



Deuteronomy 24:16 | SCRIPTURE

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Does the Bible Support Abortion? | SERMON

1. When culture makes sex into a god, abortion becomes a sacred ritual.

In 2021, 87% of women who had abortions were unmarried, while 13% were married, based on CDC data from 37 states.

The Dark Trinity: (Rabbi Jonathan Cahn)

1. BAAL
2. ISHTAR
3. MOLECH

Ancient Molech sacrifice is no different than modern abortion.

Ancient Practices: Parents would sacrifice their children, often involving priests in the killing.

Modern Practices: Physicians perform abortions.

Ancient Methods: Children were pierced, cut, crushed, left to die, or burned.

Modern Abortions: Similar methods are used; children are pierced, cut, torn apart, or chemically burned.

Ancient Times: Wealthy bought children from the poor for sacrifices, disproportionately affecting the poor.

Modern Times: Higher abortion rates among the poor and Black communities, drawing parallels to ancient discriminatory practices.

Ancient Justification: Sacrifices were made for societal benefits, believed to curry favor from gods.

Modern Parallel: Abortions seen as benefiting society by enabling women to pursue careers; some clinics profit from selling fetal tissues.

Ancient Views: Child sacrifice was not only legal but considered holy by priests.

Modern Views: Abortion is legal and often defended as a sacred right; likened to ancient priests, modern abortion providers, benefiting corporations, and political leaders are seen as ensuring continuous practice.

"Out of reverence for Kronos, the Phoenicians, and especially the Carthaginians, whenever they seek to obtain some great favour, vow one of their children, burning it as a sacrifice to the deity, if they are especially eager to gain success." (The Greek writer Cleitarchus)

"Abortion is a sacred act, a sacrifice to Artemis" Ginette Pars

NOTES



"Our culture needs new rituals as well as laws to restore abortion to its sacred dimension." Ginette Pars

"It is not immoral to choose abortion; it is simply another kind of morality, a pagan one." Ginette Pars

"Abortion is a major blessing, and...a sacrament in the hands of women." Sarah Terzo

Members of the Satanic Temple use abortion drugs in sacramental settings.

"The Satanic Temple, on behalf of its members, objects to government interference with abortion access and contests that laws that impede our faith in bodily autonomy and our ability to perform our Religious Abortion Ritual violate the First Amendment and the Religious Freedom Restoration Act,"

The Satanic Temple website.

King Josiah led the nation to God, destroying the altars of Molech. (2 Kings 23:10)

Abortion is a medical procedure that ends a pregnancy (Planned Parenthood)

Abortion is an act of violence that kills the smallest and the weakest innocent human being.

2. Life begins at conception, not at convenience.

Abortion is kind of "murder" and I am "okay with that" (Bill Maher)

Gen 2:7 only explains Adam's creation, not the origin of all life.

A fetus is a person with potential, not a potential person.

Calling an unborn child a clump of cells is technically accurate but inadequate because this description can apply to every adult human being.

The main differences between an unborn and a newborn child are location, size, dependency level, and development stage.

Embryology shows us that from conception forward, embryos are living human beings.

A fetus is not an organ of a woman's body, such as a liver; it's an actual person.

The fetus is an individual attached to its mother only at the placenta. Being inside something is not the same as being part of something.



You can't justify killing an uninvited yet harmless houseguest or an unwanted person in your body. As a visitor in the womb, an unborn baby deserves kind hospitality.

The one single choice to commit an abortion robs a baby of a lifetime of choices. Babies never choose to die.

Uncertainty about the status of the fetus justifies caution, not abortion.

If you're not sure whether the fetus is a person or not, it's better to err on the side of caution.

We seek to alleviate suffering, not eliminate sufferers.

"Unwanted child" describes the attitude of the adult, not the condition of a child.

It is illogical to argue that a child is protected from potential abuse through abortion since abortion is indeed the worst degree of child abuse.

Poverty, disability, or rejection do not justify killing someone after birth and should not justify it before birth.

The guilty party should be punished for a crime, not the innocent unborn child.

Fathers shall not be put to death for their children, nor shall children be put to death for their fathers; a person shall be put to death for his own sin. Deuteronomy 24:16

Abortion arguments resemble those for slavery.

Abortion and Slavery (Roland C. Warren)

1. Birth determines worth.
2. People are property.
3. Bodies for sale.
4. Vulnerable are worth sacrificing.

Just because abortion is legal doesn't make it right.

You can't be pro-life personally and pro-abortion politically.

Christians today:

- I'm personally against abortion, but I don't think it should be illegal.
- Women should have the right to choose, though I could never have an abortion myself.
- Abortion is wrong, but the government should not legislate morality.
- We should not force our religious beliefs on other people.



3. The Bible tells us that life begins at conception.

God is pro-life.

Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." Genesis 1:28

God's people were pro-life.

But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the male children alive...Therefore, God dealt well with the midwives. Exodus 1:17,20

The unborn have legal rights.

When men strive together and hit a pregnant woman, so that her children come out, but there is no harm, the one who hit her shall surely be fined, as the woman's husband shall impose on him, and he shall pay as the judges determine. But if there is harm, then you shall pay life for life. Exodus 21:22–23 ESV

God forms us in the womb.

Know that the LORD, He is God; it is He who has made us, and not we ourselves; we are His people and the sheep of His pasture. Psalm 100:3

Did not He who made me in the womb make them? Did not the same One fashion us in the womb? Job 31:15

God knows us from the womb.

Your eyes saw my substance, being yet unformed. And in Your book they all were written, the days fashioned for me, when as yet there were none of them. Psalm 139:16

God calls us from the womb.

Before I formed you in the womb I knew you; before you were born I sanctified you; I ordained you a prophet to the nations. Jeremiah 1:5

Noncanonical literature on Jewish wisdom further demonstrates first-century Judaism's view of abortion:

The apocryphal book 1 Enoch 69.12 (2nd or 1st century B.C.) declares that an evil angel taught humans how to "smash the embryo in the womb."



The first-century Jewish historian Josephus wrote that “the law orders all the offspring to be brought up, and forbids women either to cause abortion or to make away with the fetus” (Against Apion 2.202).

Children can worship in the womb.

And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit. Luke 1:41

But why is this granted to me, that the mother of my Lord should come to me? Luke 1:43

The Greek word “brephos” is used for not only an unborn baby in Luke 1:41,44 or a newborn when the angel announced the birth of Jesus in Luke 2:12,16 but in Luke 18:15 it refers to children that people brought to Jesus to touch them.

Elizabeth’s baby leaped in her womb when Mary and her baby arrived at their house.

Mary is called mother of Jesus while she was pregnant with Jesus.

Elizabeth honored Mary’s baby and called Him “my Lord”.

Both women’s unborn babies were definitely living human beings.

Early Christians on abortion.

The Didache 2.2 (c. A.D. 85–110) commands, “thou shalt not murder a child by abortion nor kill them when born.”

The Letter of Barnabas 19.5 (c. A.D. 130), said: “You shall not abort a child nor, again, commit infanticide.”

Early Christians provided alternatives by rescuing and adopting children who were abandoned.

For instance, Callistus (d. c. A.D. 223) provided refuge to abandoned children by placing them in Christian homes, and Benignus of Dijon (3rd century) offered nourishment and protection to abandoned children, including some with disabilities caused by unsuccessful abortions.

“I was convinced that I was doing the right thing, but I was deceived. I deeply regret the role I played in the legalization of abortion. I’ve come to realize that life begins at conception and that abortion ends a human life.” Norma McCorvey

“Come now, and let us reason together,” says the LORD, “Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool. Isaiah 1:18