



THE 4 QUESTIONS TRAINING

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



**Bảo Vệ
Mầm Sống**

The 4 Questions Training

Answering the Crisis of Abortion With the Gospel of Life



“The gospel of life” is our way of summarizing all that God says regarding human value and all that God summons us to do to cherish and protect human life.

THE GOSPEL OF LIFE

Updated: 23-3-2021

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Pro-Life Vietnam Trains local Christians to:

- **Reject abortion**
- **Give Pregnancy Crisis Intervention locally**
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- **Offer Post-abortion Healing and Recovery**

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**Rescue those who are being taken away to death;
hold back those who are stumbling to the slaughter.**

Proverbs 24:11

Question 1: What does God say about Human Life, including Life in the Womb?

Key Texts: **Genesis 1:26-28, Luke 1: 34-44, Psalm 139:13-16.**
These texts provide a brief but accurate theology of human value, including in the womb.

PART 1 Teaches... Every human life is endowed with a profound Dignity, Value and Destiny.

Key Verse: Gen. 1:26-28

a. A Christian view of human value is based on mankind being created by God in the image of God.

From these verses, we affirm that every human being is created with:

- *Intrinsic value:* Our humanity alone, rather than our capacities or abilities, makes us valuable to God.
- *Equal value:* All people, male and female, from every “tribe and tongue” throughout the ages are equal.
- *Exceptional value:* Human beings are more valuable than anything else in creation.
- *Eternal value:* As image bearers of the eternal God, we possess a special dignity and eternal destiny.

Man is God’s ‘special’ creation. Unlike the rest of creation, God made human life (male and female) in his own image, according to his likeness (1:26-28). He crafted mankind by his hands, and then breathed his life into mankind (2:7). Man shares in God’s likeness and life, and man is a reflection of God’s image and glory.

Every person born through the natural process of procreation is also an individual crafted by God’s hand, (Psa. 139:13-14).

Therefore, EVERY human being has intrinsic dignity and value, out of which flow equal human rights. This is what determines how we treat human beings. A person’s dignity, value and rights, (starting with the right to life and protection), are endowed by their creator, not by governments! Governments are *tasked to uphold* every person’s intrinsic human rights!

What does God value most in all the world?

He values human life – people, both individually and together.

- Psa. 8:5-6 - “You have made him a little lower than the angels, and you have crowned him with glory and honor [NET: You grant mankind honor and majesty.]. You have made him to have dominion over the works of your hands; You have put all things under his feet [authority].
- Mat. 10:30-31 – “But the very hairs of your head are all numbered. Do not fear therefore, you are of more value than many sparrows.”

- Psa. 116:15 – “Precious in the sight of the Lord is the death of his saints.”
- Isa. 49:16 – “...I will not forget you. See, I have inscribed you on the palms of my hands.

How does the Bible define life?

1) God is life:

- “Whoever finds me finds life” (Pro. 8:35).
- “He is the breath of life” (Gen. 2:7).
- “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 in Psa. 54:4.
- He is the preserver of life in Gen. 45:5.
- He is the keeper of life in Psa. 121:7.
- He is the fountain of life in Pro. 14:27.
- He is the redeemer of life in Psa. 72:14.

4) The gift of Christ is the gift of life:

- Jesus is called the light of life in John 8:12.
- Jesus is the abundance of life John 10:10.
- Jesus is everlasting life in John 3:16.

5) The gospel of Christ is a gospel of life:

- “...we are to God the pleasing aroma of Christ...an aroma that brings life” (2 Cor. 2:16).

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

- Every human being is of **incalculable worth and significance** in all its stages.
- There is **a common unity/equality of value** between all peoples. Act 17:26
- There is **no favoritism** in God in dealing with differing people/peoples. Act 10:34
- There is **no natural or true racial, gender or class inferiority or superiority**. Acts 17:26, Gal. 3:28, Pro. 22:2, Jam. 2:1-4
- To curse or hate other people or groups of people is to **attack God**, their Creator. Jam. 3:9
- To help the weak is to **honor God**. Pro. 14:31
- It is right to **acknowledge natural rights** which are endowed to every human being. Pro 29:7
- It is right to **acknowledge the principle of equal rights** among all human beings. Pro. 29:7
- It is **necessary to defend** the natural rights of the poor, the afflicted, and the powerless because they are the first to have their rights abridged and they cannot defend themselves. Pro. 31:8-9
- The intrinsic, equal, and exceptional value of human life **is the motivating principle** for all works of justice and mercy done for the weak, powerless and oppressed. Job 29:12-17, Luke 10:25-37, Pro. 22:2. 31:8-9.

b. What is God's view of Procreation, Children and Family? (Gen. 1:28)

God highly esteems children and family, calling his commission to reproduce a blessing. God created people to reproduce (male and female), he blessed them and told them to reproduce (1:28). Israel saw family and children as a blessing.

God blessed and commanded mankind to have children

1. **In the beginning to Adam and Eve:** “Then God blessed them, and God said to them, “Be *fruitful* and *multiply*; *fill* the earth and subdue it; have dominion over... every living thing...” He established the family as a means to raise children and he blessed the family - the man and woman - in the context of bearing children (Gen. 1:28).
2. **Repeated after the flood to Noah and his sons** (Gen. 9:1 & 7) “So God blessed Noah and his sons, and said to them: “Be fruitful and multiply, and fill the earth.” (Also see v.7)

In ancient Israel/Bible times bearing children and raising families was commended by God and seen as fruitfulness and a sign of divine favor and blessing. Israel held children in high esteem:

1. The belief that every human is made in the image of God (Gen. 1:27, Psa. 8, Psa. 139)
2. The view that children ensured the perpetuation of humanity and fulfillment of God's divine commands – to subdue and cultivate the earth (Gen. 1:26, 5:1, 9:1-19).
3. The idea that conception was ultimately a product of divine action, hence a sign of God's favor, and sometimes granted after prayer (Hannah in 1 Sam. 1:17-20, 27 & 2:18-21).
4. The belief that in a sense parents live on in and through their children, hence one's worst fate was for one's seed to be cut off and one's name to be blotted out. (Saul knowing David would soon be king, had David swear he would not kill his descendants and destroy his name 1 Sam. 24:20-21. Joab made up a story to get David to give the order to bring Absalom back to Jerusalem. The crux of the story – a family would have no remaining descendants 2 Sam. 14:7, 2 Sam. 6:20-23).

Children were an important part of Israel's picture of God's blessing and favor (Psa. 128:1-4, 113:9), and (sad corollary) of God's disfavor – no children to continue one's name (Psa. 37:28).

Today: We don't suggest singleness or lack of children *today* is due to divine disfavor, indeed many of God's servants remain single in order to serve God, as Jesus did. However we can see how **God values children and families**, and how these are **central to God's eternal plan** for mankind. In the New Testament families and children are also affirmed and valued.

Jesus specifically affirmed the heterosexual monogamous marriage as God's ideal (Mat. 19:1-12, Mar. 10:1-12) and welcomed and blessed children. He held them, affirmed them, prayed for and blessed them, and had very harsh words for anyone who harmed or hindered children coming to Jesus (Mar. 10:13-16, Mat. 18:5-6 & 19:13-15).

Paul took time to write and give advice (Eph. 5:22-6:4) to husbands, wives, fathers, mothers and children on how to relate to each other, and compared the husband/wife relationship to the relationship between Christ and the church (Eph. 5:22-33).

Important Point: The modern view of children and family in our God-less and humanistic societies has shifted far from the Biblical values of family and children.

PART 2 Answers the question... **What is the Unborn?**
When does Human Life Begin?

- A) The Language used in the Bible
- B) The story of pregnant Mary visiting pregnant Elizabeth
- C) Science affirms what the Bible teaches.

Key Story: Luke 1: 34-44

- God sees children as children, whether unborn, newborn, toddler or youth - this is seen in the language used.
- Life begins at conception – this is seen in Mary’s story.
- Science agrees with what the Bible teaches.

A) The Language used in the Bible

a. The Bible consistently speaks of the conception of human beings (Never a ‘zygote’ or ‘bunch of cells’ is conceived):

- **Cain** - was conceived as Cain and born as Cain. “Now Adam knew Eve his wife; and *she conceived, and bore Cain* (Gen. 4:1). The life of Cain started at conception.
- **Jesus** - Mary is told she will *conceive in her womb and give birth to a Son* (Lk 1:31).
- **John** - Mary is told that Elizabeth *has also conceived a son* (Lk. 1:36).

When did Jesus and John become sons, (male human beings)? The biblical answer is “at conception.” “...*you will conceive... and give birth to a son*” (Luke 1:31) and “...*has also conceived a son...*” (Luke 1:36)

b. The Bible commonly uses a formulaic description of human beings being conceived and then born.

- Enoch - Gen. 4:17,
- Isaac – Gen. 21:2,
- Job - Job 3:3 lamenting the day he (a man) was born, and the night he (a man) was conceived. “*Let the day on which I was born perish, and the night that said, ‘A man [a male child] has been conceived.*”
- Hosea & Gomer’s son (*Jezreel*) – Hos. 1:3
- Hosea & Gomer’s daughter (*No Pity*) - Hos. 1:6.

c. In the original languages, the Bible uses the same words for ‘baby’ as for ‘unborn baby’.

Old Testament:

The Hebrew word, (*habanim* [or *ben*]) refers to:

- Unborn children, eg. Gen. 25:22 concerning Rebekah’s twins “The children (*habanim*) struggled together within her”

- Children (in general), eg. Ps. 113:9 says “He gives the barren woman a home making her the joyous mother of children (*habanim*).” Also Psa. 128:3. “...children (*habanim*)... around your table.”

New Testament:

The Greek word “baby” (*brephos*) is used to refer to both unborn and newborn babies alike.

- Lk 1:41, 44: Referring to John before he was born - “...when Elizabeth heard the greeting of Mary... the babe (*brephos*) leaped in her womb; and Elizabeth was filled with the Holy Spirit.” (1:41)
- Lk 2:16: Referring to Jesus as a newborn baby - “They...found Mary and Joseph, and the babe (*brephos*) lying in a manger.” (2:16)

In the biblical worldview, a child is a child whether unborn or born. From conception it is a child – a son or daughter - no matter its size, location, level of maturity, or degree of dependence.

B) The story of pregnant Mary visiting pregnant Elizabeth

Luke 1: 34-44 Baby John recognizes Baby Jesus – announcing to his mother, Elizabeth... “*Jesus is here!*” Developmentally Jesus is a zygote!

When the pregnant Mary meets the pregnant Elizabeth the unborn child, John the Baptist, worshipped the unborn, and very small, yet fully human Jesus! It was a womb-to-womb worship service.

How old is John? John the Baptist is 6 months old in the womb (Luke 1:36). John is slightly larger than your hand at this point.

How old, and how big is the unborn Jesus at this moment? You can deduce the answer from a careful reading of the text.

Mary is not pregnant when the angel comes to her (1:26). When she arrives at Elizabeth’s home, she is pregnant.

1. Mary is said to travel “with haste” (1:39) approximately 70-95 miles (115-150 km) from Nazareth (1:26) to “the hill country of Judah” (1:39), an imprecise designation, but near Jerusalem, where Zacharias served as a priest at the temple (1:8). This is probably 3-5 days. Let’s allow a week. When Mary arrived, she was pregnant. Depending on her travel speed and actual distance, Jesus was; a day, a few days or a week old, when Mary greeted Elizabeth and John leaped in Elizabeth’s womb!
2. Either way, John, as an unborn child, leaped for joy and announced the coming of the Lord to his mother – “*The Lord has come!*” - as he will to all people 30 years later.

Jesus, being both fully God and fully human, was also fully present, even though he was no bigger than the period at the end of this sentence and probably not yet even implanted in the womb. Developmentally he was a zygote, just a few days or a week old, yet John announces Jesus arrival! Christian doctrine teaches that he is fully divine and *fully human*.

C) Science affirms what the Bible teaches:

Does science teach the same thing that the Bible teaches – that human life begins at conception? Yes. Fetal embryology teaches us that at conception (fertilization) you are:

1. A living human being,
 2. A distinct human being, and
 3. A whole human being, that comes into existence and develops and matures from within through natural stages of maturation.
- From this point on, nothing is added except nutrition!
 - The new human being is distinct from its father and mother – it is unique!
 - It has its own: blood type, gender, fingerprints, footprints, tongue print, DNA...

“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*, page 16. (See Fetal Development Timeline and Charts pages 28-30)

PART 3 Shows that... Life in the womb is reason for praise and worship of God.

Key Verse: **Psalm 139:13-16**

- a. David’s use of the personal pronouns “I” and “me” show that he sees that he is the same human at the time of his writing as he was in the womb.

Our humanity in the womb is not just true - it’s delightfully and wondrously true! It’s marvelous and as David reflects on being formed in the womb, he gives praise to God!

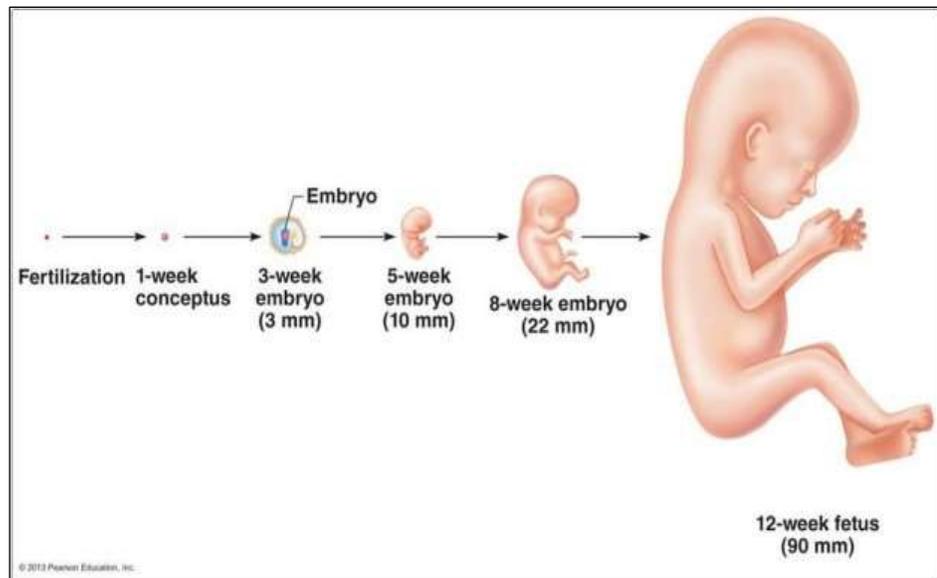
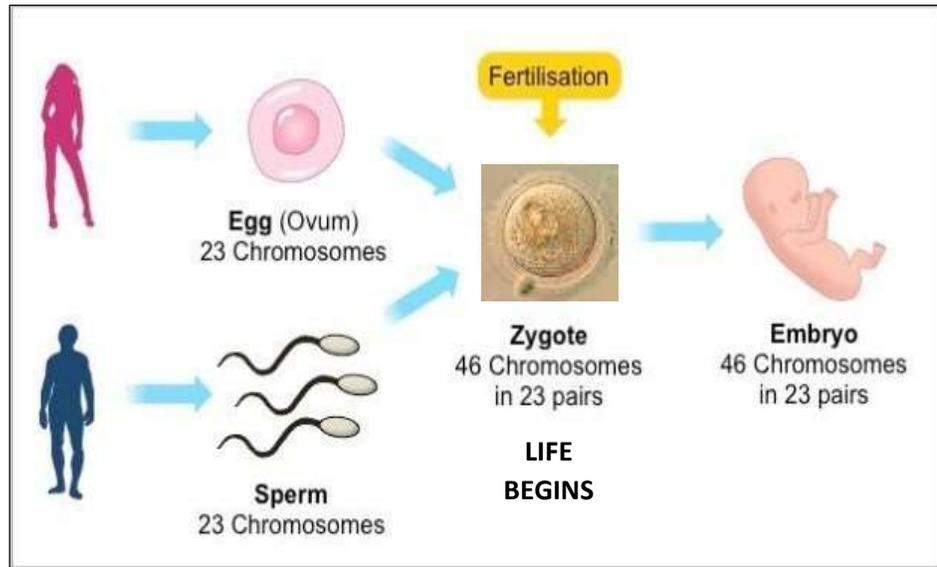
Show the video ‘Your Life Before Birth’: <https://baovemamsong.org/media/> to learn about fetal development.

Key Point:

Life Begins at Fertilisation.

“Each life begins as a combination of two cells, a female ovum and a much smaller male sperm. This tiny unit, no bigger than a period on this page, contains all the information needed to grow into the complex... structure of the human body. **The mother has only to provide nutrition and protection.**”

By Clark, J. The Nervous System: Circuits of Communication in the Human Body, Torstar Books.



Question 2: **What does God say about the Shedding of innocent Blood, Including Abortion?**

Key Texts: Gen. 4:8-11, Deut. 21:1-9, Lev. 20:2-5 & Jer. 32:35 These texts provide a brief but accurate theology of murder, including abortion.

God Protects Human Life.

Like us, God protects most what he loves most. God protects human life in different ways, but primarily, through his moral laws and by creating all people with conscience regarding those laws. God’s moral law, the sum of biblical ethics, is commanded by God in both positive and negative terms.

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

The negative law prohibits harmful actions, while the positive law calls for protective actions. For example (Deut. 22:8): “If you build a new house, you must construct a guard rail around your roof to avoid being culpable (*that you may not bring guilt of bloodshed on your household*) in the event someone should fall from it.”

Inherent in the positive call to cherish and protect your neighbor’s well-being is the negative law stated in Exodus 20:13, “Do not murder.” Murder is the intentional killing of an innocent human being. All people know this to be right and true, however, people can suppress the truth.

Murder must be: Intentional, killing, innocent, human being.

Murder is NOT: Killing an *animal*
 Killing the *guilty by law* (death penalty),
 Killing enemy combatants (eg. soldiers) during *wartime*,
 Illegal but *unintended* killing of an innocent person (manslaughter)

Faithfulness to these moral laws, (biblical ethics), means two things;

- 1) We do not intentionally kill human beings,
- 2) We do not turn a blind eye to (accept without protest), the killing of innocent human beings by others!

Indeed, we are commanded to *love* them and do for them what we would want done to us! If we were targeted for death, we would want others to speak up for us, protect us and save us from death!

We can see these moral laws (biblical ethics) in the following 3 passages:

1. Gen. 4:8-11: [**KILLING AN INNOCENT ADULT – ABLE**].
Answers the question, how does God react to the shedding of innocent blood?
2. Deut. 21:1-9: [**FINDING A DEAD PERSON**].
Answers the question, how should God’s people respond to the shedding of innocent blood?
3. Lev. 20:2-5: [**KILLING OF INNOCENT CHILDREN**].
Answers the question of God’s view of child-killing, including abortion.

1. Gen. 4:8-11: Answers the question, how does God react to the shedding of innocent blood? [KILLING AN INNOCENT ADULT – ABLE]

These verses show:

- Cain violated God’s moral laws and knew it!
- God expected Cain to follow his moral laws – both positive and negative!
- God heard the just cry of the one who suffered violence (4:10).
- God judged Cain for his murder of Able (4:11-14).
- God separated from Cain (4:14).

Cain intentionally killed his innocent brother. Though the positive and negative commands have not yet been given, nevertheless, they are natural laws written on Cain’s conscience. He knows the negative command and knowing he has broken it, hides his actions by lying (9). He also tries to shirk the positive command, saying, “Am I my brother’s keeper?” Yes, he is. Abel’s life-blood cried out to God for vindication (10-11). Abel knows his lifeblood is precious. God’s response to the shedding of innocent blood is judgment on Cain, part of which is separation from God.

God reacts to the shedding of innocent blood in three ways:

1. He hears the cries of those who suffer violence: Psa. 91:12 “For he who avenges blood is mindful of them; he does not forget the cry of the afflicted.”
2. He brings anger and judgment upon those who shed innocent blood:
2 Kin. 24:2-4 “The Lord sent against him [Judah]... Chaldeans... to destroy it... because of the innocent blood that he had shed...”
Eze. 22:3-4 “Thus says the Lord God: The city sheds blood in her own midst... You have become guilty by the blood which you have shed...”
3. He separates Himself from the blood-guilty, ignoring their prayers, until they are prayers of repentance. Isa. 1:15-17 and 59:2 “...your iniquities have separated you from your God; and your sins have hidden his face from you, so that he will not hear.”

2. Deut. 21:1-9:

Answers the question, how should God's people Respond to the shedding of innocent blood?

[FINDING A DEAD PERSON]

These verses show how God's appointed leaders are called to *lead* the people to grasp the preeminent moral crisis - *the shedding of innocent blood* - and *lead* in seeking God's forgiveness.

A). Vs. 2: Measuring establishes jurisdiction. The "closer you are the more responsible you are" is another reiteration of "love your *neighbor*."

B). Vs. 3-4: The costly ritual provides a way for people to feel - to register the moral offense. They feel, in their economic loss and solemn assembly, what they cannot feel *emotionally* in the loss of human life. He was a stranger to them, and they are tempted to think, "It doesn't affect me." But he was not a stranger to God. Nor does his murder leave them unaffected. It will harden their hearts.

C). Vs. 7-9: The whole community prays, reaffirming both the negative law (7) ("*Our hands have not shed this blood...*") and positive law ("*...nor have our eyes seen it.*"), [or we would have acted to rescue], as a heartfelt commitment. On behalf of the whole community of people, these leaders ask God to provide atonement for the guilt of innocent blood that is among them, that has happened within their community.

In Deut. 21:1-9, God teaches Israel how to react to the shedding of innocent blood. God guides the leaders who lead the people through a costly ritual, confession and prayer. We see that:

- 1). God helps them feel the loss of a human being that was unknown to them but not unknown to God. They are taught to revere life and to obey the negative and positive laws that protect human life and well-being.
- 2). God directs his leaders to take responsibility on behalf of the whole community, to ask God to provide atonement for the guilt of innocent blood within their community.

3. Lev. 20:2-5:

Answers the question of God's view of child-killing, including abortion.

[KILLING OF INNOCENT CHILDREN]

a. Both killing children and ignoring the killing of children is abominable to God!

God *STRONGLY* condemns both the act of killing children (Lev. 20:2-3) and the passive act of 'hiding their eyes from,' or disregarding the act of killing children (Lev. 20:4-5).

God calls child-sacrifice an unthinkable evil in Jeremiah 32:35: To murder a child, or to allow it to happen, is an abomination and an offense to God. The most offensive form of child-killing is child sacrifice.

God sees child-sacrifice as the violent murder of his own children in Ezekiel 16:20-21: "...you have slaughtered my children..."

CONSIDER: 100% opposite to the killing of children, **Jesus particularly values children** and expects them to be protected – Mat. 18:5-6: "...whoever causes one of these little ones...to sin, it would be better for him to have a great millstone tied around his neck and to be drowned in the depths of the sea."

b). Abortion is: Inhumanly killing an innocent child for one's own convenience or gain!

Is abortion child-sacrifice?

Both are similar because both involve:

- Parents intentionally killing their own children
- Burning or cutting the child's body
- Exchanging a human life for something else – either to avoid a negative consequence or to secure a benefit.

Ancient child-sacrifice was done to ward off some problem or to secure some benefit. **Today**, we have removed the deity-appeasing aspect of ancient child-sacrifice, however, abortion is really a modern form of child-sacrifice because it is the intentional killing of one's own innocent child, done to avoid a problem or because we want something else instead, for example:

- to save money, or for some other economic reason,
- to finish their university degree,
- to wait until married, or when they are 'ready' to parent,
- to hide sexual sin – to avoid shame or save their reputation,
- to give parents the child of the 'gender they want,' perhaps a boy,
- to get a 'healthy' child – not one with Down's Syndrome or any birth defect.

Ritual child sacrifice, where the baby's throat was cut, is an unthinkable abomination to God, (and should be to us also), and yet, it is more humane than abortion, in which the baby is killed slowly, cut piece by piece.

Does God forbid abortion? **YES!**

The word abortion, like other modern references to murder (eg. genocide, holocaust, infanticide), is not used in the bible. BUT, in Question 1, we established, (both biblically and scientifically), that the unborn are human, therefore abortion is the intentional killing of an innocent human child, the modern form of child sacrifice! **God forbids abortion, because he forbids murder – the unjust killing of innocent human beings!**

Perhaps the most painful truth in confessing regret over abortion is that people have sacrificed their children for things of lesser value.

Show what abortion actually is.

Show the abortion videos or pictures (below). Provide time to pray, grieve and confess.

Video 1: Dr Anthony Levatino - a former abortionist turned Pro-Life - explains an abortion procedure. Download/Play video at: <https://baovemamsong.org/media/> Video text is on page 25)

Video 2: 'This is Abortion' shows aborted children. It has no words, just music and is only 2 minutes long. Download/Play video: <https://baovemamsong.org/media/>

Before showing the videos take time to prepare the people. Warn them that the images they will see are very strong and disturbing. Maybe some cannot watch, they can look away or close their eyes, that's ok. But, if possible, we recommend everyone to watch, in order to see what abortion really is, and to let God break your heart over this.

After showing the video. Don't rush, take time to pray (allow anyone to pray as they feel), to grieve and to confess sin.



What about physically-forced abortion, as in China?

It is extremely cruel to kill unborn babies by force as well as newborn babies and toddlers and is very traumatic for the parents and families (Hos. 13:16, Mat. 2:16-18)! Falling victim to such oppression is an occasion for “weeping and loud lamentation” like the mothers of Bethlehem. Such things will happen, but woe to them that cause it: “I will not revoke [their] punishment, because they have ripped open pregnant women in Gilead” (Am 1:13).

Forced abortion, like rape, is an act of violence suffered. There is no guilt attached to those who suffer violence.

Question 3: How does the Gospel take away the Guilt of Abortion?

How do we bring the Grace of the Gospel to the Guilt of Abortion, so that People are Forgiven and Set Free?

Key Texts: **Psalm 32:1-5, Isaiah 53:4-6, Hebrews 9:14**

These texts provide a brief but accurate theology of salvation and redemption in Christ.

What is our only hope?

Our only hope is the gospel. On the cross, Christ shed his innocent blood to atone for (cover over) our sin of shedding innocent blood. On the cross, Christ suffered the terrible punishment due for all and every one of our sins, including child-killing. God raised Jesus from the dead to assure us of God's acceptance of Christ's substitutionary sacrifice for sins. With faith in Christ, we may be confident of God's forgiveness, and experience a cleansed conscience to serve God with peace, joy and confidence.

What keeps people weak and ineffective in their faith toward God?

Unconfessed sin plagues the conscience. Guilt feels like a heavy weight. Shame burns like fire. David describes this in Psalm 32:1-5.

(3) "For *when I kept silent*, my bones wasted away through my groaning all day long.

(4) For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer. Selah

(5) *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).

How do we typically experience guilt? We tend to conceal it (cover it up in secrecy and silent shame). But our silence (vs. 3) corrodes our strength. Guilt feels heavy. Grief, shame, and regret feel hot (vs. 4). Uncover, or confess your sin, (vs. 5 acknowledge and expose) and God can do a forgiving and freeing good work in your life. Blessed, (happy and free) is the person who journeys from guilt to grace (vs. 1).

(1) "How blessed is the one whose rebellious acts are forgiven, whose sin is pardoned (covered – by God)! (2) How blessed is the one whose wrongdoing the Lord does not punish, in whose spirit there is no deceit." (Psa. 32:1-2)

What must I do to be forgiven and set free from my sins, even from the sin of abortion?

1) **Admit** that God is just to be angry and right to condemn you for your sins.

- (Psa. 32:5a) David said; “I *acknowledged*, (Hebrew: ‘*Yada*’ – to know, perceive, discriminate, recognise), my sin to you...”

David has learned, is fully conscious of and fully understands his sin. No more denial (excuses, blame-shifting, cover-up, hiding the facts) - now he acknowledges, he openly talks about his sin and God being just to punish him;

- (Psa. 51:3) “For I know my transgressions, and my sin is ever before me.
- (Psa. 51:4) “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”

2) **Confess**, grieve and turn away from your sins and ask God to graciously forgive you.

- (Psa. 25:11) “For your name's sake, O LORD, pardon my guilt, for it is great.”
(2 Cor. 7:10) “Godly grief produces a repentance that leads to salvation without regret”
- (Jas. 4:8-10) We are to humble ourselves and draw near to God - lamenting, mourning and weeping over our sin, and he will lift us up!
- (Jas. 5:16) “Confess your sins to one another and pray for one another so that you may be healed.”
- (1 Joh. 1:9) “If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”

3) **Trust** yourself entirely to Christ’s gift of suffering God’s wrath 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 him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace” (Eph 1:7).

Question: On what basis can God forgive me? It is unjust to acquit the guilty or condemn the innocent. These texts explain how God can remain just while showing mercy, (Isa. 53:6 - Lev. 16:21-2 – 2Cor. 5:21).

Like the scapegoat (Lev. 16:26) God provided for the Israelites in the Old Testament, today He provides a substitutionary punishment for all our sins, (Isa. 53:6), so that his justice is upheld (by Christ’s death for sin), even as his mercy is extended to us (in the form of deliverance from judgment offered to us).

On the cross, Christ pays the price of the debt of our sin – death! He takes our place and bears the punishment for our sin. He purchases forgiveness for those who repent and trust in God’s provision for sin.

In the context of abortion, Christ shed his innocent blood on the cross to cover over (atone for) our guilt of shedding innocent blood, or doing nothing to stop it.

To trust in Christ means to believe two things:

1) That Christ suffered the penalty due for all your sins – even the ones we are most ashamed of (“...*Christ died for our sins...*” 1Cor. 15:3, and “...*with his own blood He entered the Most Holy Place once for all, having obtained eternal redemption.*” Heb. 9:12), and

2) That he suffered the full punishment due for each one of our sins “*For the wages of sin is death...*” (Rom. 6:23) and (2 Cor. 5:15, 21). It is Christ who died for my sin. That’s “good news!” for all of us!

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).

By faith you must fight for a clean conscience and the freedom to serve God!

Heb. 9:14 God calls us to experience the cleansing of our conscience *from guilt* and dead works *to serve* the living God! The Spirit of Christ frees us from a guilty conscience and empowers us to a new life of service in Him.

Being satisfied in Christ’s provision, and reminding ourselves of it as need be is the only pathway to freedom from guilt, and healing from the pain of past choices. God wants us to trust in his complete atonement and so freely serve him.

“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).

You know you have experienced this freedom when you can turn your secret shame and silence into testimony and praise.

“And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.” (Rev. 12:11)

The Journey from Guilt to Grace – in 3 Steps!

Faith Step 1: (Psa. 32:1-5)	Admit to and Confess your sin.
Faith Step 2: (Isa. 53:4-6)	Trust in Christ – who paid for your sin already.
Faith Step 3: (Heb. 9:14)	Serve God - boldly testify of His work of grace in you!

Question 4: What does God call us to do to stop the Shedding of Innocent Blood?

And how have others done so?

Key Texts: **Proverbs 24:10-12, Luke 10:25-37** These texts provide a brief but accurate theology of God's command to rescue the innocent.

1. The Call to Rescue. (Pro. 24:10-12):

Biblical ethics regarding innocent human life can be summarized in one word **RESCUE!** Rescuing the innocent is the Golden Rule in action. Inherent in this call are the previous calls to; 1) Not murder the innocent, or, 2) not close your eyes to, or passively accept, acts of murder (including abortion,) but God also Calls us to actively rescue the innocent!

God calls us to actively rescue the innocent!

1. “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.)
2. “Rescue the weak and the needy; deliver them from the hand of the wicked” Psa. 82:3-4.

God calls us to take proactive steps to rescue the innocent - to be brave, to speak up and to act in order to save! Our initial response might be to avoid the inherent danger or cost involved by denying knowledge of the evil (24:12), but God knows our heart and he will judge us according to what we have done.

- The antidote to fear is moral courage that arises from faith that God “keeps watch” over our life (24:12).
- How we react to the slaughter of innocents, what we do, reveals the presence (or absence) of faith in God for our lives.

Jesus simplifies these instructions and forms them into a Golden Rule. “So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets” (Mat. 7:12).

2. The Paradigm for Intervention Work – The Law of LOVE! Luke 10:25-37

The Samaritan story tells us *how* to rescue. It serves as a paradigm for direct, practical, personal intervention that costs time and treasure, but saves lives and glorifies God. It reveals who our neighbor is (anyone who needs rescuing), and how we are to rescue (rescue with what you have). Rescuing those in Crisis *is* loving your neighbor! And that’s being a **Good Neighbor!**

Following the Samaritan, loving your neighbor, or following the Golden Rule (Mat. 7:12), are expressions of the biblical ethic – **the law of love**. Mobilize the church to rescue frightened or abandoned mothers by getting directly involved, and practically helping those in crisis, while affirming the dignity of life! Equip to refute and mobilize to rescue!

What examples do we see of others obeying God’s call to rescue the innocent?

How did they protect innocent people from death in their time? We will look at some examples, learn from their examples and see then 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. How? He used moral persuasion and earnest pleas. He pleaded with them so they would not kill an innocent person.

- “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, but cast him into this pit...,” that he might deliver him out of their hands, and bring him back to his father.” (Gen. 37:21-22).

Today: We also make the same moral case - it is wrong to intentionally kill an innocent human being, and we suggest other options – *anything* to save the innocent from being killed! We use moral persuasion, earnest pleas and suggest other options!

B). *The midwives of Egypt* rescued newborn baby boys from infanticide in Moses’ time. How? They used faith in God to muster defiant courage and with it, refused to obey the policy of the king, instead saving the lives of the male children. They counseled and helped women not to kill their babies in spite of the hardship.

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

Today: Helping people fear God and keep their babies rather than yield to the temptation to kill or the pressure of others demanding abortion is precisely the help men and women need. Help people fear God and suggest how they can keep their baby.

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).

Today: As in Moses' time, God loves adoption. Indeed, the gospel is God's adoption plan. "In love he predestined us for adoption to himself as sons through Jesus Christ (Eph. 1:5). At times, adoption is God's wonderful plan for that mother and baby.

D). *Obadiah* rescued 100 prophets from Jezebel. He provided 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).

Today: Sometimes helping a mother have her baby requires providing a safe (secret) place for her to go, away from others who would pressure her to abort, so that she can have her baby, and then either parent or place the baby for adoption.

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). The greater the number of people who speak up, the more influential they grow.

Today: When many voices unite - pastors, business people, community leaders, common folk, rich and poor, doctors and nurses, they become a powerful voice in defending the powerless. "Speak up for those who cannot speak for themselves" (Pro. 31:8).

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!"

H). *Mordecai* raised awareness – public display, spoke up, gave evidence, explained the case (4:1-8), then challenged Esther to act - "For if you remain completely silent at this time..." "...who knows whether you have come to the kingdom for such a time as this?" (4:13-14). He then gathered all the people to fast (4:15-17).

Today: Like Esther we can bravely work towards changing these laws. And like Mordecai we need to become advocates for the unborn innocent children, raising awareness, speaking up for them (Pro. 31:8). To do this well we must be able to give evidence of unjust actions against unborn babies (do your research, gather evidence), learn to explain clearly the case against abortion, challenge those in positions of influence or who have access to the nations decision makers, and call the church to pray.

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).

Today: Helping a mother have her baby can be a lot of work. It may include:

- Finding her a safe place to live and have her baby.

- Helping the father accept the baby and support it.
- Helping parents to see the baby as a gift of God and to welcome the child.
- Helping the mother find a job or finish school.
- Helping the mother/couple pay a fine or find another way to obtain a birth card.
- Connecting her with an adoption service, or an adopting family.

2. Historical Examples and Methods

A). *First Century*: In the first century Roman world, abortion and infanticide was 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” (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 imperil 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.

Now it’s our turn! From Today You can begin to change your community and rescue babies. You can start by joining thousands of other people in affirming the following commitment:

1. We will not abort our babies any longer!

We will trust God for whatever we lack and ask others to help us.

2. We will not remain silent about abortion anymore!

We will talk about this and help our friends, neighbors and churches understand about abortion.

3. We will not look away anymore – *BUT* we will rescue unborn babies in our communities when we know they are in danger.

We will support mothers in pregnancy crisis, helping them save their babies, and themselves, from abortion harm.

Pregnancy Help Centers (PHCs). But sometimes we need to work together to achieve a larger work, such as opening a counseling room and offering counsel on a daily basis in a hospital where many women come for abortions.

This is happening today, in many communities around the world, Christians and churches are working together to provide the practical help mothers in pregnancy crisis need to save their babies. In the last 45 years (since 1975), over 4,500 pregnancy help organizations have been started around the world. They provide personal care and practical help to frightened mothers and couples concerned about their pregnancy. Help begins with a free pregnancy test and medically accurate information regarding her options. It often includes an ultrasound, counseling, and short or long-term support in developing a parenting plan or placing for adoption.

If you are ready to start a Pregnancy Help Center (PHC), email us at baovemamsong@gmail.com and ask about our '10 Steps to Open a PHC,' or, download from; <https://baovemamsong.org/resources/>

**Each generation
must answer the call
in its own way.
Now it's our turn!**

4 QUESTONS BASIC TRAINING ENDS HERE



Use these **TOOLS** to help you ...

educate and share with men and women, **intervene in pregnancy crisis** to help women reject abortion and rescue babies from abortion.



Quick-Access Pro-Life **ICON**

Bi-lingual – Vietnamese & English

Save to your phone screen for quick access to website videos and materials.

www.baovemamsong.org

Educate and share with people:

- Show videos about life in the womb and abortion
- Download and teach The 4 Questions Training program
- Study further about intervention, post-abortion healing
- Share News and blog articles with friends

Intervene in pregnancy crisis by showing:

- human babies are real in the womb (videos)
- that abortion kills babies (videos)
- how abortion damages women (videos/chart)
- there are other options – *“There is no need to abort!”*

With **Android** systems *(Samsung)*

1. Open Google browser and type: **baovemamsong.org**
2. Open the drop-down box in screen at top right (3 dots)
3. Hit **‘Add to Home screen’**
4. Choose **‘Add’**
5. Choose **‘Add’** again and the quick access icon will appear on your screen

With **iOS** systems *(iPhone-Apple)*

1. Open Safari browser and go to: **baovemamsong.org**
2. Click the icon  at the bottom of the browser
3. Select **‘Add to Main screen’**
4. Press **‘Add’** to complete the quick access icon creation on your screen.



See Baby **APP** for phones. *English language only*

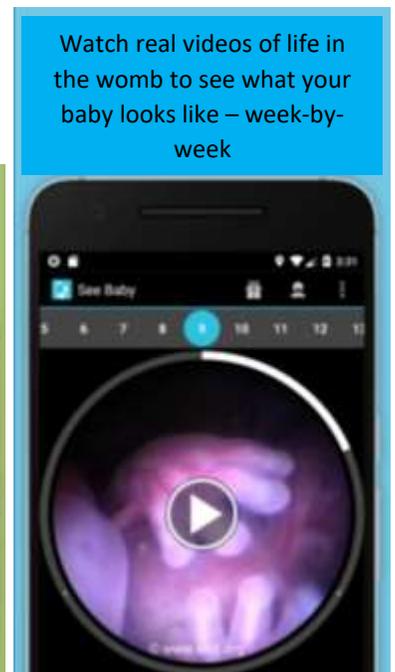
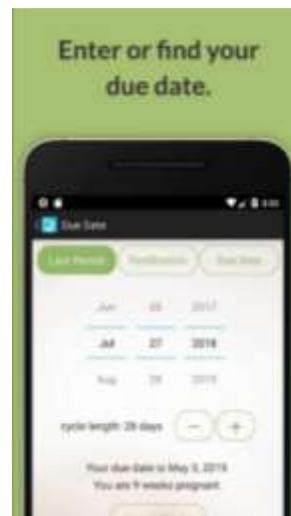
To Download:

1. go to APPS/PLAY STORE
2. Type in **See Baby App**
3. Find **See Baby Pregnancy Guide**
4. Click and Install



With See Baby **APP** you can:

- See what your baby looks like and is doing
- See your baby’s heart beating – just 4 & ½ weeks from fertilization
- Enter or find *(and count-down to)* your due date using the Due Date Calculator
- Track your baby’s expected growth (typical weight and length)
- Send images to family and friends



Watch real videos of life in the womb to see what your baby looks like – week-by-week

Learn to Refute the Common Arguments – SLED

Remember **SLED** - **S**ize, **L**ocation, **A**war**E**ness, **D**ependence.

1. ***But they are so small!*** True. Embryos are smaller than toddlers, who are smaller than teenagers. The principle of equal rights among all human beings means size is not relevant. Otherwise men, generally larger than women, should have more human rights than women.
2. ***But they are in the womb!*** True. But where you are does not determine who you are. Location is not relevant to the concept of equal rights. You are not less human in your house than on the sidewalk. Moving eight inches down the birth canal does not change a preborn baby from nonhuman to human. If the preborn child is not already human, merely changing their location cannot make them valuable.
3. ***But they are not self-aware!*** True. Toddlers are also less cognitively developed than teenagers. People in surgery do not have self-awareness. That does not mean I have a right to cut their throat while they are in surgery.
4. ***But they are still dependent!*** True. All babies, young children, even teenagers are dependent on others. The old and the sick are dependent. Those who use insulin are dependent, but none of them lose their right to life. God says that dependent people are to be cared for, not killed!

Size
Location
Awar**E**ness
Dependence

Remember, when someone says to you; “*But they are just a bunch of cells!*”

You can say; Yes, they are made up of cells, but then so are you! Animals are also made up of cells, along with flesh, bone, blood, etc., things common to both humans and animals, however, humans have a value and rights that animals don't. Our value and right to life comes from our common humanity. This is universally understood!

Life begins at conception. Therefore, every human being is human from conception. There is no event or time after conception at which a person becomes human! A human is human from the beginning! A human is human because of who they are! And ALL humans have the same rights, no matter how big they are, where they are or if they are aware or dependent!

A Special Word to Pastors and Church Leaders

What are my Responsibilities as a Pastor regarding the gospel of life?

1. God calls leaders to lead. Whenever innocent blood is being shed, spiritual leaders are to take the initiative to help people see the bloodguilt it causes, to understand God's will, and to publicly pray and rededicate themselves to preventive actions (Deut. 21:1-10).
2. God calls pastors to teach wise discernment and right choices (ethics) including what promotes health and life (bio-ethics). For example, Pastor John Piper helped his church see what the true nature of abortion is, calling it "a substitute for prayer." As James 4:2 says, "You desire and do not have, so you murder... You do not have, because you do not ask [God]" Teach your people that the answer to an unexpected pregnancy is faith in God's provision and prayer for daily bread (Mat. 6:11).
3. God calls pastors to lead people towards maturity in Christ and in obedience that comes from faith (Rom. 1:5), *including* obeying God's call to stop the slaughter of the innocent (Pro. 24:10-12) and gladly provide practical, life-saving, help as the Samaritan (Luke 10:25-37).
4. Pastoral Starting Points:
 1. **Expose** evil (Eph. 5:11), including abortion.
 2. **Proclaim** the pardon of the cross and apply it to the blood-guilt of abortion.
 3. **Call** people to freedom, as Heb. 10:22 says, "Let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience."
 4. **Remind** them often that the blood of Jesus speaks louder than the blood of those we killed through abortion (Heb. 12: 24).
 5. **Equip** them to make the case for life in the culture at large (Pro. 31:8-9).
 6. **Mobilize** the church to rescue (Pro. 24:10-12) frightened or abandoned mothers in your neighborhood with direct and practical life-affirming help (Luke 10:25-37).

Today.

In Eastern Europe and China, **pastors are leading** by attending the Four Questions Training, then teaching their church members.

When pastors teach The Four Questions, their **church members** become aware of the abortion crisis, repent of past abortions, receive grace and healing for past abortions, and begin to **help other women** in pregnancy crisis, thereby, preventing abortions and **saving babies**.

Mature Christian women then come together to get trained in pregnancy crisis intervention and how to set up pregnancy help ministries. Often a few churches will work together to open a **Pregnancy Help Center**.





Video Text

<https://baovemamsong.org/resources/media/>

Dr. Anthony Levatino - Former Abortionist Turned Pro-Life. Abortion Procedures - 2nd Trimester Surgical Abortion.

My name is Doctor Anthony Levatino. I'm a practicing obstetrician-gynecologist and I've performed over 1200 abortions. Today, I'm going to describe a second trimester surgical abortion called dilation and evacuation or D&E.

A D&E is performed between 13 and 24 weeks of pregnancy. After administering anesthesia, the abortionist uses a weighted speculum like this one that opens the vagina widely. Because second trimester babies are so large, this greater access facilitates a late-term abortion. Late term abortion requires that the cervix be prepared 24 to 48 hours in advance with laminaria. Laminaria is a type of sterilized seaweed that absorbs water over 8 to 12 hours and swells to several times its original diameter. Once removed metal dilators can be used to further open the cervix as needed.

Once the cervix has been stretched open the suction tube is placed inside. A baby at 20 weeks gestation is as big as the length of my hand from head to rump not counting the legs. The suction machine is turned on and pale, yellow amniotic fluid surrounding the baby is suctioned out through the catheters. But babies this big, they don't fit through catheters this size. The baby's bones and skull are too strong to be torn apart by suction alone.

This is a Sopher clamp. A Sopher clamp is made of stainless steel. It's about 13 inches long. The business end is about two and a half inches long and a half inch wide and there are rows of sharp teeth. This is a grasping instrument, and when it gets a hold of something it does not let go.

The abortionist uses this clamp to grasp an arm or a leg. Once he has a firm grip the abortionist pulls, hard, in order to tear the limb from the baby's body. One by one the rest of the limbs are removed, along with the intestines, the spine and the heart and lungs. Usually, the most difficult part of the procedure is extracting the baby's head, which is about the size of a large palm at 20 weeks. The head is grasped and crushed. The abortionist knows he's crushed the skull when a white substance comes out of the cervix. This was the baby's brains. The abortionist then removes skull pieces. He removes the placenta and any leftover parts of the baby with a curette, scraping the lining of the uterus for any remaining tissue. The abortionist then collects the baby parts and reassembles them to make sure that there are two arms, two legs and all the pieces. Once all the parts have been accounted for the abortion is complete.

For the woman this procedure carries a significant risk of major complications including; perforation or laceration of the uterus or cervix, with possible damage to the bowel, bladder and other maternal organs. Infection and hemorrhage can also occur which can even lead to death. Future pregnancies are also at greater risk for loss or premature delivery due to abortion-related trauma and injury to the cervix.

As I mentioned at the beginning, I'm Dr. Anthony Levatino and in the early part of my career as an ob/gyn I performed over 1200 abortions. One day, after completing one of those abortions, I looked at the remains of a preborn child whose life I had ended and all I could see was someone's son or daughter. I came to realize that killing a baby at any stage of pregnancy for any reason is wrong. I want you to know today, no matter where you're at or what you've done, you can change. Make a decision today to protect the preborn. Thank you for your time.

I will no longer do any more abortions. When you finally figure out that killing a baby that big for money is wrong, then it doesn't take you too long to figure out it doesn't matter if the baby is this big, or this big, or this big, or maybe even this big, it's all the same! And I haven't done any since then and I never will.

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: Life in the womb as grounds 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 chiefly 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 does the Gospel take away the Guilt of Abortion?
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*.

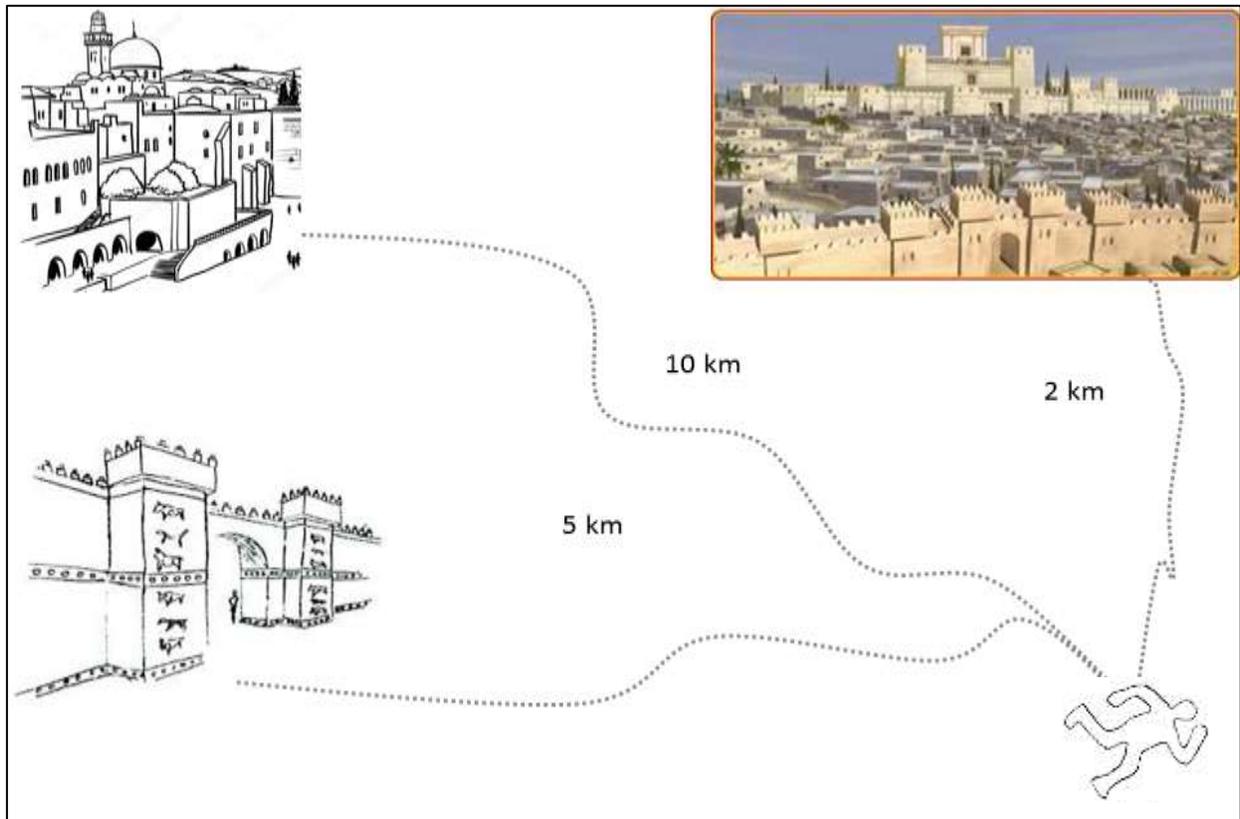
Luke 10:25-37: The Samaritan story shows us how to rescue, providing a paradigm for intervention work.

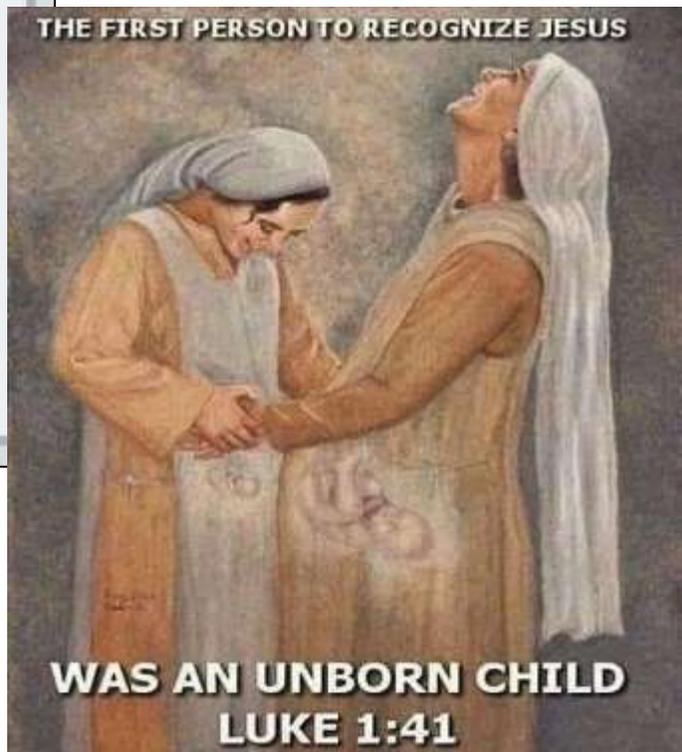
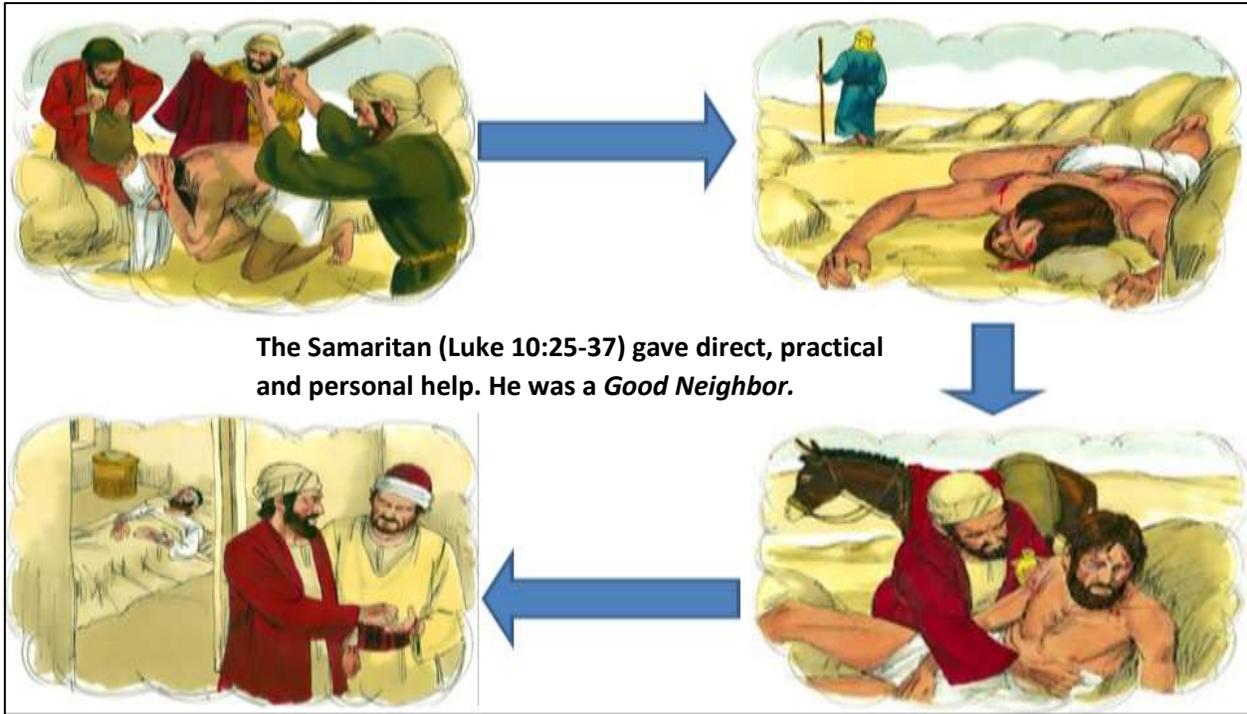
Think about the examples provided of God's people rescuing the innocent throughout history.

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?





PRO-LIFE VIETNAM

TOGETHER bringing the ‘Gospel of Life’ to inform and change the culturally-accepted thinking on abortion.



‘THE GOSPEL OF LIFE’ – is how we summarize all that God says about human value and all that God summons us to do to cherish and protect innocent human life.

YOU ARE EMBRACING THE GOSPEL OF LIFE when you:



TREASURE
human life,
including life in
the womb



EXPOSE
the offense and
guilt of shedding
innocent blood,
including
abortion



PROCLAIM
the full
forgiveness of
sin offered
through Christ’s
blood shed on
the cross



STOP
the shedding of
innocent blood
by rescuing
unborn babies
and mothers
from abortion



ADVANCE
God’s Kingdom
values by
expanding the
Pregnancy Help
Movement

For more resources/info/help Contact:



**Bảo Vệ
Mầm Sống**

Pro-Life Vietnam Trains local Christians to:

- **Reject abortion**
- **Give Pregnancy Crisis Intervention locally**
- **Share Life Values in the secular culture at large**
- **Offer Post-abortion Healing and Recovery**

Email: baovemamsong@gmail.com

Web: www.baovemamsong.org

Pregnancy Crisis Help (Vietnamese): 034-22-44-820