

# SOCIAL ISSUES

ACCORDING TO THE BIBLE  
FOR THE FOLLOWER OF JESUS



Cross Impact IUPUI

Lesson 3 — *Abortion and the Christian*

Spring 2015 Semester

Thursday, February 19

## ROE VS. WADE

Roe vs. Wade—41 years ago (January 22, 1973):

- No state laws regulating abortion during the first trimester;
- State laws regulating abortion during second trimester are constitutional only if safeguarding the health of mothers;
- State laws may not prevent abortion during the final trimester if it is “to preserve the life or health of the mother”;
- The “health” of the mother includes “all factors—physical, emotional, psychological, familial and the woman's age—relevant to the well-being of the patient.”

In effect, it virtually unlimitedly legalized abortion.

## ABORTION STATISTICS

- How many abortions are performed?
  - 2003 – est. 42 million abortions annually in the world
  - Since Roe vs. Wade (1973) – 50 million abortions in the USA
  - 2009 – est. 1.15 million abortions annually in the USA
- Why are abortion performed?
  - 85% of USA abortions were for unmarried women<sup>1</sup>
  - 33.6% of these women had 1-2 previous abortions
  - 8.1% of these women had 3+ previous abortions
  - 17% of these women were teenagers; 33% were 20-24; 24% were 25-29

- ~75%– baby would interfere with work, school or other responsibilities<sup>1</sup>
- ~75% – cannot afford a child
- ~50% – do not want to be a single parent or are having problems with her husband or partner<sup>1</sup>
- 12% – included a physical problem with their health among reasons for having an abortion
- 1% – reported that they were the survivors of rape

- 2009 – When are abortions performed?
  - ~50% – before 8 weeks
  - ~50% – after 8 weeks
  - 1.3% – at or after 21 weeks
- 2009 – Who is performing abortions?
  - Most abortions in the USA are provided in freestanding clinics; in 2005, only 5% occurred in hospitals
  - 42% of providers offer very early abortions; 95% offer abortion at 8 weeks; 64% provide 2nd trimester abortions; 20% offer abortion after 20 weeks; 11% offer abortions past 24 weeks

## A BIBLICAL PERSPECTIVE

- Children are God’s inheritance to parents (Ps. 127:3-5).
- God’s command prohibits murder (Ex. 20:13) and the shedding of “innocent blood” (Ps. 106:38; Jer. 22:3).<sup>2</sup>
- Life is in the blood (Gen. 9:4; Lev. 17:11; Deut 12:23).
- God’s person-forming work happens in the womb (Ex. 4:11; Job 10:8-12; 31:13-15; Ps. 8; 139:13-16; Jer. 1:5).
- God has charged His people to care for the weakest (Ex. 22:21-24; Ps. 68:5; 82:3-4; 94:6, 23; Mk. 12:31).

- God’s practice has been to show grace through suffering, not just help people avoid suffering (Rom. 5:3-5; 8:18, 20-25; 2 Cor. 1:9; 4:7-12; 12:7-10; James 1:3-4).<sup>3</sup>
- Abortion sinfully presumes to justify itself in that these little children will go to heaven (Rom. 3:8; 6:1).
- The Bible commands us to rescue those unjustly led away to death (Prov. 24:11-12).<sup>4</sup>
- Jesus rebuked those who considered children as inconvenient & unworthy (Lk. 18:15-16; Mk. 9:36-37).<sup>5</sup>
- The Bible uses the term “infant” for the embryo (Ex. 21:22-25; Lk. 1:41).<sup>5</sup>
- God alone has the right to give and take human life—He alone has the right to chose (Gen. 1:27; 2:7; Job 1:21; Ecc. 7:13-14; Rev. 4:11).

### STARTING A CONVERSATION

- Start with your Biblical worldview (John 8:32; 17:17; Heb. 4:12). You don’t need to convince; you just need to share truth (Eph. 5:11; Phil. 2:16).
- Reason logically from there. Talking points:
  - Abortionists will admit they are killing children.
  - States treat the killing of the unborn as a homicide.<sup>6</sup>
  - Fetal surgery treats the unborn as children and patients.<sup>7</sup>
  - If we discovered one cell on Mars, we would declare it “life.”
  - Being small does not disqualify personhood.<sup>8</sup>
  - Not having developed reasoning does not disqualify personhood.<sup>8</sup>
  - Being in the womb does not disqualify human personhood.<sup>8</sup>
  - Being dependent on mommy does not disqualify personhood.<sup>8</sup>
  - The genetic make up of humans is unique.<sup>9</sup>
  - All the organs are present at eight weeks of gestation.
  - We have seen the photographs.<sup>10</sup>

- When two rights conflict, the higher value should be protected.<sup>11</sup>
- When in doubt, don’t?

### ABORTION AND THE GOSPEL

- Regarding the **unbelieving abortionist**:
  - Jesus Christ did not come mainly to stop abortions in this world. He came mainly to die for abortion-committing (and other) sinners. This reminds us both (1) that abortion is a terrible sin that merited death, and (2) that Jesus loves every sinner (cf. Mark 2:17; 10:45; Luke 19:10).
  - Jesus Christ can forgive all sins, including the sin of abortion (1 Cor. 6:11; 1 John 2:2).
  - Jesus Christ can break the hardened heart and enable repentance unto eternal life (2 Tim. 2:25).
- Regarding the **believing abortionist**:
  - Jesus Christ will give all who trust Him the help they need to do everything that life requires (2 Cor. 4:6-7; 12:9; Eph. 6:10-18).
  - Jesus Christ can provide cleansing and healing from sin’s consequences, including abortion (Hosea 2:16-17ff; Ps. 51).
- Regarding the **believing disciple**:
  - Jesus Christ should be shared with the same compassion that He Himself demonstrated (John 8:1-12; Titus 3:3-7; Eph. 2:1-9).
  - Jesus Christ commissions believers to love the broken with His love for His glory (Matthew 7:11-14; James 5:20). “Don’t chose between rescuing people from suffering in this world and rescuing people from suffering in the next. Embrace them both” (J. Piper).
  - We don’t need to convince people—they know what they are doing. They are blind, and we need to use the “light of the glorious gospel” to dispel their darkness (2 Cor. 4:3-6).

## REFERENCES

- *Why is Homosexuality Wrong?* – <http://bit.ly/pTUzn4>
- *Discerning the Will of God Concerning Homosexuality and Marriage* – <http://bit.ly/WnCE5o>
- *The Other Dark Exchange: Homosexuality, Part 1* – <http://bit.ly/XBwRKJ>
- *The Other Dark Exchange: Homosexuality, Part 2* – <http://bit.ly/X4CVKi>
- *Beliefs about Homosexual Behavior and Ministering to Homosexual Persons* – <http://bit.ly/XBBOOD>
- *How Can We Help Christians Who Are Struggling With Homosexual Desires?* – <http://bit.ly/XBBhRQ>
- *How Should Christian Friends Respond to a Friend Who Has Entered a Homosexual Relationship and Moved to a Church That Accepts It?* – <http://bit.ly/XBBCUz>
- *“The Bible is Opposed to Homosexuality...and Every Other Sin...Including Mine.”* – <http://wp.me/p1mGTB-cP>
- *Exodus International Ministries* – <http://wp.me/1rxHe>
- *Genesis Counseling* – <http://bit.ly/WnddAQ> or <http://bit.ly/XBEvVp>

## ENDNOTES

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<sup>1</sup> These statistics remind us that we’re dealing with more than merely abortion here, but with sin (self-centeredness/idolatry/ungodliness) and the effects of the curse.

<sup>2</sup> “The word for ‘kill’ in Exodus 20:13 is the Hebrew *rahaz*. It is used 43 times in the Hebrew Old Testament. It always means violent, personal killing that is actually murder or is accused as murder. It is never used of killing in war or (with one possible exception, Numbers 35:27) of killing in judicial execution. Rather a clear distinction is preserved between legal ‘putting to death’ and illegal ‘murder.’ For example, Numbers 35:19 says, ‘The murderer shall certainly be put to death.’...When the Bible speaks of killing that is justifiable it generally has in mind God’s sharing some of his rights with the civil authority (Romans 3:1-7)” (J. Piper).

<sup>3</sup> “By judging difficult and even tragic human life as a worse evil than taking life, abortionists contradict the widespread Biblical teaching that God loves to show his gracious power through suffering and not just by helping people avoid suffering” (J. Piper).

<sup>4</sup> “There is no significant scientific, medical, social, moral or religious reason for putting the unborn in a class where this text does not apply to them. It is disobedience to this text to abort unborn children” (J. Piper).

<sup>5</sup> The word for “infant” in Luke 18:15 is the same word Luke uses for the unborn infant in Elizabeth’s womb in Luke 1:41, 44.

<sup>6</sup> “It is illegal to take the life of the unborn if the mother wants the baby, but it is legal to take the life of the unborn if she doesn’t. In the first case the law treats the fetus as a human with rights; in the second case the law treats the fetus as non-human with no rights” (J. Piper).

<sup>7</sup> “When the unborn are wanted, they are treated as children and patients. When they are not wanted, they are not children” (J. Piper).

<sup>8</sup> “None is morally relevant for the definition of human life...In fact, [regarding “dependence”] we operate on the exact opposite principle: the more dependent a little one is on us, the more responsibility we feel to protect him, not the less” (J. Piper).

<sup>9</sup> “It’s more accurate to say that we were once an embryo, rather than that we came from an embryo. The genetic make up of a human is different from all other creatures from the moment of conception. The human code is complete and unique from the start. Once that was not known. Now we know” (J. Piper).

<sup>10</sup> “The marvel of ultrasound has given a stunning window into the womb that shows the unborn, for example, at 8 weeks sucking his thumb, recoiling from pricking, responding to sound” (J. Piper).

<sup>11</sup> “(1) The right of the unborn not to be killed and the right of a woman not to be pregnant may be at odds. But they are not equal rights. Staying alive is more precious and more basic than not being pregnant. (2) Furthermore, justice dictates that when two legitimate rights conflict, the limitation of rights that does the least harm is the most just. Bearing a child for adoption does less harm than killing him. (3) Finally, justice also dictates that when either of two people must be inconvenienced or hurt to alleviate their united predicament, the one who bore the greater responsibility for the predicament should bear more of the inconvenience or hurt to alleviate it” (J. Piper).