

Abortion Holocaust Resolution Project

Church and Denomination Objectives

Introduction

The primary goal of this article is to suggest practical yet spiritual objectives that would bring the Church in 1st World Nations into full compliance with scriptures on the issue of abortion. Additional objectives include identifying vital areas of weakness within the Christian community related to the minimal duty of the Church to retain, or more aptly regain, its properties as societal salt and light, thus fulfilling the sacred trust given it by Christ.

Prior to competently answering questions as to how such lofty goals might be accomplished it may be helpful to ascertain what exactly the Church should and/or must do and what steps it might take to do so. Such large scale repentance and restoration would likely prove more a process than an event and therefore require incremental stages of implementation. For this reason identifying individual areas of concern and commenting on them from a "good, better, best" point of view seems wise.

A three part strategy is proposed for the sake of simplicity. For a more comprehensive analysis each of the three areas of concern can be divided into three parts and so on:

1. **Pro-life:** How must the Church respond to abortion and the culture of death?
 - a. Clinical abortion
 - b. Contraceptive abortifacients
 - c. Other sacredness of life issues
 - i. Euthanasia
 - ii. Cloning
 - iii. Immerging bio-technologies
2. **Pro-family:** How must the Church respond to attacks against the family?
 - a. Chastity before and after marriage
 - b. Defense of the institutions of marriage and family
 - c. Godly households and children
3. **Pro-mission:** How must the Church fulfill Christ's great commission?
 - a. Make disciples of themselves
 - b. Make disciples of others
 - c. Provide adequate salt and light for society

To the degree each of these three categories blend into and augment each other, they are each crucial to reaching the objectives of the others. For evaluation purposes they are developed separately.

Pro-life

The need for solemnity when handling the topic of abortion cannot be over emphasized. While the culture of death is comprised of broader issues than clinical abortion, the primary, secondary and collateral damage of this one facet represents the greatest Kingdom catastrophe in millennia. Additionally, the very real possibility that many leading forms of birth control are or can be abortifacient in nature may double the seriousness of the challenge abortion presents to modern society and the Christian faith.

Euthanasia and embryonic stem cell cloning as well as a host of other bio-technologies present further areas of grave concern. From the Pandora's Box of legalized abortion¹ has and will arise some of the greatest specters Christendom will ever face. More problematic still is the 40 years of apathy that has allowed the entrenchment of such a mighty foe. Given its current growth rate and metastasized state, even with the "body of Christ," recognizing and rooting out the culture of death will take both radical spiritual surgery and invasive scriptural chemo-therapy.

The following chart addresses areas of vital pro-life concern while proposing appropriate countermeasures. Three categories of progressive treatments, delineated as *minimum*, *medium* and *maximum repentance*, suggest incremental steps in dealing with each issue.

As a general rule, the suggestions appearing in the "*minimum*" column signify realistic objectives with potential to bring about both a significant behavioral change and a state of mind prepared to consider the next step along the continuum of repentance. To some degree the "*medium*" column contains ideas appropriate for actually ending abortion. In the final column entitled "*maximum repentance*" suggestions are forwarded with the goal of mitigating if not circumventing God's

judgment against society, and in particular His Church, for the unprecedented quantity and quality of innocent blood already shed.

Note: The author acknowledges that some of this section’s recommendations for dealing with abortion may seem *grievous*. Even so, they are not offered in anger or lightly but in brokenness and humility. In fact, gauged from a historically honest biblical perspective,ⁱⁱ there is some reason to be concerned that even such “drastic measures” may *not be grievous enough*.

Pro-life Resolution Chart

ISSUE	MINIMUM REPENTANCE	MEDIUM REPENTANCE	MAXIMUM REPENTANCE
Direct participation ⁱⁱⁱ of church in clinical ^{iv} abortion by doctrine. ^v	Withdrawal from all formal and informal pro-abortion activities of the church and its membership. Withdrawal from all formal and informal from associations with pro-abortion (PA) organizations and individuals, including discipline of membership ^{vi} unwilling to repent.	Renunciation of pro-abortion practices and agendas. Amends made to all wounded by past errors ^{vii} . Withdrawal from all formal and informal PA affiliations, both inter and intra denominational.	Public confession by clergy and leadership of personal and corporate blood guiltiness ^{viii} (BG). Amends to all pro-life (PL) advocates for insulting the Spirit of grace. Disciplinary sabbatical for gross dereliction of duty. Restoral process completed. ^{ix}
Participation of church in clinical abortion by members.	Personal repentance ^x of individual members to pro-life clergy ^{xi} . Completion of restoration process as condition of continued membership.	Amends made to all directly and indirectly harmed by the act of abortion. Pro-life activism required as part of repentance process. ^{xii}	Extreme commitment to personal and corporate purity. A lifestyle of intercession ^{xiii} on behalf of those involved in the holocaust of abortion.
Meaningful pro-life plank constitutionalized into church bi-laws, statement of faith and best practices.	Comprehensive inclusion of PL lifestyle and activism given due prominence.	Adherence to plank promoted as essential even should doing so risks loss of tax exempt status.	Adherence to plank promoted as essential even if doing so should risks personal liability ^{xiv} or even persecution.
Meaningful pro-life plank constitutionalized in denomination bi-laws, statement of faith and best practices	Pro-life department resourced on national, state and regional levels.	Denominational strategic unity advanced on international, national, state and regional levels.	Denominational strategic unity enforced on international, national, state and regional levels
Church resources allocated commensurate with needs associated with pro-life ministries.	Introduce PL ministry as an adequately funded annual budgetary item. Expenditures to include activities by the church as well as para-church ministries.	Tithe of churches budget for “Big 3” ^{xv} (B3).	Tithe of budget for PL activities. Half of PL budget expenditures to be “local” and half “global” in scope. Additional funding for other B3 ministries.
Introduce terminology to correctly express the practical and theological importance of the defending and promoting the pro-life movement.	Develop, define and normalize terminology to adequately reflect the temporal and eternal dangers posed by the culture of death.	Re-evaluate past terminology such as “slippery slope” in light of more accurate descriptions such as “free fall” and “terminal velocity.”	Redress explicit and implicit doctrinal errors regarding salvation and the sacraments accompanying Christianity in light of participation in abortion through either commission or omission.
Staff and volunteer leadership positions resourced to implement pro-life policies within church.	Respect Life Committees (RLC) developed with representation from all ministry departments for comprehensive and seamless implementation of PL agenda.	Sensitivity training of all staff and volunteer leaders in scriptural importance of PL agenda.	Pastoral staff position created to insure appropriate PL education and activism by church leadership and members towards the church and community, including local, state and national levels.
Denominational resources allocated commensurate with needs associated with pro-life ministries.	Introduce PL ministry as an adequately funded annual budgetary item. Expenditures to include activities by the denomination as well as para-church ministries.	Tithe of denominational budget for B3. Recruitment, training and funding of their best personnel to confront the primary, secondary and collateral damage caused by abortion, arguably the greatest Kingdom catastrophe in millennia.	Tithe of budget for PL activities. Half of PL budget expenditures to be “local” and half “global” in scope. Additional funding for other B3 ministries.

Intra-denominational Church Council established to develop and implement strategy to defend and promote pro-life cause.	Appoint regional delegates from within the denomination to correctly assess the centrality of the pro-life message to Christianity.	Develop simple yet effective standard operating procedures to be adopted by the denomination's churches regarding the defense and promotion of the pro-life movement.	Participate in the formation of an inter-denominational "church council" to deal with the past, present and current threat the culture of death poses to 1 st World Christianity.
Inter-denominational Church Council established to develop and implement strategy to defend and promote the pro-life cause.	Compel Christian denominations to appoint delegates to a historic and ongoing Church Council to develop a unified strategy regarding the need for national and global repentance concerning abortion.	Redress having allowed the institutionalization of a culture of death through sins of commission and omission. Develop unified strategy to end abortion, first within the Church and then in society. Introduce pro-life curriculum in teaching materials from Sunday School to Post Graduate level.	Convene regional Sacred Assemblies ^{xvii} to unify, educate and empower Christians to repentance over abortion and promote pro-life activism. Create pro-life studies course at the Christian university level and open Pro-life College(s).
Reconciliation of God to 1 st World Christianity after having for so long "insulted the Spirit of grace" regarding the diabolical atrocity of abortion.	An extended period of reflection ^{xvii} and mourning equivalent to the repentance of Nineveh, at the preaching of Jonah, and for the same reasons. James 4:1-10 is perfect template for churches guilty of such heinous sin as complicity with aborting millions of pre-born ^{xviii} .	A close inspection of all aspects of the faith including doctrine and practice to correct those that would foster and promote grievous sin within the church. Issues would include modern philosophy on the nature of faith, salvation, prayer, worship, service and eschatology.	A commitment to personal, family and corporate Christian discipleship and holiness. Implementation of remedial and advanced accurate study of scripture. Emergence of diligent prayer meetings. Extensive training regimens for the purpose of confronting the culture of death on every front.
Restore communion and communication with God that was aborted by the unprecedented quantity and quality of blood guiltiness condemning the Church.	Admit the complaint of scripture against enabling abortion through sins of commission or omission. Pray through until the presence of God inhabits our sacraments and services for good and not evil ^{xix} . By supplication and God's chosen fast ^{xx} , restore the supply line petition and intercession was meant to create.	Uncurse our blessings, as suggested in Malachi 2, by providing God with the godly offspring he demands ^{xxi} . Turn the "hearts of the fathers to the children" and vice versa lest God, not the devil, the liberals or the Muslims "strike the earth with a curse." ^{xxii}	Learn the vital lesson of Peter's 2 nd great confession, occasioned by his multiple denials of Christ. Complete failure as an disciple, much less an apostle, provided Jesus with the means necessary to reveal the truth about who Peter was ^{xxiii} , even after Christ having lavishing him with attention and years of training.
Create a user friendly comprehensive resource to be adopted as a recognized standard regarding the duty of denominations, churches and Christians in defending and promoting a culture of life.	Develop a manual as a product of the Church Council on Combating Abortion and a Culture of Death." It should provide a brief analysis of the challenge, including a historic overview, and a simple yet effective solution to the problem(s) abortion presents for Christianity and modern society.	The manual should be a compilation of personal and corporate responsibilities and opportunities to overthrow the menace of the culture of death. Both spiritual and practical in nature, instructions should be given as to the need for repentance, prayer, education and activism.	An appendix of additional information, including a companion interactive website with extensive links, should be created to offer a myriad of activism choices to inspire readers. Local large meetings and/or small cell groups should be promoted to stimulate education and service.
Participation of church in abortifacients by doctrine.	Comprehensive study to identify potential threats posed by various forms of birth control to fertilized ovum pre and post implantation. The immediate cessation of usage of any product(s) with lethal potential to the formation of a human zygote.	Banning as "anathema" a couples "right to choose" potentially lethal forms of birth control. Public repentance of all participating in such practices for willful disobedience and possible murder.	Church discipline against clergy for past unwillingness to discover and/or confront the use of pharmaceuticals to produce barrenness and death (sorcery- <i>pharmakeia</i>). Discipline against Christian physicians for the same offenses.
Participation of church in abortifacients by practice.	Personal repentance ^{xxiv} of individual members to pro-life clergy ^{xxv} . Completion of restoration process as condition of continued membership.	Amends made to all directly and indirectly harmed by the act of abortion. Pro-life activism required as part of repentance process. ^{xxvi}	Extreme commitment to personal and corporate purity. A lifestyle of intercession ^{xxvii} on behalf of those involved in the holocaust of abortion.
Omission of pro-life activism of church by doctrine.	Reexamination of core belief system including salvation by "living faith" and those things accompanying it. Clarification of conditional salvation by grace, eternal security, godly fear, brotherly love and Christ's great commission. ^{xxviii}	Biblical interpretation classes stressing 9 rules ^{xxix} including unity, context and emphasis. Holy Spirit sensitivity training and exercises designed to promote " <i>listening ears</i> " that pastors and parishioners might learn to discern " <i>what the Spirit is saying to the church.</i> "	Public confession by clergy and leadership of personal and corporate BG. ^{xxx} Amends to all PL advocates for insulting the Spirit of grace. Disciplinary sabbatical for gross dereliction of duty. Restoral process completed. ^{xxxi}
Omission of pro-life activism by members.	Personal repentance ^{xxxi} of individual members to pro-life laity or clergy ^{xxxiii} . Completion of restoration process as condition of continued membership.	Amends made to all directly and indirectly harmed by the act of abortion. Pro-life activism required as part of repentance process. ^{xxxiv}	Extreme commitment to personal and corporate purity. A lifestyle of intercession ^{xxxv} on behalf of those involved in the holocaust of abortion.

<p>Development of authentic Christian voting block to repeal legalized abortion on national level.</p>	<p>Training regarding responsibility to be societal salt and light, including clear biblical threats against Christians failing in this regard. Clarion call to establish a vehicle and/or Christian Party (CP) to forward godly issues and candidates within every political arena from city to national level.</p>	<p>Withdrawal from political affiliations with cold or lukewarm politicians and parties. Strategic unification of Protestant voters and alliance with Catholic voters to produce super majority for political purposes. Promotion of clergy and lay leaders forwarding this agenda and discipline of leadership and members failing in this duty.</p>	<p>Develop best practices, for leaders and members of the Church, in forwarding Christ's roles of prophet, priest and king. Establish continual dialogue between these "departments" to maximize effectiveness, particularly in the PL arena.</p>
<p>Development of authentic Christian voting block to repeal legalized abortion on a state and local level.</p>	<p>Development of national CP by engaging Christians on a state and local level including mandatory exercising of political stewardship. Training as to the true nature of our Republic as well as the Kingdom regarding civic duty.</p>	<p>Acknowledge, support and reward Christian's faithful participation in this arena as fulfilling a vital role of the Church. Training for all church members on reasons for and our responsibility to pray for those in authority.</p>	<p>Mandatory commitment to continual and effective PL political activism within the Church and community. Fervent prayer, fasting and holiness offered to God as acts of genuine repentance for decades of willfully disobedience in this area.</p>
<p>Development of viable Christian education alternative, from pre-school through high school, with strong pro-life emphasis.</p>	<p>Resource exodus from public school system.^{xxxvi} Identify excellent Christian administrators and teachers and reveal their responsibility^{xxxvii} to establish Christian Education (CE). Funding for CE could be through enrollment subsidized by a tithe of church finances and facilities as well as passing tax breaks.^{xxxviii}</p>	<p>Establish curriculum promoting the best of modern education content and methodology based on biblical principles.^{xxxix} Train and reinforce in students, and through them their families, the centrality of the B3 regarding the Church and society.</p>	<p>Compel^{xl} parents, clergy and lay leaders to adopt active roles in the godly training of the children entrusted to them as those who will certainly give account. Establish a best practice handbook delineating the responsibilities and roles of parents and teachers, as well as church leaders and members, in discipling the next generation.</p>
<p>Establishment of seamless^{xli} pro-life educational content within all seminarian graduate courses. Development of a series of pro-life studies degree programs.^{xlii}</p>	<p>Create new curriculum for all courses reflective of the modern crises and opportunity set before 1st World Christians.^{xliii} Clarify scriptural emphasis of the B3. Reveal the devilish doctrine(s)^{xliiii} of worldly wisdom^{xliiii} obscuring the truth, goodness and beauty of God's wisdom from above, even in the minds of the elect.</p>	<p>Establish graduate and post graduate degrees in PL studies reflecting past, present and future^{xliiii} challenges presented by a what is now nearly a ubiquitous culture of death. Majors should address the constant need for vigilance and ministry on the topics previously described, both within the Church and society at large.</p>	<p>Creation of several PL colleges and universities^{xliiii} specializing in the diagnosement and treatment of all COD related disease. Majors should reflect need to inoculate all Christian activities, from the theological to the practical. Centers^{xliiii} should produce the wisest researchers, clergy, administrators, academics, professionals and activists.</p>

Notes:

Pro-family

After having adequately dealt with holocaust of abortion, or perhaps in conjunction with doing so, 1st World Christianity must redress the issue of providing holy homes for the sake of purity, fidelity and training in godliness. Second only to the blood guilt of abortion, this is of the utmost importance. So much so, that according to scripture, the failure to do so amounts to a denial of the faith^{xlix}.

The term pro-family, as used here, includes chastity by teens and adults prior to and after marriage. Also covered in this section is the defense of the institution of marriage. This would include confronting rampant and frivolous divorce as well as the undermining of the sacrament of marriage instituted by God by blurring gender roles.

Finally, the habits or lacks thereof which are essential to producing holy homes will be discussed. While this topic will be addressed further in section 3, dealing with the necessity of discipleship building, it is introduced here in recognition that the formation of who we are become begins at home. Furthermore, the principal of being a “witness” for Christ’s begins with our primary relationships^l, extending from there to influence our neighbors, neighborhoods and beyond.

Note: Again the author acknowledges that some of this section’s recommendations for dealing with pro-family issues may seem intrusive and/or controlling. In point of fact, the following suggestions are offered as the least intrusive and/or controlling adjustments to personal freedoms likely to halt and reverse Churchianity’s free fall^{ll} into post modern hedonism.

Pro-family Resolution Chart

ISSUE	MINIMUM REPENTANCE	MEDIUM REPENTANCE	MAXIMUM REPENTANCE
Failure to protect church’s members from promiscuity by reason of doctrine. ^{lii}	Overhaul of all doctrines directly or indirectly promoting lasciviousness. Investigation and rejection of doctrines elevating personal freedom above the commands of God.	Withdrawal from all formal and informal affiliations, both inter and intra denominational with individuals or organizations fostering liberal codes of conduct.	Redefining of what constitutes questionable or sexually explicit media and denunciation of its usage. Public confession by clergy and leadership of personal and corporate responsibility for post modern hedonism.
Failure to protect church’s adults from promiscuity by reason of practice.	In depth training required on the demands placed by Christ on the lifestyle and the personal freedoms of Christians. Review of the temporal and eternal ramification for failure to adhere to biblical standards as well as rewards awaiting the obedient.	Accountability to understand and comply with minimum standards of Christian conduct in every phase of modern life. Institutionalized and varied times of public prayer to encourage lasting repentance and provide grace from God to overcome temptation. ^{liii}	Awareness training to the true purpose of human existence. Development of the nature of the spiritual war raging within, about and above us. Comprehension of the role impurity plays in the daily battles for the eternal destiny of all those we know and billions we’ve yet to meet. ^{liv}
Failure to protect church’s teens from promiscuity by reason of practice.	Completion of “Holy Homes” training course. Ongoing commitment to family purity including monthly or quarterly meetings with peers to discuss challenges and develop best practices.	Seamless integration of state of the art biblical purity training from Sunday School to University level. Revitalization of rewards of chaste behavior as well as the dangers and punishment of impurity.	Extreme congregational commitment and oversight regarding personal and corporate purity. A lifestyle of intercession regarding temptations to impurity ^{lv} and activism on behalf of those bound by worldliness.
Failure to protect church’s youth from abortion.	Recognition of the veracity of James’ warning of the progression of temptation, sin and death. A clarion call raised against a lack of diligence to guard the offspring given us to raise as godly.	Massive allocation of time, talent and treasure to ensure children raised in the Church achieve maximum training in purity and the temptations they will find themselves immersed in as teens.	Denominations office of teen purity created and resourced to produce educational aids and best practices to equip churched teens, their peers and their parents ^{lvi} to stand against the modern onslaught of temptation.
Failure to provide secure and pure households.	Require public training and “purity pledges” ^{lvii} from parents to remain chaste and provide holy homes as family environments for the raising of children and evangelization of their community.	Introduce accountability for adults and teens to assist in overcoming the monumental temptation ^{lviii} and deception levels prevalent in modern society.	Return to biblical standards of church membership, including dis-fellowship with the sexually immoral ^{lix} within the church that the levin might not spoil the whole lump.
Apathy regarding cultural degradation of members.	Quantify the impact of worldliness on congregants. List sins inculturated by church. Equip saints with “tool chest” of ways of overcoming besetting sins. Investigate use of time, talent and treasure on self serving indulgences vs. self sacrificing ministry.	Create Spirit inspired programs addressing root causes of worldliness and apathy ^{lx} . Mandate completion by leaders if not all membership ^{lxi} . Quantify reasonable time table to implement changes.	Institute guidelines of acceptable lifestyle choices that adhere to at least the minimal Christian behaviors commanded in scripture. Develop practical and attractive paths to deeper commitment to Christ and His great commission ^{lxii} .

<p>Apathy in regards to our state of "free fall" ^{xxxviii} into the abyss of cultural degradation driven by historic levels of personal entitlement, and that by those most blessed by God.</p>	<p>Reexamination of core belief system including salvation by "living faith" and those things accompanying it. Clarification of conditional salvation by grace, eternal security, godly fear, brotherly love and Christ's great commission.</p>	<p>Biblical interpretation classes stressing 9 rules^{lxiii} including unity, context and emphasis. Holy Spirit sensitivity training and exercises designed to promote "listening ears" that pastors and parishioners might learn to discern "what the Spirit is saying to the church."</p>	<p>Redirection of the purpose of life from attaining and retaining "the American dream" to expanding the quality and quantity of the Kingdom of God. Adopting of a truly Christian world view that diligently works to obtain the crown of life and a better resurrection for oneself, family, neighbors and enemies.</p>
<p>Intra-denominational Church Council established to develop and implement strategy to defend and promote doctrine of purity and members practice.</p>	<p>Appoint regional delegates from within the denomination to correctly assess the centrality of doctrines of purity and the adherence of church membership. Identify major obstacles within modern society and implement strategies for overcoming such vast and destructive temptations.</p>	<p>Develop simple yet effective standard operating procedures to insure minimum lifestyle standards are adopted and maintained by church membership. Require initial and ongoing training in biblical interpretation, by clergy and lay leadership, to develop sensitivity to the Holy Spirit in areas of sexuality and purity.</p>	<p>Participate in the formation of an inter-denominational "Church Council" to deal with the past, present and current threat the ongoing sexual revolution and post modern culture pose to 1st World Christianity.</p>
<p>Inter-denominational Church Council established to develop and implement strategy to defend and promote doctrine of purity and members practice.</p>	<p>Compel Christian denominations to appoint delegates to a historic and ongoing church council to develop a unified strategy regarding the need for national and global repentance concerning doctrines on purity and adherence of church membership.</p>	<p>Redress having allowed the institutionalization of the sexual revolution through sins of commission and omission. Develop unified strategy to combat this now ubiquitous temptation, first within the church and then in society.</p>	<p>Convene regional Sacred Assemblies^{lxiv} to unify, educate and empower Christians to repentance over historic levels of personal, church and national impurity. Implement simple yet effective steps to merit forgiveness from God and appeal for a revival of holiness.</p>

Notes:

Pro-mission

Once the threat of abortion, particularly that against the Church, as well as the issues of provision and protection of Christian families has been addressed a third vital aspect of our faith must be re-examined. Beyond saving ourselves and our families, clearly Christ's great commission envisions a Church engaging the cultures of the world, first at home and then abroad.

The responsibility for Kingdom expansion, both in quality and quantity, is God's gift and goal for all Christians. His expectation is that believers will grow into full fledged disciples, realigning their priorities and lifestyles with those exemplified by Christ and His apostles.

While such transformation is obviously both an event^{lxv} and a process,^{lxvi} true Christian discipleship has unfortunately been interrupted in the case of a vast majority of 1st World Christians. Even those with years and decades "in Christ"^{lxvii} often have a single year of experience^{lxviii} multiple times rather than the reverse.

Even as a newborn or toddler who "refused to grow up" would be unable to assume the rights and responsibilities of adulthood, so Churchianity has been unable and/or unwilling to assume the mantle of Christ and His mission. Such commands as, "As the Father sent me so send I you" seem effectively lost on a generation who are clearly lost themselves.^{lxix}

A renaissance of 1st century Christian doctrine and practice must be achieved and quickly. The dark hole of apostasy has been tearing at the very fabric of our faith and we may have little time left before passing beyond the event horizon^{lxx} into a void of darkness in which "no man can work."

Note: The author acknowledges, without sharing in, the prevailing opinion that all simply "confessing Christ" are Christians and therefore disciples. Scripture is explicit that far more than "mental assent" and/or "emotional sentimentality" is required to make a commitment to Christ valid and enduring. The very language of the great commission stresses that making disciples, not converts, is the sacred duty entrusted to us. Furthermore, the extent of discipleship is to be that of "all nations" and its benchmark obedience to "all I have commanded you."

Pro-mission Resolution Chart

ISSUE	MINIMUM REPENTANCE	MEDIUM REPENTANCE	MAXIMUM REPENTANCE
Ignorance and/or apathy concerning personal discipleship by doctrine.	Biblical review of reasons behind the Great Commission (GC) including responsibility to love and serve one another, particularly in light of the ever present threat of temporal and/or eternal judgment. Clear and thoughtful study concerning the rewards, in this life and throughout the eons of eternity to come, awaiting the repentant as well as those adequately evangelizing and discipling them.	Re-examination of the availability and effectiveness of the tools used by biblical persons. Consideration of the impact the procurement of such weapons would have on the spiritual war in which we are engulfed. Understanding of the fate in time and eternity awaiting collaborators and sympathizers as well soldiers found AWOL.	Confrontation of any ideology or persons exalting a worldview or worldly lifestyle above the clear mandate of Christ on the centrality of His GC. Prayerful and Spirit led modernization of evangelism and discipleship techniques. Extravagant resourcing of "shaking the salt out of the shaker" and into the lives of people rather than building and customizing extravagant churches.
Ignorance and/or apathy concerning personal discipleship by practice.	Sensitivity training to the continual "groaning" of humanity from the hardships and trials of earthly life including sickness, disease, fear, want, anger, addiction, imprisonment, violence, sin and separation from God.	Sensitivity training regarding the quantity and quality of everlasting torment facing the unsaved. Confrontation of personal ideologies and lifestyles largely unresponsive to the horrific eternal fate of all not saved and sanctified by receiving Christ as both Savior and Lord. Systematic study of the immeasurable reward or fearful fate awaiting Christians regarding fulfilling the GC.	Desperate intercession continually offered for forgiveness (mercy) and empowerment (grace) to fulfill the GC. Acknowledgement and promotion to those clergy, leaders and Christian entertainers espousing all the B3 faithfully and the censorship of those failing to do so. Mechanisms developed to ensure appropriate levels of repentance, including activism, occur and continue within 1st World Christianity.
Ignorance and/or apathy concerning corporate responsibility for discipleship within the body of Christ.	Comprehensive study of the biblical usages of the word "judge" and its derivatives. Acknowledgement of the difference between "judging" to discern rather than condemn and the role both play in the Old and New Testament.	Repentance over having committed and magnified exponentially the Corinthian sin of inclusive pride. In loving humility, reveal, reprove and discipline those within the Church for sins obscuring the importance and/or completion of the GC, particularly worldliness, spiritual immaturity and rebellion.	Acknowledge that one of the chief signs of true conversion to Christ is His all consuming love governing our lives. Love of the brethren, from our pre-born and families to or neighbors and enemies. Love for the lost, within and without the Walls of the Church. Love enough for God whom we cannot see to spur one another on to love and good deeds for the sake of the sea of humanity we can see.

<p>Ignorance and/or apathy concerning responsibility for discipleship of community and geographic region.</p>	<p>Basic training in Christ's message and example of engaging people and culture for the expressed purpose of seeking and saving the lost. Mandatory education on the Churches sacred duty of providing "salt" and "light" to a world perishing in darkness for all clergy and lay leadership.</p>	<p>Church committee developed and resourced to devise strategies and tactics to equip members to engage culture in unified manner. Solicitation of other churches, along geographical, denomination and philosophical lines, to develop and implement unified programs for synergistic impact.</p>	<p>Advanced training focusing on prayer and fasting for the purpose of repentance and empowerment. Promotion of clergy and lay leaders excelling in this vital aspect of the GC with discipline and removal, when necessary, of inadequate leadership. Call for an intra denominational Church Council to develop strategic unity in achieving victory in this vital part of the B3.</p>
<p>Ignorance and/or apathy concerning responsibility for discipleship of state and nation.</p>	<p>Scriptural study of passages relating to the punishments and rewards awaiting the Church, and the cultures it serves, based on the outcomes of effectual and fervent ministry or lack thereof.</p>	<p>Age appropriate integration of the Bible's emphasis of loving one's neighbor and even enemy. Historical review of blessings given by God to America and our use or misuse of them. Clarion call to an unprecedented level of state and national discipleship as an act of repentance^{ixxi} and service.^{lxxii}</p>	<p>Continual 24/7 cry to God from every Christian member of every church for the gifts of repentance and restoration of the kind that might mitigate or circumvent His judgment upon our generation and/or those to follow. A demand for an intra denominational B3 church council to be established for this purpose.</p>
<p>Intra denominational Church Council established to deal comprehensively with the pro-mission issue.</p>	<p>Centrality of B3 in general, and the PM cause in particular, should be recognized within each denomination. Qualified regional delegates should be assigned and resourced to conduct comprehensive and continual investigation as to the PM crises and opportunity facing 1st World Christianity.</p>	<p>The meta-message of "me-ism" should be tagged for removal from Christian preaching, teaching and entertainment. The original sin of entitlement should be exposed and dealt with in a biblical manner.^{lxxiii} Underlying real and "felt needs" should be examined and met according to New Testament exegesis.</p>	<p>Denominational leadership should adopt a Book of Acts mindset that they and their counterparts in the clergy should give themselves to fasting, "prayer and the ministry of the word." Worthy administrators^{lxxiv} should be chosen freeing the time of senior clergy members to invest heavily in repentance, strategic unity and seeking HS empowerment.</p>
<p>Inter denominational Church Council established to deal comprehensively with the pro-mission issue.</p>	<p>Proven and respected regional representation from denominations should be resourced to study and interpret scriptural injunctions and warnings in light of national and global cultural trends. Diligent inquiry made to God as how to affect repentance and revival on a massive scale.</p>	<p>Development of a clear and concise handbook dealing with the pro-mission issue should be made available to denomination's membership as a companion section along with the PL and PF issues in the publication "3 Duties of 21st Century Christians."</p>	<p>Convene regional Sacred Assemblies^{lxxv} to unify, educate and empower Christians to repentance over historic levels of personal, church and national apathy and self indulgence. Implement simple yet effective steps to merit forgiveness from God and appeal for the necessary level of revival to save the lost locally and globally.</p>
<p>Ignorance and/or apathy concerning responsibility for discipleship of the nations of the world.</p>	<p>Training as to the broadest meaning of the GC. Intercession for the general needs of all countries. Research into specific needs of certain nations by level of suffering. Appropriate prayer and planning to meet basic requirements and save as many as we can.</p>	<p>Investigation as to any misuse of power, for economic and/or political gain, that may have increased suffering of those in other nations.^{lxxvi} Repentance in word and deed of any such actions or conspiracies,^{lxxvii} beginning with the most recent.</p>	<p>A comprehensive and commonsense study of Paul's declaration that we wrestle not with flesh and blood but with principalities and spiritual wickedness in heavenly places. Commission of the brightest minds to assess the nature of the spiritual battle ragging around us and our best practices concerning it.</p>

ⁱ On demand and for any reason, and that within most "Christian" nations.

ⁱⁱ Biblical examples abound of God's destroying both individuals and societies for far less atrocities than that of abortion of over a billion of their pre-born.

ⁱⁱⁱ Generally "liberal" churches having participated in some form of "pro-choice" activities or teachings.

^{iv} Clinical abortion is used to delineate all forms of abortion, including surgical and chemical, for the sole purpose of aborting a pregnancy. Contraceptives with abortifacient properties are discussed elsewhere.

^v Doctrine here implies an heretical theology allowing for and/or encouraging participation in a "culture of death."

^{vi} Conducted with brokenness and humility, implemented by stages privately and if necessary finalized definitively and publically as described by Paul in his letters to the Corinthians.

^{vii} As much as is possible, restitution in the form of asking for forgiveness and offering to provide assistance and counseling for women encouraged to abort through promotion of PA agenda, teaching, literature or personal contact.

^{viii} Blood guiltiness as expressed in the scriptures. Personal BG would be for personal participation in the abhorrent practice of abortion while corporate BG would include preaching and teaching others to do the same.

^{ix} See details of separate restoration processes for clergy, lay leadership, general membership and those having aborted children.

^x Public confession not required of members in non leadership roles. Lay leaders should be removed from their positions until such time as they have successfully completed a lay leadership restoration process.

^{xi} Presupposing enough truly pro-life clergy with a history of activism can be found. Should only a few be available, these should be elevated to "hear the confessions" of other clergy and laity. The most worthy among this group should be used to instruct leaders and members in the body of Christ how to discern good and evil as acts of repentance and restoration as well as resistance to future temptations and deceptions.

^{xii} As required by Paul teaching, "let a him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give to him who has need."

^{xiii} Development of an ongoing sensitivity to the magnitude of this sin and the numerous "wildfires" spawned by it, as opposed to the modern confess and forget it attitude prevalent in Churchianity today. "He that is forgiven much loves much" and "owe no man any debt but the debt of love."

^{xiv} Liability issues would include those arising from pro-life teaching, activism, protests, etc. Also included would be disciplinary actions engendered in the workplace, such as teachers being fired for defending and promoting a culture of life.

^{xv} The "Big 3" being pro-life, pro-family and pro-mission issues covered in this article.

^{xvi} Ezra's example of having called a sacred assembly over the matter of Israel's returning exiles marriages to foreign wives may provide an important template for this step.

xvii Start of an intensive disciplinary and restoration process by the *Holy Spirit*, beginning with a “time out.”

xviii Notice James’ confrontive language when dealing with 1st century worldliness in the church of his day, perhaps 1,000 times less culpable than our own.

xix See Paul’s warnings concerning believers partaking in communion in an unworthy state.

xx Helping those most in need as per Isaiah 58.

xxi Certainly aborting millions in America and a billion or more globally is not what He has in mind. Adding to our dilemma is that as many as 80% of teens in church during their high school years will lose the little faith they have in their twenties because of the impotent faith parents have passed on to the next generation.

xxii Not to suggest God may not use any or all of an impressive array of enemies to the church to bring about His discipline and/or destruction. The current difficulties with the vocal minorities of homosexuals may well be the beginning of just such a judgment, much like God’s use of the terrible Chaldeans, whom he later destroyed as well, in the days of the prophet Habakkuk’s crying foul.

xxiii During the greatest interview in human history Peter admits his love for the Lord is of an inferior kind than that required by God. Here, for the first and only time in the New Testament, Christ lowers the bar based on the brokenhearted honesty of a fallen disciple. See also James 4 for further example of the principal that radical repentance and devout humility brings restoration and exaltation.

xxiv Public confession not required of members in non leadership roles. Lay leaders should be removed from their positions until such time as they have successfully completed a lay leadership restoration process.

xxv Presupposing enough truly pro-life clergy with a history of activism can be found. Should only a few be available, these should be elevated to “hear the confessions” of other clergy and laity. The most worthy among this group should be used to instruct leaders and members in the body of Christ how to discern good and evil as acts of repentance and restoration as well as resistance to future temptations and deceptions.

xxvi As required by Paul teaching, “let a him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give to him who has need.”

xxvii Development of an ongoing sensitivity to the magnitude of this sin and the numerous “wildfires” spawned by it, as opposed to the modern confess and forget it attitude prevalent in Churchianity today. “He that is forgiven much loves much” and “owe no man any debt but the debt of love.”

xxviii All doctrinal issues directly or indirectly related to participating in abortion either by commission and/or omission.

xxix The biblical rules for interpretation are definition, usage, context, historical background, logic, precedent, unity, inference and emphasis.

xxx Blood guiltiness as expressed in the scriptures. Personal BG would be for personal participation in the abhorrent practice of abortion while corporate BG would include preaching and teaching others to do the same.

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xxxvi A necessary measure long overdue and growing more so daily.

xxxvii Clearly the state sponsored school system is growing ever more inhospitable towards Christian education. An augment could be made that teachers adhering to even current secular levels of indoctrination jeopardize not only the spiritual welfare of their students but their own as well.

xxxviii The “times” permitting, there is no reason a strategically unified Christian political revolution could not vote itself tax incentives for Christians education.

xxxix Given the creative capacity of God, the Church should be a generation ahead of the world in creating and implementing new, exciting and effective education and communication techniques.

xl Create methods of accountability within each arena of youth influence that can be monitored and adjusted for maximum impact.

xli Seamless used here to denote comprehensive coverage, particularly in regards to every level and education rather than inclusion of anti-capital punishment argument.

xlh Creative funding sources could be created after re-prioritizing Christian thinking of denominations, churches, donors and individuals.

xlhii Abortion alone represents the greatest Kingdom catastrophe in millennia. When combined with other pro-life aspects as well as ruinous state of pro-family and pro-mission concerns there is just cause to retrofit all current training methodologies and materials to answer the challenge(s) before us. Additional attention should be paid to just those doctrines and practices that left the door open to such abomination and denial of the faith (see broader meaning of 1 Tim. 5:8).

xliv 1 Timothy 4:1

xlv James 3:13-18

xlvi Even a tree differs greatly from the seed that produced it, so future challenges to the pro-life movement will excel past and present ones by a far greater order of magnitude. Likely candidates include human cloning, DNA manipulation and fantastic biotechnologies (possibly even the “chip implant” associated with the Mark of the Beast).

xlvii Possible venues and/or revenue streams for pro-life colleges and universities could come from the use and/or sale of monolithic church facilities. This would be a reasonable and acceptable act of repentance for decades of outlandish building projects in the face of abortion’s global holocaust (equal to a literal Thermo-Nuclear War) spiritual radioactive fallout and its corresponding nuclear winter.

xlviii Various venues should be created from large accredited and endowed universities to small “Master’s Commission” style inner city specialized campuses.

xlx According to Paul’s warning that anyone failing to provide for one’s family, particularly one’s household, has denied the faith and is worse than an infidel.

l As evidenced by Christ’s mandate to be witness first in Jerusalem, then Judea, and then to the uttermost parts of the world. His philosophy is also seen in the emphasis given to producing godly marriages and offspring, as well as providing for one’s family, as mentioned above.

li This is a far more accurate description of the impact of the cultural descent fostered by the sexual revolution, particularly in spawning legalized abortion on demand, than the term “slippery slope”. In “free fall” a “terminal velocity” is quickly reached and there is little or no sense of falling. So too, society as a whole, and most of its individuals including Christians, show little or no sign of genuine alarm at our current of descent into the oblivion of entitlement.

lii As those found in more liberal denominations or factions of semi-conservative ones.

liii Those listening carefully can still the Christ’s warning echoing through the millennia, “Could you not tarry with me one hour? Pray that you enter not into temptation.”

liv Christ’s demands on believers stem from an offer of something far greater than fleeting moments of personal happiness. Envisioning a Kingdom worth suffering and even dying for is a great way to establish objectives worth living for.

lv Development of an ongoing sensitivity to the magnitude of this sin and the numerous “wildfires” spawned by it, as opposed to the modern confess and forget it attitude prevalent in Churchianity today. “He that is forgiven much loves much” and “owe no man any debt but the debt of love.”

lvi Parents’ must be educated beyond the level of current “chastity” program leadership, to recognize and meet the challenge before their families. Pledges should be made and kept to make providing and defending the holiness of their homes one of the Big 3 commitments they must fulfill as Christians.

lvii Similar to teen chastity programs but with adults taking classes, making a public commitment to purity and putting on a ring (or other external sign) a pledge to fulfill their commitments before the Lord.

lviii Such activities would go a long way towards fulfilling that portion of "The Lord's Prayer" dealing with overcoming temptation. Additionally, this would help short circuit the progression of temptation leading to sin and ending in death (of which abortion is a perfect example) identified by James.

lix 1 Corinthians 5:9

lx Note the resurrected Christ's comments on the self centered deception of the church of Laodicea. He redirects rather than rebukes their self preoccupation.

lxi Mormon teens are required to attend "religious institute" daily during their high school years. Such education is literally equivalent to a minor degree in their faith. Many teens there are motivated to serve as missionaries, providing on the job training towards a lifetime career as LDS members.

lxii Examples range from the need for effective pro-life activism to challenging current sentiment that marriage is standard or best choice for Christians when Paul, by both teaching and example clearly states those who do not marry "do better" being able to offer single hearted devotion to Christ and sparing themselves many sorrows accompanied with having to do their full Christian duty while bearing the familial responsibilities and concerns.

lxiii The biblical rules for interpretation are definition, usage, context, historical background, logic, precedent, unity, inference and emphasis.

lxiv Ezra's example of having called a sacred assembly over the matter of Israel's returning exiles marriages to foreign wives may provide an important template for this step.

lv By God's design, nearly all spiritual phenomena have a reflection in the physical world. In this case, many aspects of conversion to and life in Christ are easily distinguished by earthly birth, life and death. Clearly human life is both an event and a process.

lxvi Isaiah 28:9-10 "To whom will He teach knowledge...precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little"

lxvii From this point of view, a wise goal may have "Christ in us" and to an ever increasing degree.

lxviii The quality of which is greatly diminishing as 1st World Christianity continues to be swallowed whole by worldliness and entitlement.

lxix A state too clearly demonstrated by experience and statistical evidence such as Barna Group polls have indicated for decades.

lxx A line of demarcation where even light cannot escape gravitational forces that bend and tear the very space-time continuum as we know it.

lxxi "He that is forgiven much loves much."

lxxii Romans 12:1-2

lxxiii There are often various biblical answers to certain questions. Those best addressing the spectrum of genuine need to entitlement issues should be forwarded to ensure full treatment of individual and societal problems.

lxxiv As pointed out by Charles Finney, today's church, seminarian and denominational leadership fail to meet even the 1st century criteria for table waiters which was to be "full of the Holy Spirit and wisdom" as exemplified in Steven.

lxxv Ezra's example of having called a sacred assembly over the matter of Israel's returning exiles marriages to foreign wives may provide an important template for this step.

lxxvi Clearly, all biblical principals pertaining to loving ones neighbor should be extended to "neighboring nations" and those of the alien or foreigner living among us extended to all within what is now a global economy and neighborhood.

lxxvii While many resist any notion of "conspiracy" there are many indications that they in fact exist and on various levels. If they do, our current "ostridge defense" may need to be re-examined.