

Three Relationships of Abortion

At the risk of sounding less than fanatical about it, I must say that abortion is not the worst problem in American society today. In fact, it is not even a *real* problem at all. It is only a gory symptom of the real problem.

Sweeping ideological change is always accompanied or followed by cataclysmic social repercussions. Often, the worst of these follow the realization of the changed ideology, as in the French Revolution and the killing fields of Southeast Asia.

So it is with abortion. America, after having been lulled to sleep by prosperity and becoming lax and permissive in her sleep, awoke to find the hippies in charge and abortion on demand the birth control method of the lazy and amoral.

To the bleary-eyed and recently awakened, it appears to be a legal problem, a legislative problem, an economic problem, or a bureaucratic problem. It even appears to some as a moral problem. But if you talk to many of the pro-choice advocates you see sweet smiles and otherwise responsible lives. How is it that pro-choice advocates fail to see the immorality that is so obvious to us?

It is simple. They reason in a completely different way than we do. Not that they are illogical; indeed, their logic is often what drives us crazy. But abortion is not a logical problem either. The catch is that pro-choice advocates do not share our religion. Even when they claim to be Christians, they do not believe the same basic things we do, certainly on the subject of life. It is this huge difference in religion that is America's *real* problem. And abortion characterizes how American society will function on the basis of its new religion and agenda.

Abortion and Evolution

It may come as a surprise to many to find that the official, state sanctioned religion of America is Secular Humanism and that this religion is taught from the pulpits of the public school system. Do not be fooled. This religion is powerful and pervasive and plays to man's desire for self-rule. Its theological tenets are found in the Humanist Manifesto and the Humanist Manifesto II. Its creator is Time and Chance. Its ethics range from subjective relativism to properly enacted law. And it has an alternative explanation of origins and development, the Theory of Evolution.

Abortion is so deeply rooted in the implications of humanism and evolution that even its adherents usually do not recognize the fact. This is no great wonder, for the religion of evolution sings no hymns (to whom would they be directed?) publishes no tracts and is involved in no overt evangelism. What need is there for these? Evolution is disseminated as propaganda by our schools, government and media as proven fact.

At the heart of this public religion is not God, but Time and Chance. For the unborn, that single fact makes all the difference. For in a universe created by a personal, caring creator, life has meaning - it is sacred. Where the universe is thought to be ruled only by Time and Chance, *there can be no meaning* beyond mere accident and no sanctity beyond self delusion and wishful thinking.

Put another way, the "sanctity" of life the Bible teaches has given way to the "quality" of life the Humanist Manifestos advocate. This is possible only when the God who sanctified life and gives it meaning is displaced by Time and Chance in which there can *be* no sanctity or meaning.

This is implicit in the contrast between man as the Image-bearer of God and man as “a blob of protoplasm,” the mere “product of conception.” Make no mistake, these are tenets of religious creeds and we are locked in a religious and cultural war that we are losing badly.

We are losing because we are unaware of the nature of our warfare, because we form uneasy alliances with our enemies and because we insist on fighting a symptom rather than the enemy. For these reasons, the unborn continue to bear the brunt of our lost skirmishes. The battlefields are strewn with their dismembered little bodies. They are the casualties of a very real war that we are waging improperly and losing big-time.

Abortion and Legality

The fact that abortion is not a legal problem can be seen by understanding our preferences. Which would we rather have, a law legalizing abortion, but which is never invoked, or a law against abortion with many illegal abortions performed each year in violation of it? This question focuses our attention on the issue we feel most keenly about and teaches us where we ought to place our Christian concern. An unused law is nothing. Our goal ought to be to see that the law permitting abortion on demand *is never used*. Christians who concern themselves with law give up on Grace - *they have no faith in it*. That is, they trust in law to punish (and thus, *they hope*, to prevent) behavior that Grace might mitigate or eradicate. But such a law would only make Christians complacent in carrying out evangelism. Were the law changed, some behavior might also be changed, but not the sinful heart beneath it. If the law changed tomorrow, most of us would think the battle won, celebrate briefly, then go about our business as usual.

We would feel less compunction about evangelism and addressing the sinful nature of the heart of man. A single manifestation of sin would be outlawed, but men would continue to be unsaved, unregenerate sinners, manifesting their evil in other ways. What would we do, seek legislation against the myriad other forms of evil? And if they all passed, what would we have? The best we could accomplish would be evil men sitting idle, but neither they nor we would be any better spiritually for their idleness.

If law were truly effective in combating evil, we should spend our time trying to make fornication illegal. After all, the law permitting abortion on demand is nothing more than a law designed to permit women the right to fornicate on equal terms with men. If legislation against fornication succeeded, there would be little or no demand for abortion. Why do we not attack the behavior that produces the “need” for abortions? Simply because we know that such a law cannot succeed. And neither can a law banning abortions.

To punish evil behavior is not to vanquish evil impulses from the heart. Otherwise, we should simply insist that our legislators pass a law against sin. And what chance might that have?

The Christian ought, instead, to be about a higher calling, that of rescuing and converting evil hearts. We are never called to force evil men to behave like Christians. It is impossible for them to do so. If it were not, then the law could indeed save us and Christ is dead in vain, just as Paul claimed. The Christian call is to make men *want* to forsake their evil. *To rely on legislation is to flee this duty*, to abdicate our calling and to call God’s wisdom and power into question. It is to substitute the self righteousness of legality for the spiritual renewal of regeneration and morality.

God cares not a whit about changed laws; He is, instead, zealous for changed hearts. A changed law is but a small thing; a changed life is grand beyond comprehension. Let us therefore

forget about being legislators and be Christians. Let us challenge not the flesh to shape up, but the heart to turn to God. Where the heart is pure the flesh is in truth subdued. Without a changed heart the flesh cannot even be hemmed in, much less captured and brought into submission.

The fact that we are still fighting the issue of racism shows exactly what happens when we allow ourselves to be satisfied with legal solutions. It shows that either we do not understand God, or we do not understand Man. Politically and culturally, we have produced a climate in which (theoretically) racism is now a dead issue. It is *illegal* to practice racism in areas in which the government has direct control. Legally, racism is dead. However, we still see individual cases of racism that are beyond the reach of the law. We should have spent less time on the legal ramifications of ending racism and more time on the spiritual means of eliminating it from our thought. The Christians among us were content to let the government do our work for us, but because the government cannot reach the human heart by means of legislation, any more than the Pharisees could in the time of Jesus, we find that the job has been only half done. The real problem of the human heart remains. The lesson ought to be clear to even the dullest among us: Don't send the Government to do God's work.

Insofar as there may yet be Christians who harbor racial bias, the work of the church remains undone. So the real problem of racism, i.e., unchanged human hearts, is still alive in some quarters, and the Church is still seeking political solutions to spiritual problems. Will we wake up in time to press the issue of abortion on demand from a Christian perspective, or will we wait for the government to provide us with some stop-gap measure that misses the real problem? By way of a small concession, we must admit that at least the black people have a voice that can be heard today. *But who hears the voices of our unborn people?*

Abortion and Christian Warfare

The Bible has a lot to teach us about warfare. This is remarkable for a book which is the basis for pacifist teaching. What can the scriptures teach peace-loving Christians about warfare?

First of all, it teaches that ours is a *spiritual* warfare that does not use political tactics or military weapons, but uses divine tactics and spiritual weapons. Ours are not conventional enemies; we fight spiritual powers in high places. Arms and politics are useless in our struggle, for any victory won with them will be but compromise and failure, at most. We must realize that *we cannot win a spiritual battle through political means*. It will take something more to reach the hearts of men. We all know that law cannot do this. We all know that there will always be sinful hearts unwilling to admit God's right to their lives, or to obey His dictates. Yet to settle for a law that is designed to curb sinful behavior by penalizing its practice, is to satisfy ourselves with no solution at all, but to be content with a simple outward display of behavior. That is not what the Bible teaches we should do, nor is it what spiritual warfare is meant to achieve.

Secondly, Jesus reminds us that no king goes to war without counting the cost. We must remember Christianity was, and is, costly. It cost God His own son to establish, and martyrs their lives to maintain. We must be willing to spend no less. Nor are the stakes worth any less. The effectiveness of spiritual warfare can be judged by the cost of its use. Spiritual weapons are nothing less than human lives, and we must be willing to risk ours in this battle.

Thirdly, we must realize who our allies are. They are not simply people who do not like abortion. They are the Christians who make no apology about being born again and who behave

accordingly in all situations. We must remember that “friendship with the world is enmity with God” and that forming alliances with others simply because they do not like abortion, is to ignore our orders and go behind our Commander’s back for His benefit. It is to fight God’s battles with puny, human tactics and tools. *Who do we think we are?*

Our problem remains even more fundamental. We need to identify our enemy. To win the war we must first recognize what we are fighting. That is, we must see that the battle lines are drawn not between pro-choice and pro-life, but between old fashioned Christianity, on the one hand, and Politically Correct Christianity and Secular Humanism, on the other. When we cease to fight for the rights of the unborn and instead fight for the truth and character of God, and His claim on all life, we will reclaim our influence on society, unborn babies and all.

Put in bluntest terms, Christians have no business merely fighting against abortion. They should be about the business of fighting for truth and morality in personal life and the conversion of human hearts from friendship with the world to a state in which abortion is neither an *issue* nor an *alternative*. Because abortion is the result of religious ideas, we must confront those ideas. They are found in Evolution and the other tenets of the Humanist Manifesto.

If, instead of fighting abortion, we will view it as a moral measure of our success or failure in evangelism, outreach and moral education, we can begin with a greater fervor to fight the real battles. If we realize with every abortion, that death is both the penalty for sin and the price of redemption, we will gladly go into the battle fields and wage war with The Foe, instead of trying to curb one or another of the unsightly consequences that characterize his grotesque march through western civilization.