

ABORTION WORLDWIDE REPORT: PART VIII

Final Word of Truth & Hope to People & Nations: Accountability to God & Possibility of Restoration

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In this modern era, few leaders and nations recognize their accountability to Almighty God. There is also a great reluctance to attribute any calamity, crisis, disaster, attack or war to God's judgment for sin or the natural effects of the withdrawal of His favor, peace and protection. Indeed, more and more people appear to believe that God won't actually judge any person or nation for any sin or evil deeds. Truly, some effects – such as disease, famine, floods, storms, and natural death – may be results of living in a fallen world. God Himself does not hold us responsible for all these effects, but only for our own individual and national sins.

What does this mean for nations? How does God relate to nations? There is only one historical record of nations that gives us an accurate understanding of how God relates to, and blesses or judges nations based on His righteousness, sovereign will, choice, and grace, and their righteousness or wickedness, namely, the Bible that contains His words to us. We do not have absolute clarity of what parallels we can draw between nations then and now, but we can gain wisdom and insight from His dealings with those nations.

In the brief on Law (Part I), it is clear that the Creator God imparted into the creation and mankind physical and moral laws that cannot be violated without consequence; these laws are also known as the laws of nature or natural law. The LORD also gave His written Law through Moses and wrote it on the hearts of every person. He judges all individuals and nations by this same righteous standard, including for idolatry, immorality, innocent bloodshed and murder – as evident in the historical summary below (but not for the provisions that applied only to Israel and His plan of redemption through them). He did choose Abraham and his descendants, the people of Israel “from all the peoples of the earth,” doing so to give His Law and bring to pass His plan of salvation *for Israel and all nations* through His Son.¹ Through Jesus Christ, forgiveness of sins is available to every person and nation who humble themselves, repent and believe in Him; and the same is the only means of restoring a nation to righteousness and blessing. This is true for all peoples of the world (Mark 16:15-16; Acts 17:22-31; Galatians 3:28).

Ancient History of Nations Recorded in the Bible.

Now let us examine the history of nations recorded in the Bible, as it pertains to the issues in this Report. The historical records therein directly connect idolatry with immorality with child sacrifice, or idolatry directly with child sacrifice; and reveal that the LORD holds all nations accountable to the same standard. Many cultures practiced child sacrifice to appease their gods. Once idolatry was pervasive, and sexual immorality, adultery, and perversion

widespread, and the leaders and people also practiced child sacrifice, then the judgment of God was inevitable – even if delayed by years or generations. For ancient Israel and Judah, from the latter part of Solomon’s reign until their destruction, (1) idolatry was a recurring problem; (2) immorality and harlotry may have been a continuing problem, and became a culture-wide practice during the generations just prior to judgment; and (3) the practice of child sacrifice became clearly evident toward the end, before judgment and deportation. More than 1,100 years passed from the time of God’s call to Abraham until the first recorded child sacrifice in Israel. However, there is no mention of abortion being practiced in any of these nations.

The earliest Biblical texts pertaining to these matters cover the period prior to and between 1921 and 1451 B.C.² These written records trace the history and culture of nations in the Middle East area – specifically, the very small land area later given by the LORD God to Israel – revealing people groups that practiced every type of sexual immorality and perversion, had many idols, and sacrificed their children to their gods.³ They worshipped Baal⁴ (male), Milcom⁵, and Asherah⁶ (female), and sacrificed children to Molech⁷ and other gods.

We know that some or all of these activities were taking place by 1921 B.C., because around that time the LORD God made a covenant with Abram, but told him there would be a long delay in a key aspect of His promise coming to pass, apparently because of His patience toward the pagan peoples in that region. “On the day the LORD made a covenant with Abram, saying, ‘To your descendants I have given this land,’” He also told him that his descendants would be strangers and enslaved in a foreign land for 400 years before they could return and possess the land. Why? Because “the iniquity⁸ of the Amorite is not yet complete” (see Genesis 15:13-21). What was their iniquity? As mentioned above, they worshipped idols and practiced every imaginable type of sexual immorality, and sacrificed their children to their idols.

In 1491 B.C., Moses led the Israelites out of Egypt. Once free, the LORD God gave His written Law through Moses, which included certain commandments, laws and prohibitions to prevent them from devolving into the same corrupt cultures as the Amorites, Canaanites, and others.

“Then God spoke all these words, saying, ‘I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods besides Me. You shall not make for yourself an idol ... You shall not murder. You shall not commit adultery’” (Exodus 20:1-14; see also Exodus 23:7).

“You shall not plant for yourself an Asherah of any kind of tree beside the altar of the LORD your God, which you shall make for yourself. You shall not set up for yourself a *sacred* pillar which the LORD your God hates” (Deuteronomy 16:21-22).⁹

“You shall not have intercourse with your neighbor’s wife, to be defiled with her. 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. ... 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. For the land has become defiled, therefore I have brought its punishment upon it, so the land has spewed out its inhabitants” (Leviticus 18:20-25; see also 20:1-5).

After 40 years in the wilderness, the LORD used ancient Israel as His instrument to bring His judgment upon those nations, under Joshua's leadership.¹⁰ Yet after Joshua and the elders who knew him all died (by c. 1400 B.C.), the Israelites began worshipping Baal and Asherah (Judges 2:7-13). About 1291 B.C., God raised up Gideon and told him to destroy the Baal idol and "cut down the Asherah," and then "build an altar to the LORD," and "offer a burnt offering with the wood of the Asherah" (Judges 6:25-27). But after Gideon died, Israelites again worshiped Baal, and later added Asherah and other idols (Judges 8:33; 10:6-16). Then around 1070 B.C., when Samuel was serving as a prophet leader in Israel, he challenged them to remove the Baals and Asherah, and they did (Judges 7:3-4). From then until the latter part of Solomon's reign, including throughout King David's reign (1010-970 B.C.), there is no mention of false gods in Israel.

In 970 B.C., at the start of his reign, King Solomon was one of the most righteous government leaders in history, endowed by God with more wisdom than any man before or after him (I Kings 3:3-14; 4:29-34). But Solomon "loved many foreign women," including from the nations "which the LORD had said" not to marry because "they will surely turn your heart away after their gods." Even so, "he had seven hundred wives, princesses, and three hundred concubines, and ... when Solomon was old, his wives turned his heart away after their gods." So he "went after Ashtoreth ... Milcom ... Chemosh ... and ... Molech" (I Kings 11:1-8). Thus he turned himself and many in Israel toward almost unlimited sexual gratification and idolatry. Because Molech is mentioned, it is possible, but not confirmed, that child sacrifice was instituted in Israel for the first time late in his reign.

In 931 B.C., when King Solomon died, his son Rehoboam became king. But because of the sins of Solomon, the LORD caused the kingdom to be divided into Judah and Israel; 2 tribes became Judah and remained under his reign (Judah and Benjamin), and the 10 tribes that went with Jeroboam became the separate nation of Israel. From this time until both of these ancient kingdoms were judged by God, conquered by enemies, and the majority deported, Judah had a mixed history of good and evil rulers,¹¹ and Israel had only evil rulers¹² (with some good found in Jehoram and Jehu¹³) – according to the LORD's judgment. The evil rulers consistently led their nations astray into idolatry, many to immorality, and some into child sacrifice.

During King Rehoboam's reign over Judah, Asherah were worshiped, and the leaders and people of Judah "did according to all the abominations of the nations which the LORD dispossessed" – which certainly included immorality and worship of idols, but child sacrifice is not mentioned (I Kings 14:21-26).

King Jeroboam of Israel, because he was afraid that the hearts of the people would turn back to Judah – for the great temple of the LORD built by Solomon was in Jerusalem – created his own gods (two golden calves) and told the people to worship them, and set up his own priests.¹⁴ Thus he turned the hearts of the people to idolatry. From 931 B.C. until the LORD brought His judgment upon Israel in 722 B.C. through the Assyrians, the golden calves and Asherah appear to have remained, and Baals were worshiped most of this period. King Ahab (874-853 B.C.) and

Queen Jezebel greatly corrupted the entire nation and turned almost everyone against the LORD and against those who were faithful to Him. Ahab “did evil in the sight of the LORD more than all who were before him.” Jezebel’s father was “Ethbaal king of the Sidonians,” worshipers of Baal. So Ahab “erected an altar for Baal ... and made Asherah,” and Jezebel “destroyed the prophets of the LORD,” and hired and fed 950 prophets of Baal and Asherah. This led to a huge confrontation in which the prophet Elijah, speaking for the LORD, challenged the people to discern who is God: “If the LORD is God, follow Him; but if Baal, follow him.” Some recognized that the LORD is God; but not Ahab, and he died providentially from a war wound. Jezebel was put to death several years later.¹⁵

At first the Israelites did not practice child sacrifice, but did so at some point between 931 and 700s B.C. Precisely because they were actively practicing idolatry, immorality and child sacrifice, the LORD brought His judgment upon them. Just as He had used them in judgment of other corrupt nations, so He brought foreign armies against them and removed most of them from the land, deporting them to Assyria in 722 B.C. (II Kings 17:6-18).

Regarding Judah, King Asa (911-870 B.C.), grandson of Rehoboam, removed the Asherah and idols (I Kings 15:8-13). But his grandson, King Jehoram (848-841 B.C.), married Athaliah – the daughter of King Ahab of Israel – and “walked in the way of the kings of Israel” (II Chronicles 21:4-6, 11). This included idol worship of Baal and likely of Asherah, and immorality. The LORD caused Jehoram to die an early death, and his son Ahaziah (841 B.C.) became king, and Athaliah “was his counselor to do wickedly ... to his destruction.” He followed in the same sins, and was assassinated by Jehu, who later became king of Israel (II Chronicles 22:1-5, 8-9). Then Athaliah executed “all the royal offspring of the house of Judah” – her own grandchildren – and seized the throne of Judah (see II Chronicles 22:10; 23:12-15). One of Ahaziah’s sons, Joash, was rescued from execution and hidden from Athaliah for 6 years. Then the high priest Jehoiada and the people made him king and executed Athaliah. During the reign of King Joash (835-796 B.C.), he and the people were greatly influenced by the priest Jehoiada, and “all the people of the land went to the house of Baal, and tore it down; his altars and his images” (II Kings 11:2-21; 12:1-3). The next 3 kings of Judah, all descended from Joash, were good kings. But King Ahaz (732-716 B.C.), also their descendant, “walked in the way of the kings of Israel, and even made his son pass through the fire [child sacrifice], according to the abominations of the nations whom the LORD had driven out” (II Kings 16:2-4). During his reign, in one battle, Judah lost “120,000 in one day because they had forsaken the LORD God of their fathers” (II Chronicles 28:5-6).

Amazingly, when the son of Ahaz, Hezekiah, became king (716-687 B.C.), he was a good king who turned Judah back to the LORD. “He removed the high places and broke down the sacred pillars and cut down the Asherah. ... For he clung to the LORD; he did not depart from following Him” (II Kings 18:1-6). But his son, King Manasseh (687-642 B.C.), turned Judah back to idols, immorality, and massive child sacrifice. He “did evil in the sight of the LORD, according to the abominations of the nations whom the LORD dispossessed.” He “rebuilt the high places ... erected altars for Baal and made an Asherah,” and put the Asherah in the temple of the LORD.

“Moreover, Manasseh shed very much innocent blood until he had filled Jerusalem from one end to the other,” and “made his son pass through the fire” [child sacrifice] (II Kings 21:1-16).

When the LORD’s judgment began to come upon Judah, and Manasseh was taken into captivity to Babylon, he “humbled himself greatly before the God of his fathers.” The heart of the LORD was “moved by his entreaty,” and He restored him “to his kingdom. Then Manasseh knew that the LORD was God” (II Chronicles 33:10-13).

Manasseh’s son, Amon, did evil and only reigned 2 years. But his son, Josiah (640-608 B.C.), grandson of Manasseh, “did right in the sight of the LORD, and walked in the ways of his father David, and did not turn aside to the right or to the left.” He “purged Judah and Jerusalem of the high places, the Asherim” and “tore down the altars of the Baals.” He restored the temple of the LORD, recovered the Book of the Law of God, and did great reforms. “Throughout his lifetime they did not turn from following the LORD God of their fathers” (II Chronicles 34).

Four more kings followed Josiah, but they did evil, and within 12 years restored Baal worship and child sacrifice to Molech during the reign of Zedekiah (597-586 B.C.). When he was king, the prophet Jeremiah spoke words “from the LORD” to Judah, proclaiming that Babylon would take them captive because:

“They have turned *their* back to Me and not *their* face; though *I* taught them, teaching again and again, they would not listen and receive instruction. But they put their detestable things in the house which is called by My name, to defile it. They built the high places of Baal that are in the valley of Ben-hinnom to cause their sons and their daughters to pass through *the fire* [child sacrifice] to Molech, which I had not commanded them nor had it entered My mind that they should do this abomination, to cause Judah to sin” (Jeremiah 32:1, 26-35; see also, Jeremiah 7:31; 19:3-6).

The LORD God forgave Manasseh personally, and honored Josiah because of his heart toward Him by not bringing judgment during his reign. “However, the LORD did not turn from the fierceness of His great wrath with which His anger burned against Judah.” So the LORD sent many nations and bands of enemies “to remove them from His sight because of the sins of Manasseh ... and also for the innocent blood which he shed, for he filled Jerusalem with innocent blood; and the LORD would not forgive” (II Kings 23:26-27; 24:1-4). The leaders and most of the people of Judah were deported to Babylon in 586 B.C.

There are sobering realities that should be obvious from the history of these nations recorded in the Bible: idolatry and immorality lead to child sacrifice, and children sacrificed to idols are sacrificed to demons.

“They ... served their idols, which became a snare to them. They even sacrificed their sons and their daughters to the demons, and shed innocent blood, the blood of their sons and their daughters, whom they sacrificed to the idols of Canaan; and the land was

polluted with the blood. Thus they became unclean in their practices, and played the harlot in their deeds” (Psalm 106:36-39).

Similarly, I Corinthians states: “(T)he things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become sharers in demons” (10:20). Thus the teachings of the New Testament also condemn sacrifices to false gods, whether or not of children. But those teachings also broaden our understanding of what is meant by “false gods”. Worship of idols is equated to valuing anything more than God; thus sexual immorality and greed are equated to idolatry and may bring the wrath of God (Colossians 3:5-6). Therefore, while sacrifice of children as described in the Old Testament may be rare today, the killing of children for selfish or misguided purposes is morally equivalent to child sacrifice.

Why Human Blood Sacrifices?

What could possibly motivate a father or mother to offer their child as a blood sacrifice to an idol? Or rulers, priests, witch doctors and other people to offer human sacrifices to false gods? People made animal and human sacrifices because they believed that the gods required blood sacrifices to appease them, or to obtain their favor, blessing, successful harvests, prosperity, protection, power over opponents or enemies, victory in war, or for other reasons. Some believed human sacrifice was required to obtain the greatest favor or power from the gods (see History of Human Sacrifice brief in Part II). People sacrificed as a trade off to try to get something they wanted for which they believed the price was a blood sacrifice. For mothers to overcome the God-given natural compulsion to protect their own children, there has to be a trade off for something they value higher than their own child.

Human sacrifice actually unleashes the power of evil, for the sacrifices are made to demons, as revealed in Scripture (Psalm 106:36-39). Around 850 B.C., when the king of Moab was losing in a war with Edom and Israel, “he took his oldest son who was to reign in his place, and offered him as a burnt offering on the wall. And there came great wrath against Israel, and they departed from him and returned to their own land” (II Kings 3:26-27).

Human blood sacrifices are actually an egregious and terrible misapplication of a truth and practice that was established after the first sin of the first man and woman. When Adam and Eve sinned by doing the one thing God prohibited, the LORD confronted them, and then “made garments of skin for Adam and his wife, and clothed them” (Genesis 2:17; 3:1-8, 21); thus He shed the lifeblood of an animal to take its skins and cover their shame and nakedness. When their son Abel brought an offering to the LORD, he sacrificed a lamb “of the firstlings of his flock,” and “the LORD had regard for Abel and for his offering” (Genesis 4:4). Ten generations later, when Noah and his family walked off the ark after the Great Flood, their first act was to build “an altar to the LORD,” take one of every “clean animal and of every clean bird,” and offer them as “burnt offerings on the altar. And the LORD smelled the soothing aroma.” Then God promised, “I will never again destroy every living thing” (Genesis 8:20-21). Therefore, the practice of animal blood sacrifice to cover sins and please God is part of the heritage of the descendants of Noah and his family, that is, of every person, tribe and nation in the world.

Correspondingly, when God gave His Law through Moses, He created a religious practice of animal sacrifices of a perfect lamb, goat, or bull as “a sin offering” or a “guilt offering” (Leviticus 4 & 5). For God established that, “without shedding of blood there is no forgiveness” (Hebrews 9:22). These sacrifices had to be done again and again to keep atoning for sin after sin after sin. But it was animal sacrifices, not human sacrifices! God only ever asked humans for animal sacrifice. (Even His demand of a child sacrifice from Abraham was only a test which God interrupted – “Do not lay a hand on the boy” [Genesis 22:12, ESV] – and replaced with an animal sacrifice.) God sees human life as precious, and He very clearly draws a distinction between demanding protection of innocent human life vs. animal life which may be taken for food, clothing, or sacrifice.

Those animal sacrifices were “only a shadow of the good things to come and ... can never ... make perfect those who draw near” to God. “For it is impossible for the blood of bulls and goats to take away sins” (Hebrews 10:1-4). Therefore, because of His great love for all peoples, the LORD God carried out a perfect plan to permanently cover sin and restore mankind in right relationship to Him, that is, for all who accept His unmerited gift. Around 4-1 B.C.¹⁶, when God the Father sent His only Son, Jesus, He sent Him as “the Lamb of God who takes away the sin of the world!” (John 1:29; 3:16) God first established animal sacrifices so that people would understand the necessity of bloodshed to cover sins; and second to enable us to understand that when He sent His Son to be “the propitiation for our sins,” we could know that He died “once for all” – one perfect sacrifice for all mankind for all time.¹⁷ As I write this, yesterday was Good Friday and tomorrow is Easter, during which we remember Jesus’ death and resurrection around 30-33 A.D.¹⁸ After He arose from the dead and appeared to His disciples,

“Then He opened their minds to understand the Scriptures, and He said to them, ‘Thus it is written, that the Christ (Messiah) would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem’” (Luke 24:45-47).

Therefore, we proclaim that “repentance for forgiveness of sins” in Jesus name is available “to all the nations.” We appeal to you to receive the free gift of forgiveness of sins and eternal life that God has made available to every person and nation through Jesus Christ alone. (See Part IX, which specifically addresses individuals, parents, clergy, and those in government.)

Innocent Bloodshed, Murder, Curses, Justice, and Possible Redemption.

Whenever there is human bloodshed, the intent of the person causing the death is critical in determining their guilt. If it was truly in self-defense, the offender is innocent. If it was accidental, without clear knowledge of intent to kill, or without malicious intent, the penalty is diminished. But if it was murder (i.e., intentional and malicious killing), then the penalty prescribed by God Himself is death, determined through lawful judicial process.¹⁹

Child sacrifice or any intentional killing of a child is murder! Even Tertullian in the early 200s A.D., who was born in Carthage which was the world capital of child sacrifice in its era, said:

“(I)f you kill a child, it is not a farthing difference whether you kill it for a sacrifice, or for your own will (for killing a child will be always a crime, though not always equal, parricide being worse than mere homicide).”²⁰

Parricide is the murder of your own relative. Tertullian may have meant that murdering your own innocent defenseless child was worse than murdering an adult not related to you, or an adult who could defend himself.

So also, deliberately taking the life of an unborn child, from the moment of conception, is murder. In the first brief of this Report in Part I, "What is the Basis for the Sanctity of Human Life," we documented that God Himself knows each child before conception and carefully forms each boy or girl in the womb. In the next brief, we reviewed "Scientific and Medical Evidence for the Humanity of the Child in the Womb," including that the unborn child is a unique human organism from the point of conception. As the American Association of Pro-Life Obstetricians & Gynecologists explains, even the rare and extreme situations of pregnancy threatening the mother with death do not involve trading the baby's life against the mother's; thus protecting the mother's life in such situations is not "the moral equivalent of elective abortion."²¹

Let me be clear: intentionally terminating the life of a child for any reason is murder! This includes if the child was conceived in rape or incest, or the child does or may have some defect, or for reasons of the mother's mental or physical health, or for economic, social, personal or political reasons. As Mother Teresa said, "The greatest destroyer of peace is abortion because if a mother can kill her own child, what is left for me to kill you and you to kill me? There is nothing between." Additionally, those who perform or facilitate abortions, create or distribute abortifacient medicines, or willfully enact or implement elective abortion policies in government or the medical profession, all have innocent blood on their hands. (In Part IX, we address the guilt of the mother and hope for her healing and restoration.)

The first innocent human bloodshed occurred when Cain murdered his brother Abel.

"Then the LORD said to Cain ... 'The voice of your brother's blood is crying to Me from the ground. Now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. When you cultivate the ground, it will no longer yield its strength to you'" (Genesis 4:10-12).

Wherever there is innocent bloodshed, including by abortion, the voices of those murdered cry out to the LORD God, and those guilty are cursed and so is that land and its productive capacity. In Scripture, this is the principle of "bloodguiltiness,"²² which can be removed.

How can bloodguiltiness and curses be removed? The unchanging standard of the Law of God regarding the intentional shedding of innocent blood is life for life. There are only three means of atonement to remove bloodguiltiness:

1. Justice through lawful due process, by which if the accused is found guilty of intentional murder, he is executed. "By man his blood shall be shed, for in the image of God He made man" (Genesis 9:6). However, if it was a lesser offense, then a lesser sentence, which may include punitive and restorative measures. If these lawful standards are enacted in any jurisdiction or nation, whether the people know the Living God or not, by executing justice they can purge innocent blood from their land. However, if a person guilty of intentional murder is not lawfully executed, then bloodguiltiness and a curse remain.
2. Repentance and forgiveness by substitutionary lifeblood. As mentioned above, Jesus Christ shed His lifeblood to atone for our sins, but His atonement is only applied to those who genuinely repent and accept His payment on their behalf, receiving His forgiveness. For those who do repent, "Christ redeemed us from the curse of the Law, having become a curse for us" by being hung on a cross (Romans 3:23-26; Galatians 3:13; I John 1:9; 2:2, 4:10).
3. The judgment of God, which fulfills His justice requirement, but does not remove the guilt of persons who shed innocent blood, which can only be removed if they also repent and receive Christ's atonement before they die (see Accountability of Nations below).

Repentance and forgiveness do not preclude the necessity for justice, which is the responsibility of the civil government; and if there is no repentance or justice, then God's judgment is inevitable and He will determine the means and timing.

Let us now look more closely at the Bible to understand what the LORD has said regarding Law, murder, killing, innocent bloodshed, child sacrifice, whether men and women are treated the same before the Law, and if the consequences were different if it was a newborn baby or child that was murdered or sacrificed. The following points are abundantly evident:

1. "The Law of the LORD is perfect" and has no conflicting provisions.²³
2. The Law of God is applied equally to male or female, rich or poor, ruler, citizen or foreigner; and "there is no partiality with God."²⁴
3. God deals righteously and justly in all matters, including those related to giving or taking human life, and for sin and evil. He will judge each individual and nation. "The judgments of the LORD are true; they are righteous altogether."²⁵
4. Innocent bloodshed cries out to God, and pollutes and defiles the land and place where it is shed; and "no expiation can be made for the land for the blood that is shed on it, except the blood of him who shed it" (Genesis 4:10; Numbers 30:33-34; Deuteronomy 19:10-13).
5. After the Great Flood, God delegated some of His authority to mankind to establish justice, and thus requires human governments to do justice, particularly in matters of bloodshed.²⁶
6. God prohibited murder, and requires the death penalty for everyone lawfully found guilty of intentional murder, but requires confinement for accidental or unintentional killing.²⁷

7. If it is not known who shed innocent blood, there are ways to remove bloodguiltiness from the community and land (Deuteronomy 21:1-9).
8. God is steadfastly opposed to idolatry, immorality, and human sacrifice, and attributes child sacrifice [and abortion] as the outcome of idolatry, or idolatry and immorality.²⁸
9. Sacrificing children to idols is sacrificing them to demons (Psalm 106:35-39; I Cor. 10:20-22).
10. God prohibited child sacrifice and murdering babies, and He judges rulers, men, women, and nations specifically for this innocent bloodshed.²⁹
11. God commanded the death penalty for a person guilty of child sacrifice (Leviticus 20:1-5).
12. God is willing to extend mercy and forgiveness to any person who is truly repentant, including those guilty of sexual sin, murder, and child sacrifice/killing.³⁰
13. “(N)o murderer has eternal life abiding in him”; but for those who truly repent and receive Christ’s atonement, they are forgiven and have eternal life.³¹
14. God is willing to extend blessing and peace to rulers and nations who will do justice and righteousness, and not shed innocent blood (Jeremiah 22:1-4, 15-16).

We present the above findings so that you may understand the truth revealed to us about these matters, and the extraordinarily high value the LORD God places on each human life. We encourage you to study the Scriptures to understand the mind of God, and discern what He requires regarding innocent bloodshed, particularly by abortion, neonaticide, or infanticide.

Within country criminal and penal codes, abortion and infanticide are usually addressed within the section prohibiting murder, and the prescribed punishments for those found guilty include imprisonment, confinement, loss of rights, other punishments or a fine. In these policies, the penalties for abortion, neonaticide and infanticide are consistently less than those for other murders. This is understandable on a human level, but if the bloodguiltiness is not removed by the first or second means mentioned above, then it remains and a curse remains on the people and land, and God will eventually bring judgment.

Accountability of Nations to God and Possibility for Restoration.

The history of nations in the Bible reveals that God relates to nations in similar ways as He does to individuals. How can a nation know if they are experiencing judgments of God?³² The first step is self-examination for sin, based on His words and teaching. The first signs to look for are indicators of Him withdrawing His presence, peace, and protection:

- Lawlessness increases, undermining morality and the rule of law.³³
- Loss of good, wise, discerning leaders (Isaiah 3:1-3; Hosea 7:7-11; 13:10).
- Leaders dismayed, cannot solve overwhelming problems (Ezekiel 7:26-27; Hosea 13:9-10).
- Irreconcilable political divisions that break apart a nation or lead to civil war.
- Despised, a reproach to, and mocked by other nations (Ezekiel 22:4-5; Obadiah 1:2).

Examples of God’s judgments given in the Bible include:

- Low productivity of crops and farmland, loss of harvest, sowing but reaping little.³⁴

- Loss of earnings and wealth, especially what was gained by injustice or immoral means.³⁵
- Drought, famine, blight, mildew, no rain, scorching wind, dry earth, loss of pastureland.³⁶
- Earthquakes.³⁷
- Attacks by enemies such as foreign armies or terrorists.³⁸
- Defeat by enemies, destruction, and great losses of human life.³⁹
- Being conquered, humiliated, plundered, or enslaved by enemies.⁴⁰
- Destruction of own great defense capacities.⁴¹
- Loss of rule over one's own country.⁴²
- Captivity, loss of land, and deportation from land.⁴³

Sometimes these calamities are the result of living in a fallen world. Suffering is part of this life, and calamity does not necessarily mean that a person or nation has sinned; nor does the absence of calamity mean a person or nation is righteous (Job; Matthew 5:45; John 9:1-3). God uses suffering to chasten, mature, and point us back to Him. So our response ought to be to examine ourselves. No matter what the cause of a crisis, catastrophe, or destruction, Christ calls His followers to show compassion and mercy, even to their enemies; this may include giving drink, food and other necessities, and sharing the gospel and speaking truth with grace. One example of God's graciousness was when He foreknew there would be a 7-year famine in Egypt and the surrounding nations, and He sent and prepared Joseph beforehand in order "to preserve many people alive" (Genesis 50:20).

With ancient Israel and Judah, it appears there was a direct correlation between their righteousness and their capacities to overcome and defeat enemies, and withstand attacks. When they believed in and followed only the LORD God, and had no idols or child sacrifice, they were invincible. But when they forgot the LORD and turned to idolatry and other sins, they became vulnerable to enemies.

In summary of the accountability of nations in the Bible, God removed the nations in Canaan who practiced and sanctioned idolatry, immorality and child sacrifice, and gave their land to Israel. However, when Israel and Judah began practicing child sacrifice 500-700 years later, "the LORD removed them from His sight" (II Kings 17:3-24; 23:27). Before final judgment on Judah, when King Manasseh humbled himself greatly before the LORD and repented, He graciously forgave him. But the LORD still brought judgment later upon the nation of Judah for their sins, especially innocent bloodshed and child sacrifice⁴⁴ – just as He did with Israel. Even so, after 70 years of judgment in exile, the LORD restored some to Judah; and after 2,500 years (1948 A.D.), restored more descendants to their land.⁴⁵

Leaders in other nations during more recent history have understood the accountability of their nations to God. Around 1787 A.D., a movement began in England to abolish the slave trade and slavery. In 1789, William Wilberforce (1759-1833) made his first case for the abolition of slavery before Parliament. He continued this campaign in Parliament as he watched and studied, and documented the destructive, widespread, corrupting effects of slavery upon both his people and the Africans. In 1806, by a shrewd tactic, the Foreign Slave Trade Abolition Bill

was approved, which affected two-thirds of British slave traders. In January 1807, “The Prime Minister, Lord Grenville, introduced the Slave Trade Abolition Bill in the House of Lords”⁴⁶; and Wilberforce published a 400-page “Letter on The Abolition of the Slave Trade,” in which he said,

“That the Almighty Creator of the universe governs the world which He has made; that the sufferings of nations are to be regarded as the punishment of national crimes; and their decline and fall, as the execution of His sentence; are truths which I trust are still generally believed among, us. Indeed to deny them, would be directly to contradict the express and repeated declarations of the Holy Scriptures. ... (I)f the Slave Trade be a national crime, declared by every wise and respectable man of all parties, without exception, to be a compound of the grossest wickedness and cruelty, a crime to which we cling in defiance of the clearest light, not only in opposition to our own acknowledgments of its guilt, but even of our own declared resolutions to abandon it; is not this then a time in which all who are not perfectly sure that the Providence of God is but a fable, should be strenuous in their endeavours to lighten the vessel of the state, of such a load of guilt and infamy?”⁴⁷

“The Act to abolish the British slave trade” was approved by Parliament, and received Royal Assent on 25 March 1807, becoming law in Great Britain, and making the slave trade illegal. A subsequent law, The Slavery Abolition Act 1833⁴⁸ – approved by Parliament just 3 days prior to Wilberforce’s death – abolished slavery everywhere within the British Empire.

Example of the United States (with application to other nations): Leaders in earlier generations in the United States also recognized the evil of slavery and accountability to God. It is true that from the 1600s during the Colonial period to the mid-1800s A.D., Christian leaders in church, education, medicine, and government were committed to truth and righteousness, had far better spiritual discernment than most today, and were the most influential. However, many authorized or tolerated slavery, which was a fatal mistake. George Mason, one of our Founding Fathers, perceived this mistake and in 1787 said:

“Every master of slaves is born a petty tyrant. They bring the judgment of Heaven upon a country. As nations can not be rewarded or punished in the next world they must be in this. By an inevitable chain of causes and effects Providence punishes national sins, by national calamities.”⁴⁹

In his 1845 A.D. book, telling of his life as “An American Slave,” Frederick Douglass wrote about the dreadful transformation of the character of his new slave-boss into a tyrant, who at first appeared to be a kind Christian woman and thought she should treat every person as a human being, but was quickly trained by her husband in how to keep her first slave a slave for life:

“My new mistress proved to be ... a woman of the kindest heart and finest feelings. ... But, alas! this kind heart had but a short time to remain such. The fatal poison of irresponsible power was already in her hands, and soon commenced its infernal work. That cheerful eye, under the influence of slavery, soon became red with rage; that voice, made all of sweet accord, changed to one of harsh and horrid discord; and that angelic face gave place to that of a demon.”⁵⁰

Douglass observed how slavery destroys people as human beings created by God, both master and slave.

“I have found that, to make a contented slave, it is necessary to make a thoughtless one. It is necessary to darken his moral and mental vision, and, as far as possible, to annihilate the power of reason. He must be able to detect no inconsistencies in slavery; he must be made to feel that slavery is right; and he can be brought to that only when he ceases to be a man.”⁵¹

For many years before the Civil War, numerous abolitionists like Douglass continuously brought to the American conscience the evil of slavery. In 1863, during the middle of the Civil War, at the request of the U.S. Senate, President Abraham Lincoln issued a proclamation to “set apart a day for national prayer and humiliation.” In that Proclamation, Lincoln said:

“Whereas it is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord [Psalm 33:12];

“And, insomuch as we know that by His divine law nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people?”⁵²

The government leaders of the United States recognized their accountability to God and the Civil War as His judgment for the sin of slavery. Toward the end of the war, in 1865, in his Second Inaugural Address, President Lincoln affirmed more strongly that the Civil War was God’s judgment for our national sins, particularly slavery.

“These slaves constituted a peculiar and powerful interest. All knew that this interest was somehow the cause of the war. ... Both read the same Bible and pray to the same God, and each invokes His aid against the other. It may seem strange that any men should dare to ask a just God’s assistance in wringing their bread from the sweat of other men’s faces, but let us judge not, that we be not judged. The prayers of both could not be answered. That of neither has been answered fully. The Almighty has His own purposes. ‘Woe unto the world because of offenses; for it must needs be that offenses come, but woe to that man by whom the offense cometh.’ If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do

we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God will that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'the judgments of the LORD are true and righteous altogether [Psalm 19:9]'" (March 4, 1865).

More Americans died in the Civil War than in any other war of our history. Before, during, and after the conflict, there were many people on both sides who continued to seek God and humble themselves before Him. After the war, the LORD extended His grace upon the nation and brought about great creativity and industrialization, including through former slaves like George Washington Carver. After humbling and judging us for our national sins, the LORD blessed and prospered the United States as no other nation in history.

Regarding the United States today, we have examined our country and find it to be egregiously in violation of God's Law and commands. God is slow to anger but His memory is perfect. The fact that we have not yet suffered all of the above judgments indicates His patience toward us.

Yet we see many indications of moral decline from the sexualization of culture and the authorization of abortion in the United States – and other nations. We observe the following:

- Confusion about what is true and what is false, what is good and what is evil (Isaiah 5:20);
- Diminished personal self-control as sin is unopposed and encouraged;
- The civil government and laws are removed from a fixed moral foundation (in the Laws of Nature and Nature's God), and it promotes immorality and sanctions murder;
- The government encourages evil and punishes good (instead of the opposite);
- Immorality before and adultery outside marriage increase exponentially;
- Teenage and out-of-wedlock pregnancies increase dramatically, either those brought to birth or those terminated;
- Child abuse increases dramatically;
- Breakdowns of marriage and families increase dramatically;
- Abortions increase dramatically;
- The power of evil increases, for human sacrifice unleashes its power (II Kings 3:26-27);
- Lawlessness increases because leaders and people do not restrain their sinful passions;
- Police become confused about what laws to uphold and who to protect;
- Human-made boundaries of morality are impossible to maintain because God-given fixed boundaries were abandoned;
- Initial allowance of exceptions for abortion "softens up public opinion and politicians," and leads to abortion on demand [in fact, 70 nations that first allowed abortion for one or more restricted reasons, changed their laws to allow abortion on demand⁵³];
- Behaviors formerly abhorrent become acceptable, such as homosexuality and pedophilia, as people develop degrading and dishonorable passions (Romans 1:24-27);
- Violence increases against girls and women;

- Neonaticide, infanticide and child murder increase⁵⁴;
- Euthanasia becomes permitted, for the culture has no basis for the intrinsic value of human life at its beginning or end; and
- Demographic imbalance emerges with aging population caused by aborting the future workforce, resulting in economic crises with high risk of collapse of the economy, particularly in nations that have transferred care of the elderly from the family to the state.

On the last point, many countries that authorized abortion decades ago are now facing demographic and debt crises for which there is no foreseeable means of escape. The population of the Russian Federation has dropped by over 7 million.⁵⁵ Many European nations are facing financial and demographic crises. The United States cannot replace the loss of 58 million current or future workers, even through immigration. Some economists and researchers conclude that the U.S. is on the verge of economic collapse and implosion.⁵⁶

Today, the United States is once again a deeply divided nation, though it is still a war of deities, ideas and words, with opponents striving for control and power. We are principally divided over (1) who is God, and those who have rejected Him fight against any public recognition of the true God; (2) over whether there shall be purity and righteousness, or absolute personal and sexual freedom with no boundaries, accountability or responsibilities; and (3) over whether human life will be cherished and protected from conception to natural death, or the so-claimed rite of child destruction to the idol of self be maintained. These and other sins are at the very core of the deepening divisions in our homes, churches, schools, universities, political parties, legislatures and governments. We have reached the place of open rebellion against God, against any moral restrictions, against lawful authority and the rule of law, and against any fixed standards of righteousness or civility. From leaders in state governments and the U.S. Congress to students, many Americans are full of pride and rebellion. The chief idol is self; the chief demand is absolute freedom; and the chief sacrifice is innocent unborn children.

There is evidence of God's judgments upon the United States if we are open to see it. During the past few decades, there has been an unprecedented increase in disasters, calamities, and wars, combined with a magnitude increase in financial and property losses – though often with little loss of human life. Sometimes His judgments are so precise that they reveal specific areas of personal and national sin. For example, in 1994, a 6.7 earthquake hit the precise area in the San Fernando Valley in California where 90 percent of the pornographic films were being made in the U.S.A., damaging the offices of every one of 70 pornographic studios and distributors.⁵⁷

Most Americans have forgotten and rejected God, and our national sins have made us vulnerable to enemies. The 11 September 2001 attack on the United States would not have been possible if the LORD had not already lifted His protection from our nation, though not completely yet. Even in His righteous judgment, using our enemies, He demonstrated exceedingly great mercy. There could have been tens of thousands of people dead, yet less than 3,000 died.

Also, the blood of 58 million babies is on the hands of Americans, and we will continue to have increasing internal strife and conflicts, overwhelming societal and financial problems, major security issues and wars until we humble ourselves before God and repent of our pride, multitude of sins and massive innocent bloodshed, and change our policies too.

Closing Comment, Appeal, & Only Hope for a Restored & Blessed Future.

We, the peoples of the nations of the world, have shed the innocent blood of over 1 billion unborn babies, and continue to murder more than 1 million every month. We are accountable to Almighty God for this bloodshed, and His judgment is inevitable upon each person who has authorized, approved, encouraged, or practiced abortion or infanticide. This bloodshed has become so normative that we live our lives as though nothing is wrong. Yet God Himself is mindful and grieved with every drop of bloodshed of every baby. How shall we now respond?

We should respond with humility and repentance for forgiveness of our personal and national sins; that is the only path of restoration. Wherever there has been innocent bloodshed and murder, that community or nation can come together voluntarily, humble themselves before the LORD, repent of their personal, corporate and national sins, and ask for His forgiveness and mercy. For those who truly repent to the LORD, receiving forgiveness through the atonement of Jesus Christ, they are forgiven of their sin now and for eternity, and bloodguiltiness and curses are removed. If the clergy, leaders and people of a community do not know who shed the innocent blood, they can repent vicariously on behalf of the guilty parties, and ask Jesus to apply His atonement.⁵⁸ The LORD God is eager to restore individuals, communities and nations in right relationship to Him and to each other. Our responses profoundly affect our futures.

For example, during every year of the American War for Independence, the Continental Congress and General George Washington called for voluntary participation in days of prayer, fasting, and humiliation. U.S. President John Adams (2nd president), President James Madison (4th), and President Abraham Lincoln during the Civil, all called for the same:

- General George Washington and the Continental Congress: 1775; 1776 (2 times); 1777; 1778; 1779; 1780 (2 times); 1781; and 1782.
- President John Adams: 1798; 1799.
- President James Madison: 1813; 1814.
- President Abraham Lincoln: 1861; 1863; 1864.

In one of those Proclamations, President John Adams began his appeal with these words:

“As no truth is more clearly taught in the Volume of Inspiration [the Bible], nor any more fully demonstrated by the experience of all ages, than that a deep sense and a due acknowledgment of the governing providence of a Supreme Being and of the accountableness of men to Him as the searcher of hearts and righteous distributor of rewards and punishments are conducive equally to the happiness and rectitude of individuals and to the well-being of communities” (March 6, 1799).

The results of the clergy and government leadership, and the response of the people, during the founding era of the United States reveal that God heard those prayers of confession and appeal, and greatly blessed the nation. Later, a divided nation was restored as one nation after the Civil War, and greatly blessed again beyond all human expectation or comprehension. Such is the character of the Living God towards those who humble themselves before Him.

In conclusion, we call for national days of prayer, fasting, and humiliation to confess personal and national sins of idolatry, immorality, abortion, child murder, and many other sins. We also call upon every government that has authorized abortion to change their laws and policies to prohibit abortion (and all other forms of child murder). Finally, we call for an end to elective abortion worldwide. Stop the Greatest Genocide!

We offer only one hope for the full restoration and blessing of the United States or any nation, namely through Jesus Christ. Lesser restorations are certainly possible for nations of other faiths that change their laws to protect children and prohibit abortion. Historically, both in Biblical and post-Biblical national histories, the only true and effective means of restoration has been through:

- Humbling before the LORD, privately as well as in church and public gatherings;
- Genuine confession of personal and national sins, receiving the atonement of Christ;
- Private and public expressed faith in and dependence upon Almighty God; and
- Corrective actions and reforms taken in obedience to God, including changing the laws in all jurisdictions to prohibit abortion and punish those who violate the law.

"I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So choose life in order that you may live, you and your descendants."
(Deuteronomy 30:19)

"Deliver those who are being taken away to death, and those who are staggering to slaughter, Oh hold them back. If you say, 'See, we did not know this,' does He not consider it who weighs the hearts? And does He not know it who keeps your soul? And will He not render to man according to his work?" (Proverbs 24:11-12)

Endnotes

¹ Genesis 12:1-3; Deuteronomy 7:6; I Kings 8:53; Matthew 1:1-17.

² Ancient year dating is from several sources: (1) *Master Study Bible, New American Standard* (Nashville, TN: Holman Bible Publishers, 1977). (2) Jordan, Samuel T., compiler, *The Timechart of Biblical History* (Third Millennium Press Ltd., 2009). (3) Owens, Craig T., “United Kingdom” and “Divided Kingdom” tables of ancient Israel and Judah, on line at: <https://craigtowens.files.wordpress.com/2014/07/kings-of-israel-judah2.jpg> (4) Rudd, Steve, “Kings & Prophets Chronology: Divided Kingdom: 931-587 BC,” at: <http://www.bible.ca/archeology/bible-archeology-maps-timeline-chronology-kings-prophets-assyrians-babylonians-egyptians-tisri-nisan-inclusive-accession-reckoning-divided-kingdom-dates-931-587bc.htm>

³ Leviticus 18; Deuteronomy 12:31; 18:9-12; 20:17-18.

⁴ “Baal” means “lord, master, possessor, owner, husband,” and was the “supreme male divinity of the Phoenicians and Canaanites.” The Hebrew and Greek word definitions in this brief are from Biblical usage, the *Strong’s Concordance*, and the *Gesenius’ Hebrew-Chaldee Lexicon*, almost entirely online at: <http://www.BlueLetterBible.org>.

⁵ “Milcom” is a combination of the word for king, *melek*, and the name of the god, Molech; it was “the national idol of the Ammonites.” See “Molech” below, and the note on “Baal” for word sources.

⁶ “Asherah” – also Ashtaroth or Ashtoreth – was a statue of a female image often carved from a tree or pole, and then worshiped. The term means fortune, happy, increase, fertility; “a Phoenician goddess,” “Sidonian deity,” “the goddess of love and fortune,” that was viewed as “the companion and consort of Baal.” Ashterah meant the increase, offspring procreated, progeny of the flock, “the young (of your flock).” See note on “Baal” for word sources.

⁷ “Molech” – also Molek or Moloch – was “the chief deity of the Ammonites” and Phoenicians,” that was “to be appeased by human sacrifices,” and “children to be sacrificed were cast into its arms” and burned with fire. See note on “Baal” for word sources.

⁸ “Iniquity” is “perversity, depravity; a depraved action, a crime, a sin; guilt contracted by sinning” (see note on “Baal” for sources). It is deeply ingrained sin patterns after a long period of repeated sins and no genuine repentance, which then can permeate and corrupt families, cultures, communities and nations. Also, in Webster’s Dictionary 1828 (see Part I, Human Rights brief), the term is defined as: “Injustice; unrighteousness; wickedness; a deviation from rectitude.” And “rectitude” is defined as: “In morality, rightness of principle or practice; uprightness of mind; exact conformity to truth, or to the rules prescribed for moral conduct, either by divine or human laws.”

⁹ See also, Exodus 34:11-17; Deuteronomy 7:5; 12:3.

¹⁰ Leviticus 18:3, 24-30; Deuteronomy 9:4; 12:29-31; Joshua 6 – 12; Judge 1:1-26.

¹¹ Good kings of Judah: Asa, Hezekiah, and Josiah (I Kings 15:9-15; II Kings 18:1-6; 22:1-23:25). Partially good kings of Judah: Jehoshaphat, Joash, Amaziah, Azariah (Uzziah), and Jotham (I Kings 22:41-43; II Kings 12:1-21; 14:1-4; 15:1-5; 15:32-35). Evil kings and one queen of Judah: Rehoboam, Abijam, Jehoram (Joram), Athaliah, Ahaz, Manasseh, Amon, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah (I Kings 14:21-24; 15:1-3; II Kings 8:16-18; 8:24-27; 11:1, 18; 16:1-4; 21:1-16; 21:18-22; 23:30-32; 23:34-37; 24:6-9; 24:17-19).

¹² Evil kings of Israel: Jeroboam, Nadab, Baasha, Elah, Zimri, Omri, Ahab, Ahaziah, Jehoram (Joram), Jehu, Jehoahaz, Jehoash (Joash), Jereboam II, Zechariah, Shallum, Menahem, Pekahiah, Pekah, and Hoshea (I Kings 12:20, 25-33; 13:1-6, 33-34; 15:25-26; 15:28-30; 16:1-4; 16:8-13; 16:10-19; 16:23-26; 16:29-33; 21:25-26; 22:51-53; II Kings 3:1-3; 10:29-32; 13:1-6; 13:10-11; 14:23-24; 15:8-10; 15:13-14; 15:17-18; 15:23-25; 15:27-28; 17:1-2).

¹³ Kings of Israel who were partially good: Jehoram and Jehu (II Kings 3:1-3; 9:1-10:31).

¹⁴ I Kings 12:26-33; 13:33-34; II Chronicles 11:14-15.

¹⁵ I Kings 16:29-33; 18:4, 19-40; 22:34-38; II Kings 9:30-37.

¹⁶ Biblical Archaeology Society, "Herod's Death, Jesus' Birth and a Lunar Eclipse," March 2, 2017; online at: <http://www.biblicalarchaeology.org/daily/people-cultures-in-the-bible/jesus-historical-jesus/herods-death-jesus-birth-and-a-lunar-eclipse/>

¹⁷ Romans 3:21-26; 6:10; Hebrews 2:17; 7:23-28; 9:11-28; 10:10-14; I Peter 3:18; I John 2:1-2; 4:9-10.

¹⁸ Akin, Jimmy, "7 Clues Tell Us *Precisely* When Jesus Died," *National Catholic Register*, April 10, 2013; online at: <http://www.ncregister.com/blog/jimmy-akin/when-precisely-did-jesus-die-the-year-month-day-and-hour-revealed>

¹⁹ Genesis 9:5-6; Exodus 20:13; 21:12-15, 22-23; Leviticus 24:17; Numbers 35:9-25, 30-32; Mark 10:19.

²⁰ Op. cit., Tertullianus.

²¹ American Association of Pro-Life Obstetricians & Gynecologists, 2016, "Our Mission Statement," and below it, "What is AAPLOG's Position on Treatment of Ectopic Pregnancy?"; online at: <http://aaplog.org/about-us/our-mission-statement/>

²² Numbers 35:33; Deuteronomy 19:10; Psalm 51:4

²³ Psalm 19:7.

²⁴ Proverbs 18:5; 24:23; Exodus 12:49; 23:1-9; Leviticus 19:15; Deuteronomy 1:16-17; 16:18-20; Romans 2:11; Ephesians 6:9.

²⁵ Genesis 18:25; Psalm 9:7-8; 19:9; 89:14; Jeremiah 25:11-33; Romans 2:1-16; I Corinthians 4:5; II Corinthians 5:10; Revelation 14:6-11; 18:1-24.

²⁶ Genesis 9:1, 5-7; II Chronicles 19:6; Proverbs 16:10; Ezekiel 23:45.

²⁷ Exodus 20:13; 21:12-14; Leviticus 24:17; Numbers 35:11-32; Matthew 5:21-22; 19:16-19; Mark 7:20-23; 10:19; Luke 18:20; Romans 13:8-10; James 2:10-11; I Peter 4:15, 17-18.

²⁸ Leviticus 18:19-21; Deuteronomy 12:29-31; II Kings 17:16-17, 31; 21:1-16; Ezekiel 16:15-38; 20:30-31; 23:36-39; Revelation 9:20-21; 21:8; 22:15.

²⁹ Exodus 1:15-22; 11:1, 4-6; 12:29-30; Leviticus 18:1, 21; 20:1-5; Deuteronomy 18:9-14; II Kings 16:2-4; 17:7-18; 21:1-16; 24:1-4; Psalm 106:35-43; Jeremiah 7:30-32; 19:3-6; Ezekiel 16:35-38.

³⁰ Examples: King David (II Samuel 11 & Psalm 51); King Manasseh (II Chronicles 33:1-13); see also, Psalm 106:44-46; Luke 24:44-47; Acts 10:34-43; 13:38-39; 26:15-18; Romans 3:21-26; I John 1:8-10).

³¹ I John 3:15; Psalm 51; Romans 6:23; I John 1:9; Revelation 21:8; 22:14-15.

³² For further study, see Thomas W. Jacobson, "Causes & Evidences of God's Judgment on Nations," *God & Nations Series*, Part III. See "Biblical Worldview" section on: <https://www.globallifecampaign.com>

³³ Proverbs 29:18; Jeremiah 18:18; Lamentations 2:9; Matthew 7:23; 24:12; Romans 6:19; II Peter 2:7-10; I John 3:4.

³⁴ Leviticus 26:26; Deuteronomy 11:17; 28:18; 38; Micah 6:15; Haggai 1:6, 10.

³⁵ Ezekiel 7:11; Isaiah 3:18-24; Micah 1:7; Haggai 1:6, 9; James 5:1-6.

³⁶ Leviticus 26:19; Deut. 11:17; 28:22-24; I Kings 8:35, 37; II Chronicles 7:13; Ezekiel 7:15; Joel 1:17-20; Amos 1:2; 4:7-9; Nahum 1:4; Haggai 1:10-11.

³⁷ Isaiah 29:6; Ezekiel 38:18-20; Amos 1:1; 8:8; Nahum 1:5-6; Revelation 6:12; 8:5; 11:13.

³⁸ Leviticus 26:25; Deuteronomy 28:22, 49-50, 63; I Samuel 4; I Kings 8:35, 37; Jeremiah 9:16; Ezekiel 7:15, 24; Amos 1:14; 2:2; Nahum 2:1, 3-13; 3:2-3, 7.

³⁹ Leviticus 26:17, 25, 31; Deuteronomy 28:25; I Kings 8:33; Isaiah 3:25; Nahum 1:8; 3:7, 8-19.

⁴⁰ Leviticus 26:17, 25; II Kings 21:11-15; Nehemiah 9:26-30; Isaiah 42:22; Ezra 9:7; Nahum 2:9.

⁴¹ Deuteronomy 28:52; Isaiah 22:8; Nahum 2:13; 3:12-13, 17.

⁴² II Kings 24:11-16; Amos 1:15; Nahum 3:10.

⁴³ Leviticus 26:33; Deuteronomy 28:36, 63; I Kings 8:46; II Kings 18:11; Ezra 9:7; Daniel 9:7; Amos 1:5

⁴⁴ II Kings 21:1-16; 23:26-27; 24:1-4; II Chronicles 33:1-19.

⁴⁵ Jeremiah 25:1-11; 29:1-11; Daniel 9:2; Ezra 1:1-4; Nehemiah 1:1 – 2:9; Ezekiel 34:11-14; 36:22-38.

⁴⁶ Parliament of Great Britain, “Parliament Abolishes the Slave Trade”; online at:

<http://www.parliament.uk/about/living-heritage/transformingsociety/tradeindustry/slavetrade/overview/parliament-abolishes-the-slave-trade/>

⁴⁷ Wilberforce, William, “A Letter on The Abolition of the Slave Trade; addressed to the Freeholders and Other Inhabitants of Yorkshire” (London, 1807), p. 4-6.

⁴⁸ Parliament of Great Britain, “Parliament and the British Slave Trade: Key Dates”; online at:

<http://www.parliament.uk/about/living-heritage/transformingsociety/tradeindustry/slavetrade/key-dates/>

⁴⁹ Debates in the Federal Convention (Madison Debates/Notes), 22 August 1787; on line at *The Avalon Project*: http://avalon.law.yale.edu/18th_century/debates_822.asp

⁵⁰ Douglass, Frederick, “Narrative of the Life of Frederick Douglass, An American Slave,” written by himself (Boston: Anti-Slavery Office, 1845; this edition by the Antislavery Literature Project, 2005), p. 26; online at: <http://antislavery.eserver.org/narratives/narrativeofthelife/narrativeofthelife.pdf>

⁵¹ Ibid., Douglass, p. 56.

⁵² Lincoln, Abraham, “A Proclamation,” 30 March 1863, *A Compilation of the Messages and Papers of the Presidents, 1789-1897*, published by authority of Congress, compiled by Honorable James D. Richardson (Washington, DC: Bureau of National Literature and Art, 1910), Vol. V, pp. 3365-3366.

⁵³ Ibid., Dr. Clowes.

⁵⁴ Cooper, Alexia, and Erica L. Smith, Nov. 2011, “Homicide Trends in the United States, 1980-2008: Annual Rates for 2009 and 2010,” U.S. Department of Justice, Bureau of Justice Statistics, on line at: <https://www.bjs.gov/content/pub/pdf/htus8008.pdf>; Children's Bureau, April 2017, “Child abuse and neglect fatalities 2015: Statistics and interventions,” Child Welfare Information Gateway, online at: <https://www.childwelfare.gov/pubPDFs/fatality.pdf>.

⁵⁵ Eberstadt, Nicholas, May 2010, “Russia's Peacetime Demographic Crisis: Dimensions, Causes, Implications,” National Bureau of Asian Research.

⁵⁶ Rosenberg, Joel C., “Implosion: Can America Recover from Its Economic and Spiritual Challenges in Time?” (Tyndale House Publishers, Inc., 2012); and Friedman, George, 15 Jan. 2017, “The U.S. is Headed to a Pivotal Socio-Economic Crisis,” *Forbes*, online at: <https://www.forbes.com/sites/johnmauldin/2017/01/15/the-us-is-headed-to-a-pivotal-socio-economic-crisis/>

⁵⁷ Ferraiuolo, Perucci, “Judgment by Earthquake,” *Christianity Today*, 7 March 1994, p. 57; online at: *Bible.org*: <https://bible.org/illustration/judgment-earthquake>

⁵⁸ Deuteronomy 21:1-9; Job 1:4-5; Nehemiah 1:1-11; Daniel 9:1-23; Acts 2:14-41.