

Christ Confronts Abortion

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Christ Confronts the Culture Series

Luke 10:25-37

The drama that we just saw is asking a couple of questions. The first question is to whom do we owe responsibility? Who is within the sphere of our care? Who should we take notice of? Do we take notice of just our blood relatives, those to whom we are related to by marriage, our friends, and our neighbors? Just who do we owe any responsibility to?

And the second question is what choice do we make regarding those we don't know? The couple in the drama was presented with three choices. They could push the button and actually add suffering to someone's life. They could do nothing – hand the box back and wash their hands of the whole dirty business saying “I don't want to have anything to do with this.” They thought those were their two options. Push the button; don't push the button. Of course, a third option would actually be to try to prevent people from being harmed in the future.

Who do we owe duty to? What exactly are our choices anyway regarding people we don't know?

In 1953 the State of Israel established Yad Vashem. Yad means “place” and Vashem means “and name.” Yad Vashem was designed to give a place and a name to the millions and millions of people who died in the Holocaust to be remembered. So that it wouldn't just be corpse after corpse, mass grave after mass grave – just numbers, but that each victim of the Holocaust would be given a name and a place. Yad Vashem is the central location for on-going research concerning the Holocaust.

Now, remarkably, given the extent of Jewish victimization at the hands of non-Jews, the law that established Yad Vashem mandated the remembrance of that tiny minority of Gentiles who risked their lives to save Jews. What you see, if you go to Yad Vashem today, is thousands of trees planted with a plaque at the base of the tree honoring a righteous Gentile who risked their lives to rescue a Jewish person. For thirty years those named righteous Gentiles were flown to Jerusalem for a glorious tree planting ceremony in their honor. They were given a medallion with their name and an inscription in Hebrew, which reads, “In gratitude from the Jewish people. Whoever saves a single life, saves the entire universe.” 11,000 righteous Gentiles have been named.

Those of you who are familiar with the movie “Schindler's List” know that Oscar Schindler was among those righteous Gentiles. As was Corrie ten Boom, the Dutch Christian woman who hid Jewish people in her home and wrote the famous book, “The Hiding Place.” 11,000. Some of them deeply devout Christians; others not. One Jewish researcher said that there may have been as many as a 100,000 righteous Gentiles.

Before Christians pat themselves on the back, we need to remember that there were over 300,000,000 non-Germans in Nazi-occupied Europe. This

means that even taking the high estimate of 100,000 righteous Gentiles, who actually tried to do something to rescue a Jew, that would constitute only 3/100ths of 1% of the Gentile population of Europe who actually tried to do something to prevent harm to a Jew. 99.97% of all Gentiles either added to the harm, that is they increased the suffering of the Jews, or they did nothing.

Let's further remember that the vast, vast, vast majority of these 99.97% of Gentiles were identified in some way with a Christian church. The Nazi Holocaust raises a huge question concerning the virtue-making capacity of Christian churches. Do Christian churches actually produce better people? Because the Holocaust happened in Christian Europe. It didn't happen in Hindu India or Buddhist Thailand or Muslim Iran. The 99.97% of people who did not rescue were living in Christian Europe and the vast majority were church goers. Why was church unable to produce better people?

I recently finished a wonderful book called "The Righteous Gentiles of the Holocaust" by David Gushee. It opens with a story of the destruction of a Jewish ghetto in Poland. A Nazi mobile killing unit came through a Jewish ghetto and demanded the turning over of all Jews except for a few skilled artisans. The Jews in the ghetto knew that if they complied with the Nazi order, it meant certain extermination and so they decided to fight. The Jews had very few weapons, just a few guns. The Nazis broke into the ghetto and began shooting everyone. The Jews were fighting with rocks and sticks. The Jews decided that they were going to set fire to their houses so that in the confusion some could escape. It was a horrible scene, Jews being machine-gunned down, people screaming, fires burning all over the little ghetto. And in the confusion, the local peasantry, Polish Catholics, swarmed into the ghetto to loot Jewish homes and to cheer when Jews were being shot. Finally, one small group of Jews ran out of the ghetto toward a local woods. One Jew in particular, a man named Simcha Rozen was carrying his small son in a bundle. As he reached the woods, this writer tells of seeing Simcha Rozen take that little bundle and hand it to a Polish Christian woman saying, "Here, take this." And then he ran into the woods.

The writer doesn't know what that Polish Christian woman did with Simcha Rozen's little bundle. She may have, like a lot of the other Poles who were present that day, laughed. She may have turned the little bundle over to one of the Nazi killing squad units, whose favorite method of killing Jewish children was to take them by the ankles and swing them against a cement wall, smashing their heads. She may have decided to add to the suffering like the people in the drama about the boy. She may have decided to do nothing and dropped the baby on the ground saying, "I can't get involved. It is too risky. I have my own children and my own family to worry about. I have no duty to this stranger." Or like a few thousand righteous Gentiles, when presented with a clear need, she may have decided to prevent harm to this one Jewish baby.

Today is Sanctity of Life Sunday. It is a day that is set aside by many Christian churches in America to remember, like Yad Vashem in Jerusalem, the 37,000,000 babies that have been aborted in America since the 1973 Supreme Court decision called Roe versus Wade. As I continue in this series on Christ

Confronts the Culture today, this Sanctity of Life Sunday, we are going to tackle the subject of Christ confronting abortion. Let's pray.

Two thoughts before I began. 1.) Some of you are not convinced of the pro-life position. You still have issues in your mind regarding a woman's right to choose or privacy and concern about legislating morality 2.) Some of you have had abortions. This talk may be difficult to listen to. A little later, we will speak of a ministry here at the church designed for people like you.

I want you to open your Bibles to Luke 10:25-29. We read in verse 25, "On one occasion an expert in the Law stood up to test Jesus. 'Teacher,' he asked, 'What must I do to inherit eternal life?' 'What is written in the Law?' he replied 'How do you read it?' He answered 'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind' and 'Love your neighbor as yourself.' 'You have answered correctly.' Jesus replied. 'Do this and you will live.' But he wanted to justify himself, so he asked Jesus, 'And who is my neighbor?'"

People are always coming up to Jesus wanting to argue with him. How many people are going to be saved, Jesus? You have been going around saying you are the Way, the Truth and the Life. No one comes to the Father but through you. Well, if that is the case, how many people are actually going to be saved? What about those who have never heard? What about the Aborigines in Australia?

Should we be paying taxes or not, Jesus? The government is doing a lot of things that we don't agree with. Do we obey the law or do we follow God? What is it we are supposed to do, Jesus?

People love to argue. People love to argue about religion, in particular, and about moral issues like abortion and euthanasia. At some point, if people find out that you are holding yourself out as a committed Christian, I will guarantee you that someone is going to come up to argue with you. It may be your brother in law, it may be a co-worker. It may be someone in one of your classes. But the moment someone finds out that you are a committed Christian, I can guarantee you that you are in for an argument.

People love to argue about religion and people love to argue about morals. I believe that you can take the arguers and break them up into two very different groups. Not all arguers are the same. There are those folks who, first of all, want to be proven wrong. Literally there are millions and millions of people like this. There are folks who argue, but they are actually saying, "I am challenging you, but I am secretly hoping that maybe you are right." If we are arguing about Christianity, I am secretly hoping that maybe there is a God like you describe. Maybe there is a reason to believe that fundamental goodness rules the universe, that there is someone out there. I am arguing with you, but I would sure love to have your faith. And I would like to have what you have in your life. I would like to know that my prayers are answered. I have a need. A lot of people probe and debate because they want to believe, they want to be proven wrong. Some of you were in that category. Give me a reason, you were basically saying, give me some basis for believing this whole thing called

Christianity. Do you have any proof or do I just have to put my brain on the shelf?

For people like that, it is helpful to take their questions seriously. Well, let's talk about all the errors in the Bible. What specific errors are you talking about? Most people who say they can't believe the Bible because it is loaded with errors will respond by saying, "I don't really have any specific example." Most people have never thoroughly studied the Bible, they have just heard that repeated by others, that there are errors. They may have read an article in the newspaper where someone said that. But I have met very few people who have studied the Bible who have repeated this – a few, but not many. They are not typical. I believe it is our responsibility as committed Christians to do enough reading and enough thinking so that you have some answers for sincere, genuine questions. And one of the things that you ought to have at your fingertips, if you are a sincere committed believer is why it is that you believe the Bible to be God's Word. Why do you believe this ancient book?

Now, there are lots of reasons why I believe this book. I believe it because of the amazing accuracy of its prophecies. Bible prophecy is not like the Psychic Hotline. You call up and they tell you that you are going to meet a man named John in the next three months who has brown hair and you need to pay attention to that. Oh, yeah, that's an amazing prophecy in America. Bible prophecies have incredible specificity. 700 years before Jesus ever walked on earth there was a prediction that a virgin would have a baby in the city of Bethlehem and that the baby would grow up to be a miracle worker, a powerful teacher, who would, be rejected and hung on a cross. But that this Messiah would not only be hung on a cross, but would rise from the dead. It is all in the Old Testament and not just the New Testament. There are all these amazing prophecies, the very date of Jesus' crucifixion was predicted more than 500 years before it happened. If you would like to become more familiar with the reasons why Christians believe the Bible to be an accurate source of information and beyond that why we believe it to be a divinely inspired book, you may want to check out a message that I did entirely on that subject called, "Can I Trust the Bible?" Or pick up a recent book by Lee Strobel called "The Case for Christ."

The fact is there are millions of people and maybe some of you who are sitting here today and looking for a reason to believe. And it is incumbent upon us who claim to be Christian to offer people the reasons. That is one group of people who argue.

On the other hand, there are people who engage in argument and debate not in order to believe or to be convinced, but to keep Christ at arm's length. To keep him away and to push him out to the periphery so they don't have to deal with the implications of his claims.

For some people what is really going on underneath is "If I stopped arguing for a moment, really opened up to the possibility that this whole deal about Jesus might be true, that there really might be a true God, who actually took on flesh and came to earth, that there really is a God who answers prayer and with whom I can have a relationship, but who requires certain things of my life – if I opened up to that thought process, then that would change everything in my life. I mean,

if I considered for a moment that what this crazy Christian guy is saying is true, that Jesus is the ultimate answer and my eternal destiny turns on what I do with him, that this poor Jewish Galilean was really God come in the flesh, well that could mess up a lot of the ways I have my life structured.” There are a lot of people who say to themselves, “I am just not ready to change. The bottom line is I am not really ready to do what Jesus would want me to do, so I argue.”

And it takes a lot of humility to admit that. The reason why you don’t want to deal with Jesus is something as base as sex. You want to keep living with your girlfriend or boyfriend and Jesus is going to mess that up. Or you are afraid Jesus won’t allow you to keep doing what you are doing in business. Or that if you became a Christian you would actually have to start giving money away. Maybe Jesus would interfere with a career advancement that you have planned. Or your popularity – you know that Christians are viewed a certain way in your line of work or in your school. The fact is Jesus will interfere but I don’t know any Christian whose life has been interfered with who would not say at the end of the day, “You know, these interferences, these inconveniences, these messing ups of my plans are nothing compared to the joy of knowing Jesus.”

I want to pause here and speak to those of you who have made a commitment to Christ and just challenge you to discern who it is that you are talking to. Why are they making the objections they are? Not only do we have two different kinds of people, but objections don’t always come from the same source. Not every single statement of objection regarding abortion is rooted in the same source. Some people’s statements and anger and upset is not philosophical, it is personal.

For example, a woman might say, “how can you condemn someone who has had an abortion? It is a personal decision that only a woman has a right to make.” Now that statement could be a statement of political philosophy, a statement advocating personal autonomy over everything. Or the statement may be a personal statement. A woman may argue about abortion because she has had one. Millions and millions of women in this country have had abortions. Some of you sitting here have had abortions. A man may argue about abortion because he has pushed his girlfriend or wife to get an abortion. Or paid for someone to get an abortion.

So as we get into these debates with people about Christianity and about morals and moral issues like abortion and euthanasia, we have to listen to that person’s heart. We have to listen and ask God what is at the core of this person’s argument. Are they arguing to be convinced, or are they arguing to keep the truth at arm’s length. And is this a philosophical argument, a political argument, or is this a personal argument. If you think it is personal, then a simple statement like “This is very personal for you, isn’t it? Why do you feel so strongly about this?” can often bring to the surface lots of guilt, lots of shame, a story of need – perhaps a desire to rationalize away something that you did that is very wrong.

Well, this lawyer, like many, made the mistake of arguing with Jesus. He thought he could match wits with him. “What do I need to do to inherit eternal life?” Jesus doesn’t play fair. He brings a person back to their Sunday School

lessons. The elementary things that any Jewish young man would know and that every Jewish man would have repeated in their daily prayers and he says, "What is written in the law?" This isn't very complicated. What were you taught in Sunday School? The answer, "Love the Lord your God with all your heart and with your soul and with all your strength and with all your mind and love your neighbor as yourself." Jesus answers, "You have answered correctly. Do this and you will live." Good boy. But it is very upsetting to have someone pat you on the head. He felt, perhaps, condescended to. So in frustration it says, "He wanted to justify himself, so he asked Jesus, 'Who is my neighbor?'" You keep telling me to love my neighbor, but who is that person? It is all so very complicated, just who do I owe a moral duty to? Does my neighbor go beyond my family? Does neighbor also include all of my friends? When it says in the Bible that I am to love my neighbor, Jesus, does that mean that I am to love people who are just like me or do I have some obligation, some duty, to people who are different than me. Does neighbor extend to the Jew who shows up at the Gentile's door in Nazi-occupied Poland and says, "Please, may I have some food? Do you have a place where I can hide?" Does it extend to that Jewish person's child? "Here, take my child." When the Bible says to the Christian, "You are to love your neighbor" does neighbor include unborn children and women who are considering having abortions? Or who have had abortions? Oh, Jesus, it is so very complicated.

Again, Jesus just won't play this game. That is what is so frustrating about arguing with God because we regularly pretend that things are far more complex than they are. That if we just understood what he wanted, we would do it. It is so hard to know what I am supposed to give financially to the church. I mean, what is 10% anyway? It is so complex, so complicated, and so hard to know what God thinks of divorce. I mean this book is so muddy. There is such a fog when it comes to divorce or premarital sex or abortion. God, if you only had spoken more clearly. Jesus won't play that game.

And so he tells a little story. He often did that. He leads people down a path through a story that concerns how we look at other people, how we look at people who are different than us, how we look at people who have their hands out and who are in need, how we look at people who are still in their mothers' wombs. Here is what the story says,

"He replied, 'A man was going down from Jerusalem from Jericho when he fell into the hands of robbers. They stripped him of his clothes, beat him, and went away leaving him half dead. A priest happened to be going down the same road and when he saw the man he passed by on the other side. So too, a Levite when he came to the place and saw him he passed by on the other side. But a Samaritan as he traveled came where the man was. When he saw him he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his donkey and took him to an inn and took care of him. The next day he took out two silver coins and gave them to the innkeeper. Look after him, he said, and when I return I will reimburse you for any extra expense you may have. Which of these three do you think was a neighbor to the man

who fell into the hands of robbers?’ The expert in the law replied, ‘The one who had mercy on him.’ Jesus told him, ‘Go and do likewise.’”

I realize the lawyer is not part of the story. But given his debating and argumentative style, I think he would have seen the victim as an issue to be discussed. A lot of us see others, particularly those who are in need, those who life has trampled down, who have been shredded in the gears through their own stupidity, through victimization by their families, the system, their boyfriend, their girlfriend, as an issue to be discussed. It is not, “Johnny, my nephew, has fallen in with a bad crowd and is using drugs” it is the problem of teenage drug abuse. It is not a human being with a face and potential name that is being aborted, it is the issue of abortion and wanted vs. unwanted children.

Do you know you can’t have compassion on an issue? You can only have compassion on a person. That is the problem with the lawyer’s perspective. Lawyers love to argue about issues.

And you know, again, the problem with the lawyer’s perspective when it comes to an issue like abortion is that we can deceive ourselves into thinking that because we have discussed it and studied it, learned about it, become convinced and persuaded, that we actually are following Jesus’ command when he says, “Go and do something.” Let’s instead discuss and debate and argue until we all get hoarse from arguing with family members and friends piling words upon words. Let’s just keep arguing. Let’s not actually do anything. That is the lawyer. Let’s not rearrange our schedule so that on a Saturday morning any of us would actually go out to an abortion clinic and with love and grace, gentleness and compassion, actually talk with a woman who is thinking about having an abortion. Let’s just debate the morality of that. Let’s not actually reach into our own pockets and give some cash to an unwed mother so that she is not financially pressured into the answer of having an abortion. Let’s not actually take an evening a month, or an evening every few months to go down to the Pregnancy Decision Health Center to assist women so that they can avoid this great sin of abortion. Or get involved politically to try to turn this thing around. Let’s debate.

I imagine there were some pretty heated discussions in Nazi-occupied Europe. I imagine that there were probably quite a number of self-congratulatory Christians who knew that they were on the right side of the issue as they debated it with their neighbors. But only 3/100ths of 1% actually did anything.

And then there are the thieves. We read in verse 30, “In reply Jesus said ‘A man was going down from Jerusalem to Jericho when he fell into the hands of robbers. They stripped him away of his clothes, beat him and went away leaving him half dead.’”

How was this person viewed by the thieves? He was viewed as an object to be exploited. “Look, there is a walking wallet. There is a bag of money walking on this dark road. He is a traveling jewelry box.”

One of the most shocking aspects of that book that I referred to earlier called “The Righteous Gentiles of the Holocaust” – one of the most shocking aspects of the book, I was reading about how the local indigenous populations, how

thousands and thousands of Poles and Czechs and French and Romanians and so on assisted the Nazis. Preyed upon their Jewish neighbors. Not only didn't offer help to their Jewish neighbors, but used the situation as an opportunity to make money. They were the free-lance perpetrators who when Jews were being herded out of their houses would rush in and loot the houses and businesses. There was money to be made in Jew-hunting. The Nazis actually put a bounty on the head of every Jew. And thousands and thousands of local people turned in Jewish neighbors, Jewish business partners, Jews who they knew lived on the block for a cash reward. Remember, the Germans didn't know who the Jews were. The reason why millions and millions of Jews were slaughtered in Nazi Germany was because their neighbors turned them in. In many areas of Europe the Jews looked exactly like their neighbors. They spoke the same language. They wore the same clothes. It was the church-going neighbor, who fingered them and did so very often for money.

And this is the case concerning abortion. They are the thieves, the ones who prey upon women and their unborn children for money. One abortion doctor, can kick out 25 abortions on a Saturday and make \$100,000 - \$125,000 a year working one day a week. Eric Harrah who ran one of the largest abortion clinic chains in the country said the average clinic that performs 8,000 abortions a year will gross 1 million dollars.

Well when you hear that an abortion is a decision between a patient and a doctor, how many women actually talk with a doctor before getting their abortion?

Listen to this.

90-95% of women never actually see a doctor until they are in the room after being prepped for their abortion.

But surely they get options counseling, don't they?

This physician said, "In my facilities I was giving option counseling. Of course, we always made the abortion option the most appealing. We told them about adoption and foster care and about welfare assistance. But the typical way it would go was, 'Well, you know, you can place your baby out for adoption,' but in the second breath you would say, 'that is an option available to you, but you have to realize there is going to be a baby of yours out there somewhere in the world that you are never going to see again. At least with abortion you know what is happening and you can go on with your life.'"

The thieves – those who prey upon women and their unborn children.

I am going to ask one of the leaders from our church, Margi Moriarty, who is married to one of our pastors, to come up here and share with you from her own experience and the experience of other women what it is like to go through an abortion. Before she does, I just want to say, "thank you, Margi," for having the courage to stand up and speak to you today. This is not an easy thing to do.

MARGI MORIARTY

You know, a lot of people who have had abortions like Margi, and having a radical change of heart. 39,000 women feel so good about the decision that they became members of the National Abortion Rights Action League. But nearly 310,000 women, nearly 10x the number of women who are members of the National Right to Life Organization are women who have had abortions. Many,

many women and many men who have pushed abortions live to feel great guilt over the decision they made. The memory of the abortion did not fade with time. Many experienced depression, grief, regret, remorse, self-condemnation. Some had general feelings of emptiness. A lot of women feel just unable to grieve. They felt they weren't shown other options. Many women subsequently suffer relational problems, sexual problems, and physical problems.

The thieves – those who prey upon women and babies.

And then we read about the priest and the Levite, verse 31, “A priest happened to be going down the same road and when he saw the man he passed by on the other side. So too, a Levite, when he came to the place and saw him, he passed by on the other side. “

How do the priest and the Levite see this poor victim? They saw him the way many of us see people, as problems to be avoided. Uh-oh, here she comes. She has that look in her eye. I had better jump in my car and pretend that I didn't hear her calling my name. Here he comes. He is probably going to talk with me again about his divorce and about how unfairly his ex has been treating him.

During WWII the most common response to the Nazi Holocaust of the Jews was the response of the priest and Levite here, to avoid. To do nothing. Most people did not loot. Most did not turn their neighbors in. The vast majority of people kept their heads down. They didn't want to get involved. They didn't want to get involved because they had concerns about the safety of their own families, they didn't want to get involved because if they were caught they and their own children would be dragged off. They didn't want to get involved because they had pressing financial needs. Everybody seemed to be suffering at the time. There were lots of reasons for not wanting to be involved.

Why is that we don't want to get involved regarding the most significant moral issue of our time? Maybe like the priest and the Levite we are busy. Busy with church things. Busy with our religious duties. Maybe they are on their way home because they had families and they were busy with family, their jobs, personal needs. Maybe seeing someone lying in the road, for the priest and Levite, was threatening, it was fearful. They didn't know about their own personal safety. Maybe for some of us we find certain aspects of the whole pro-life movement to be fearful, to be threatening. Some of us have been dulled into becoming by-standard by pro-abortion arguments.

Now, I haven't the time to go through all of the arguments that are used to support the right of abortion. In your bulletin, we have printed some of the most common arguments used to bolster the side of abortion. Then, some very reasonable responses to those arguments. I would encourage you to read through this fact sheet. Some have been dulled by the abortion industry propaganda, even as some were dulled in Europe by the anti-Semitic propaganda of the Nazis and historic anti-Semitic propaganda.

We read here, fortunately, about one who did offer help – the Samaritan. It says, “But a Samaritan as he traveled came where the man was and when he saw him he took pity on him. He went to him and bandaged his wounds pouring on oil and wine and then he put the man on his own donkey and took him to the inn and took care of him. The next day he took out two silver coins and gave

them to the innkeeper. Look after him, he said, and when I return I will reimburse you for any extra expense you may have.”

He didn't see the man as someone to be exploited. Maybe they didn't take all of his money. Let me reach into this pocket and see if there is some left. He didn't see the victim as someone to be avoided. He saw this victim as someone to be helped. The Samaritan was like the righteous Gentiles in whose honor trees have been planted at Yad Vashem in Jerusalem. The 11,000 righteous ones out of 300 million.

What inclines someone to help? It is important to note that the Samaritan wasn't a professional helper. He didn't have a job that made him the Good Samaritan. He was just a man. Not a hero. Not some Nobel Prize winner. Just a man. And the interesting thing about so many of the righteous Gentiles in the Holocaust was how utterly ordinary the people were. Many of them were not particularly religious. They had a lot of their own problems. Some of them had lived somewhat immoral lives. Those of you who saw the movie Schindler's List saw a true portrayal of Oscar Schindler. He was a go-along, get-along kind of guy, a schmoozer, someone who didn't sit around and philosophize about the meaning of life. He was a practical go-along, get-along guy. But his moral sense was awakened, as the Samaritan's moral sense was awakened, and as I want to awaken your moral sense today about abortion so that you and I would actually do something.

How can we be better people. How can we be among the 11,000 and righteous instead of the 300 million who do nothing or who make matters worse?

One of the keys is found in verse 33 where it says, “The Samaritan as he traveled came to where the man was and when he saw him he took pity on him.” Moral sensibility is awakened when we are willing to look at people. Some Gentiles were willing to open their eyes and look at what was happening to their Jewish neighbors. And some people have been willing to open their eyes and look at the reality and horror of what is going on in many of these nice medical clinics on tree-lined streets with “well-paid counselors” and I put that in quotes because there is no real counsel offered and with well-paid abortion doctors. What is going on is the destruction of life.

Why don't we cue up the video. It is important that we see that abortion is the taking of a life, a human life. It is not the removal of a tumor. It is a separate life from that of the mother. It is not the mother's body. It is not a mole. It is a human life. The age of the baby that is being shown here is 9 weeks. This is a first trimester abortion. This would be the typical average abortion in this country. The baby has a developing nervous system, meaning that they feel pain. It is a myth that aborted babies don't feel pain. The baby has a closed circulatory system, a working heart, eyes, developing ears, lungs, arms, forearms, legs, thighs, hands, feet, a pancreas, a bladder, kidneys, a tongue, a larynx, a thyroid. This is not a tumor. This is not “the product of conception” as abortion doctors call it. What do you call something that has all of these organs, all of the human equipment? Look at it!

For those of you who say, “I am just not convinced.” There are actual videos of abortions. Concern grows as we see. Concern grows as we choose to have

contact with a woman who is thinking about having an abortion or a woman who has had an abortion.

The Samaritan had contact. He didn't avoid. He didn't walk around. The righteous Gentiles in the Holocaust chose to have contact with their Jewish neighbors. I think moral virtue grows in a church when we begin to think about treating people the way we would treat Jesus, if that was Jesus with his hand out. Or if that was Jesus being dragged away to the gas chamber, if that was Jesus inside the womb of his mother, Mary.

There was a man named Peter Meidema, he was a Dutch Reform pastor trying to encourage his congregation to rescue Jews. He had a conversation with his father-in-law who rejected Peter's activities. His father-in-law said to him, "You have a child now, you owe all your responsibility to her and to her mother. You can't get involved in the lives of every little Jew. What are these people to us anyway? Why should I risk my peace and tranquility for someone who means nothing to me?"

Peter asked, "What if Christ himself came knocking on your door, Father, would you send him away too?"

"Of course not, how can you compare the two? One is our Savior, the other is just a nobody. I don't see the connection at all. You are a minister, you should be the first one to know that, Peter."

"And you, father, as a Christian and an elder in our church, should be more familiar with the words of Jesus Christ, 'The things you do to the least of these, my friends, you do to me.' Do you recall that Jesus was nothing more than a little Jew?"

"It is still different. I will risk nothing for a stranger."

"What if Jesus was inside the womb of one of those women and she was being pressured by her boyfriend, her parents, or an abortion counselor, or the propaganda – Go ahead, kill the baby in your womb. Kill it. Would you do something if you knew it was Jesus?"

The story here ends, "Go and do likewise."

In your bulletins there is a sheet that I would like you to pull out where we have listed for you a number of ministries, a number of activities, that you can be involved in both within this church and outside in the community. The reason I like many of these things is because they are not just negative protests but positive. All of the ministries listed are loving, generous, compassionate, and full of grace. You would feel proud to be associated with any of them. I would encourage you to number yourselves among the righteous. Be a person in whose honor someone would plant a tree in this most significant issue. Don't do nothing. Offer some help – you and your spouse go through this – individuals, students, elderly people – and you say with your children, "We will do something."

Let's pray.