

Incrementalism- A Lie from the Pit of Hell!

Article By Flip Benham, Review by Neal Horsley

Flip Benham is the founder of Operation Save America and a regularly quoted leader of the "pro-life" movement. This review of his article points out the Satanic nature of "incrementalism" and, at the same time, documents the fact that even though Benham is probably the best of the "pro-life" spokesmen, that is faint praise indeed because he doesn't understand the difference between the ministry of the gospel and the ministry of government.

Benham begins by proving that he has the capacity to glimpse the truth. He said, "There is a lie that has infected the pro-life movement for the past 29 years. It has paralyzed the Church of Jesus Christ. It has moved us from standing upon the Word of God to end child killing, to relying upon our own ability to make compromises with the enemy of God in order to stop abortion. This lie, more than anything else, has rendered us defenseless and ineffective in the battle for life. It is the primary reason that we still have abortion in our land today. It has caused us to believe that we can legislate this evil out of our culture slowly but surely by education, sound reasoning, and political maneuvering. It is called incrementalism. It gives the appearance of accomplishing a desired end but, in reality, it only enables the enemy to continue killing. "

Benham explained what he meant by "incrementalism," He said, "You've heard it from well-meaning Christians time and again, 'Can't we just get together with those in the pro-choice community and find some common ground so that we can educate them and win them over?' As if education were some great panacea or light that, once revealed, would convert people to the truth..."

Benham continued to explain incrementalism, "You've seen the lie of incrementalism in the "all or something" legislation proposed by many in the pro-life movement to end Roe v. Wade under the auspices of parental notification, parental consent, and the partial birth abortion ban. The idea is that we can slowly but surely win a few here and win a few there and ultimately end legal abortion. In doing so, however, we've compromised some biblical principles along the way. We have been led to believe by the political icons of the pro-life movement that standing on God's Word alone will never make legislative muster. It won't work. Politics is the art of compromise. One can't go for the whole enchilada all at once. We will save some babies now, even though we can't save them all at this time, with the sincere



desire that slowly but surely the ultimate "victory" will be won. Again, the idea is that we win one little "victory" at a time and one day the battle will be won. Sounds right, doesn't it?"

Now Benham begins to explain exactly why incrementalism, in this present context is actually a Satanic activity. He said, "After all, isn't this the way God was expelled from school and banished from the schoolyard? Satan slowly but surely removed God from our public schools over the years. First, prayer was removed from school (Engle v. Vitale, 1962). Then bible reading was removed from school (Abbington v. Schemp, 1963). Then the Ten Commandments were removed from the walls of school classrooms and hallways (Stone v. Graham, 1980). Now Satan is attempting to remove student-led prayer from high school football games and graduation ceremonies (Santa Fe School District v. Doe, 2000). Yes, Satan does accomplish his murderous purposes slowly but surely. It is called incrementalism!"

Benham provides us with examples of what he means by "incrementalism." He said, "Case in point, Parental Notification and Parental Consent: it is not all right to kill children when their parents have been notified. Neither is it all right to kill children whose mothers have been given parental consent. A Christian cannot sign on to legislation like this, no matter how well intentioned the motive, for it is contrary to God's Word. Unfortunately, incrementalism, has caused us to be ashamed of God's Word (Mark 8:38). "

He continued, "But you may say, "At least it is a step in the right direction and think of the thousands of lives that will be saved." This is the lie of incrementalism at its finest. It causes one to make bargains with the enemy by compromising the Word of God. Babies may or may not be saved but, in signing or sponsoring legislation like this, you

Lapsi: from Page 24

serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money.”

In other words, if Jesus Christ was correct (and I stake my eternal welfare on His Witness), we won't be able to serve Jesus over here in the churches and Mammon over there in the voting booth and the government legislative affairs. It's either all or nothing with the Lord Jesus Christ and Mammon.

Let me summarize by saying that only a blind self-serving pretend Christian would deny that this generation has been seduced by government financial benefits to let Mammon come in the door of virtually every congregation of Christians in this nation. The moment that happened the Holy Spirit began to pack up to leave those churches in exactly the same way the Holy Spirit left the Lapsi in the ancient Church even as He poured out His grace and power on the remnant who refused to treat Caesar as if he was God.

Don't be surprised if virtually every Christian you know is quick to deny the accusations I make here. Don't be surprised because the Holy Spirit is not with those people. As soon as the churches of this generation let Mammon come in the door, the Holy Spirit of God was grieved and quenched in those seduced churches. They can flail their hands in the air, and grunt and snort about the name of Jesus, but the Spirit of Truth will not abide with them. Such people will say anything but the truth when confronted with their own unconfessed sin of selling, like Esau, their obligations to God to the federal government of the United States of America for the modern equivalent of a bowl of porridge.

“It's impossible to have religious freedom in any nation where churches are licensed to the government.” That is what Congressman George Hansen said.

It is sad to say but if you are going to be an abortion abolitionist, for the foreseeable future you are going to have to look high and low to find Christians who are not Lapsi.

But those Christians are out there! Scattered across the United States of America are tens of thousands of people who have not inserted their face in the government feeding trough, have not bowed their knee to this present Baal. One way you have to find them is through this magazine. May God grant us the grace to be a rallying device for those who are not the new Lapsi!
END, New Lapsi

Incrementalism: from page 13

have just put yourself in the place of Almighty God. He never gave you the moral authority (the bargaining chip) to make this kind of a decision. Your duty is to stand on His Word and His Word alone. All children are precious in His sight and all human life is sacred.”

Right there we can begin to see why Flip Benham is so opposed to “incrementalism.” He sees “incrementalism” as synonymous with “politics” and he see “politics” as a process that inevitably leads to disobedience to God's Word. Look at what Benham says about the “art of politics” in the following paragraph and you will see what I mean.

Benham said, “Instead of relying upon the power of Almighty God to watch over His Word to perform it, you end up relying on your own wiles to out-negotiate the enemy. Of course this always involves the need to compromise God's Word. The devil demands this of you, for the Word of God is intolerant of him and absolutely unacceptable in the art of politics. To try to end child killing in America by outwitting the devil will end in utter futility. It causes us to rely upon our own ingenuity to accomplish God's purposes in our culture. Incrementalism is not God's way...”

Do you see what Benham said? “...the Word of God is...absolutely unacceptable in the art of politics.” Flip Benham's own words prove that he believes there is no way to participate in the political process without being corrupted so that the person participating in the political process inevitably compromises God's word.

Benham amplified this point when he said, “I do not question the sincerity of your motive to serve God and end all abortion, but you have been sucked into the lie of incrementalism...What we see here, and what is repeated throughout the pages of the Bible and history, is the incremental way of the serpent. It works! It sucks us into sin slowly until we find ourselves blind and dead to God...”

Let us stop here and ponder what Flip Benham just said. “...sucks us into sin slowly until we find ourselves blind and dead to God...”

That is a horrible fate that any person in Christ would do everything in their power to avoid. Only the terminally evil person is willing to be “blind and dead to God.” But as you examine closely the message that Flip Benham brings, one thing becomes perfectly clear: even though he understands the horrible pit incrementalism creates, and even as he excoriates those who participate in incrementalism, we all see that Flip Benham, through his role as a loyal citizen of the United States of America is literally participating in the very political process that he excoriates. He is not presently totally blind, but he is partially blind because he does not see that, through his collaboration with the government of the United States of America, he is participating in the very thing he excoriates.

Flip Benham is a perfect example of why even the very best of the “pro-life leaders” are utterly incapable of abolishing legalized abortion.

The accurate diagnosis of Benham's affliction goes like this: Benham is a minister of the gospel who, because he is a citizen of the USA, cannot avoid participating in the ministry of government. But because he insists on ignoring that he participates in the ministry of government, he disqualifies himself from doing either job the way the Lord Jesus Christ wants them done.

*Let me explain: when Benham talks about his opposition to abortion, he is obviously talking about his opposition to **legalized** abortion. All his talk about “politics” and “legislation” proves that he is talking about getting the government to abolish legalized abortion.*

*But he creates confusion because his words make it clear he thinks government on earth should be expected not only to abolish **legalized** abortion but **all child killing as well.***

Incrementalism--from page 25

Look again at what he said. Benham clearly talks about doing that which will totally eliminate all abortion from the earth. His words are clear: "I do not question the sincerity of your motive to serve God and **end all abortion...**" [emphasis mine] Then again he said, "To try to **end child killing** [emphasis mine] in America by outwitting the devil will end in utter futility..."

Taking Flip Benham at his word, it is obvious that Benham's words and teachings have as their goal ending "all abortion" and "to end child killing."

When you understand that about Benham, you can begin to understand why he is a most confusing teacher. He expects government on earth today to do that which will only happen when the kingdom of God has been fulfilled on earth. In other words, Benham confuses the ultimate goal of the ministry of the gospel with the immediate goal of the ministry of government.

It is true that the gospel ministry of the Lord Jesus Christ has as its goal the elimination of all child killing, the ending of all abortion. The ministry of the gospel also has as its goal the ending of all theft, of all rape, of all murder, of all idolatry, of all evil, of all sin, of all death. And that ministry will be accomplished without doubt through the foolishness of the preaching of the cross when the kingdom of the Lord Jesus Christ has been finally established.

But that is not what the ministry of government is charged by God to accomplish today at all!

It is easy to see how Flip Benham got confused about the difference between the goal of the ministry of the gospel and the goal of the ministry of government. For thousands of years, the people of God thought that God intended to eliminate sin and all the consequences of sin by using the instrument of government on earth--specifically the instrument of law enforced by government--to bring about the elimination of sin from the earth. Even though the entire New Testament is designed to explain why the people of God totally misunderstood what God intended government to be used for, it is not surprising that in this generation we still are struggling to understand what the New Testament actually means.

What is surprising is how many teachers are bold to stand up and teach that which utterly ignores what Holy Scripture is trying to teach, especially when the Bible is full of warnings about the way God handles false teachers.

The New Testament is clear that the purpose of government is not to eliminate murder, or rape, or theft, or abortion. The New Testament makes it clear that goal is left exclusively to the preaching of the gospel and will not be finished until the last enemy--death--is destroyed.

What government is required by God to do here and now is establish the laws and then punish those who violate them.

I Timothy is the place where the New Testament gives the best overview of God's purpose for government. The Apostle Paul says in words awesomely appropriate to "teachers of the law" like Flip Benham, "1:5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith

unfeigned: 6From which some having swerved have turned aside unto vain jangling; 7Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. 8But we know that the law is good, if a man use it lawfully; 9Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 10For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; 11According to the glorious gospel of the blessed God, which was committed to my trust."

But government is not only to establish the laws defined above, it is to punish lawbreakers as well. When Romans 13 says, "3For rulers are not a terror to good works, but to the evil..." we see words that describe government doing what it can do to deter people from evil deeds and punish them for the same when the deterrence failed.

Note clearly that nowhere in the Scriptures are the New Testament Apostles or any of the other teachers or preachers of the gospel of the Lord Jesus Christ seen to have a responsibility to punish lawbreakers. Holy Scripture makes it obvious in many ways and in many places that the responsibility to punish sin is left to the rulers on earth.

The root of Flip Benham's confusion can be traced to the fact that he, like all Christians in the USA, is a "ruler." As such, he has a dual responsibility. As a Christian citizen of the United States of America, Benham, like all the rest of us Christians, must participate in the ministry of the gospel **at the same time** he participates in the ministry of government.

Flip Benham is a dangerous teacher not only because he confuses people about what God's word teaches but because he does not have a clue how confused he is. Flip Benham is a case study in what happens to students who were taught by teachers who themselves were confused. Students like Benham, who follow the pattern set down by their teachers, do so with a sense of authority even though what they are teaching is the confused mess handed down to them by confused teachers. In this regard, Flip Benham is a mirror image of the kind of confusion that allowed the Pharisees to lead the slaughter of Jesus Christ without the slightest sense they were doing anything wrong. They were simply doing what they had been taught to do by people they assumed understood the truth about God.

You can see Flip Benham's confusion most clearly as you listen to him talk about what he calls "politics." Since Benham understood the pivotal role that the idea of politics has in any discussion of the role or purpose of government, he defined what he meant by the word. He said, "Politics is the art of compromise."

To see how woefully unprepared Benham is to teach about anything having to do with government or law or law enforcement, please recognize that what he presents as "the" definition of politics is actually what the word politics mean in only one specific situation: the time when "politics" is concerned with something other than life or death questions. In that specific

Incrementalism--from page 27

context, politics is about compromise. But when life and death decisions are in view, politics is not necessarily about compromise at all. That is a fact that any person who presumes to teach others about matters of government should understand long before they stand up to teach.

The most generic definition for politics is this: "The art of seeing who gets what, when, where and how much."

That definition spotlights the broad overarching purpose of all political activity: the allocation of available resources. That definition also provides insight into why compromise is often simply not an option in the real world of politics.

If "politics" is the art of seeing who gets what, when, where and how much, there obviously might come a point where things can no longer easily be divided without some people losing the ability to survive. Like the situation on a space shuttle with a murderous crew member, the point comes where "politics" is about deciding who dies so others may live. It is at precisely that point that "politics" ceases to be about compromise and becomes an either/or choice with no possibility of renegotiation.

There is another definition for the word "politics" that shines even more light on why compromise is not necessarily a part of the political process. This definition states, "Politics is war by other means."

When Christian "teachers" like Flip Benham are not equipped to understand that Holy Scripture makes it clear "politics," under specifically defined circumstances, does not require compromise at all but instead requires "politics" to become the context for God's people separating themselves from evildoers, then those teachers truly become the blind leading the blind.

If the history of Christianity in America does not teach this lesson, then students have simply failed to take the course called American

history. Flip Benham, like so many other "pro-life leaders," prove they either never showed up for that class or slept through it.

In the United States of America no Christian citizen can escape the fact that we inherited the responsibility to participate in two ministries of God: the ministry of the gospel and the ministry of government.

Since the Second World War, Christian teachers have pretended that Christians only participated in the ministry of the gospel when, as everyone else in the world knew full well, all the people sitting on those pews in all those Christian churches across America provided not only the material resources the government used to accomplish its will but provided the manpower and the spiritual support for the activities of the government of the United States of America as well.

About thirty years ago, all those Christians decided to stand down and tolerate legalized abortion. Ever since then, one way or another, Christians have supported Christian teachers who developed exegesis designed to explain that Christians in the USA were all right with God; that our toleration of legalized abortion was not sin.

At least Flip Benham has the grace to know this was a lie. May God also give him the grace to understand that the political process offers ways to change things without compromising the Word of God.

The Abortion Abolitionist magazine understands politics enough to know when the time for compromise is past. The future issues of this magazine will be devoted to defining the ways available to us, under God, ways that will lead inevitably to the abolition of legalized abortion in the USA and will not require us to compromise God's Word in the process.

Won't you help us? Subscribe today.
by Neal Horsley

Sound of Judgment, Continued from Page 12

He calls them blind, fools, children of hell, vipers, and more. But the astonishing thing is that these derisive words fit very well with the lengthy quote in Romans from the previous segment that describes *all mankind*. So the words may apply to us as well. The Pharisees were simply acting out normal, fallen human behavior. And it is the same fallenness that we all share — in Christ or out. In Christ we are able to combat and overcome this fallen nature, but entering into Christ means swallowing the bitter pill of our own degenerate sinfulness.

"If we confess our sins," John the Beloved tells us, "He is faithful and just to forgive our sins and to cleanse us from all unrighteousness." (1 John 1:7 KJV) But the verse before this gives us warning, "If we say we have no sin, we deceive ourselves, and the truth is not in us."

Nor are we permitted to acknowledge our sins in some manner that minimizes them. They are no mere mistakes, but the cruel, awful, twisted results of rebellion against God. The price for one "small" sin is death — either your own death or the substituted death of the spotless Son of God. There are no small sins. They all have great consequences.

The Leaven of the Pharisees

Leaven — a wonderful substance that, though used in small amounts, permeates an entire lump of dough causing it to double

or triple in size. The yeast produces gasses within the lump which bubble inside increasing the size. Because of it, breads become a delight of soft, chewable, delicious food. This process of leavening has been known through all recorded history — and it was known to Jesus.

In one case, the Kingdom of God was like leaven permeating the world. This was a positive portrayal of yeast. But the majority of references place leaven in a bad light. In one dire warning, Jesus told His disciples to beware of the leaven of the Pharisees — which is hypocrisy. (Luke 12:1)

The comparison between hypocrisy and leaven is almost humorous. The leaven "puffs up" the dough and makes it larger than life — much like the oversized masks of the Greek actors (hypocrites). The amplification of their voices may be compared with the gasses produced by the fermentation of yeast. The danger, however, is very real.

In Matthew 23, it seems that Jesus exposes various leavening agents that had distorted the Jewish faith. Each one, though first brought in small doses, had made the "lump" a monstrous caricature of what God had first established. The true faith of Israel was distorted and eventually destroyed by the infusion of carnal yeast. The appearance of religion remained, but it was nothing like the faith established by Abraham.