

PREFACE

Celebration

It was Friday afternoon, 24 June 2022, when I came into the kitchen of our Johannesburg home with tear-filled eyes and a broken voice to declare to my wife the almost-unbelievable news, “Roe vs. Wade has been overturned by the Supreme Court!” My wife was incredulous! Since the year we were born, abortion had been legalized.

If our parents had not wanted us, we could have been two of the billion-plus babies murdered globally in the forty-eight years since that ghastly decree. We gathered our family, bowed in prayer and rejoiced together with grateful hearts. “The exercise of justice is joy for the righteous, but it’s a terror to workers of iniquity” (Prov. 21:15).¹

Only eternity will reveal the untold number of prayers, labours and lobbying that God used to bring about this long-awaited day of great rejoicing. In days of great decline and growing darkness in the West, amidst judgment God has remembered mercy (Hab. 3:2). Through an ungodly president, a modern-day Cyrus, God put three new court justices in place so that precious lives would be spared in the place that they naturally should be safest, most cherished and nurtured – in their own mother’s womb. Truly, “the king’s heart is like channels of water in the hands of the LORD, He turns it wherever He wishes” (Prov. 21:1).

Jesse Johnson spells out how salt and light did its work in a nation:

...God providentially used [human] means to bring about an end to the era of Roe. A generation of conservative legal students became scholars in think tanks, professors in law schools, and advisors to presidents. They raised up a second generation of judges and advocates who began to populate the American legal scene, developing a deep bench of highly qualified judges who were familiar with abortion law and prepared to actually act on it.

¹ Sarah Ascol captured the joy of that day: *This is a time for praise and thanksgiving to God who has used the work of men to bring about good for a nation who does not deserve His favor and grace. He has given us mercy once again and acted to stay the hand of those who wickedly participated in legalized murder, often gleefully. Mere hours after the decision abortion mills in Texas, Missouri, Louisiana, Alabama, Arkansas, South Dakota, and Wisconsin had halted their activities and closed their doors. There are children who were scheduled for death yesterday who are still alive today.*

The entire movement was buttressed by popular level support. Massive numbers of pro-life protesters marched on the Supreme Court every year to protest Roe. By the time the pro-abortion side realized what was happening and moved to exile conservative scholars from schools and universities, it was really too late.²

If God could do that through His Church in the USA, why could He not do it here in South Africa? Every year in this beautiful rainbow nation we lose more unborn babies to abortion than our total death toll from both crime and car accidents combined. Estimates are that some 250+ infants are slain daily in the womb.

Since 1997 (when abortion was legalised), over 1,700,000 infants have been killed in South Africa (some say up to 2.5 million).³ Indeed, 'Cry the beloved country!' My wife and I have lived here in South Africa nearly twenty-five years and often cried out to God for a much-stronger pro-life movement.

Lamentation

How can we sing "Nkosi Sikele i'Africa" and expect God to bless us while we have the blood of the innocents on our hands? "When you spread out your hands, I will hide My eyes from you; even though you make many prayers, I will not hear. Your hands are full of blood" (Isa. 1:15).

One South African journalist states, "On 1 February 1997, abortion on demand was legalized in South Africa. The Termination of Pregnancy Act was probably the most controversial and unpopular piece of legislation ever to be enacted in the new South Africa." Thankfully, there were hundreds of thousands of written objections, tens of thousands who marched to Parliament in protest, and numerous surveys and polls showing the vast majority of South Africans were against abortion. Yet still, in the most un-democratic and tyrannical fashion, the murderous Act was passed.⁴

Even in the USA, we grieve to consider that it took so very long. 70 million infants slain in that nation alone, some 1.5 million globally since Roe vs.

² <https://thecripplegate.com/answered-prayer/>

³ <https://www.christianaction.org.za/index.php/get-involved-catlist/1030-march-for-life-2022>

⁴ <https://www.christianaction.org.za/index.php/articles/pro-life/874-20-years-of-abortion-in-south-africa-has-the-church-grown-silent>

Wade – dwarfing the Jewish Holocaust and all other world wars and genocides put together. Add to that an estimated 1.4 million frozen embryos in the USA alone with no intended purpose, often being discarded sooner or later. Truly we live in an age of mega-death, a death industry, an unprecedented culture of death on a catastrophic scale.

Hear this cry of righteous lament:

It is a time for solemnity. For repentance for the national sin of abortion that has been allowed to stain our land for so long. For mourning over the 60+ million lives that have been snuffed out in the womb, little image bearers whose slaughter should take our breath away and drive us to our knees. For recognition that the work of complete abolition is ongoing and that the struggle will be fierce and, likely, bloody before it is done.

But this is a good work, a work that honors God, and a work from which His children must not flinch. Our God is a God of life and calls us to courage in the face of all adversity. The words of Proverbs are instructive to us as we look to the days ahead:

“If you faint in the day of adversity, your strength is small. Rescue those who are being taken away to death; hold back those who are stumbling to the slaughter. If you say, ‘Behold, we did not know this,’ does not he who weighs the heart perceive it? Does not he who keeps watch over your soul know it, and will he not repay man according to his work?” (Prov. 24:10-12).⁵

Proverbs 6:16-17 says, “There are six things which the Lord hates, yes, seven which are an abomination to Him”, one of which is, “hands that shed innocent blood.” A top item on God’s ‘Most Loathsome List’ is any unlawful killing of another human being made in His image. It is a direct violation of His Law, of the 6th Commandment written by His very finger on the stone tablets: “You shall not murder” (Exod. 20:13). We must face the fact that *abortion is the violent, immoral killing of a human person inside the mother’s womb*, and nothing less than that.

⁵ <https://thecripplegate.com/answered-prayer/>

Horror

When a baby is aborted, here are the two main killing methods used, the typical weapons to be found at the scene of this hateful and violent crime in God's eyes⁶:

- (1) *Medicinal* – The abortion pill taken before 10 weeks flushes the uterus and expels the baby, supposedly 'like a miscarriage'. Except for one fundamental difference never mentioned – a miscarriage is an involuntary act of God, an abortion is a voluntary act of man. God's Word draws a sharp line distinguishing between unintentional sins and wilful, deliberate, presumptuous, high-handed sins (Exod. 21; Num. 15; Deut. 17-18, etc.).⁷

It is estimated that most abortions in South Africa are done medicinally, either for free at government hospitals, or covered by medical aid, or as cheaply as R800 for the two necessary pills. The first pill (mifepristone) stops the ovaries from producing the hormone progesterone that lines the uterus; the second pill (misoprostol) causes much cramping and bleeding for several hours (and possible spotting for weeks), as the life of that precious little image-bearer is flushed out of the mother's womb and into the municipal sewage system.

Both these pills have been FDA-tested and declared supposedly safe for the mother, never mind that they are lethal for the child (and actually dangerous for the mother too. By ten weeks, that unborn person murdered by the abortion pill had a beating heart, eyes and ears, hands and feet, and an eternal soul. During Covid lockdowns in 2020-21, Marie Stopes South Africa started offering "tele-abortions" that walk the mother through the deadly process over the phone.

- (2) *Surgical* – Any operation that involves entry into the uterus to remove the child. There are three kinds: suction, evacuation, and extraction. Here's the calloused way that Planned Parenthood describes the 'D&C (Dilation & Curettage), or suction abortion', on their website: "A hand-held suction device or a suction machine gently empties your uterus."

⁶ <https://www.gracechurch.org/sermons/13351>

⁷ <https://www.gotquestions.org/presumptuous-sins.html>;
<https://www.thegospelcoalition.org/essay/degrees-of-sin/>

Another writer describes this brutal surgery: “The suction began. The child was literally drawn apart piece by piece; and while this was happening, the child was thrashing around, trying to escape the inevitable. Her heart rate was over 200 and you could see the tiny heart beating rapidly. Finally, the forceps came in and crushed the head in order to remove it.”

Some children are larger, so the evacuation (or D&E, Dilation & Evacuation) surgery is used. Here’s how Planned Parenthood’s doctors coldly describe their own bloody process:

*Instead of a loop-shaped knife, a grasping forceps (similar to pliers with teeth) is inserted into the womb to grasp part of the fetus. Because the developing baby already has calcified bones, the parts must be twisted and torn away. This process is repeated until the body is totally dismembered and removed. Sometimes the head is too large and must be crushed in order to remove it. Bleeding is profuse.*⁸

The third surgery, extraction (or D&X, Dilation & Extraction), takes the baby out whole after injecting a poison into his or her heart to kill it before it comes out. If the child is still alive, it is considered a partial-birth abortion, and therefore illegal.

Whether burnt, smothered, drugged, sucked, or cut to pieces, the result is death for the newly conceived life. *How could this kind of violent, immoral killing of a precious little image-bearer of the Almighty not evoke His just fury and holy wrath on our land?*

John Piper challenges today’s complacent Church:

Use your imagination to see what abortion really is! Fight against the kind of social stupor that gripped Nazi Germany, the feeling that the problem is so huge and so horrendous and so out of our control that it just can’t be wrong. Use your imagination to see and feel what is really happening behind those sterile clinic doors. The children will not be saved, and God’s work will not be revered, without an act of sustained sympathetic imagination. Otherwise it is out of sight, out of mind – just like Dachau, Buchenwald, Belsen, and Auschwitz. It just couldn’t be happening. And so we act as if it isn’t.

⁸ Paul B. Fowler, *Abortion: Toward and Evangelical Consensus*, pp. 192-93.

*If you say, "Behold, we did not know this,"
does not he who weighs the heart perceive it?
Does not he who keeps watch over your soul know it,
and will he not repay man according to his work? (Prov. 24:10-12)*

Guilty Silence

Yet on the face of South African abortion mills, when you walk in you are greeted by the revered 'Arch Bishop' himself, the most famous clergyman in the nation, stating:

Marie Stopes South Africa is doing invaluable work. Through their programmes they are raising awareness and understanding of sexual and reproductive health. They are empowering people by providing information and access to sustainable high-quality services. They are giving people the opportunity to make informed decisions about their future and a choice." – Signed Archbishop Desmond Tutu

How disgusting – to see a man of the cloth acting like a priest of Molech, condoning the slaughter of infants, a bishop with blood-stained hands. But Josh Buice also warns our own Bible-believing churches:

...statistics reveal that the evangelical church is more accepting of abortion now than it was a number of years ago. With all of the talk of reproductive justice and the connection of this hotly debated issue to the social justice movement, it has been eye-opening to watch the silence of major Christian organizations and leaders within evangelical circles on this issue.⁹

Martin Niemöller, a German pastor imprisoned for his opposition to Hitler, made the following statement in 1946, "Christianity in Germany bears a greater responsibility before God [for the Holocaust] than the National Socialists, the SS and the Gestapo."¹⁰

Francis Schaeffer once said, "Every abortion clinic should have a sign in front, 'Open by permission of the Church'."¹¹ R.C. Sproul lamented, "The organized Church – more than any other institution apart from the

⁹ <https://g3min.org/the-politics-of-abortion/>

¹⁰ <https://abort73.com/end-abortion/a-biblical-mandate-to-do-something-about-abortion/>

¹¹ <https://www.evangelical-times.org/dear-church-abortion-is-child-abuse/>

Supreme Court – has neglected its duty to inform the public conscience [about abortion].”¹²

Pastor Joseph Oosthuizen (of End Abortion South Africa ministry) writes, “The Church in South Africa has been, for all intents and purposes, AWOL in the fight against abortion”.¹³ He continues:

*The mass infanticide that is currently taking place...in South Africa cannot and must not leave believers in our country neutral and numb. ...We need to educate people about this evil that is happening under our noses and even in the Church. There is a lot of ignorance about what the Scriptures teach about abortion. ...May the Church of our Lord Jesus Christ stand up with a clear voice against this evil practice of sacrificing children to Molech (Lev. 18:21).*¹⁴

No wonder then that Peter wrote, “Judgment begins with the household of God” (1 Pet. 4:17). God’s judgment of Israel began at the temple: “Start from My sanctuary” (Ezek. 9:6). When the gospel has been so long in a land, and it is filled with so many Christian churches – what’s wrong with the nation is what’s wrong with the church. Social ills have spiritual roots.

The Guttmacher Institute, which tracks abortion data in the USA, tells us that today 70% of aborting women identify themselves as Catholic or Protestant. Let that number sink in – *70% of those killing the unborn are professing believers*. When Christ’s Church fails to remain pure and stand against evil, there is no limit to the depths of depravity to which a society can sink.

Golden Opportunity

Ending abortion starts with ending hypocrisy, nominalism and worldly Christianity. Ending abortion starts with exposing the ‘Church of the Wide Gate and the Broad Road’ that assures everyone, warns no one, and never practices church discipline (Matt. 7:13-27; 18:15-20). “Let those who name the name of the Lord depart from wickedness” (2 Tim. 2:19). If all who professed Christ refused to abort, the entire industry could be shut down in some nations, if not greatly crippled.

¹²<https://abort73.com/end-abortion/a-biblical-mandate-to-do-something-about-abortion/>

¹³ p. 205, *Biblical Strategies to Abolish Abortion*, by Rusty Thomas (2022).

¹⁴ p. 3, *ibid.*

As Paul addresses often in 1 Corinthians, there was too much of the world in the Church and not enough of the Church in the world! But when the church refuses to conform to the spirit of this age but displays transformed lives, the world will start to take note (Rom. 12:1-2; Matt. 5:13-16). Once more God's people must hear the call, "Come out from their midst and be separate" (2 Cor. 6:17).

Fix the Church, heal the nation. Spiritual awakening can bring national awakening. Look at the social transformation of England and North America in the 18th century that came through the Great Awakening. The Christian parliamentarian, William Wilberforce, was also the fruit of that revival and was greatly used of God to bring an end to the brutal transatlantic slave trade.

Confronting social evils is not the mission of the church, but it ought to be the effect. Protesting injustices, like abortion, is not the message of the gospel; but it ought to be the fruit of the gospel – when the good 'leaven' spreads in the community, people are saved, and the truth takes root and bears lasting fruit in transformed lives (Matt. 13:33).¹⁵

Sproul continues:

*It is time for churches that see the evil of abortion to stand up and be counted – no matter the risk or the cost. When the church is silent in the midst of a holocaust, she ceases to be a real church. Wherever human dignity is under attack, it is the duty of the church and of the Christian to rise up in protest against it.*¹⁶

Too Political?

I don't often preach topical sermons inspired by political events (or for any other reason). Almost every Sunday of the year finds me doing verse-by-verse exposition of Scripture to my beloved flock, feeding them with a steady, regular diet of sound doctrine and the whole counsel of God. But when I preached this sermon on abortion, gracious members of my congregation persuaded me that it needed wider circulation in booklet form. Others, like John MacArthur, have also been enunciating the need for churches to speak out on issues that could be considered 'political':

¹⁵ <https://www.gotquestions.org/parable-leaven.html>

¹⁶ <https://billmuehlenberg.com/2015/08/06/abortion-and-the-good-samaritan/>

The United States government (and others in the Western world) have already established themselves as enemies of Christ by legalizing abortion; demanding that homosexuality be encouraged and celebrated; refusing to recognize God-given gender distinctions; sanctioning same-sex marriage; and promoting the barbaric, pagan mutilation of children.

These overt government-sponsored attacks on long-established moral standards constitute a formal, parliamentary declaration of war against God, His created order, His moral law, and the authority of His Word.

...Christ and Caesar do operate in different realms. The church's mission is not a partisan political one. There is no political solution to what ails our culture. The church's mission is to preach the gospel, recover souls from the domain of darkness, and train them to be Christ's disciples. Christians must not be dissuaded from that task in order to achieve a mere temporal political objective.

On the other hand, the more Caesar intrudes into matters that belong to Christ, the more the church must speak out on eternal and spiritual matters that the rest of the world wants to treat as merely "political." It is not the prerogative of Caesar to rewrite moral standards on matters like abortion, sexual perversion, gender roles, or other matters where Scripture has drawn clear lines. We will continue to speak on such issues, and when government tries to silence the message or punish the messenger, we will not bow.¹⁷

As one of my fellow elders remarked recently, "Our church has not become more political; our government has become more spiritual" – unlawfully intruding into religious and ethical areas, punishing the righteous and rewarding evildoers, the opposite of their biblical role (1 Pet. 2:14; Rom. 13:1-4). Fifty years ago, right after Roe vs. Wade, Francis Schaeffer warned of this encroachment:

...the government and the courts have become the vehicle to force this anti-God view on the total population. It's exactly where we are. The abortion ruling is a natural result of this other world view, that

¹⁷ <https://www.gty.org/library/blog/B220906>, "Why I Signed the Frankfurt Declaration?" (Sept. 2022)

*human life, your individual life, has no intrinsic value. You are a wart upon the face of an absolutely impersonal universe.*¹⁸

News headlines keep showing us society's rage against traditional morality and the sanctity of unborn children: belief in the humanity of the fetus is equated with "Medieval Superstition"¹⁹; affirming personhood in the womb is now called a "fringe idea" of radical, right-wing extremists²⁰; and to top it off, we're told, "Jesus never once talked about abortion."²¹

Fancy that – because Jesus didn't use our word "abortion", His Word has nothing to say about the murder of infants? How convenient for a God-hating culture of death. Christians, we must realise that we are increasingly seen as a threat to 'public health' when we stand for the truth – whether it is regarding abortion, gender, or climate change.

Burden of this Booklet

In the twenty-five years of legalised abortion in South Africa, better and louder Christian voices than mine have been defending the rights of the unborn for much longer, some of whom I mention in this booklet. I have an increasing appreciation for the many ways they have blown the pro-life trumpet – from Sanctity of Life Sundays, crisis-pregnancy centres, Marches for Life, to brave Christian doctors, nurses and medical staff refusing to participate in child sacrifice.

Most of all, we give thanks for the informal, everyday efforts of churches and believers "zealous for good works" (Eph. 2:10; Titus 2:14) – evangelising the lost, supporting unwed pregnant mothers, teaching on sexual purity and marital fidelity, rescuing babies through adoption, fostering, baby homes and in every way possible.

My wife and I were blessed to grow up in godly homes and churches that regularly prayed and preached against social evils, such as abortion. Not as hobby horse or soapbox issues, nor even as notable Christian activists; but simply as an outflow of being a Christ-loving, gospel-preaching, Bible-reading, and Bible-teaching people – learning to love all that God loves and hate all that He hates.

¹⁸ <https://www.peopleforlife.org/francis.html>

¹⁹ <https://www.latimes.com/opinion/story/2022-09-11/fetal-personhood-theology-philosophy-mother-fetus-complex>

²⁰ <https://www.miamiherald.com/opinion/editorials/article264910679.html>

²¹ <https://albertmohler.com/2022/09/15/briefing-9-15-22>

As I write this, we are also eagerly anticipating the arrival of our first grandchild. Plus our church family (and seminary) has experienced a wonderful baby boom lately of nearly thirty new babies in the past year! Add to this the joy of seeing families in our church adopting precious orphans who could've so easily been aborted.

In all this, as we reflect on the glory of God displayed in the glory of His little image-bearers, our hearts cry out with the psalmist: "O LORD our Lord, how majestic is Your name in all the earth! ...Wonderful are Your works, and my soul knows it very well." (Psalm 8, Psalm 139).

I praise God for parents and pastors who taught and lived a biblical anthropology and championed human dignity, as salt and light for the Lord Jesus in a dark and decaying society. May God use this little booklet to that end for His dear Church here in South Africa and beyond.²²

I add my voice to more notable voices like Francis Shaeffer who successfully aroused the church in America with words like these:

We implore those of you who are Christian to exert all your influence to fight against the increasing loss of humanness—through legislation, social action, and other means at your disposal.

...If we do not take a stand here and now, we certainly cannot lay any claim to being the salt of the earth in our generation. ...Certainly every Christian ought to be praying and working to nullify the abominable abortion law.²³

Tim Cantrell
Sundowner, Johannesburg
September 2022

P.S. A big thanks to my lovely daughter, Jana Marie, for the cover design; and Emma John for her keen editorial assistance; and to my darling wife, Michelle, for her endless insights, edits and encouragements.

²² <https://www.epm.org/resources/1997/Aug/1/life-issues-distraction-great-commission-or-part-i/>, a helpful article by Alcorn on how a pro-life stance relates to the Great Commission.

²³ pp. 408-409, *Whatever Happened to the Human Race?*

TABLE OF CONTENTS

Preface (pp. 1-11)

SECTION ONE – Biblical Arguments (pp. 15-38)

Reason #1 – Abortion is Pagan

Reason #2 – Abortion is Murder

Reason #3 – Abortion Should Be Criminalised

Reason #4 – Abortion is Unnecessary

Reason #5 – Abortion is a National Sin

Reason #6 – Abortion is Not the Unforgiveable Sin

SECTION TWO – Answering Objections (pp. 39-46)

Objection 1: ‘I’m poor and have no money. I cannot afford another child.’

Objection 2: ‘The fetus is not a human life, therefore it may be killed.’

Objection 3: ‘The fetus is not fully human because it is dependent on another.’

Objection 4: ‘A woman has a right to do with her body as she desires.’

Objection 5: ‘Sex and reproduction are private matters into which we must not intrude.’

Objection 6: ‘Making abortion illegal would force women into dangerous, back-alley abortions.’

Objection 7: ‘Better to die before birth than to live as an unwanted child.’

Objection 8: ‘Pro-life advocates are trying to force their beliefs on other people.’

Conclusion (pp. 47-56)

Appendix A – Praying Psalm 94 Against Abortion: A Christian Woman’s Testimony (pp. 57-60)

Appendix B – Pro-Life Heroes of Church History (pp. 61-65)

Bibliography (pp. 67-68)

SECTION ONE

Biblical Arguments

Only when we see this evil as God sees it and as His Word describes it will we grieve and respond as we ought. As Mike Riccardi recently remarked:

You can hold to the authority of the Bible, or you can be pro-abortion. You cannot do both. ... Followers of Jesus cannot sanction this evil in any way without acting as traitors to Christ and Scripture.

Here then are six biblical convictions that must anchor us – six reasons why every Christian must be unequivocally, unashamedly, and unreservedly pro-life and anti-abortion:

(1) Abortion is Pagan.

Historian George Grant sheds light on the long, dark history of infanticide:

All men have morbidly embraced death (Rom. 5:12). At the Fall, mankind was suddenly destined for death (Jer. 15:2). We were all at that moment bound into a covenant with death (Isa. 28:15). Scripture tells us, “There is a way which seemeth right unto a man, but the end thereof are the ways of death” (Prov. 14:12; 16:25).

Whether we know it or not, we have chosen death (Jer. 8:3). It has become our shepherd (Ps. 49:14). Our minds are fixed on it (Rom. 8:6), our hearts pursue it (Prov. 21:6), and our flesh is ruled by it (Rom. 8:2). We dance to its cadences (Prov. 2:18) and descend to its chambers (Prov. 7:27). ...all those who hate God love death (Prov. 8:36).

It is no wonder then that abortion, infanticide, exposure, and abandonment have always been a normal and natural part of human relations. Since the dawning of time, men have contrived ingenious diversions to satisfy their fallen passions. And child killing has always been chief among them.

...Virtually every culture in antiquity was stained with the blood of innocent children. ... None of the great minds of the ancient world—from Plato and Aristotle to Seneca and Quintilian, from Pythagoras

and Aristophanes to Livy and Cicero, from Herodotus and Thucydides to Plutarch and Euripides—disparaged child killing in any way. In fact, most of them actually recommended it. They callously discussed its various methods and procedures. They casually debated its sundry legal ramifications. They blithely tossed lives like dice.

Abortion, infanticide, exposure, and abandonment were so much a part of human societies that they provided the primary leitmotif (recurring theme) in popular traditions, stories, myths, fables, and legends.

... Because they had been mired by the minions of sin and death, it was as natural as the spring rains for the men and women of antiquity to kill their children. It was as instinctive as the autumn harvest for them summarily to sabotage their own heritage. They saw nothing particularly cruel about despoiling the fruit of their wombs. It was woven into the very fabric of their culture. They believed that it was completely justifiable. They believed that it was just, good, and right.²⁴

Judging lately by our society's vitriolic and vehement responses to Roe's defeat, it is clear that a sacred cow has been slain, the secular sacrament of abortion. You know what your idols are when you see your reaction if they are taken away. Even Jordan Peterson observes:

We are sacrificing our children on the altar of a brutal, far-Left ideology. The medical profession is crumbling in response to radical transgender activists. There is good evidence that many ancient societies sacrificed children to their gods. Parents in ancient Phoenician colonies in Carthage, Sicily, Sardinia and Malta slew their offspring prior to cremating them, hoping that the gods would hear their voices and bless them.²⁵

Child Sacrifice

Barbaric child sacrifice in the ancient world has found modern expression through transgenderism and abortion. Often in Old Testament, God's people were warned not to imitate the pagan customs of their neighbours, such as infanticide. God's Law required them to "not give any of your

²⁴ <https://www.chapellibrary.org/book/aborfg/abortion>

²⁵ <https://www.telegraph.co.uk/news/2022/06/16/sacrificing-children-altar-brutal-far-left-ideology/>

children to offer them to Molech” (Lev. 18:21), prescribing the death penalty for violating this command (Lev. 20:2–5). As Jesse Johnson describes:

*Molech was a Canaanite god who was worshiped primarily by parents burning their children as a sacrifice. ...The general idea appears to be that the act of sending the child to the realm of the dead prepared the way for the rest of the family to be received by Molech in the afterlife. In other words, children were sacrificed for the wellbeing of their parents. ...abortion is a religion as old as Molech.*²⁶

Note also that God also held responsible those who were indifferent, ignoring the infanticide in the land:

And if the people of the land do at all close their eyes to that man when he gives one of his children to Molech, and do not put him to death, then I will set my face against that man and against his clan and will cut them off from among their people, him and all who follow him in whoring after Molech (Lev. 20:4-5).

As Johnson states: “In other words, there was no room to say ‘not my family, not my problem.’ The evil of child sacrifice is so extreme, turning the other way was itself a cowardly act of sin.”²⁷

Child sacrifice was also known during Solomon's reign because of his Molech-worshipping foreign wives. Then it spread to Moab, Judah and the northern kingdom of Israel (1 Kgs 11:7; 2 Kgs 3:27; 16:3; 17:17). Isaiah, Jeremiah, and Ezekiel condemned this slaughter of babies, calling on God's people to repent of it (Isa. 57:5; Jer. 7:31; 32:35; Ezek. 16:20–21). Only brave young King Josiah brought an end to this pagan practice (2 Kgs 23:10). Psalm 106 gives God's rebuke of Israel:

*They did not destroy the peoples,
as the LORD commanded them,
but they mixed with the nations
and learned to do as they did.
They served their idols,
which became a snare to them.*

They sacrificed their sons

²⁶ <https://thecripplegate.com/a-molech-primer/>

²⁷ Ibid

*and their daughters to the demons;
they poured out innocent blood,
the blood of their sons and daughters,
whom they sacrificed to the idols of Canaan,
and the land was polluted with blood.
Thus they became unclean by their acts,
and played the whore in their deeds (vv. 34-39).*

As one historian graphically describes:

Abortion, infanticide, exposure and euthanasia are hallmarks of every pagan religion, from Hinduism through to the Mayans and Aztecs. In Ancient Rome unwanted infants were literally left to the wolves outside the city walls to die of exposure. It was against the law to rescue those babies. They were abandoned under Paterfamilias (Roman law).

The parent had the right to kill their own child, no matter what age. In fact even teenagers could be executed by the parents, with no legal problems. They had the right of execution. To kill their child was the parent's right and nobody had the right to save them, even from the wolves. Christians had to break the law to adopt tens-of-thousands of babies that were thrown outside the city walls.

The Greeks gave pregnant women harsh doses of herbal abortifacients. The Persians had highly developed surgical curettage procedures for killing babies. The Egyptians disposed of unwanted babies by dis-emboweling and dismembering them shortly after birth. Their collagen was ritually harvested for beauty and cosmetic products. All this back in Ancient Egypt.

The Aztec Empire in Mexico, and the Inca Empire in Peru, engaged in massive child sacrifice. Hundreds-of-thousands of people were killed, just "to make the sun rise each day." There were 80,000 skulls on the skull racks of just one temple of Montezuma's, in what today is Mexico.²⁸

Coming now to our modern day, it has been rightly said:

²⁸ <https://www.christianaction.org.za/index.php/articles/pro-life/811-rescue-those-being-led-away-to-death>

People who are disgusted at reports of child sacrifice by satanists should remember that, practically speaking, abortion is just a clinical and sophisticated form of child sacrifice. All civilised people are revolted at the practice of cannibalism — yet tens of thousands of aborted babies have been sold to cosmetic companies for use in shampoos and beauty products.

Sexual Revolution

Christians must discern the “spirit of the age” the philosophies of our day if we are to avoid being “taken captive” by them (Rom. 12:2; Col. 2:8). The panic and rage evoked by the fall of *Roe vs. Wade* should not surprise us – abortion is their linchpin for sexual ‘freedom’. Denny Burk sums up well how abortion became the war cry and battle slogan of our immoral society:

Abortion is part and parcel of the sexual revolution. It is also an axiom of feminism. If men can have free and frequent sex without having to worry about a child growing in their body, then women must have that same option. Birth control technologies exist to emancipate women from the natural end of their fertility. If birth control fails, then abortion is the failsafe.

If sexually active men don't have to carry a baby to term, then why should women? How can there be equality of the sexes in the workplace and elsewhere if only women have to carry this burden? Thus, there can be no sexual freedom or feminist equality unless women are emancipated from the consequences of their own fertility. Without the pill and abortion, the revolution would fall on its face. And we can't have that, can we? That is the logic of the left, and they are fanatically committed to it.²⁹

(2) Abortion is Murder.

If at any point the life in the womb is anything less than human, then taking that life cannot be called murder. However, if it can be proven both biologically (now an accepted fact) and biblically that human life and personhood begins at conception, then abortion is murder. My church's doctrinal statement reads, “We believe that God created man in His own image, male and female, giving to human life an inherent sanctity (from conception).”

²⁹ <https://www.dennyburk.com/the-end-of-roe-in-the-bright-light-of-june/>

Genesis 1-2 are clear that God puts the highest premium on human life, above that of all other creatures. Only man is made in God's "image and likeness, male and female". The Christian position stands unique by upholding the sanctity of life above the quality of life. From the most handicapped or disabled person to the tiniest frozen embryo, all of human life is sacred, no matter its usefulness or abilities. Wherever the gospel has gone, this exalted view of human dignity has transformed cultures.

If God's Law proclaims, "You shall not murder" (Exod. 20:13), this means we must do everything in our power to preserve human life, to protect and cherish it. God requires that we take extreme care when it comes to human life – from the womb to the tomb, for the life of others and our own. Ligon Duncan states:

The 6th Commandment is forbidding any act of violence against an individual out of hatred or anger or malice or deceit or for personal gain in whatever circumstances and by whatever method that might result in death even if the person is not attempting to kill.³⁰

Based then on this foundation of God as Creator and Lawgiver, *here are five key biblical texts on the sanctity of the unborn person in the womb, proving that abortion is murder:*

a. **Genesis 25:22**

Moses writes of Jacob and Esau in Rebekah's womb: "The children struggled together within her, and she said, 'If it is thus, why is this happening to me?' Notice that both boys are called "children" while within Rebekah's womb. They are not called fetuses, tissue, or clumps of cells.

This same Hebrew word (*ben*) is used in for an already born child in Gen. 4:25, "Adam had relations with his wife again, and she gave birth to a son [*ben*]." Point: whether inside or outside the womb, human life is in the same fundamental category of personhood. Any distinction between the born and unborn life is artificial, contrived, and manmade, not God-authorized.

Note also here that Moses attributes the personal characteristics of "struggling" to the twins in Rebekah's womb. "Clumps of cells" don't

³⁰ <https://ligonduncan.com/do-no-immoral-killing-56/>

struggle; *personal agents* struggle. God views unborn infants in the womb as people.

b. Exodus 21:22-25

As Grudem states:

For the question of abortion, perhaps the most significant passage of all is found in the specific laws God gave Moses for the people of Israel....speaking of the penalties to be imposed if the life or health of a pregnant woman or her unborn child was endangered or harmed.³¹

In applying the 6th commandment against murder, God declares:

When men strive together and hit a pregnant woman, so that her children come out, but there is no harm, the one who hit her shall surely be fined, as the woman's husband shall impose on him, and he shall pay as the judges determine. But if there is harm, then you shall pay life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe (vv. 22-25).

“No harm” (v. 22) to whom – mother or child? In the context, it must be both. If either person is injured, the offenders will be fined. If either baby or mother dies, the death penalty is enforced, “life for life” (v. 23b). This text cannot be speaking about miscarriage, for different Hebrew words would’ve been used here (cf. Gen. 31:38; Exod. 23:26; Job 21:10; Hos. 9:14). In other words, the life of the child in the womb is regarded as equal to the life of the man who may have harmed the child. Both mother and the child in the womb are given equal protection under the Mosaic law.

Recall that accidental killings elsewhere in God’s Law did not require life-for-life capital punishment. If there was an accidental killing, the manslayer could go to the cities of refuge so that he was not killed before his trial (Num 35:9–15, 22–29). But in this scenario, even if there is unintentional harm done to the mother or the child, the law still requires life for life. Grudem rightly concludes, “If *accidental* killing of an unborn child is so serious in God’s eyes, then surely *intentional* killing of an unborn child must be an even worse crime.”³²

³¹ p. 568, *Christian Ethics*

³² p. 570, *Christian Ethics*

Furthermore, “God established for Israel a code of law that placed a higher value on protecting the life of a pregnant woman and her unborn child than the life of anyone else in Israelite society”.³³ And that’s consistent with righteousness, isn’t it? The most vulnerable, the most dependent, the most defenceless ones are afforded greater protection.

All over Scripture we see that God makes special provision for the poor, weak, and helpless. Often His people are called to look after those who cannot look after themselves. Psalm 82:3-4 exhorts us to “vindicate the weak and fatherless; do justice to the afflicted and destitute. Rescue the weak and needy; deliver them out of the hand of the wicked.” Tell me who is more weak, helpless, or defenceless than an unborn child?

c. Psalm 51:5

In his famous confession of sin and model of repentance, David exclaims, “Behold, I was brought forth in iniquity, and in sin did my mother conceive me.” David plainly states that his unborn self was fully “me” at conception. No difference between adult David and embryo David – same person.

David also states that he was conceived in sin, depraved from the moment of his conception. That’s a moral statement, using human, personal categories. Inanimate clumps of cells are not sinful or righteous. Under the inspiration of the Holy Spirit, David regards himself as a distinct human person from the very moment he was conceived.

d. Psalm 139

No psalm speaks so powerfully to the nature of unborn human life as the 139th. As David rejoices in God's omniscience and omnipresence (vv. 1-12), he then celebrates God's intricate involvement in his own fetal development: “For you formed my inward parts; you knitted me together in my mother's womb” (v. 13). This Hebrew word, *kilyah* (lit., “kidneys”) has a broad and very personal usage. As Grudem states:

In Hebrew poetry the inward parts were typically the seat of the affections, the hidden part of a person where grief may be experienced (Job 16:13), where the conscience exists (Ps. 16:7), and where deep spiritual distress can be felt (Ps. 73:21). God formed David's deepest being. He wove him, or colorfully embroidered him,

³³ p. 568, *Christian Ethics*

in his mother's womb, so that he was "fearfully and wonderfully made" (Ps. 139:14).

In verse 16 the psalmist refers to his "unformed substance" being observed by God. David suggests that God's knowledge of him reached even to his earliest development in utero (in the uterus). No wonder the Hebrews found abortion and infanticide morally blameworthy.

Note also again that David is distinctly "me" in the womb, not some lesser form of human or non-person (vv. 13, 16, "my unformed substance"). Formed or unformed makes no difference for personhood. Jeremiah uses the same language in another crucial cross-reference: "Before I formed you in the womb I knew you, and before you were born I consecrated you" (Jer. 1:5). Strongly personal language is again used here for an unborn person, the same as in all the above biblical texts.

As *WORLD* magazine recently stated when Roe was defeated:

Dobbs is a win for life. Fifty years of scientific progress and innovation establish what the Bible has always taught: Life begins at conception. Ultrasound technology allows expectant parents to see the truth of Psalm 139: Children are fearfully and wonderfully made from the very beginning.³⁴

e. Luke 1-2

Elizabeth is six months pregnant with John the Baptist. She goes to visit Mary, who is pregnant with Jesus. Here's what happens next:

When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. And she cried out with a loud voice and said, "Blessed are you among women, and blessed is the fruit of your womb! And how has it happened to me that the mother of my Lord would come to me? For behold, when the sound of your greeting reached my ears, the baby leaped in my womb for joy. And blessed is she who believed that there would be a fulfilment of what had been spoken to her by the Lord." (Lk 1:41-44)

³⁴ <https://wng.org/opinions/a-victory-for-life-and-the-constitution-1656086588>

Luke's term here for "baby" (vv. 41, 44) is the Greek term *brephos*. Is it different than the Greek word used for a born-child, once out of the womb? Not so, as the very next chapter in Luke reveals:

"And this will be a sign for you: you will find a baby wrapped in cloths and lying in a manger." ... And they came in a hurry and found their way to Mary and Joseph, and the baby as He lay in the manger (Lk. 2:12,16).

Baby John is a *brephos* in Elizabeth's womb, and baby Jesus is a *brephos* after he was born. 1 Peter 2:2 says to Christians, "Like new-born babies (*brephos*), long for the pure milk of the word." Whether a child is inside or outside the womb, God views that infant person the same.

Plus, Elizabeth says that the baby "leaped in my womb for joy" (Lk. 1:44). How do you ascribe joy to impersonal, inanimate clumps of cells? Joy here is a personal trait. Even in such a unique, prophetic miracle, the truth remains – this is a human person in the womb, nothing less. As Riccardi states, "The unborn human child is an image-bearing human person from the moment of conception. Those who shed the blood of these tiny image-bearers are murderers."

Conclusion

John Piper captures well the arrogance of our secular society:

When God is no longer the Creator of human personhood, endowing it with dignity and rights in his own image, we must take that role for him, and we have vested it in the will of the mother. She creates personhood.³⁵

In her latest, superb book, *Love Thy Body*, Nancy Pearcey concludes:

A Christian concept of personhood depends not on what I can do but on who I am – that I am created in the image of God, and that God has called me into existence and continues to know and love me. Human beings do not need to earn the right to be treated as creatures of great value. Our dignity is intrinsic, rooted in the fact that God made us, knows us, and loves us.³⁶

³⁵ <https://www.desiringgod.org/messages/abortion-and-the-tree-of-the-knowledge-of-good-and-evil>

³⁶ p. 55

Based on these five biblical arguments above (and many other biblical texts and truths that could be added), our Sola5 family of churches declares to our murderous society:

Core Value 4: Sanctity of Life

God the Creator has the sole right to give and take human life, which belongs to him and is defined by him alone (Nehemiah 9:6; Isaiah 42:5).

ABORTION

Therefore we affirm that life begins at the moment of conception and that abortion is the taking of a human life (Psalms 51:5). We deny that abortion is merely an issue of a woman's right of choice over her own body (Psalms 139:13-16).³⁷

Bear in mind that abortion not a new issue historically. Until very recently, the Christian Church has universally opposed abortion. The early church manual, *The Didache* (from 1st or 2nd century) reads, "Do not murder a child by abortion or kill a newborn infant." The Epistle of Barnabas (in 1st century) states, "You shall not slay the child by procuring abortion." Tertullian (AD 197) writes, "We are not permitted to destroy even the fetus in the womb. It is a human being."

In Reformation times in the 16th century, John Calvin writes, "...the fetus, though enclosed in the womb of its mother, is already a human being, and it is almost a monstrous crime to rob it of the life which is has not yet begun to enjoy." Puritan William Gurnall said, "The more unnatural any act is the more horrid. It is unnatural for a man to be cruel to his own flesh; for a woman to go about to kill the child in her womb—O how your ears tingle at such a flagitious [shockingly brutal] act!"

As Grudem sums up:

The witness of Scripture, as confirmed by the testimony of the early church, is that every human being, from conception through natural death, is to be respected as a person created in the image of God, whose life has special dignity by virtue of his or her relationship to the Creator. Like the early church, Christians should be known as a people who protect, nurture, and cherish children as gifts from the Lord (Ps. 127:3).

³⁷ <https://sola5.org/values/>

As another preacher solemnly testifies, to abort a baby is for the mother essentially to say:

'You are smaller than I. You are younger than I. You are weaker than I. I am stronger than you, therefore I can have you ripped to pieces, poisoned, strangled, or pulled out and drowned in a bucket of water.' In other words, it is the most severe form of bullying – mass murder by bullies.

...Any government, or person, who can allow the murder of unborn babies is intrinsically evil. Any government that legalises abortion shows itself incapable of justice, or logic. Any government not protecting innocent life from the violence of abortion is intrinsically evil.

They are wicked, an abomination in the sight of God and inviting the Judgment of Almighty God on them. Abortion is the greatest evil, and the greatest killer of life, in the history of mankind.³⁸

(3) Abortion Should Be Criminalised.

Despite the great victory of the recent *Dobbs* ruling in defeating *Roe vs. Wade*, it still falls short of declaring abortion to be illegal. But if abortion is murder (as argued above), then it should be outlawed and appropriately punished as with all other forms of murder. God's Word is clear on the consequences for murder:

And for your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man.

*Whoever sheds the blood of man,
by man shall his blood be shed,
for God made man in his own image (Gen. 9:5-6).*

Why did our Creator establish the death penalty for murder? Because human life is sacred, made in His likeness, and must be preserved and protected. Murder is deliberately killing a living image of God. For that

³⁸ <https://www.christianaction.org.za/index.php/articles/pro-life/811-rescue-those-being-led-away-to-death>

crime, God gives human government the right to take the life of a murderer.

Note that this right of capital punishment is *not* given merely to any self-appointed group of leaders or elites, nor just to any clan or community. The Bible does not condone mob justice. The death penalty assumes an established, duly recognised government, with legitimate courts able to verify and prove if the accused is actually guilty of murder. As Romans 13 says of civil authority: “he is God’s servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain” (v. 4). A sword is not for a hiding or a slap on the hand; it is for execution of the guilty.

One South African Christian group states it clearly:

Abortion is not only a sin before God. Murder is a crime that the state is obligated to prosecute. The standard of justice that God prescribes for the life of an image-bearer is the same regardless of their size, level of development, environment, or degree of dependence. The demands of God’s law are clear (Exodus 21:22-25) in regard to the life of the pre-born child.

It is the responsibility of government and civil magistrates to see that justice is carried out in accordance with God’s Word (Romans 13:3-5).... Pre-born children must be afforded the same protections as anyone else without exception or compromise. This cannot occur without criminal sanctions for all parties involved in an abortion.³⁹

This means that wherever human governments have exalted themselves above divine government, wherever man’s laws violate God’s Law, these authorities must be called to repentance.⁴⁰ God calls all rulers to judge justly, avoid partiality and unequal standards.⁴¹ We must “reject any position that allows for exceptions to the legal protection of our preborn

³⁹ <https://endabortionnow.com/about-the-movement/our-message/> (via <https://www.endabortion.co.za/what-we-believe/>)

⁴⁰ “It is sad we waited on the Court itself to agree that *Roe* was never constitutional law, nor did we have to wait. 50 years of disobedient magistrates and Christians have cost many lives. The fiction of judicial supremacy kept so many from protecting human life.” <https://defytyrants.com/what-is-despicable-about-roe-is-that-all-the-governments-of-men-obeyed-scotus-for-49-years-while-the-preborn-were-savagely-butchered/>

⁴¹ Ps. 2; Ps. 82; Isa. 5:23; 10:1-2; Matt. 22:21; Jn. 19:11; Acts 4:19; 5:29; Rom. 13:1

neighbours, compromises God’s holy standard of justice, or promotes any God-hating partiality”.⁴²

As Josh Buice rightly argues from Scripture:

...“because the sentence against an evil deed is not executed speedily, the heart of the children of man is fully set to do evil” (Eccl. 8:11). The law is a tutor, and civil government is a gift of God’s common grace that restrains human evil.

*Far from being oppressive to women, laws of equal protection will restrain the selfishness that leads mothers, fathers, and abortionists to collude in the murder of preborn babies—including the millions of little girls who never see the light of day or feel the warm embrace of their families.*⁴³

Murder Charges for the Mother?

Pastor Tom Ascol offers wise clarification, biblical discernment and gospel clarity at this point, so I quote him at length:

When some who want to see abortion abolished hear “abortion is murder and should be criminalized,” they might think that those talking this way are advocating murder charges for every mother, father, and all others involved in such a killing. Emphatically, this is not my position.

We must not err on either side at this point. That is, we must not treat all post-abortive mothers as victims. But neither must we treat them all as murderers. Each case must be considered on its own merits. Those forced into having abortions by abusive boyfriends or pimps are victims. Those who choose to kill their preborn children of their own volition...are murderers, and there are numerous scenarios in between.

We must care for and proclaim the gospel to all these women as we call upon civil magistrates to provide preborn children the equal protection of the law and let the legal system do its job in determining the degree of culpability in each case.

⁴² <https://www.sbc.net/resource-library/resolutions/on-abolishing-abortion/> (Ps. 82:1-4; Ps. 94:6; Isa. 10:1-2; Prov. 24:11)

⁴³ <https://g3min.org/the-debate-over-criminalizing-abortion-has-reached-its-council-of-trent-moment/>

That is why I refer to elective abortion as “homicide”, as opposed to murder. It should be legally prohibited and preborn children at risk of being killed should receive the equal protection of the law. I cannot imagine why any Christian who believes that abortion ends the life of one of God’s image-bearers would disagree with this.

It is important for Christians to get the nature of abortion right. If, we treat as victims all women who pay abortionists to kill their preborn babies, then we cut them off from the grace of God in Christ Jesus. The Lord Jesus is a real Savior for real sinners.

If you convince someone that they are not responsible for their sin, then you eliminate their need of a Savior for that sin and effectively shut them up to a life of trying to deal with what they have done without the forgiveness that is found in the gospel of Jesus Christ.

Are women who seek abortions victims? Of course, in the sense that every human being is a victim of sin and its consequences. Beyond that there is no doubt that some women are coerced and manipulated into abortion due to being trafficked or otherwise abused.

As the Bible requires in making any judgment, all the relevant facts must be taken into account. But these realities do not mean that as a class all women who procure abortions are victims in some special sense, or on par with the babies that are intentionally killed by the procedure.

We should be compassionate toward all women who seek an abortion and especially to those who have been lied to, intimidated, or in some other way manipulated into participating in that act of homicide.⁴⁴

Why Ban Abortion?

In summary of this third biblical argument, South African Christian writer Philip Rosenthal makes a strong case for outlawing abortion:

*Incredibly, not all Christians are celebrating the imminent end of abortion in *Roe v Wade*. Some argue that the law can’t completely stop all abortions and what we need to do rather is to try to win hearts and minds and provide alternatives to abortion.*

⁴⁴ <https://founders.org/2022/05/17/toward-a-principled-pro-life-ethic-in-post-roe-america/>

1. To the argument that banning abortion will not stop it altogether, the same is true of the murder of people post-birth. Murders are illegal, but they still happen. We have more than ten thousand post-birth murders per year in South Africa. But imagine if post-birth murder was legal - how many more would die. Reality is that making abortion illegal will save 9/10ths of babies.

2. We as a society are accountable to God and to his law, which prohibits murder of innocent people. If despite our best efforts at law enforcement, some people are still killed, then the guilt for those murders falls on the murderers. But if we do not try to prevent killing of innocent people, we are guilty (Deuteronomy 21:1-9).

3. From many countries and issues we know that about a fifth of people (20%) form their opinions based on what is legal. The law is thus an educator. Thus whatever the law is, such people will shift their views along with the law. We cannot therefore rely on opinion polls to determine the law, knowing that if the law changes, these people will shift.

Most people will obey the law without needing to be forced to do so. This fifth margin is enough to swing results on most issues in most countries. Abortion in America was legalised despite the fact that at the time most people opposed, but over time people got used to the issue of abortion being legal.

4. The argument that we need to provide enough welfare benefits that people will not want abortion is never going to happen. Many countries, including America, already have very good welfare benefits for single mothers and church support, but it doesn't stop abortion. Looking after a child is a serious responsibility quite apart from paying the bills and killing a child will always be cheaper and easier.

Yes we must try to win hearts and minds and we must provide welfare benefits and adoption, but these strategies alone are not going to solve the problem. The central goal of the pro-life movement is to make abortion illegal.⁴⁵

(4) Abortion is Unnecessary.

⁴⁵ <https://www.facebook.com/philiprosenthal>

A major evangelical denomination in the States often uses this supposedly pro-life slogan, “Until Abortion is Unnecessary”. But how is that justified biblically, in light of what we’ve seen already in this booklet? When is the wilful murder of God’s unborn image-bearers ever necessary?

MacArthur reminds us of an essential conviction we must hold in approaching such heated topics:

There are no biological accidents—that includes deformities and disabilities. In Exodus 4:11, the Lord said to Moses, “Who has made man’s mouth? Or who makes him mute or deaf, or seeing or blind? Is it not I, the Lord?” Every aspect of our being—even those we might consider flaws or defects—has been ordained by the Lord according to His purpose (John 9:3). Every creation is an act of God.⁴⁶

‘Yes, but what about the hard cases, such as rape or incest?’ In Section Two, we will tackle these kinds of objections in detail; but for now, listen to Grudem’s scriptural clarity:

Christians should give compassionate care to those affected by such sins—including both the mother and the unborn child. However, if it is wrong to put such a child to death after it is born (and surely this is wrong), then surely it is wrong to put that same child to death before it is born. The preborn baby should be treated as a person in the image of God.⁴⁷

What if abortion is necessary to save the life of the mother, like an ectopic pregnancy? Grudem again is helpful:

Removing the unborn child (e.g., from the fallopian tube) is done with the direct intention of saving the life of the mother, not with the direct intention of taking the child's life (which, if the medical technology exists, should also be preserved). Nevertheless, in such a rare and tragic case the choice would be between the loss of one life (the baby's) and the loss of two lives (both the baby's and the mother's). This is the only type of situation in which abortion would be morally justified, as making the best of an extremely difficult situation.⁴⁸

⁴⁶ <https://www.gty.org/library/blog/B140606/is-scripture-clear-about-abortion>

⁴⁷ <https://wnlnetwork.com/wp-content/uploads/2020/10/Biblical-Ethics1.pdf>

⁴⁸ *ibid*

Far better for a desperate mother to give up an unwanted child for adoption, like many rescued orphans in my church and many others – trophies of God’s rescuing mercy through Christian kindness. How we praise God for the birth mothers who at least had the courage to refuse the father’s insistence or coercion for an abortion. What a joy to see so many children adopted into Christian families, snatched from the jaws of death. Why then need we ever use the language of abortion as “necessary”?

(5) Abortion is a National Sin.

I began in the Preface of this booklet lamenting abortion’s dark stain upon South Africa, and longing for righteousness to prevail as in the overthrow of *Roe vs. Wade* in the States. R.C. Sproul writes:

I’ve studied theology for over fifty years and there are things about God I don’t know – he’s incomprehensible. But if I know anything about God – I don’t just think, I know, beyond a shadow of a doubt – it’s that he hates abortion, and he will judge nations that support it.⁴⁹

‘But wait, I’m a child of God, my sin is forgiven, I’m not condemned. And outside of the Jewish nation, doesn’t God only judge individuals now, not nations? Am I my brother’s keeper? How could God hold me responsible for other people’s sins, as long as I am right before Him?’ These are common questions, to which God’s Word has answers.

For all who are in Christ, we do rejoice to know we are justified and cannot be condemned but can rest in our Father’s everlasting love. Yet even though we are aliens and strangers, we are also residents and neighbours who still share a solidarity with our countrymen, and we share in the shame of living in a land that condones a heathen practice like child sacrifice. This disgrace is all the greater in a land like South Africa where the vast majority claim to be Christians, yet are dragging our Lord’s name in the mud by approving (openly or tacitly) of abortion.

Proverbs states:

Righteousness exalts a nation, but sin is a disgrace to any people
(Prov. 14:34).

⁴⁹ <https://billmuehlenberg.com/2015/08/06/abortion-and-the-good-samaritan/>

When it goes well with the righteous, the city rejoices, and when the wicked perish, there is joyful shouting (Prov 11:10).

Those are not statements about individuals, but about nations in general. God's Word in fact often speaks this way (as already seen above in Isa. 1:15):

You shall not pollute the land in which you live, for blood pollutes the land, and no atonement can be made for the land for the blood that is shed in it, except by the blood of the one who shed it (Num. 35:33).

God made it very clear why He was judging Israel:

*Wash yourselves; make yourselves clean;
remove the evil of your deeds from before my eyes;
cease to do evil,
learn to do good;
seek justice,
correct oppression;
bring justice to the fatherless,
plead the widow's cause.*

*...They do not bring justice to the fatherless,
and the widow's cause does not come to them (Isa. 1:16-17, 23).*

Yet God speaks this way also about other nations, since they too will answer to Him as their Maker:

Thus says the LORD: 'For three transgressions of the Ammonites, and for four, I will not revoke the punishment, because they have ripped open pregnant women in Gilead, that they might enlarge their border' (Amos 1:13).

Godly prophet Elisha wept when he foresaw God's judgment falling upon Syria for her infanticide, who would "kill their young men with the sword and dash in pieces their little ones and rip open their pregnant women" (2 Kings 8:12).

Lest we think this is only an Old Testament principle, Romans 1 makes explicitly clear what a world under God's judgment looks like – spiralling down in ever-increasing perversity and shameful idolatry (Rom. 1:18-32). Not a day passes where we do not see graphic evidence of our world

being “given over” and abandoned by God’s righteous anger, a world in desperate need of the only gospel that saves (Rom. 1:16-17).

Tom Ascol applies this further:

Christ is Lord over everything—including politics. His rule does not end at the voting booth. Christians must vote like Christians. Neighbor-love means that I seek the greatest good for my neighbor. My neighbors...will be in a far worse position spiritually, morally, and before God with every additional advocate for child-murder that is placed in public office.

The more “we the people” give political power to baby-murderers the more we increase our national sin and rebellion against God and the more we provoke Him to His face and “tempt” Him to do to [our nation] what He did to Sodom and Gomorrah and has done with nations throughout history. ⁵⁰

Mike Riccardi states, “Any society that enshrines under protection of law the murder of such most defenceless image-bearers will not escape the judgment of God.” We celebrate and honour the many African countries where abortion is still illegal. We refuse to accept how the godless West and secular media shame these ‘backward’ countries. Recently the country of Hungary took a big step in the pro-life direction, much to the dismay of the scoffing South African media.⁵¹

Randy Alcorn tells about a Nigerian pastor who visited his church in Oregon and said:

With all the good things I see in your country and in your churches, there is something here that troubles me deep in my soul. ...This horrible thing I speak of is that you kill your children before they are born.

Alcorn added:

What was particularly troublesome was that Rev. Mari [the Nigerian pastor] made no distinction between what our country was doing and

⁵⁰ <https://founders.org/2022/05/12/abortion-and-our-lost-our-ability-to-reason-morally/>

⁵¹ <https://www.news24.com/news24/world/news/hungary-tightens-abortion-rules-20220913>

*what the church was doing. He seemed to think that the church was responsible for the moral choices of the country.*⁵²

I recently heard a Zambian pastor say the same thing to me about the shocking acceptance and normalising of abortion in South Africa. May God have mercy on our nation and deliver us from the judgment we deserve.

(6) Abortion is Not the Unforgiveable Sin.

Jesse Johnson shows how the sin of child sacrifice brings us to the heart of the gospel:

Ever since Eden, there has been resident in human DNA the knowledge that a child will save us. But ever since Mount Moriah, there has been a war in humanity—should a parent look to Christ for salvation, or offer up their own offspring on an altar instead?

*...Remember the hope of Israel—that God, through the line of Isaac, Jacob, Judah, and David, would provide a son who would be the savior. Yet what happened? Those in that line began to sacrifice their offspring to Molech. They'd rather kill the child in front of them than wait for the child God would provide.*⁵³

Forgiveness

As permanent as the consequences are of murdering the unborn, if our Christian faith means anything at all, we must proclaim a God who forgives the guilty, who “justifies the ungodly” (Rom. 4:5). As we sing, “the vilest offender who truly believes, that moment from Jesus a pardon receives!”

As Jesus taught, other than the unpardonable sin of blasphemy against the Holy Spirit, “every sin and blasphemy will be forgiven people” (Matt. 12:31). For every repentant baby-killer, what an unspeakable comfort to know that our Lord Jesus died for murderers.

In our noble zeal for righteousness, we mustn't forget that three of the most prominent biblical authors and heroes of the faith were all forgiven murderers: Moses, King David and the Apostle Paul. “But God

⁵² pp. 21-22, *Is Rescuing Right*

⁵³ <https://thecripplegate.com/a-molech-primer/>

demonstrates His own love to us in this – that while we were yet sinners, Christ died for us” (Rom. 5:8). “There is therefore now no condemnation for those who are in Christ Jesus” (Rom. 8:1).

Josh Buice writes:

*Countless women have found refuge for the sin of abortion in Jesus Christ—who himself was conceived in the womb of his mother and walked through every stage of human gestation. The God who forgave and transformed murderers like Moses and David continues to do the same in our own day.*⁵⁴

MacArthur declares:

As horrible and unthinkable as abortion is, in His mercy God is willing to forgive the penitent sinner. That’s the joyous confession of every believer—God’s grace is far greater than our sin.

*Christ alone offers the solution to the guilt and shame suffered by many who participate in it—the redeeming grace of the One who died and rose again so that repentant liars and thieves and drunkards and adulterers and homosexuals and yes, even murderers, could receive forgiveness and peace with God.*⁵⁵

A South African pastor, Doug Van Meter, rightly states:

Christians should speak up; we should speak out. We should protect life in every way that we legitimately can. But coupled with this, we must point the guilty to God’s judgement. This is not merely a moral battle, but rather a spiritual battle.

*And so, as we press God’s law upon the conscience of sinners, we hope to render them humanly hopeless. Then, and only then, will they be helpless enough to embrace their only hope: God’s love in the good news of the sinless, crucified, risen and ascended Saviour, the Lord Jesus Christ.*⁵⁶

Repentance

⁵⁴ <https://g3min.org/the-debate-over-criminalizing-abortion-has-reached-its-council-of-trent-moment/>

⁵⁵ <https://www.gty.org/library/blog/B140606/is-scripture-clear-about-abortion>

⁵⁶ <https://sola5.org/dr-death-and-the-promise-of-life/>

I know a pastor with a ministry of evangelism outside abortion clinics, warning the mothers. Often he hears them reply, “I know it’s wrong, but I have to do it, I’ve got no other options. God will forgive, I know He’ll forgive me.” That is the presumption of unbelief, and it must be addressed. “No murderer has eternal life” (1 Jn. 3:15). “Shall we sin that grace may abound? May it never be!” (Rom. 6:1).

God’s free and abundant offer of full forgiveness in Christ is only for those truly repentant. This is exactly why the Church must speak with biblical clarity in equally calling to repentance any who are complicit in the murder of the unborn. Tom Ascol explains:

If a person is only a victim and has done nothing wrong, then she doesn’t need forgiveness. But those who are guilty of sin do. Jesus did not come to call the righteous, but sinners to repentance.

Until abortionists and the women who pay for their services come to terms with their complicity in the ending of a human life that is made in the image of God, they will never seek forgiveness. Until reality is honestly assessed, genuine repentance will never be sincerely professed.

So my plea to those who think they are being compassionate to women by absolving them of any responsibility in the abortion they freely secure is to recognize that they are doing tremendous spiritual damage to the very people they desire to help. Such compassion is cruel.

There is a Savior for sinners, including those who are guilty of participating in the sin of abortion. Jesus Christ came into the world to live a righteous life and die a sacrificial death so that all who repent and look to Him in faith might be saved. His grace is enough to forgive both abortionists and those who employ them to end the life of their preborn child.

So while we work for justice to protect the lives of the preborn, let’s never forget to preach the gospel that saves even the foremost of sinners and encourage abortionists, those who employ them, pro-lifers, and abolitionists to trust the Lord Jesus Christ and find eternal life in Him.⁵⁷

⁵⁷ <https://founders.org/2022/05/17/toward-a-principled-pro-life-ethic-in-post-roe-america/>

Or as another Christian voice aptly summarises:

Abortion is not merely a political issue; it is a moral issue that is irrevocably tied to the violation of God's Holy Law (Exod. 20:13). This law testifies to the conscience of the sinner that they have offended God and are worthy of his just judgment (Rom. 2:14-16). Women who procure abortions are not victims of circumstance, but violators of God's law and are in need of his grace (Matt. 4:17, Luke 24:45-47, Acts 2:38, 17:30, 20:21, Rom. 3:23-25; 5:1).

Abortion is also an issue of false worship. The life of a child is being sacrificed by their parents so that all will be well with them. The Gospel solves both of these problems by presenting Jesus Christ as the final sacrifice for sins and the One who shed his blood so that we could be restored to true worship of the Living God.⁵⁸

⁵⁸ www.endabortionnow.com

SECTION TWO

Answering Objections

I love this message my wife and I received from a Christian lady in our church when the news broke of Roe's defeat:

Incredible news - my dad has been in private medical practice for some 52 years and has lost many a female patient because he refused to organise an abortion. Many nurses who speak to him tell of incredible psychological and emotional trauma of witnessing the horrific process. There is nothing romantic about the bloody process. A few years ago one woman came to see him with her 10 year old son - same child she was going to abort. And thanked him for standing his ground.

I pray that this booklet will yield more of that kind of living fruit! Ben Dunson hits the nail on the head as to why pastors must address such matters:

Much of the Bible's ethical teaching is a matter of political concern today. Abortion, transgenderism, justice, marriage, the education of children, and so on, are all matters of fundamental Christian concern. They are also unavoidably political and partisan issues in our world, whether we want them to be or not. Laws are made in each of these areas that will significantly affect Christians and our non-Christian neighbors.

They are not concerns that faithful pastors can ignore. The goal of pastors should be to form their people in virtuous politics. The only alternatives are political avoidance or amoral Machiavellianism. Both stances will lead to dire social consequences; neither is an expression of the love for our neighbors taught by Jesus Christ.⁵⁹

⁵⁹ <https://www.firstthings.com/web-exclusives/2022/08/should-pastors-be-political>

Let's answer then *eight common objections to our biblical, pro-life position*:

Objection 1: 'I'm poor and have no money. I cannot afford another child.'

Answer: Would it be right to kill your thirteen-year-old son because he is starting to eat too much and put strain on the budget? Never! Neither can we deprive an eight-week-old child in vitro of life because we do not know where the funds will come from.

Once a child is conceived, it is the responsibility of the parents to provide for that child (1 Tim. 5:8). If a child is irresponsibly conceived by parents who are not married, it will no doubt be difficult, but God calls us to take responsibility for our actions, repent of our sin and do what is right.

Christian homes see children as assets, not liabilities. "Behold, children are a gift of the LORD, the fruit of the womb is a reward. Like arrows in the hand of a warrior, so are the children of one's youth. How blessed is the man whose quiver is full of them; They will not be ashamed when they speak with their enemies in the gate" (Ps. 127:3-5).

King David once said, "I have been young and now I am old, Yet I have not seen the righteous forsaken or his descendants begging bread" (Ps. 37:25). Turn to God. Put your trust in Him. He sees and He provides. His name is *Jehovah Jireh*—the Provider (Gen. 22:14). He provided a ram in the thicket so Abraham did not have to sacrifice his son.

He provided water for Hagar when she was cast out and wandering in the desert with her son (Gen. 16). He is a "father to the fatherless" (Ps. 68:5). He will care for you and your child if you trust Him. "And my God will supply all your needs according to His riches in glory in Christ Jesus" (Php.4:19).

God may provide through the devotion of a single mother like Hagar. He may provide through the intervention of a godly man who sees the excellence of a hard-working woman like Ruth. He may provide through a loving grandmother like he did for Timothy (2 Tim. 1:5). He may provide through an adoptive family like he did for lame Mephibosheth who feasted at David's family table (2 Sam. 9). God has marvellously created life in your womb, He will just as faithfully sustain that life as you trust Him.

Objections 2-8 are adapted almost entirely, with much gratitude, from an excellent booklet by Joel Beeke and his son.⁶⁰

Objection 2: ‘The fetus is not a human life, therefore it may be killed.’

Answer: While the fetus will eventually become a human child, this argument says it is not yet so. But science indicates otherwise. First, the words *embryo* and *fetus* are Greek and Latin words that simply mean “young one.” When scientists speak of a human “embryo” or “fetus”, they are not putting it in the category of another species but are simply using technical terminology for a stage of development, like the words infant, child, adolescent, and adult. A human fetus is a young human person in the womb. It is natural and correct for mothers to speak of the fetus as “my baby” or for pregnancy books to say “your child.”

Second, from conception, the child has its own genetic code that clearly identifies it as homo sapiens—part of the human race. The child’s DNA also has a distinct code from the mother, showing that he or she is not a part of her body, but a distinct individual living temporarily within her.

Third, ultrasound imaging shows that very early in the process of development the embryo grows into a recognizable human form. The child is not a blob of tissue, but a highly complex, though tiny, baby. At three weeks after conception, a baby’s heart begins beating and pumping blood through the body. At six weeks, a baby’s brain waves are traceable. Virtually all surgical abortions silence a beating heart and a functioning brain.

At eight weeks, the arms, hands, legs, and feet are well developed, and the child’s fingerprints are starting to form. At eleven weeks after conception, all of the baby’s internal organs are present and functioning. By the end of the first trimester, the baby kicks, spins, somersaults, opens and closes hands, and makes facial expressions. By any reasonable standard, a human fetus is a young human being. To kill an innocent baby is murder.

⁶⁰ <https://www.chapellibrary.org/book/iars/is-abortion-really-so-bad> (pp. 2-5)

That's why the products of abortion are so ugly: severed hands, feet, and heads, wrapped up in bags and discarded. On an intuitive level, we know this. People can shrug off the image of a side of beef or a chicken drumstick, but images of abortion horrify and grieve us because they are images of a dismembered human body. Unborn children are precious human beings and must be protected.⁶¹

Objection 3: 'The fetus is not fully human because it is dependent on another.'

Answer: Is a baby kangaroo not a kangaroo because it lives in its mother's pouch? Of course not. The location and situation of a human being does not make him or her any less human. Arguments for abortion based on dependence tread on dangerous ground. If dependency makes a person less human, then on that ground we would have the right to kill infants outside the womb, people on dialysis, handicapped people, and the elderly. May we kill all dependent people?

Consider two mothers several months into their pregnancies. One child is born prematurely, and the other remains in the womb. The first is utterly dependent on medical intervention to survive, and the other on her mother's body. Is it right to kill the prematurely born baby? How would the hospital staff react if the mother entered the neonatal ward with a knife to attack her child? If it is not right to kill the premature child, then why is it right to kill the child in the womb? Both are dependent. Both are children. Both must have legal protection.

Norman Geisler adds:

Discriminating against anyone's life based on circumstantial matters – e.g., size, age, location (in/out of womb, etc.), or ability – is morally wrong. Yet these are the same grounds on which abortionists consider the unborn child to be nonhuman.

On these grounds, we could discriminate against the lives of pygmies or preemies, because they are too small – or against minority groups because of where they live. Why then discriminate against babies who still live in the womb?

⁶¹ Watch this eye-opening documentary, told as if from the perspective of the unborn, entitled, "Life Before Birth – In the Womb" (by Naked Science): <https://youtu.be/0gAsdEUNUJY>. "My chances are 50-50. Not great odds. And that's only to get to the starting line. The human race is not for the faint hearted, when half the runners are doomed to die, before the race gets started."

Or could we discriminate against the handicapped or elderly because they lack certain functional abilities? And if we eliminate babies from the human community because they are unwanted, then why not discard other undesired segments of society – e.g., AIDS victims, drug addicts, or derelicts?⁶²

Objection 4: ‘A woman has a right to do with her body as she desires.’

Answer: We affirm a woman’s authority over her body. But there are limits to what we can rightfully do with our bodies, including causing harm to another human being. Abortion involves the death of her child. To argue that the living fetus is part of the mother’s body defies reason: which organ of her body is it? When the unborn child’s heart beats, whose heart is it? When the fetus’s brain waves can be traced, whose brain is it? Every pregnancy involves two people, a mother and a child; the rights of both must be considered.

Whenever we speak of the rights of two human beings, we must guard against the more powerful person taking advantage of the weaker person. It is the responsibility of the powerful to protect the weak. It is especially the responsibility of a mother to protect her child. Does any mother have the right to do whatever she pleases with her children?

On the contrary, she has the responsibility of caring for them or seeing that someone else cares for them. Certainly, motherhood calls for sacrifice. We should expect adults to make sacrifices of their resources and freedoms when necessary to preserve the lives of children.

Objection 5: ‘Sex and reproduction are private matters into which we must not intrude.’

Answer: We believe that human sexuality is a very private matter; it expresses the deep intimacy that a husband and wife share. But sex has very public consequences. How we exercise our sexuality contributes to the restraint or spread of disease, the treatment of women with honour or rape, the nurture or sexual abuse of children, and the strengthening or dissolution of families which are the foundation of society.

⁶² p. 121, *Love Your Neighbour*

Society therefore has a compelling interest to guard the dignity of marriage, women, and children with respect to sex and reproduction. Someone might sarcastically say, “I thought what I did in my bedroom was my own business.” But if there is reasonable cause to believe that you are murdering a child in your bedroom, then it becomes a matter of public intervention by the authorities. *Privacy is not an absolute moral right. But killing a child is an absolute moral wrong.*

Objection 6: ‘Making abortion illegal would force women into dangerous, back-alley abortions.’

Answer: The idea of the crudely done abortion resulting in a bleeding, dying mother (and a dead child) has been widely used by abortion advocates globally, including here in South Africa.⁶³ But studies show that 90 percent of abortions performed before they became legal were done by physicians in their offices. The idea of thousands of women dying yearly until abortion was legalized is a myth.

In 1972, thirty-nine mothers died in the United States from abortions. The American Journal of Obstetrics and Gynecology (March 26, 2010) admits that the legalization of abortion has had “no major impact on the number of women dying from abortion in the U.S...legal abortion is now the leading cause of abortion-related maternal deaths in the U.S.”

Every woman who dies from a botched abortion is a tragic loss. But so is every child who dies from a successful abortion. *We should not make it legal to kill babies in order to make the killing safer for the adults involved.* Furthermore, abortion has medical and psychological risks; making it illegal would actually protect the lives and health of millions of women.

Objection 7: ‘Better to die before birth than to live as an unwanted child.’

Answer: First, to give a human being the power to determine the future life of another individual based on whether he is “wanted” or “unwanted” is most dangerous. Do we have the right to kill people based on whether or not we want them? Such a viewpoint leads highly cultured societies to commit genocide against the mentally challenged and “inferior” races.

⁶³ <https://www.citizen.co.za/news/unsafe-illegal-pregnancy-terminations-lead-to-15-of-sas-maternal-deaths/>;
<https://www.news24.com/news24/southafrica/news/gauteng-health-officials-march-to-raise-awareness-about-unsafe-backstreet-abortions-20220830>

Second, is the child never wanted by anyone? Many mothers did not want the pregnancy but cherish the child, especially after birth. There are also many parents who want to adopt a child. To say that the child is not wanted now by its mother does not mean it will never be loved.⁶⁴

Third, this argument has horrifying implications for “unwanted” children already born. If it is better to kill the baby than to let it be unwanted, then what does that imply about homeless children? Children with abusive parents? Would it be loving to kill these children? Of course not; love calls us to teach their parents to care for them or to find parents for them.

In the same way, if unborn children are truly “unwanted,” we should try to help their mothers to see them differently or help the children to find adoptive parents. Did you know that Steve Jobs was unwanted by his birth mother and the adopted parents the government initially chose?

Fourth, what gives us the right to decide whether it is better for a person to live or to die? Are we the owner of that person’s life? Do we know with certainty the child’s future? Do not many “unwanted” children overcome severe physical or emotional handicaps in their youth and function as useful adult citizens?

Do not many people in painful situations nevertheless wisely choose to live rather than to kill themselves? In the end, the seemingly compassionate argument for the “wanted” child makes no sense at all. At best, it is an emotional, illogical appeal; at worst, it is a mask for deadly selfishness.

Objection 8: ‘Pro-life advocates are trying to force their beliefs on other people.’

Answer: In reality, all who participate in an abortion force their views on another, namely on the unborn child—so strongly, in fact, that it results in his or her death. If the unborn child is a human being, then how can one be accused of trying to force his own belief on another when trying to protect the life of the child from his or her killer? If the unborn child is a

⁶⁴ A powerful new Kirk Cameron film has just been released, telling the story of a mother on the abortion table who was suddenly convicted by the shouts of protestors and gave her daughter up for adoption:
<https://www.standingforfreedom.com/2022/09/lifemark-a-true-story-of-life-adoption-forgiveness-and-joy-has-an-exceptionally-strong-showing-at-the-box-office/>

human being, then abortion is murder. If abortion is murder, we must do all in our power to stop it.

In this same vein, some protest, 'I'm personally against abortion, but I don't support laws against abortion.' Grudem refutes this kind of fence-sitting:

This argument fails to understand the difference between personal moral persuasion and governmental laws. If we really believe that an action is taking innocent human lives, then we will not be content to depend on moral influence to stop it.

Grudem says it would be like saying you are against drunk driving, but people should have the right to decide for themselves if they'll drive drunk or not:

The fact of the matter is that, apart from legal enforcement by the government, many people will foolishly decide to drive while intoxicated and will actually kill other people through their wrongful choices.

Government is instituted by God to protect us from such wrongdoing by others. This argument is, in fact, a subtle attempt at changing the subject – from what the laws of a government should prohibit, to a dispute about personal preferences.⁶⁵

Some will retort, 'But government cannot legislate morality!' Yet that is in fact their God-given job – to legislate morality, to suppress evil and protect the innocent (1 Pet. 2:14; Rom. 13:1-7). If the government did not legislate morality, it would be legal for you to be murdered. May it never be!

Conclusion

After critically examining these eight above arguments for abortion, can we honestly conclude on a rational and ethical basis that abortion should be legal? These arguments are flimsy reasons for murdering millions of babies. This is especially evident when we consider that less than 5% of all abortions are for reason of rape, incest, or a danger to the mother's life. More than 95% of abortions take place for the sake of finances, career,

⁶⁵ pp. 579-80, *Christian Ethics*

personal convenience, or other selfish reasons. Are these compelling reasons for killing human beings?

For detailed, helpful answers to these and other objections, go here: <https://endabortionnow.com/10-answers-to-common-pro-choice-objections/>

CONCLUSION

Did you know that the early church was slandered by the surrounding culture for saving babies? It was common practice in ancient society to leave infants outside and let them languish and perish of exposure at any point during their first eight days if they were girls, or sick, disabled, or simply unwanted.

But Christians, recalling the words of Jesus describing His love for children and the inherent value of each one of them, would rescue those babies. Their pagan neighbours were so shocked by this kindness that they accused Christians of eating the babies.

Today, the slander is different. Instead of calling us cannibals, they accuse Christians of being bigots, misogynists, advocates of extreme, forced birth; or 'pro-birthers', who only care about the lives of children before birth and not after.

Joy in Johannesburg

The day after the triumph of *Dobbs* over *Roe*, my associate pastor wrote this pastoral letter to our church family:

A day in history to celebrate - June 24 2022! A day where 50 yrs of wholesale judicially sanctioned, government sponsored murder of human beings was reversed. A watershed decision abrogating Roe v Wade and Planned Parenthood v Casey was made!

Yes, this happened in the USA, but like it or not, much of the world, including South Africa, often take their reference points from these developments in this leading nation of the world.

The true God - the God we serve, is the God of the Universe. Any victory against legalized abortion anywhere is a victory for righteousness and believers. Some Christians and churches have been silent as this

holocaust continued, but surely we cannot be silent anymore, we can repent and actively be salt and light.

We are naive to think the battle is over. It has hardly begun. Now the impetus to honour God must be continued in South Africa on multiple fronts. It starts with continued prayer and must move into active resistance to this "culture of death", as Al Mohler would call it.

Resistance not only means prayer and the preaching of the Word, but also includes the visible provision of alternative options for women that seek abortion. Who will take up this challenge in South Africa? Many have, so much more is needed.

Where are the Christian planners, business people, medical personnel, funders, builders, logistic experts, engineers, teachers, accountants who use their hours up in secular pursuits, now applying their God-given skills to see that the phrase "unwanted pregnancy" is contradiction of God's will as they plan, design and action many God-honoring alternatives.

Many pro-abortion groups and medical people will cry-out, scream, froth at the mouth, threaten and smash buildings as they perform their media-focussed rituals to "king Molech" to bring back child-sacrifice. But Molech will not even see or hear their devil-possessed worship, as he is deaf, blind and dumb.

You can see how dark the darkness is when the pro-abortion arguments which are splattered like babies blood all over social media lack any logic or coherent thought. Just the shrieking of demons. Many of these are the same people that gave the ludicrous arguments that you have no right to "bodily integrity" and all must be forced to wear the face-badge and vaccinate with a failed "vaccine." In the darkness you see no contradictions.

But brothers and sisters, with eyes having been opened, we have His Word and it not only impacts our private life, but wholly transforms the mind (Romans 12) and ought to flow out into change in society around us, as we live as salt and light."

Silence No Longer

Al Mohler stated that the rescue of the Southern Baptists forty years ago from their liberal drift came down to two battlefronts: inerrancy and

abortion.⁶⁶ What good is a high view of God's Word if it is betrayed and contradicted by a low view of God's image-bearers and the sanctity of life in the womb? We must be known for sound doctrine in our theology and no less in our ethics.

Francis Schaeffer solemnly warned us decades ago:

The last sixty years have given birth to a moral disaster, and what have we done? ...the evangelical response itself has been part of the disaster. Where is the clear voice speaking to the crucial issues of the day with distinctively biblical, Christian answers?

With tears we must say that largely it is not there, and that a large segment of the evangelical world has become seduced by the world spirit of this present age. ...the evangelical accommodation to the world of our age represents the removal of the last barrier against the breakdown of our culture.⁶⁷

John Piper has also lamented:

The cowardice of some pastors when it comes to preaching against abortion appalls me. Many treat the dismemberment of unborn humans as an untouchable issue on the par with partisan politics. Some have bought into the incredible notion that they can be personally pro-life but publicly pro-choice or noncommittal.... The law of our land is immoral and unjust. That should be declared from tens of thousands of pulpits.⁶⁸

In 1974, one year after Roe v Wade, the pop rock duo, Jim Seals and Dash Crofts, released a song called "Unborn Child." That song damaged their music careers and cost them dearly:

*Oh little baby, you'll never cry, nor will you hear a sweet lullaby.
Oh unborn child, if you only knew just what your momma was plannin'
to do.
You're still a-clingin' to the tree of life, but soon you'll be cut off before
you get ripe.*

⁶⁶ <https://youtu.be/v5zoo94xf4g>

⁶⁷ p. 141, *The Great Evangelical Disaster*

⁶⁸ p. 212, *Brother's We Are Not Professionals*

Oh unborn child, beginning to grow inside your momma, but you'll never know.

Oh tiny bud, that grows in the womb, only to be crushed before you can bloom.

Mama stop! Turn around, go back, think it over.

Now stop, turn around, go back, think it over.

Stop, turn around, go back think it over.

Oh no momma, just let it be. You'll never regret it, just wait and see.

Think of all the great ones who gave everything

That we might have life here, so please bear the pain.

Warner Records told Seals & Crofts it was too controversial. They replied: "But you're in the business to make money; we're doing it to save lives. We don't care about the money." And these are secular musicians, yet with more courage and conviction than most of the professing Christian Church?!

Carl Trueman addresses the shocking silence of evangelical leaders after the defeat of Roe:

Nobody of whom I am aware, for example, regards the liberation of Auschwitz in 1945 as a morally ambiguous thing. No child freed that day was particularly concerned that his liberators were members of the Red Army, acting on Stalin's orders. Yet the Red Army was engaged in a military action that, in the long term, would lead to the notorious Iron Curtain dividing Europe.

Nobody regards the fall of Hitler as a morally ambiguous thing, even though it was only made possible by the Americans and the British striking a deal with Joseph Stalin. Yes, Trump is obnoxious, but he isn't Stalin, and he did deliver on the abortion issue. Dobbs is a moment for joy.⁶⁹

In the same vein, G3 leader Josh Buice exhorts every Christian pastor:

Man-pleasers make poor preachers. The church needs to hear from faithful pastors and Christian leaders who see the issues of the day and likewise understand their responsibility to speak with clarity and boldness.

⁶⁹ <https://www.firstthings.com/web-exclusives/2022/07/christians-should-rejoice-over-dobbs>; see also: <https://g3min.org/a-letter-to-black-pastors/>

Leaders lead and this is the moment for faithful leadership—not silence. The world is asking all sorts of questions like, “What is a woman?” The culture has yet to properly answer, “What is a baby?” Now is the time for faithful leaders to speak up. It’s the church who takes charge in addressing these matters.

President Biden rallied his (pro-abortion) base with these words, “This is not over.” Dear Christian leader, it’s time for you to speak up and remind the church that this is not over.⁷⁰

Our Pietistic Captivity

Pietism came out of Germany in the 1700s, as a good reaction to dead orthodoxy. Yet as is so often the case in our pendulum tendencies as fallen creatures, the reaction went too far, beyond Scripture. Pietism became a spiritual retreat, another kind of monasticism, instead of a godly advance for Christ.

It led to cloistering away from the nations instead of “discipling” them in obedience to our Lord’s Great Commission (Matt. 28:18-20). Privatising the faith and turning the church into a secret ghetto, Pietism forgot the church’s biblical calling as a “pillar and support of the truth” publicly, an open lampstand lighting up a dark world (1 Tim. 3:15-16; Matt. 5:14-16).

Pietism effectively says, ‘God’s Law has nothing to say to society; it’s for Sundays and for private spirituality.’ Yet often we hear God’s Word speaking to unbelievers; for example, about the duties of civic rulers: “O kings, show discernment. Take warning, O judges of the earth....” (Psalm 2:10-12; cf. Prov. 8:15; 11:11; 16:12; 20:28; 27:11; 29:4,14; Deut. 17; 1 Sam. 8, etc.).

State authorities *love a pietistic, compartmentalised church* that will leave them alone, unbothered and unrebuked, with no prophetic voice heralding the Word of God. Satan loves a church that is retreating instead of advancing for Christ in this world, not “turning upside down” their city like the apostles of old (Acts 17:6-7).⁷¹

As C.H. Spurgeon preached to his 19th century London congregation:

⁷⁰ <https://g3min.org/when-evangelical-silence-is-louder-than-a-virtue-signal/>

⁷¹ <https://defytyrants.com/a-brief-history-on-pietism-and-statist-rulers/>;
<https://defytyrants.com/the-destructive-influence-of-pietism-in-american-society/>

*I often hear it said, 'Do not bring religion into politics.' This is precisely where it ought to be brought! I would have the Cabinet and Members of Parliament do the work of the nation as before the Lord, and I would have the nation, either in making war or peace, consider the matter by the light of righteousness. We have had enough of clever men without conscience. Now let us see what honest, God-fearing men will do.*⁷²

As Erwin Lutzer states:

A Christianity without courage is cultural atheism. ...We fear suffering – not the flames that past martyrs endured, but the cultural flames of shame and ridicule.

*...What a special privilege it is to be called to represent Christ at this pivotal moment of history! We are called for such a time as this. And we must pray that our light might shine more brightly than ever in our darkening world.*⁷³

Wilberforce's lifelong prayer was, "May I be the instrument of stopping such a course of wickedness." As was rightly said about Wilberforce, "A private faith that does not act in the face of oppression is no faith at all."⁷⁴

Local Examples

As R.C. Sproul once said, "I pray God for a multitude of Wilberforces who will relentlessly speak against this monstrous evil of abortion, until such a day that our nation will wake up."⁷⁵ One such local hero is Jacque De Vos, who should be a household name for every pro-life South African, for the price he has paid for exposing evil and defending righteousness, unwilling to compromise.⁷⁶

Dr. De Vos had his license suspended for five years because of his pro-life convictions, persuading a woman against an abortion. But earlier this

⁷² Sermon, "The Candle", Metropolitan Tabernacle Pulpit, Vol. 27, #1594

⁷³ pp. 18, 262, *We Will Not Be Silenced*

⁷⁴ p. xiii, introduction by C. Colson to Wilberforce's classic, *A Practical View of Christianity*

⁷⁵ <https://billmuehlenberg.com/2015/08/06/abortion-and-the-good-samaritan/>

⁷⁶ <https://www.news24.com/news24/southafrica/news/doctor-takes-hpcs-a-to-court-in-bid-to-force-a-hearing-four-years-after-charged-20220203>

year, after five years of costly court battles, the Health Professions Council of South Africa has finally caved in and allowed De Vos to practice medicine again.⁷⁷ As the African Christian Democratic Party stated:

This is a massive victory in the battle for the sanctity of human life. It is also a major step in the right direction to guarantee the unborn child the reasonable protection that it deserves.

...We are hopeful that the HPCSA will do the right thing and apologise to Dr. De Vos unreservedly, and also compensate him fairly for the income that he has lost as a result of their outright and unjust discrimination. We commend Dr. De Vos for taking a bold and unpopular stand in choosing to be a voice for the voiceless.⁷⁸

At a congregational level, here's how one church in Johannesburg has responded to the infanticide of our day:

For several years now, we have deliberately observed Sanctity of (Human) Life Sunday. This has helped us as a congregation to be better scripturally grounded in the matter of the sanctity of life. It has helped us to appreciate the value of every human life. ...It has helped us to grow a culture of adoption and orphan care. It has helped us...to be better equipped to defend the right to life of every human being—including those who are unseen and among the most vulnerable: children in their mother's womb.⁷⁹

Each church's leaders and members will need to prayerfully and patiently seek the Lord's wisdom about how best to stand for Christ against abortion's evil, and about how to pace ourselves. Guilt and emotion will not sustain us over the long-haul. Only biblical convictions (as presented in this booklet) and Christian endurance, in submission and fellowship with a healthy local church – only this will keep us blowing the trumpet for the unborn.

One such ongoing ministry from Grace Community Church in Los Angeles (where John MacArthur pastors) is their weekly Abortion Clinic Outreach:

Every Friday and Saturday morning we send teams to a local abortion clinic to preach the gospel and to plead with women not to take the

⁷⁷ <https://www.iol.co.za/capetimes/news/anti-abortion-doctor-jacques-de-vos-suspension-lifted-2074bf7b-225a-497f-8582-fad23ff06374>

⁷⁸ [nStedospoort.com/2019/03/18/anti-abortion-doctor-jacques-de-vos-suspension-lifted/](https://www.stedospoort.com/2019/03/18/anti-abortion-doctor-jacques-de-vos-suspension-lifted/)

⁷⁹ <https://brackenhurstbaptist.co.za/is-nothing-sacred/>

life of their child. We offer counseling, support, pregnancy clinic assistance, and adoption assistance if necessary. If you are a member of Grace Church and would like to be involved in this ministry, please contact the Local Outreach office.⁸⁰

Each church and their leaders will also need to think biblically, wisely and historically about the big question of civil disobedience in pro-life causes – if, when, how, facing the consequences, etc. We must also be discerning about which other Christian and religious groups we can or cannot cooperate with as co-combatants in the pro-life cause. But these debates only arise once Christians are awakened to this abomination and burdened to act – which is commendable and must be encouraged and channelled, not dampened or squelched.

In all our efforts, we must aim for mutual respect and camaraderie amongst those who fully agree on this goal – to end abortion, even when we differ in opinions and strategies about how best to reach that goal (Rom. 14:1-15:13; 1 Cor. 8,10). We must aim to “diligently preserve the unity of the Spirit in the bond of peace” in each of our local churches, so that we might stand together for Christ and for the unborn (Eph. 4:1-16).

Further Resources

Here are three recent, eye-opening and informative documentaries to awaken the Christian conscience and spur us into action:

(1) “The Matter of Life”⁸¹:

<https://www.youtube.com/watch?v=7FoGpufkWMw>

(2) “Storm Comes Rolling”: <https://youtu.be/VPu59scsBA8>

(3) “Babies Are Still Murdered Here”: <https://youtu.be/9-vyYE6C8MU>

For giving biblical counsel to expectant mothers or anyone pre- or post-abortion, here is an excellent list of solid, helpful resources:

⁸⁰ <https://www.gracechurch.org/aco>

⁸¹ See also: <https://www.standingforfreedom.com/2022/05/new-pro-life-documentary-challenging-christians-to-examine-abortion-in-all-its-reality-hits-theaters-may-16-and-17/>

<https://counselingoneanother.com/2021/10/10/resources-post-abortion-ministry/>

Another crucial area for pastoral counsel and church ministry is warning premarital and marital couples about the stark difference between abortive and non-abortive forms of contraception. Here is a helpful, biblical tool to assign for reading and discussion:

<https://tms.edu/wp-content/uploads/2021/09/tmsj23e.pdf>

("Birth Control and the Christian: Recent Discussion and Basic Suggestions", by Dr. Michael Grisanti, ethics professor at The Master's Seminary)

Victory Possible

I am encouraged by these three modern examples, as recorded by another South African pastor:

Can we really reverse the legalisation of abortion in South Africa? The answer is: Yes we can!

(1) POLAND – Abortion was legalised in Poland in 1956. But when Solidarity overthrew the communist government in 1990, they made abortion illegal. Since then, abortion in Poland has only been legal in the very hard cases of a mother's life at stake, and the case of rape. Yet they report that Poland has never had a legal abortion since then. Because although they allowed the two most so-called hard cases strictly defined, they have not had any of those cases. Or those in those cases have decided to have the baby and give it up for adoption. Poland is an example of a country that had legalised abortion but reversed it and now protect life.

(2) IRELAND – Both North and South are examples of countries in Europe where the European Union demands abortion rights for all its members, but Ireland (North and South) says: 'No! Never! Under no circumstances! Take a long, running, flying leap into hell! There is no way we are going to legalise abortion!' The EU had to say, OK, Ireland is an exception. As is Poland. If you have a strong conviction about something, you can beat it no matter what. Even the beast of Brussels.

(3) ZAMBIA – After 27 years of socialism and legalised abortion, the Zambian government reversed this after President Frederick Chiluba declared Zambia a Christian country in 1991. Abortion is illegal in Zambia.

*Abortion is illegal in Chile, and Namibia, as well as in many, mainly Muslim and Catholic, countries of the world. Protestant countries should be in the forefront in the fight against abortion.*⁸²

A Final Plea

Let us earnestly pray for a true God-sent revival (not man-made revivalism) in South Africa – a spiritual awakening in our pulpits and churches that will spill over into our towns, cities, townships, villages and nation. Sovereign Lord, “rend the heavens and come down” (Isa. 64:1), to convert the lost, purify Your Church, and spark a biblical reformation that will transform society and end the infanticide!

May God help us as His servants in these dark days to keep the main thing the main thing – loving Him wholeheartedly and loving our neighbour, including our unborn neighbours:

*If you faint in the day of adversity,
your strength is small.
Rescue those who are being taken away to death;
hold back those who are stumbling to the slaughter.
If you say, “Behold, we did not know this,”
does not he who weighs the heart perceive it?
Does not he who keeps watch over your soul know it,
and will he not repay man according to his work (Prov. 24:10-12)?*

*Open your mouth for the mute,
for the rights of all who are destitute.
Open your mouth, judge righteously,
defend the rights of the poor and needy (Prov 31:8-9).*

May these words of Wilberforce stir our hearts afresh to keep protesting the abomination of abortion and championing the sanctity of life for the glory of God:

*We are all guilty. ...Never, never will we desist till we...extinguish every trace of this bloody traffic, of which our posterity, looking back to the history of these ‘enlightened’ times, will scarce believe that it has been suffered to exist so long a disgrace and dishonour to this country.*⁸³

⁸² <https://www.christianaction.org.za/index.php/articles/pro-life/811-rescue-those-being-led-away-to-death>

⁸³ p. 102 in Colson, *Kingdoms in Conflict*.

APPENDIX A
***Praying Psalm 94 Against Abortion:
A Young Christian Woman's Testimony***

Here is a moving prayer in response to the documentary, *Gosnell: The Trial of America's Biggest Serial Killer*, from one of the young ladies in our church.

“Burning indignation has seized me because of the wicked, who forsake Your law” (Psalm 119:53).

Father, I am broken and I have found solace nowhere but in this Psalm (Psalm 94):

O Lord, God of vengeance, God of vengeance, shine forth! Rise up, O Judge of the earth, render recompense to the proud. How long shall the wicked, O Lord, how long shall the wicked exult? They pour forth words, they speak arrogantly; all who do wickedness vaunt themselves. They crush Your people, O Lord, and afflict Your heritage. They slay the widow and the stranger and murder the orphans. They have said, “The Lord does not see, nor does the God of Jacob pay heed.”

Pay heed, you senseless among the people; and when will you understand, stupid ones? He who planted the ear, does He not hear? He who formed the eye, does He not see? He who chastens the nations, will He not rebuke, even He who teaches man knowledge? The Lord knows the thoughts of man, that they are a mere breath. Blessed is the man whom You chasten, O Lord, and whom You teach out of Your law; that You may grant him relief from the days of adversity, until a pit is dug for the wicked.

For the Lord will not abandon His people, nor will He forsake His inheritance. For judgment will again be righteous, and all the upright in heart will follow it. Who will stand up for me against evildoers? Who will take his stand for me against those who do wickedness? If the Lord had not been my help, my soul would soon have dwelt in the abode of silence. If I should say, “My foot has slipped,” Your lovingkindness, O Lord, will hold me up.

When my anxious thoughts multiply within me, Your consolations delight my soul. Can a throne of destruction be allied with You, one which devises mischief by decree? They band themselves together against the life of the righteous and condemn the innocent to death. But the Lord has been my

stronghold, and my God the rock of my refuge. He has brought back their wickedness upon them and will destroy them in their evil; the Lord our God will destroy them.

There is absolutely no excuse or exception which justifies the monstrosity of any abortion. You created a mother's womb to be the safest place, but it has become the most dangerous. Lord, they heartlessly slay the innocent: children that You have formed in Your image; children You have wonderfully woven together in wisdom and faithfulness; children without a voice or the ability to escape--they will never live to see the light (Psalm 127:3, Genesis 1:27, Psalm 139:18).

It seems that there is not a strong enough word for this sin against You, O thrice holy One. It is homicide. It's satanic.

They call it the right, responsible choice. They say that the "medical procedure" is a woman's individual decision about "her own body". They call their child "unwanted pregnancy tissue" or "a sexually transmitted disease".

Father, there is no fear of You before their eyes (Romans 3:18)! They call evil good and good evil while they destroy millions of babies' lives (Isaiah 5:20-21). How long O Lord? How long will You tolerate this evil? How long until wrong is made right? Shall not the Judge of all the earth do justice (Genesis 18:25)?

With David in Psalm 139, I cry out, "Do I not hate those who hate You, O Yahweh? And do I not revile those who rise up against You? I hate them with the utmost hatred; they have become my enemies." O that my head were waters and my eyes a fountain of tears (Jeremiah 9:1)! My soul truly is in despair. Yet somehow, I am comforted to know that Your hatred of this heinous sin and grief over it is stronger and deeper than mine right now.

These words I have found to be comforting in my distress: "If Yahweh had not been my help, my soul would have dwelt in the abode of silence." I have truly seen that "when my anxious thoughts multiply within me, Your consolations delight my soul... They band themselves together against the life of the righteous and condemn the innocent to death. But Yahweh has been my stronghold, and my God the rock of my refuge. He has brought back their wickedness upon them and will destroy them in their evil" (Psalm 94:17, 19, 21-23).

I beg you to search me and know my heart; try me and know my anxious thoughts; see if there is any hurtful way in me. And I plead with you to purify me if my anger is unrighteous. May I never doubt Your character.

Help me, Father, as I command my feelings to bow to truth...

This I know: You are God (Isaiah 45:5). You are holy (Psalm 5:4). Your ways are not my ways (Isaiah 55:8). You hear and You see all (Psalm 94:9, Proverbs 15:3). You are the Author of all life, Creator of all things (Acts 17:25). You are sovereign and omnipotent (Psalm 103:19).

You are good (Psalm 107:1). You are all-wise, the blessed and only Sovereign (1 Timothy 6:15). You are the Rock! Your work is perfect, for all Your ways are just; a God of faithfulness and without injustice, righteous and just are You (Deuteronomy 32:4).

You owe nothing to any man (Job 41:11). You hate hands that shed innocent blood (Proverbs 6:16). You hate all evildoers (Psalm 5:5, 7:11). You are coming back and You will judge in holy wrath (Revelation 22:12). You are a consuming fire and You will by no means leave the guilty unpunished (Exodus 34:7).

You are a jealous and avenging God (Deuteronomy 4:24). You are wrathful and will avenge all of Your adversaries (Nahum 1:1-3). May I never forget that what man means for evil, You mean for good (Genesis 50:20)!

You are not silent on this matter of abortion, so why does it seem that Your church is? Forgive the apathy of Your people.

So that all may know that You are the Lord, bring about justice. Rise up! Shine forth! Vindicate Your name. Bring back their wickedness upon them and destroy the people of bloodshed. Yes, Lord, I ask for the downfall of the "thrones of destruction...that devise mischief by decree". Destroy those who hate You and band themselves together against the lives of millions of innocent babies. I beg You to render recompense! I beg You to protect and deliver the innocent.

I am sick with anger and disgust, so I battle to bring this other request before You...I ask that You would bring about revival and salvation to the murderers of the innocent, according to Your lovingkindness! Put the fear of Yourself in their heart. Make them know the Truth. For they simply await

the judgment of Your fierce wrath. Give them mercy as You have given me.

I should have been condemned according to all that I have done against Your holy name (even the root of murder lies within my own heart)...but You have poured out Your full wrath on my precious Lord Jesus Christ who willingly humbled Himself to the point of death on the cross as my perfect substitute and rose again victoriously so that sin no longer has any power and death no longer has any sting (1 Corinthians 15:55)!

Oh, how I intensely long for the day when you swallow up death for all time...that day when you will wipe away every tear from our eyes and there will no longer be any death, mourning, crying, or pain (Isaiah 25:8, Revelation 21:4); that day when there is no more bloodshed; that day when we will be worshiping before the throne with all of the saints and all children who were murdered in the womb (You know them all).

I consider the sufferings of this present time are not worthy to compare with the glory that is to be revealed. I groan with all of creation, I groan within myself, I groan with the Spirit, anxiously longing and eagerly waiting for it. Give me perseverance and come quickly, I pray (Romans 8:18-25, Revelation 22:20).

For Your Name's sake, I plead with You to give heed to my prayer. I come only by the blood of Your Son.

~ Your unworthy child

APPENDIX B

Pro-Life Heroes of Church History

Jeff Durbin writes, “Child sacrifice has a long and dark tradition amongst mankind. Christians have spoken against this evil and worked to end it since the earliest days of the Christian Church.”⁸⁴ Or as George Grant states:

*All those who hate Christ “love death” (Prov. 8:36), while all those who receive Christ are made the sweet savor of life (2 Cor. 2:16). ... The pro-life movement and the Christian faith are synonymous. Where there is one, there will be the other: for one cannot be had without the other. Further, the primary conflict in temporal history always has been and always will be the struggle for life by the Church against the natural inclinations of all men everywhere for death.*⁸⁵

Basil of Caesarea

There have always been Christians who made a pro-life stand. In the early church one of the early bold names that shines is Basil of Caesarea. He lived in the 4th century. Basil came from an influential family and studied at the great schools of his days in Caesarea Constantinople, Athens and Rome. He studied law and then entered the ministry. He led 18 church services a week, except during Easter and Christmas, when there were more. In addition, he taught children, and he visited and encouraged the sick and needy.

Basil set up one of the very first non-ambulatory hospitals in the world. Through his work in hospital, he discovered a guild of abortionists in Caesarea. They gave pregnant women herbal potions to induce abortions and used surgical means to kill unwanted babies. The bodies of these children were sold to Egypt, where the collagen was used to make the cosmetics which Egypt was famous for at that time. Basil was horrified. He approached the city officials. He was shocked to find that all this was perfectly legal and always had been.

Basil preached sermons on the sanctity of life. He mobilised members of his church to care for women going through crisis pregnancies. He exercised the full weight of his personal and family influence to actually change the laws. He began to educate people in the cities, so they could

⁸⁴ Qtd in *Biblical Strategies to Abolish Abortion*, by Rusty Thomas, p. 5.

⁸⁵ <https://www.chapellibrary.org/book/aborfg/abortion>

understand the issues involved. He prayed imprecatory prayers against the abortion guild, declaring them to be anathema. He staged public protests against Egyptian traders who were helping to support the abortion trade by funding collagen.

Basil taught that she who has deliberately murdered a foetus must bear the full penalty of murder. Moreover, those who aid her, who would give abortifacients for the destruction of a child conceived, are murders themselves, along with those mothers who receive it. He challenged the tradition of Paterfamilias under Roman law, where parents could kill their children of any age.

Basil campaigned to make this illegal. So passionate was Basil in his concern for life that one night, he and several deacons went outside the city to dismantle the old infanticide shrine. This direct action would have jeopardised their standing in the community because it was illegal to damage property. But Basil had this irrepressible spiritual imperative to save lives.

The Edict of Valentinian

As a result of Basil's stand against abortion and child-sacrifice, the Emperor Valentinian, took the first step towards the full criminalisation of child killing in AD 374. This was the decree of Emperor Valentinian, "All parents must support their children conceived. Those who have brutalised, or abandoned, should be subject to the full penalty prescribed by law."

St. George of England

St. George, the Patron Saint of England, is known as the dragon slayer. He was a Christian soldier who gained fame for daring rescues of women and children in distress. He is known as the dragon slayer, not because he attacked rare reptiles and strange beasts, but because he fought against evil and rescued innocent life from the jaws of death. He rescued damsels in distress and babies from murder.

China Before the Gospel

One of the Missionaries to China described this:

There is a pond in the centre of town known as the baby's pond. This is the place where unwanted little ones were thrown by their mothers.

There were always several bodies of innocents floating on the green, slimy waters and passers-by looked on without any surprise.

This is what the world without a clear and uncompromised Christian Gospel looks like. That is what the world was like before the Gospel came to proclaim the sanctity of life.

Infanticide in India

William Carey campaigned against the Indian legal tradition that gave parents a right to sacrifice their own children. He personally drafted reform legislation that prohibited child sacrifice. At the mouth of the Ganges, mothers would throw their children to either drown, or to be eaten by the crocodiles. This was considered sacrifice to mother Ganges. The edict that came out in 1803 forbidding this is known, even today, as "Carey's Edict".

Anna Bowden in India

Anna Bowden was a Victorian lady. She attended the Bible School of London, to be trained as an overseas missionary. She heard a visiting Missionary speak at her school and was enthralled. She went to India. When she arrived at the Mission station at Conjarvine she discovered no Missionaries. The Mission station had been abandoned! She stayed and re-opened the Mission, the clinic, and the school. She then discovered that there was a Hindu movement trying to go back to the old ways.

It was called the Arya Samaj, dedicated to the purification of Hinduism, returning to ancient pagan values, including Immolation, Sati, the burning of widows on funeral pyres, which of course then was illegal, and what they called Diana, female infanticide, killing of female babies. Komanda, Cultic abortion. She set up rescue networks, led a group of pro-lifers to interfere with these pagan practices and child killing procedures and to save lives.

Bowden made such an impact that by 1893, the leader of the Suvi Reform movement, Saraswati, appealed to the British Viceroy to stop Anna. The Viceroy ordered Anna to refrain from any activity that was not directly related to the operation of the Mission outpost. Anna replied that rescuing innocent human life is directly related to any Missionary work and in fact is directly related to any form of Christian service, humanitarian, or Evangelistic. She could not be a Missionary without rescuing innocent life. This did not satisfy Saraswati and he sent an angry mob of Hindus to the

Mission compound which burned the building and tortured and killed Anna.

But this was not the end. Although her commitment to saving innocent life cost her own life, her death stimulated and mobilised the Church to call on the government to fundamentally alter the essence of their policy of non-interference, not just in India, but everywhere the crown had influence. It enforced a universal legal code throughout the British Empire rooted in the Christian principles of the sanctity of life and outlawed all these murderous pagan practices.

Nan Mullins in China

Nan Mullins was a dedicated and effective American Southern Baptist Missionary to China. She believed that personal Evangelism, Discipleship and social activism were integral to her calling. She was especially concerned about the lack of respect for human life amongst the Chinese. Female infanticide was so common. For 8 years she lived out her Christian life amongst the Chinese.

However, it was only when Nan was on her deathbed that the regional governor, Anan Ching, yielded to her life-long campaign and criminalised all forms of child killing. He said: "I have granted this because all her life Nan Mullins lived selflessly for our people. If I could restore her to health and life, I would, but since I cannot, I give her what I know she desires even more, health and life for others."⁸⁶

George Grant captures well the gospel's life-giving power and the indelible impact of our risen Lord and His Church in society:

Death has cast its dark shadow across the whole of human relations. Because of sin, all men flirt and flaunt shamelessly in the face of its specter. Sadly, such impudence has led to the most grotesque concupiscence (eager lust) imaginable: the slaughter of innocent children. Blinded by the glare from the nefarious and insidious angel of light (2 Cor. 11:14), we stand by, paralyzed and mesmerized.

Thanks be to God, there is a way of escape from these bonds of destruction. In Christ, there is hope. In Him, there is life, both temporal

⁸⁶All of the above historical material taken, with much gratitude for their research, from: <https://www.christianaction.org.za/index.php/articles/pro-life/811-rescue-those-being-led-away-to-death>

and eternal. In Him, there is liberty and justice. In Him, there is an antidote to the culture of death. In Him, and in Him alone, there is an answer to the age-long dilemma of the dominion of death.⁸⁷

⁸⁷ <https://www.chapellibrary.org/book/aborfg/abortion>

BIBLIOGRAPHY

Alcorn, Randy. *Is Rescuing Right? Breaking the Law to Save the Unborn*. InterVarsity Press, 1990.

Alcorn, Randy. *Why Pro-Life? Caring for the Unborn and Their Mothers*. Multnomah Publishers, 2004.

Davis, John Jefferson. *Evangelical Ethics: Issues Facing the Church Today*. 4th ed., P&R Publishing, 2015.

Feinberg, John, and Paul Feinberg. *Ethics for a Brave New World*. 2nd ed., Crossway, 2010.

Geisler, Norman L. *Christian Ethics: Contemporary Issues and Options*. 2nd ed., Baker Academic, 2010.

Grisanti, Michael A. *The Master's Seminary Journal. The Abortion Dilemma*, vol. 11, no. 2. The Master's Seminary, Fall 2000.

Grudem, Wayne. *Christian Ethics: An Introduction to Biblical Moral Reasoning*. Crossway, 2018.

Harrison, Darrell and Virgil Walker. *Just Thinking: About the State*. Founders Press: 2021.

Kostenberger, Andreas J., and David W. Jones. *God, Marriage, and Family: Rebuilding the Biblical Foundation*. Crossway, 2004.

Meilaender, Gilbert. *Bioethics*. 2nd ed., Wm. B. Eerdmans Publishing Co., 2005.

Pearcey, Nancy R. *Love Thy Body: Answering Hard Questions about Life and Sexuality*. Baker Books, 2018.

Piper, John. *Brothers, We Are Not Professionals: A Plea to Pastors for Radical Ministry*. Broadman and Holman Publishers, 2002.

Schaeffer, Francis. *The Complete Works of Francis A. Schaeffer: A Christian Worldview. Volume Five: A Christian View of the West. Book Three: Whatever Happened to the Human Race?* Crossway, 1985.

Thomas, Rusty. *Biblical Strategies to Abolish Abortion*. AcroteqART, www.endabortion.co.za, 2021.

Trueman, Carl R. *The Rise and Triumph of the Modern Self: Cultural Amnesia, Expressive Individualism, and the Road to Sexual Revolution*. Crossway, 2020.