Honor
Abortion
Guest Speaker: Victoria Robinson

TALK IT OVER

Key Scripture:

James 5:16 (NLT)
16 Confess your sins to each other and pray for each other so that you may be healed. The earnest prayer of a righteous person has great power and produces wonderful results.

Galatians 6:2 (NLT)
2 Share each other's burdens, and in this way obey the law of Christ.

2 Corinthians 1:3–4 (NLT)
3 All praise to God, the Father of our Lord Jesus Christ. God is our merciful Father and the source of all comfort. 4 He comforts us in all our troubles so that we can comfort others. When they are troubled, we will be able to give them the same comfort God has given us.

Proverbs 24:11–12 (NLT)
11 Rescue those who are unjustly sentenced to die;
save them as they stagger to their death.
12 Don't excuse yourself by saying, "Look, we didn't know."
For God understands all hearts, and he sees you.
He who guards your soul knows you knew.
He will repay all people as their actions deserve.

Start sharing. These questions are to help get your group thinking and to create openness.

- How do personal stories, like the one shared by Victoria, impact the pro-life conversation? Discuss the power of personal testimony in changing hearts and minds about abortion. (Ref **James 5:16**)
- Why is it important to include men's experiences in the conversation about abortion, and what unique perspectives can men offer? (Ref **Galatians 6:2**)
- Robinson's organization, Reassemble Life, offers support for both women and men dealing with post-abortion trauma. What does this tell us about the widespread impact of abortion on individuals and society? How can the church play a role in healing and support? (Ref **2 Corininthians 1:3-4**)
- How can we better support and encourage women facing unplanned pregnancies to choose life? Discuss practical steps and resources that could be offered.
- Victoria discussed the importance of addressing the emotional and psychological effects of abortion. What kind of support systems can we, as a church or small community provide to individuals who are struggling with the aftermath of abortion?
- Given the divisive nature of the abortion debate, how can we engage in compassionate and respectful dialogue with those who hold differing views?

Start doing. Commit to a step and live it out this week.

- Pray, and discuss with your group if necessary, about what your next step is…do you need to educate yourself more about this important issue by reading a book or watching a documentary? Do you need to support or participate in a pro-life organization? Take that step.

Start praying. Be bold and pray with power.

- Ask God for His forgiveness and mercy over the continued sin of abortion in our community and nation. Seek His wisdom so that we can engage with culture with proper measures of truth and grace, speaking life affirming messages to all those who are in need. And ask Him to soften their hearts and give them eyes to see and ears to hear these messages.

Question: "Is abortion murder?"

Answer: The subject of abortion is perhaps one of the most highly charged issues of our day. Finding an honest answer to the question “is abortion murder?” takes courage for those who have performed abortions or have had abortions themselves. The Bible is clear about the fact that murder is wrong (Exodus 20:13). However, in some cases, the Bible does not forbid killing. Soldiers representing their country were expected to kill soldiers on the opposing side (Joshua 11:20). That is not murder. Animals were killed for food and for sacrifice (Exodus 24:5; Genesis 9:3–4). That is not murder either.

Murder is defined as “the unlawful, premeditated killing of one human being by another.” Murder is unlawful killing—that is, killing that is done by the judgment of one human being against another, for personal (rather than national) reasons. The Bible condemns murder repeatedly as a characteristic of a wicked society (Deuteronomy 5:17; Isaiah 1:21; Hosea 4:2; Matthew 5:21). Determining whether or not abortion is murder involves two considerations: first, whether or not a fetus in utero is actually a human being, and, second, if a fetus is a child, whether or not abortion can be rightly called murder since it is legal in most countries. If murder is unlawful killing, it would follow that a lawful killing would not be murder.

One reason murder is outlawed in many places is that it is unethical for one person to unilaterally decide the fate of another. Under the Old Testament Law, a murderer was not put to death unless there were multiple witnesses: “No person shall be put to death on the testimony of one witness” (Numbers 35:30). In war, soldiers do not decide to kill for their own purposes; rather, they kill in the national interest—if they fight for an honorable nation, the national interest will be to protect innocent civilians from some threat. Abortion is different. Abortion is killing based on a mother’s unilateral judgment and choice. Such unprovoked killing of the defenseless is unethical and should define abortion as murder in any society—unless the fetus is not human. If the fetus is just a mass of impersonal tissue or something less than human, ending its life would not face the same ethical challenge and would not be considered murder.

So, is a fetus a human? Or is it something else? Biologically speaking, human life begins at conception. When the mother’s egg and the father’s sperm come together, they combine and create a new string of DNA that is personalized and totally unique. DNA is coded information, the blueprint for the new human’s growth and development. No more genetic material needs to be added; the zygote in the womb is as human as the mother in whose womb it dwells. The difference between a fetus and any one of us is one of age, location, and level of dependence. When a mother aborts the process of fetal development, she is destroying a unique life.

The Bible clearly points to conception as the beginning of human life. Samson said, “I have been a Nazirite to God from my mother’s womb” (Judges 16:17). He refers to his unborn self as having already been what God planned him to be—a Nazirite. David says, “You formed my inward parts; you knitted me together in my mother’s womb” (Psalm 139:13). Again, we see David referring to himself as a person in the womb. Then, he says, “Your eyes saw my unformed substance; in your book were written, every one of them, the days that were formed for me, when as yet there was none of them” (Psalm 139:16). David is saying that God had all of his days planned out for him while he was still in the womb. Again, this evidence points to personhood beginning at conception, rather than at the moment of birth. We see God had a similar plan for the life of the pre-born Jeremiah: “Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations” (Jeremiah 1:5).

The Bible considers a fetus to be an unborn child, a planned human being that God is forming from the moment of conception. This being the case, it doesn’t really matter what human jurisprudence says or how socially or politically acceptable abortion is. God’s law takes precedence. A mother who decides to abort her child is unilaterally making a decision to end another person’s life—and that is and always has been the definition of murder.

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