

PassionLife

4

QUESTIONS



**Answering the Crisis of
Abortion with the Gospel of Life**

▶ **PARTICIPANTS WORKSHEETS INCLUDED**

The 4 Questions

Answering the Crisis of Abortion with the Gospel of Life

This study is for those who would like to weigh carefully what God says and summons regarding human life as they consider what to say and do about abortion. You may read very good books on theology and ethics but you will faithfully answer the crisis of abortion in a God-glorifying way if you open your bible and ask 4 questions:

- 1) What does God say about human life, include life in the womb?
- 2) What does God say about the shedding of innocent blood, including abortion?
- 3) How do we bring the grace of the Gospel to the guilt of abortion, so that people are forgiven and set free?
- 4) What does God call us to do to stop the shedding of innocent blood and how have others done so?

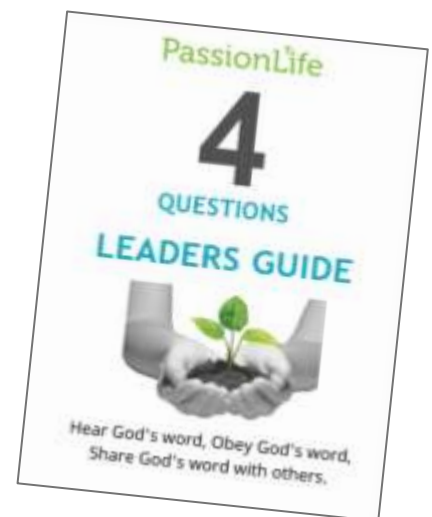
This 4 Questions approach was originally designed for the Church in China. Christian leaders in that country needed a brief, clear, easy to share approach to preparing 3 million people to know the Word, obey the Word, and share the Word. It quickly spread to Vietnam, Cuba, and other countries where abortion, infanticide, and gendecide (the killing of baby girls) is especially concentrated. When you study the 4 Questions, you join Christians worldwide in answering the crisis of abortion with the Gospel of Life.

Question 1: What does God say about human life, including life in the womb?

Introduction: Our study of human life properly begins with God himself and then to the value of human life.

How does the Bible define life?

- 1) God is life:
 - “Whoever finds me finds life.” (Prov. 8:35)
 - “He is your life.” (Deut. 30:20)
- 2) God gives life:
 - “In his hand is the life of every living thing and the breath of all mankind.” (Job 12:10)
- 3) God cherishes life:
 - He is the upholder of life according to Psalm 54:4.
 - He is the redeemer of life according to Psalm 72:14.
 - He is the keeper of life according to Psalm 121:7.
- 4) God’s son, Jesus Christ, is the gift of life:
 - Jesus is the light of life according to John 8:12.
 - Jesus is the abundance of life according to John 10:10.
 - Jesus is everlasting life according to John 3:16.
- 5) The Gospel of Christ is the Gospel of life:
 - “For we are to God the pleasing aroma of Christ... an aroma that brings life.” (2 Cor. 2:16)



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What does God value most in all of his creation?

God's chief delight in creation is mankind. Human life is the crown of his creation.

- “When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, and the son of a man that you care for him? Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor.” (Psa. 8:3-5)

What makes human life so valuable?

The value of human life is found in God's decision to create human beings in his own image.

- “Then God said, ‘Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.’ So, God created man in his own image, in the image of God he created him; male and female he created them.” (Gen. 1:26-27)

What kind of value can we ascribe to human life?

- *Intrinsic value*: Every human being has intrinsic value because every human being is made in the image of God. Worldly philosophies say that people are more or less valuable, and deserve more or less protection, based on function or capabilities. In contrast, the Biblical view says that if you are human, you are intrinsically valuable, for you are made in the image of God.
- *Equal value*: All people, male and female, healthy or disabled, from every ethnicity are equal in value because they are equally made in the image of God.
- *Exceptional value*: Human beings are more valuable than everything else in creation. It matters whether you kill a pig to feed a child or kill a child to feed a pig. To sacrifice human life is always to exchange it for something of less value (money, reputation, ease).
- *Eternal value*: As image bearers of the eternal God, we possess a special dignity and eternal destiny with God or separated from God. Christians bear a responsibility to treat people with dignity, in both word and deed, and draw people to repentance, faith in Christ and eternal life.

What are some of the implications of human life created in the image of God?

- All people are endowed by their Creator with human rights, called natural rights, and that among these, the right to life is the one that secures all others.
- We bear a moral obligation to actively defend the rights of the poor (Pro. 29:7), the afflicted (Pro. 31:5), the destitute (Pro. 31:8), and the needy (Pro. 31:9), because they are the first to have their rights ignored or denied and lack the power to defend themselves.
- There is a natural moral alignment between loving God and loving others; to mistreat the powerless is to insult God (Pro. 14:31). To praise God and curse people made in the image of God is shameful and inconsistent (James 3:9).
- The intrinsic, equal, exceptional, and eternal value of human life is the motivating principle for all works of justice and mercy done for the weak, powerless and oppressed. (See Job 29:12-17; 30:13-15)

What is God's attitude toward procreation, children, and family?

In contrast to contemporary values, God esteems children and commissions us to welcome them.

- “And God blessed them. And God said to them, ‘Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.’” (Gen. 1:28)

According to the Bible, when does human life begin? Is the unborn a human being?

God points to conception as the beginning of a human life and God makes no distinction between children of different stages of maturity; the unborn, newborn, toddler, or youth. He sees them all as human beings and calls them children.

1) Old Testament:

- The Hebrew word “children” (habanim), is used to describe children both born and unborn. In Gen. 25:22, concerning Rebekah’s unborn twins, we read, “The children struggled together within her.” Elsewhere, the word is used for children in general. For example, Psa. 113:9, “He gives the barren woman a home making her the joyous mother of children.”
- David saw himself as a person in the womb and referred to himself - both at the time of writing and when he was in the womb - in personal pronouns.
 - “You formed my inward parts; you knitted me together in my mother’s womb.” (Psa. 139:13)

2) New Testament

- The Greek word “baby” (brephos) is used to refer to unborn and newborn babies alike.
 - “When Elizabeth heard the greeting of Mary, the baby leaped in her womb.” (Luke 1:41)
 - “They... found Mary and Joseph, and the baby lying in a manger,” (Luke 2:16)
- The unborn child, John the Baptist, worshipped the unborn, yet fully human, Son of God. It was a womb-to-womb worship service.
 - “When Elizabeth heard the greeting of Mary, the baby leaped in her womb... and she exclaimed, ‘...blessed is the fruit of your womb!... For behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy.’” (Luke 1:40-44)
- The person, Jesus, was developmentally a zygote (just a few hours) or an embryo (a few days or perhaps a week old) when John, also an unborn child, worshipped him from the womb. How do we know this?

According to Luke 1, Mary was not pregnant when the angel appeared and said that she would become pregnant by the Holy spirit (1:26). Mary received the news and traveled “with haste” to visit Elizabeth (1:39).

Depending on the route taken, Mary travelled approximately 115-150 km (70-95 miles) to Elizabeth’s home in “the hill country of Judah” (1:29). While scholars cannot identify this spot precisely, most think it refers to the hills slightly south and west of Jerusalem. Her husband served at the temple in Jerusalem (1:5-9). When Mary arrived, she was pregnant.

Jesus was conceived sometime after the angel departed and before Elizabeth’s greeting. Jesus had been alive in the womb for a few hours or a few days at most when Elizabeth greeted Mary. Remarkably, when the unborn baby, John, leaped for joy in the presence of the incarnate Son of God, Jesus was probably smaller than the period at the end of this sentence. But he was fully God and fully human.

These events took place when Elizabeth was in her sixth month (1:26). Mary arrived and stayed with Elizabeth for another 3 months, returning home just prior to the birth of John (1:56-57). This is final confirmation that the remarkable events of Luke 1:26-44 happened over just a few days, perhaps a week.

3) Throughout the Bible, God treats conception as the beginning of a person’s life history.

For example, Gen. 4:1 says, “Now Adam knew Eve his wife; and she conceived and bore Cain.” Cain’s life started at conception. Likewise, Mary is told that she will conceive “a son” (a male human being) and then give birth to “a son” (Luke 1:31). Elizabeth also “conceived a son” (Luke 1:36). This formulaic

description of God pointing to “conception” as the beginning of one’s life is common. (See Gen. 4:17, 21:2, Job 3:3, Hosea 1:6)

Does science teach the same thing as in the Bible, that human life begins at conception?

Yes, it does! Fetal embryology teaches us that at conception (fertilization) a 1) *living*, 2) *distinct*, and 3) *whole* human being comes into existence and develops and matures from within.

“A zygote is the beginning of a new human being. Human development begins at fertilization, the process during which a male gamete or sperm... unites with a female gamete or oocyte... to form a single cell called a zygote. This highly specialized, totipotent cell marks the beginning of each of us as a unique individual.”- Keith L. Moore & T.V.N. Persaud, *The Developing Human: Clinically Oriented Embryology*, 16.

Watch the amazing fetal science video, ‘Your Life Before Birth,’ (6 min.) at:

www.baovemamsong.org/media

Fetal Development



8 weeks



11 weeks



13 weeks

Question 2: What does God Say about the shedding of innocent blood, including abortion?

Introduction: That which God loves the most, he protects the most. We do the same thing. Question 2 focuses on the protection of human life, human rights, and the unjust taking of human life?

How does God protect what he loves most in his creation?

God protects human life in different ways. But the primary way God protects human life is through his moral law.

- Negatively stated, “You shall not murder.” (Ex. 20:13)
- Positively stated, “You shall love your neighbor as yourself: I am the Lord.” (Lev. 19:18)

The negative law prohibits *intentionally* killing an *innocent* human being. The positive law calls for protective actions to safeguard human life. For example, Deuteronomy 22:8 says, “When you build a new house, you shall make a parapet for your roof, that you may not bring the guilt of blood upon your house, if anyone should fall from it.”

What do we mean by “innocent” human life?

According to Romans 3:10, no human being is innocent, “None is righteous, no, not one.” The meaning in this context is that no one is innocent before God; all people are sinful and in need of a Savior.

Yet elsewhere, Scripture refers to innocent people (see Prov. 1:11, 6:16-17). When God refers to innocent life or innocent blood, he is referring to:

- 1) People who are innocent before the law. People who are charged falsely are innocent. In jurisprudence, all people are to be considered innocent until proven guilty through the due process of the law.
 - “You shall not pervert the justice due to your poor in his lawsuit. Keep far from false charge, and do not kill the innocent and righteous, for I will not acquit the wicked.” (Exodus 23:6-7)
- 2) People who have not developed the capacity to know right from wrong. This would include the unborn, infants, children, and those mentally incapable of volitionally choosing between right and wrong.
 - “For before the boy knows how to refuse the evil and choose the good, the land whose two kings you dread will be deserted.” (Isa. 7:16; see also Deut. 1:39, Jer. 19:4)

How does God respond to the intentional killing of innocent human life, or to use Biblical language, the shedding of innocent blood?

It makes God angry! He brings judgement against those who kill the innocent.

- “This is what the Sovereign LORD says: A city that brings on herself doom by shedding blood in her midst...you have become guilty because of the blood you have shed.” (Ezek. 22:3)
- “The Lord sent...Chaldeans...against Judah to destroy it...Surely this came upon Judah at the command of the Lord, to remove them out of his sight, for the sins of Manasseh, according to all that he had done, and also for the innocent blood that he had shed. For he filled Jerusalem with innocent blood and the Lord would not pardon.” (2 Kings 24:2-4)

How does God respond when we passively allow or act indifferent to the shedding of innocent blood?

Shedding innocent blood is a direct defiance of God’s negative law, “Do not murder.” Failure to act protectively when seeing innocent people being intentionally killed is a direct violation of God’s positive law, “Love your neighbor as yourself.” Those who murder and those who act indifferently to murder are equally guilty of breaking God’s law. God instructs his people to respond to murder by acknowledging their moral obligation to obey both the negative law and the positive law.

- “The elders...shall testify, ‘Our hands did not shed this blood, nor did our eyes see it shed... So, you shall purge the guilt of innocent blood from your midst, when you do what is right in the sight of the Lord.’” (Deut. 21:6-9)

The intentional killing of innocent children especially angers God. Also, saying, “It’s none of my business” and acting indifferently to child-killing is equally reprehensible.

- “... 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... then I will set my face against that man...” (Lev. 20:4-5)

How else does God respond to the intentional killing of innocent people and the intentional indifference that allows it?

- 1) God separates himself from the blood-guilty, ignoring their prayers until they are prayers of repentance.
 - “When you spread out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood. Wash yourselves... remove the evil of your

deeds from before my eyes... cease to do evil... seek justice, correct oppression; bring justice to the fatherless, plead the widow's case." (Isa. 1:15-17)

- 2) God warns of the misery to come to the wantonly selfish, who shed innocent blood for their own gain.
 - "You have fattened yourselves in the day of slaughter. You have condemned and murdered the innocent one, who was not opposing you." (James 5:5-6)
- 3) God assures those who were robbed of life (murdered) that their life (blood) was precious to him and that he will avenge their murder in judgment.
 - "For he who avenges blood is mindful of them; he does not forget the cry of the afflicted." (Psa. 9:12)

Does God look at abortion as child-killing?

The word "abortion," like other modern references to murder, (lynching, genocide, etc.) does not appear in the Bible. God forbids abortion by forbidding murder (Deut. 5:17). Murder is the intentional killing of an innocent human being. If the unborn is human, (and we know it is), then abortion is the intentional killing of an innocent child.

What else does the Bible teach about the value of children?

- 1) Among all categories of innocent human life, God particularly values children and wants them protected.
 - "Whoever receives one such child in my name receives me, but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depths of the sea." (Matt. 18:5-6)
- 2) Among all the ways we murder, child-sacrifice is supremely offensive to God.
 - "Anyone of the people of Israel who gives any of his children to Molech shall surely be put to death... 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... then I will set my face against that man and against his clan... and all who follow him in whoring after Molech." (Lev. 20:2-5)
- 3) God sees child-sacrifice as the violent murder of his own children.
 - "You took your sons and your daughters, whom you bore to me, and these you sacrificed to them to be devoured. Were your acts of harlotry a small matter that you slaughtered my children and delivered them to be offering by fire to them?" (Ezek. 16:20-21)
- 4) Child-sacrifice is such a preeminent evil that God calls it an *unthinkable* abomination.
 - "They built the high places of Baal in the Valley of the Son of Hinnom, to offer up their sons and daughters to Molech, though I did not command them, nor did it enter into my mind, that they should do this abomination, to cause Judah to sin." (Jer. 32:25)

Is abortion child-sacrifice?

Yes. It is child-sacrifice, only without a religious context. Both involve:

- Parents intentionally killing their own children
- Burning or cutting as the method of killing
- Exchanging (sacrificing) a human life for something else

Ancient child-sacrifice was made to avoid something negative (such as drought) or to gain a positive benefit

from the gods (such as victory in war). In our secular context, people abort their unborn child to avoid embarrassment, expense, trouble, etc., or to gain a degree, save money, hide their sexual sin, or please others. The most painful truth in confessing our regret over abortion is that we sacrificed our children for things or lesser value.

What about surgery for an ectopic pregnancy? Is this a form of abortion?

No. An ectopic pregnancy is when the embryo implants in the fallopian tube rather than the womb. It cannot survive there, and if not removed will kill the mother. Remember, abortion is the **intentional** killing of an unborn child. In surgery for an ectopic pregnancy, while the death of the child is foreknown, the intention is to save the mother, not to kill the child. If medical advancements in the future allow for the embryo to be safely implanted in the womb, that would be the right thing to do.

Show the pictures of abortion or watch ‘This is Abortion’ video (2 min.) at: www.baovemamsong.org/media

Question 3: How do we bring the grace of the gospel to the guilt of abortion, so that people are forgiven and set free?

Introduction: Question 3 examines our human experience of God’s grace from conviction of sin, to grasping the work of Christ, to experiencing a cleansed conscience and living as a testimony to the mercy of God.

What must I do to be forgiven and set free from my sins, including abortion?

- 1) *Agree* with God that what you have done is evil and God is right to condemn you.
 - “Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your judgment.” (Psa. 51:3-4)
- 2) *Confess* your sin and ask God to forgive you. David “wasted away” under confessed sin. He experienced guilt as a heavy weight and shame as hot and draining. He decided to confess.
 - “For when I kept silent, my bones wasted away through my groaning all day long.
For day and night your hand was heavy upon me;
my strength was dried up as by the heat of summer. Selah
I acknowledged my sin to you,
and I did not cover my iniquity;
I said, ‘I will confess my transgressions to the LORD,’
and you forgave the iniquity of my sin. Selah.” (Psa. 32:3-5)
- 3) *Trust* yourself entirely to Christ’s gift of suffering the wrath of God in your place, on the cross.
 - “But he was pierced for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his wounds we are healed.” (Isa. 53:5)
 - “In [Christ], we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace.” (Eph. 1:7)
- 4) *Apply* the good news to your own conscience and turn your guilt into a bold testimony.
 - “...how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.” (Heb. 9:14)
 - “And they have conquered him (Satan) by the blood of the Lamb and by the word of their

testimony...” (Rev. 12:11)

When we trust in Christ, what are we trusting him to have accomplished for us on the cross?

- 1) We are trusting that Christ died for *all* our sins, including the ones we are most ashamed of, like abortion.
- 2) We are trusting that Christ suffered the *full* punishment due for each one of our sins, including abortion.

Roman 6:23 says that God is just in condemning us. How can God remain just when he forgives?

God justifies his mercy by punishing Christ in our place. The cross is full punishment paid for full punishment due. Even under our own laws, it is never just to punish someone twice for the same crime. Therefore, God is justified in showing mercy to all who trust in Christ, because nothing in our lives that deserves punishment has gone unpunished. The justice of God that once condemned us, now defends us. “If we have now been justified by his blood, much more shall we be saved by him from the wrath of God” (Rom. 5:9). This is why the gospel is called “good news of great joy!” (Luke 2:10)

Question 4: What does God call us to do to stop the shedding of innocent blood, and how have others done so?

Introduction: In question 4, we move from understanding what God says about human life to what he summons us to do in order to protect human life from unjust death. What are we to do and how best will we answer his call?

How can we summarize the ethical demands of the Bible regarding abortion? What should we do?

- 1) Reject abortion. The first law to obey is, “Do not murder” (Ex. 20:13). Do not intentionally kill an innocent human being, ever, no matter what problem it might appear to solve. Abortion intentionally kills an innocent human being. Therefore, abortion is wrong. Resolve never to kill your baby, no matter the challenges, in the same way that you would never kill your 2-year-old to solve a personal crisis.
- 2) Don’t close your eyes to abortion. Indifference is a form of approval. If you would not close your eyes while a 2-year-old is murdered, do not close your eyes to abortion. (See Deut. 21:7)
- 3) Actively intervene to rescue the innocent.
 - “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?” (Pro. 24:11-12)
(The context of 24:11 is “slaughter” - the intentional killing of innocent people.)
 - “Rescue the weak and the needy; deliver them from the hand of the wicked.” (Psa. 82:3-4)
 - “Open your mouth, judge righteously, defend the rights of the poor and needy.” (Pro. 31:8-9)
- 4) Follow God’s own summary of his moral law.
 - “So, whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.” (Matt. 7:12)
 - “For the whole law is fulfilled in one word: “You shall love your neighbor as yourself.” (Gal. 5:14)
- 5) The Samaritan story shows us *how* to rescue (Luke 10:25-37). It serves as a paradigm for direct, personal and practical intervention, that costs us time and money, but saves lives and glorifies God.

What examples do we see of others obeying God's call to rescue the innocent? How did they do it?

How did they protect innocent people from death in their time? We will look at some examples, then see how this can apply to what we can do to save babies targeted for death by abortion today.

1. Biblical Examples and Methods

a. *Reuben* rescued Joseph from being murdered by his brothers. He used moral persuasion and earnest pleas to stop the shedding of innocent life.

- “When Reuben heard it, he rescued him out of their hands, saying, “Let us not kill him.” And Reuben said to them, “Shed no blood...” “that he might deliver him out of their hands...” (Gen. 37:21-22).

b. *The midwives of Egypt* rescued newborn baby boys from infanticide in Moses' time. With defiant courage they refused to obey the unjust law of the king.

- “The midwives feared God and did not do as the king of Egypt commanded them, but let the male children live” (Exo. 1:17).

c. *Moses' mother* rescued him. She used secrecy, hiding Moses in a safe home (Ex. 2:1-10). Later she turned to adoption in order to provide him a safe place to grow and to fulfill God's plan for his life.

- “He dealt shrewdly with our race and forced our fathers to expose their infants, so that they would not be kept alive. At this time Moses was born; and he was beautiful in God's sight. And he was brought up for three months in his father's house, and when he was exposed, Pharaoh's daughter *adopted* him and brought him up as her own son” (Acts 7:19-21).

d. *Obadiah* rescued 100 prophets from Jezebel by providing them a safe place to live.

- “Obadiah took a hundred prophets and hid them by fifties in a cave and fed them with bread and water” (1 Kin. 18:4).

e. *Rahab* rescued the spies. She used deception (hid the spies and lied to save them) and was commended for it (Josh 2, Jam. 2:25).

f. *Large numbers of people* stood together as one voice in order to rescue Jonathan.

- “The people said to Saul, ‘Shall Jonathan die...Far from it! As the Lord lives, there shall not one hair of his head fall to the ground, for he has worked with God this day.’ So, the people ransomed Jonathan, so that he did not die” (1 Sam. 14:45).

g. *Esther* rescued her people from lawful genocide by working to change the law. She bravely risked her life to speak up for those appointed to die (Est. 3:9-13 and 4:14-16). “...I will go to the King, which is against the law; and if I perish, I perish!”

i. *Jesus* taught us to use practical means and personal resources to *rescue* human life, following the model of the life-saving practices of the Samaritan (Luke 10:25).

2. Historical Examples and Methods

a. *First Century*: In the first century Roman world, abortion and infanticide were common. Then the same Spirit that raised Jesus from the dead filled the hearts of the new believers. They taught one another, “do not murder a child by abortion or kill a newborn infant” (this was written in the Didache). They rescued babies and adopted them. They personally helped pregnant mothers have their babies.

b. *Third Century*: Augustine exposed the moral culpability that men bear in abortion. “They provoke women to use poisonous drugs to secure barrenness or else, if unsuccessful in this, to murder the unborn child.”

c. *Fifth Century*: Justinian taught, “The finder of the baby is to provide Christian care and compassion. They may be adopted, just as we were adopted into the kingdom of grace.”

d. *Sixteenth Century (Reformation)*: John Calvin declared, “Whether declaring God's truth against Satan's falsehoods or in taking up the protection of the good and innocent...we must undergo the offenses and hatred of the world which may

imperial either our life, our fortunes, or our honor.”

e. *Nineteenth/ Twentieth Century*: In India, the missionary William Carey stopped babies from being thrown into the river to be eaten by alligators. In Africa, the missionary, Mary Slessor, rescued twins from ritual killing. Christians invented orphanages, created hospitals, and practiced adoption in every place of need. Christians helped slaves escape in the USA. They hid missionaries during the Boxer rebellion in China. They rescued Jews from the Nazis in Europe.

3. Modern Examples and Methods – TODAY.

a. **Pregnancy Crisis Intervention.** Today, Christians are standing for life by reaching and rescuing mothers and couples in pregnancy crisis. Individually, people are acting as Good Samaritans, offering personal help when they meet someone in a pregnancy-related crisis. As a team, local Christians and churches are organizing Pregnancy Help Ministries and Maternity (Mothers) Homes. Over 6,000 such ministries have opened worldwide in the last 50 years. Services can include a free pregnancy test, ultrasound, medically accurate information, and crisis counselling. Long-term services include practical support, friendship and help in developing a parenting plan or placing for adoption.

What to do and say:

- Express sympathy. Say: I am sad to see you in this difficult situation.
- Listen and learn. Say: Help me understand why having a baby now is difficult.
- Inform. Ask: What do you know about your unborn baby? Abortion? Options?
- Be a Good Samaritan. Say: I will help you have your baby. We will figure this out.

b. **Pro-life apologetics:** Make the case for life in our secular culture.

i. Summarize the case:

- It is wrong to intentionally kill an innocent human being.
- Abortion intentionally kills an innocent human being.
- Therefore, abortion is wrong.

ii. Use science (see Question 1) to answer the question “What is the unborn? Is it human?”

iii. Use moral reasoning to show that all humans deserve equal protection.

Most people would never justify killing a 2-year-old or think it just (morally ok) if someone tried to kill them at their present stage of life. But they do try to justify abortion by suggesting that the unborn is different to a 2-year-old. They will always point to one of four differences, none of which justify abortion if you believe in equal rights for all people.

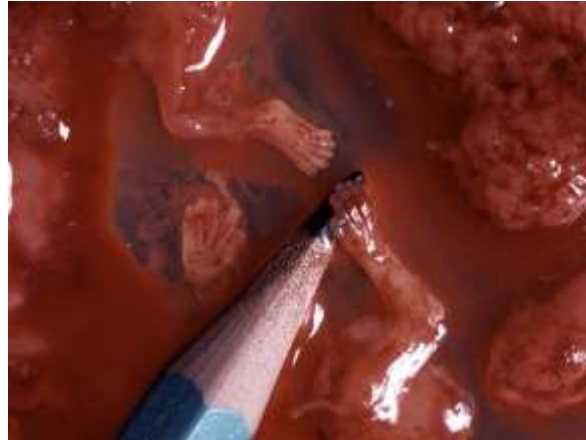
- a) *The unborn is small.* True. Embryos are smaller than toddlers, who are smaller than teenagers. The principle of equal rights means size is not relevant. Rights do not increase with size. In general, men are larger than women. Does this mean they should have more rights?
- b) *The unborn is in the womb.* True. But where you are does not determine what you are. Location is not relevant to the concept of equal rights. You are not less human in your house than on the footpath outside. Nothing changes in the humanity of a child by passing through the birth canal - moving eight inches down the birth canal does not change a preborn baby from nonhuman to human.
- c) *The unborn is not self-aware.* True. Toddlers are less cognitively developed than teenagers. People in surgery are less aware than when awake. But their human rights do not rise and fall with their degree of awareness. Is it morally justifiable to cut their throat while they are in surgery, or is their level of awareness not relevant to their rights?
- d) *The unborn is dependent.* True. All babies, young children, even teenagers are dependent on others. The old and the sick are dependent. Those who are dependent on insulin do not lose their right to life. God says that dependent people are to be cared for, not killed.

- c. Exposure of evil: Most people need to see injustice in order to reject it. In turn, injustice usually requires darkness (secrecy) in order to work freely. Therefore, Ephesians 5:11 says, “Take no part in the unfruitful works of darkness, but instead expose them.” This is especially true of abortion. When abortion is exposed, the clear injustice of it is revealed and most people will reject it.

This is Abortion



8 weeks



9 weeks



10 weeks



11 weeks

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Training Worksheets

Question 1: What does God say about human life, including life in the womb?

Genesis 1:26-28: Answers the questions, what makes human life valuable and in what ways do we speak of that value?

The cultural (creative) mandate: vs. 1:28. Children are commended by God as a sign of divine favor and enrichment. How opposing (different) is the biblical view of children and family to our modern secular view of family and children?

Luke 1:34-44: Answers the question, what is the unborn? Or when does human life begin?

Science affirms what the Bible teaches: “A zygote is the beginning of a new human being. Human development begins at fertilization, the process during which a male gamete or sperm ... unites with a female gamete or oocyte ... to form a single cell called a zygote. This highly specialized, totipotent cell marks the beginning of each of us as a unique individual.” Keith L. Moore & T.V.N. Persaud, *The Developing Human: Clinically Oriented Embryology*, 16.

At conception, you are: 1) living, 2) distinct, and 3) a whole human being that develops from within through natural stages of maturation.

Psalm 139:13 -16: David shows us that life in the womb is reason for praise and worship of God.

Question 2: What does God say about the shedding of innocent blood, including abortion?

Like us, God protects most what he loves most:

God protects human life primarily through his moral laws and by creating people with conscience regarding those laws.

Exodus 20:13: God's protective law of love stated negatively.

Leviticus 19:18: God's protective law of love stated positively.

We can see these ethical laws working together in the following:

Genesis 4:8-11: Answers the question, how does God react to the shedding of innocent blood?

Deuteronomy 21:1-9: Answers the question, how should God's people react to the shedding of innocent blood?

Leviticus 20:2-5: Answers the question of God's view of child-killing and child-sacrifice.

If the unborn are human, then abortion is the intentional killing of an innocent child; modern child-sacrifice.

Question 3: How do we bring the grace of the gospel to the guilt of abortion, so that people are forgiven and set free?

Psalm 32:1-5: Answers the question, how do we typically experience guilt and shame? It also points to the importance of confession and repentance.

Isaiah 53:4-6: Answers the question, on what basis can God forgive me? It also points to the importance of trusting in Christ and his cross.

Hebrews 9:14: Answers the questions of ongoing shame and regret and the importance of fighting for a clean conscience and the freedom to serve God.

Question 4: What does God call us to do to stop the shedding of innocent blood and how have others done so?

Proverbs 24:10-12: All that God calls us to do can be summarized in one word: *rescue*.

Luke 10:25-37: The Samaritan story shows us how to rescue, providing a paradigm for intervention work.

Think about the examples provided of God's people rescuing the innocent throughout history.
How did they do so? Discuss their methods.

How are Christians doing pregnancy crisis intervention today?

How is it or, might it be done in your community?

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