

THE SANCTITY OF HUMAN LIFE AND ABORTION

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The sanctity of human life is a subject that deserves more genuine discussion and logical debate in the public sector today. The basis of all human discourse and interaction relates to a society's view of the sanctity of human life. The rise and the fall of any civilization likewise relates to its views of the sanctity of human life. Many of the current problems in the United States and in the world today stem from a widespread, low view of, and blatant disregard for, the sanctity of human life. A view of reverence toward human life desperately needs to predominate in our nation and in the world. It must come from individuals and groups who have the courage to stand firm and state without reservation that human life is given and taken by God alone. The only exceptions to this principle are (1) the God-ordained, Biblical practice of capital punishment, which is carried out against the very humans who disrespect human life enough to murder someone, and (2) the killing of the enemy by soldiers in a "just" war. These valid exceptions will not be discussed at this time.

From a Biblical worldview, we know that there is a spiritual battle going on for our hearts and minds. Ever since the fall of Adam we have known that there is sin in the world. We recognize "God is our refuge and strength" (Psalm 46:1 NKJV), and likewise acknowledge Satan as "the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient" (Eph. 2:2 NIV).

There has never been a lack of sufficient knowledge or wisdom on what constitutes a rational and logical view of the sanctity of human life. Since the creation of man, there have been some who have had the revelation of God and have been an influence to those around them. But in every generation and in every age, there are individuals and groups that, due to their own self-serving agenda, which is called idolatry in the Old Testament, will attempt to sway the population to agree with their viewpoint. Sin and distortion of facts have existed in every age. Abortion has never been the problem in the past as it is today.¹ Certainly it has existed for thousands of years. The rate of abortion in antiquity can only be an educated estimate, but the modern rate seems to be at an all time high.²

The people of God have always had a response to the culture's practice of abortion. It

probably existed even before the Hebrews walked on the earth. Very early in the course of mankind, God revealed that man and woman were created in His image.³ God also made it very clear to mankind that He cursed the taking of a life when Abel was killed by Cain.⁴ There is absolutely no evidence that the nation of Israel ever approved of abortion, even though it may have been practiced by individuals in Israel and the neighbors of Israel.⁵ The early Hebrews shunned abortion because God had revealed Himself to them as the Creator and He was intolerant of innocent bloodshed. Philo, the philosopher and Josephus, the historian and apologist, both equated abortion with murder and infanticide.⁶

The New Testament does not specifically discuss abortion; however, the early Christians took over the Jewish opinion, and at first had no need to write about something which everyone took for granted.⁷ There are many New Testament texts that give us a clear message on the sanctity of life: “For by Him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by Him and for Him.”⁸ The New Testament gives us a profound picture of fetal life when Mary, the mother of Jesus, visits Elizabeth, her cousin, who is pregnant with John the Baptist, after the angel has told her (Mary) that she will have a son that will be the Son of God. “At that time Mary got ready and hurried to a town in the hill country of Judah, where she entered Zechariah’s home and greeted Elizabeth. When Elizabeth heard Mary’s greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. In a loud voice she exclaimed: “Blessed are you among women, and blessed is the child you will bear!”⁹ The early church was truly in favor of women and in their place in society. And because the early church neither practiced abortion nor infanticide, it attracted women to its ranks.¹⁰

In the modern age one of the more aggressive distortions has been carried out by Planned Parenthood under the guise of family planning. Planned Parenthood has truly carried its influence to a global extent. Their agenda becomes clear when the life story of its founder, Margaret Sanger, is revealed. She was a vocal and lifestyle proponent for sexual freedom. She also allied herself with the eugenicists of that era who wanted to do away with “human weeds” to accomplish their aim of “creating the master race” by subtle approaches of “education, contraception, sterilization, and abortion.”¹¹ If Margaret Sanger’s book, *The Pivot of Civilization*, was published today it would be considered blatantly racist! Her *Plan for Peace*, written in April 1932, included many recommendations actually carried out in Nazi Germany before and during World War II.¹²

Many others allied with Planned Parenthood and like-minded political parties have continued to distort truth. George Grant details much of similar agendas in his book entitled *The Family Under Siege*. Babies are not the only fodder of the abortion movement. When Norma McCorvey, the “Jane Roe” of the *Roe v. Wade* decision, became a born again Christian in 1995, the abortion movement minimized her conversion. Norma was asked if she regretted her role in the campaign to legalize abortion. She responded: “Yes, I do. I was used. I was a pawn. Sarah Weddington (the lawyer who took the case to the Supreme Court) clarified everything when she said that Norma McCorvey wasn’t important. That Jane Roe was. I think that pretty much says it all.”¹³ The current age is a generation where truth is rarely heard in the mainstream media. When brave individuals do speak out, there are many who drown them out with blatant lies. These lies may not appear so blatant to the casual observer because the truth has been

slowly and subtly attacked and eroded so many times over so many years that truth does not matter to most people anymore.

The following statistics will give a perspective on abortion in our modern era. These statistics were taken from the *World Almanac and Book of Facts* (New Jersey, 1996; the following reflects data available in 1996).

- Number of live births in 1992: 4,065,014
- Number of abortions done in all of 1992: 1,528,930
- Number of abortions since 1973: 37 million
- Percentage of pregnancies ending in abortion in 1992: 27%
- Percentage of abortions performed for social reasons alone: 93 %
- Number of deaths from firearms in all of 1994: 39,720
- Number of deaths from motor vehicle accidents in all of 1994: 43,000
- Number of deaths from AIDS in all of 1994: 61,301
- Number of deaths from heart disease, cancer, and stroke in 1994 combined: 1,425,300
- Total number of American war casualties since 1776: 1,077,200
- Percentage of women surveyed reporting flashbacks of their abortion experience: 73%
- Percentage who reported preoccupation with their aborted children: 81 %
- Percentage in retrospect, who regarded their abortion as the taking of a human life: 96%¹⁴

As I develop my view of the sanctity of human life, I would like to share some of the truths spoken over the years that most people have not heard before, due to the bias of the mainstream media and the education establishment, specifically the National Education Association.¹⁵ These references directly relate to the sanctity of human life. Many of the references consider the beginning of human life to be the time of conception of a human being. Therefore, these statements would most emphatically denounce the right to practice abortion, and make known the right to life of an unborn baby.

The Declaration of God

The most profound truths come from God's Word. In Psalm 139 David states under the inspiration of God, "For You have formed my inward parts; You have covered me in my mother's womb" (NKJV). We, as human beings, all came from an embryo which later became a fetus which later was born and became a baby. Our genetic makeup is distinctly ours, unlike our father's or our mother's and is a unique combination of both of our parents' DNA. We were certainly not part of our mother's body like the pro-choice (pro-abortion) movement tries to misrepresent to the public. If this lie is taken from their argument, they have nowhere to stand. The pro-abortion movement's rallying cry is, "We can't go back to the horror of back alley abortions where women bled to death!" Our answer is: "Whose blood and DNA is really on the ground in an abortion, who is really bleeding to death?" Jeremiah 1:5 states, "Before I formed you in the womb I knew you" (NKJV). David understood his own original sin when he said in Psalm 51:5, "Surely I have been a sinner from birth, sinful from the time my mother conceived me" (NIV). Exodus 21:22-25 specifically speaks about the judgment and penalty for someone who hurts a woman with child and causes the child to die. The passage directly states

in some translations “woman with child,” which was a common figure of speech for many years. Do not expect someone from Planned Parenthood to ask a pregnant woman if she is “with child.” We must remember that, “Behold, children are a heritage from the Lord, the fruit of the womb is His reward. Like arrows in the hand of a warrior, so are the children of one’s youth (Psalm 127: 3-4 NKJV).

The Declaration of History

The Bible when studied in its entirety offers the ultimate basis for a pro-life view. But I would like to offer a few other interesting and provocative statements from history, before they were obscured by the self-serving agenda of the pro-choice or more accurately named pro-abortion movement.

Early church fathers gave a clear and concise opinion on abortion. They were not at all silent on the sanctity of human life. (The following church fathers’ quotations were taken from an Internet publication of the Saint Benedict Center, copyright 1997. They were originally published by the Society of Saint Rachel, of the Melkite Greek-Catholic Eparchy of Newton.)

- The *Didache*, circa AD 120:

Thou shalt not murder a child by abortion. (2:2)

The Way of Death is filled with people who are ... murderers of children and abortionists of life. Thou shalt not murder a child by abortion. (19:5)

- Clement of Alexandria, circa AD 150-180:

... for these women who, in order to hide their immorality, use abortive drugs which expel the child completely dead, abort at the same time their own human feelings.

- Tertullian, circa AD 160-240:

For us [Christians] we may not destroy even the fetus in the womb. To hinder a birth is merely a speedier man-killing; nor does it matter when you take away a life that is born, or destroy one that is coming to birth. (*Apology* 9:6)

- St. Jerome, circa AD 342-420:

They drink potions to ensure sterility and are guilty of murdering a human being not yet conceived.

- St. John Chrysostom, circa AD 340-407:

Why sow where the ground makes it its care to destroy the fruit? Where there are many efforts at abortion? Where there is murder before birth? For you do not even let the

harlot remain a mere harlot, but make her a murderer also. . . Why then do you abuse the gift of God and fight with His laws, and follow after what is a curse as if a blessing, and make the place of procreation a chamber for murder, and arm a woman that was given for childbearing unto slaughter? (*Homily 24 on Romans*)

The Reformation brought clear messages on abortion also. John Calvin wrote in 1569, “The unborn, though enclosed in the womb of his mother, is already a human being, and it is an almost monstrous crime to rob it of life which it has not yet begun to enjoy” (*Commentary on Exodus 21:22*).¹⁶

It is thought-provoking that early in United States history, the voices of feminist foremothers speak out almost in unison against abortion (these quotes were taken from an Internet publication of *Feminists for Life of America*, Copyright 1996. National Office: Feminist for Life of America, 733-15th Street NW, Suite I 100, Washington, DC 20005; telephone: 202-737-FFLA).¹⁷

- Susan B. Anthony, in her publication *The Revolution*:

Guilty? Yes. No matter what the motive, love of ease, or a desire to save from suffering the unborn innocent, the woman is awfully guilty who commits the deed. It will burden her conscience in life, it will burden her soul in death; but oh, thrice guilty is he who drove her to the desperation which impelled her to the crime!

- Mattie Brinkerhoff, *The Revolution*, 3(9):138-9 September 2, 1869:

When a man steals to satisfy hunger, we may safely conclude that there is something wrong in society—so when a woman destroys the life of her unborn child, it is an evidence that either by education or circumstances she has been greatly wronged.

- Sarah Norton. *Woodhull's and Claffin's Weekly*, November 19, 1870:

Child murderers practice their profession without let or hindrance, and open infant butcheries unquestioned. . . . Is there no remedy for all this ante-natal murder? . . . Perhaps there will come a time when . . . an unmarried mother will not be despised because of her motherhood . . . and when the right of the unborn to be born will not be denied or interfered with.

- Victoria Woodhull, the first female presidential candidate, *Woodhull's and Claffin's Weekly*, 2(6):4 December 24. 1870:

The rights of children as individuals begin while yet they remain the fetus.

It remains extremely interesting how the voices of the past are silent today in the public dialogue on abortion and the sanctity of human life. Let us now look to how the wisdom of the medical profession has likewise been obscured.

In 1864, an editorial in the *Boston Medical Surgical Journal* stated the following:

There is another sin [abortion] of far greater importance [than infanticide] and of wider spread, a sin both against nature and the State, and one not recognized by the courts of justice or the public press. No one but a physician can be aware of the universal laxity of opinion which prevails in our society in relation to this subject of criminal abortion. It is really astounding to listen to the sentiments expressed by gentle women in relation to their responsibility towards their unborn children.... It is with feelings of real surprise that they are told of the sinfulness of an act which they seem to regard of no moral importance whatever. Society needs a thorough awakening upon this subject, and it should be brought home to every man and woman in its true light. It should be taught in every school book of physiology, and every public print should reiterate it, that the child is alive from the moment of conception, and that every interference with its being is as much a sin at one period of its existence as at another.¹⁸

On June 30, 1906, C. S. Bacon, M.D., stated in an article entitled “The Legal Responsibility of the Physician for the Unborn Child”:

All physicians, as well as other biologists, must regard the child in the womb as much a human being while still in the womb as after its expulsion. Although dependent on its mother for nourishment and for protection from injury and cold, it is still a living being. .¹⁹

Thirty-two years later, in 1938, Joseph Dele stated in his famous textbook, *The Principles and Practice of Obstetrics*:

One of the saddest commentaries on our modern “civilization” in a so-called “religious and ethical era” is the presence of criminal abortion. A young physician is not long in practice before he is approached with the request, in a hundred ways, open or concealed, to perform a criminal abortion.... The physician should allow none of these to influence him to do an abortion, because, first, it is murder, and conscience will make his later days miserable; and second, it is a criminal offense. . . if he does it once he is a lost man—the woman, no matter how firmly she has been bound to secrecy, will tell her friends, and soon his reputation as an abortionist will be established.²⁰

Notice in both old texts the word *criminal* accompanied the word *abortion*. If one looks up *abortion* in many old encyclopedias, such the *Encyclopedia Britannica*, before 1900, it is often accompanied by the word *criminal* because the procedure was properly viewed then as clearly and basically criminal—it is the murder of a human being. It certainly is refreshing to see a medical journal and a medical textbook boldly state the truth. This truth is certainly not boldly stated today even though medical knowledge has increased greatly. Medical wisdom may be decreasing because wisdom comes from learning to “fear God” as so clearly stated throughout the Proverbs (see Proverbs 1:7 and 4:7).

The Declaration of Political Expediency

Today, politicians—who are *politicians* and not statesmen—who have not a clue what true character is or what absolute values represent, will change their ideas on the sanctity of human life to fit their political ambitions. Here are some quotations and texts from letters that have been published by an Internet homepage entitled “Carolyn’s Homepage”²¹

- Rep. Richard Gephardt (D., Missouri) wrote in 1984: “I have always been supportive of pro-life legislation. I intend to remain steadfast on this issue. . . . I believe that the life of the unborn should be protected at all costs.” In 1987, however, Mr. Gephardt decided to run for president, and he announced that he had discontinued his support for pro-life legislation. He informed the National Right to Life Committee, “I do not support any Constitutional Amendment pertaining to the legality of abortion.”
- Senator Edward Kennedy (D., Massachusetts) in a letter to a constituent on August 3, 1971, stated the following:

While the deep concern of a woman bearing an unwanted child merits consideration and sympathy, it is my personal feeling that the legislation of abortion on demand is not in accordance with the value which our civilization places on human life. Wanted or unwanted, I believe that human life, even at its earliest stages, has certain rights which must be recognized—the right to be born, the right to love, the right to grow old.... When history looks back to this era, it should recognize this generation as one which cared about human beings enough to halt the practice of war, to provide a decent living for every family, and to fulfill its responsibility to its children from the very moment of conception.

- Reverend Jesse Jackson stated the following in a 1977 *National Right to Life News* article:

There are those who argue that the right to privacy is of [a] higher order than the right to life. . . . That was the premise of slavery. You could not protest the existence or treatment of slaves on the plantation because that was private and therefore outside your right to be concerned.

Jackson added in the same article:

What happens to the mind of a person, and the moral fabric of a nation, that accepts the aborting of the life of a baby without a pang of conscience? What kind of a person and what kind of a society will we have 20 years hence if life can be taken so casually? It is that question, the question of our attitude, our value system, and our mind-set with regard to the nature and worth of life itself that is the central question confronting mankind. Failure to answer that question affirmatively may leave us with a hell right here on earth.

- Michael Novak, discussing abortion and politicians in a 1997 *National Review*, stated:

This issue [abortion] is like the issue of slavery a century ago. All of us have to reach a

public decision together. Regarding slavery, personal choice is not a tenable position; our nation could not continue half slave and half free. One way or the other, that's how certain matters have to end up. Either we will have a civil society that does not permit individual persons to practice private violence, whether abortion or euthanasia or other areas; or we have a society—considerably less civil—that does. The difference is huge. Such a decision is best arrived at democratically and by way of public argument. It must not be imposed by elites, or by institutions subservient to elites, or in the obscurity and mists, penumbras and prejudices of elites. Please, let us hear the public arguments. In public. On both sides. That's my fantasy.²²

We are now seeing the outcome of a nation who has accepted the aborting of a baby. There is more child abuse (not less, as the pro-abortion movement had predicted when every pregnancy was a planned pregnancy and when every child would be a wanted child), there are more children in daycare being raised by someone other than their parent for a large portion of the day, there are more out of wedlock births, and more single parent families.

President Bill Clinton, while still governor of Arkansas, in a letter to the Arkansas Right to Life on September 26, 1986, said: "I am opposed to abortion and to government funding of abortions. We should not spend state funds on abortions because so many people believe abortion is wrong."

During Vice-President Al Gore's tenure in the House of Representatives from 1977 to 1984 he voted pro-life 27 times and had an 84% pro-life voting record. In a September 15, 1983, letter to a constituent he wrote: "It is my deep personal conviction that abortion is wrong. I hope that some day we will see the current outrageously large number of abortions drop sharply."

On June 26, 1984, Mr. Gore voted to amend the Federal Civil Rights Act to declare, "the term 'person' shall include unborn children from the moment of conception." Then, on the February 21, 1988, *Meet the Press* television program, he denied casting that vote.

Can we trust men who no longer view the sanctity of human life as an important issue?

In a remarkable contrast, President Ronald Reagan wrote a book in 1984 entitled *Abortion and the Conscience of the Nation*.²³ A book by a sitting president is rare, and President Reagan must be applauded for his courage to write about the most controversial moral issue of our time. President Reagan asks, "The real question today is not when human life begins, but, *What is the value of human life?*"²⁴ He goes on, "we live at a time when some persons do not value all human life. They want to pick and choose which individuals have value."²⁵ He gives an elementary lesson in American history:

America was founded by men and women who shared a vision of the value of each and every individual. They stated this vision clearly from the very start of the Declaration of Independence, using the words that every schoolboy and schoolgirl can recite: (or should be able to recite?) "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness"²⁶

We fought a terrible war to guarantee that one category of mankind—black people in America—could not be denied the inalienable rights with which their Creator endowed them. The great champion of the sanctity of all human life in that day, Abraham Lincoln, gave us his assessment of the Declaration’s purpose. Speaking of the framers of that noble document, he said:

This was their majestic interpretation of the economy of the Universe. This was their lofty, and wise, and noble understanding of the justice of the Creator to His creatures. Yes, gentlemen, to all His creatures, to the whole great family of man. In their enlightened belief, nothing stamped with the divine image and likeness was sent into the world to be trodden on.... They grasped not only the whole race of man then living, but they reached forward and seized upon the farthest posterity. They erected a beacon to guide their children and their children’s children, and the countless myriads who should inhabit the earth in other ages.²⁷

Malcolm Muggeridge, commenting on the “Human Holocaust” of abortion in an afterwards to President Reagan’s remarks quotes Dr. Leo Alexander, who worked with the Chief American Counsel at the Nuremberg Tribunal which dealt with the Holocaust of World War II:

Whatever proportion these crimes finally assumed, it became evident to all who investigated them that they had started from small beginnings. The beginnings at first were merely a subtle shift in emphasis in the basic attitudes of the physicians. It started with the acceptance of the attitude, basic in the euthanasia movement, that there is such a thing as life not worthy to be lived. This attitude in its early stages concerned itself merely with the severely and chronically sick. Gradually, the sphere of those to be included in this category was enlarged to encompass the socially unproductive, the ideologically unwanted, the racially unwanted, and finally all non-Germans.²⁸

Can you see how it started from small beginnings in 1973 with *Roe v. Wade*? The pro-abortion people said then that thousands of women were dying from illegal abortions and that they only wanted to protect women’s lives. In 1973 there were thirty-nine women who died from complications.²⁹ Since 1973 there have been over thirty-seven million babies killed by abortion.³⁰ Thirty-seven million would fill *seventy-four* monuments like the Vietnam Veteran’s Memorial in Washington, D.C.!

Muggeridge quotes Dostoevski’s profound statement at the close of his comments: “Love toward men, but love without belief in God, very naturally leads to the greatest coercion over men, and turns their lives completely into hell on earth.”

Muggeridge then states:

We should never forget that if ever there was a killing without mercy, a death without dignity, it was on Golgotha. Yet from that killing, what a pouring out of mercy through the subsequent centuries! From that death, what a stupendous enhancement of human dignity!³¹

The tremendous truth of the sanctity of human life was declared in eloquent form at the National Prayer Breakfast in Washington, D.C., in early 1994. This truth was not conveyed with any vigor to the public by the media, nor was it realized or appreciated by all who attended the breakfast, the attendees of which included President and Mrs. Clinton and Vice-President and Mrs. Gore. This truth was quietly yet boldly stated by an old and frail woman who had traveled far to attend this breakfast. Her name was Mother Teresa.

I feel that the greatest destroyer of peace today is abortion, because it is a war against the child, a direct killing of the innocent child, murder by the mother herself. And if we accept that a mother can kill even her own child, how can we tell other people not to kill one another? How do we persuade a woman not to have an abortion? As always, we must persuade her with love, and we remind ourselves that love means to be willing to give until it hurts. By abortion, the mother does not learn to love, but kills even her own child to solve her problems. And by abortion, the father is told that he does not have to take any responsibility at all for the child he has brought into the world. That father is likely to put other women into the same trouble. **So abortion just leads to more abortion.** [Frederica Mathewes-Green of Common Ground, a group trying to eliminate the need for abortion, has stated that “abortion allows the playboy-friendly status quo to continue.”³²] Any country that accepts abortion is not teaching its people to love, but to use any violence to get what they want. This is why the greatest destroyer of love and peace is abortion.... I will tell you something beautiful. We are fighting abortion by adoption—by care of the mother and adoption for her baby. We have saved thousands of lives. . . . America can become a sign of peace for the world. From here, a sign of care for the weakest of the weak—the unborn child—must go out to the world. If you become a burning light of justice and peace in the world, then really you will be true to what the founders of this country stood for.³³

At the end of Mother Theresa’s speech, there were 1-2 seconds of complete silence, then applause built and swept across the room. But not everyone: the President and the First Lady, the Vice-President and Mrs. Gore, looked like “seated statues at Madame Tussaud’s Wax Museum, glistening in the lights and moving not a muscle.”³⁴

Discernment & Duty

Truth is spoken throughout history. Truth is spoken even today! We must carefully listen and discern. Every human being can discern the truth of the sanctity of human life if he or she will listen to their conscience and listen to God.

As Christians we have two duties in regard to the subject of abortion. Our first duty is to support the overturning of the 1973 Supreme Court Decision of *Roe v. Wade*. In 1857 the Supreme Court ruled that Negroes were not citizens of the United States and that Congress could not prohibit slavery in the territories. Dred Scott was denied freedom even though he had enjoyed it while living in the Wisconsin Territory. The 1857 Supreme Court decision of Dred Scott was not overturned in one day or in a year or even in a decade. But when people clearly understood slavery and how inhumane it was, slavery was abolished. It is possible that the

Supreme Court could itself reverse its previous judgment on abortion. In *Brown v. Board of Education* the court reversed its own earlier “separate-but-equal” decision. With a continued public outcry; with the research findings brought to the forefront with the ultrasound capabilities showing the early development of the fetus; with continued discovery of the physiology of the unborn; and a renewed realization of the Founders’ provisions so clearly stated in the Declaration of Independence and the Constitution, the Supreme Court could restore legally the sanctity of human life.³⁵ The beginning of this process may be to support each state’s proposal as it comes up to make it illegal to perform partial birth abortions. When people clearly hear truth in the context of God’s Word and in the context of all of history, then ideas about abortion will change. A great part of the overturning of an amendment is every Christian on an individual basis discussing *with love* the truth about the sanctity of life. If one does not know the truth then one cannot intelligently discuss it. We need to know the facts and courageously confront others in the public arena with the love of Christ. It is called carrying out the Great Commission!

Our second duty concerning abortion is loving and ministering to the people involved in abortion as Jesus Christ would. If you understand truth, the horror of abortion is clear. The people involved in abortion have sinned. The abortionists, Planned Parenthood and other pro-abortion agencies and their personnel, and the pregnant women themselves are all sinners in the need of a Savior. Norma McCorvey, the “Roe” of *Roe v. Wade*, came to a saving faith in Jesus because of an unlikely friendship with Flip Benham, who became the director of Operation Rescue in 1994. She stated that “all at once, Flip became human to me.” The friendship with Benham led her to an encounter with seven-year-old Emily Mackey, the daughter of Ronda Mackey, an Operation Rescue volunteer. Emily’s blatant affection disarmed Norma, and when she found out that Ronda had almost aborted Emily, Emily became the personification of the burning issue of abortion: that a child’s life is being taken away! Norma was forever changed by this experience.³⁶ How do the people involved with abortion come to know they need a Savior? By hearing the gospel from the lips of a Christian on an individual basis (see Romans 10:14-18). **They need Jesus Christ as their Savior just as we all need Jesus Christ as Savior.**

The Christian Church needs to reach out to these people with the love of Christ. This, too, is called carrying out the Great Commission. We need to offer the alternative of adoption. We need to open our churches up and be willing to support the mothers early in their time of need, once they have determined that they are pregnant. One method that has been effective in this battle is the Crisis Pregnancy Center movement. After the local church, our support should go to agencies that are counseling young mothers in making the right choices concerning abortion.³⁷ Crisis Pregnancy Centers truly give women a choice, a choice of “life.” Abstinence training replacing or augmenting sex education in our schools has also made a tremendous impact.³⁸

Signs of Progress

The tide may be turning in our favor. With the vast availability of information, truth can no longer be twisted or hidden. Even the *New York Times*, which has been resolutely pro-choice on the abortion issue ever since public discussion began 30 years ago, has recently shifted its slant on abortion articles: With the vast advance of technology, genetic research, and research

into the physiology of the fetus, we can no longer be told that we are aborting a blob of tissue.⁴⁰

⁴¹ Gary Bauer of the conservative Family Research Counsel comments on the abortion issue: “The technology is on our side.”⁴² The Supreme Court decision making abortion legal is 25 years old, yet it is still a “shadowy operation.” There are few doctors who are taught the procedure, little research is being done, and many abortionists are retreating.^{43, 44} The United States may become a place where a right exists, but with less and less availability. More information on the long term emotional effects of abortion and the need for post-abortion counseling has no doubt prevented abortion in some cases.⁴⁵ The Supreme Court narrowed the *Roe v. Wade* scope in the 1992 Casey Decision when the Pennsylvania Abortion Control Act was mostly upheld.⁴⁶ Many states are limiting partial birth abortion even though President Clinton vetoed the federal bill. Twenty-eight states have passed laws banning “Partial Birth Abortion.”⁴⁷ Steve Forbes, a former and future Republican candidate for the presidency, recently said: “We should be proud of our stand.... Remember, life begins at conception and ends at natural death.”⁴⁸ Remarkably, even groups that have been unsympathetic in the past are now realizing what abortion is truly about. A vegetarian has changed his stand because he has seen the similarities between animal rights and the pro-life position.⁴⁹ There is even sentiment against abortion in the homosexual community.⁵⁰

In Conclusion: A Test

Simply from the standpoint of abortion’s potential impact upon history, test your knowledge of historical figures by considering the following four situations:⁵¹

1. A preacher and wife who are very, very poor already have 14 kids. Now she finds out she’s pregnant with the 15th. They’re living in tremendous poverty. Considering their poverty and the excessive world population, would you consider recommending she get an abortion?
2. The father is sick with sniffles (syphilis), the mother has TB (tuberculosis). Of four children, the first is blind, the second is dead, the third is deaf, and the fourth has TB. She finds she’ pregnant again. Given the extreme situation, would you consider recommending abortion?
3. A white man raped a 13 year old black girl and she got pregnant. If you were her parents, would you consider recommending abortion?
4. A teenage girl is pregnant. She’s not married. Her fiancé is not the father of the baby, and he’s very upset. Would you consider recommending abortion?

In the first case, if abortion was chosen, you have just killed John Wesley, one of the great evangelists in the 19th century. In the second case, if abortion was chosen, you would have killed Beethoven, one of the greatest composers of all time. In the third case, if abortion was chosen, you would have killed Ethel Waters, the great gospel singer. And if you chose abortion in the fourth case, you would have murdered Jesus Christ!

As I said in the beginning, the sanctity of human life is important and we as Christians need to intelligently proclaim the gospel of Jesus Christ. Reverence for God-given life from the point of conception to natural death will be elevated, and God's Name will be glorified in the process. Senator Rick Santorum (R-PA) and his wife Karen could have chosen abortion when they found that their unborn child had an incurable and terminable ailment. Their newborn lived only 2 hours and they felt that even that short time was too precious to miss by use of partial-birth abortion.⁵² Their "choice" glorified the God of the universe!

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³ Genesis 1:27.

⁴ Genesis 4.

⁵ Internet Website: www.ppl.org/public.html, p. 1.

⁶ *Ibid.*, p. 1.

⁷ *Ibid.*, p. 1.

⁸ Colossians 1:16 (NIV).

⁹ Luke 1:39-42 (NIV).

¹⁰ Rodney Stark, "The Early Church's Health Plan," *Christianity Today*, June 15, 1998, vol. 42, number 7, p. 54(1).

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²⁵ *Ibid.*, p. 24.

²⁶ *Ibid.*, p. 27.

²⁷ *Ibid.*, pp. 27-28.

²⁸ *Ibid.*, p. 86.

²⁹ "Abortion Surveillance," Center for Disease Control, November, 1980.

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