Grace Fellowship Church Rick Griffith

18 January 1987 updated 29 Sep 2020 40 Minutes

Sermon Manuscript in Outline Form Topic: Abortion

**The Silent Holocaust**

***Psalm 139***

**Subject:** Abortion is murder

**Complement:** which is shown by both Scripture and common sense

**Purpose:** To convince the congregation that abortion is murder and to motivate them to compassionate involvement in the pro-life movement

**Introduction**

1. On January 22, 1973, a decision was made that was the most significant decision in its effect on the destiny of the United States of America.

a. This decision has resulted in the production of who knows how many millionaires due to their profits from those abused by this decision.

b. This decision split our nation into two camps more than any governmental verdict since the issue of slavery.

c. This decision opened the doors to the senseless slaughter of over 60 million people.

d. This decision has given millions of men and women legal sanctions to violate their conscience.

e. This decision has also lowered the value placed on human life in America so that killing the deformed and elderly has become much more acceptable.

f. This decision approved of what is often called "The Silent Holocaust."

2. I hope you already know which decision I am discussing without me telling you. I hope you are informed enough to realize that even in the 5 minutes since I began talking, over 8 persons have been executed without trial because of the ramifications of this far-reaching verdict—2362 people are executed daily in chambers in the U.S.[[1]](#footnote-1)

3. The decision I am referring to is, of course, *Roe v. Wade*, the official decision made by the United States Supreme Court in 1973 in a 7 to 2 vote. The verdict? That an unborn baby is **not** a human being and is therefore not entitled to any rights—not even to the right of life itself.

4. *Roe v. Wade* changed the whole face of American medical ethics. It used to be that a doctor took a vow that he would do all within his power to save life as a medical professional. Now, many so-called doctors do just the opposite in the senseless slaughter of tiny, defenseless human beings.

5. Each January 22, with sadness in our hearts, we remember this historic 1973 Supreme Court decision. The reason? Millions of lives have resulted in tragedy through government-sponsored executions of individuals without trial.

6. My purpose this morning is threefold:

a) To demonstrate what the **Bible** has to say about abortion,

b) To answer some commonly used **arguments** for abortion with common sense, and

c) To suggest how we as Christians should **respond** to the tragedy of abortion.

7. (Restatement) So today we'll examine three major subjects:

a) What **Scripture** records regarding life before birth,

b) How to respond to the most frequently used **reasons** people support abortion, and

c) How we can **support** those abused by this scandal.

8. Let's first examine Scripture to see if it has anything to say about the unborn child.

**I. The Bible leaves no doubt that abortion is murder.**

**Scripture is clear that abortion is none other than executing human life.**

A. Psalm 139 is perhaps our best scriptural statement regarding the nature of life in the womb. Please turn to Psalm 139 to see what David says about his own life before birth. I think you'll agree that there is no doubt that life begins at conception.

1. Notice verse 13 where David writes, "For you created my inmost being; you knit me together in my inmost being."

a. Here, David states that his personal identity and history began while still in his mother's womb, not at birth.

b. The language indicates that his existence as a person went back even before he had conscious thought, before he even had a memory in his mother's womb!

2. Again, in verse 15, he pens the words, "My frame was not hidden from you when I was made in the secret place. When I was woven in together in the depths of the earth…"

a. Obviously, the "secret place" and the "depths of the earth" are poetic language for the mysterious world within the confines of his mother's body.

b. The psalmist uses the first personal singular pronoun "I," indicating that it was **him** in the womb, not some form of "prenatal tissue!"

B. Other passages support the teaching of Psalm 139 on this issue.

1. Job said, "Let the day perish on which I was born, and the night which said 'a boy is conceived'" [3:3].

a. The Hebrew word used here and translated "boy" [*geber*] is generally used in the post-natal context [Ps 34:9; 52:9; Prov 6:34].

b. However, here the same word is freely applied to the moment of conception.

2. David wrote in Psalm 51:5, "Behold, I was brought forth in iniquity. And in sin did my mother conceive me."

a. He says he was a sinner at the moment of conception!

b. Now, who can be a sinner without first being human?

3. Many verses indicate that the unborn are subjects of God's election and calling:

a. Jacob was given preeminence over Esau while still in the womb [Gen 25:22].

b. God told Jeremiah, "Before I formed you in the womb… before you were born I consecrated you" [Jer 1:5].

c. Samson was consecrated as a Nazarite before birth [Jud 13:2-7].

d. Paul declared in Galatians 1:15 that "God… set me apart from my mother's womb and called me through His grace…"

4. Another key passage relating to the life of the unborn is Exodus 21:22-25. For this Scripture, I invite you to turn there. Exodus 21:22-25.

a. Notice that the text says that if a premature birth is caused through violence of any kind, the one at fault must pay a fine—probably for causing mental anguish to the mother.

b. However, it also says what to do if there is "serious injury." Serious injury to whom? Obviously, those who could get hurt by the man included either the mother **or the child** within her womb.

c. What's the fine in such cases? If the violence leads to the injury or death of either the mother or the unborn child, the payment must be to the degree of the damage, even death itself.

d. Do you see the situation? A man is fighting with another man, and he strikes a pregnant woman in the process. She goes into early labor and delivers a stillborn child. The penalty for the offender is his **own** life as a result.

e. The key idea I want us to grasp from this passage is this: **The Law grants the life of the unborn child the same status as the mother.** If either of them is hurt by the offender, then the same is to be done to the offender—taking "life for life, eye for eye, tooth for tooth, etc."

5. "But what about a more explicit passage?" I can hear someone ask, "What about a passage that **specifically** deals with abortion?"

a. You see, Exodus 21 doesn't deal with abortion legislation. In fact, no text in the Law does.

b. The question we need to ask is, "Why not?" Meredith Kline gives an answer:

"The most significant abortion legislation in the biblical law is that there is none. It was so unthinkable that an Israelite woman should desire an abortion that there was no need to mention this offense in the criminal code"

["Les Taliones and the Human Fetus," *Journal of the Evangelical Theological Society* 20:3 (1977): 193-202].

6. Another scriptural argument: What do you think God would have thought if the Virgin Mary got an abortion? Certainly, if anyone ever had the "right" reason to abort her child, she did. Her pregnancy wasn't due to any bad choices on her part!

(I think we've seen that there is no question about what the Bible says about abortion and life in the womb. God **created** life, so obviously, He knows when it begins! We have seen in passage after passage that God says life begins at conception. This makes abortion only another word for murder.

Unfortunately, many people do not believe this, or else they are ignorant of the facts. They seek to support abortion for any number of reasons. Let's turn our attention now to several of the reasons people support abortion, evaluate them, and answer them accordingly. I believe that we will find that…)

**II. The "common sense" arguments for abortion lack common sense.**

**Every reason the abortionists give for their cause is nonsense.**

(Let's look at some of these arguments…)

A. Argument #1: No one really knows when human life begins.

1. In response to this, "If no one really knows when life begins, then it might begin at conception. And if it does begin at that point, then abortion is murder"

(Norman L. Geisler, *Common Sense Answers for Abortion*, 1984, p. 1).

2. Since when do we kill something that **may or may not** be human?

a. Common sense says that the benefit of the doubt should be given to the baby.

b. As another has said, "If we aren't sure whether the body is dead, then we shouldn't bury it."

c. Killing something that we are not sure is human makes as much sense as shooting into the bushes because it might be a deer!

d. If you're not sure what it is, for God's sake, don't kill it!!!

3. This argument that we don't know when life begins really is a lie. We **do** know when life begins. Medical science says it begins at conception.

a. At the moment of conception, the fertilized ovum has 46 chromosomes, and this will never change throughout life.

b. Genetically, the ovum is a human being with its own unique life-long characteristic code and identity. From then on, it will grow, but it will never change in kind.

c. Its humanity is shown in its early development of human traits:

1) By the 17th day, the blood cells and heart are formed—even before a woman knows she's pregnant!

2) By day 24, there's a heartbeat.

3) By the 30th day, it has grown 10,000 times its original size.

4) By day 45, it has a brain wave which it will keep until death—which will hopefully not happen in the womb (the fate of 1/3 of all unborn babies).

5) By 7 weeks, it has all the internal organs of an adult (although it is only 1/30 of an ounce and less than one inch).

6) David didn't even know these details, which we know today, yet still exclaimed, "I will praise you because I am fearfully and wonderfully made" (Ps 139:14a).

4. Question: Are you aware that all animals reproduce after their kind?

a. "That's a ridiculous question!" some people will retort, "Of course everyone knows that!" Apparently, some people don't, for nearly half of America believes that the offspring in a mother's womb isn't human.

d. Throughout the history of mankind, a woman has never ever given birth to something that wasn't human. Not once did a woman ever bear a dog, or a cat, or a dolphin, or an elephant.

e. Since over ten billion people have lived on this planet, the likelihood of the unborn not being human is at least ten billion to one!

5. I'll never forget attending a debate on abortion between Dr. Norman Geisler of Dallas Seminary and Charlotte Taft, operator of the largest abortion chamber in Dallas. Throughout the entire debate, Dr. Geisler kept asking Ms. Taft to tell the audience when life begins. She successfully avoided the question in the debate until the question and answer session with the audience. Again, someone asked her the same question; "When does life begin?" Having been put on the spot, she stammered, "Well, this is debated… Some say it began with a big bang, and the planets came into existence. Others say it began when gases formed together…"

6. The problem with the abortion movement is that they will not deal with the facts. Is it any wonder why when women come in for counseling, abortion advocates refuse to show them pictures of what the "prenatal tissue" within them looks like?

(There's a second common excuse for abortion…)

B. Argument #2: A mother has the right to control her own body.

1. The problem with this argument is that the baby is **not** a part of the mother's body.

a. Each unborn child is an individual human being with its own separate body.

b. The baby is obviously dependent upon the mother, but this doesn't mean the mother has the right to execute one so dependent upon her.

2. Besides, even if the unborn baby **was** part of the mother's body, no one still has the right to do whatever she wants to her own body. She has no right to take drugs, cut off her hand, or commit suicide.

(Speaking of rights, do I have a right to impose my morality upon someone else? That reminds me of argument #3…)

C. Argument #3: We cannot legislate morality.

1. This is one of the most absurd statements made by abortionists. Of course, we can and **should** legislate morality! What is legislation without a moral basis?

2. If we can't legislate morality, we should eliminate all the legislated morals we **already** have on the books. We may as well make murder, cruelty, child abuse, incest, and rape all legal since each of these legislates moral behavior.

3. Finally, the present abortion-on-demand law itself legislates morality—or, more properly stated, immorality. It says that it is morally right to take an unborn human life.

4. In all this talk about rights and choices by the pro-abortionists, never do they address this issue of the rights and choices of the baby, but only the mother.

a. They have taken away the unborn's right to life—and without life, there is no right to anything else.

b. Without a choice to live, the unborn can make no other choices.

(A fourth argument posed by the abortionists—what about pregnancies resulting from incest and rape? This issue is addressed in argument #4…)

D. Argument #4: Abortion is legitimate in cases involving incest and rape.

1. Let me first say that while this is an often-used argument by abortionists, it is very rare. Less than 1% of all abortions occur to women who have been in these situations.

2. I can hardly think of anything more terrible that can happen to a woman than to be raped. I've heard many women describe the pain of being molested by men—even their fathers, brothers, and other men they knew. We must show the greatest compassion and sympathy for rape victims.

3. Unfortunately, the fundamental issue doesn't change even in these terrible situations. The fundamental issue still remains, "Is the unborn life in the womb human?"

a. Of course, the answer to this question in cases of rape and incest is still the same. A baby conceived forcefully is still a human being.

b. Therefore, abortion is not the proper solution in these terrible situations.

c. As Norman Geisler says,

"Justice is not served to the rape victim by punishing the unborn baby resulting from the rape. Further, two wrongs do not make a right. It will not help the mother to give her the guilt of a murder on top of the indignity of a rape. Rape is **not** a crime for the **victim**. But killing an **innocent** life of the unborn **is** a crime" (Norman L. Geisler, *Common Sense Answers for Abortion*, 1984, p. 5).

(The list of excuses goes on…)

E. Argument #5: People will have abortions anyway, so legalizing it saves lives (of mothers).

1. There are some serious problems with this argument too.

a. First, if we should legalize immoral acts just because they'll continue, it shows just how far down the tubes our thinking has gone.

1) This was the logic in California a few years back when legalizing marijuana appeared on the ballot. People said, "We may as well legalize it since we can't stop it." That's insane.

2) Should we legalize rape and child abuse too since people are going to do them even when they're illegal? This is the kind of twisted logic used to support abortion on demand.

(There's a second problem too…)

b. Legalizing an activity doesn't curb its abuse. In the case of abortion, the opposite has happened.

1) Since it became legal, abortion mills have popped up all over the world, with some abortionists pulling in a half million dollars annually.

2) On the other hand, when a law is changed, it will impact the general attitude of the population. Our nation has seen this with slavery. After its abolishment, the general attitude of the nation changed dramatically.

3) As someone has well said, "Laws cannot in themselves force people to be **good**. But enforcing **good** laws can help restrain people from doing evil" (Geisler, p. 6).

c. The third problem with the argument to legalize abortion because legalization makes abortion less risky for the woman is that it **hasn't** done this.

1) The Supreme Court has consistently struck down laws demanding sanitary conditions for abortions.

2) "In fact, it is possible to park a cattle truck at the curb and post a sign 'abortions performed here.' Not only would the government not stop them, but they would not even insist that they sterilize their instruments!" (Geisler, p. 6).

3) Even if the most sanitary conditions possible were required of abortion chambers, all this would guarantee are sanitary conditions for the killing. How wonderful to know that the babies were being executed with clean instruments!

2. I remember participating in a silent protest at Dallas' Routh Street Abortion Center. No words were spoken by those of us there, but you can be sure many hardened-faced abortion advocates came as well. They each had a sign with a picture of a coat hanger with blood dripping off of it. Each sign said at the bottom, "Never again!" meaning "no more back-alley abortions," which were common before the government endorsed the killing centers publicly. The women thought the blood dripping off the hanger was the mother's blood. I saw it as the baby's blood.

(Let's deal with one last argument proposed by the abortion movement. Argument #6 is epitomized in the slogan…)

F. Argument #6: "Every child a wanted child."

(In other words, a dead, unwanted baby is better than a live, unwanted baby.)

1. The obvious question we must ask is, "Wanted by whom?"

a. Wanted by the mother? or wanted by someone else?

b. I don't need to elaborate on how difficult it has become in recent years to adopt a baby. Since abortion was legalized, this has become **very** difficult. With 2/3 of the babies being executed, it can take **years** to finally get an adopted child.

2. This argument also assumes that every unwanted conception results in an unwanted baby outside the womb.

a. The fact is that many mothers change their minds about keeping their baby after the initial difficulties of an unwanted pregnancy subside.

b. Many other mothers change their minds after the baby is born. They couldn't imagine ever having considered executing their baby once they held the child within their arms.

c. This is why Planned Parenthood seeks to convince women of abortion before they can think it over or get the facts—before they discover that the so-called "prenatal tissue" or "product of conception" can hear, recognize the mother's voice or feel pain.

(We've seen that Scripture upholds life in the womb, and the "common sense" arguments advocating abortion are lacking common sense. This makes abortion murder, which makes anyone who aborts her child a murderer. Yet, we still need to address one final issue: How do we respond to mothers who murder their children? And what about women who didn't know what they were doing, **themselves** becoming victims of abortion? What should we do, think and say?)

**III. We should treat women who are victims of abortion with love and concern.**

**Christians should be first to respond to victims of abortion with open arms.**

A. Why should we have a response of love and concern?

1. First, we should be sensitive because every abortion has **two** victims—the baby **and** the mother.

a. There's no question which of the two suffers most, but women suffer too.

b. Women have been dealt a lie. The people in the abortion mills often offer what appears to be very sensitive, loving concern—but they do not tell them the truth about what's inside their womb.

c. How does it look to the world when the abortion counselors show sensitivity and care while the Christians ostracize those victimized by abortion?

2. Secondly, we should be sensitive because helping the weak is the Christian thing to do. Few are weaker than those devastated by succumbing to abortion.

a. In 1 Thessalonians, Paul urges: "And I urge you, brothers, warn those who are idle, encourage the timid, **help the weak**, be patient with everyone."

b. Again, in Acts 20:28, Paul set the example in his own life in helping the weak when he says, "In everything I did, I showed you that by this kind of hard work we must **help the weak**, remembering the words of the Lord Jesus himself said: 'It is more blessed to give than receive.'"

1) Generally, when we hear this verse, we think it's talking about giving money.

2) The context says it's talking about giving yourself.

(Those are some reasons **why** we should be concerned for women victimized by abortion, and for unwed mothers as well—because they need and are open to this kind of care, and because this kind of care is honoring to God. But **how** do we do it?)

B. How can we show care for those victimized by and considering abortion?

1. We can help stop abortions through sidewalk counseling.

a. I have spoken to women in front of the abortion chambers, handed out literature, and tried to help them see the other options.

b. Don't think it doesn't work. It does. Many women have changed their minds right there on the sidewalk and preserved the lives of their babies.

2. We can also show care by taking unwed mothers into our homes.

a. Many of them know abortion is wrong but feel they don't have any other option due to financial pressure and pressure from their boyfriends. I've seen women literally dragged into the abortion centers by boyfriends. It's disheartening!

b. However, Christian couples who invite young women to live with them for a few months have saved hundreds of lives.

**Conclusion**

1. There are literally **dozens** of other ways we can get involved to see the end to this national tragedy. Tonight, we will be discussing some of these ways specifically.

a. In fact, tonight, we will have a special guest at the evening service right here at 6:30. She is Mary Helen Bush from the Greater Dallas Right to Life organization, a pro-life group that is at the forefront of ending this national Holocaust. She will give a short presentation and answer questions.

b. We'll also see the nationally known pro-life film, *The Silent Scream*. I've seen this film twice before and it is excellent! It features Dr. Bernard Nathanson, who once ran the largest abortion center in America but now is a vocal pro-life advocate. Dr. Nathanson is an atheist Jew, which makes it all the more interesting! He explains the process of abortion using ultrasound in the movie.

2. I guess by now, you understand where I stand on abortion. I believe this is the most crucial moral issue ever to face our nation.

a. When we do not have life itself, there are no other issues to face.

b. When mothers begin to exterminate their own children, then other issues which **seem** to be important fade into the background…

3. I'll close by sharing one more story that Dr. Geisler related about a young woman who learned that she was pregnant. She was engaged, but her fiancée was not the baby's father. Her family was poor, so another mouth to feed would be a financial hardship. Also, since her family had a good name in her neighborhood, she didn't want to disgrace them by being an unwed mother. Abortion could have been a tempting "quick fix" to her problem, but she still had the baby. It was a little boy. Oh, by the way, she named him Jesus.

4. Prayer:

"Father, we must ask your forgiveness for our indifference to this silent holocaust in our nation. We have not done what Jesus would do in this situation. I'm reminded of so many of the kings of Judah back in the Old Testament who obeyed you wholeheartedly, except for one area—they did not seek to end the child sacrifice going on all around them at the high places. We, today, also know about the child sacrifices in America—sacrifices to the god of convenience. Grip our hearts with what grips Your heart, and give us the strength to do what is right. For Your sake, Amen."

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December 19, 1986

Dear Dr. Howe:

Thank you so much for giving us such freedom in the selection and format of this last paper. As you can see, I chose to manuscript a sermon to preach on January 18, 1987, in the church I am presently pastoring. This will be in honor of the fourteenth anniversary of the Roe vs. Wade decision next month, as well as our first child (due that same week!).

The format I used has the following peculiarities:

1. Verses that are to be read immediately after citing the reference are underlined (e.g., Ps 139:23).

2. Statements that cite sources and are not to be part of the actual sermon are placed in brackets [].

3. Words I especially want to emphasize appear in **bold** print.

Thanks for giving me the flexibility to do this practical and very worthwhile study!

Sincerely in Christ,

Rick Griffith

P.S. Have a super Christmas full of the joy He brings!

1. “For 2017, the Guttmacher Institute reported 862,320 abortions, an abortion rate of 13.5 abortions per 1,000 women aged 15 to 44 years” (["Induced Abortion in the United States"](https://www.guttmacher.org/fact-sheet/induced-abortion-united-states). Guttmacher Institute. September 2019. Retrieved 2020-01-24). So 862,320 leads to 2362 daily or 98 hourly or 1.6 babies per second. [↑](#footnote-ref-1)