

# Focus on the Kingdom

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## What Must I Do to Be Saved?

by Wiley Jones, 1879, from *The Gospel of the Kingdom in Ten Discourses* (English slightly modernized)

“Then he called for lights and rushed in, and came trembling and fell down before Paul and Silas, and brought them out, and said, ‘Sirs, what must I do to be saved?’ They said, ‘Believe in the Lord Jesus Christ, and you will be saved, and your household’” (Acts 16:29-31).

This thrilling piece of apostolic history contains the most important question that can be framed by human lips. It is not, What must I do to obtain health, or wealth, or fame, or some high position of human power and grandeur; but infinitely more than all these: “**What must I do to be saved?**” And in proportion to the importance of the question is the plainness of the answer: “Believe in the Lord Jesus Christ.” Belief and faith are the same...

I have called this a very plain answer, because, with the Bible before us, it is easy to discover what is meant by believing in the Lord Jesus Christ. The subject is placed before us in the clearest light. For example, we know that a message sent makes him who brings it a messenger, and that to truly believe in the messenger is to believe the message which he brings. Now, among his other attributes, we find those of a messenger expressly attributed to Christ, and that he has been sent as the bearer of a message from God to man. Thus he is called “the messenger of the covenant” (Mal. 3:1); “the Apostle and High Priest of our confession” (Heb. 3:1). The word “apostle” here applied to the Lord Jesus, conveys the same idea, for it means “a messenger, ambassador.” And in the parable of the vineyard the Savior speaks of himself in the same way: “last of all he sent them his son.” Again he says, “I am sent to preach the kingdom of God”...The Father says, “This is My beloved Son; listen to him” (Luke 9:35). And Moses said, “To him you shall give heed to whatever he says to you. And it shall be that everyone who will not hear that prophet shall be destroyed” (Acts 3:22-23).

To make the subject still clearer, we find the Lord Jesus placed before us also as a witness bearing testimony. Thus he is called “the faithful and true witness” (Rev. 3:14). And he declares of himself, “For this I have come into the world, to bear witness to the truth” (John 18:37). Now the message or doctrine which he preached is “his testimony,” and the Scriptures assure us that “the one who has received his testimony has set his seal to this: that God is true,” but on the other hand, “the one who does not believe the Son will not see life, but the wrath of God abides on him” (John 3:33, 36).

We have now shown, by varied illustration and overwhelming proof, that to “believe in the Lord Jesus Christ,” in a true and Scriptural sense, is to believe and obey that message or testimony which he has proclaimed to men.

What then is that message or testimony which is so essential to salvation? Our eternal destiny depends on a truthful answer to this question; and the Lord be praised that we are not left in the dark on a subject of such vast importance. Peter has with great precision pointed out the path by which we can find what that message was. He says that “the word which God sent to the children of Israel, preaching peace by Jesus Christ...throughout all Judea, beginning from Galilee, after the baptism which John preached” (Acts 10:36-37). With such “great plainness of speech” as this, how is it possible for us to miss that word or message for which we are searching? We are told, 1<sup>st</sup>, Who sent it — “the word which God sent”; 2<sup>nd</sup>, to whom it was sent — “to the children of Israel”; 3<sup>rd</sup>, by whom it was sent — “by Jesus Christ”; 4<sup>th</sup>, in what region it was spread — “throughout all Judea”; 5<sup>th</sup>, from what point it began — “from Galilee”; 6<sup>th</sup>, at what time it began — “after the baptism which John preached.” Such plain directions take us directly to Mark 1:14, which says, “Now after John was put in prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God.”

How accurately this corresponds to the language of Peter!...After John’s voice was hushed, the blessed Savior “began from Galilee” proclaiming “the Gospel of the Kingdom of God.” Another portion of Scripture informs us that he “went throughout all Galilee, teaching in their synagogues and preaching the Gospel of the Kingdom” (Matt. 4:23). Nor did he confine his ministry to that region, but proclaimed the same great message “throughout all Judea,” as we learn from Luke 8:1: “he went throughout every city and village, proclaiming and preaching the Kingdom of God.” When the people of Capernaum urged him to stay longer with them he refused, saying, “I must preach the kingdom of God to other cities also; that is the reason I was sent” (Luke 4:43). And even in that solemn interval between his resurrection and ascension his theme was still “the things pertaining to the kingdom of God” (Acts 1:3).

Thus I have plainly and abundantly proved that “the Gospel of the Kingdom” is the great message or testimony which Christ has brought to men. It follows, therefore, that “the Gospel of the Kingdom” is what we must believe before we can be truly said to “believe in the Lord Jesus Christ.” He has commanded us to believe that Gospel. “Jesus came into Galilee preaching the gospel of

the kingdom of God, and saying, ‘Repent and believe the gospel’” (Mark 1:14-15). Of course he did not command them to believe “another gospel” than the one that he was preaching. The language, therefore, proves that he commanded them to believe the identical gospel that he was preaching — “the gospel of the kingdom of God.” Does anyone imagine that it is not essential to keep his commandments? “Why do you call me ‘Lord, Lord,’ and do not do what I say?” (Luke 6:46). “You are my friends if you do what I command you” (John 15:14). “**Whatever** he says to you, **do it**” (John 2:5). “If you **love** me keep my commandments” (John 14:15). Keeping his commandments is a *test* of our *loving* him, and certainly no one can be saved who does *not* love Him, for the fearful penalty has been pronounced: “If anyone does not love the Lord, let him be Anathema Maranatha,” i.e. accursed when the Lord comes (1 Cor. 16:22).

Because the Son of God has set us the example and made the Kingdom of God the great and constant theme of his discourse, we know this must be the wisest, noblest and best theme that can occupy the minds or tongues of men. But it is well known that multitudes of modern teachers, both in high and low positions, with a blind and fatal persistency, refuse to either believe or preach that blessed Gospel of the Kingdom. For all the world I would not be in the place of such teachers at the day of judgment.

A prominent member of a popular denomination once told me that he had been attending his church twenty-five years, but did not remember ever having heard that expression — the Gospel of the Kingdom — used there, or to have heard a sermon preached on it. A preacher of another large and popular sect told me that he remembered the expression, “the Gospel of the Kingdom” and he believed that it occurred “somewhere in the Epistles.” Another preacher who said he had studied Greek and Hebrew, had graduated in theology, and had been preaching six years; on being questioned by me as to whether the expression “the Gospel of the Kingdom” occurs in the Old or New Testament, said that he believed it occurred in the Old Testament, “perhaps in the Psalms,” and that he had never preached a sermon on the subject. But, according to *Cruden’s Concordance*, that expression is not once found in the Epistles, the Psalms, nor in the Old Testament at all. Do not these incidents prove that a great apostasy has taken place in the world, and that men have “departed from the faith” and fallen into the pernicious practice of preaching “another gospel” than that which the Lord Jesus preached?

And not only did the Lord himself preach the Kingdom of God, but while his own personal ministry was going on, “He called his twelve disciples together and...sent them to **preach the Kingdom of God**...And they departed and went through the towns **preaching the Gospel**” (Luke 9:2, 6). Here we discover that in Scriptural phraseology, **preaching the Kingdom is the same as preaching the Gospel**. It follows, therefore, **that those**

**who do not preach the Kingdom do not preach the Gospel**. So important is preaching the Kingdom that when a certain man requested leave to first go and bury his father, the Lord said, “Let the dead bury their dead; but you go and preach the kingdom of God” (Luke 9:60)...

We must conclude that “the Gospel of the Kingdom” was preached everywhere the apostles went, for the words of the Master — “this Gospel of the Kingdom shall be preached in **all** the world” — most plainly required them to preach it...We have frequent allusion to the preaching of the Kingdom by the apostles. Thus we find Philip in Samaria “preaching the things concerning the kingdom of God, and the name of Jesus Christ” (Acts 8:12). Also Paul in Ephesus, and other places, preaching “the things concerning the Kingdom of God” (Acts 19:8; 20:25). In Rome he lived two whole years, “preaching the Kingdom of God, and teaching concerning the Lord Jesus Christ” (Acts 28:23, 31).

As the Bible teaches but one faith and one hope, so also it recognizes but one *gospel*, and pronounces a double curse on man or angel who shall dare to “preach **any** other gospel” (Eph. 4:5; Gal. 1:8-9). And now, after the preceding testimonies, can you doubt what is that one Gospel? Surely it can be none other than “*this Gospel of the Kingdom*” which the Savior said should “be preached in all the world”; and which was carried to one place “as” to another, for Paul tells the Colossians that it had to come to them “**just as** [*kathos*] in all the world” (Col. 1:6, 23). And since there is but one Gospel, it follows that it is “*this Gospel of the Kingdom*” of which the Bible says, “He who does not believe shall be condemned” (Mark 16:15-16). Behold then the awful penalty of either preaching or believing “any other gospel” than “this Gospel of the Kingdom.”

Of course, to preach the Gospel of the Kingdom is not to merely repeat that phrase again and again in the hearing of the people; for what information could they possibly gain by such a procedure? The word translated “gospel” (*euaggelion*) means “a good message, glad tidings, joyful news.” To preach the Gospel of the Kingdom therefore is to preach those things which constitute the good message, or “glad tidings of the Kingdom.” This is illustrated in the case of Philip who in Samaria preached the Gospel of the Kingdom by preaching “the things concerning the Kingdom of God, and the name of Jesus Christ” (Acts 8:12). And we know that the preaching of Philip in Samaria harmonized with that of Paul in Corinth, and with that of all the apostles in all places; for there was but *one* Gospel preached by them all. As Moses did not give two or more opposite codes of law for the Mosaic dispensation; so neither did Christ give two or more opposite gospels for the present dispensation. But as anciently there were some who perverted the Law of Moses by their tradition, so now there are some who pervert the Gospel of the Kingdom by their tradition.

Since, however, it was necessary for the Samaritans to believe “the things concerning the Kingdom of God, and the name of Jesus Christ,” it is just as necessary for us to believe the *same* things; for it is our duty to “hold fast the standard of sound words”; to “earnestly contend for the faith once delivered to the saints”; to “ask for the old paths and walk in them” (2 Tim. 1:13; Jude 3; and Jer. 6:16).

We have now proved that the only way to preach or believe the Gospel of the Kingdom is to preach or believe those great truths of which that Gospel consists...<sup>1</sup>

## God Knows Who He Is

**W**hen you introduce yourself you regularly say, “My name is...” Everyone knows that “my” here refers to one single person. Or you say “I am...” Not the slightest confusion is imaginable. But when it comes to the Bible, sacred Scripture, and who God is, all has become mired in frightful confusion and chaos! According to your Trinitarian friends (Dr. James White in his *The Forgotten Trinity* is typical), you are required to think of God and define Him as “One WHAT and three WHO’s.” Yes, you heard that right! The one God, says Dr. James White, is “One WHAT and three WHO’s.” White then says we must never muddle up the Who’s and the What (see p. 27 of *The Forgotten Trinity*).

I invite you to think about that with care and attention. I invite you to think of the matter of defining the true GOD as an issue of supreme importance. Who is the God of the Bible? Who is the sole Creator of the vast, marvelous creation and universe? Is He really a “WHAT”? If you supply another pronoun for WHAT, it would be “IT”! An “it” is a thing and not a person. So please reflect on this astonishing situation. You may attend a church whose umbrella, non-negotiable faith statement, is that God exists as three Persons and is also a single WHAT, an “essence.”

Now you probably don’t get too many sermons on this, but you should take full responsibility for what you and your Church affirms, i.e. that GOD is one WHAT in three WHO’s — that is “one Essence and three Persons.” That is the official doctrine of the Trinity. Jesus did not believe in such a God, but churches do! Jesus recited and confirmed the Shema (Mk 12:28), the unitary monotheistic creed of Israel. Are you willing to follow Jesus on the definition of the true God? You should want to sound like Jesus!

If you are reading Scripture to your children, they might very reasonably say that the GOD you are reading about in the Bible definitely does not sound like *three* of anything! The common sense and simplicity of children, in this case, are a great blessing! The one lesson we all need to know about and be warned about is found not only constantly in the teaching of Jesus, but repeated by two Apostles, Paul and John.

In 1 Timothy 6:3, nearing the end of his Apostolic career, Paul issued a marvelously impressive warning! He wrote that “If anyone comes to you and does not bring the health-giving, sound words of the **teaching of Jesus,**” beware! You are being scammed! False teaching is a dangerous poison to be rejected and avoided at all costs, because “in order to be saved, you must have a **love** of the truth.” Paul made that point exactly in 2 Thessalonians 2:10. Look it up in various translations. Paul was talking here about the spirit and teaching of the Antichrist. He was sounding the alarm! To avoid being fatally deceived, he cautioned his people to develop a passion for truth “in order to be saved.” Nothing could be more pressingly important for us all than this.

Paul said that people are on the way to ruin, because of a failure to love and embrace the Truth. Here are Paul’s words about the extreme danger of not embracing the truth, and above all the truth about defining God and the Messiah correctly:

**2 Thessalonians 2:10** “And with every deceit of wrongdoing among those whose fate is destruction; because they were quite without that love of the true faith by which they might have salvation” (BBE).

“God will enable him [the Antichrist] to deceive, in all kinds of wicked ways, those who are headed for destruction, because they would not receive the love of the truth that could have saved them” (CJB).

“And with every unrighteous deception among those who are perishing. They perish because they did not accept the love of the truth in order to be saved” (CSB).

“And in all deceit of unrighteousness to them that perish, because they have not received the love of the truth that they might be saved” (DBY).

You see then that one thing you must never, ever neglect is the “**Love** of the Truth.”

Both Paul in 1 Timothy 6:3 and John in 2 John 7-9 insist on this dramatically serious warning:

**2 John 1:9** “Everyone who goes ahead and does not remain true to what the Messiah *has taught* does not have God. Those who remain true to his teaching have both the Father and the Son” (CJB).

“Anyone who does not remain in Christ’s teaching but goes beyond it, does not have God. The one who remains in that teaching, this one has both the Father and the Son” (CSB).

So the ultimate question for us all is this: What did **Jesus teach** about who GOD is? What indeed did Jesus teach on all the basic Christian issues? Did Jesus ever say that he, Jesus, was God? Let us go for our answer to the obvious passage. Let us consult Jesus in Mark 12:29: Jesus is found here in conversation with, in this case, a friendly Jew, who wanted to check Jesus out on the most important and primary question of all questions, the identity and definition of the One God. This conversation

<sup>1</sup> Read more at [focusonthekingdom.org/books](http://focusonthekingdom.org/books)

happened at the end of the ministry of Jesus, in the same week as Jesus died, on the Friday. The account goes like this: One of the scribes hearing Jesus dialoguing, disputing, and seeing that Jesus had answered them beautifully, he asked Jesus, "What is the most important of all the commandments?"

Here is Jesus' answer: "The most important is: 'Hear, O Israel, the Lord our God is one Person [one Lord]. And you are to love the Lord your God with all your heart, and all your soul, with all your mind and with all your strength. And the second is this: You are to love your neighbor as yourself. There is no commandment greater than these. And the scribe said to him, 'Well said, teacher! You speak the truth when you say that He is one Person, and there **is no one else beside Him**. And to **love Him** with all our heart, and all our understanding, and all our strength, and to love our neighbor as ourselves is greater than all burned offerings and sacrifices'" (Mark 12:28-33).

It is a universally accepted historical fact that the Jewish people were unitary monotheists, meaning that they believed with a passion and were willing to die for the truth that God is one divine Person. Ask any informed Jewish person and he will confirm this. The fact is established beyond any dispute:

"There is in the OT no indication of interior distinctions in the Godhead. It is an anachronism to find either the doctrine of Incarnation or that of the Trinity in its pages. But the God of the OT is emphatically a self-communicating God, as opposed to a metaphysical abstraction, or a solitary, remote Deity."<sup>2</sup>

"It must be admitted by everyone who has the rudiments of an historical sense that the doctrine of the **Trinity, as a doctrine, formed no part of the original message**. St. Paul did not know it, and would have been unable to understand the meaning of the terms used in the theological formula on which the Church ultimately agreed."<sup>3</sup>

"Now the Christian doctrine of the Incarnation is that in Christ the place of a human personality is replaced by the Divine Personality of God the Son, the Second Person of the Most Holy Trinity. Christ possesses a complete **human nature without a human personality**. Uncreated and eternal Divine Personality replaces a created human personality in Him. The Incarnation, if it is a reality, if it really means the Word-made-flesh, cannot mean anything else. The Eternal Word of God has joined to Himself a human body and a human soul, and is henceforth both God and man."<sup>4</sup>

<sup>2</sup> *Hastings Encyclopedia of Religion and Ethics*, Vol. 6, p. 254-255.

<sup>3</sup> Matthews, *God in Christian Thought and Experience*, p. 180.

<sup>4</sup> Leslie Simmonds, *What Think Ye of Christ?* 1938, p. 45.

<sup>5</sup> Dr. Martin Werner, *Formation of Christian Dogma*, 1957, p. 241.

The church fathers "landed themselves into a dilemma so soon as they sought to prove...[a] clear-cut Biblical doctrine concerning the agreement of the dogma of the divinity [Deity] of the Father and of the Son **with monotheism**. For, according to the New Testament witnesses, **in the teaching of Jesus and the Apostles**, relative to the monotheism of the Old Testament and Judaism, **there had been no element of change whatsoever**. Mark 12:29 recorded the confirmation by Jesus himself, without any reservation, of the supreme monotheistic confession of faith of Israelite religion in its complete form...The means by which [the church fathers] sought to demonstrate...the agreement of their dogma of two divine persons with monotheism, remained seriously uncertain and **contradictory**."<sup>5</sup>

"What is most embarrassing for the Church is the difficulty of proving any of these statements of dogma from the New Testament documents. You simply cannot find the doctrine of the Trinity set out anywhere in the Bible. St. Paul has the highest view of Jesus' role and person, but nowhere does he call him God. Nor does Jesus himself anywhere explicitly claim to be the Second Person of the Trinity, wholly equal to his heavenly Father. As a pious Jew, he would have been shocked and offended by such an idea."<sup>6</sup>

"Early Christianity consciously adopts from Judaism (Deut. 6:4) the monotheistic formula 'God is one.'...According to Mark 12:29, 32, Jesus explicitly approves the Jewish monotheistic formula."<sup>7</sup>

"Room for the Master of Nazareth within the structure of Jewish thought is only possible on the condition of a clear distinction between the Christ of the Christian dogma and Jesus the *Jew*...The Christian perception of Jesus in terms of the Holy Trinity to them [Jews] rests upon a tragic misunderstanding...The essence of Judaism is the doctrine of the **absolute and unmodified unity of God**. Prof. Moore's masterly definition of the Jewish conception of that unity can hardly be surpassed. He calls it, '**the numerically exclusive and uncompromisingly personal monotheism**.' With it, Judaism stands and falls. Indeed, the absolute unity of the God of Israel together with the Torah, i.e., the revelation of this one and only God, form the heart and essence of Judaism. The rest of Jewish thought and practice is of secondary importance when compared with these two fundamental truths...This most vital tenet, as conceived by orthodox and liberal Judaism alike, stands thus **in direct opposition** to the Trinitarian doctrine of the Christian Church."<sup>8</sup>

<sup>6</sup> Tom Harpur, *For Christ's Sake*, 1986, p. 11.

<sup>7</sup> *Exegetical Dictionary of the New Testament*, Vol. 1, p. 399.

<sup>8</sup> Jakob Jocz, *The Jewish People and Jesus Christ*, 1979, p. 262-265.

Dr. Hodgson lecturing on the Trinity at Oxford: “Christianity, as I said last week, began as a trinitarian religion with a **unitarian** theology. It arose within Judaism, and the monotheism of Judaism was then, as it is still, **unitarian**...Could the monotheism be revised so as to include the new revelation without ceasing to be monotheistic?...I shall now try to show that the upshot of this development was a revision both of the theological idea of monotheism [the unitarian Jewish idea, as he just said, held by Jesus] and of the philosophical idea of unity.”<sup>9</sup>

So then Jesus was revised! Jesus was censored. Many churches give you a revised version of Jesus!

Please sound like Jesus, and define God as Jesus defined God — one Divine Person, not three! ✧

## ***The Walls Are Talking: Former Abortion Clinic Workers Tell Their Stories***<sup>10</sup>

by Abby Johnson with Kristin Detrow

Book Review and Comment by Barbara Buzzard

The purpose of this review is to meet lies with truth, to expose deceit, to challenge us all to stand for Truth. Yes, it may be hard to read — that is because abortion is an act of violence as well as being a spiritual deception. But you cannot afford to be ignorant; you do need to know this. The fact is that abortion is primarily spiritual warfare and for a church or a Christian not even to engage is tantamount to silence, and silence is assent. Restoration Fellowship emphasizes the proverbs which tell us that to condemn the innocent or to applaud the guilty are both abominable to God (Prov. 17:15; 24:24). Our hearts are such that we may consciously or unconsciously suppress unwelcome knowledge, but the most dangerous people to deceive are ourselves. “Evil is easy, and has infinite forms” (Blaise Pascal). Christianity’s shockingly awful non-involvement is a betrayal of all that Christians are supposed to stand for.

These are stories of former abortion workers, proving that there is hope for yet more to repent as Truth enlightens and frees them. “We have seen death and evil in a way that most haven’t — and we participated. But we are forgiven. He who has been forgiven much, loves much. And we love a lot. I am eagerly awaiting the day when we call all abortionists and clinic workers former and *repentant* abortion providers.”<sup>11</sup> Amen to this. Never is there condemnation for any who have been involved and who have repented. One of the most profound things that Abby says is that while working in the abortion industry, occasionally her conscience would indict her by

saying: you have bought into a lie. Here is the Truth: the killing of a child can *never* ultimately benefit the mother.

### **Let’s Get This Straight: Streamlining Murder**

Perhaps the first step in recognizing what is happening is to dispel the idea that Planned Parenthood and other abortion centers are engaged in healthcare. “Every woman who walks out of the clinic and chooses life for her child equates to lost revenue.”<sup>12</sup> As they said, we murdered babies *for profit*.

“Obviously, the reach of Planned Parenthood’s strong propaganda arm is far and wide. The vast majority of people haven’t a clue who they are or what they do. Most believe as they have been told — that Planned Parenthood is a trusted nonprofit health-care organization that provides health care and much-needed medical screenings to impoverished women...It has nothing to do with the eighty-five million dollars that the abortion giant cleared in 2008.”<sup>13</sup> The 80 million dollars mistakenly given to Planned Parenthood in 2020 from the Small Business Administration “Paycheck Protection Program” has not at this time been returned.

*They sell what women purchase — death.* And again we *do* need to know this. One former abortion worker writes: “The longer I was a part of the industry and the deeper I delved into the inner workings of the clinic, both medical and financial, even I found that ‘fact’ [that they were providing healthcare] impossible to believe. I knew what brought women to our clinic, and I knew exactly what ‘services’ we were providing for them. The numbers simply did not add up. When I went to my supervisors about this, I was instantly shot down. Instead of brainstorming with me about ways that we could reduce abortions, they talked of budgets and the need to increase our cash flow. The way we did that? Abortion...The clinics providing abortions are part of a wholly corrupt conglomeration that has mastered the art of the deception. The long answer requires an understanding of how medical billing and coding works to grasp how the industry has pulled the wool over the eyes of the American taxpayer.”

“In retrospect, I see my business trips and budgetary meetings for what they were: an attempt to streamline the gruesome murder of babies in the womb. Women in crisis who were unfortunate enough to run to us were far too often manipulated into executing their babies under the guise of choice and convenience. I now know that the love of money is the root of all evil. As an organization that rakes in over one billion dollars annually, the abortion

for the uncritical, but which neglects the fact that in every abortion there is another life at stake — an innocent one.

<sup>9</sup> Leonard Hodgson, D.D, Regius Prof of Divinity, *Christian Faith and Practice*, 1950, p. 72.

<sup>10</sup> This book title is an answer to HBO’s movie, *If These Walls Could Talk*, which paints a glowing picture of abortion

<sup>11</sup> Abby Johnson, *The Walls Are Talking*, 2018

<sup>12</sup> *Ibid.*, p. 28

<sup>13</sup> *Ibid.*, pp. 55, 56

industry's heart beats exclusively for the almighty dollars made shedding innocent blood."<sup>14</sup>

### The Depth of the Deception

There is an almost unbelievable account of one woman who requested to see the 13-week fetus just aborted. She totally lost it, sobbed for hours and had to be dragged to the recovery room. Why did she go ballistic? Because she had *believed the lie* that her baby was just tissue. When she saw him, a *miniature human being*, she was overcome with appalling sorrow and repeatedly demanded, "What have I done? What have I done?"

"If most women knew what abortion was...they would refuse it...The ultrasound exposes the lie of the abortion industry. It shows that we are not simply talking about tissue...This is a human being, with a beating heart, internal organs, fingers, and toes. **It's not about the graphic nature of abortion. It's about the humanity of the unborn child. We must dehumanize the unborn in order to accept abortion.**"<sup>15</sup>

"What I wouldn't do to erase the years that I wasted at Planned Parenthood. I wish that I had flatly refused to make that first awful choice, which led to a succession of awful choices until my entire lifestyle had become something that didn't allow me to sleep at night...I offer no lame excuses, but I do urge people to consider the depth of deception that the abortion industry employs in order to lure people in, and the bully tactics used to keep them there...A touch of grey took me from someone who personally found abortion to be distasteful but necessary, to someone who chose abortion for herself, to someone who facilitated abortions. **Evil prefers small victories. It fights for gain inch by inch, because if we were confronted by it a foot at a time, we would surely recognize it for what it is and stand against it.**"<sup>16</sup>

Many facets of this awful topic have brought me to tears. The reasons for killing one's child were usually inconvenience, interruption of lifestyle, breakup with boyfriend, finances, desiring a beach body, but the example given of two affluent parents who said that they wanted to kill their healthy unborn twins (second semester) because multiple births didn't fit their philosophy was beyond horrendous. "The execution of this chillingly practical young couple's unborn twins taught me that in the abortion business, there is no line. As long as the business is profiting, there will never be a reason too heinous to end the life of a baby at the request of its mother."<sup>17</sup>

"No one understands the power of marketing more than the abortion machine. In the same way that Americans associate cheap auto insurance with a cute talking gecko, the abortion giant has softened its image and established itself as a 'mainstream women's health-care provider' through consistent and repetitive advertising. The organization has succeeded in white-washing its reputation to the point that *many Christians do not even believe that they perform abortions.*"<sup>18</sup> What a clever advertising trick to use the deceptive "healthcare" label, but 92 out of 97 Planned Parenthood centers refused prenatal care to mothers seeking it!<sup>19</sup>

"I can't deny that the business of abortion is a lucrative one. Its laborers are well compensated with enviable benefits packages and perks. I now understand that life is God's most precious gift. It is light. *And there is no darker place on earth than one that profits from the death of innocent children.*"<sup>20</sup>

### Millions of aborted children unavailable for comment.<sup>21</sup>

One abortion doctor admitted: "I feel that I'm actually killing them. And that kind of feeling I don't like to live with...but money is a big factor in why I do this. And I think that most doctors who do abortions also do them for the money." From a summary of interviews with doctors and nurses: "None who work here can witness the extinction of a segment of the future generation without guilt and fear. The word murder surfaces again and again, and it sticks on the tongue like a searing coal."<sup>22</sup>

"In right-to-life ethical reasoning, a seven-weeks-pregnant abortion is as unacceptable as a thirty-weeks-pregnant abortion. [It's like] distinguishing between the killing of two-year-olds and the killing of eight-year-olds."<sup>23</sup>

If you have noticed, those who are pro-abortion are constantly shifting the focus from *what happens* to *when it happens*. *What happens* is beyond hideous. The only way our culture has come to accept dismemberment is demonstrated by the abortionist doctor who, when an ultrasound revealed the baby trying to escape his cutting tools, put them down and never did another one. We have been hopelessly uninformed and manifestly deceived.

This could never be repeated often enough: no exceptions. Why? Because you will be forced to buy into the lie that one life is more valuable than another, either because it is further along or that his or her life came about because of a violent act. No exceptions because that would allow the violent killing of unborn children. How

<sup>14</sup> Ibid., pp. 69, 70

<sup>15</sup> Ibid., p. 77, emphasis mine.

<sup>16</sup> Ibid., p. 100, emphasis mine.

<sup>17</sup> Ibid., p. 105

<sup>18</sup> Ibid., p. 114, emphasis mine.

<sup>19</sup> "The latest expose of Planned Parenthood,"

<sup>20</sup> *The Walls Are Talking*, p. 127, emphasis mine.

<sup>21</sup> Jenna Ellis on Twitter, Sep. 14, 2020

<sup>22</sup> Magda Dene, *In Necessity and Sorrow: Life and Death in an Abortion Hospital*

<sup>23</sup> Cynthia Gorney, *Articles of Faith: A Frontline History of the Abortion Wars*

does the killing of the innocent one remedy the harm done to his or her mother? Women deserve better than this.

### The Fight for Their Lives

Abby Johnson tells us that even though the abortion industry is a very well-funded giant, they still fear pro-life people. Why would that be? Because when pro-life people show up outside abortion clinics, 75% of women with appointments will not show up. And often the pro-life people there are simply praying or holding signs asking the women to rethink. For those who feel we shouldn't interfere, please know that during after-abortion counseling some women will say that they sat waiting for their abortions while screaming on the inside. If just one person had said something to them they would have walked out.<sup>24</sup>

"Abortion clinic workers have experienced evil in a very tangible way. We have seen it in the glass dishes that hold the parts of the aborted babies. We have touched evil as we reassembled those parts. And we have even smelled evil. Abortion has a very distinct smell — one that you will never be able to forget, no matter how long you have been away. That evil becomes a part of you. It's what numbs you to the brutality. It's what keeps you there every day, until the evil all around you is just all in a day's work."<sup>25</sup>

A former manager of Planned Parenthood reported that the abortion giant enforces a monthly abortion quota, and each of its mills must meet that quota or "corrective action" will be taken. Their counselors must schedule a certain number of abortions per day (one source said at least 40!).

How critical it is that we be wide awake. There is no moral case for the killing of the unborn.<sup>26</sup> How crucial it is that we stand and speak against this depravity, that we meet lies with Truth. Why is the right to abortion the hill to die on? The thing to die for? Could it be that it is about the power of life and death, and about who has that power? Satan was a murderer from the beginning (John 8:44), and his intention is to continue to murder (Rev. 12:4b: in this case to murder Jesus!). How dreadful to follow in his path! We have a clear biblical injunction: "Speak up for those who cannot speak for themselves; ensure justice for those who are perishing" (Prov. 31:8). ✧

### Note to Our International Readers

We ask **all our international readers who receive the print version** of *Focus on the Kingdom* by mail, please send us an email to [anthonybuzzard@mindspring.com](mailto:anthonybuzzard@mindspring.com), and let us know if you would like to continue receiving *Focus on the Kingdom*, and if you would be willing and able to receive it by email to save postage.

<sup>24</sup> John Barros, cancer survivor, has dedicated his life to trying to save the lives of others. And he has saved over 1,000 in eight years. How? By standing and counseling, giving information and options to women entering an abortion facility. He stands, sings, and prays nine hours a day, six days

## Comments

"I have until recently been for my whole Christian life a passionate, and most certainly convinced, Trinitarian. However, the case set forward by Biblical unitarians has been very challenging to me — challenges that I simply cannot in good conscience dismiss and ignore. I have for almost a year now been going over these issues, listening to both sides of the debate, whilst reading the Scriptures daily." — *Northern Ireland*

"Barbara's comments about Calvinism and Once Saved, Always Saved (OSAS) in the July *Focus* article 'It's Not Fair!' are very well made. I think that OSAS is the top *dangerous* lie which I ever bought into! Calvinism latches onto the false faith vs. works dilemma and then caters to a deeply irresponsible human weakness: a vague, lazy desire to make a 'one time' important decision and then float through life on cruise control. Such emotional thinking about the magic of 'one time' decision-making does not work in any real endeavors in life (whether in sports, music, or in any job at all). Nevertheless, generations of zealous folks are terribly hoodwinked into thinking that the greatest goal in life (Kingdom life in the Age to Come) becomes an automatic done deal via an automatic formula!" — *Texas*

"I was in the process of reading the entire Bible once more and marking verses that demolish the doctrine of the Trinity (among others). The box 'Jesus has a God' (September) with the 'jugular vein' verses is very much appreciated." — *England*

"As a Jew, I grew up with Hebrew as my mother tongue in a lightly traditional Jewish household, exposed only to the Hebrew Bible while growing up. My interest in Jesus and his teachings has been steadily growing for some time now. Finding the doctrine of the Trinity — or at least many popular descriptions thereof — downright incomprehensible, I am absolutely delighted to have discovered that it's not derived from the writings of the New Testament (indeed, it seems to contradict them!), that I am not alone in having grave doubts about it, and that faith in Jesus doesn't require me to profess faith in Three that are somehow One or One that is somehow Three. I was of course also appalled to learn of the extent of the bastardization of Jesus' message and the disconnect between many churches and their proclaimed Lord, but, on the bright side, those are precisely the things without which I would not have come to truly appreciate the importance of reading the text for oneself and going against the grain when necessary." — *email*

a week, begging women not to go through with the procedure. See "Who Will Stand for Life?" on youtube.com

<sup>25</sup> *The Walls Are Talking*, pp. 120, 121

<sup>26</sup> "The Fence: The Horror of Abortion," Barbara Buzzard, *Focus on the Kingdom*, July, 2019