

The purpose of this publication is to spread the truth, to sow God's good seed, the Word of God, and to confront religious error for the good of men's souls. Editor: Allen Dvorak

Published weekly by a group of God's people in the Monrovia community and meeting at:
461 Kelly Spring Road - Harvest, AL 35749 Telephone: (256) 325-8585

For additional information about us, visit our website
<http://spreadingtruth.org>

this country with the blood of innocents. How long until God judges us as a nation? Or is our judgment already in progress?

There is a political battle going on right now in our country with regard to the funding of abortions with federal funds. Those who favor the funding of abortion providers such as Planned Parenthood argue that such funding is critical to the support of women's health and the right of a woman to choose to bear a child or not. Abortion is often supported on the basis of cases of rape or incest, but statistics suggest that abortion is often used as a form of birth control rather than an escape for the woman whose choice to have sexual relations was taken from her by violence. Of course, even in cases of rape or incest, the child conceived is an innocent human life – taking that life by abortion doesn't undo the violence committed against the mother.

The case of Michelle Roberts perhaps illustrates well the fact that once it becomes acceptable to take innocent human life in some specific circumstances, it is difficult to find a logical stopping point. In her case, the law balks at allowing the killing of the unborn child in an "unlawful" setting, but there is no real moral difference in what she did and what takes place in an abortion clinic. Why only in an abortion clinic? Why only unborn children? Why not aged people

or terminally-ill people? Why not handicapped individuals? Years ago, a doctor testified before Congress that he didn't see any difference between killing a child by means of abortion before birth and killing that child after birth. He obviously didn't view human life as sacred and protected, but his conclusion was logical, if immoral. That's where we are headed as a country, if we as a culture don't change our basic presuppositions about the life of the unborn.

¹⁶ There are six things that the Lord hates, seven that are an abomination to him: ¹⁷ haughty eyes, a lying tongue, and hands that shed innocent blood, ¹⁸ a heart that devises wicked plans, feet that make haste to run to evil, ¹⁹ a false witness who breathes out lies, and one who sows discord among brothers.
-- Proverbs 6:16–19; ESV

Principle source: V. Saxena, *Stomach-Turning Secret Buried in Yard Leads to Arrest of Woman*, posted on 4/24/17; conservativetribune.com

Bible Challenge Question - Answer

Agabus is first mentioned in Acts 11:27-28 as a prophet who predicted a famine in the days of Claudius Caesar. He had come to Antioch of Syria, where he made the prophecy, from Jerusalem. We next meet Agabus at Caesarea where Paul was staying in the house of Philip the evangelist (Acts 21:8-11). He had come from Judea (Jerusalem?).



Volume 10, Number 18

April 30, 2017

Hypocrisy on Display

By Allen Dvorak

In formal debate, it is considered unfair to charge an opponent with the consequences of his position unless he avows them. But sometimes the best way to illustrate the nature of a position/behavior is to connect it to its logical consequences.

Michelle Roberts, aged 43, lives in Virginia and has been indicted by a grand jury on the charge of producing an abortion or miscarriage "with intent to destroy her unborn child." It is a class four felony that carries a maximum penalty of 10 years in prison and a fine of up to \$100,000, if she is convicted.

According to the *Richmond Times-Dispatch*, Roberts self-aborted her late-term baby and then buried the body in her backyard. Local authorities received a tip in February and Roberts admitted that she had buried her child in her yard. Upon digging in the backyard, police discovered the skeletal remains of the fetus.

The comment of one of her neighbors highlights the irony of Roberts' indictment. The neighbor was quoted as saying, "It wasn't right [speaking of Roberts' actions – asd]. She should have gone to a

doctor. If you don't want the baby, you go to the doctor."

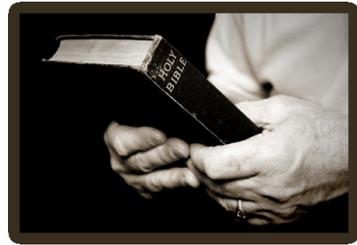
So...if you want to put a baby to death, the proper procedure is to go to the abortion doctor who will legally kill the child? According to the sanctimonious comment of the neighbor, Roberts' mistake was that she didn't pay money to have the child killed. After all, in either case, the end result is that the child is dead, the only difference being in who killed the child, the location of the killing and the method of disposal of the body of the child. I make no defense for Roberts' actions, but at least she buried the child; abortion clinics dispose of aborted babies as "medical waste."

Charging Michelle Roberts with a crime, a felony punishable by prison time and a fine, is hypocritical from a legal standpoint, to say the least. If she had gone to an abortion clinic and paid a doctor to perform the abortion, instead of doing it herself, the death of the child would have been perfectly legal. Notice that I didn't say

Continued on page 3

Popping Our Tops

By Allen Dvorak



Text: _____

Evidence that not all anger is sinful:

1. _____
2. _____
(Mark ____; Hebrews ____)
3. _____
(Ephesians ____)

The difference between appropriate anger and sinful anger is often the _____.

Two limitations on anger:

1. _____
2. _____

The expression of anger is a c _____ and a l _____
b _____.

When angry, a good question to ask: _____
_____?

The LORD is _____ and _____, _____ to anger and
abounding in _____. He will not always chide, nor
will he keep his anger _____.

-- Psalm 103: _____; ESV

“Every saint has a past and every sinner has a future.”

-- Oscar Wilde

morally acceptable, but “legal” according to our current laws. The transfer of money somehow makes the death of the child acceptable? Or is it also that a “professional killer” has done the deed instead of an untrained civilian? If the reader’s righteous anger has not already been aroused, as has mine, perhaps the fact that Planned Parenthood, a provider of over 300,000 abortions annually, is supported to a large degree by our federal taxes might stimulate our anger.

Perhaps someone might argue that Michelle Roberts’ killing of her unborn child versus a doctor performing an abortion is parallel to a civilian taking the life of another person versus the execution of a convicted criminal by the hands of a court-approved official. The argument is that the civilian has no right to take the life of another, but the executioner (an officer of the government) has the right to execute a person convicted in court of a capital crime.

The critical difference between the two cases, however, is NOT the location of the death or that one of the persons has an official position. The pertinent difference is the taking of an *innocent* life versus the taking of a *guilty* life.

Michelle Roberts took the life of her unborn child, an *innocent* life. The child wouldn’t become

guilty if Roberts had gone to an abortion clinic or because a doctor did the killing. In either case, an innocent and helpless life would be ended... and the fact that a recognized professional did it wouldn’t change the immoral nature of the deed.

The news story observed that some liberal thinkers are already defending Roberts’ action, perhaps realizing the hypocrisy of condemning Roberts while supporting the practice of abortion doctors.

If it is immoral for the mother of that baby to kill her own baby in her own home, why is it moral for a doctor to kill that same unborn baby at an abortion clinic? Does the payment to the doctor somehow sanctify the killing? Of course not. The indictment of Michelle Roberts just illustrates the ridiculous nature of the argument that somehow an abortion at a clinic is legal and moral, but an abortion at home is illegal and immoral. The difference, of course, is that our government has passed laws permitting the one and forbidding the other.

Government, however, doesn’t determine morality. It often doesn’t even support true morality and punish immorality, as is the divinely intended purpose of government (Romans 13:1-5). God determines what is moral. God identifies righteous behavior and unrighteous behavior. Neither government nor individuals can change the divine standard of morality, regardless of how many laws are passed by men to the contrary or how many excuses are offered to justify immoral behavior.

Manasseh was condemned for “filling Jerusalem with innocent blood” and God judged him (2 Kings 21:16). The practice of abortion has filled

Bible Challenge Question

In the book of Acts, the prophet named Agabus was mentioned in connection with which three cities?

The answer to this question is on the back page.