



# THE 4 QUESTIONS

## Responding to the Crisis of Abortion with the Gospel of Life

Every abortion violently ends the life of a precious human baby and leaves a woman hurt and grieving! But abortion is a symptom of deeper issues and values in the hearts and minds of men and women.

So, how do we change the thinking of people that leads them to choose abortion? How do we rescue those in danger today? How do we bring freedom and healing to past abortions and related sin?

This study will help you *understand* abortion as God sees it, grasp how God wants us to *change* and hear God's call to *respond* to abortion and *rescue* woman and babies one pregnancy crisis at a time!

To do this we open our bibles 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 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?

Since 2011 more than 3 million Chinese Christians and many more believers around the world have learned and shared this easy-to-understand Bible-based study to stop abortion and bring healing to the devastation of abortion. Study and join Christians worldwide in responding to the abortion-crisis with the Gospel of Life.

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

Our study of human life looks first at the importance of life – that God prefers life over death. We see how human life has value and what that means to how we treat others. We look briefly at God's plan for children and families, and finally, we identify just when a human life in the womb begins.

#### 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)

## What does God value most in all of his creation?

God's greatest delight in creation is mankind - **people**. 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?

Every human life has value because God created 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? Or how can we understand our human value?

1. **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.
2. **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.
3. **Exceptional value:** Human beings are more valuable than everything else in creation. It matters whether you kill a chicken to feed a child or kill a child to feed a chicken. To sacrifice human life is always to exchange it for something of less value (money, reputation, ease).
4. **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?

1. **We all have Human rights:** All people are endowed by their Creator with human rights, called *natural rights*. Among these, the right to life is the most important – without which we lose everything!
2. **We all share the Moral Obligation to defend the rights of others:** We bear a moral obligation to defend the rights of others - 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.
3. **If we love God, we must love others:** 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).
4. **Human value motivates us to do good works:** The intrinsic, equal, exceptional, and eternal value of human life is the motivating principle for good works - all works of justice and mercy done for the weak, powerless and oppressed. (See Job 29:12-17; 30:13-15)

A Christian view of human value is based on God choosing to create mankind in His own image (Gen. 1:26-28). Therefore, we affirm that every human life is created with; intrinsic, equal, exceptional, and eternal value, from which flow *natural rights*, first of which is the right to life. It is logical and right that individuals and institutions, (such as governments) uphold these natural human rights because they are given to each of us equally by God.

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

**God highly values children and commissions us to welcome them.** At creation He commissioned mankind to 'be fruitful and multiply' – giving couples the duty to have children, and established the ideal family unit for children to be born into and raised – one man and one woman joined by God (Gen. 1:28, Mat. 19:4-6). This union and commission He blessed (at creation *and* after the flood Gen. 9:1&7).

- Gen. 1:28 "And **God blessed them**. And God said to them, '**Be fruitful and multiply** and fill the earth and subdue it, and have dominion over ... every living thing that moves on the earth.'"

**Ancient Israel considered children a gift from God, a blessing, a heritage and a happy reward** (Psa. 127:3-5 & 128). They were sometimes granted after prayer, and seen as a sign of God's divine favor, as in Hannah's experience in 1Sam. 1:17-20, 27 & 2:18-21.

- Psa. 127:3-5 "Look, children are **a heritage** (a gift) of the Lord. The fruit of the womb is **a reward**. As arrows in the hand of a warrior, so are the children of one's youth. **Blessed is the man who fills his quiver with them!** He shall not be put to shame when he speaks with his enemies in the gate"

**Jesus affirmed and valued children** - welcoming, blessing and praying for them. He took time to take little children in his arms, to hold and talk to them, and pray and bless them. He pointed to them as examples of humility and trust, and taught that they are at the very center of life in God's Kingdom. He also strongly warned not to harm or hinder a child.

- "The people brought children to Jesus, hoping he might touch them. The disciples shooed them off. But Jesus was irate and let them know it: "**Don't push these children away. Don't ever get between them and me. These children are at the very center of life in the kingdom.** Mark this: Unless you accept God's kingdom in the simplicity of a child, you'll never get in." Then, gathering the children up in his arms, he laid his hands of blessing on them." (Mar. 10:13-16 MSG).
- "And whoever welcomes a child like this in my name **welcomes me**. But if anyone causes one of these little ones who believe in me to sin, it would be better for him to have a huge millstone hung around his neck and to be drowned in the open sea." (Mat. 18:5-6)

**In Genesis 1:28 God gave mankind the commission to have children. Bearing children and raising families are commended by God as a sign of His divine favor and enrichment. They are a blessing and a reward to be welcomed and nurtured. Sadly, sometimes people today see children as an inconvenience, a burden and even disposable - not the valued blessing from God they truly are!**

## When does human life begin? Is the unborn a human being? What does the Bible say? Science?

God points to conception as the beginning of human life and 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 His children. David saw his own development in the womb as God's marvelous work.

**1<sup>st</sup>. God uses the same words to describe born and unborn children**, and he does this in both the Old Testament written in Hebrew and the New Testament written in Greek.

a) Old Testament:

- The Hebrew word '**habanim**' (children), is used to describe *both* unborn *and* born children.
  - Gen. 25:22 Concerning Rebekah's unborn twins: "The children struggled together within her."
  - Psa. 128:3 The same word is used for children in general: "Your wife shall be like a fruitful vine in the very heart of your house, Your children like olive plants all around your table."

b) New Testament:

- The Greek word '**brephos**' (baby), is also used to refer to *both* unborn *and* newborn babies alike.
  - Lk. 1:41 "When Elizabeth heard the greeting of Mary, the baby leaped in her womb."
  - Lk. 2:26 "They... found Mary and Joseph, and the baby lying in a manger."

**2<sup>nd</sup>. God points to conception as the beginning of a person's life.** The Bible consistently speaks of the **conception of human beings**, - 'conceived a *son*,' (never a zygote or bunch of cells) and commonly uses a **formulaic description**, - '*conceived and bore*.'

- Gen. 4:1 **Cain** - “Now Adam knew Eve his wife; and *she conceived, and bore Cain*.  
What did Eve conceive? She conceived Cain.  
When did Cain’s life begin? At conception.
- Lk. 1:31 **Jesus** - Mary is told she will *conceive in her womb and give birth to a Son*.
- Lk. 1:36 **John** - Mary is told that Elizabeth *has also conceived a son*.  
What would Mary conceive? A son. What had Elizabeth conceived? A son.  
When did Jesus and John become sons, (male human beings)? At conception.

**3<sup>rd</sup> When Mary visits Elizabeth, the unborn child John, responds in a human way at the presence of Jesus, also unborn.** Although very young and small – yet **Jesus was fully present** in Mary’s womb. We see in this story, **powerful affirmation of the humanity of unborn children!**

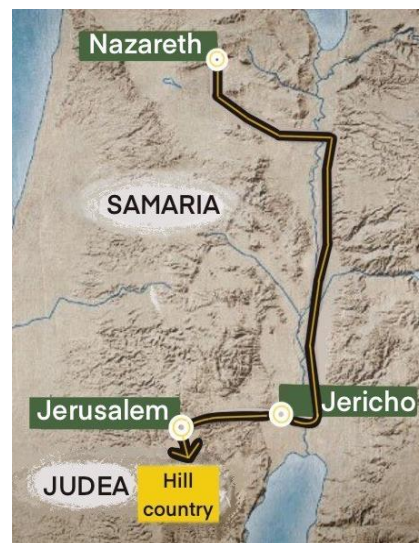
- *Recognizing someone and leaping for joy are human responses!* The unborn John announced the Lord’s arrival, “*Momma, Jesus has arrived!*” as he would to all people 30 years later (Jn. 1:29). “When Elizabeth heard Mary’s greeting, the baby leaped in her womb...” She said, “...when the sound of your greeting came to my ears, the baby in my womb leaped for joy.” (Lk. 1:40-44).
- Jesus, *had arrived!* Being fully God and fully human, Jesus was also fully present, even though he was no bigger than the period at the end of this sentence and probably not yet implanted in the womb. Developmentally he was a zygote (a few hours, days, or perhaps a week old), yet John announces his arrival!

How do we know Jesus, so small, had arrived? Read Luke 1:26-44, 56-57.

Mary wasn’t pregnant when the angel came and said she would become pregnant by the Holy spirit (26). Mary went “with haste” to Elizabeths (39).

Depending on the route taken, Mary travelled about 115-150 km from Nazareth in the North, to Elizabeth’s home in “the hill country of Judah” (1:29), south and west of Jerusalem, possibly not far, since Zacharias served at the temple in Jerusalem (1:5-9). When Mary arrived, she was pregnant.

Jesus was conceived sometime *after* the angel departed, yet *before* Mary’s greeting. Jesus had been alive in the womb for a few hours or a few days at most when Mary greeted Elizabeth. Remarkably, when John leaped for joy in the presence of Jesus – who is God come in human form (incarnate), Jesus was likely smaller than the period at the end of this sentence, but fully God and fully human.



These events took place when Elizabeth was in her sixth month (1:36), and John would be about the size of a man’s hand – head to rump. 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, and that unborn children are fully human.

**Does science teach the same thing as the Bible - that human life begins at conception?**

**Yes, it does!** The science of **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.
  - 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: DNA, blood type, sex, fingerprints, footprints, eye and hair colors, body size, facial features etc...



A world-leading expert on embryology, Keith L. Moore, says:

“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, TVN. Persaud, *The Developing Human: Clinically Oriented Embryology*.

Another world-leading expert on the Human Body, John Clark, said:

“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.”

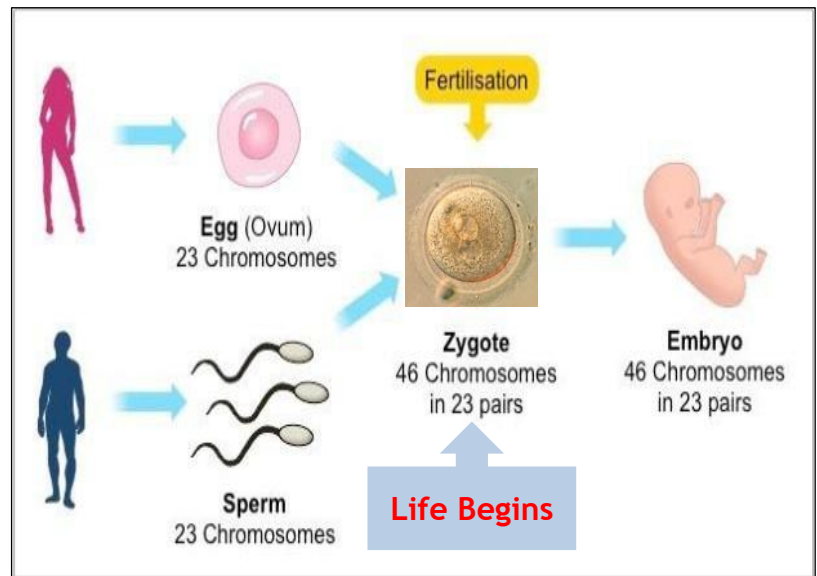
- Clark, J. *The Nervous System: Circuits of Communication in the Human Body*, Torstar Books.

**Life begins at fertilization,  
also called conception.**

**Life in the womb is marvelous and  
reason to praise and worship God.**

David saw himself as fully human when in his mother's womb, and praised God! Using personal pronouns 'I' / 'me' shows that David sees himself as the same human in the womb as at the time of writing. Our humanity in the womb is not just true – it's amazing, delightful and wonderful!

David reflects on being formed in the womb, and gives praise to God (Psa. 139:13-14): **“You formed my inward parts; you knitted me together in my mother's womb. I will praise you, for I am fearfully and wonderfully made; marvelous are Your works, and that my soul knows very well.”**



Watch the amazing fetal science video, **Your Life Before Birth** (6 min.) Shows the humanity of the unborn baby. Great to show kids also. Go to: [www.baovemamsong.org/media](http://www.baovemamsong.org/media) Or, scan the QR code at right.



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

What God loves most He protects most! In question 2, we see how God's law protects people from harm and how God reacts to the killing of innocent people. We see how God's people respond to the killing of innocent people, and finally, we look at God's view of child-killing, including abortion.

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

The primary way God protects human life is through his moral law, and by creating all people with conscience regarding those laws. God's moral law, (which is also biblical ethics), can be summed-up in five words: "Love your neighbor as yourself" (Lev. 19:18).

The moral law is commanded by God in both positive and negative terms:

- **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 murder - the *intentional killing* of 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 must construct a guard rail around your roof to avoid being culpable (that is to become guilty of bloodshed) in the event someone should fall from it."

Inherent in the positive call to protect your neighbor's well-being is the negative law stated in Exodus 20:13, "Do not murder." People know this is right and true, but they can reject the truth.

To be faithful to God and obey His moral laws, we must do two things;

1. We **do not intentionally kill** any human being (that's murder).
2. We **do not turn a blind eye to** (accept without protest) the killing of innocent people 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 harm.

#### What do we mean by "innocent" human life?

Romans 3:10 tells us that 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. However, elsewhere, Scripture refers to *innocent people* (see Pro. 1:11, 6:16-17).

#### When God refers to innocent life or innocent blood, he is referring to:

*People who are innocent before the law.* According to law, all people are considered innocent until proven guilty through the due process of the law. People who are charged falsely are also innocent.

"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." (Exo. 23:6-7)

*People who have not developed the capacity to know right from wrong.* This includes the unborn, infants, children, and those mentally incapable of knowingly 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) (also Deut. 1:39, Jer. 19:4)

### How does God respond to the intentional killing of innocent people (shedding innocent blood)?

God becomes angry, brings judgement against those who kill the innocent, and separates Himself from them (the blood-guilty), ignoring their prayers until they repent.

**In the story of Cain and Able, (Gen. 4:8-13)**, Cain intentionally killed his innocent brother. He knew killing Able was wrong because of the natural laws God had written on his heart (his conscience,) even though the law – positive and negative - had not yet been given in writing as it would be through Moses about 2,500 years later.

Cain knows the negative command – ‘**do not murder**’ - and so tries to hide his actions by lying (4:9). Cain knows the positive command – ‘**love your neighbor**’ – so he also tries to avoid being responsible for the positive command by saying, “Am I my brother’s Keeper (*must I always keep my brother safe*)?” Yes, he is, and yes, he must! God expects that! Abel’s life is precious, crying out to God for vindication!

**God reacts to Cain Murdering Abel:** God **hears** (10), **judges** Cain (11-12, 13) and **separates** Himself from Cain (12, 14). God’s reaction to murder (*hear, judgment, separation*) is consistent in the Bible:

1. **He hears the cries of those who suffer violence** - like Abel! God *assures* those who are robbed of life (murdered), that their life is precious to him and that he will avenge their murder in judgment.
  - Psa. 9:12 “For he who avenges blood is mindful of them; he does not forget the cry of the afflicted.” God’s justice is eternal, and He can be trusted to administer justice in due time.

2. **He brings anger and judgement upon those who shed innocent blood:**

**King Manasseh’s** (697-643BC) sins of killing many innocent people in Jerusalem, (even sacrificing his own son, 2 Ki. 21:6), greatly angered God and He sent troops of 4 armies against Judah to destroy it because... Manasseh killed many innocent people!

- 2 Kin. 24:2-4 “The Lord sent against [Judah] raiding troops of Chaldeans... Syrians... Moabites... troops of the people of Ammon...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.”

**In Ezekiel’s time**, just decades later (620-570BC) sin continued so God brought even harsher judgement against Jerusalem, scattering them among the nations and to Babylon in captivity (605BC). Among many other sins, they were guilty of killing innocent people!

- Eze. 22:3 “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.”

**God warns** of the misery to come for those who deliberately shed innocent blood for their own gain.

- James 5:1-6 “...weep and howl for your miseries that are coming upon you...You have fattened yourselves in the day of slaughter. You have condemned and murdered the innocent one...”

3. **He separates Himself from the blood-guilty, ignoring their prayers, until they are prayers of repentance.**

- Isa. 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 you,” and,
- Isa. 1:15-17 “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.” (18-20 - blessing for those who obey).

### **How Should God’s People Respond to the Shedding of Innocent Blood?**

**Shedding innocent blood** directly violates 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.

**In Deut. 21:1-9** God shows his people Israel how they should respond to the shedding of innocent blood – in this case, finding a murder victim.

Here's what God leads the people to do and why:

- a. **Vs. 2:** The leaders (elders and judges) go out and measure which town is closest. Measuring establishes jurisdiction (who will do this). The "closer you are the more responsible you are" is a reminder to "love your *neighbor*."
- b. **Vs. 3-6:** The elders must find a special heifer, bring it to a special place where everyone gathers, and kill it by breaking its neck. (5) The priests come near to observe and ensure everything is done correctly. (6) All the elders wash their hands over the dead heifer.
- c. **Vs. 7-9:** Then they pray saying; "...Our hands have not shed this blood, nor have our eyes seen it." They are reaffirming both the negative law "*Our hands have not shed this blood...*" and the positive law "*...nor have our eyes seen it.*" [...or we would have acted to rescue], as a heartfelt commitment. On behalf of the community, the leaders ask God to provide atonement for the guilt of innocent blood that is among them, that has happened within their community.



**The costly ritual** provides a way for people to feel the loss - to register the moral offense. In their economic loss (*heifer and loss of work*) and solemn assembly, they feel what they could not feel *emotionally* – the loss of human life. He was a stranger to them, and they are tempted to think, "It doesn't affect me." But he wasn't a stranger to God. Nor does his murder leave them unaffected. It will harden their hearts. By guiding the leaders in this way God helps His people:

- a) **Feel the loss of a human being** – who was unknown to them but known to God.
- b) **Learn to treasure life** by obeying God's laws that protect human life and well-being, and
- c) God directs his **leaders to take responsibility** on behalf of the whole community:

**God's appointed leaders** *lead* the people to; grasp the preeminent moral crisis - the shedding of innocent blood, to reaffirm their commitment to obey God's law (both negative and positive), and to lead in seeking God's forgiveness. "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...' (Deut. 21:6-9)

### **How does God View Child-killing/Abortion, and indifference to Child-killing/Abortion?**

- 1) Child sacrifice or the intentional **killing of innocent children is supremely offensive to God** and especially angers God. And, **acting indifferently to child-killing**, saying; "It's none of my business," is equally reprehensible 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)
- 2) Of all 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)
- 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 so small a matter that you slaughtered my children and delivered them up as an 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. 32:35)



## 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, like; drought, famine, or to gain a positive benefit from the gods, such as victory in war. **Today**, the deity-appeasing aspect of child sacrifice is absent, but people also abort their child **to avoid negative things** like; embarrassment, shame, sexual sin uncovered, cost, inconvenience, or **to gain something they want**, like; a degree, a boy (instead of a girl), a healthy child (not downs/handicapped), money, or to please others. The most painful truth as we regret our abortions is that we sacrificed our children for things of far lesser value.

**The word “abortion,”** is not in the Bible, like other modern words. However, we know God forbids abortion because he forbids murder (Deut. 5:17) the intentional killing of innocent humans! If the unborn is human, and we know they are, then abortion is the intentional killing of an innocent child.

## Show what Abortion Actually Is.

Show the abortion pictures (below) or watch the videos at: [www.baovemamsong.org/media](http://www.baovemamsong.org/media)

**Warn** that the videos they will see are very strong and disturbing. They can close their eyes, look away, but we recommend they watch - to see what abortion really is, and to let God break their hearts. **After showing the video.** Don't rush, give time for people to pray, to grieve and to confess their sin.

## This is Abortion

### Video 1

Dr Levatino Explains  
a 2nd Trimester  
Abortion Procedure  
(4 mins.)



### Video 2

**This is Abortion** - Shows the real horror  
of abortion. (2 mins.)

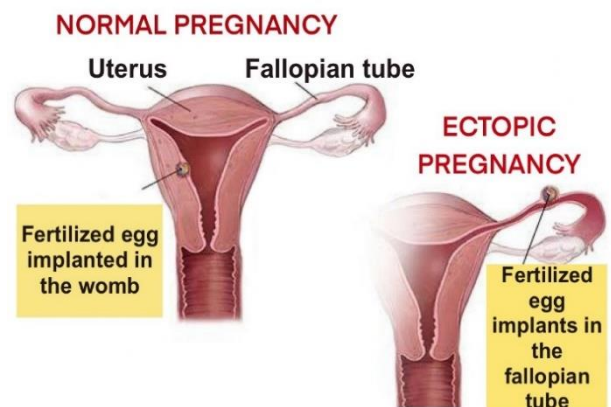
(Scan the QR code  
then scroll down for  
this video. **Content is  
not suitable for  
children.**)



## 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, or elsewhere, rather than the womb. It cannot survive there, and if not removed will likely 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 future medical advancements allow for the embryo to be safely implanted in the womb, then that would be the right thing to do.



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

Covering up sin and guilt in silence and secrecy robs us of experiencing God's grace and freedom. The human experience of God's grace is found in; **Receiving God's forgiveness and experiencing a cleansed conscience**, out of which our secret shame and silent regret is turned into an **open and joyful testimony** of God's mercy in our life. Sudden or slow, this transformation must be by faith.

#### 3 Steps to Move from Silent Guilt to Open Testimony. (Psa. 32:1-5, Isa. 53:4-6, Heb. 9:14)

##### 1. Psalm 32:1-5: We need Faith in the form of open confession and repentance.

**How do we experience guilt?** We tend to conceal or cover it up, like David (3). But silence makes us weak (3). Guilt feels heavy. Grief, shame, and regret feel hot (4). But, uncover or confess your sin, (5) and God can do a forgiving and freeing work in your life. Blessed, *happy and free*, is he who moves from guilt to grace (1).

##### By Faith:

- 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 unconfessed 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)

##### 2. Isaiah 53: 4-6: We need Faith in the form of trusting in Christ and his cross.

**On what basis can God forgive me?** It is unjust to acquit the guilty or condemn the innocent, but God can offer us mercy because He punished Christ in our place. We deserve death for our sin; “For the wages of sin is death...” (Rom. 6:23), but Jesus willingly died in our place. God provided Jesus (sinless) as a **substitutionary punishment for sin**, so that God's justice is upheld even as His mercy is extended to mankind.

Jesus' death **paid in full** the full punishment due, thus provides full forgiveness for all who repent and trust Him. Even by our own laws, it is never just to punish someone twice for the same crime. Jesus paid for all sin, so we can be fully forgiven, therefore, nothing in our lives that deserves punishment has gone unpunished.

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

##### When we trust in Christ, we are trusting that:

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

##### By Faith:

- 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)
  - “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).

**3. Hebrews 9:14: We need Faith in the form of endurance and fighting for a clean conscience.** God calls us to experience the cleansing of our conscience from guilt and dead works to serve the living God. *Christ's Spirit frees us from a guilty conscience and empowers us to a new life of service in Him. But it is by faith, that we must fight, for a clean conscience and the freedom to serve God!*

The path we follow **begins with being satisfied** in Christ's provision (salvation for past sin and cleansing of our conscience), and **then returning to remind ourselves** of it as we need! This is the only pathway to freedom from guilt, and healing from the pain of past choices. When our enemy (demonic spirits), or our mind tries to remind us of our past sin and condemn us, then we must walk by faith and boldly proclaim the salvation and cleansed conscience we have received through Christ. God wants us to trust in his complete atonement and serve Him freely with a clean conscience.

**By Faith:**

- 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)

You know you have experienced this freedom when you can turn your secret shame and silence into testimony and praise. See *Conquered by Grace*, at [www.passionlife.org](http://www.passionlife.org).

**PRAY:** Take time for people to acknowledge and confess their sin. Give time for those who want to stand and share their experiences. Pray for them. Invite God's Spirit.

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

Now we go from 'what *God says about human life*' to 'what *God calls us to do to protect human life*.'

**We best summarize the ethical demands of the Bible, regarding abortion, as we:**

- 1) **Reject abortion.** That's the first law to obey - "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 in the same way you would never kill your 2-year-old to solve a personal crisis.
- 2) **Don't close your eyes to abortion.** That's the second law to obey - "Love your neighbor as yourself" (Lev. 19:18). 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 (Deut. 21:7). Therefore, act to save!

**Don't miss the crucial part - GOD CALLS US TO ACT... to intervene, to rescue the innocent! We must be brave, we must speak up, and we must act in order to save lives.**

'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 "slaughter" - the intentional killing of innocent people.*)

- a. We cannot pretend to not know and do nothing. God knows our heart and He will judge us according to what we do or do not do. Our response is critical! We overcome fear with moral courage that arises from knowing God sees our response to His call to act.
- b. How we react to the slaughter of innocent people, what we do, reveals the presence (or absence) of faith in God in our lives.

- Psalm 82:3-4 says; “Rescue the weak and the needy; deliver them from the hand of the wicked.”
- Proverbs 31:8-9 says “Open your mouth, judge righteously, defend the rights of the poor and needy.”

**We are to follow God’s own summary of his moral law (the whole law and the prophets)!**

- “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)

## **God Shows *how* to Rescue - The Paradigm for Intervention Work.** Luke 10:25-37

**The Samaritan story** shows us *how* to rescue (Luke 10:25-37). It serves as a paradigm for direct, practical and personal intervention, that personally costs us time and money, but saves lives and glorifies God, as our compassionate hearts are revealed by our selfless actions.

The Samaritan Story reveals:

- Who our neighbor is – **anyone who needs rescuing** - especially from death.
- How we are to rescue – **compassion, mercy, personal, practical, costs us time and money.**
- Who is a ‘Good Neighbor’ (the one who has mercy) – **those who stop to help and rescue.**

## **EXAMPLES OF OTHERS OBEYING GOD’S CALL TO RESCUE THE INNOCENT.**

How did others rescue innocent people when they were being targeted for death? We will look at Biblical and historical examples.

### **1. BIBLICAL EXAMPLES AND METHODS**

a. **Reuben** rescued Joseph from being murdered by his brothers. He spoke up and used moral persuasion, earnest pleas and offered a better plan that didn’t include killing. Gen. 37:21-22 - *But Reuben heard it, and 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 which is in the wilderness, and do not lay a hand on him” – that he might deliver him out of their hands, and bring him back to his father.*

b. **The midwives of Egypt** rescued newborn baby boys from death in Moses’ time by fearing God and defiantly refusing to obey the king’s evil and unjust order to kill the baby boys at birth. The king called them asking why they had ‘saved the male children alive?’ They answered wisely, and bravely continued to save the babies. Exodus 1:17 - *“The midwives feared God and did not do as the king of Egypt commanded them, but let the male children live”*



c. **Moses’ mother** rescued him, by secretly hiding Moses in a safe home (Ex. 2:1-10). Later she gave him up for adoption in order to provide him a safe place to grow and fulfill God’s plan for his life. Acts 7:19-21 - *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.*

d. **Obadiah** rescued 100 prophets from Jezebel by providing a safe place to live. 1Kin. 18:4 - *Obadiah took a hundred prophets and hid them by fifties in a cave and fed them with bread and water.*

e. **Rahab** rescued the spies, bravely using deception, hiding the spies and lying to save them. Her family was spared (Josh. 2, 6:22-25), she was commended for her actions (Jam. 2:25, Heb. 11:31).



f. **A large number of people** stood together as one voice to rescue Jonathan. 1Sam. 14:45 - *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...' So, the people ransomed Jonathan, so that he did not die.*

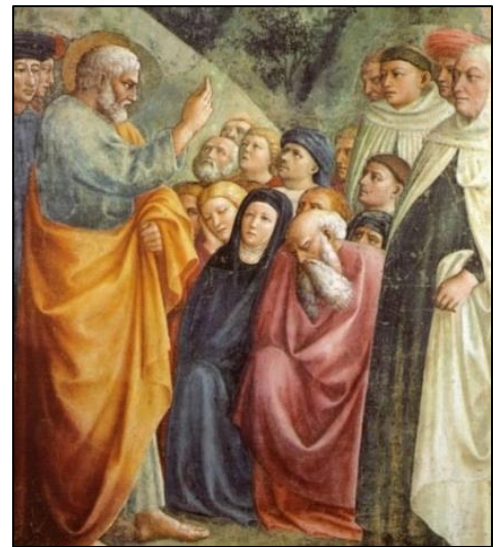
g. **Esther** rescued her people from lawful genocide by working to change the law. She bravely risked her life to speak up for those appointed to die - Esther. 3:9-13 & 4:14-16. *"...I will go to the King, which is against the law; and if I perish, I perish!"*

h. **Jesus** taught us to drop everything and act quickly, to use practical means and our own time and money to *rescue* human life – following the model of the life-saving Samaritan (Lu. 10:25-37).

## 2. HISTORICAL EXAMPLES AND METHODS

a. **1<sup>st</sup> Century: The early church.** In the first century Roman world, abortion and infanticide were common. Parents often abandoned babies in forests or along a road, to die by the elements or be eaten by wild animals. Some were taken and raised as slaves or prostitutes.

**The early church** taught the believers: **"Do not murder a child by abortion or kill a newborn infant,"** as written in the '**Didache**' an early church manual for teaching. They also taught; *"There are two ways, one of life and one of death, and there is a great difference between these two."* The way of death included: *"...murderers of children, and destroyers of God's image.* They also rescued and adopted babies, and personally helped pregnant mothers have their babies.



b. **2<sup>nd</sup> Century: Tertullian** (160-220) – an apologist, advocated life ethics. He wrote in detail of the horrific way abortions were performed in his day. Speaking of Christians, he said: **"In our case, murder is once for all forbidden. Therefore, we may not destroy even the fetus in the womb..."**

c. **4<sup>th</sup> Century: Augustine** (354-430) exposed the moral wrong (culpability) that men bear in abortion saying: **"They provoke women to use poisonous drugs to secure barrenness or else, if unsuccessful in this, to murder the unborn child."**

d. **6<sup>th</sup> Century: Justinian 1**, the Eastern Roman Emperor and a Christian (483-565) 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."**

e. **13<sup>th</sup> Century: Thomas Aquinas** (1225-1274) Rejected abortion as gravely wrong at every stage, considering it to be a **'sin against nature to reject God's gift of a new life.'**

f. **16<sup>th</sup> 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... our life, fortunes, or our honor."**

g. **18<sup>th</sup> – 20<sup>th</sup> Century: William Carey** (1761-1834) missionary to India: stopped babies from being thrown into the river to be eaten by alligators, and fought to stop Sati – the burning alive of wives on their husband's funeral pyre. **Mary Slessor** (1848-1915) missionary to Africa: rescued twins from ritual killing, and helped stop the evil practice. **Mother Teresa** (1910-1997) missionary to India set up children's homes to rescue babies, then adopted them to families. She said: **"Please don't kill the child... give me the child. I am willing to accept any child who would be aborted..."**

**Christians** invented orphanages, created hospitals, practiced adoption, and helped slaves escape in the US, hid missionaries during the Boxer rebellion in China, and rescued Jews from the Nazis in World War 2. **Church Leaders** taught their churches, spoke against abortion and actively rescued women and babies from abortion and infanticide. **Missionaries** shared the Gospel, while rescuing those at risk of death and teaching people to reject the evil practices of their day.

### 3. MODERN EXAMPLES AND METHODS – TODAY.

#### A. Pregnancy Crisis Intervention – Rescuing women and babies from abortion:

Just like in the times of Moses and the early church, today's Christians are rescuing the lives of innocent babies, by helping mothers and couples in pregnancy crisis, in their communities.

*Individually*, people act as Good Samaritans, by offering personal help when they meet someone in a pregnancy-related crisis, acting quickly and in personal ways, to help the woman and save the baby!

*In teams*, local Christians and churches organize Pregnancy Help Ministries, suitable for their local community and needs, and are saving thousands of babies every year around the world!

A **Pregnancy Help Team** usually offer services including; crisis counselling, emotional support and medically accurate information (info, pictures, videos) to help a woman or couple decide against abortion. They may help a woman find medical care and get an ultrasound. They may need to help a young man become a responsible father, and a new mum with parenting skills or perhaps help place a baby for adoption. They offer help before, during and after birth, often forming lasting friendships.

A team may open a **Pregnancy Help Center** where they can meet and counsel women in crisis. It may be a simple desk in a clinic, a room in a hospital or a rented shophouse in a street known for abortions. **The goal is to meet women/couples before they abort** – those on-the-way to get an abortion – and offer an alternative. *The center is often clearly visible by the public.*

A team may open a **Mother & Baby Safehouse (shelter)** or **Children's Home** safe for women and children to stay. Some women face abandonment, pressure to abort, or even violence and need a safe place to stay and wait for the birth. The home can help before, during and after the birth of the baby. **The goal is to support those who need help**, especially a safe place to stay. The services will be advertised but *the center is often kept private to ensure safety.*

**When helping a woman** considering abortion (*in pregnancy crisis*) here's what you can say and do:

- **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.

**Forming a Pregnancy Help Team** to reach out to women in your community. Begin by:

- Gathering some mature Christians – agree to work and pray together. Talk to your pastor.
- Training your team – teach them how to counsel women and couples in pregnancy crisis.
- Learning about abortion in your city/village – Where? Who? How many? Why?
- Reaching out to women who need your help – share online, in chat groups, visit/talk to people...
- Finding out other pregnancy help resources in your community – who can help? Doctors?

#### B. Prolife Apologetics – Sharing with our un-churched communities and friends:

We can change the way our unchurched community thinks about abortion by presenting the need to 'protect life' – unborn babies – in a way secular culture can receive. Without referring to the Bible we can still share:

- Summarize the case:
  - It is wrong to intentionally kill an innocent human being.
  - Unborn babies are human beings! Abortion intentionally kills an innocent human being.
  - Therefore, abortion is wrong.
- Use science (see Question 1) to answer the question "What is the unborn? Is it human?"
- Use moral reasoning to show that all humans deserve equal protection.

Ask; **“Is it ok to kill a 2-year-old?”** Most people would say ‘NO!’ They would never justify killing a 2-year-old – for any reason! However, people try to justify abortion by suggesting that *the unborn is not really a human being – it’s different to a 2-year-old*. They often point to one of four differences, none of which justify abortion. Here are their arguments, and how to respond:

- 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 asleep, or 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 kill them 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.

Or, people try to justify abortion because of a woman’s, or family’s, struggles and hardships, but their underlying assumption – *that the unborn are not really human beings like you and I* – is just the same. So, again, to help them clarify and understand things; ask if this justification would also work for killing a 2-year-old.

- a) ***Money: “We are poor. We cannot afford another child.”*** Is it ok to kill human beings when they get expensive? Suppose a big family decides to quietly dispose of its 2-year-old child to help ease the family budget. Would this be, okay? NO! Never! Nor is it justifiable to abort an *unborn baby*.
- b) ***Unwanted: “No one should be forced to bring an unwanted child into the world.”*** Some people even suggest *it is humane* to kill the unborn baby, rather than bring it into a world that doesn’t want it! So, if you are not wanted, may we kill you? Suppose, a 2-year-old is not wanted and we have reason to believe that by the time he is five, he’ll be abused and neglected. Should we kill him now to spare him future trouble? No! Instead, we try to improve his life. Being ‘wanted’ is not a criteria for human rights – being human is! And, that’s the issue – *the unborn are human!*
- c) ***Disabilities: “No one should be forced to raise a child with physical or mental disabilities.”*** Suppose a 2-year-old boy is mentally disabled. Would it be morally permissible to kill him because of his condition? No! Everyone agrees we should care for him. If the disabled unborn are human, like the disabled 2-year-old, then on what moral basis is it okay to kill the unborn child? Why does one have the right to life and the other doesn’t? So, again, the issue is *the unborn are human*. Some also suggest *it is humane* to kill a disabled unborn child. But in honesty, they know it is NOT humane, but the family simply don’t want the extra care, cost and shame.
- d) ***A woman has bodily autonomy: “It’s my body my choice!”*** No! When a woman says ‘My body, my choice,’ meaning, she can choose to kill and remove her baby from her womb, she misunderstands simple biology. The baby is NOT part of her body. It is another person inside her body, temporarily! Therefore, it is *NOT* her choice, to simply harm or kill *another person*, in the same way a mother does not have the choice to harm or kill her 2-year-old child. Babies, unborn and born, equally have the same right to life. And women have the amazing superpower to bear those babies! (Questions on ectopic pregnancy, see Question 2.)

## **C. Teach Your Church – To reject abortion and rescue women and babies:**

Church leaders and pastors need to lead church members to firmly ***reject abortion***, and organize to ***rescue women and babies from abortion*** harm in the un-churched community God placed them.

They prepare the church by first exposing the evil of abortion. Most people need to see injustice in order to reject it. In turn, injustice usually requires darkness (secrecy) to work freely. A pastor's silence can lead church members to think it's ok to quietly go for abortion. Paul said (Eph. 5:11): "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.

### **Some pastoral starting points are:**

1. Expose the evil of abortion (Eph. 5:11)
2. Proclaim the forgiveness for abortion found in Christ and the blood he shed (Isa. 53:5 & Eph 1:7)
3. Call people to freedom and a cleansed conscience by faith (Heb. 10:22)
4. Invite men and women to share their testimonies in church (Rev. 12:11)
5. Equip them to share why protecting life is important (Pro. 31:8-9)
6. Mobilize the church to rescue pregnant women in crisis in your community with direct and practical life-affirming help (Pro. 24:10-12 & Luke 10:25-37).

**Application:** "It's important we hear the word, obey the word, and share the word with others."

Please consider who you will now teach - even just 5 friends is good. Can you teach your neighbors, your men's and women's groups? If you are a pastor, could you teach all the pastors in your area?

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As you start to serve, you may find these materials helpful to further equip you and your team, Scan the QR code for the lesson you want or download at: [www.baovemamsong.org](http://www.baovemamsong.org)

1. **Pregnancy Crisis Intervention for beginners.**
2. **7 Steps to start a Pregnancy Help Team.**
3. **Only One Issue** – sharing in a secular culture.
4. **The Leader's Guide** – to teach the 4 Questions (includes worksheets).
5. **Forgiven and Set Free** – post-abortion healing.



1 - Pregnancy  
Crisis  
Intervention



2 - 7 Steps to  
Start a Pregnancy  
Help Team



3 - Only One  
Issue



4 - Leaders Guide



5 - Forgiven and  
Set Free

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**Need help? Pregnant? Call the help-line: 081 511 4526**

Contact us by email at: [baovemamsong@gmail.com](mailto:baovemamsong@gmail.com)

Visit the website at [www.baovemamsong.org](http://www.baovemamsong.org) or scan the QR code

The 4 Questions Training' is written by Pastor John Ensor, founder and president of PassionLife Fellowship at: <https://www.passionlife.org/>

