

Five Biblical Reasons To Be A Witness Against Abortion

[SLIDE: ABORT73 GRAPHIC]

My name is Mike Spielman and about 5 years ago I started a website called Abort73.com. Raise your hand if you've ever been to the Abort73 website...

Introduction: Here's the plan for our time together tonight. I'm going to open by playing two of the videos from the Abort73 homepage. The first gives you a bit of the history surrounding the 1973 Supreme Court decision which ruled abortion to be a constitutionally protected act. The second video, a two-minute overview of abortion, provides exactly that: a brief explanation of what abortion is and why it is such a horrific injustice. After the videos play, I'm going to give you five reasons (from Scripture) why Christians have a responsibility to be a witness against abortion. We'll wrap everything up by highlighting some of the ways you can help Abort73 change the way our culture views abortion, and I'll point out why (I believe) this has been such a uniquely neglected task.

[VIDEOS: 1973 / 2-MINUTE OVERVIEW OF ABORTION (both available for free download at Abort73.com)]

[SLIDE: ABORTION BY THE NUMBERS (all slides available at Abort73.com/attn_student_pastors)]

You saw in the video some of the key numbers relating to abortion.

- In 1973, the Supreme Court (in a 7-2 decision) ruled that abortion is a constitutionally protected act that falls under a woman's right to privacy. Because this was a federal ruling, all state-laws restricting abortion were struck down (without a public vote or debate) and for the last 37 years, abortion has been legal in all 50 states, through all 9 months of pregnancy.¹
- More than 50 million abortions have taken place in the United States since 1973, and in the last year for which we have reliable data (2005), there were 1.21 million abortions.²
- Worldwide, as you saw in the video, there are more than 100,000 abortions performed every day, and more than 3,000 a day in the U.S.³
- Close to 90% of all abortions are performed during the 1st trimester, roughly 9% during the 2nd trimester and 1% during the 3rd trimester.²
- What you didn't see in this particular video was the fact that in the United States today, black babies are 5 times more likely to be killed by abortion than are white babies, and roughly 70% of the women in the United States having abortions identify themselves as Christians – either Protestant or Catholic.^{4,2}

Abortion is one of the most common surgical procedures in the world and yet it manages to remain largely hidden and tucked away. Out of sight out of mind.

Now, how many scripture references did you notice in those videos? Actually, there were none. By and large, the Abort73 website is secular in nature – meaning most of the arguments we make in our "Case Against Abortion" do not directly reference the Bible. They're anchored in the basic biology of prenatal development, the mechanics of abortion, and the historic precedent in this country for protecting the basic rights of individual human beings – the most fundamental of which is the right to life. The reason we do this is because a person doesn't have to be a Christian to realize that abortion is immoral and

1 http://www.abort73.com/abortion_facts/us_abortion_law

2 http://www.abort73.com/abortion_facts/us_abortion_statistics

3 http://www.abort73.com/abortion_facts/worldwide_abortion_statistics

4 http://www.abort73.com/abortion/abortion_and_race

unjust. Anyone who believes it is wrong to intentionally kill an innocent human being or wrong to kill a baby already has the necessary moral framework in place to become convinced that abortion is wrong. If you spend even a few minutes on the Abort73 website, you'll realize very quickly that the secular case against abortion is MUCH stronger than most people realize it to be. In fact, from an objective standpoint, the case is beyond debate, but of course we do not live in a world where people always act reasonably or objectively.

So that's the approach for the Abort73 website, but tonight our focus is a different one. Tonight I'm going to give you five reasons, from the Bible, to be a witness against abortion.

[SLIDE: 5 REASONS TO BE A WITNESS AGAINST ABORTION]

5 Reasons To Be A Witness Against Abortion: Notice that I'm not giving you reasons to be *against* abortion (that's what the Abort73 website is for). Instead, I'm giving you reasons to do something *about* abortion because I can just about guarantee you that over the course of your student life and beyond, your engagement on this issue, or your failure to engage on this issue, may well be the difference between life and death for the abortion-vulnerable children on your campus and in your community. God can and will use your influence to save innocent lives, even if you're totally unaware of the role you've played. For my part, I went through the whole of my high school and college careers believing that abortion was wrong, but believing that Christians were not called to invest any focused energy into combatting abortion. After all, isn't abortion a moral, political issue – the mere symptom of much a bigger problem? Yes, and no. While abortion *is* symptomatic of deeper sins, it is *not* an issue Christians can afford to leave by the wayside. Here's why.

[SLIDE: 1. ORPHAN CARE IS AT THE HEART OF TRUE RELIGION – James 1:27]

1. ORPHAN CARE IS AT THE HEART OF TRUE RELIGION

The key verse here is James 1:27.

Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

This comes at the end of James' exhortation to not just be hearers of the word but to be doers and comes directly after this warning about the tongue:

If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person's religion is worthless. Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

So what does this have to do with abortion? I'll give you 3 connections starting with this question.

- When James lists orphans and widows, is he saying that Christians should *only* care about orphans and widows, or is he using them as representatives of anyone in distress? I say he's using them representatively because in the very next chapter, James warns against neglecting the poor and the hungry. In chapter 5, he urges care for the sick. Clearly, James believes that God's people should be actively caring for anyone in need. So why does he single out orphans and widows in defining "pure and undefiled" religion? Two reasons come to mind. Orphans and widows were almost totally helpless to provide for themselves, and they were almost totally neglected by everyone else. There were no government-run social programs to take of them. If God's people did not intervene, they would likely not survive. So it is today with abortion. The State isn't providing for the needs of abortion-vulnerable children; if God's people don't intervene, *these* children will not survive.
- Here's another connection, John Piper takes this passage in James and uses it to argue from the lesser to the greater, making the point that since abortion-threatened children are actually *worse* off than orphans (because orphans have *parents* that are dead, but abortion-threatened children have parents

that want *them* dead), then we must conclude that if true religion cares for orphans, then true religion also cares for abortion-threatened children.⁵

[SLIDE: RUSSELL MOORE QUOTE]

- And finally, this is a connection I saw just recently when Russell Moore, a pastor in Louisville (and Dean of Southern Seminary) said, "Jesus tells us we have to care for the fatherless and to plead for the fatherless, [but] what we don't think about often is that those that are termed 'fetuses' and 'embryos' by the rest of the culture, these are fatherless children, these are orphans..., [children] that have no father to protect them." So Dr. Moore is not just arguing that abortion-vulnerable children are *like* orphans, he's arguing that they *are* orphans.

[SLIDE: DEFINITION QUOTE]

Interestingly, this is a definition that fits with the legal standard for defining an orphan immigrating to the United States, which says an orphan is a minor bereft through the "death or disappearance of, abandonment or desertion by, or separation or loss from, both parents."⁶ Returning to Dr. Piper's remarks, not only have children on the verge of being aborted been abandoned by their parents, they are being killed by one or both of their parents – through an abortionist. If Christians are called to orphan care (and we are!), then Christians are called to the care of abortion-vulnerable children.

[SLIDE: 2. WHEN INNOCENT PEOPLE ARE THREATENED, THERE'S NO EXCUSE FOR NOT ACTING – Proverbs 24:11-12]

2. WHEN INNOCENT PEOPLE ARE THREATENED, THERE'S NO EXCUSE FOR NOT ACTING

Perhaps you've already noticed that the circumstances surrounding the distress of more traditionally-defined orphans and the circumstances surrounding the distress of abortion-vulnerable children are very different. It is one thing to provide food and shelter for children in want, but quite another to actively intervene for people who are about to be killed. Does God actually expect our involvement in these more extreme and hostile circumstances, where the price of engagement is generally much higher?

Proverbs 24: 11-12 says this:

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 each man according to his work?

Like almost all Biblical proverbs, the text gives us no indication as to what specific injustice, if any, the author has in mind. It serves as a general guideline for what God's people are called to do in the face of violent injustice. If innocent human beings are in danger, God-fearing people are to come to their rescue. And lest you feel "slaughter" is too strong a term for abortion, be reminded that thousands of innocent human beings lose their lives to abortion every single day, and in the vast majority of these cases, their tiny bodies are literally torn to pieces, as their arms and legs and head are often separated from the rest of their body. *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 the truth?*

[SLIDE: 3. THOSE WHO FEAR GOD DO NOT STAND IDLY BY WHILE BABIES ARE KILLED – Exodus 1:17-21]

3. THOSE WHO FEAR GOD DO NOT STAND IDLY BY WHILE BABIES ARE KILLED

Exodus 1:17-21 is a passage that gives us a remarkable, real-life example of what it looks like to rescue those stumbling to the slaughter. This comes during the time of Israel's captivity in Egypt, just before Moses was born. Fearful that Israel's phenomenal growth will threaten Egypt's security, the Pharaoh

⁵ http://www.desiringgod.org/ResourceLibrary/Sermons/ByDate/1999/1067_Visiting_Orphans_in_a_World_of_AIDS_and_Abortion/
⁶ <http://adoptiondashboard.com/the-process/child-eligibility/>

commands that every newborn Hebrew boy be put to death. To ensure that his command is followed through with, he tasks the Hebrew midwives to carry out the decree.

But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the male children alive. So the king of Egypt called for the midwives and said to them, "Why have you done this thing, and saved the male children alive?" And the midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are lively and give birth before the midwives come to them." Therefore God dealt well with the midwives, and the people multiplied and grew very mighty. And so it was, because the midwives feared God, that he provided households for them.

Because the midwives feared God, they did not let these babies be put to death, and God was greatly pleased.

[SLIDE: 4. LOVE ACTS IN THE DEFENSE OF STRANGERS AND ENEMIES – Luke 10:30-37]

4. LOVE ACTS IN THE DEFENSE OF STRANGERS AND ENEMIES

The story of the Good Samaritan (Luke 10:30-37), more than any other text in the Bible, is the reason I have invested my professional life into combatting the injustice of abortion. I'm not going to read the passage because it should already be familiar to you, but I want to remind you of a few things. Jesus tells this story after he is asked two questions by a lawyer who is out to test him. To the first question, "what must I do to inherit eternal life?", Jesus asks in return, "what is written in the law?" The lawyer correctly answers, "love God and love your neighbor as yourself." "Do this and you will live," Jesus answers. But wanting to justify himself (by figuring out how broadly Jesus is defining the term "neighbor"), the lawyer then asks, "And who is my neighbor?" To answer this question, Jesus tells the story of the Good Samaritan, where an Israelite is beaten, robbed, and left for dead on the road to Jericho. A priest and a Levite, who were supposedly the most spiritually-minded men of their day, pass by this man on the other side of the road. Finally, a Samaritan comes by, and Samaritans were utterly despised by the Jews. They were half-breeds for whom Israelites would do almost anything to avoid. This Samaritan stops and at great personal cost, both in terms of time and money, cares for his enemy – the fallen Israelite stranger. Here's what I'm driving at, the priest and the Levite probably *felt* sick about the injustice that had befallen their countryman. They probably saw him lying there and shook their heads at the injustice. Perhaps they prayed for the man as they went by. They surely had all sorts of reasons why they couldn't stop, why they couldn't get involved. They were on their way to the synagogue; it wasn't their responsibility or calling; they couldn't become ceremonially unclean. But Christ condemns them, not for *feeling* the wrong way, but for *acting* the wrong way. As I said before, during my high school and college career, I was the priest and Levite when it come to abortion. I felt bad about the injustice, but I was doing nothing to actively love and care for my unborn neighbor as I passed by on the other side of the street. That is not love! By defining "neighbor" in the broadest possible terms, Christ makes it impossible for us to justify indifference (and inaction!) towards the plight of abortion-vulnerable children.

[SLIDE: 5. CHILD SACRIFICE IS AN ABOMINATION TO GOD – Leviticus 20:1-5 / Jeremiah 19:4-6]

5. CHILD SACRIFICE IS AN ABOMINATION TO GOD

I'm going to read two Old Testament passages (Leviticus 20:1-5 / Jeremiah 19:4-6) that deal with child sacrifice, the act of killing a baby as a burnt offering to a pagan god, and I want you to consider what God's attitude is towards the practice. Is he patient and indifferent, or would we have to describe his response in stronger terms?

The Lord spoke to Moses, saying, "Say to the people of Israel, 'Any one of the people of Israel or of the strangers who sojourn in Israel who gives any of his children to Molech shall surely be put to death. The people of the land shall stone him with stones. I myself will set my face against that man and will cut him off from among his people, because he has given one of his children to Molech, to make my sanctuary unclean and to profane my holy name. 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 (Leviticus 20:1-5).

Notice that God is not only forbidding Israel from sacrificing their *own* children; he is forbidding them from allowing the strangers in their midst to sacrifice *their* children. As Christians, it isn't enough to just not abort our own children. We must not close our eyes to the aborting of *any* children. God cares for Israelite babies, and he cares for Gentile babies. He cares for babies born to Christian parents, and he cares for babies born to *non*-Christian parents.

Because the people have forsaken me and have profaned this place by making offerings in it to other gods whom neither they nor their fathers nor the kings of Judah have known; and because they have filled this place with the blood of innocents, and have built the high places of Baal to burn their sons in the fire as burnt offerings to Baal, which I did not command or decree, nor did it come into my mind -- therefore, behold, days are coming, declares the LORD, when this place shall no more be called Topheth, or the Valley of the Son of Hinnom, but the Valley of Slaughter (Jeremiah 19:4-6).

Did you notice what God says through the prophet Jeremiah in that last passage. The act of sacrificing children is so horrific, that it never "[came] into my mind", that my people could do such a thing. The all-knowing, Creator God says that child sacrifice is so evil, that it never even entered his mind that his people could do such a thing! What are we supposed to make of a statement like that? We must not belittle the unparalleled evil that abortion represents. It is as demonic, and Satan-glorifying work as you'll find in the world. The younger, the more helpless and innocent the victim, the more God's anger burns at the crime. *If the people of the land do at all close their eyes to that man when he gives one of his children to Molech... then I will set my face against that man and against his clan and will cut them off from among their people.*

God hates child sacrifice, just as he hates sin, the sin of grumbling and complaining and pride and gossip and dishonoring your parents. The list goes on and on and we are all condemned, but for the grace of God. For anyone in this room who has had an abortion and anyone in this room who has disobeyed their parents, the path to restoration is the same. There is forgiveness in no other name, than Jesus Christ, who died on the cross for my sin and your sin, was buried 3 days, but rose again victorious, that all who would believe in their hearts and confess with their mouths that Jesus is Lord, would be saved.

Involvement: OK, in the time we have left, I want to talk more specifically about Abort73 and how you can be involved, starting with another short video available on our homepage: [Abort73 + You](#).

[VIDEO: [Abort73 + You](#) (available for free download at [Abort73.com](#))]

[SLIDE: [ABORT73 GEAR GRAPHIC](#)]

Abort73 is not a political advocacy group. Abort73 is not a pregnancy care center (though you can find local pregnancy care assistance through our website). To put it most simply, Abort73 is working to eliminate abortion through education, because the more someone knows about abortion, the less likely they are to have one, recommend one, or support one as a matter of public policy. To do that, we've compiled what is perhaps the most comprehensive, engaging and accessible abortion-education in the world – available around the clock, and around the world at [Abort73.com](#). And to get people to the website, we have an entire collection of marketing tools like you just saw in the video: T-shirts, pens, stickers and online tools such as web banners and videos.

How do they work? By not giving away too much on the front end. Because there's so much baggage, so many negative stereotypes, and so much confusion tied to the pro-life movement, none of our shirts directly mention abortion. The slogans can be understood in context, but if you don't know what Abort73 is all about, the shirts are likely to leave you scratching your head. This is intentional. We want people to either ask the wearer what Abort73 is, or simply visit the website to find out for themselves. If people had more of a natural inclination to learn about abortion, we wouldn't have to be as veiled in our marketing strategy. Because they don't, we do. Abort73 exists to make the truth about abortion more widely known

and to give those who care about this issue, some practical entry points for getting involved, and making a difference within their sphere of influence – be that on campus or in the community. Grab one of our brochures on the way out and you'll learn even more ways to partner with Abort73, either as an individual or as an entire student ministry.

Why is this so important? Well, let me ask you this. How many of you have ever heard a celebrity, whether a movie star or a musician or a professional athlete lend their support to the recent relief efforts in Haiti? How many of you have ever heard a similar cultural plea to help children orphaned by AIDS in Africa or those forced to become child soldiers in Uganda or those victimized by sex trafficking or slavery? A little bit closer to home, how many of you have ever known a high-profile Christian band encourage their fans to get involved with any of these same social justice initiatives? How many of you have ever heard a high-profile Christian band plead with their fans to become involved in combatting abortion?

Out of curiosity, I went to iTunes this week to get a current list of the most popular Christian artists by song and album. From there I went to each of their websites to see what kind of social justice issues they're lending their support to. Here's what I found.

- Four of the artists on the list didn't link to any 3rd-party ministries on their websites or MySpace pages, at least not that I could find.

Everyone else on the list linked to one or more supported ministries.

- One group linked to: Imagine a Cure (an organization fighting to end juvenile diabetes) and Compassion International (a Christian child advocacy ministry that works to release children from spiritual, economic, social and physical poverty).
- A solo artist blogged about raising money for Haiti Relief and encouraged fans to join him in raising money for New Hope Academy (a Christian school in Franklin, TN).
- Another solo artist linked to: One Million Can (an organization working to provide clean water in Africa, eliminate sex slavery in India, create sustainable villages for Ugandan Refugees, provide Bibles for people in SE Asia, provide surgeries for children with curable deformities, and provide homes for former child soldiers in Uganda).
- The next band on the list linked to World Vision: (an international Christian aid organization working to combat the root causes of poverty and responding quickly when disaster strikes).
- Another group linked to: TOMS Shoes: (providing free shoes to children in need) and the Mocha Club (an online community of people giving up the cost of 2 mochas a month – or \$7 – to fund relief and development projects in Africa, specifically: Clean Water, Education, Child Mothers + Women At Risk, Orphan Care + Vulnerable Children, and HIV/AIDS + Healthcare).
- The last website on the list linked to: Love + Hope + Help + Haiti (a project supporting Hope International, which provides small business loans for women in Haiti).

While I was compiling this list, an email arrived in my inbox from the actor, Jeremy Piven, through ONE.org, urging support for their partnership organizations which are "on the front lines of the fight against poverty and disease worldwide."

Social justice causes have become very fashionable of late, in the world and in the evangelical church. This is a good thing. The church can and should be engaged on all these fronts, but I do want you to notice that with few exceptions, the social-justice issues that the church today is most excited about are the same social justice issues that the world is most excited about. I don't know of a single high-profile Christian musician that is doing anything meaningful in the fight against abortion. That's sad to me and I believe this trend will eventually change, but in the meantime, I invite you to help fill the gap, even as I warn you that sounding the trumpet for the unborn will not make you popular. That's OK.

I've been reading a book this last month called "Unfashionable", by Tullian Tchividjian and while discussing both the importance and dangers of contextualizing the gospel he says this:

[SLIDE: TCHIVIDJIAN QUOTE]

In seeking to engage and connect, Christians must remember that God hasn't called his people to be popular. He has commanded us to be faithful, even in the face of mockery, criticism, and persecution. The truth is, many in this world will not take kindly to those who follow Jesus, as Jesus himself pointed out (see Matthew 5:11). Since he told us the world would hate us, something's dangerously wrong if we achieve popularity with the world. Contextualization without compromise must be our goal (91).

The world does not care about dying unborn children. May the same not be true of the church. Let's pray.

Come by and check out our table afterwards. Thanks again so much for having me...