

6th Preserving Life Protecting Preborn Children

For discussion 2-13-11

II. What should we do about it as Christian citizens?

A combination of things make this a difficult question: biblically, abortion is murder, murder is a capital offense, the US is not a Christian nation though its constitution and laws have biblical roots, and there is a massive attack on the unborn in education, the media, government, and even the guardians of justice, the courts. Worst of all, the preborn are attacked by their own mothers. God calls His people to **Give justice to the weak...rescue the weak and the needy; deliver them from the hand of the wicked** (Ps 82.3-4). As Frame puts it, “The unborn represent humanity in its most helpless form, under merciless attack. They have, therefore, a *unique* claim upon the mercy of God’s people” (*Christian Life*, 728).

A. Whatever we do will be up stream against the odds, the fashionable, and much more

How we got here helps focus what to do about it. Frame summarizes (729f): after Roe v. Wade in 1973, there was a time when it looked like the nation would return to the historic legal prohibition of abortion, but when the Soviet Union collapsed, Marxism entrenched itself even more firmly than before among American intellectuals. Though ethics are relative, they oppose one “evil” absolutely, the evil of oppression of one group by another. Thus, they “condemn the oppression by white male Christians of others on the basis of race, nationality, gender, religion, sexual orientation, height, weight....(729). The result is “political correctness”: institutions of government, media, and education “police words, thoughts, and behavior...so that not one of these oppressed people would endure the slightest offense (730). Applied to the unborn, the oppressed are women who seek abortion; it is oppressive to women to limit their choices; hence, pro-abortion is “pro-choice.” We have to protect the woman’s right to choose (though we do not speak of the right of mothers to choose murder regarding their children after birth). The pro-choice movement is extreme, going beyond the view of most Americans who favor legal abortion but with restrictions. The “movement” sees the denial of a woman’s autonomy as the greatest of oppressions. However, people are not autonomous; we belong to God body and soul, even if we suppress that truth. Asserting autonomy is destructive. In this matter of abortion, we are up against spiritual powers and schemes that fan the flames of sin at its core of attempted autonomy. How do we do spiritual battle as citizens in an unchristian nation?

B. What we can do varies according to our stations in life, our gifts and callings

Some things may be said that barely touch the hem of the garment.

1. We can support pro-life causes

Give to the local pro-life crisis pregnancy center: money, clothing, time. Should we march in Washington or carry “Abortion Kills Children” signs in front of abortion clinics and plead with mothers as they enter them? Frame says, yes, use legal means to harass abortionists, is he right?

2. Vote for pro-life candidates

This may seem minimal but it is important; the vote for President of the US is central to supreme court appointments regarding the legal restriction of abortion.

3. We must see this as a horrific injustice and take action accordingly

It is like a war on children, an unjust war that covers the earth. We thus cry out to God with confession of sin and for mercy to the nations. This brings up the ultimate way to prevent abortions: by Christian witness bearing, conversion, a turning away from sin including the sin of abortion. We need much wisdom. Is it not true that saying, “You will murder your preborn child” is on a par with saying, “You will go to hell.” Both are unbearably horrific; for both we need to be wise and harmless as we engage in spiritual warfare against the schemes of the father of all murders. May the Lord stir us up to do what we can according to our stations, gifts, and callings.