a child?" <sup>18</sup>And Abraham said to God, "Oh that Ishmael might live before You!" <sup>19</sup>But God said, "No, but Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his descendants after him. <sup>20</sup>As for Ishmael, I have heard you; behold, I will bless him, and will make him fruitful and will multiply him exceedingly. He shall become the father of twelve princes, and I will make him a great nation. <sup>21</sup>But My covenant I will establish with Isaac, whom Sarah will bear to you at this season next year." <sup>22</sup>When He finished talking with him, God went up from Abraham.

**Genesis 17:9-22 (NASB)**

<sup>1</sup>Then the Lord took note of Sarah as He had said, and the Lord did for Sarah as He had promised. <sup>2</sup>So Sarah conceived and bore a son to Abraham in his old age, at the appointed time of which God had spoken to him. <sup>3</sup>Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.

**Genesis 21:1-3 (NASB)**

**Question 6:** How many times has Abraham had his covenant with God reaffirmed?

**Question 7:** What purpose do you think this circumcision held in regards to God's promises and Abraham's faith in them?

**Question 8:** Previously Abraham had thought that Ishmael was the child that God had promised him. Did God leave any room for Abraham to misunderstand his promise this time?

Note: The name which God commanded, Isaac, means "he laughs". God presumably chose this name to remind them of the laughter in the disbelief expressed by Abraham and Sarah in Genesis 17.

## *The Binding of Isaac*

<sup>1</sup>Now it came about after these things, that God tested Abraham, and said to him, 'Abraham; And he said, 'Here I am.' <sup>2</sup>He said, 'Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you.' <sup>3</sup>So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him and Isaac his son; and he split wood for the burnt offering, and arose and went to the place of which God had told him. <sup>4</sup>On the third day Abraham raised his eyes and saw the place from a distance.

<sup>5</sup>Abraham said to his young men, 'Stay here with the donkey, and I and the lad will go over there; and we will worship and return to you.' <sup>6</sup>Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together.

<sup>7</sup>Isaac spoke to Abraham his father and said, 'My father; And he said, 'Here I am, my son.' And he said, 'Behold, the fire and the wood, but where is the lamb for the burnt offering; <sup>8</sup>Abraham said, 'God will provide for Himself the lamb for the burnt offering, my son.' So the two of them walked on together.

<sup>9</sup>Then they came to the place of which God had told him; and Abraham built the altar there and arranged the wood, and bound his son Isaac and laid him on the altar, on top of the wood. <sup>10</sup>Abraham stretched out his hand and took the knife to slay his son. <sup>11</sup>But the angel of the LORD called to him from heaven and said, 'Abraham, Abraham; And he said, 'Here I am.' <sup>12</sup>He said, 'Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.'

<sup>13</sup>Then Abraham raised his eyes and looked, and behold, behind [him] a ram caught in the thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering in the place of his son. <sup>14</sup>Abraham called the name of that place The LORD Will Provide, as it is said to this day, 'In the mount of the LORD it will be provided.' <sup>15</sup>Then the angel of the LORD called to Abraham a second time from heaven, <sup>16</sup>and said, 'By Myself I have sworn, declares the LORD, because you have done this thing and have not withheld your son, your only son, <sup>17</sup>indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies. <sup>18</sup>In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.' <sup>19</sup>So Abraham returned to his young men, and they arose and went together to Beersheba; and Abraham lived at Beersheba.

**Genesis 22:1-19 (NASB)**

**Question 9:** Was God tempting Abraham to do evil? Or was he testing his faithfulness? If you are unsure see James 1:13-14.

**Question 10:** What was Abraham's motive to go and sacrifice his son?

**Question 11:** How old do you think Isaac was?

**Question 12:** What do you think Abraham might be thinking as they walk up this mountain?

**Question 13:** Do you think that Abraham was surprised?

The author of Hebrews gives us further insight into Abraham's mindset during this difficult act of faith.

<sup>17</sup>By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son; <sup>18</sup>it was he to whom it was said, "IN ISAAC YOUR DESCENDANTS SHALL BE CALLED." <sup>19</sup>He considered that God is able to raise people even from the dead, from which he also received him back as a type.

**Hebrews 11:17-19 (NASB)**

**Question 14:** Why did Abraham have so much faith in God's goodness?

Now that you understand the relationship between God and Abraham, it is clear that God was not tempting Abraham to do evil, but was testing his faith in God's promises. Abraham's faith was not a blind faith, but a faith that was built on the foundation of God's historical faithfulness to his promises and provision.

Do you think that this story is a fair comparison to the child sacrifice seen elsewhere in the Bible?

Within the conversation of Abortion, does this story have any relevance outside of the context of faith and obedience?

### *Did God Use Abortion as a Test of Infidelity?*

<sup>11</sup>Then the LORD spoke to Moses, saying, <sup>12</sup>'Speak to the sons of Israel and say to them, 'If any man's wife goes astray and is unfaithful to him, <sup>13</sup>and a man has intercourse with her and it is hidden from the eyes of her husband and she is undetected, although she has defiled herself, and there is no witness against her and she has not been caught in the act, <sup>14</sup>if a spirit of jealousy comes over him and he is jealous of his wife when she has defiled herself, or if a spirit of jealousy comes over him and he is jealous of his wife when she has not defiled herself, <sup>15</sup>the man shall then bring his wife to the priest, and shall bring [as] an offering for her one-tenth of an ephah of barley meal; he shall not pour oil on it nor put frankincense on it, for it is a grain offering of jealousy, a grain offering of memorial, a reminder of iniquity. <sup>16</sup>'Then the priest shall bring her near and have her stand before the LORD, <sup>17</sup>and the priest shall take holy water in an earthenware vessel; and he shall take some of the dust that is on the floor of the tabernacle and put [it] into the water. <sup>18</sup>'The priest shall then have the woman stand before the LORD and let [the hair of] the woman's head go loose, and place the grain offering of memorial in her hands, which is the grain offering of jealousy, and in the hand of the priest is to be the water of bitterness that brings a curse. <sup>19</sup>'The priest shall have her take an oath and shall say to the woman, 'If no man has lain with you and if you have not gone astray into uncleanness, [being] under [the authority of] your husband, be immune to this water of bitterness that brings a curse; <sup>20</sup>if you, however, have gone astray, [being] under [the authority of] your husband, and if you have defiled yourself and a man other than your husband has had intercourse with you' <sup>21</sup>(then the priest shall have the woman swear with the oath of the curse, and the priest shall say to the woman), 'the LORD make you a curse and an oath among your people by the LORD'S making your thigh waste away and your abdomen swell; <sup>22</sup>and this water that brings a curse shall go into your stomach, and make your abdomen swell and your thigh waste away.' And the woman shall say, 'Amen. Amen.' <sup>23</sup>'The priest shall then write these curses on a scroll, and he shall wash them off into the water of bitterness. <sup>24</sup>'Then he shall make the woman drink the water of bitterness that brings a curse, so that the water which brings a curse will go into her and [cause] bitterness. <sup>25</sup>'The priest shall take the grain offering of jealousy from the woman's hand, and he shall wave the grain offering before the LORD and bring it to the altar; <sup>26</sup>and the priest shall take a handful of the grain offering as its memorial offering and offer [it] up in smoke on the altar, and afterward he shall make the woman drink the water. <sup>27</sup>'When he has made her drink the water, then it shall come about, if she has defiled herself and has been unfaithful to her husband, that the water which brings a curse will go into her and [cause] bitterness, and her abdomen will swell and her thigh will waste away, and the woman will become a curse among her people. <sup>28</sup>'But if the woman has not defiled herself and is clean, she will then be free and conceive children. <sup>29</sup>'This is the law of jealousy: when a wife, [being] under [the authority of] her husband, goes astray and defiles herself, <sup>30</sup>or when a spirit of jealousy comes over a man and he is jealous of his wife, he shall then make the woman stand before the LORD, and the priest shall apply all this law to her. <sup>31</sup>'Moreover, the man will be free from guilt, but that woman shall bear her guilt."

**Numbers 5:11-31 (NASB)**

### *Is Masturbation Morally Equivalent to Murder?*

In discussions about abortion, sometimes people with an immature understanding of biology will draw a false equivalency between masturbation and abortion, based on the idea that during masturbation many sperms are "killed". It is a scientifically agreed upon fact that sperm cells and unfertilized eggs (both called gametes) are not human beings. This is based on the fact that only a fertilized egg (zygote) is a genetically distinct and complete organism which under the right conditions, will self-assemble into a fully grown human being.

While the bible does not address these circumstances exactly, there is a story that people often point to while making this false equivalency. We will read about Onan, who lived in a time when custom dictated that he was to father a child with his deceased brother's wife. His father Judah commanded it, but he was disobedient and "spilled his seed" on the ground. God killed him for what he had done.

The question we need to answer was what was the great sin that Onan committed? Was it the act of spilling seed, or was it the act of disobedience?

<sup>8</sup>Then Judah said to Onan, 'Go in to your brother's wife, and perform your duty as a brother-in-law to her, and raise up offspring for your brother.'  
<sup>9</sup>Onan knew that the offspring would not be his; so when he went in to his brother's wife, he wasted his seed on the ground in order not to give offspring to his brother. <sup>10</sup>But what he did was displeasing in the sight of the LORD; so He took his life also.

**Genesis 38:8-10 (NASB)**

**Question 15:** Does Onan's father Judah mention anything that would give you insight into the purpose of this tradition?

**Question 16:** Why did Onan choose not to procreate?

The story of Onan found in Genesis 38 predated the Mosaic law. Below in Deuteronomy we see the ancient near eastern custom codified into law. This custom is known as levirate marriage.

<sup>5</sup>'When brothers live together and one of them dies and has no son, the wife of the deceased shall not be [married] outside [the family] to a strange man. Her husband's brother shall go in to her and take her to himself as wife and perform the duty of a husband's brother to her. <sup>6</sup>'It shall be that the firstborn whom she bears shall assume the name of his dead brother, so that his name will not be blotted out from Israel. <sup>7</sup>'But if the man does not desire to take his brother's wife, then his brother's wife shall go up to the gate to the elders and say, 'My husband's brother refuses to establish a name for his brother in Israel; he is not willing to perform the duty of a husband's brother to me.'  
<sup>8</sup>'Then the elders of his city shall summon him and speak to him. And [if] he persists and says, 'I do not desire to take her,' <sup>9</sup>then his brother's wife shall come to him in the sight of the elders, and pull his sandal off his foot and spit in his face; and she shall declare, 'Thus it is done to the man who does not build up his brother's house.'  
<sup>10</sup>'In Israel his name shall be called, 'The house of him whose sandal is removed.'

**Deuteronomy 25:5-10 (NASB)**

**Question 17:** What does Moses say the purpose of this tradition is?

**Question 18:** Why do you think it is important for the wife not to be married outside the family?

**Question 19:** What was Onan's great sin which was so displeasing to the Lord, that he took his life?

It is worthwhile to note that the purpose of levirate marriage was not limited to preserving the brother's lineage, but also to provide for the widow. In the ancient near east, widows were vulnerable without a husband or children to support them. Levirate marriage was a way to ensure that the widow was taken care of and that she would stay integrated into the family. This practice also allowed for the preservation of inheritance within the extended family as the first son born from the union would likely inherit the deceased brother's estate.





# *Appendix 1: God's Morality Written into US Law*

## *God's Morality Written into US Law*

Although the United States is not a theocracy, the moral code of the Bible has been written into the laws of the land over time. The law is a tutor for morality and the Bible is the ultimate source of morality. Below are some examples of how the Bible has influenced US law.

### *Murder and Theft*

Murder: "The unlawful killing of a human being by another with malice aforethought, either express or implied."

Manslaughter: "The unlawful killing of another without malice, either express or implied; which may be either voluntarily, upon a sudden heat, or involuntarily, but in the commission of some unlawful act." <sup>3</sup>

<sup>3</sup> Black's Law Dictionary. (1968). 4th ed. West Publishing Co.

Unborn Victims Act of 1994

\* Outlined further in chapter X.

Thou shalt not steal

### *Perjury and False Witness*

Exodus 20:16

### *Marriage and Family*

Add ref or docs to documents of founding charters etc

<sup>1</sup> 'Woe to the rebellious children,' declares the LORD, 'Who execute a plan, but not Mine, And make an alliance, but not of My Spirit, In order to add sin to sin; <sup>2</sup> Who proceed down to Egypt Without consulting Me, To take refuge in the safety of Pharaoh And to seek shelter in the shadow of Egypt! <sup>3</sup> Therefore the safety of Pharaoh will be your shame And the shelter in the shadow of Egypt, your humiliation. <sup>4</sup> For their princes are at Zoan And their ambassadors arrive at Hanes. <sup>5</sup> Everyone will be ashamed because

of a people who cannot profit them, [Who are] not for help or profit, but for shame and also for reproach.' <sup>6</sup>The oracle concerning the beasts of the Negev. Through a land of distress and anguish, From where [come] lioness and lion, viper and flying serpent, They carry their riches on the backs of young donkeys And their treasures on camels' humps, To a people who cannot profit [them];

**Isaiah 30:1-6 (NASB)**

## *Appendix 2: Abortion Discussion Questions*

### *Chapter 1: Inherent Value*

1.

### *Chapter 2: Origins of Life*

1.

### *Chapter 3: Murder and Killing*

### *Chapter 4: Child Sacrifice*

1.

### *Chapter 5: Imposed Morality*

1.

### *Chapter 5: Faithfulness*

1.

### *Chapter 6: Justice*

1.

### *Chapter 5: Who Is My Neighbor?*

1.

### *Chapter 5: Controversial Passages*

1.



## *Appendix 3: Common Pro-Abortive Arguments*

"My body, my choice"

"It's just a clump of cells"

"The government shouldn't be able to tell us what we can and cannot do"



## *Appendix 4: Statistical References*

Chapter 1 Guttmacher Institute