

THE CRISIS AND TRAUMA SERIES

# THE ABORTION DILEMMA

*Answering the Tough Questions*



KEYS FOR LIVING LIBRARY



THE CRISIS AND TRAUMA SERIES

# THE ABORTION DILEMMA

*Answering the Tough Questions*



KEYS FOR LIVING LIBRARY



Unless otherwise indicated, all Scripture quotations are taken from The Holy Bible, New International Version®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide. www.zondervan.com. The “NIV” and “New International Version” are trademarks registered in the United States Patent and Trademark Office by Biblica, Inc.®

Scripture quotations marked (ESV) are taken from The ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

Scripture quotations marked (NKJV) are taken from the New King James Version®. Copyright © 1982 by Thomas Nelson Used by permission. All rights reserved.

Scripture quotations marked (NLT) are taken from the *Holy Bible*, New Living Translation, copyright © 1996, 2004, 2015 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.

Scripture quotations marked (NCV) taken from the New Century Version®. Copyright © 2005 by Thomas Nelson. Used by permission. All rights reserved.

Scripture quotations marked (NIRV) are taken from the Holy Bible, New International Reader's Version®, Nlrv® Copyright © 1995, 1996, 1998, 2014 by Biblica, Inc.® Used by permission of Zondervan. www.zondervan.com The “Nlrv” and “New International Reader's Version” are trademarks registered in the United States Patent and Trademark Office by Biblica, Inc.®

Scripture quotations marked (NASB) are from the New American Standard Bible®, Copyright © 1960, 1971, 1977, 1995 by The Lockman Foundation. All rights reserved.

Scripture quotations marked (CEB) are taken from the Common English Bible®, CEB® Copyright © 2010, 2011 by Common English Bible.™ Used by permission. All rights reserved worldwide. The “CEB” and “Common English Bible” trademarks are registered in the United States Patent and Trademark Office by Common English Bible. Use of either trademark requires the permission of Common English Bible.

## DISCLAIMER

Information, resources, and products provided by Hope for the Heart (HFTH), whether in print or electronic forms, and/or as part of any direct or affiliated website, Learning Management System, or social media platform, are general in nature and are not intended to provide or be a substitute for advice, consultation or treatment with a duly licensed mental health practitioner or other medical professional, and do not qualify participants to identify or practice as a professional mental health therapist or counselor. **Alert:** Given the sensitive nature regarding many of the topics and issues that HFTH addresses, individuals should be aware of potential emotional and/or psychological reactions that may arise due to current or past traumatic experiences, and therefore take any appropriate precautions to safeguard one's overall well-being. This information and these resources and products are intended to provide practical faith-based guidelines and biblical principles for balanced living and are not a replacement for medical advice. Professional services should be pursued whenever necessary and/or appropriate. By utilizing any HFTH information, resources or products, individuals acknowledge that HFTH is not providing direct clinically oriented mental health treatment or therapy, and that such usage does not create or constitute a therapeutic relationship between any individual and HFTH. As a condition to such use, every person who uses HFTH's information, resources, or products agrees to defend, indemnify, and hold harmless HFTH and its licensees, affiliates, and assigns, as well as the officers, agents, and employees of HFTH and its licensees, affiliates, and assigns, from and against any and all claims, liabilities, losses, damages, costs, charges, causes of action, suits, fees, recoveries, judgments, penalties, and expenses (including reasonable attorneys' fees and expenses), which may be made against, imposed upon, or suffered by HFTH as a result of, related to, or in connection with such use. Additionally, certain views and opinions that might be expressed in such information, resources or products may be those from sources other than HFTH and do not necessarily represent the views of HFTH nor imply an endorsement by HFTH.

## HOPE INTERNATIONAL PUBLISHING

P.O. Box 7

Dallas, TX 75221

Copyright © 2024 Hope for the Heart

ISBN Paperback: 979-8-88595-231-6

ISBN PDF: 979-8-88595-158-6

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior written permission of the copyright owner.

Published in the United States of America

# TABLE OF CONTENTS

<b>INTRODUCTION .....</b>	<b>1</b>
---------------------------	----------

## **DEFINITIONS**

What Is the Abortion Dilemma?.....	9
What Are Perceived Positives and Residual Ramifications of Abortion? .....	11
What Is the Chronology of Human Life?.....	12
What Is a Developing Human Fetus?.....	17
What Is Sanctity of Life?.....	18
What Are the Two Main Positions in the Abortion Argument?.....	22
What Is God’s Heart on Life?.....	28

## **CHARACTERISTICS**

What Characterizes the Abortion Dilemma?.....	39
What Is Post Abortion Stress (PAS) or Post Abortion Stress Syndrome (PASS)? .....	41
What Defense Mechanisms Keep Post-Abortion Women in Denial?.....	43
What Inner and Outer Symptoms Could a Woman Experience Following an Abortion? .....	45
What Indicators Reveal Unresolved Issues from a Past Abortion? .....	47
What Characterizes Post-Abortion Grief? .....	49
What Are the Stages of Grief for a Post-Abortion Woman? .....	51

## CAUSES

What Constraints Contribute to Choosing Abortion? .....	59
What Fears and Feelings Cause Women to Choose Abortion? .....	61
What Arouses Regret After an Abortion?.....	64
What Effects Does Abortion Have on Men? .....	66
What Are 10 Reasons Some Reject Abortion? .....	69
What Is the Root Cause of Choosing Abortion? .....	71
What Choice Offers Hope? .....	74

## STEPS TO SOLUTION

Key Verse to Memorize .....	83
Key Passage to Read .....	84
How to Have a Transformed Life.....	85
How to Give Pre-Abortion Counsel .....	92
How to Decide Which Option to Choose for Your Unplanned Pregnancy .....	104
How to Give Post-Abortion Counsel .....	114
How Men Can Heal.....	119
How Men Can Help Women Heal .....	121
How to Get Involved in Saving the Lives of Unborn Babies .....	126

## APPENDIX

Abortion Methods .....	135
------------------------	-----

## SCRIPTURES TO MEMORIZE .....

137

## ENDNOTES & BIBLIOGRAPHY .....

143

# INTRODUCTION

In my mid-twenties, I was interviewed by a popular national magazine, asking my views on a wide variety of topics. One such question was, “What do you believe about abortion?” (At the time, abortion wasn’t a major subject of conversation.)

Previously, I had conducted a “word search” in the Bible on *abortion*, yet found no mention of it. So, I concluded that God’s Word had nothing to say about abortion! My answer to the interviewer was, “Abortion is a personal decision each woman should make based on what she thinks is best.”

After the magazine’s release, I received more than 300 encouraging letters. I also received five letters asking if I would reconsider my position on abortion—all thoughtful, respectful letters. The third contained one scripture. Reading the verse, I felt stunned, *OH, NO!—I’M WRONG!*

Slowly I reread Jeremiah 1:5 where the Lord said, “*Before I formed you in the womb I knew you, before you were born I set you apart.*” I quickly grasped that God is the Author of our lives, and moreso, the Designer of our lives—*before* conception.

Immediately, I wrote to the five who had reached out to me, “You were right—I was wrong. Now I realize the Lord forms our lives in the womb and even has a plan for us as pre-born babies. Thank you for caring enough to confront me.”

I needed wisdom from God’s Word to reshape my thinking. Once I looked at life from God’s point of view, I saw the sanctity of life—even the value of our lives in the womb. Later, after founding our young ministry Hope for the Heart, I wrote our “Keys” on *The Abortion Dilemma* answering the multitude of questions people were asking.

Shortly after, I took a young rebel to dinner who was on drugs—who also happened to be single, pregnant, and wanting an abortion. Audrey was stiff-arming her counselor mother and Greek expert father, yet she was willing to meet with me. Together we went through our newly written *Abortion Keys*. The next day her mom called and told me, “Audrey reread your Keys. She’s decided to keep the baby!” We both felt so grateful this little life would be allowed to live.



Twenty years later, after singing for a Pro-Life banquet, a lovely college student approached me saying, “Thank you for saving my life.” Not recognizing her, I responded, “In what way?” She answered, “I’m Audrey’s daughter.” Now I’m hugging this beautiful grown-up baby. What delight for both of us!

We all need wisdom from God’s Word. We need a biblical worldview—to see life through the lens of the Lord who made us and who has His plan and purpose for us.

While I know the word “abortion” doesn’t appear in the Bible, many scriptures present God as the initiator of life. Psalm 100:3 states, “*Know that the LORD is God. It is he who made us, and we are his; we are his people.*” Likewise, the Bible describes how, “*The LORD hates . . . hands that shed innocent blood*” (Proverbs 6:16–17), and reveals His call for us to, “*Rescue those being led away to death; hold back those staggering toward slaughter. If you say, ‘But we knew nothing about this,’ does not he who weighs the heart perceive it? Does not he who guards your life know it? Will he not repay everyone according to what they have done?*” (Proverbs 24:11–12).

Recently on *Hope in the Night* (my call-in counseling radio program), a listener said, “I don’t know if I should have an abortion.” I asked, “Do you care what God says?” “Oh yes!” Then I shared these words spoken by God Himself, “*I have set before you life and death . . . choose life so that you and your children may live*” (Deuteronomy 30:19). I repeated His words, “*Choose life,*” and added, “So, we could conclude: God is ‘pro-life!’”

How do we answer the tough questions? We need to learn how to respond respectfully with logical reasoning when “pro-choice” advocates present their pro-abortion arguments. For example:

**Argument:** “Every woman should have the right of control over her own body.”

**Answer:** Yes, she should, but in pregnancy there are:

Two different *bodies*, two different *heartbeats*, two different *brain wave patterns*, two different *genetic codes* (DNA), often two different *blood types*, and often two different *genders*. Every woman should have the freedom of choice over her own life, but not the freedom to destroy another life within her. Proverbs 14:12 says, “*There is a way that appears to be right, but in the end it leads to death.*”

Regardless of the circumstances of how any little life is conceived in the womb, the Lord says to every parent and every child, “*I know the plans I have for you . . . plans to give you hope and a future*” (Jeremiah 29:11). What a comfort—what a Comforter.

May the Lord reveal to you His heart for every life He has created.

June Hunt

*Founder, Hope for the Heart*





# THE ABORTION DILEMMA

## *Answering the Tough Questions*

She's taken more than one test, each time hoping for a different outcome . . . yet the results remain the same. Worry and fear hold her captive. She sees by his anxious nervousness that worry has a grip on him as well. As they sit in the office listening to the doctor talk about days and weeks and months, the beating of their hearts drowns out the rhythmic ticking of the clock on the wall. This situation isn't part of their plan . . . *What are we going to do now?*

An unplanned pregnancy means another clock is ticking and urgent decisions must be made.

A pregnancy always involves more than one life, or even two . . . it affects a minimum of three: the mother, the father, and the *child*.

How will they face the future? None of their options seem optimal. How can they raise a child *now*? Should they consider the option of adoption, placing their child up for adoption in a matter of months? Or is the immediate answer to their problem *abortion*?

Despite their concerns, doubts and fears of an uncertain future, the plea from God's heart persists. . . .

*"I wish their hearts would always respect me  
and that they would always obey my commands  
so that things would go well for them and their children forever!"*

(DEUTERONOMY 5:29 NCV)



# DEFINITIONS



---

*“Each precious life  
in the mother’s womb  
is being formed by God,  
the Maker of all things.”*



When a female finds herself unexpectedly “expecting,” she faces three options for addressing her pregnancy. First, she can embrace the unanticipated arrival of a child and make plans for impending motherhood. Or, if she thinks she’s not ready or capable of parenting a child at that time, she can carry her pregnancy to term and place her child with a loving family seeking to adopt. Or, thirdly, she can terminate the pregnancy through an abortion.

Many times, the last option of abortion may be chosen because it seems to be the most expedient and least complicated. Sometimes the most expedient option is the least effective over time and the least complicated is the most costly. With flawed reasoning comes fatal decisions. In truth, you can demonstrate your trust in God as the author of life by choosing to give birth to the child you unexpectedly conceive. Indeed, God’s Word says:

*“You had my mother give birth to me.  
You made me trust you while I was just a baby.”*  
(PSALM 22:9 NCV)

## What Is the Abortion Dilemma?

Since abortion was legalized in the United States in 1973, it is estimated that more than 63 million babies have been aborted in the U.S. alone.<sup>1</sup> A study conducted by the World Health Organization in conjunction with the Guttmacher Institute estimates the number of abortions worldwide to exceed 73 million per year.<sup>2</sup>

The issue of abortion is more than medical—it has become a politically charged, morally weighted land mine. One side touts the mother’s right to “choose” and make a decision—her “right” to control what happens to and within her body. The other side defends the life of an unborn child, seeking to protect against the innocent’s loss of life and the potential physical, emotional, and spiritual harm to the parents unprepared to provide care for the life they have created.

For many, the question of precisely *when* life begins is the fundamental foundation of basing opinions and forming beliefs concerning abortion. Some place a higher value on the right to choose than on the right to life. However, God makes His position quite clear in the Bible.

*“Know that the LORD is God.  
It is he who made us, and we are his;  
we are his people, the sheep of his pasture.”*  
(PSALM 100:3)

To understand the abortion dilemma, consider what actually constitutes this highly controversial procedure—a choice staunchly defended by many, yet strongly opposed by many others.

**Abortion**, as stated in *The Oxford English Dictionary*, is “the procuring of premature delivery so as to destroy offspring.”<sup>3</sup>

**Abortion** is an elective procedure intended to cause the termination of a pregnancy.

- A *medical abortion*, also called a “*medication abortion*,” is a non-surgical procedure to end a pregnancy through medication.
- A *surgical abortion* is a broad category covering a variety of different methods to surgically end a pregnancy through the use of invasive instruments. The type of procedure performed generally depends on the stage of the pregnancy (i.e., 1st trimester, 2nd trimester, or 3rd trimester).

**Dilemma** is a situation in which a difficult choice has to be made between two or more alternatives, especially equally undesirable ones.

**Abortion** is an umbrella term for the different methods used to destroy a developing human fetus. For those whose choices go against the wisdom of God and the will of God, the Bible says,



*“Blessed are those who listen to me [wisdom],  
watching daily at my doors, waiting at my doorway.  
For those who find me find life and receive favor from the LORD.  
But those who fail to find me harm themselves;  
all who hate me love death.”*  
(PROVERBS 8:34–36)

**What Are Perceived Positives and Residual Ramifications of Abortion?**

When facing a life-changing decision where a choice must be made, many will make a list of “pros and cons” in order to weigh the potential positives and negatives of their decision.

Both sides of the abortion dilemma give persuasive arguments and answers for why they feel their position is “right.” Yet some of those reasons may be expedient only for the moment and often come with a heavy cost of residual ramifications.

*“The ransom for a life is costly, no payment is ever enough.”*  
(PSALM 49:8)

<b>Abortion’s Perceived Positives</b>	<b>Abortion’s Residual Ramifications</b>
Provides the best option following failure of birth-control	Provides the worst option for the child and parent who will carry the guilt of abortion
Costs far less financially than raising a child	Costs more emotionally, mentally, physically, and spiritually than raising a child
Offers an immediate solution to a pregnancy problem	Offers long-term problems, regret, depression, high risk of suicide <sup>4</sup>

**Abortion's Perceived  
Positives**

Eliminates risk of birth defects

Stops a pregnancy resulting from rape or incest

Ends risk to a mother's present physical, emotional, or mental health

Eliminates the pain of pregnancy and childbirth

Prevents social stigma of premarital pregnancy

Claims to protect a woman's "right" to choose what to do with her own body

**Abortion's Residual  
Ramifications**

Increases risk of future ectopic (outside of the uterus) pregnancy and higher mortality

Stops the life of an innocent victim, whether conceived by rape or incest

Begins long-term risk of future complications (infertility, internal bleeding, higher risk of breast cancer)<sup>5</sup>

Causes physical pain to both the mother and the child<sup>6</sup>

Causes psychological trauma, as confirmed by post-abortion therapy and support groups

Ignores an unborn child's right to live (whose body is within hers yet separate from hers)

**What Is the Chronology of Human Life?**

What is foundational for making decisions about the unborn life within a mother? A classic view for centuries has been that *life begins at conception*—in those moments when human cells miraculously merge into one new unique creation. Others argue that a fetus cannot be considered a person until the progression of growth reaches a point of viability—able to live independently outside the womb. Yet, how can this be when an unborn baby has a beating heart, a developing brain, and a growing body—with eyes and ears, fingers and feet?

If a baby is alive on the day of birth into the world, what would the unborn child be the *day before delivery*? And the day before that? And the month before that? Logically, each day going back in time, the unborn life consistently remains a *life*, just at different stages of development.

Think about the phrase, “*Life begins at conception.*” Even the very word “conceive” means “to cause to begin: originate.”<sup>7</sup> The psalmist calls out to God to preserve life. . . .

*“Defend my cause and redeem me;  
preserve my life according to your promise.”*  
(PSALM 119:154)

### **The Chronology of a New Human Life**

Human life begins at conception. Biological and medical science provides us with the following data:<sup>8</sup>

#### **1st Month**

- Immediately at fertilization, cells begin to develop. Before implantation, the gender of the new life is determined. The embryo implants in the uterine lining and protective hormones nurture the pregnancy and prevent menstruation (so the mother’s body does not expel the unborn).
- At 17 days, the new life has developed blood cells. The placenta is a part of the new life, not a part of the mother.
- At 18 days, occasional pulsations of a muscle occur—this is the heart.
- At 19 days, eyes begin to develop.
- At 20 days, the foundation of the brain, spinal cord and entire nervous system has been laid.
- At 21 days, the heart begins beating.
- At 28 days, the backbone and 40 pairs of muscles have developed along the trunk of the new life with the formation of arms and legs.

## **2nd Month**

- At 30 days, regular blood flow is evident within the vascular system; the ears and nasal development have begun.
- At 40 days, the baby's heart is beating faster than the mother's heart and produces almost 20 percent of the energy of an adult heart.

## **Week 6**

- The baby is approximately one-half inch long.
- At 42 days, the skeleton is complete and reflexes are present.
- At 43 days, electrical brain wave patterns can be recorded—considerable evidence that “thinking” is taking place in the brain. The new life may be thought of as a thinking person.

## **Week 7**

- The baby is about three-fourths of an inch long.
- At 49 days, the new life has the appearance of a miniature doll with complete fingers, toes, and ears.

## **Week 8**

- At 56 days, all organs are functioning—stomach, liver, kidneys, brain—and all systems are intact. The new life has all its physical parts and now needs only nourishment. All future development is simply that of refinement and increase in size until physical maturity is reached at approximately 23 to 25 years of age.<sup>9</sup>

## **3rd Month**

- At 9 weeks, the baby is roughly two inches long. Fingerprints appear.
- At 9 and 10 weeks, the new life squints, swallows, and retracts the tongue. The contour of the face and body look more like a baby's, and physical characteristics are obvious.
- At 11 and 12 weeks, arms and legs move, while fingernails and toenails appear. Along with thumb sucking, the new life inhales and exhales amniotic fluid.

#### 4th Month

- At 13 weeks, hair appears on the baby's head.
- At 14 weeks, the baby brings both hands together and sucks on the thumb.
- At 16 weeks, genital organs are clearly differentiated. Hands are able to grasp (see Hosea 12:3). The new life swims, kicks, and turns, although movement is often still not felt by the mother.

#### 5th Month

- At 18 weeks, the baby is estimated to be 12 inches long, and the mother can feel her baby move. Vocal cords are working. The new life can cry.

#### 6th Month

- At 25 weeks, the cortical structures for perceiving pain are working.<sup>10</sup>
- By 28 weeks, all the sensory organs are working—the baby is able to hear, see, taste, and touch.<sup>11</sup>

Although no one fully understands all the ways and works of God, He will do what is right on behalf of both you and your child. Each precious life in the mother's womb is being formed by God, the Maker of all things.

*“As you do not know the path of the wind,  
or how the body is formed in a mother's womb,  
so you cannot understand the work of God,  
the Maker of all things.”*

(ECCLESIASTES 11:5)

## Speak the Truth in Love

**Question:** “Someone I love continues to be told that her unborn baby is ‘just a mass of tissue.’ How can I help her see that her unborn baby is really a child?”

**Answer:** All too often, people think an unborn child at the early stages of development is “just a mass of tissue.” However, you can help replace this myth with the truth by encouraging this woman to get a sonogram and enlightening her about the chronological development of her unborn baby.

- Viewing a sonogram can change the minds of those who are “abortion minded,” because they can quickly see on a monitor that this image is not “just a mass of tissue.” They can identify the physical features of the little life within (e.g., head, arms, and legs).
- Reading and sharing the chronological development of an unborn baby clarifies what the baby is now able to do. For example, at 11 weeks, the unborn baby’s arms and legs move, fingernails and toenails appear, thumb sucking begins, along with inhaling and exhaling amniotic fluid.
- Speak the truth to her in love, gently instructing her and encouraging her to make wise decisions that are born out of faith, not fear.

*“The wise in heart are called discerning,  
and gracious words promote instruction.”*

(PROVERBS 16:21)

## What Is a Developing Human Fetus?

At the moment of conception, each individual has a singularly unique personal genetic code, deoxyribonucleic acid, known as DNA (the carrier of each person's genetic information). According to the words of Moses, the great prophet of God who delivered the children of Israel out of Egyptian bondage and through whom God gave the Law, *people* are conceived and birthed. A fetus is therefore a person, a human being at the time of conception.

*“Did I conceive all these people? Did I give them birth?”*

(NUMBERS 11:12)

### Scientific Evidence

The eminent French geneticist, former Professor Jerome LeJeune, MD, PhD, at the Rene Descartes University of Paris Faculty of Medicine once said:

- “If a fertilized egg is not by itself a full human being, it could never become a man, because something would have to be added to it, and we know that does not happen.”<sup>12</sup>

*“From one man he made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands” (ACTS 17:26).*

### Medical Evidence

The Hippocratic Oath is a code of ethics which has governed the medical profession since ancient times. A profession that has the power to kill as well as the power to cure demands a set of moral commitments that are nonnegotiable. Even within pagan cultures was an innate conviction that abortion was wrong, as evidenced by “the oath of Hippocrates,” which prohibits abortion. This oath, which has dominated western civilization since at least 400 BC to recent years, reads in part:

- “The regimen I adopt shall be for the benefit of my patients according to my ability and judgment, and not for their hurt or for any wrong. I will give no deadly drug to any, though it be asked of me, nor will I counsel such, and *especially I will not aid a woman to procure abortion.*”<sup>13</sup>



Sadly, in 1964 the World Medical Association established a modified oath which eliminated the prohibition about abortion. Although doctors today are not required to take a binding oath, physicians can choose to sign either the classic or the modern version in which they agree to a code of professional conduct.<sup>14</sup> *“Choose for yourselves this day whom you will serve . . . but as for me and my household, we will serve the LORD”* (Joshua 24:15).

### Biblical Evidence

The personhood of the unborn child is clearly demonstrated by John the Baptist, who *“leaped for joy”* while still in his mother’s womb. Realize joy is an emotion—people have emotions, but a simple mass of tissue does not.

- John’s mother, Elizabeth, exclaimed to Mary, *“As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy”* (Luke 1:44).

God is actively involved at the earliest point of a person’s development, even before the unborn baby looks like a baby at birth.

- David, the psalmist, said to God, *“Your eyes saw my unformed body; all the days ordained for me were written in your book before one of them came to be”* (Psalm 139:16).

Scripture explicitly states that God not only forms the unborn child in the womb, but He also has a plan for each and every person’s future long before conception—even before the creation of the world!

*“He chose us in him before the creation of the world to be holy and blameless in his sight”* (EPHESIANS 1:4).

## What Is Sanctity of Life?

In terms of ethics, particularly from a religious perspective, the sanctity—or sacred state—of life is of paramount importance. If you remain uncertain about the existence of life within the womb, consider this testimony from physician, Paul E. Rockwell, MD:

Years ago, while giving an anesthetic for a ruptured tubal pregnancy (at two months), I was handed what I believed to be the smallest human being ever seen. The embryo sac was intact and transparent. Within the sac was a tiny (one-third inch) human male swimming extremely vigorously in the amniotic fluid. . . . This tiny human was perfectly developed with long, tapering fingers, feet and toes. . . . The baby was extremely alive and did not look at all like the photos and drawings of “embryos” which I have seen. When the sac was opened, the tiny human immediately lost its life and took on the appearance of what is accepted as the appearance of an embryo at this stage, blunt extremities, etc.<sup>15</sup>

From a Christian point of view, which holds that all matters of faith and conduct must be measured against the Holy Bible, the Scriptures provide answers to guide and direct our standards of belief.

*“All Scripture is God-breathed and is useful  
for teaching, rebuking, correcting and training in righteousness,  
so that the servant of God may be thoroughly  
equipped for every good work.”*

(2 TIMOTHY 3:16–17).

## Hope for the Heart’s Statement of Faith—Sanctity of Life

**God created humankind in His likeness to rule above creation.** . . . God, in His infinite sovereignty, uniquely formed human beings and gave them a special dignity, personal freedom, and individual accountability above all the works of creation.

*“God said, ‘Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground’”*  
(GENESIS 1:26).

**Human life begins at conception** and human beings have been made to be in relationship with God, who created each person's inmost being, knit together in the mother's womb.

*"For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. . . . Your eyes saw my unformed body; all the days ordained for me were written in your book before one of them came to be" (PSALM 139:13–14, 16).*

**From conception until natural death**, every human life is sacred because every human life has been created by God.

*"This is what the LORD says—your Redeemer, who formed you in the womb: I am the LORD, the Maker of all things, who stretches out the heavens, who spreads out the earth by myself" (ISAIAH 44:24).*

**Human life before conception is designed by God** for a specific purpose. Every human life must be recognized, respected, and protected as having the rights of a person and the irrevocable right to life. Additionally, God must be recognized and respected as having the rights to that life.

*"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).*

**Human life is created in the image of God.** The right to life of every unborn human being is inherent by virtue of being created in the image of God.

*"God created mankind in his own image, in the image of God he created them; male and female he created them" (GENESIS 1:27).*

**Human life is precious and deserves to be saved.** All life is precious. Therefore, deliberately terminating human life after conception is a sin against God for which individuals are held accountable. Extremely rare situations exist where saving the life of the mother can result in losing the life of the baby. However, this is a matter of trying to save one life or two lives, as opposed to causing the death of one or both.

*"The fruit of the righteous is a tree of life, and the one who is wise saves lives" (PROVERBS 11:30).*

**Human life must be protected and defended** from conception to natural death. We are ethically bound to defend all human life from destruction, whether by surgical abortion or use of drugs, devices, or procedures with the intent of terminating human life.

*“Shall I leave their innocent blood unavenged? No, I will not” (JOEL 3:21).*

**Human life must be publicly and peacefully proclaimed as sacred.** Those who make up the Christian church, including and led by Christian ministers and ministries, should be public witnesses regarding the intrinsic and irrevocable dignity of all human life, from conception to natural death.

*“This day I call the heavens and the earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live” (DEUTERONOMY 30:19).*

**Human life at conception defies that a fetus is just a “mass of tissue.”**

According to the Bible, a fetus is not merely a mass of tissue. God’s Word does not distinguish between a “potential baby” and a “newborn baby.” In the Bible, the same Greek word *brephos*, which means “babe,” is used to describe both a fetus and a newborn baby.

Fetus: *“When Elizabeth heard Mary’s greeting, the baby leaped in her womb” (LUKE 1:41).*

Babies: *“People were also bringing babies to Jesus for him to place his hands on them” (LUKE 18:15).*

**Human life at conception negates that females have the right to choose abortion** by asserting, “It’s her body!” A woman should have rights over her own body, but in pregnancy there are at least two different bodies, two different heartbeats, two different brain wave patterns, two different genetic codes (DNA), and often two different genders and blood types. Every woman has choices within her own life, but not the freedom to destroy the life of a developing human being within her.

*“Is this the way you repay the LORD, you foolish and unwise people? Is he not your Father, your Creator, who made you and formed you?” (DEUTERONOMY 32:6).*

**Human life is unique from all other forms of life.** A human being is defined as a member of the species *Homo sapiens*. The DNA of a human fetus is distinct not only from animals, fowls, and fish, but also from the mother's DNA.

*"Not all flesh is the same: People have one kind of flesh, animals have another, birds another and fish another" (1 CORINTHIANS 15:39).*

## What Are the Two Main Positions in the Abortion Argument?

Some prefer not to voice a position if they don't feel directly impacted by the abortion dilemma. They may say, "I'm against abortion personally, but it's up to the mother and/or father involved to decide what is best for them and their own personal situation." While this mindset may side-step an emotionally charged debate, it ignores the scriptural mandate to preserve and protect innocent life.

Yet, ask the same people if they would intercede if they witnessed a case of severe child abuse, threatening harm to the life of a toddler or an older child. Would they refuse to act and turn a blind eye or would they stand up for the child and stand out against any threat of harm? Indeed, the Bible says,

*"What you say can mean life or death.  
Those who speak with care will be rewarded."*  
(PROVERBS 18:21 NCV)

### Pro-life

The pro-life position (called anti-abortion by opponents) is that life begins at the moment of conception and that all human life is precious and made in the image of God. Therefore, an unborn baby should receive constitutional protection of life.

This position is in agreement with the biblical position, which values the life of the unborn baby the same as the life of the mother. . . .

*“If people are fighting and hit a pregnant woman and she gives birth prematurely but there is no serious injury, the offender must be fined whatever the woman’s husband demands and the court allows. But if there is serious injury, you are to take life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise” (EXODUS 21:22–25).*

### Pro-choice

The pro-choice position (also known as pro-abortion) is that a female has the right to choose whether or not to have an abortion because an unborn child is considered to be part of the mother. Some believe that a fetus is only a “potential person” (*Roe v. Wade*, 1973) and, therefore, should not be entitled to constitutional protection. Those who prioritize “reproduction rights” believe the decision about the life or death of the unborn baby should be solely the choice of the pregnant mother. However, this “choice” often disregards the “rights” of the father of the child and results in the absolute absence of choice for the unborn.

This position invites God’s great disfavor because it provides no protection for the innocent, unborn life—especially since the Bible says, *“There are six things the LORD hates, seven that are detestable to him: haughty eyes, a lying tongue, hands that shed innocent blood” (PROVERBS 6:16–17).*

The Bible gives us this instruction for sharing truth with others:

*“Opponents must be gently instructed,  
in the hope that God will grant them repentance  
leading them to a knowledge of the truth.”  
(2 TIMOTHY 2:25)*

## Choosing a Position

**Question:** “Why is it important to take an informed position on abortion?”

**Answer:** Many people prefer to stand on the sidelines of the abortion argument. They may think because abortion hasn’t directly affected them, or even if they would not personally choose abortion for themselves, they don’t want to impose their opinions on others. Yet, there can be no “middle of the road” or “straddling a fence” when it comes to life or death. Not to choose life is to make an implicit choice for death.

Other reasons it is imperative to examine the evidence and choose a position:<sup>16</sup>

**To know the truth** of what abortion really entails for better informed decision-making.

- Many previously involved in the abortion industry who were “pro-choice” changed their position to “pro-life” when they earnestly examined the evidence.

*“If they have a change of heart . . . and repent . . . and say,  
‘We have sinned, we have done wrong, we have acted wickedly’;  
and if they turn back to you with all their heart and soul . . .  
then from heaven, your dwelling place,  
hear their prayer and their plea,  
and uphold their cause.”*

(1 KINGS 8:47–49)

**To instill courage** to speak out and speak up for the unborn.

- Those who are defenseless deserve an advocate.

*“Their children are abandoned far from help;  
they are crushed . . . with no one to defend them.”*

(JOB 5:4 NLT)



**To motivate involvement** in protecting the unborn.

- Some would say the issue of abortion is “not my problem,” however, the loss of innocent lives is the concern of everyone.

*“The LORD says: ‘Do what is fair and right. . . .*

*Do not kill those who are not guilty of  
doing anything wrong.’”*

(JEREMIAH 22:3 NIRV)

**To declare a biblical basis** for the issues involving abortion.

- Knowing the truth of what God says in His Word about the sanctity of life is important to the benefit of all humanity.

*“Our God is a God who saves;*

*from the Sovereign LORD  
comes escape from death.”*

(PSALM 68:20)

## Jewish Position on Abortion

**Question:** “What was the Jewish position on abortion during biblical times?”

**Answer:** Below are quotations taken from different ancient sources regarding abortion:

**The Mishnah** (meaning “instruction”), the written record of oral teachings transmitted since the time of Moses, boldly states: “We infer the death penalty for killing an embryo from the text, ‘He who sheds the blood of a man within a man, his blood shall be shed’; what is ‘a man within a man’? An embryo” (Sanhedrin 57b), quoting Genesis 9:6. An abortion was permitted only to save the life of the mother:

“If a woman was in hard travail (life-threatening labor), the child must be cut up while . . . in the womb and brought out member by member, since the life of the mother has priority over the life of the child.”

- Notice that even “partial birth abortion” is addressed. “But if the great part of it was already born, it may not be touched, since the claim of one life cannot override the claim of another life” (Oholoth 7:6). The Jews in the Old and New Testaments did not need to address the issue of abortion, since no one considered it a moral option.

**The Sibylline Oracles**, an ancient work of Jewish theology, speaks of two evil groups: the women who “produce abortions and unlawfully cast their offspring away” and sorcerers who dispense materials which cause abortions (2:339–42).

**The Sentence of Pseudo-Phocylides**, a book of Jewish wisdom written between 50 BC and AD 50 states: “a woman should not destroy the unborn babe in her belly.”

## Anti-Abortion Demonstrators

**Question:** “The Bible says we are to ‘*submit . . . to every human authority . . .*’ (1 Peter 2:13). Therefore, if the law of the land allows abortion, how can anyone who adheres to the Bible justify demonstrating against abortion clinics?”

**Answer:** In Nazi Germany, the government sanctioned Hitler’s regime. In spite of the culture, many Christians defied their government in an attempt to rescue those being led away to death. While we are commanded to obey human authorities, our ultimate and final authority that we must submit to is God (and His Word). Sometimes human authorities are in direct violation of God’s explicit commands. In such cases, we must submit to God.

- An example of this would be when the apostles were ordered not to teach people about Jesus. The Bible records their response: *“But Peter and the apostles replied, ‘We must obey God rather than any human authority’”* (Acts 5:29 NLT).

Christians involved in peaceful demonstrations are not breaking the civil law, but rather, based on God’s law, they believe in the biblical mandate to be rescuers—they feel called to be rescuers. The Bible gives the following command:

*“Rescue those being led away to death;  
hold back those staggering toward slaughter.  
If you say, ‘But we knew nothing about this,’  
does not he who weighs the heart perceive it?  
Does not he who guards your life know it?  
Will he not repay everyone according  
to what they have done?”*

(PROVERBS 24:11–12)

- The midwives are another good example of people who did what God said to do rather than the governing authority.

*“The midwives, however, feared God  
and did not do what the king of Egypt  
had told them to do; they let the boys live.”*

(EXODUS 1:17)

## What Is God's Heart on Life?

Since the 1973 U.S. Supreme Court decided to allow abortion on demand, four positions prevail on the subject of abortion: 1) No abortion is ever justified; 2) Therapeutic abortions can be done, but only to save a mother's life; 3) In extreme cases of rape, incest, or severe fetal deformities or disabilities, abortion is permissible; or 4) Abortion-on-demand should be available and accessible to any woman who so chooses. Since the last option became legal in the U.S., an average of 4,022 abortions are performed in the U.S. every single day.<sup>17</sup>

Shortly after the 40th anniversary of the U.S. Supreme Court's decision on *Roe v. Wade*, Dr. Jim Denison made these observations: Each year, roughly 32,000 Americans die on our nation's highways; every 10 days, that number of abortions is performed. More babies are aborted each year in the U.S. than the total number of those who died in war throughout U.S. history. One-fourth of all pregnancies and half of all unplanned pregnancies end in abortion. Although the law of the land allows almost any abortion, God's law is a higher authority.<sup>18</sup> Indeed, *"We must obey God rather than men"* (Acts 5:29 NASB).

The Son of God, who refers to Himself as the Life, breathed life into Adam; and through Adam, God breathed life into all humanity—including the unborn. Then, when the time was right, that same Son of God, Jesus, gave *His* life *for* us that He might then give His life *to* us and live His life *through* us. . . .

*"In his [Jesus'] hand is the life of every creature  
and the breath of all mankind."  
(JOB 12:10)*

Glimpsing into the heart of the Creator and Giver of life by looking at His written Word, consider what He thinks of those He created:

**God meets the needs of those He creates** by providing for them both before birth and after birth.

*"The Almighty, who blesses you with . . . blessings of the breast and womb"*  
(GENESIS 49:25).

**God is sovereign over a woman's womb** to both open and close it according to His will and purpose.

*"God healed Abimelek, his wife and his female slaves so they could have children again, for the LORD had kept all the women in Abimelek's household from conceiving because of Abraham's wife Sarah" (GENESIS 20:17–18).*

**God is the sovereign Creator/Maker of everyone**—the One who uniquely forms and knits together each person in the womb according to His plan and purposes.

*"Did not he who made me in the womb make them? Did not the same one form us both within our mothers?" (JOB 31:15).*

**God has personal, precise interaction with His creations** while they are in the womb, even teaching them as they are developing into the unique persons of His design.

*"You desired faithfulness even in the womb; you taught me wisdom in that secret place" (PSALM 51:6).*

**God is not silent**, but calls a child by name even while enclosed in the secret hidden place of a mother's womb.

*"Before I was born the LORD called me; from my mother's womb he has spoken my name" (ISAIAH 49:1).*

**God is intimately acquainted with each individual child.** Even before He forms a child in the womb, He has a plan and purpose for each and every one.

*"From birth I have relied on you [God]; you brought me forth from my mother's womb. I will ever praise you" (PSALM 71:6).*

**God sets each life apart and calls each one** to a specific purpose while they are still in their mother's womb and, when the time is right, He fulfills His purpose in their lives.

*"God, who set me apart from my mother's womb and called me by his grace, was pleased to reveal his Son in me so that I might preach him among the Gentiles" (GALATIANS 1:15–16).*

**God oversees the entire life** of every child.

*“From birth I was cast on you; from my mother’s womb you have been my God”*  
(PSALM 22:10).

**God makes known the value He places on an unborn child** by the penalty He sets forth for anyone who would injure that child while still in the mother’s womb.

*“If people are fighting and hit a pregnant woman and . . . there is serious injury, you are to take life for life”* (EXODUS 21:22–23).

**God is personally present and involved** in the conception, formation, and birth of all life, He personally witnesses the death of every person He creates, and at the appointed time He will satisfy His demand that an accounting take place for the cost of every life.

*“I will demand an accounting for the life of another human being”* (GENESIS 9:5).

With loving mercy and grace, God’s forgiveness extends to all—including those who reject the child God is forming within the womb. Yet that forgiveness does not mean there will be no negative repercussions or ramifications. God removes the sin of abortion far from the person who confesses and repents of it and seeks forgiveness. Additionally, God no longer remembers it against them; but for some, the memory remains in their own minds. While nothing can replace what might have been, God’s compassionate love still offers hope.

*“My soul is downcast within me.  
Yet this I call to mind and therefore I have hope:  
Because of the LORD’s great love we are not consumed,  
for his compassions never fail.  
They are new every morning; great is your faithfulness.”*  
(LAMENTATIONS 3:20–23)

## Roe v. Wade

### The Norma McCorvey (a.k.a. Jane Roe) Story

Her grandmother made a living as a prostitute before becoming a fortune-teller. Her alcoholic mother is a Roman Catholic and her father a Jehovah's Witness. Her belief system is a mishmash of Native American Indian religion, New Age, and anything else mystical. Her tough appearance and coarse language reveal she's had a rough life. With only a ninth-grade education she makes ends meet as a bartender, maid, carhop, and house painter. But her most notable "claim to fame" starts with a made-up pseudonym. Her real name is Norma McCorvey, but she's famous as "Jane Roe," in a lawsuit that lands before the U.S. Supreme Court.

This single, struggling 22-year-old addict is pregnant for the third time. Friends tell her to claim she was raped in order to get an abortion. Norma meets a pair of young female attorneys looking to challenge the Texas statutes against abortion, so they sign her up as lead plaintiff in a class-action suit.

Most states had previously prohibited abortion, with some exceptions—namely if the mother's life was in danger. But all that changed on January 22, 1973, when a woman's right to choose abortion became the law of the land. The high court's ruling sent state laws tumbling like dominoes, giving women the right to have an abortion during the first six months of pregnancy. However, Scripture contains words of warning for those who support laws that go against God's Law. . . .

*"Woe to those who make unjust laws,  
to those who issue oppressive decrees."*

(ISAIAH 10:1)

Norma is coached to become a staunch abortion advocate and asked to lend her name to an abortion clinic.



By the time the case is finally argued before the U.S. Supreme Court, Norma has already given birth to a daughter who is immediately adopted.

Nonetheless, during her activist days, Norma describes the abortion issue as “the sun around which my life orbited.” She doesn’t perceive abortion as the destruction of a human life, but rather the elimination of a “product of conception.”<sup>19</sup>

While working at an abortion clinic in Dallas, Texas, Norma thinks nothing of spitting in the face of someone holding a protest sign picturing an aborted fetus. She becomes even more obstinate and belligerent when a pro-life rescue organization moves in—right next door to the abortion clinic.

A media circus ensues over the clash of values, and police sirens scream into the parking lot several times a day as proponents on both sides of the battlefield stand for their position. The pro-lifers of Operation Rescue, led by Flip Benham, look for any opportunity to reach a woman’s heart so the child in her womb will be spared. In contrast, the abortion clinic staff wants clients to enter their doors as quickly as possible and without fanfare. Women intent on ending their pregnancies clutch teddy bears handed to them by staff to offer some small sense of distracting comfort during the deadly procedures.<sup>20</sup>

At one point, a woman *six months* into her pregnancy comes for an abortion. Norma suggests she’s come to the wrong place . . . the OB/GYN office is down the hall. Undeterred, the woman answers, “I know what I want, and what I want is an abortion.” Astonished, Norma appeals to the doctor: “She’s wearing maternity clothes! . . . And you’re going to do an abortion?” He replies with condescending confusion, “What’s your problem? This is an abortion clinic. Abortions are what we do.”<sup>21</sup>

Norma storms out, but when the woman returns for her two-week follow-up, Norma asks in disbelief how she could do that. The woman's reply stops Norma in her tracks: "You've got a lot of room to talk. You're standing right here doing it."<sup>22</sup>

It's true. Ultimately, seeing the babies' broken bodies in the "parts room," haunting dreams of babies with daggers in their hearts, hearing the cries of women and the laughter of phantom children echoing throughout the clinic all add up to take a toll on Norma who turns to alcohol and drugs to numb the pain.

Day after day, week after week, faces on each side of the battlefield become familiar. Flip Benham is kind to Norma but she responds rudely and crudely, calling him "Flip Venom." She finds it humorous to leave horrible, taunting messages on Operation Rescue's answering machine.

One day, Norma sees an abortion clinic escort trying to trip a pro-life volunteer's young daughter who is simply skipping outside on the sidewalk with her sister. Norma leaps to the child's defense. The two girls introduce themselves as Emily and Chelsey, and Norma responds: "Well, hello there, sugars. I'm Miss Norma. I work here at the clinic. . . . so you'll probably see me out here a lot. I like little kids, and I don't like anybody mistreating them."<sup>23</sup>

"Then why are you letting the little ones die inside?" seven-year-old Emily innocently asks.<sup>24</sup>

Norma has no answer. She can't spew her usual obscene language at a child. So, she turns away and walks inside. Expecting the girls' mother to warn them to stay away from her, Norma is shocked at their next encounter when little Emily walks up to her and gives her a hug.

Could it be that God has planned for two bitter opponents on the abortion issue to become next-door neighbors so He can rescue more than babies? Does He plan to rescue “Jane Roe” herself?

How true is the verse in the book of Isaiah for Norma . . .

*“ . . . a little child will lead them.”*

(ISAIAH 11:6)

Norma McCorvey finds the genuine affection from little Emily, the daughter of pro-life volunteer Ronda Mackey, unsettling. Norma thinks the wall around her heart is firmly in place, but Emily crashes through the fragile façade and Norma’s defenses crumble.

Little Emily makes it clear she accepts Norma—*but not what she does from 8 to 5 every day.*

God uses the discernment of a seven-year-old, with her childlike faith, to put a “face” on the abortion issue for Norma. And when Norma discovers that Emily herself was almost aborted, the “reproductive rights” she fought for and clung to with such defiance start to sicken her.

A bumper sticker on Emily’s mother’s car ultimately captures Norma’s heart. How could she not have noticed it before, how could it not have gripped her with gut-wrenching regret? Her eyes scan over the words—“Abortion stops a beating heart.”<sup>25</sup> All Norma can visualize is Emily as a tiny fetus in her mother’s womb. And Norma realizes she signed the affidavit that ultimately could have legally stopped Emily’s heart. For the first time, abortion impacts her—*personally.*

Norma McCorvey, whose feet once stood squarely in the pro-choice camp, now finds herself straddling the line between pro-life and pro-abortion. She recognizes the fears and misguided feelings of women who choose abortion.

Soon her friendship with her former enemy not only draws national attention but also ridicule from abortion advocates. She's long felt alienated from the upper-echelons of the pro-choice movement and is now finding acceptance among newly found pro-life friends.

Every morning Emily fervently prays that God would physically save babies and spiritually save her struggling, middle-aged friend. "Dear God," Emily implores, "please don't let any babies be killed and . . . make it so that abortion will end. Help Miss Norma come to Jesus."<sup>26</sup>

These behind-the-scenes prayers precede an invitation to church, which Norma declines. But Emily stays persistent, and unwaveringly declares, "She's going to come to know Jesus, Mama."<sup>27</sup>

Before long, the persistence and prayers of a little girl wear Norma down and she finally says Yes to accompanying Emily and her family to church.

For Norma, it's about pacifying Emily, but a divine appointment has been made with the living Savior. The sermon, the beauty and truth of John 3:16, the love of Christ in the pastor's eyes—they all lead Norma *to sweet surrender*.

"When I reached [the pastor], I saw Jesus in his eyes. It made me feel so incredibly sorry for all my sins, especially for my role in legalizing abortion. I just kept repeating over and over, 'I just want to undo all the evil I've done in this world. I'm so sorry, God. I'm so, so sorry. As far as abortion is concerned, I just want to undo it. I want it all to just go away.'

"Finally, I stopped crying and broke into the biggest smile of my life. I no longer felt the pressure of my sin pushing down on my shoulders. The release was so quick that I felt like I could almost float."<sup>28</sup>

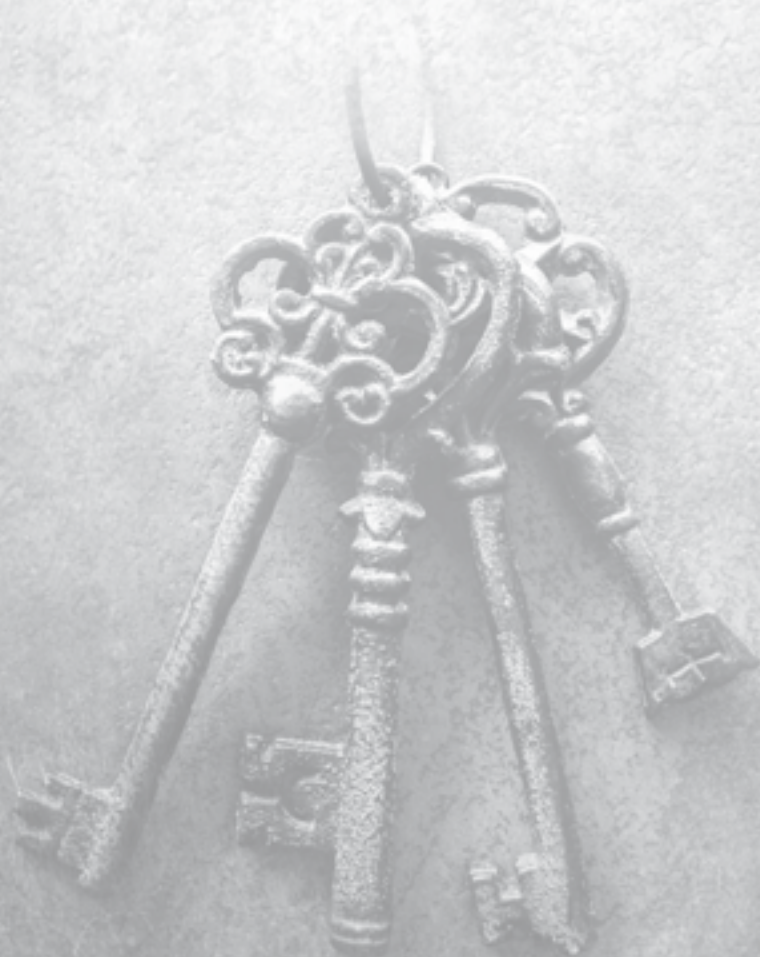
Interestingly, it's her former adversary, Flip Benham, who baptizes Norma. With spiritual birth comes *wisdom*, as evidenced by Norma's assessment of what ultimately compels her to resolutely "switch camps" on the abortion issue. God clearly isn't finished. He uses a fetal development poster in a pro-life office to make sure Norma never stands on the wrong side again. Norma finds it mesmerizing. *That's a baby . . . that's a human life!* The woman who counseled so many women to proceed with abortions recognizes the truth, resigns from her position at the abortion clinic, and joins Operation Rescue to plead with pregnant mothers to *choose life*.

On February 18, 2017, Norma McCorvey died at the age of 69. Although her cause of death was listed as heart failure, her heart is no longer broken because of the hateful and harmful things done in the name of "Jane Roe." Her Lord and Savior welcomed His beloved daughter to heaven and promises to give her a new name to go with her new heart.<sup>29</sup>

*"I will give you a new heart and put a new spirit in you;  
I will remove from you your heart of stone  
and give you a heart of flesh. . . .  
I will also give [you] a white stone  
with a new name written on it,  
known only to the one who receives it."  
(EZEKIEL 36:26; REVELATION 2:17)*



# CHARACTERISTICS



---

*“Although  
an unborn baby  
may not be wanted  
by the mother  
or the father,  
no baby is  
unwanted  
by God.”*



When an unexpected, unplanned, unwanted pregnancy occurs, many situations and circumstances can lead to panic and anxiety—not only for the pregnant woman, but also for the father of the child. Each prospective parent can have differing opinions on what actions they should take.

Some women may consider and obtain an abortion without ever revealing the pregnancy to the father of the child. Likewise, some men may pressure a woman to have an abortion, thus eliminating the “problem” of pregnancy from both their lives. Still others who discuss their pregnant condition with family and friends might be urgently encouraged to end the pregnancy. And then there are those who believe no pregnancy is ever unexpected, unplanned, or unwanted by God who purposefully opens and closes the womb. They will encourage and support carrying a child to full term and leaving the destiny of that child to God.

The Bible tells us where to turn to find wisdom to address the complexities of this moral dilemma:

*“If any of you lacks wisdom, you should ask God,  
who gives generously to all without finding fault,  
and it will be given to you.”*

(JAMES 1:5)

## What Characterizes the Abortion Dilemma?

*Dilemma* . . . “a problem involving a difficult choice.”<sup>30</sup>

Julie is facing a dilemma—a *big* dilemma. Just days away from graduating from college, Julie’s “ideal” job awaits her immediately following graduation. She’s focused and ambitious and confident that her future is bright. Then one sexual indiscretion and an at-home pregnancy test turned positive turns Julie’s life upside down. She’s pregnant. *How could she have let this happen?* She considers her options . . . none good . . . each one filled with grief and shame.



Confused and afraid, Julie now faces an unplanned, unwanted pregnancy, and she is desperate to find an acceptable answer to her distressing dilemma. All the while, her Christian upbringing tells her, “Abortion is *not* an option!” In spite of what she’s been taught, Julie finds herself thinking more and more often about abortion. Would a loving, benevolent God really want her to give up her hopes and dreams—her life—for a baby she doesn’t want?

Although an unborn baby may not be wanted by the mother or the father, no baby is unwanted by God who knows every child and has plans for each one—even before conception.

*“I will bless her and will surely give you a son by her.  
I will bless her so that she will be the mother of nations;  
kings of peoples will come from her. . . .  
your wife Sarah will bear you a son, and you will call him Isaac.  
I will establish my covenant with him as an everlasting covenant  
for his descendants after him . . .  
my covenant I will establish with Isaac,  
whom Sarah will bear to you by this time next year.”*  
(GENESIS 17:16, 19, 21)

### What Sets up the Dilemma?

**Cultural influence**—the media uses every means necessary to convince you that life doesn’t begin at conception.

**Social pressure**—friends, family, the baby’s mother or father, or an abortion counselor urge you to consider abortion so your problem will be quickly solved.

**Personal guilt**—you long to escape the reminder that you made a major mistake.

**Personal shame**—you dread the reaction of people in your life when they find out you’re pregnant.

**Personal priorities**—you have “big” plans for your life and a baby is not part of them—not right now.

**Religious upbringing**—you were raised in a religious home and your family considers abortion a grave sin.

**Financial concerns**—you are afraid of taking on the financial responsibility and care of a baby.

**Parenting fears**—your parents were not good role models, so you doubt your own ability to be a good parent.

If you are facing the difficult dilemma of an unplanned pregnancy and you’re overcome with fear of the future, ask this of God . . .

*“O LORD, I have come to you for protection;*

*don’t let me be disgraced. . . .*

*My future is in your hands.”*

(PSALM 31:1, 15 NLT)

## What Is Post Abortion Stress (PAS) or Post Abortion Stress Syndrome (PASS)?

Some may ask, “If a woman chooses to have an abortion to end a personal crisis, then why would she be upset afterward about aborting her baby?” Unfortunately, a post-abortion woman—or a man, for that matter—faces a number of monumental barriers when moving through the process of grieving the loss, or even recognizing they experienced a loss at all. This is where Post Abortion Stress (PAS) comes in.

PAS (also known as PASS) is an unofficial name because it is not yet officially recognized by the medical community. However, this *does not mean* it doesn’t exist.

PAS is the condition that occurs when a person represses the grief that results from the loss of an aborted child. It is a valid syndrome characterized by very distinct patterns of symptoms that may be diagnosed as a type of Post Traumatic Stress Disorder (PTSD).<sup>31</sup> PTSD happens as the result of a particular stressful event or a “stressor.” In PAS, the stressor is the abortion experience itself. And the person struggling with PAS can reexperience the stress in any number of ways . . .<sup>32</sup>

**Recurrent, intrusive dreams** about the abortion or unborn child

**Sudden feelings of panic** as if the abortion were reoccurring

**Avoidance phenomena**—less involved with the external world

- a marked diminished interest in their personal life
- feelings of detachment or estrangement from others
- reduced ability to feel or express emotions
- depression

**Other symptoms** associated with PAS:

- hyperalertness
- exaggerated startle reaction or explosive hostile outbursts
- sleep disturbances
- memory impairment
- concentration problems
- triggers/reminders of things associated with the abortion (seeing medical personnel, pregnant mothers, nurseries; hearing a vacuum cleaner or dentist’s drill)

Those who suffer with Post Abortion Stress readily agree that . . .

*“When I kept silent, my bones wasted away  
through my groaning all day long.”  
(PSALM 32:3)*

## What Defense Mechanisms Keep Post-Abortion Women in Denial?

Choosing to have an abortion is perhaps one of the most difficult decisions a woman will ever make. Deep down she knows it's wrong to take the life of the baby growing inside her. But circumstances prevent her from going through with the pregnancy. After days or even weeks of struggling, she finally decides to go through with the abortion, often oblivious to the fact that even greater anguish and pain lie ahead.

To cope with the emotional pain that accompanies an abortion, a woman will develop a set of defense mechanisms to justify her decision. These defense mechanisms can be categorized into the following four types:<sup>33</sup>

### 1. Rationalization

A mental rehearsing of logical explanations and reasons for having had the abortion.

- “My boyfriend dumped me as soon as he learned I was pregnant. I can't raise a child by myself.”
- “I wouldn't have been a good parent. It's better that the baby wasn't born.”

### 2. Suppression

An erasure, pushing away or avoidance of any unwanted thoughts or negative feelings about the abortion, keeping busy with activities to avoid thinking about what's been done.<sup>34</sup>

- “My life is already so busy, I just don't have time to think about it.”
- “Since nothing's really changed, maybe it wasn't such a bad thing.”

### 3. Repression

A blocking out of memories of the painful emotions surrounding the abortion. It prevents the unconscious memory from reaching the conscious mind.<sup>35</sup>

- “I did just fine with my abortion. It doesn't bother me at all now.”
- “What abortion?”

#### 4. Compensation

An effort to make up for the abortion by “doing good things” or having an “atonement baby” soon after the abortion to prove the abortion was really necessary.<sup>36</sup>

- “I’m so thankful for the time I can devote to my church in my free time.”
- “Because I’ve been given a second chance to be a mother, I will try to be the best mom ever.”

These defense mechanisms are very effective in keeping the painful memories away, but they consume a lot of a woman’s mental and emotional energy as she tries desperately to hold very powerful feelings at bay.

Now picture a woman who’s had an abortion stepping into the shoes of the woman described in this New Testament passage and finding the courage to tell Jesus the whole truth about her own life:

*“Jesus kept looking around to see who had done it  
[touched the hem of his garment].  
Then the woman, knowing what had happened to her,  
came and fell at his feet and, trembling with fear,  
told him the whole truth.  
He said to her, ‘Daughter, your faith has healed you.  
Go in peace and be freed from your suffering.’”  
(MARK 5:32–34)*

## Healing Emotional Wounds

**Question:** “What can someone who’s had an abortion do to help heal their emotional wounds?”

**Answer:** With an understanding of what has happened emotionally since the abortion, both the mother and father of the child can take certain steps to start the healing process. By joining a Post Abortion Syndrome (PAS) or Post Abortion Stress Syndrome (PASS) support group, they can find profound compassion and help for complete healing.

*“He heals the brokenhearted and binds up their wounds.”*

(PSALM 147:3)

## What Inner and Outer Symptoms Could a Woman Experience Following an Abortion?<sup>37</sup>

For many women, their first emotion after having an abortion is immediate relief—relief that they are no longer burdened with an unwanted pregnancy. But research shows that feelings of immediate relief are often short-lived and soon replaced by a myriad of other painful feelings.

The emotional reactions a woman might experience following an abortion include:

### Inner Conflicts

Anger

Anxiety

### Outer Evidence

Hostility toward herself and others

Avoidance of the subject of abortion

### **Inner Conflicts**

Bitterness  
Depression  
Distrust  
Fear  
Grief  
Guilt  
Hopelessness  
Numbing  
  
Profound regret  
Reduced motivation  
Rejection  
Shame  
Suppressed feelings  
Trauma  
  
Unworthiness

### **Outer Evidence**

Disruption of relationships  
Distorted thinking, preoccupation  
Fear of others, paranoia  
Sexual dysfunction  
Anniversary depression  
Sleeping and eating disorders  
Despair, increased risk of suicide  
Hampered ability to have close relationships  
  
Uncontrollable crying  
Detachment and withdrawal  
Poor bonding, especially with children  
Reliving abortion experience  
Alcohol or drug abuse to numb the pain  
Nightmares, flashbacks, psychosomatic illness  
  
Struggle with forgiving herself

The Lord knows all of your pain, all of your hurt, all of your confusion. He understands and He cares.

*“Nothing in all creation is hidden from God’s sight.  
Everything is uncovered and laid bare before the eyes of him  
to whom we must give account.”*

(HEBREWS 4:13)

## Ministering to Those Touched by Abortion

**Question:** “Do Christians have a responsibility to minister to those who have had abortions or are considering abortion?”

**Answer:** Yes. Those who have had an abortion or are considering abortion often feel emotionally distraught. Both women and men affected by abortion need a caring, compassionate person to help them in their time of need.

*“Carry each other’s burdens, and in this way  
you will fulfill the law of Christ.”*

(GALATIANS 6:2)

## What Indicators Reveal Unresolved Issues from a Past Abortion?

Lisa’s mother originally tells her she will support her daughter’s decision about what to do regarding her unplanned pregnancy. But two months after Lisa’s abortion, her mother breaks down one night crying profusely over the abortion . . . hurling harsh accusations and condemning words at Lisa for having “callously aborted her baby.” Already having emotional difficulties with her abortion decision, Lisa slumps into a deep depression.

She’s been waitressing at a local restaurant in the evenings. But at the end of the day when her shift ends, rather than go home Lisa hangs out at the bar hoping to find someone to go home with. She longs for even one night of closeness with another person. Lisa knows this behavior pattern is self-destructive, but she’s willing to do almost anything to numb the pain of her mother’s (and her own) accusations.



Had Lisa's mother been in touch with her own grief related to the abortion and looked to God for wisdom and direction, the outcome could have been entirely different. God's Word shows a better way.

*"If someone is caught in a sin, you who live by the Spirit  
should restore that person gently."*

(GALATIANS 6:1)

### **Are You Troubled by a Past Abortion?**

The following questions will help you discover if you are suffering from a past abortion and where you still need to experience healing from it:

- Y / N** Do you live in fear of others finding out that you had an abortion?
- Y / N** Do you find your body reacting physically when *abortion* is mentioned?
- Y / N** Do you find yourself struggling to turn off the feelings connected to your abortion?
- Y / N** Do you fear you may have suffered physical harm as a result of an abortion or that you may not be able to have children in the future?
- Y / N** Do you find there are certain times of the year when you become depressed, sick or accident-prone, such as the anniversary date of the abortion or the time of the would-be birth?
- Y / N** Do you feel resentful and unforgiving toward anyone because of their involvement in your abortion?
- Y / N** Do you have difficulty with intimate relationships?
- Y / N** Do you experience any peculiar reactions (e.g., nightmares, flashbacks, or hallucinations) related to the abortion?
- Y / N** Do you find yourself preoccupied with death and dying or with the aborted child?
- Y / N** Do you tend to look at your life in terms of "before" and "after" the abortion(s)?

**Y / N** Do you have difficulty accepting God's forgiveness?

**Y / N** Do you have difficulty forgiving yourself?

If you have had an abortion and can answer *Yes* to any of the questions above, open your heart to attend a post-abortion support group. It will help you see where you need healing and how to process that pain.

*"I well remember them, and my soul is downcast within me."*

(LAMENTATIONS 3:20)

## What Characterizes Post-Abortion Grief?

Grief is the natural—and healthy—response to the loss of someone or something very special to us. Distress, affliction, sorrow, painful regret, bereavement, remorse, and despair are all descriptions of grief. While grief usually begins *immediately* following the loss, it can last for years after the loss.

After an abortion, many don't allow themselves to grieve over their aborted child. They've convinced themselves they weren't really aborting a child—only a potential life—and, therefore, there is nothing to grieve. Additionally, the doctor who performed the abortion may have told them that abortion is merely a medical procedure to correct a mistake, so there is nothing to grieve.

Those grieving an abortion can take comfort in this promise of God . . .

*"He will wipe away every tear from their eyes,  
and death shall be no more,  
neither shall there be mourning,  
nor crying, nor pain anymore,  
for the former things have passed away."*

(REVELATION 21:4 ESV)

## **Eight Characteristics of Grief after Abortion**<sup>38</sup>

The grief suffered as the result of an abortion is unlike any other loss for these reasons:

1. **No external evidence**—no physical proof of pregnancy because there is no baby (the baby lives only in the minds and hearts of those who mourn the loss).
2. **No wake or funeral**—inability to bring closure to the experience because there is no formal ritual where friends and loved ones can acknowledge the loss and share their grief.
3. **No support system**—few people even know about the abortion.
4. **No voice**—suffering in silence because abortion is still socially unacceptable and no one gives them permission to openly grieve.
5. **No self-forgiveness**—carrying the guilt of ending a baby's life, parents can't forgive themselves, thus they live in pain and isolation.
6. **No human understanding**—fears disapproval, rejection, anger, and humiliation of loved ones if the "secret" is shared.
7. **No trained counselors**—doesn't know how to find healing and reconciliation with God because few counselors are trained to help those who've had abortions.
8. **No predictable timetable**—may stay in a state of denial and postpone the grieving process for years because the grief cycle and timing is different than other types of losses.

*"Be merciful to me, LORD, for I am in distress;  
my eyes grow weak with sorrow,  
my soul and body with grief."  
(PSALM 31:9)*

## What Are the Stages of Grief for a Post-Abortion Woman?

Annie remembers the day the wall of denial about her abortion started to crack. She'd spent years ignoring the telltale signs—the horrible hurts, the nagging numbness, the disruptive dysfunction in her life—all of it hidden away below the surface, yet ever ready to erupt and engulf her life.

*But God.* These two little words changed the entire trajectory of Annie's life. God led Andrea, a godly post-abortion counselor, across Annie's path. Together these two women, who had both had abortions, walked through the process of grief and healing.

Because post-abortion women may not have their grief validated as a normal and predictable grieving process, they generally repress their feelings of sadness and anger. Without an opportunity to work through it, the grieving process is interrupted and may not be resumed until years later, when another significant loss occurs or they become pregnant again. And this life event may trigger a response so intense and out of proportion that they think: *Why am I having such a horrible reaction to this? Am I losing it?*

God had other plans in mind for Annie (and Andrea) just as He has for you if you've had an abortion.

*“For I know the plans I have for you,” says the LORD.  
‘They are plans . . . to give you a future and a hope.’”  
(JEREMIAH 29:11 NLT)*

### Nine Stages of Post-Abortion Grief Recovery<sup>39</sup>

#### **STAGE 1: Denial, Numbness, Apathy**

- Can begin before the abortion has even taken place
- May involve self-talk both before and after the abortion: “I am not having an abortion. I’m having a procedure done.”

- Inability to see the connection between “real” life or health problems and the abortion
- May trigger emotional and physical problems (e.g., sexual dysfunction, an eating disorder, drug or alcohol abuse, depression, relationship issues, low self-esteem)

### **STAGE 2: *Beginning Awareness***

- Feels a little sad or uncomfortable when thinking about the abortion
- Avoids babies, women who are pregnant, baby sections in stores, discussions about pro-life/pro-choice issues
- Becomes more aware there is “something there” (in the back of her mind) and that she’s being triggered by something but rejects these thoughts whenever possible
- May result in her being irritable, easily startled or upset by things that “trigger” her (vacuum cleaners, smells or other things that remind her of the abortion)

### **STAGE 3: *Full Awareness***

- Begins to be more aware of the reality of the abortion but is still not consciously acknowledging the abortion
- Causes extreme sadness, depression, and grief
- Leads her to want to punish herself and she may do so by looking at pictures of aborted fetuses, thinking of the pain the fetus may have felt, and obsessing over what happened
- Could result in thinking of herself as a “murderer” and punishing herself by abusing drugs or alcohol, not eating or eating too much

### **STAGE 4: *Beginning Anger***

- Becoming more aware of her anger toward anyone she feels may have forced or coerced her into the abortion
- May result in having problems with her temper, be explosive over little things, yell frequently, or even throw things
- Involves not always being able to realize she has a problem, so does not seek help at this stage
- Can evolve into clinical depression if grief is still being ignored or dismissed

**STAGE 5: *Anger or Severe Depression***

- May seem completely out of control temper-wise, emotions-wise, actions-wise
- Can emerge into many self-destructive behaviors such as drinking, illegal drugs, casual sex, carelessness in all kinds of activities, distancing emotionally from existing children and family, overeating, and other self-harming practices like “cutting”
- Becomes tired of whatever is subconsciously pushing her, but is unable to help herself stop
- Can lead to not feeling anger, but falling into complete and very deep depression (e.g., have difficulty getting out of bed or performing normal daily self-care, express a death wish, or feel hopeless about the future)

**STAGE 6: *Beginning Resolution***

- Results in realizing she needs help resolving her feelings about the abortion that have been causing her problems
- Begins dealing with what happened and looking at her choices
- Seeks help from either a professional counselor, a psychiatrist, or a women’s post-abortion support group
- Continues to experience PAS symptoms (sadness, fear, panic), but feels more hopeful now that she finally has found a way to deal with it

**STAGE 7: *Forgiveness***

- Begins dealing with her feelings and issues about the abortion
- Examines what happened, how it affected her life, and works on forgiving herself and others involved
- Can lead to possible anxiety over facing it, and fight the urge to “withdraw” from all of it—trying to make things go back to the way they were
- May include naming and asking her baby for forgiveness

**STAGE 8: *Beginning Peace***

- Begins to feel resolved with personal feelings and losses
- Leads to experiencing a lift from grief, guilt, and depression

- Starts to feel better about herself and her role in the abortion
- Allows her to see a future and reasons for living

**STAGE 9: Full Peace**

- Means she has totally forgiven herself, the man involved, and anyone else she feels contributed to her abortion
- Feels at peace with the loss of her child
- Enables her to listen to and discuss abortion issues without her emotions taking over
- Is at peace with herself, at peace about the abortion in general, and is normally functioning in her life again

The gift of grief and the God of grace can restore the soul of the one grieving.

*“And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast.”*

(1 PETER 5:10)

## Past Regrets and Future Hope

### The Steve Arterburn Story<sup>40</sup>

*Secrets!* We've all had them. . . . some benign, some bitter, some brutal. But Steve carries one that's deadly. Today, he is a well-respected author, speaker, and counselor, but hidden in a deep, dark place in his heart lives a decades-old secret that torments him.

Thinking back, he recalls his state of mind. As a university freshman, he's smart and sharp with the world at his feet. Nothing matters but a successful career and financial security. A mover and shaker, Steve's self-confidence soars. His ego elevates him to the stars but then his flesh sends him crashing down to the ground . . . his girlfriend is pregnant!

Clearly, this is "an inconvenience that must be eliminated," Steve says. He never considers the "unwanted tissue" to be a real life he helped create. Nor does he consider his girlfriend's feelings or desires. The choice is clear and the decision is made—he helps pay for the abortion of his unborn child. End of story. Or not.

Years pass before Steve's rude awakening occurs as "male post-abortion syndrome" invades his life. Guilt overwhelms him, peace eludes him, denial deceives him—paralyzing his ability to reason with truth. Confusion eats away at his insides with ulcers painfully damaging his health.

He faces the truth and seeks God's forgiveness. Years later, speaking at his alma mater, he shares from his life, "Twenty years ago, I came to this school to get a Christian education, but what I got was a girl pregnant." Shortly after, the woman he had gotten pregnant calls him to say that she too experienced God's healing. But she cautions him to face the *whole truth*: Not only did he share the cost of the abortion, he pressured his unwilling girlfriend to get it.



Today Steve Arterburn shares these words:

Studies show the most significant factor in a woman's decision to get an abortion is lack of support from the man to keep the child. As painful as it was hearing it, I was glad this friend from years ago had the courage to confront me.

Thankfully, the forgiveness of Jesus sets both of them free from their horrible secret and heals their wounded souls.

*"He has sent me to bind up the brokenhearted,  
to proclaim freedom for the captives and release  
from darkness for the prisoners."*

(ISAIAH 61:1)



# CAUSES



---

*“Not only does God  
have a plan  
for your baby’s life,  
but He also has a plan  
for your life—  
both filled with hope.”*



Some would say abortion is almost as old as time . . . for as long as babies have been conceived, there have been unwelcome and unwanted pregnancies. Prior to the United States becoming a country, English law permitted abortions before the time of “quickening”—when a mother first felt her baby’s movements, usually between the 15th and 18th weeks of pregnancy.<sup>41</sup>

Laws in the U.S. making most abortions illegal were in place from the late 1800s until the 1960s and into the 1970s. But in 1973, the landmark Supreme Court decision in *Roe v. Wade* struck down the legal restrictions against abortion and gave women legal access to have an abortion.

Yet, while the laws of nations have changed over the centuries regarding taking the life of an unborn child, the laws of God remain constant and unchanging. The law in God’s Word prescribes a harsh penalty for those who take a human life.

*“Whoever takes a human life shall surely be put to death.”*

(LEVITICUS 24:17 ESV)

## What Constraints Contribute to Choosing Abortion?

For some, abortion is an unthinkable act. For others, it seems to be the only way out of an unplanned and unwanted pregnancy. Yet there are others who do not consider any pregnancy as a problem they are to resolve but as an act of God that He is more than able to work in and through to bring about His good purposes. Rather than taking a very narrow and limited personal perspective on their pregnancy, they consult with God who alone is able to help them discern His will in all difficult circumstances.

*“Behold, I am the LORD, the God of all flesh;  
is anything too difficult for Me?”  
(JEREMIAH 32:27 NASB)*

## **Reasons Women Cite for Choosing to Have an Abortion**

Over the years, the Guttmacher Institute (the research arm of Planned Parenthood) has reported these reasons the majority of women cite for choosing to have an abortion:<sup>42</sup>

- 1. Negative impact on the mother’s life.** They argue: An untimely, unplanned pregnancy can have a lifelong impact on a woman’s ability to raise a family and earn a living by interrupting her education, job and career, or basic life needs.
- 2. Financial instability.** They say: Unplanned pregnancy, birth, and child-rearing places a huge financial burden on a woman (whether still in high school or college or a single woman earning just enough to live independently). She can’t afford to care for an infant, let alone get the medical care needed to ensure she has a healthy pregnancy and the baby develops normally.
- 3. Relationship problems.** The majority of women with unplanned pregnancies do not live with the father of the baby or have committed relationships. Thus, the outlook for unmarried women as single mothers is discouraging (for women in their 20s living with their partners at the time of birth, one-third of their relationships ended within two years).<sup>43</sup>
- 4. Other reasons.** Combined with the reasons previously cited, these secondary concerns often convince women—especially those who don’t hold strong Christian or moral convictions—to have an abortion:
  - Not wanting to be a mother, or not being ready to care for another child
  - Fear of others finding out she’s been sexually active, especially family members

- Shame for having gone against her own moral values
- Pressure from the baby's father or her parents to have an abortion

Many women who make the difficult and painful choice to have an abortion are uncertain about their decision. On the one hand, they think: *This is my baby and I will do whatever I need to do to protect and care for this child.* But all too often, their circumstances convince them otherwise: *This is not a good time to have a baby. Abortion is legal and easy . . . it will be as if it never happened. It's the only way out of this mess.*

When clamoring voices cry out to the confused and desperate woman who's dealing with an unplanned pregnancy, God's Word gently guides . . .

*"Trust in the LORD with all your heart  
and lean not on your own understanding;  
in all your ways submit to him,  
and he will make your paths straight."*

(PROVERBS 3:5–6)

## What Fears and Feelings Cause Women to Choose Abortion?

Fear is a brutal task master that can ruthlessly rule our lives like a tyrant. It dominates our thinking and determines our decisions. Feelings are notoriously fickle and quick to change with the circumstances, yet how often do we allow ourselves to be governed by them? Instead of facing the facts of life using objective logic, sound reasoning, and biblical principles, those who choose abortion often respond out of random fear rather than rational faith.

Although we do not know what the future holds, whether unexpectedly expecting or not, we do know Who holds the future and we can have confident assurance and full faith in our faithful God. . . .

*“Now faith is confidence in what we hope for  
and assurance about what we do not see.”*

(HEBREWS 11:1)

## **12 Primary Influences That Cause A Woman to Choose Abortion<sup>44</sup>**

### **Fears and feelings contributing to the choice of having an abortion:**

- 1. Fearing parental response**—“Since I’m not married, I will let my parents down and they’ll be angry at the baby’s father.”
- 2. Fearing rejection and ridicule**—“I don’t want my pregnancy to be exposed. I’ll be rejected by those I want to respect me (parents, friends, others).”
- 3. Fearing financial responsibility**—“I can’t afford a child (lack of employment, caring for other children or oneself).”
- 4. Fearing the inability to care for the child**—“I’m unprepared for single parenting (lack of childcare, absence of father, existing illness or disability).”
- 5. Fearing a non-supportive partner**—“I’m involved in an abusive relationship. I was abandoned.”
- 6. Fearing a pregnancy resulting from rape or incest**—“I don’t want a reminder of this horrible trauma.”
- 7. Feeling the timing is inconvenient**—“This will interfere with my education, job, lifestyle, etc.”
- 8. Feeling rushed to make a decision**—“I feel pressured by parents, the baby’s father, an abortion counselor, etc.”
- 9. Feeling it is wrong to bring an unwanted child into the world**—“I just don’t want this child or any child now.”
- 10. Feeling it is just another means of birth control**—“I have a right to eliminate any child I may have.”

11. **Feeling that a fetus is not a person, but only a mass of tissue**—  
“*This is not a person, but just a blob of cells.*”
12. **Feeling no moral conviction**—“I don’t feel an abortion is morally wrong.”

Many people don’t have moral absolutes based on the Bible—the biblical standard for right and wrong. They lack knowledge of God’s Word and His will. Therefore,

*“... they do not know the way of the LORD,  
the requirements of their God.”*

(JEREMIAH 5:4)

## I Cannot Provide for a Baby

**Question:** “My baby’s father wants me to keep the baby and even promises to raise the baby himself if we don’t stay together. But how can I *not* have an abortion? Wouldn’t it be more responsible of me not to bring a baby into the world I cannot support?”

**Answer:** God created you, your baby’s father, and your unborn baby. He loves you and your precious little child. Even if the father of your baby fails to keep his promises, God is faithful to keep His. He will be your present Provider and Protector. He promises to be:

*“A father to the fatherless,  
a defender of widows,  
is God in his holy dwelling.”*

(PSALM 68:5)



## What Arouses Regret After an Abortion?

Actions become regrettable when their resulting consequences become painful enough that they can no longer be denied, ignored, or rationalized. If we count the cost of abortion only in dollars and cents and short-term physical discomfort, we have engaged in massive self-deception. The Bible refers to living in such deception as walking in darkness.

*“The people walking in darkness  
have seen a great light [Jesus];  
on those living in  
the land of deep darkness  
a light has dawned.”  
(ISAIAH 9:2)*

### Circumstances and Events That Result in Post-Abortion Regret

Regret is a natural by-product of committing a wrongful act, even when the act is not recognized as being wrong at the time it is being committed. In such cases, regret is unexpectedly triggered by seemingly unrelated events or circumstances. When it's felt but not recognized as regret, it often creates confusion in the mind of the person experiencing it.

#### **Circumstances and events that commonly result in feelings of regret:**

**Anniversary Depression:** Traumatic events often make such a significant impact on a person's body and psyche that every year, near the anniversary of the event, the person experiences intense feelings of unease, sadness, anxiety, and other forms of mental and emotional distress. For many people there is no conscious awareness of the connection between these unexpected feelings and the past event.

**Sound triggers:** Sounds associated with a past traumatic event, such as a dentist drill or vacuum in the case of abortion, can result in sudden and unexpected extreme physical, emotional, and mental reactions. Like Anniversary Depression, the person may have no conscious awareness of why they are experiencing such fear, anxiety, and emotional distress. Such strong reactions speak to the severe impact abortion has on mothers and fathers.

**Seeing children:** Sometimes just the sight of children playing, crying, laughing, or interacting with their parents can bring on feelings of anxiety, distress, and discomfort. Again, the connection between these reactions and the past traumatic event may elude the individual at the time, leaving the person feeling fearful, confused, and powerless.

**Having subsequent children:** Experiencing childbirth and raising children later in life often evoke memories of the past abortion, leaving the mother or father with feelings of sadness, remorse, and distress. “What if” questions often flood their minds as they experience the joys of parenting.

**Infertility:** Those who have difficulty conceiving or carrying a child full-term often struggle with the very real possibility that their infertility is directly connected to a past abortion. Thoughts of having taken the life of the only child they may ever have can be excruciating and evoke deep feelings of regret.

**True guilt:** The realization that God is the author of life, that life begins at conception, and that abortion is a grievous offense to God and violates the basic right of every human being, produces deep conviction and true guilt. Only through receiving the forgiveness of God can a person be free of that guilt and the overwhelming regret connected to it.

The value of life is beyond measuring and the loss of life beyond weighing. The gift of life is beyond our ability to grant because it resides in God alone. To think it can be taken away without deadly consequences is the greatest deception of all. The realization of that fact raises formidable regret in those who have destroyed life for the sake of convenience or any reason other than life itself. God alone is the giver of life and He alone is to authorize the taking of life.

*“Through him all things were made;  
without him nothing was made that has been made.  
In him was life, and that life was the light of all mankind.  
The light shines in the darkness,  
and the darkness has not overcome it.”*  
(JOHN 1:3–5)

## What Effects Does Abortion Have on Men?

As the old saying goes, “It takes two to tango.” Likewise, it takes two to make a baby. Whether a father of a child opposes or insists on an abortion—or even if he’s unaware of a pregnancy before he learns it has ended in abortion—men have a vested interest in their role in creating human life.

When a man pushes or pressures his wife or girlfriend to “solve” their common problem pregnancy by an abortion, he plays an active part in the ending of life . . . destroying a part of his own flesh and bone. He may feel there is no other choice at the time, but later regret the decisions made and actions taken.

What about a man who desperately desires to see his child born and raised, but the woman’s “reproductive rights” to her own body exclude his voice from being a factor in the decision? Does he have any “rights” to protect and to save the child he helped create? Abortion doesn’t affect only a pregnant woman and the child she carries. Certainly fathers are profoundly impacted by the tragic consequences of an abortion decision.

The Lord Himself demonstrates the tender, compassionate heart of a Father toward His children:

*“The LORD is like a father to his children,  
tender and compassionate to those who fear him.”*  
(PSALM 103:13 NLT)

## Male Post-Abortion Trauma<sup>45</sup>

### Ways in which abortion can impact a man:

**Difficulty making commitments** by either avoiding or withdrawing from personal involvement

- An abortion decision may hinder a man's desire or ability to have physical or emotional intimacy.

*"The husband should give his wife all that he owes her as his wife. And the wife should give her husband all that she owes him as her husband"* (1 CORINTHIANS 7:3 NCV).

**Avoiding authority** and refusing to be held accountable

- An abortion decision may paralyze a man's ability to respect authority or accept responsibility.

*"Consequently, whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves"* (ROMANS 13:2).

**Lacking a sense of identity** and direction as a responsible adult

- An abortion decision may cause a man to question himself, his abilities, and his worth.

*"Indeed, the very hairs of your head are all numbered. Don't be afraid; you are worth more than many sparrows"* (LUKE 12:7).

**Seeking affirmation** by appearing to have, but not possessing high moral standards

- An abortion decision may make a man mask regrettable choices with a pious pretense.

*"I gave them this command: Obey me, and I will be your God and you will be my people. Walk in obedience to all I command you, that it may go well with you. But they did not listen or pay attention; instead, they followed the stubborn inclinations of their evil hearts. They went backward and not forward"* (JEREMIAH 7:23–24).

**Feeling unworthy** of a relationship with a “good” morally upstanding woman

- An abortion decision may prevent a man from pursuing someone “better” than him.

*“A wife of noble character who can find? She is worth far more than rubies”*  
(PROVERBS 31:10).

**Struggling to bond**, trust, and share openly and honestly in future relationships

- An abortion decision may infect future relationships if it is kept as a shameful secret.

*“Who can hide in secret places so that I cannot see them?” declares the LORD*” (JEREMIAH 23:24).

**Fearing an inevitable tragedy** or anxiously anticipating a coming judgment

- An abortion decision may overshadow a man’s hope for tomorrow and joy today.

*“May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit”*  
(ROMANS 15:13).

**Refusing to face mistakes**, failures, and faults

- An abortion decision may interfere with a man’s personal growth and maturity.

*“Repent! Turn away from all your offenses; then sin will not be your downfall”*  
(EZEKIEL 18:30).

**Losing confidence** as a leader, feeling powerless

- An abortion decision may impede a man from becoming all God created him to be.

*“For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline”* (2 TIMOTHY 1:7).

While men may struggle with one, some, or all of these issues, the truth is that the Lord is able to heal the wounds of the past with help and hope. The Bible shares these wise words about exposing what may be secret and hidden. The Lord is able to bring light out of darkness.

*“Have nothing to do with the fruitless deeds  
of darkness, but rather expose them.*

*It is shameful even to mention what the disobedient do in secret.*

*But everything exposed by the light becomes visible—  
and everything that is illuminated becomes a light.”*

(EPHESIANS 5:11–13)

## What Are 10 Reasons Some Reject Abortion?

What a person believes about life—its origin, its beginning, its value, its inherent rights—is critical when it comes to the reasons people make the choices they do regarding an unplanned or undesired pregnancy. People will rarely destroy what they hold most dear, or devalue what they hold in high regard. To the contrary, they protect what is dear to them and pay honor to that which they esteem.

If we believe unborn children at any stage of development are not “of” us but something “foreign” or “less than” us though produced by us, then we might consider ourselves free to place any value on them we please. However, if we believe they are indeed “of” us, then they clearly share the same inherent value we ascribe to ourselves. It is an indisputable fact that children, whether in a mother’s womb or in a father’s arms, are from us, they are of us, they are our offspring, and they are therefore equal to us in value and rights.

The only difference between a newly fertilized human egg and an adult is time and the internal development that occurs over time. We are conceived, we grow up, we grow old, we die. And throughout that process we are always “we” and not anything else or anything less than “we,” fully human from conception on.

God's Word makes it clear that when conception occurs, a child is conceived, not something that later becomes a child but already is a whole and complete child.

*“On the eighth day, when it was time  
to circumcise the child, he was named Jesus,  
the name the angel had given him  
before he was conceived . . .  
Rebekah’s children were conceived  
at the same time by our father Isaac.”  
(LUKE 2:21; ROMANS 9:10)*

## **10 Reasons for Rejecting Abortion**

- 1. You believe God is the Creator and sustainer of life,** that your baby has been created with a God-given purpose, is a gift from God to you and is to be cherished, guarded and protected by you, and that abortion greatly grieves and offends God.
- 2. You value life** and you want to give your precious unique child a chance at having a meaningful life with you, or with loving adoptive parents if you are unable to raise your child.
- 3. You understand that human life begins fully at conception** and abortion terminates that life, thereby eliminating abortion as an acceptable option.
- 4. You know that ending the life** of an innocent is wrong.
- 5. You want to feel you’ve done the right thing for your child** by choosing either to raise the child or place the baby up for adoption.
- 6. You know if you cannot afford a child,** you will incur no cost through adoption, you will have access to emotional support, and you can have continued contact with your baby if you choose open adoption.

7. **You know that if you are in a complicated relationship** with your baby's father, you can get help to ensure your safety throughout your pregnancy and beyond.
8. **You are aware that abortion comes with medical risks** not attached to childbirth (the risk of ectopic pregnancies doubles and the chance of a miscarriage and pelvic inflammatory disease also increases).<sup>46</sup>
9. **You know that in the case of rape and incest**, abortion punishes the innocent unborn child and not the guilty person.
10. **You realize abortion frequently causes** intense psychological pain, stress, and lifelong regrets.

*"Jesus said, 'Let the little children come to me,  
and do not hinder them,  
for the kingdom of heaven belongs to such as these . . .  
Whoever welcomes one of these little children  
in my name welcomes me;  
and whoever welcomes me does not welcome me  
but the one who sent me.'"  
(MATTHEW 19:14; MARK 9:37)*

## What Is the Root Cause of Choosing Abortion?

When all the reasons for and against abortion are weighed and considered, the final decision falls into one of three categories based on our three inner needs for love, significance, and security.

If the final choice is based on *love*, is it love of self or sacrificial love for an innocent child?

If the ultimate decision rests on *significance*, will it be to maintain a current status or the potential future God has planned?



If *security* is the driving factor, will trust be placed in worldly ways or your faithful heavenly Father?

*“In the same way your Father in heaven  
is not willing that any of these little ones should perish.”*

(MATTHEW 18:14)

### 3 Inner Needs

We all have three inner needs: the needs for love, significance, and security.<sup>47</sup>

**Love**—to know that someone is unconditionally committed to our best interest

*“My command is this: Love each other as I have loved you”* (JOHN 15:12).

**Significance**—to know that our lives have meaning and purpose

*“I cry out to God Most High, to God who fulfills his purpose for me”*

(PSALM 57:2 ESV).

**Security**—to feel accepted and a sense of belonging

*“Whoever fears the LORD has a secure fortress, and for their children it will be a refuge”* (PROVERBS 14:26).

### The Ultimate Need-Meeter

**What do our inner needs reveal about us and our relationship with God?**

God did not create any person or position or any amount of power or possessions to meet our deepest needs. People fail us and self-effort also fails to meet our deepest needs. If a person or thing could meet all our needs, we wouldn’t need God! Our inner needs draw us into a deeper dependence on Christ and remind us that only God can satisfy the longings of our hearts. The Lord brings people and circumstances into our lives as an extension of His care, but ultimately only He can satisfy all the needs of our hearts. The Bible says . . .

*“The LORD will guide you always;  
he will satisfy your needs in a sun-scorched land  
and will strengthen your frame.  
You will be like a well-watered garden,  
like a spring whose waters never fail.”  
(ISAIAH 58:11)*

All along, the Lord planned to meet our deepest needs for . . .

**Love**—*“I [the Lord] have loved you with an everlasting love; I have drawn you with unfailing kindness” (JEREMIAH 31:3).*

**Significance**—*“‘For I know the plans I have for you,’ declares the LORD, ‘plans to prosper you and not to harm you, plans to give you hope and a future’” (JEREMIAH 29:11).*

**Security**—*“The LORD himself goes before you and will be with you; he will never leave you nor forsake you. Do not be afraid; do not be discouraged” (DEUTERONOMY 31:8).*

Our needs for love, significance, and security can be legitimately met in Christ Jesus! Philippians 4:19 makes it plain, *“My God will meet all your needs according to the riches of his glory in Christ Jesus.”*

**Wrong Belief:** “Abortion is a simple procedure designed to remove a mass of tissue from a woman’s body, and a woman should have the right to determine what happens to her own body.”

**Right Belief:** “The unborn life within a pregnant woman is a separate, unique human being, created by God at conception and formed by Him in her womb. A woman has rights over her own life, but she does not have the right to destroy an innocent life.”

*“This is what the LORD says—  
he who made you, who formed you in the womb,  
and who will help you: Do not be afraid.”  
(ISAIAH 44:2)*

## What Choice Offers Hope?

The Hope Diamond is the largest deep blue diamond in the world (measuring 45.52 carats) and considered priceless by many.<sup>48</sup> Can you imagine what would happen to its value if someone were to cut this diamond into pieces? The parts would still have worth, but nowhere near its original value because the unique size and design of the diamond would be destroyed.

Within your body is a treasure far more precious than the Hope Diamond—you have a unique, priceless, unborn baby designed by God for a specific purpose. Not only does God have a plan for your *baby's life*, but He also has a plan for *your life*—both filled with hope.

Everyone wants hope. Everyone needs hope—hope that is found in a secure relationship with God. Your hope is secure when you make the choice to become part of the family of God.

### 4 Points of God's Plan

Whether you're trying to make sense of your past, trying to overcome something in the present, or trying to make changes for a better future, the Lord cares about you. He loves you. No matter what challenges you or your loved ones are facing, no matter the pain or difficult feelings you may be experiencing, no matter what you've done or what's been done to you, there is hope. And that hope is found in Jesus Christ.

God has a plan for your life, and it begins with a personal relationship with Jesus. The most important decision you can ever make is whether you will receive His invitation. If you have never made that decision, these four simple truths can help you start your journey together with Him.

*“‘For I know the plans I have for you,’ declares the LORD,  
‘plans to prosper you and not to harm you,  
plans to give you hope and a future.’”*

(JEREMIAH 29:11)

### 1. God’s Purpose for You: *Salvation*

- What was God’s motivation in sending Jesus Christ to earth? To express His love for you by saving you! The Bible says, *“God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him”* (JOHN 3:16–17).
- What was Jesus’ purpose in coming to earth? To forgive your sins, to empower you to have victory over sin, and to enable you to live a fulfilled life! Jesus said, *“I have come that they may have life, and have it to the full”* (JOHN 10:10).

### 2. The Problem: *Sin*

- What exactly is sin? Sin is living independently of God’s standard—knowing what is wrong and doing it anyway—also knowing what is right and choosing not to do it. The apostle Paul said, *“I know that nothing good lives in me, that is, in my sinful nature. I want to do what is right, but I can’t. I want to do what is good, but I don’t. I don’t want to do what is wrong, but I do it anyway”* (ROMANS 7:18–19 NLT).
- What is the major consequence of sin? Spiritual death, eternal separation from God. The Bible says, *“Your iniquities [sins] have separated you from your God”* (ISAIAH 59:2). Scripture also says, *“The wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord”* (ROMANS 6:23).

### 3. God’s Provision for You: *The Savior*

- Can anything remove the penalty for sin? Yes! Jesus died on the cross to personally pay the penalty for your sins. The Bible says, *“God demonstrates his own love for us in this: While we were still sinners, Christ died for us”* (ROMANS 5:8).

- What is the solution to being separated from God? Belief in (entrusting your life to) Jesus Christ as the only way to God the Father. Jesus said, *“I am the way and the truth and the life. No one comes to the Father except through me”* (JOHN 14:6). The Bible says, *“Believe in the Lord Jesus, and you will be saved”* (ACTS 16:31).

#### 4. Your Part: *Surrender*

- Give Christ control of your life, entrusting yourself to Him. Jesus said, *“Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me will find it. What good will it be for someone to gain the whole world, yet forfeit their soul?”* (MATTHEW 16:24–26).
- Place your faith in (rely on) Jesus Christ as your personal Lord and Savior and reject your “good works” as a means of earning God’s approval. The Bible says, *“It is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—not by works, so that no one can boast”* (EPHESIANS 2:8–9).

Has there been a time in your life when you know you’ve humbled your heart and received Jesus Christ as your personal Lord and Savior—giving Him control of your life? You can tell God that you want to surrender your life to Christ in a simple, heartfelt prayer like this:

“God, I want a real relationship with you.  
I admit that many times I’ve chosen to go my own way  
instead of your way.  
Please forgive me for my sins.  
Jesus, thank you for dying on the cross  
to pay the penalty for my sins.  
Come into my life to be my Lord and my Savior.  
Change me from the inside out and make me the person  
you created me to be.  
In your holy name I pray. Amen.”

### What Can You Now Expect?

When you surrender your life to Christ, you receive the Holy Spirit who empowers you to live a life pleasing to God. The Bible says, *“His divine power has given us everything we need for a godly life . . .”* (2 Peter 1:3). Jesus assures those who believe with these words:

*“Truly I tell you, whoever hears my word  
and believes him who sent me  
has eternal life and will not be judged  
but has crossed over from death to life.”*

(JOHN 5:24)

## Changing Hearts and Lives The Abby Johnson Story<sup>49</sup>

What happens when we believe we're doing the right thing and then find out it's not what God wants . . . when we believe we're helping people . . . but in fact, we're hurting them?

Can God turn our lives around and put us on the right course?

He did so for the apostle Paul, who was sincere in his faith—however, he was sincerely *wrong*. But God, in His grace and mercy, showed Paul the path of light and life on the Damascus road: *“Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief. The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus”* (1 Timothy 1:13–14).

No matter the damage done in Paul's past, God changed his heart. And He did the same with Abby Johnson.

Much like Paul, Abby Johnson believes she is doing the right thing. As a Planned Parenthood director, she believes she is helping women by aiding in abortion procedures. She counsels pregnant women considering abortion, telling them that the fetus will not feel any pain because this is what she was told when she began working at Planned Parenthood while in college.

I was told that our first priority was prevention and prevention first. That was what our legislation was about, that's what our mission was about. Always prevention. And I believed that . . . what initially hooked me in to Planned Parenthood was that we were trying to decrease the number of abortions and trying to make abortion rare.<sup>50</sup>

Abby thinks she is doing the right thing. But like Paul, Abby finds herself on her own Damascus road when she is asked to assist in an ultrasound-guided abortion.

I had never done that before. . . . We had a visiting abortionist come to our facility that day. . . . I was holding the probe on her abdomen so that we could visualize inside of the uterus. And I saw a 13-week-old baby in the womb, and what I saw during the abortion procedure was shocking because I saw that baby begin to move and recoil and try to flee from the abortion instruments and that was something that I didn't believe would happen.<sup>51</sup>

Abby later explains what was going through her mind in that moment. . . . “My hand was still on the patient's belly, and I had the sense that I had just taken something away from her with that hand. I'd robbed her. . . . And right there, standing beside the table . . . this thought came from deep within me: Never again! Never again.”<sup>52</sup>

“I knew that after seeing that abortion—I was going to have to make a decision. I knew I couldn't walk out of that room and continue to live the way I had been living. I knew that that was going have to be a turning point in my life.”<sup>53</sup>

Abby knows she needs help processing her emotions. She prays and asks God what she should do. The Lord brings to mind two pro-life women who regularly pray outside the clinic and work for the Coalition for Life movement in the building next door to Abby's clinic.

Abby goes next door and asks for their help. Within two weeks, she quits her job at Planned Parenthood, realizing what she had been doing was wrong—her desire to help women had been in fact hurting them by taking the lives of their preborn infants.



Abby soon becomes an outspoken advocate for the pro-life movement, joining Coalition for Life. However, Planned Parenthood takes her to court to keep her from talking about her experiences, but the lawsuit is dismissed, freeing Abby to share the truth about abortion.

Today, Abby lives in Texas with her husband and five children. She has shared her story on multiple television shows and frequently travels to speak out against abortion and advocate for the unborn. She also founded the organization called And Then There Were None, which helps abortion clinic workers leave the abortion industry. She also coauthored the book *Unplanned* telling her story of what it was like to work for Planned Parenthood and what happened when she resigned from her position. (Her story has been made into a film also titled *Unplanned*, released in the U.S. in 2019.)

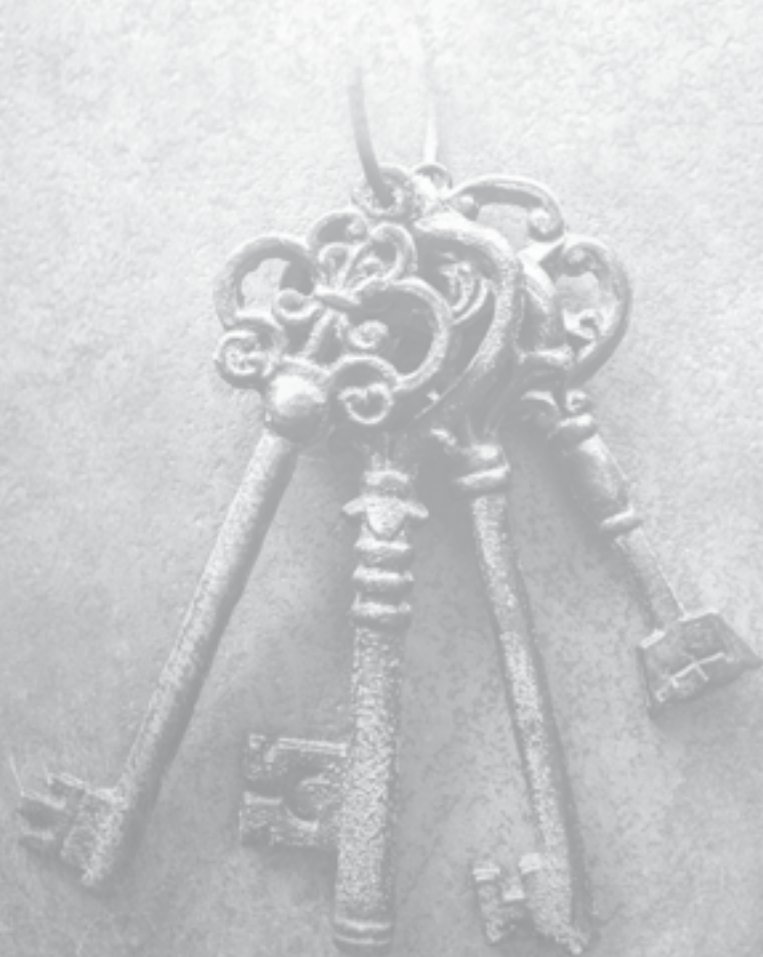
Abby's experiences teach us that no matter what our past says, God says something stronger: There is hope. No matter what we've done, knowingly or unknowingly, or what we've believed, God extends His grace and forgiveness to us. He did so in Paul's life as well as in Abby Johnson's life. And He can do it in your life, too. Come to Him and receive the gift of His love and salvation today.

*"When God our Savior revealed his kindness and love,  
he saved us, not because of the righteous  
things we had done, but because of his mercy.  
He washed away our sins, giving us a new birth  
and new life through the Holy Spirit."*

(TITUS 3:4–5 NLT)



# STEPS TO SOLUTION



---

*“It is vital that  
Christians be willing  
to take a stand  
and get involved  
in saving the lives  
of unborn babies.”*



When faced with any difficult decision—whether about abortion or otherwise—find out what God says first. You will discover what God reveals about Himself, His will, and His wisdom in the pages of His Word.

And if you are seeking to help others gain God’s perspective on abortion, the most beneficial thing you can do for them is to take them to the Bible. Such an important decision—truly a matter of life or death—deserves the counsel of godly advice. Many have never heard or read God’s Word to find out God’s heart for the unborn. It may be that those who favor abortion are believing a lie because they have not been exposed to the truth.

*“Do your best to present yourself to God as one approved,  
a worker who does not need to be ashamed  
and who correctly handles the word of truth.”*

(2 TIMOTHY 2:15)

## Key Verse to Memorize

Whenever we read the Bible in an effort to gain insight into the mind and heart of God, a whole new world unfolds—a world of spiritual truth, a world inhabited by a living Savior. The Bible contains fascinating truth about the lives of the unborn. Realize, the unborn are not only known by God in a personal way, but they are formed by Him and set apart by Him.

*“Before I formed you in the womb I knew you,  
before you were born I set you apart.”*

(JEREMIAH 1:5)

## Key Passage to Read

God is intimately and purposefully involved in the lives of the unborn, carefully crafting each part of the tiny body in a mother’s womb and charting a life course even before the first breath is taken outside the womb.

The awesome truths of God’s Word reveal that life is precious.

### Psalm 139:13–16

*“For you created my inmost being;*

*you knit me together in my mother’s womb.*

<sup>14</sup> *I praise you because I am fearfully and wonderfully made;*

*your works are wonderful, I know that full well.*

<sup>15</sup> *My frame was not hidden from you when I was made*

*in the secret place, when I was woven together in the depths of the earth.*

<sup>16</sup> *Your eyes saw my unformed body; all the days ordained*

*for me were written in your book before one of them came to be.”*

### God is Sovereign over L-I-F-E

(an acrostic for LIFE)

#### L—Length of Life

*“All the days ordained for me were written in your book  
before one of them came to be.” ..... v. 16*

#### I—Inmost Being

*“For you created my inmost being;” ..... v. 13*

#### F—Frame

*“My frame was not hidden from you when I was  
made in the secret place.” ..... v. 15*

#### E—Embryo

*“You knit me together in my mother’s womb.” ..... v. 13*

“The right decisions can . . . be incredibly simple . . . but not easy.”—Charles Swindoll<sup>54</sup>

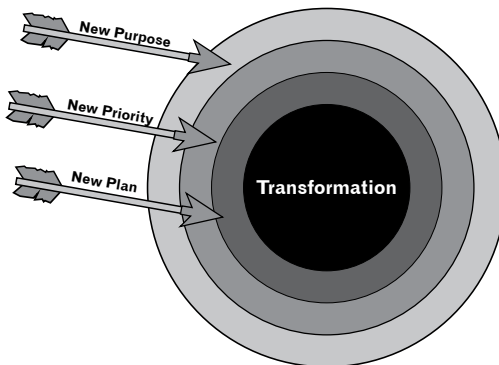
## How to Have a Transformed Life

Although it is true that the past cannot be changed, the future is open to opportunities to make the best of any situation and strive to reach the target of transformation.

If you are contemplating abortion—or if you’ve chosen an abortion in the past—be encouraged. God offers help and hope.

*“Don’t copy the behavior and customs of this world,  
but let God transform you into a new person  
by changing the way you think.  
Then you will learn to know God’s will for you,  
which is good and pleasing and perfect.”*  
(ROMANS 12:2 NLT)

### Reaching the Target: Transformation!



#### THE FREEDOM FORMULA

A New Purpose
+ A New Priority
+ A New Plan
<hr/>
A Transformed Life

### **Target #1—A New Purpose**

**God's purpose for me** is to be conformed to the character of Christ.

*"Those God foreknew he also predestined to be conformed to the image of his Son" (ROMANS 8:29).*

— "I'll do whatever it takes to be conformed to the character of Christ."

### **Target #2—A New Priority**

**God's priority for me** is to change my thinking.

*"Do not conform to the pattern of this world, but be transformed by the renewing of your mind" (ROMANS 12:2).*

— "I'll do whatever it takes to line up my thinking with God's thinking."

### **Target #3—A New Plan**

**God's plan for me** is to rely on Christ's strength, not my strength, to be all He created me to be.

*"I can do all things through Christ who strengthens me" (PHILIPPIANS 4:13 NKJV).*

— "I'll do whatever it takes to fulfill His plan in His strength."

### **My Personalized Plan For Those Contemplating Abortion**

If I find myself pregnant and unsure of what to do, I will take a deep breath and not rush to make a permanent decision. This pregnancy may be unexpected and unplanned by me and may even feel unbearable to me, but it is not a surprise to my all-knowing God who has a plan for the life He is forming within me. In truth, this is likely the most important decision I will make in my lifetime. Whether to carry my child to term or to terminate my pregnancy is literally a choice between life and death. The decision to abort will end the life inside me. It will change the course of my life as well.

Even in the midst of my pain, confusion, and fear, I will seek the truth about the life I am carrying. I will view this pregnancy in the light of truth and accept the responsibility I now have for the life of my child by carrying this child to term—providing the opportunity to be born, to pursue life, to become the person God intends, and to fulfill the purpose God has planned.

*“Children are a gift from the LORD; they are a reward from him.”*

(PSALM 127:3 NLT)

### **I will ...**

**Seek** wise advice and listen to the truth concerning the life I am carrying in my womb.

- I will remember that though this baby may be unplanned, that does not mean the baby is a mistake.
- I will admit that while this pregnancy is a surprise to me, it is not a surprise to God, the Designer and Maker of all life.
- I will admit my need for wisdom and will depend on God for His direction.
- I will surrender my will to Christ and His will concerning the life in my womb.

*“Now the one who has fashioned us for this very purpose is God”*  
(2 CORINTHIANS 5:5).

**Sacrifice** my desires for what is best for my unborn child’s future, praying about my future with my child and/or praying for my child’s adoptive family.

- I will not let my potential problems dictate whether or not I carry my baby to term. I will research places that offer help to pregnant women if needed.
- I will not infringe on the life of another . . . beginning with my child.
- I will not consider a permanent solution to a temporary problem. I will think through the long-term, irreversible consequences of abortion.



- I will be used as God's vessel to bless the lives of others with the life inside of me.

*"My sacrifice, O God, is a broken spirit; a broken and contrite heart you, God, will not despise" (PSALM 51:17).*

**Strive** to prioritize the life of my unborn child above the perceived losses and fears I currently have.

- I will seek wisdom from those who will minister truth to me about my baby.
- I will remember that while this may feel challenging, I can choose courage and determination for the sake of my baby's life.
- I will see my baby as an inheritance and gift from God.
- I will remember that God still has a plan for my life and for the life of my unborn child.

*"Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid" (JOHN 14:27).*

**Submit** to God's will, recognizing that not everyone will support my decision to have my child.

- I will share with my baby's father and my family that I've made my decision to have the baby, holding firmly to my decision to choose life as we discuss what is best for the baby.
- I will secure the best future and family for my baby, whether in marriage, as a single parent, with supportive family, or through adoption. I will develop a plan of action by talking with the baby's father to determine if we will raise the baby together, as a couple, as single parents, or place the baby up for adoption.
- I will take parenting classes if I choose to raise my child. I will research adoption agencies to find the best family for my child if I decide this is the best option.
- I will surrender my immediate plans so that I can provide the best for my unborn child.

*"Let this be written for a future generation, that a people not yet created may praise the LORD" (PSALM 102:18).*

**Serve** my unborn child, encouraging him/her to grow and thrive.

- I will pray for my baby's well-being and future, putting my child's needs ahead of mine. I will consider what is best for my baby, praying over what might be needed.
- I will schedule appropriate doctor appointments for prenatal care and emotional support.
- I will sustain a healthy pregnancy by eating nutritiously and getting appropriate rest. I will not participate in any behavior that could harm my unborn baby.
- I will do whatever I can to secure the best future for my baby.

*"Whoever wants to become great among you must be your servant"*  
(MATTHEW 20:26).

**Surround** myself with supportive people to help me through this pregnancy and the birth of my child.

- I will stop any negativity around me and ground myself in God's Word so that I make the best possible decisions for my child.
- I will seek out positive role models to offer encouragement throughout the pregnancy, birth, and raising or adoption of my child.
- I will rely on God to strengthen me in the days ahead. I will not allow shame to seep into the decision I made to choose life over abortion.
- I will not allow guilt or shame to govern the decisions I make concerning what is best for my child.

*"God has put the body together, giving greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. Now you are the body of Christ, and each one of you is a part of it"* (1 CORINTHIANS 12:24–27).

**Shelter** myself in God's will, asking Him to guide my next steps.

- I will forgive myself because God has forgiven me.
- I will embrace and continue to develop a servant's heart.

- I will support others suffering through the same hurts and encourage them with God's Word.
- I will seek God's wisdom, asking Him to guide me and lead me in future decisions.

*"Praise be to the name of God for ever and ever; wisdom and power are his. He changes times and seasons; he deposes kings and raises up others. He gives wisdom to the wise and knowledge to the discerning" (DANIEL 2:20–21).*

### **My Personalized Plan For Those Who Have Had An Abortion**

If I chose abortion in the past but now find myself full of regret and remorse, I will acknowledge my sin to God and affirm my complete change of heart. I will also express my resolve to honor the life of my unborn child by honoring God, who is the Creator of all life, as I live in total surrender to Him. Finally, I will thank God for the assurance He has given in His Word that my child is with Him and one day we will be face to face. I will thank Him for His precious promise to work all things for good.

*"We know that in all things God works  
for the good of those who love him,  
who have been called according to his purpose."  
(ROMANS 8:28)*

#### **I will ...**

**Recognize** my need for wise counsel so that I can begin to heal and live in forgiveness.

- I will seek medical help to ensure I am physically healthy.
- I will see a mental health professional to work through feelings of grief or guilt.
- I will also seek healing for my emotional health and find a support group or godly women to walk with me through the healing process.
- I will seek spiritual help to understand and accept God's mercy and grace.

*“Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you” (EPHESIANS 4:32).*

**Release** my hurt and pain and allow God to comfort me and give me hope.

- I will remember Jesus died for my sins—past, present, and future. I will seek to live a life that glorifies Christ.
- I will remember God forgives me and loves me.
- I will remember that although my choice ended my child’s life on earth, my child’s life continues in heaven.
- I will seek God’s healing so my broken heart can be made whole again in His love.

*“But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid” (JOHN 14:26–27).*

**Respond** with humility to God’s influences in my life (His Word, godly people He has placed in my life, the wise counsel of family and friends who love me and care about my life).

- I will continue to move forward toward God’s best in my life, remaining committed to making right choices.
- I will not suffer in silence but will share my heart and struggles with other trusted Christians.
- I will not fear the future or lose faith that God can and will work good from my pain.
- I will trust the Lord even when I’m having a hard day and my feelings lead me to question myself, my choices, and the consequences with which I have to live.

*“I sought the LORD, and he answered me; he delivered me from all my fears. Those who look to him are radiant; their faces are never covered with shame. This poor man called, and the LORD heard him; he saved him out of all his troubles. The angel of the LORD encamps around those who fear him, and he delivers them” (PSALM 34:4–7).*

**Rebuild** my life.

- I will seek to forgive those who have hurt me.
- I will seek the forgiveness of those I have hurt or wronged.
- I will begin to see myself through God's eyes as He directs my path.
- I will accept God's grace and His love for me.

*"However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me—the task of testifying to the good news of God's grace" (ACTS 20:24).*

**Reach** out with compassion to others in the same situation, demonstrating the same compassion God has shown to me.

- I will soften my heart to have mercy and show hope to others broken by abortion.
- I will comfort and mentor those who have had abortions, encouraging them with the Word of God.
- I will connect others to resources that have helped me heal.
- I will speak out so others may not have to experience the same silent grief I have endured.

*"The Father of compassion and the God of all comfort . . . comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves receive from God" (2 CORINTHIANS 1:3–4).*

## How to Give Pre-Abortion Counsel

In a letter to another women's suffragist, Susan B. Anthony—who never married or had children of her own—wrote, "Sweeter even than to have had the joy of children of my own has it been for me to help bring about a better state of things for mothers generally, so that their unborn little ones could not be willed away from them."<sup>55</sup>

What a tremendous calling it is to give counsel to a pregnant woman and compassionately promote the cause of life.

*“... stand firm. Let nothing move you.  
Always give yourselves fully to the work of the Lord,  
because you know that your labor  
in the Lord is not in vain.”  
(1 CORINTHIANS 15:58)*

## Arguments and Answers

### 1. The Status of a Fetus

**Argument:** “A fetus should not be regarded as a baby.”

**Answer:** According to God, a fetus is not a mass of tissue. God’s Word does not distinguish between a “potential baby” and a “newborn baby.” In the Bible, the same Greek word *brephos*, which means “baby,” is used to describe . . .

— **A fetus**

*“When Elizabeth heard Mary’s greeting, the baby leaped in her womb”  
(LUKE 1:41).*

— **Babies**

*“He [an Egyptian king in Moses’ time who did not know Joseph] dealt treacherously with our people and oppressed our ancestors by forcing them to throw out their newborn babies so that they would die”  
(ACTS 7:19).*

*“A person’s a person, no matter how small.”—Dr. Seuss<sup>56</sup>*

### 2. The Morality of Abortion

**Argument:** “Abortion is not morally wrong.”

**Answer:** Since human life begins at conception, then abortion by choice becomes premeditated murder.

*“You shall not murder.”  
(EXODUS 20:13)*

*“I’ve noticed that everyone who is for abortion has already been born.”—Ronald Reagan<sup>57</sup>*

### 3. The Reproductive Rights of Women

**Argument:** “Every woman should have the right to control *her own body*.”

**Answer:** Yes, she should, but in pregnancy there are:<sup>58</sup>

- Two different *bodies*
- Two different *heartbeats*
- Two different *brain wave patterns*
- Two different *genetic codes* (DNA)
- Often two different *blood types*
- Often two different *genders*

A woman should have the right to control her own body, but a woman should not have control over taking another’s life.

*“You shall not murder.”*

(DEUTERONOMY 5:17)

### 4. Government Intervention

**Argument:** “Government should not be permitted to tell you what to do with your own body.”

**Answer:** Every governmental law tells us what to do or not to do. We are not allowed to drive 100 miles per hour on downtown streets or run naked into public places. The Bible explains the purpose of the government:

*“For the Lord’s sake, respect all human authority—*

*whether the king as head of state,*

*or the officials he has appointed.*

*For the king has sent them to punish those who do wrong*

*and to honor those who do right.”*

(1 PETER 2:13–14 NLT)

“The care of human life and happiness, and not their destruction, is the first and only legitimate object of good government.”—Thomas Jefferson, letter to the Republican Citizens of Washington County, Maryland, March 31, 1809

## 5. The Viability Factor

**Argument:** “Abortion is permissible when a fetus is not ‘viable.’ A fetus that is incapable of sustaining life outside the womb is not a viable person and is not due protection from society.”<sup>59</sup>

**Answer:** To define viability as a person’s ability to survive without assistance is dangerous because a person’s viability can be lost as a result of age, illness, or serious injury. A three-month-old girl cannot sustain life on her own. A 60-year-old man who is dependent on a respirator cannot sustain life on his own. But do their situations negate the personhood of these people? *No*. Should these persons be candidates for destruction? *No*. Those who insist on a viability standard remove protection from those who need it the most. The viability factor is not a valid argument.

*“I have set before you life and death . . .  
Now choose life, so that you  
and your children may live.”  
(DEUTERONOMY 30:19)*

## 6. The Consciousness Factor

**Argument:** “The fetus must reach a certain level of consciousness to be considered a person.”

**Answer:** If consciousness is the criteria for personhood, then a man knocked unconscious or a child in a coma must not be considered persons. If you are asleep, are you conscious? *No*. But are you a person? *Yes*. The consciousness argument breaks down quickly.

*“They shed innocent blood, the blood  
of their sons and daughters.”  
(PSALM 106:38)*



## 7. Physical Impairment of the Fetus

**Argument:** “Abortion should be allowed for fetal deformity.”

**Answer:** Allowing abortion for fetal deformity is prioritizing “quality of life” over the “sanctity of life.” This makes a judgment that some lives are not worth living. Many people born with defects have lived happy, productive lives. They are often powerful influences for hope and encouragement to others.

God works through those with physical affliction to increase compassion and sensitivity within others. Likewise, He has a specific plan for each one. This principle is seen in the question asked of Jesus:

*“As he went along, he saw a man blind from birth.*

*<sup>2</sup> His disciples asked him, ‘Rabbi, who sinned, this man or his parents, that he was born blind?’*

*<sup>3</sup> ‘Neither this man nor his parents sinned,’ said Jesus, but this happened so that the works of God might be displayed in him.”*

(JOHN 9:1–3)

## 8. The Inconvenient Pregnancy

**Argument:** “If a nine-month pregnancy is inconvenient, then a female should have the right to terminate her pregnancy.”

**Answer:** An infant at nine months is at times inconvenient—as is a nine-year-old child—yet no one has the right to terminate either of these lives.

*“Do not put an innocent or honest person to death, for I will not acquit the guilty.”*

(EXODUS 23:7)

## 9. Instances of Rape and Incest

**Argument:** “A victim of rape or incest should not have to give birth to the child.”

**Answer:** Acts of rape or incest are absolutely immoral, calloused, and wicked. When a woman is tragically victimized and becomes pregnant by rape or incest, certainly the father of the child is guilty, but the mother and the child are both innocent. However, the percentage of abortions performed as a result of rape or incest is estimated at only just over 1% of abortions.<sup>60</sup>

- The right response to such crimes is to legally punish the guilty, not kill the innocent.
- Compassion for the victim should never obscure the principle of right or wrong.
- Indeed the adage “two wrongs don’t make a right” is true.
- Regardless of the father’s identity, the woman is still the mother and she can choose life.
- Aborting the baby causes the woman to be victimized twice and destroys the opportunity to see God’s sovereign plan for both the innocent mother and child. God’s Word says,

*“You intended to harm me, but God intended it for good  
to accomplish what is now being done.”*

(GENESIS 50:20)

## 10. Unwanted Babies

**Argument:** “Because unwanted children are more prone to be abused, every baby born should be wanted. Legal abortion of the unwanted will reduce child abuse.”

**Answer:** When there is child abuse, the problem resides with the parent, never the baby. Child abuse has continually increased since *Roe v. Wade* despite the killing of millions of “unwanted” babies through abortion. Isn’t the very act of abortion itself a most egregious form of child abuse? Once an unborn child is in the womb, the sanctity of life should not be determined by the emotional “wants” of another. Should we also do away with those who are “unwanted” by much of society—such as criminals, homeless people, and others deemed undesirable by some people?

*“The commandments . . . ‘You shall not murder,’  
‘You shall not steal,’ ‘You shall not covet,’  
and whatever other command there may be,  
are summed up in this one command:  
‘Love your neighbor as yourself.’”  
(ROMANS 13:9)*

## 11. Back Alley Abortions

**Argument:** “If abortion is made illegal, women will still get abortions. Without a legal abortion option, they will be *forced* to get back alley abortions, which are unsafe.”

**Answer:** The only time a woman is “forced” to obtain an abortion is when an abortion is performed against her will. There are no laws forcing a woman to abort her baby. Logically, if people willfully break the law and hurt themselves in the process, any injury would be caused by their own choices and behavior, not by the law itself.

*“Because of your stubbornness and your unrepentant heart,  
you are storing up wrath against yourself for the day of God’s wrath,  
when his righteous judgment will be revealed.*

*<sup>6</sup> God ‘will repay each person according to what they have done.’*

*<sup>8</sup> But for those who are self-seeking and who reject the truth  
and follow evil, there will be wrath and anger.*

*<sup>9</sup> There will be trouble and distress for every  
human being who does evil.”*

*(ROMANS 2:5–6, 8–9)*

## 12. Pro-Life Negates the Death Penalty

**Argument:** “To be consistent, a pro-life position that considers abortion to be the killing of a human being would also have to be against the death penalty.”

**Answer:** A pro-life stance is not inconsistent with capital punishment (a crime punishable by death). The penalty of death is administered when a criminal is found guilty of a capital crime only *after* due process of law. In abortion, the unborn is innocent of committing any crime, and death is not justified.

Since God is the Giver of Life, choose to value the sanctity of life. And since Jesus says, “*You shall not murder*” (Matthew 19:18), we should all value the sanctity of life. The unjustified killing of human beings—the killing of the innocent—is always seen as wrong in the Bible.

*“The killer shall be . . . handed over to the avenger of blood to die.*

*Show no pity. You must purge from Israel the guilt of shedding innocent blood, so that it may go well with you.”*

(DEUTERONOMY 19:12–13)

### 13. The Only Realistic Choice

**Argument:** “Those who have an unwanted pregnancy have no other realistic choice than abortion.”

**Answer:** There are three choices that can be made:

- **Abortion** . . . trusting in your own human rationalization
- **Adoption** . . . trusting the Lord with your child’s future
- **Parenting** . . . trusting the Lord to lead you through parenting

*“The LORD is my strength and my shield;  
my heart trusts in him, and he helps me.”*

(PSALM 28:7)

### 14. Adoption Ends in Guilt

**Argument:** “A mother would feel tremendous guilt if she let her child be adopted.”

**Answer:** When a woman places her child for adoption, she is making a responsible choice based on what she considers best for the life of the child. Certainly adoption is not an easy choice to make. It is natural for you to *grieve* that your child is not with you. But you can rejoice that you are offering your child *life*. Moses, the great spiritual leader of Israel, was adopted. The choice to allow your child to be adopted is in no way a sin against God. Any guilt you may feel is false guilt. But when a woman chooses to end the life of her unborn child, she will feel true guilt, for she has chosen to sin against God and her child.

*“She [Moses’ mother] took him to Pharaoh’s daughter  
and he became her son. She named him Moses.”*

(EXODUS 2:10)

## 15. Single Parenting

**Argument:** “If a father refuses to accept responsibility for his child, a mother who is single and financially insecure or a victim of negative circumstance should never consider raising her child herself.”

**Answer:** If a mother feels strongly led by the Lord to keep her child and provide unselfish love and nurturing, God will be faithful to meet her needs.

*“You, God, see the trouble of the afflicted;  
you consider their grief and take it in hand.  
The victims commit themselves to you;  
you are the helper of the fatherless.”*

(PSALM 10:14)

## 16. Unexpected Grief

**Argument:** “A woman cannot grieve for a child she never wanted.”<sup>61</sup>

**Answer:** A woman can be surprised by grief following abortion, even for a child she didn’t want. She may experience grief immediately during or immediately following the abortion procedure, or she may not suffer the effects of grief for days, weeks, months, or even years after an abortion.

- Abortion grief is like no other type of grief. Even if a woman is told, or tells herself, that she is only removing “tissue” or simply terminating her pregnancy, on some level she is aware that abortion ends a life. The physical changes her body experiences alone—from being pregnant to not being pregnant—are profound.
- A sudden death has occurred and there will be no grave to visit, no memories to soothe unexpected sorrow, no sense of outside support if the pregnancy and/or abortion was kept a secret.

- Telling someone about an abortion experience risks rejection, disapproval, anger, and judgment.
- Abortion advocates minimize the emotional after-effects and rarely offer grief counseling after an abortion.

God's Word reveals the grievous error of abortion with this truth:

*"Parents are not to be put to death for their children,  
nor children put to death for their parents."*

(DEUTERONOMY 24:16)

## 17. Overpopulation

**Argument:** "If abortion were outlawed, the world would face an overpopulation crisis."

**Answer:** In truth, underpopulation might be a greater concern. Obviously, legalized abortion in the U.S. has caused a drastic reduction in the potential population. But consider these unintended financial consequences: <sup>62</sup>

- From 1973 to 1980, 6.5 million fewer children were enrolled in elementary schools, leading to the closing of nine thousand schools and eliminating thousands of jobs in those facilities.
- The loss of life from abortion on demand results in fewer taxpayers in America numbering in the millions. In 1980, there was more than four people earning wages for each retired person on Social Security. It's projected to be only two wage earners by 2020 and 1.5 by 2040.
- In 1992, genius Marilyn vos Savant calculated the entire world population as consisting of 5.4 billion people. If standing several feet apart from each other, they would cover an area less than 800 square miles, roughly the size of Jacksonville, Florida. Furthermore, if every single person on the planet were placed in one enormous city within the state of Texas, the density of the population would be smaller than many cities worldwide, leaving the rest of the earth empty of other people.

The cry of the Lord's people to God resounds:

*"Save your people and bless your inheritance;  
be their shepherd and carry them forever."*

(PSALM 28:9)

## 18. Miscarriage vs. Abortion

**Argument:** "Isn't a miscarriage essentially the same thing as an abortion?"

**Answer:** Although a miscarriage may be called a "spontaneous abortion," in that it occurs spontaneously rather than being intentionally induced, a miscarriage drastically differs from an induced abortion.

- Miscarriage is the body's rejection of a pregnancy while abortion is a willful choice to end that life. While one is the loss of a child most often wanted, the other is the deliberate death of a child disregarded and discarded.
- Miscarriage is often memorialized by a funeral, memorial, and/or burial. In an elective abortion, the contents of the womb are considered biological waste or fetal tissue specimens which are "donated" by the mother having the abortion and are then shipped to hospitals or research facilities. Although selling fetal tissue for a profit is illegal in the U.S., according to federal law, abortion facilities or organizations may charge for shipping and processing from the donor to a purchaser but the amount charged for that "service" is not regulated by law.<sup>63</sup>

Yet, the children of both a miscarriage and an abortion have this in common—their Maker is God.

*"There is no god besides me.  
I put to death and I bring to life,  
I have wounded and I will heal,  
and no one can deliver out of my hand."*

(DEUTERONOMY 32:39)

“I feel that the greatest destroyer of peace today is abortion, because it is a war against the child, a direct killing of the innocent child, murder by the mother herself. And if we accept that a mother can kill even her own child, how can we tell other people not to kill one another? . . . By abortion, the mother does not learn to love, but kills even her own child to solve her problems. . . . Any country that accepts abortion is not teaching people to love, but to use any violence to get what they want. This is why the greatest destroyer of love and peace is abortion.”<sup>64</sup>  
—Mother Teresa of Calcutta, Presidential Prayer Breakfast, Washington, DC, February 12, 1994

## Unresolved Grief

**Question:** “How can a woman know if she has unresolved abortion grief?”<sup>65</sup>

**Answer:** Grief functions as a healing process, to deal with loss and all the emotions such a loss entails. Because abortion grief differs from other forms of sorrow, it may go unnoticed and unresolved for years. Grief denied or ignored lies dormant and must be accepted and addressed in order to be resolved.

To uncover the possible presence of unresolved grief within you, consider the following questions:

- Do you battle feelings of worthlessness?
- Are you angry at people who made abortion seem like it is “no big deal”?
- Even though your abortion experience is in the past, do you cry for “no reason”?
- Do you struggle with maintaining your pre-abortion level of activities?



- Do you recognize that your abortion impacted you in ways other than physical?
- Do you find yourself constantly thinking about the child you aborted?
- Have you neglected to mourn the loss of your child?
- Do you doubt God can forgive you?
- Have you refused to seek God’s forgiveness?
- Are you unwilling to forgive yourself?

If you answered *Yes* to any of these questions, you are likely suffering from unresolved grief over your abortion. Seek the solace of God and the comfort of Christian counseling to help you heal from this tragedy and find meaning and purpose for your life.

*“I will turn their mourning into gladness;  
I will give them comfort and joy instead of sorrow.”*

(JEREMIAH 31:13)

## How to Decide Which Option to Choose for Your Unplanned Pregnancy<sup>66</sup>

An unplanned pregnancy may lead to feelings of being trapped with no “good” options. Actually, three options exist and one option will provide the best solution for you in the midst of your crisis. An informed decision *now* can save you much sorrow *later*. Ultimately, three options are available—*parenting*, *adoption*, or *abortion*. Prayerfully consider each option before you act so that your decision won’t leave you with a lifetime of regret.

*“The wise see danger ahead and avoid it,  
but fools keep going and get into trouble.”*

(PROVERBS 27:12 NCV)

### **The Option of Parenting**

**(single parenting, marrying for the sake of the child,  
or raising a child within a marriage)**

#### **Lisa—A True Story**

Lisa attracted many young men seeking her attention. After beginning a great summer job, she became involved with an older man. She knew she was playing with fire, but he kept reassuring her, “Everything will be okay.”

But at the end of the summer, he deserted his “summer fling,” and she had to face her parents and her pregnancy—alone. Since neither she nor her parents approved of abortion, she worked and saved in order to take on the single parenting role. After having her baby, she learned that single parenting was a hard challenge: working, paying for childcare, and facing child-rearing alone.

Even if she had married the father of the child, starting marriage based strictly on a pregnancy is especially stressful. But because Lisa had parental support and because she chose to live her life in a way that was pleasing to God, the Lord blessed her commitment.

While the majority of birth mothers choose to keep their babies, you need to answer a number of significant questions before you determine whether this option is best for you.<sup>67</sup>

*“Blessed are all who fear the LORD,  
who walk in obedience to him.”*

(PSALM 128:1)

## Single Parenting

Responsible parenting demands emotional maturity. A parent is a mother or a father tasked with the responsibility of providing for and protecting their child. Parenting a child means obligating yourself to physically raise, emotionally nurture, and spiritually train a son or daughter to the best of your ability—often at great sacrifice to your own independence. The “virtuous woman” of Proverbs 31 is described in this way.

*“She gets up while it is still night;  
she provides food for her family.”*

(PROVERBS 31:15)

### Ask yourself:

- Do I have a network of family or friends who can support me in my decision?
- Can I raise my child while living with my parents?
- How do my parents feel about helping me with my child?
- What financial resources or assistance do I have available to help take care of my baby?
- Can I handle caring for a child plus my work/school responsibilities?
- Am I able to give the time and attention that my child needs?
- Can I provide an adequate and safe home for my baby where I am now living?
- What goals will I have to delay or give up to raise my child?

*“Let each of you look not only to his own interests,  
but also to the interests of others.”*

(PHILIPPIANS 2:4 ESV)

## Marrying for the Sake of the Child

If you are considering marriage, pregnancy must not be the primary reason to marry. You and your prospective mate need to share similar commitments, goals, and values—as well as the interests of your coming child. The Bible says,

*“Do two walk together unless they have agreed to do so?”*

(AMOS 3:3)

**Ask yourself:**

- Would a marriage now be wise in the long term?
- Am I in a good place to consider marriage?
- Would my spouse love my child and be a good role model?
- Will we have the financial means we need for ourselves and a baby?
- Do we both like and want children?
- Can I see our marriage lasting the rest of our lives?
- Do we feel led by the Lord to marry and do we share core spiritual values?
- Would we have considered marriage if we weren’t unexpectedly expecting?

If you *are* considering marriage, first obtain premarital counseling. And be aware that marriages of teen mothers are statistically likely (40 to 48 percent of marriages of women 19 and under) to end in divorce.<sup>68</sup> In order to consider marriage, you both must have the same spiritual foundation.

*“Do not be yoked together with unbelievers. . . .*

*Or what fellowship can light have with darkness? . . .*

*Or what does a believer have in common with an unbeliever?”*

(2 CORINTHIANS 6:14–15)

**Raising a Child within a Marriage**

If you are married and planning to keep your child, realize that God’s best is that both mother and father be actively involved in the parenting of children.

*“Listen, my son, to your father’s instruction  
and do not forsake your mother’s teaching.”*

(PROVERBS 1:8)

**As parents, ask yourselves:**

- Will we unconditionally accept, love, and nurture our child regardless of any physical problems?
- Will we approach parenting with common goals and purposes?
- Will we take every opportunity to teach our child spiritual truth?
- Will we clearly instruct our child by doing what is ethically right and just?
- Will we plan ahead to protect our child from danger?
- Will we provide for our child's material needs?
- Will we lovingly and effectively discipline our child?
- Will we regard our child as a blessing?

Although you may not see it now, your baby is a gift from God and will be a blessing.

*"Children are a heritage from the LORD,  
offspring a reward from him."*

(PSALM 127:3)

## **The Option of Adoption**

### **Linda—A True Story**

Linda was lonely and desperate for love. The physical closeness with a young man seemed to fill the empty place in her heart. Her craving for affection resulted in a premarital sexual relationship . . . and an unplanned pregnancy. The father abandoned both her and their baby.

What now? For Linda, abortion was never an option, and with marriage or single parenting out of the picture, her choices narrowed to one . . . *adoption*. Linda knew that adoption was by far the best choice, especially for the baby. She learned about the freedoms within "open adoption," the many rights of the

birth mother, and the blessing for her child to be raised in a healthy, two-parent home. Many infertile couples desperately want a child, and Linda's choice was an answer to the prayers of one of those couples.

While advantages of adoption are considerable, a 2017 study reported that fewer than 0.5% of live births in the U.S. are given up for infant adoption.<sup>69</sup> The emotional attachment to the baby growing inside a pregnant woman creates a longing for motherhood that can overshadow all other considerations. However, adoption opens the door for a child to be loved by a caring family.

*"God sets the lonely in families."*

(PSALM 68:6)

## Advantages of Adoption

**Question:** "What are the advantages of choosing the option of adoption?"<sup>70</sup>

**Answer:** Many find positive advantages in choosing adoption.

- While birth mothers who choose to give up their child through adoption may experience the grief of loss, they can have peace in the hope that their child will be raised in a loving, stable environment.
- Adoption often provides the best and most stable environment for the baby.
- Adoption can be an answer to prayer for childless couples eagerly seeking a child to love.
- More couples want to adopt a baby than there are babies available for adoption.

- When a baby is placed for adoption, birth expenses are usually paid by the adoptive parents.
- In an *open adoption*, you can choose your child's family and get to know them personally.
- In an *open adoption*, you can stay in contact with the couple who adopts your child through letters and pictures.
- In an *open adoption*, you can visit with your child at specific, agreed upon times.
- Adoption is a beautiful expression of love, a picture of our adoption into God's family through Christ. Those who accept Jesus as Savior and Lord are "adopted" into the family of God. The Bible says, "*He predestined us for adoption to sonship through Jesus Christ, in accordance with his pleasure and will*" (Ephesians 1:5).

**Note:** An adoption facilitator can help you decide what is best for you.

## Sacrificial Love

**Question:** "How can parents who love their unborn baby give their child up for adoption?"

**Answer:** God the Father gave up His Son, Jesus, based on His sacrificial love. In a similar way, birth parents allow their baby to be placed in another home due to sacrificial love. Desiring the very best for their child, they come to understand that they cannot provide what is best. Choosing adoption is a proactive, life-giving choice. Just as God's actions were based on love, their actions are also based on love.

*"This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters."*

(1 JOHN 3:16)

## The Option of Abortion

### Lana—A True Story

Lana and her boyfriend were both high school seniors and neither had learned to curb their sexual appetites. All their friends who were “in relationships” were sexually active, and since none of their friends became pregnant, they thought, *Why should we worry?* Then one day, when the moment of truth came crashing down, panic flooded her emotions. Even though Lana knew it was wrong, she still aborted her baby. She violated her conscience by assuming that abortion was actually her only option. The counselor at the clinic reassured her, “It’s not a baby; it’s just a mass of tissue.” Yet, deep in her heart, Lana knew differently.

Years later, Lana says, “I’m fine,” yet she lives with flashbacks of guilt and grief. Every year as the anniversary of the abortion approaches or the time of year when her baby would’ve been born arrives, Lana goes into a dark depression. Until her emotional pain is resolved and her heavy wounds healed, Lana will remain emotionally crippled. Until she processes the guilt and the grief, she won’t be all God wants her to be. Lana says today that, although abortion may be legal, it does not make it right. She realizes her baby is God’s baby first.

*“Your hands made me and formed me;  
give me understanding to learn your commands.”*  
(PSALM 119:73)

Before considering an abortion, honestly answer the following questions and carefully consider the accompanying truths.

- Are you afraid that the response of others will be ridicule or rejection?

*Realize . . . it is wiser to fear the response of God than the response of people.*



- Are you being pressured, especially by parents, the baby's father, or abortion counselors?

*Realize . . .* No one can legally pressure you to have an abortion against your will.

- Are you concerned about problems in your relationship with the baby's father?

*Realize . . .* if the baby's father truly loves you, he will support you emotionally.

- Are you wanting to escape the reminder of wrong choices you made?

*Realize . . .* God wants your child to be a reminder of His sovereignty and His purposes for you both, not of your regrets.

- Are you afraid of the financial responsibility and care of your baby?

*Realize . . .* God will provide for you and your baby. Seek His provision through available resources (such as churches, Christian crisis pregnancy centers, hospital support groups).

- Are you reluctant to bring an unwanted child into the world?

*Realize . . .* every child is wanted by God, and you can choose to bring your child into the world. If you can't care for your child, there are many people seeking to adopt a child.

- Are you concerned about possible health problems with the baby?

*Realize . . .* the value of life is not related to the health of the baby but to the God-given value placed on this baby by the Creator of life.

- Are you unaware that life begins at conception?

*Realize . . .* a separate life begins when a woman's egg and a man's sperm are joined.

- Are you viewing abortion as a form of birth control?

*Realize . . .* abortion takes a life, which is different from preventing the conception of a life.

- Are you wanting to get rid of a baby who is a result of a wrongful act such as rape or incest?

*Realize . . .* your baby is innocent of any wrongful act and is undeserving of the death penalty.

Terminating an innocent life will not end your grief but will rather compound grief with guilt.

*“There is a way that appears to be right,  
but in the end it leads to death.”*

(PROVERBS 14:12)

## Sanctity of Life

**Question:** “What does the Bible say about the sanctity of life?”

**Answer:** The Bible is not silent about the value, worth, and sanctity of life, especially in terms of the unborn child in the womb. Some pertinent facts from Scripture:<sup>71</sup>

- God created human beings in His own image.  
*“God created mankind in his own image, in the image of God he created them; male and female he created them”*  
(GENESIS 1:27).
- God placed human life above other creatures.  
*“You have made them a little lower than the angels and crowned them with glory and honor”* (PSALM 8:5).
- God warns against the taking of life.  
*“You know the commandments: ‘You shall not murder.’”*  
(LUKE 18:20).
- God prescribes the harshest penalty for the taking of life.  
*“The cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—they will be consigned to the fiery lake of burning sulfur. This is the second death”* (REVELATION 21:8).
- God values human life enough to taste death for us and make us part of his family.  
*“But we do see Jesus, who was made lower than the angels for a little while, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone. Both the one who makes people holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers and sisters”* (HEBREWS 2:9, 11).

## Pro-Life “Killers”

**Question:** “People have been murdered by so-called ‘pro-lifers.’ How can anyone associate with such a wrong ideology?”

**Answer:** Anyone who commits murder or any act of violence breaks the law of the land, as well as the law of God. A true “pro-life” person would never take the life of another human being. God is opposed to violence, even in the name of “pro-life.” The Bible urges,

*“Give up your violence and oppression  
and do what is just and right.”*

(EZEKIEL 45:9)

## How to Give Post-Abortion Counsel

Often, those who have experienced an abortion—both men as well as women—are left with an ache in their hearts and some develop deep emotional conflicts.

*“Troubles without number surround me;  
my sins have overtaken me, and I cannot see.  
They are more than the hairs of my head,  
and my heart fails within me.”*

(PSALM 40:12)

But Jesus says . . .

*“Come to me, all you who are weary  
and burdened, and I will give you rest.  
Take my yoke upon you and learn from me,  
for I am gentle and humble in heart,  
and you will find rest for your souls.”*

(MATTHEW 11:28–29)

## Healing the Hurting Heart

God offers healing for every human heart—for both mothers *and* fathers. Even after sin, there is a biblical way to be right with God, and we need to do what we can to be right with others.

*“The LORD is close to the brokenhearted  
and saves those who are crushed in spirit.”*

(PSALM 34:18)

### Admit Personal Responsibility

- Agree with God that abortion is wrong.
- Don’t blame other people or circumstances for the abortion.
- Realize the decision is most often the mother’s ultimate choice, but fathers who push for an abortion are also complicit.

*“Whoever conceals their sins does not prosper, but the one who confesses and renounces them finds mercy”* (PROVERBS 28:13).

### Awaken Painful Memories

- Choose to work through denial by writing out a detailed timeline before, during, and after the abortion.
- Relive painful feelings surrounding the abortion and then by each point listed, write the word “past.”
- Talk about the experience with a trusted friend or a sensitive counselor.

*“The purposes of a person’s heart are deep waters, but one who has insight draws them out”* (PROVERBS 20:5).

### Acknowledge Your Grief

- Give your child a name, realizing a human life was aborted.
- Conduct a short memorial service to commemorate the loss of your child.
- Seek counseling if you continue to struggle with deep sorrow or depression.

*“There is a time for everything . . . a time to weep and a time to laugh, a time to mourn and a time to dance” (ECCLESIASTES 3:1, 4).*

### **Alleviate the Anger**

- Learn that it is “okay” to feel anger as long as it is not expressed sinfully.
- Determine with whom you are angry and why.
- Write (but don’t send) an appropriate anger letter to each person with whom you are angry. Release your anger to the Lord and destroy each letter as the anger is released and resolved.

*“In your anger do not sin: Do not let the sun go down while you are still angry, and do not give the devil a foothold” (EPHESIANS 4:26–27).*

### **Address Issues of Guilt/Shame**

- Stop self-condemning language and self-abusive behavior.
- Overcome self-hatred.
- Put to rest any “survivor’s guilt.”

*“Then I acknowledged my sin to you and did not cover up my iniquity. I said, ‘I will confess my transgressions to the LORD.’ And you forgave the guilt of my sin” (PSALM 32:5).*

### **Accept the Forgiveness of God**

- Receive God’s forgiveness by trusting in Christ’s payment of the penalty for your sins and giving Him control of your life.

*“Therefore, there is now no condemnation for those who are in Christ Jesus” (ROMANS 8:1).*

- Recognize that when you have been forgiven by God, you are a new creation in Christ.

*“Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!” (2 CORINTHIANS 5:17).*

- Realize, when you are forgiven by God, your sins are removed from you. Your forgiveness is final and forever!

*“As far as the east is from the west, so far has he removed our transgressions from us” (PSALM 103:12).*

### Allow Your Heart to Forgive Others

- Determine who you need to forgive and make a list of those you have not forgiven.
- Choose to forgive as a conscious act of the will.
- Release all the pain you experienced from each person, placing it into God's hands.

*"Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you" (COLOSSIANS 3:13).*

### Prayer to Forgive Your Offender

“Lord Jesus, thank you for caring about  
how much my heart has been hurt.  
You know the pain I have felt because of ( list every offense ).  
Right now I release all that pain into your hands.  
Thank you, Lord, for dying on the cross for me  
and extending your forgiveness to me.  
As an act of my will, I choose to forgive ( Name ).  
Right now, I move ( Name ) off my emotional hook to your hook.  
I refuse all thoughts of revenge.  
I trust that in your time and in your way  
you will deal with my offender as you see fit.  
And Lord, thank you for giving me  
your power to forgive so that I can be set free.  
In your precious name I pray. Amen.”

### Act on Your Choice to Forgive

- Write a letter *to God* formally acknowledging your forgiveness of each person.
- Forgiveness is not letting another person “off the hook.” Mentally take each person off of your emotional “hook” and put them onto God’s hook, in His care.

- Remember you have *chosen* to forgive and continue to forgive if feelings of resentment recur.

*“Get rid of all bitterness, rage and anger . . . along with every form of malice. Be kind and compassionate . . . forgiving each other, just as in Christ God forgave you” (EPHESIANS 4:31–32).*

### Acquire a Ministry

- Express compassion to others in similar circumstances.
- Advise others considering abortion or suffering from a past abortion.
- Be the light that leads a hopeless heart to Christ.

*“Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves receive from God” (2 CORINTHIANS 1:3–4).*

## In the Presence of God

**Question:** “Where is my baby now? What happened to my baby after the abortion?”

**Answer:** Although the Bible doesn’t specifically address this question, you can conclude by biblical principles that your baby is in Heaven. For example, King David was described as “*a man after his [God’s] own heart*” (1 Samuel 13:14). When David’s seven-day-old baby died, he said, “*I will go to him, but he will not return to me*” (2 Samuel 12:23). Like David’s baby, your precious child is in the presence of God—our just, merciful, compassionate God.

*“The LORD is compassionate and gracious  
 . . . abounding in love.”*

(PSALM 103:8)

## How Men Can Heal

Just as there is a mother involved in every abortion, there is also a father. A subtle distinction may be that he might not be aware there was an abortion or even a pregnancy.

He may have felt he had no say in the decision to abort—that it is “a woman’s choice” to have an abortion. Or he may have been the one to insist that an abortion be performed. Maybe he paid for the abortion, or maybe he went with her to the clinic that performed the procedure. He may have held her hand or he could have waited outside. Maybe they married or maybe they broke up. Maybe he was involved in more than one abortion.

The fact of the matter is that he fathered a child. And that child was lost to an abortion. When he recognizes the pain and grief he’s carrying related to the regret of that painful “choice,” how then can he heal?

Thankfully, help and hope for healing are just a prayer away. . . .

*“LORD my God, I called to you for help, and you healed me.”*

(PSALM 30:2)

### Steps toward Healing<sup>72</sup>

**Admit** that the abortion was wrong.

*“When anyone becomes aware that they are guilty . . . they must confess in what way they have sinned” (LEVITICUS 5:5).*

**Confess** to the Lord that you regret your decisions and the actions leading up to an abortion.

*“I confess my iniquity; I am troubled by my sin” (PSALM 38:18).*

**Acknowledge** your loss and any grief, guilt, or shame you feel.

*“If I am guilty—woe to me! Even if I am innocent, I cannot lift my head, for I am full of shame and drowned in my affliction” (JOB 10:15).*



**Ask** the Lord to forgive you for your part in the abortion and receive that forgiveness.

*"Then I acknowledged my sin to you and did not cover up my iniquity. I said, 'I will confess my transgressions to the LORD.' And you forgave the guilt of my sin" (PSALM 32:5).*

**Forgive** the mother of your aborted child and any others who may have influenced the abortion decision.

*"If you forgive other people when they sin against you, your heavenly Father will also forgive you" (MATTHEW 6:14).*

**Seek** a godly friend or counselor who can help you process the pain of the past.

*"My intercessor is my friend as my eyes pour out tears to God" (JOB 16:20).*

**Commit** to continue growing and maturing in your relationship with the Lord.

*"He has shown you, O mortal, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God" (MICAH 6:8).*

**See** yourself as being set free from the bondage of the past and able to make godly choices.

*"But the LORD is righteous; he has cut me free from the cords of the wicked" (PSALM 129:4).*

**Know** that you are able in God's strength to be a protector and defender of your family.

*"[Love] always protects, always trusts, always hopes, always perseveres" (1 CORINTHIANS 13:7).*

**Remember** that God has given you moral authority to stand for what is good and fight against evil.

*"Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses" (1 TIMOTHY 6:12).*

**Reveal** a compassionate heart toward others because you understand your own weaknesses and failures.

*“Even in darkness light dawns for the upright, for those who are gracious and compassionate and righteous” (PSALM 112:4).*

**Teach** others with the humility you have learned from your experiences.

*“This is what the LORD Almighty said: ‘Administer true justice; show mercy and compassion to one another’” (ZECHARIAH 7:9).*

**Love** and be loved, allowing God to love you so you may share that love with others.

*“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’” (LUKE 10:27).*

## How Men Can Help Women Heal

Supportive husbands and men filled with compassion and empathy play a tremendous role in the healing and recovery of post-abortion women.

Seeking God’s empowerment through prayer for wisdom, grace, and unconditional love is vital. Those who are repentant should never sense shame or blame. Forgiveness must be extended just as the Lord Himself has extended forgiveness.

Jesus commands . . .

*“Forgive, and you will be forgiven.”*

(LUKE 6:37)

If a man is married to, related to, or involved with a woman who has had an abortion in the past, he can demonstrate love, compassion, and patience as she heals physically, emotionally, and spiritually. He cannot “fix” her or make everything be okay, but he can love her through the healing process.

Jeremiah 17:14 presents the source of true healing, *“Heal me, LORD, and I will be healed.”* What a man *can* do as a husband, father, brother, or friend is to depend on Christ to offer loving grace and mercy just as Christ loved the church and gave Himself for her. Pray for the woman and know that Christ can heal her hurting heart.

## How to Help Your Loved One Heal from Abortion

**Demonstrate the love of Christ in the following ways:**

**Listen** to her with compassion.

*“[There is] . . . a time to be silent and a time to speak”* (ECCLESIASTES 3:7).

**Respond** to her without anger, even when she is angry.

*“A gentle answer turns away wrath, but a harsh word stirs up anger”* (PROVERBS 15:1).

**Weep** with her over the loss.

*“Rejoice with those who rejoice; mourn with those who mourn”* (ROMANS 12:15).

**Support** her with faithful and steadfast love.

*“Let love and faithfulness never leave you; bind them around your neck, write them on the tablet of your heart”* (PROVERBS 3:3).

**Treat** her with respect and love.

*“Show proper respect to everyone, love the family of believers”* (1 PETER 2:17).

**Remind** her of her value.

*“Hope does not put us to shame, because God’s love has been poured out into our hearts through the Holy Spirit, who has been given to us”* (ROMANS 5:5).

**Assure** her of her worth—even though she ended the life of her child, she remains a child of God.

*“Because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved”* (EPHESIANS 2:4–5).

## Need for Forgiveness

**Question:** “Why does a woman who’s had an abortion need forgiveness?”<sup>73</sup>

**Answer:** Whether or not a woman thinks at the time that having an abortion is wrong, it ends the life of an innocent child and eventual repercussions are assuredly inevitable. Feelings of guilt, shame, or sorrow are impossible to eradicate without dealing with the cause. When a woman recognizes the fact she has aborted her child and she feels the weight of guilt or shame, the only remedy for her wounded heart is forgiveness. Not only does she need forgiveness from God to take away the penalty of sin, she also needs to forgive herself.

- God created all life and gives each life value.

*“Ask now about the former days, long before your time, from the day God created human beings on the earth; ask from one end of the heavens to the other. Has anything so great as this ever happened, or has anything like it ever been heard of?”*  
(DEUTERONOMY 4:32).

- Man-made laws may allow for abortion, but intentionally taking a life violates God’s fifth commandment:

*“You shall not murder”* (JAMES 2:11).

- The bad news is that we are all guilty of moral offenses against God, of which abortion is only one.

*“All have sinned and fall short of the glory of God”* (ROMANS 3:23).

- The good news is that God loves you and desires to forgive you.

*“God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him”* (JOHN 3:16–17).

- God extends the gift of forgiveness through Christ to free us from condemnation.

*“There is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death”*  
(ROMANS 8:1–2).

- God offers blessing through forgiveness.

*“Blessed is the one whose transgressions are forgiven, whose sins are covered”* (PSALM 32:1).

## Growing in God’s Grace

**Question:** “How can someone who’s had an abortion in the past experience true healing?”

**Answer:** A man or woman who’s had an abortion in the past can feel confident of healing and know he or she is growing in God’s grace when:

- Total responsibility for choosing abortion is accepted
- God’s unconditional love and acceptance is received
- Those involved in the abortion are forgiven
- Trust in others is restored and the experience can be appropriately communicated
- A fulfilling life is lived out with a healthy sense of God-given worth

*“He is faithful and just and will forgive us our sins  
and purify us from all unrighteousness. . . .  
We know and rely on the love God has for us.”*

(1 JOHN 1:9; 4:16)

## **My Grateful Prayer to God**

“Heavenly Father,  
I come to you as a person in pain.  
Throughout my life I’ve wanted my own way,  
determining my own decisions.  
Many decisions seemed right at the time,  
but they were not right in your sight.  
Now I see my loss in not looking to you first for direction.  
I didn’t allow the child I could have had to live. . . .  
I made the wrong choice.  
The blessing I could have brought  
to others never drew a breath. . . .  
I made the wrong choice.  
Father, forgive me for my selfishness.  
Although I can’t change the past,  
I can change the future by making right choices now.  
I choose to release my life to you for you to work your will in me.  
With Jesus as my Savior and Him sacrificing His life for my sins,  
I choose to rely on the Spirit of Christ living  
in me to guide me from this day forward.  
Thank you for taking care of my child,  
who lives in Heaven with you.  
I bring all my guilt and grief and lay them at your feet.  
From your heart of mercy, I accept your full forgiveness.  
Thank you, Jesus, that you are now in me  
and that you want to live your life through me.  
You’ve given me a new heart that will heal all my heartaches.  
You’ve given me a new life that is cleansed, forgiven, and free.  
Thank you, Lord, for your unconditional love.  
Lead me to love others as you love me.  
In the Savior’s precious name I pray.  
Amen.”

## **How to Get Involved in Saving the Lives of Unborn Babies<sup>74</sup>**

Because abortion remains a controversial topic in our culture today, it is vital that Christians be willing to take a stand and get involved in saving the lives of unborn babies. Yet, sadly, it's been reported that one out of every five women obtaining an abortion in the U.S. identifies as a born-again or evangelical Christian.

One Sunday in January, the Good Shepherd Community Church in Oregon presented their members with a profound demonstration and call to action. Randy Alcorn announced to the congregation that people would be coming forward to place white roses in a cradle. Each person carrying a rose represented a special connection to the unborn: some who lost children, grandchildren, or siblings to abortion, others who helped perform abortions, one who survived an abortion attempt on her own life, some who counseled others against abortion, and still others who considered abortion but chose to carry their pregnancy to term.

Although about half of those carrying roses had abortions, their names and identities were not the focus. Each rose represented one million babies who had died in America as a result of abortion since it was legalized in 1973. These people came to stand in solidarity as the body of Christ after praying together through tears of healing and gratitude to God for His mercy and grace.

The lights were dim and Brahm's Lullaby played in the background while individuals, couples, and families brought their roses forward. Some kissed the petals before placing the roses in the gently swaying cradle. This scene paints a poignant picture, but stirring our hearts should compel us to act on behalf of the innocent children lost to abortion and those deceived by the evil lie that abortion is just a choice. The biblical book of wisdom urges . . .

*“Speak up for those who cannot speak for themselves;  
ensure justice for those being crushed.  
Yes, speak up . . . and see that they get justice.”  
(PROVERBS 31:8–9 NLT)*

### Ways to Get Involved in Saving Babies<sup>75</sup>

1. **Volunteer**—offer your time, talent, and treasure to support worthy pro-life organizations
2. **Offer hospitality**—make space in your home and your heart for unwed mothers or help support homes open to them
3. **Make contact**—initiate phone calls and write letters and emails to your local, state, and national representatives, especially those impacting legislation
4. **Actively participate**—consider joining peaceful demonstrations, rallies, or other avenues to express your belief in life
5. **Proactively interact**—find opportunities in your church and in your neighborhood to join others in community projects
6. **Consider adoption**—imagine the impact you can directly have on a child
7. **Pray**—lift up all the lives of those impacted and affected by abortion and ask God to intervene
8. **Practice what you preach**—model the beliefs you hold dear as you emulate Christ



*“Like newborn babies, you must crave pure spiritual milk  
so that you will grow into a full experience of salvation.*

*Cry out for this nourishment,*

<sup>3</sup> *now that you have had a taste of the Lord’s kindness.*

<sup>4</sup> *You are coming to Christ, who is  
the living cornerstone of God’s temple.*

*He was rejected by people,  
but he was chosen by God for great honor.*

<sup>5</sup> *And you are living stones that God is building  
into his spiritual temple.*

*What’s more, you are his holy priests.  
Through the mediation of Jesus Christ,  
you offer spiritual sacrifices that please God.”*

*(1 PETER 2:2–5 NLT)*

## **Born Out of Abortion**

### **The Gianna Jessen and Melissa Ohden Story<sup>76</sup>**

She's warm, sleeping, curled into a little ball when she first feels the hot burning sensation wash over her. It stings at first, but quickly turns to intense burning, causing her to cry. Eighteen hours later, barely holding on to life, a nurse jumps into action to find the lifesaving medical attention baby Gianna needs.

Another preborn, later named Melissa, feels the pain and stinging. She, too, recoils, not understanding what is happening. It continues for an agonizing five days. Again, a nurse intervenes on her behalf, making sure she receives the extraordinary medical attention needed to save her life.

Both Gianna and Melissa should have been burned and blind, but miraculously they are not. Of the tens of millions of babies aborted in the last 40 years, Gianna Jessen and Melissa Ohden are two of the known survivors of saline infusion abortions. If either of their birth mother's abortionists had been present when they were born, they most likely would have been allowed to die (which was commonplace until 2002, when President George W. Bush signed the Born-Alive Infants Protection Act).

Gianna and Melissa experience unspeakable grief and pain during their lifetimes. Remarkably, both women choose to forgive and allow God to control the course of their lives. They find support in one another and discover hope and purpose.

Gianna Jessen grows up defying all odds. Her foster mom is told she will never walk or hold her head up due to the lack of oxygen during the abortion, which results in cerebral palsy. Yet, Gianna overcomes many obstacles, eventually learning how to walk and talk. The challenges that Gianna and her adoptive mother, Diana, face each day are difficult, but they never give up.

“Diana knew she had to let her learn to accept falling as a part of life. Gianna was working her way to her feet now, covered with leaves, trying to balance the heavy backpack. Diana’s heart was breaking, but as Gianna turned to wave good-bye, she managed a smile and a thumbs-up. Courage. Life with cerebral palsy required it, and Gianna certainly had it.”<sup>77</sup>

Gianna faces many hurdles in childhood but credits her strong will and relationship with Christ for her survival. At the young age of four, Gianna comes to know Jesus. When she is nine, she has a profound experience with the Lord: “I remember that day when I was nine. I was sitting on my bed in my room and saying, ‘Lord, here’s my life.’ I remember exactly the way the sun was coming through my windows. I believe that God has always been there—I mean, I had to accept Him; I couldn’t go into heaven without doing that—but I believe that God just had His hand in the whole situation and put people in my life that directed me to Him.”<sup>78</sup>

Her tenacity and faith in God gives her courage to share her story and faith as she speaks out against abortion. In 1991, she addresses the U.S. Food and Drug Administration on the RU-486 abortion-causing pill. She is only 14 years old. As her speaking engagements grow, so do the audiences.

She eventually becomes an outspoken advocate for the Pro-Life Movement, addressing churches, teens, conferences, and eventually the U.S. Congress. In an impassioned speech to Congress, she says, “I would ask Planned Parenthood the following questions: If abortion is about women’s rights, then what were mine? You continuously use the argument . . . if the baby is disabled, we need to terminate the pregnancy, as if you can determine the quality of someone’s life. Is my life less valuable due to my cerebral palsy? You have failed in your arrogance and greed to see one thing: It is often from the weakest among us that we learn wisdom—something sorely

lacking in our nation today. It is both our folly and our shame that blinds us to the beauty of adversity.”<sup>79</sup>

Melissa Ohden, another survivor, finds such “beauty in adversity.” After surviving a saline abortion, she’s adopted when only three months old. Like Gianna, doctors tell her adoptive parents that Melissa will face a lifetime of health complications, including mental disabilities. However, at age five, she is given a clean bill of health.

When Melissa turns 14, she learns the truth about surviving her mother’s abortion. Until that time, she believes she has been lovingly given up for adoption. Melissa later explains the overwhelming feelings she experiences upon learning she’s an abortion survivor. . . .

I don’t know how to ever fully explain to people how devastating it was. You know, being 14 is a hard thing . . . but that night changed my life forever. And certainly, it changed my mother’s life and . . . my father’s life and now it’s changed the world’s life. But that night, you know I can honestly say, that was the first time in my life I had ever felt any . . . any ounce of anger toward my biological parents. You know . . . before that all I felt was amazing love for them—for the gift of life and of love they gave me through that adoption plan. And that night, you know, I couldn’t understand how anybody could make that decision and how they could make that decision about my life. But as angry as I was that night . . . I can honestly say I didn’t stay angry for very long, because in that moment of time, I understood that I have an amazing purpose for my life. . . . I am one of the most blessed people alive. . . . So as angry as I was that night, that turned so quickly just into great sadness—sadness for the children who lose their lives every day, who aren’t as blessed as I am to be alive, and sadness for my biological parents.<sup>80</sup>

Like Gianna, Melissa decides she wants to do something to help other survivors of abortion. She begins speaking publicly as a pro-life advocate, and sets up a website: [www.VoicesForTheVoiceless.org](http://www.VoicesForTheVoiceless.org). She also writes *You Carried Me*, a memoir detailing her search for her birth mother.

Both Gianna and Melissa admit that the pain of being aborted caused great emotional and physical suffering, shame, and rejection. However, in the midst of the pain, they also experience great healing. God is at work, not only in Gianna and Melissa's lives, but also in using their pain to save lives and give a voice to the voiceless.

*"Speak out on behalf of the voiceless,  
and for the rights of all who are vulnerable."*

(PROVERBS 31:8 CEB)

When God is willing to forgive you but you are not willing to forgive yourself, realize you are setting yourself up as a higher judge than God. Because God forgives you, you can forgive yourself.  
—June Hunt



# APPENDIX





## Appendix: Abortion Methods

- **The “Morning After” Pill:** a chemical swallowed within 48 hours of intercourse

This drug contains a high concentration of the chemical in birth control pills—but three or four times stronger. Although a female may not know whether she is pregnant, this pill is designed to stop a possible pregnancy by expelling the fertilized egg.<sup>81</sup>

- **The RU486 Method (“The French Abortion Pill”):** a chemical swallowed in the first trimester, from 4 to 9 weeks

The drug RU486 is a synthetic steroid that destroys progesterone—the hormone necessary to sustain life in the uterus. The baby starves as the nutrient-rich lining disintegrates. The mother is given the drug twice within 10 days. She becomes violently ill, and the usual result (but not always) is the delivery of a dead baby.<sup>82</sup>

- **The Vacuum-Suction Method (Suction Aspiration):** surgery in the first trimester

The womb is dilated and inserted with pencil-like tools (dilators) and inserted with a hollow tube (cannula) connected to a suctioning apparatus. The vacuum is so powerful that in early pregnancies the baby is instantly broken up and suctioned out. This is the most common procedure used for abortions.<sup>83</sup>

- **The Dilation and Curettage Method (“D & C”):** surgery in the early part of the second trimester (13 to 14 weeks).

The womb is dilated to admit a loop-shaped knife (curette). The doctor uses the knife to cut the baby and placenta to pieces and scrape the uterus wall. Then the doctor suctions or scrapes the pieces out of the womb.<sup>84</sup>

- **The Dilation and Evacuation Method (“D & E”):** surgery in the second or third trimester

The mouth of the womb is stretched (dilated) to admit large forceps that are used to crush the baby’s head. The body is then cut apart and removed piece by piece.<sup>85</sup>



- **The Saline Method (“Salting” or “Salt Poisoning”):** a chemical injected in the second or third trimester

A needle is inserted through the mother’s abdomen and as much as a cup of the amniotic fluid surrounding the baby is removed and replaced with a lethal saline solution. The baby breathes in, swallowing the salt, and is poisoned to death within 2 to 4 hours. The baby dies of suffocation, brain hemorrhaging, and convulsions. The salt often burns the baby’s skin. The mother is then given a drug (pitocin) that induces labor. By this process the organs and tissues are burned, and the baby is delivered dead or almost dead. In most clinics, this method is no longer used.<sup>86</sup>

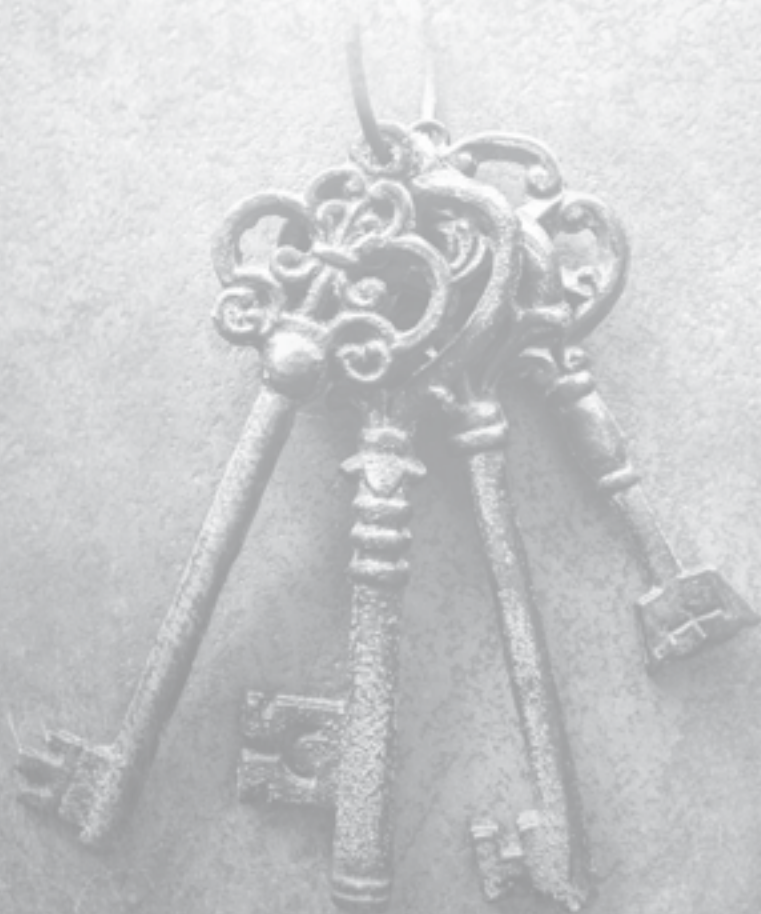
- **The Prostaglandin Method:** a chemical injected in the second or third trimester

This procedure is similar to the saline method except the baby’s skin is not burned. A woman’s body naturally produces prostaglandins, which assist the birthing process. An injection of artificial prostaglandin stimulates the uterus to contract, and the mother delivers her baby, whatever its size. This method can result in live births, but usually the baby is left to die. This method is no longer used in most clinics.<sup>87</sup>

- **The Partial-Birth Method (Dilation and Extraction, or “D & X”):** surgery in the second or third trimester, after 20 weeks, most often between six to nine months

The baby’s leg is grabbed with forceps and pulled through the birth canal. The baby’s entire body is then delivered except for the head. Scissors are jammed into the baby’s skull and opened to enlarge the hole. A suction tube is inserted and sucks out the brain, causing the skull to collapse. The dead baby is then removed. This procedure is used after 20 weeks of pregnancy, often between six to nine months. Opponents label this procedure “homicide.”<sup>88</sup>

# SCRIPTURES TO MEMORIZE



---

*“First seek the counsel  
of the LORD.”*

(1 KINGS 22:5)



God's Word offers the hope and promise of a changed life. The Lord will renew your mind—transforming the way you think, act, and live—as you saturate yourself in His Word. In the following questions, the bold-faced words serve as prompts to help you more easily memorize the verses related to this topic. May God's truth come alive to you, flourish in you, and flow through you.

How does God feel about **shedding innocent blood** through abortion?

*"There are six things the LORD hates,  
seven that are detestable to him:  
haughty eyes, a lying tongue,  
hands that **shed innocent blood**."*

(PROVERBS 6:16–17)

What does God promise to those who **choose life** rather than **death**?

*"I have set before you **life** and **death**,  
blessings and curses.  
Now **choose life**, so that you  
and your children may live."*

(DEUTERONOMY 30:19)

Isn't it all **right** to have a legal abortion when  
that **appears to be the right** choice?

*"There is a way that **appears to be right**,  
but in the end it leads to death."*

(PROVERBS 14:12)

When does God say a baby is **known** to Him,  
and **set apart** for service to Him?

*“Before I formed you in the womb I **knew** you,  
before you were born I **set you apart**.”*

(JEREMIAH 1:5)

What **light** does God’s Word shed on abortion?  
Don’t I have a **right** to have an abortion  
since the **laws** of the land permit it?

*“Your **word** is a lamp for my feet, a **light** on my path.  
I have taken an oath and confirmed it,  
that I will follow your **righteous laws**.”*

(PSALM 119:105–106)

How early does **God see** the **body** of a baby,  
and what does He **write** and **ordain** for that person?

*“My frame was not hidden from you  
when I was made in the secret place,  
when I was woven together in the depths of the earth.  
Your **eyes saw** my unformed **body**;  
all the days **ordained** for me were **written**  
in your book before one of them came to be.”*

(PSALM 139:15–16)

If I **confess** the **sin** of abortion, will God **forgive** me and **purify** me?

*“If we **confess** our **sins**, he is faithful and just  
and will **forgive** us our sins and **purify** us  
from all unrighteousness.”*

(1 JOHN 1:9)

Where does God **create** and **knit together** each person?

*"For you **created** my inmost being;  
you **knit** me **together** in my mother's womb."*

(PSALM 139:13)

Where is the Lord when I am **brokenhearted** and **crushed in spirit**?

*"The LORD is close to the **brokenhearted**  
and saves those who are **crushed in spirit**."*

(PSALM 34:18)

What does God say **those being led away to death** need?

*"Rescue **those being led away to death**;  
hold back those staggering toward slaughter."*

(PROVERBS 24:11)





# ENDNOTES & BIBLIOGRAPHY







## ENDNOTES

1. National Right to Life Committee, Inc., "Abortion Statistics: United States Data and Trends" Fact Sheet (updated January 2022), <http://www.nrlc.org/uploads/factsheets/FS01AbortionintheUS.pdf>. Accessed May 2, 2022.
2. Guttmacher Institute, "Unintended Pregnancy and Abortion Worldwide" Fact Sheet (updated March 2022), [www.guttmacher.org/fact-sheet/induced-abortion-worldwide](http://www.guttmacher.org/fact-sheet/induced-abortion-worldwide). Accessed May 2, 2022.
3. *The Oxford English Dictionary*, eds. James A. H. Murray, Henry Bradley, W. A. Craigie, and C. T. Onions, vol. 1, A-B (London: Oxford University Press, 1970), 28.
4. Randy Alcorn, *ProLife Answers to ProChoice Arguments*, Expanded Edition, (Sisters, OR: Multnomah Press, 2000), 194–195.
5. Alcorn, *ProLife Answers to ProChoice Arguments*, 180–182.
6. Alcorn, *ProLife Answers to ProChoice Arguments*, 184–192.
7. Merriam-Webster.com Dictionary, s.v. "conceive," accessed April 6, 2022, <https://www.merriam-webster.com/dictionary/conceive>.
8. Vicki L. Dihle, PA-C and Bradley G. Beck, MD, *The First 9 Months*, Focus on the Family, (n.p.: n.p., 2010); A.L.L., (American Life Lobby) *Issues*, March 1984, 19; Focus on the Family, *The First Nine Months*, LF177 (n.p.: n.p., 1989).
9. NPR "Brain Maturity Extends Well Beyond Teen Years," [www.npr.org/templates/story/story.php?storyId=141164708](http://www.npr.org/templates/story/story.php?storyId=141164708).
10. Rebeccah Slater, et al., "Cortical Pain Responses in Human Infants," *Journal of Neuroscience* (April 5, 2006) 26(14):3662–3666.
11. Lise Eliot PhD, *What's Going on in There?: How the Brain Develops in the First Five Years of Life* (New York, NY: Bantam Books, 2010), 163, 176.
12. Professor Jerome Lejeune and Edward C. Freiling, *The Position of Modern Science on the Beginning of Human Life* (Faxton, VA: Sun Life, 1983), 18, quoted in John Ankerberg and John Weldon, *When Does Life Begin? And 39 Other Tough Questions About Abortion* (Brentwood, TN: Wolgemuth & Hyatt, 1989), 10–11.
13. Alastair V. Campbell, *Bioethics: The Basics*, 2nd ed. (New York, NY: Routledge, 2017), Appendix.
14. Melissa Hantman, "Revised Hippocratic Oath Resonates with Graduates," (New York, NY: Cornell University, June 22, 2005), <http://news.cornell.edu/stories/2005/06/revised-hippocratic-oath-resonates-graduates>; <https://www.ncbi.nlm.nih.gov/pmc/articles/PC5755201/>; Parsa-Parsi RW. "The Revised Declaration of Geneva: A Modern-Day Physician's Pledge," *JAMA*. 2017;318(20):1971–1972. doi:10.1001/jama.2017.16230, <https://jamanetwork.com/journals/jama/fullarticle/2658261>; Ralph S. Crawshaw, MD; Byron A. Foster, MD, MPH; Matthew Iles-Shih, MD, MPH; and John Stull, MD, MPH. "The Uses of Medical Oaths in the Twenty-first Century," *Pharos*, <http://alphaomegalphalpha.org/pharos/PDFs/2016-2-Crawshaw-Foster-Iles-Smith-Stull.pdf>.
15. Paul E. Rockwell, MD, as quoted in Charles R. Swindoll, *The Sanctity of Life: The Inescapable Issue* (Dallas, TX: Word Publishing, 1990), 24.

16. Swindoll, *Sanctity of Life*, 4–9.
17. Elizabeth Nash and Joerg Dreweke, “The U.S. Abortion Rate Continues to Drop: Once Again, State Abortion Restrictions Are Not the Main Driver,” Guttmacher Institute Policy Review, Volume 22, published online September 18, 2019, [guttmacher.org/gpr/2019us-abortion-rate-continues-drop-once-again-state-abortion-restrictions-are-not-main](https://www.guttmacher.org/gpr/2019us-abortion-rate-continues-drop-once-again-state-abortion-restrictions-are-not-main), [https://www.guttmacher.org/sites/default/files/article\\_files/gpr2204119.pdf](https://www.guttmacher.org/sites/default/files/article_files/gpr2204119.pdf).
18. Dr. Jim Denison, “A Conversation about Life,” *Biblical Living*, February 28, 2013, [www.denisonforum.org/columns/morality/a-conversation-about-life](http://www.denisonforum.org/columns/morality/a-conversation-about-life).
19. Norma McCorvey with Gary Thomas, “Row v. McCorvey,” January 1998, <http://www.leaderu.com/common/roev.html>.
20. Norma McCorvey with Gary Thomas, *Won by Love*, (Nashville, TN: Thomas Nelson Publishers, 1998), 31, 58, 69.
21. McCorvey with Thomas, *Won by Love*, 53–54.
22. McCorvey with Thomas, *Won by Love*, 54.
23. McCorvey with Thomas, *Won by Love*, 91.
24. Ibid.
25. McCorvey with Thomas, *Won by Love*, 153.
26. McCorvey with Thomas, *Won by Love*, 103.
27. McCorvey with Thomas, *Won by Love*, 104.
28. McCorvey with Thomas, *Won by Love*, 160.
29. Robert D. McFadden, “Norma McCorvey, ‘Roe’ in Roe v. Wade, Is Dead at 69,” *New York Times Obituary*, February 18, 2017, <https://www.nytimes.com/2017/02/18/obituaries/norma-mccorvey-dead-roe-v-wade.html>.
30. Merriam-Webster.com Dictionary, s.v. “dilemma,” accessed April 6, 2022, <https://www.merriam-webster.com/dictionary/dilemma>.
31. Terry L. Selby with Marc Bockmon, *The Mourning After: Help for the Post Abortion Syndrome* (Grand Rapids, MI: Baker Book House, 1990), 15, 127–130.
32. Selby with Bockmon, *The Mourning After*, 15–16.
33. Reisser and Reisser, *Help for the Post-Abortion Woman*, 39–40.
34. Nancy Michels, *Helping Women Recover from Abortion* (Minneapolis, MN: Bethany House, 1988), 41–42.
35. Reisser and Reisser, *Help for the Post-Abortion Woman*, 39–40.
36. Reisser and Reisser, *Help for the Post-Abortion Woman*, 40.
37. Pam Koerbel, *Does Anyone Else Feel Like I Do? And Other Questions Women Ask Following an Abortion* (New York, NY: Doubleday, 1990), 19; Reisser and Reisser, *Help for the Post-Abortion Woman*, 41–52.
38. Michels, *Helping Women Recover from Abortion*, 53.

39. "Symptoms and Frequently Asked Questions about Post Abortion Stress Syndrome," accessed January 24, 2018, <https://www.afterabortion.com/faq.html>.
40. Steve Arterburn, "Steve Arterburn Story: The Secret I Buried for 20 Years," *Cultural Legacy*, published online September 26, 2013, <http://www.culturallegacy.org/steve-arterburn-story>, accessed 11-29-2017.
41. Dixon, James. "Abortion in the USA and the UK." *BMJ : British Medical Journal* vol. 329,7459 (2004): 236; <https://prochoice.org/education-and-advocacy/about-abortion/history-of-abortion>, accessed 01-09-2017.
42. Linda Lowen, "Why Women Choose Abortion: Reasons Behind the Abortion Decision," last updated March 18, 2017, accessed January 22, 2018, [www.thoughtco.com/why-women-choose-abortion-3534155?](http://www.thoughtco.com/why-women-choose-abortion-3534155?).
43. Ibid.
44. Michels, *Helping Women Recover from Abortion*, 11-28.
45. Guy Condon and David Hazard, *Fatherhood Aborted: The Profound Effects of Abortion on Men* (Wheaton, IL: Tyndale House Publishers, 2001), 3-9.
46. Alcorn. *ProLife Answers to ProChoice Arguments*, 180.
47. For more on the three inner needs (or longings), see Lawrence J. Crabb, Jr., *Understanding People: Why We Long for Relationship* (Grand Rapids, MI: Zondervan, 2013), 17-18, 124-127; Robert S. McGee, *The Search for Significance: Seeing Your True Worth through God's Eyes*, rev. ed. (Nashville, TN: Thomas Nelson Publishers, 2003), 6-11, 21-24.
48. Smithsonian Institute, "Hope Diamond Data," accessed April 7, 2022, <https://www.si.edu/spotlight/hope-diamond>.
49. Abby Johnson and Cindy Lambert, *Unplanned: The Dramatic True Story of a Former Planned Parenthood Leader's Eye-Opening Journey across the Life Line*, Focus on the Family (Colorado Springs, CO: Tyndale Momentum, 2014), 7.
50. Abby Johnson, "Former Planned Parenthood Leader Abby Johnson on Life Unplanned," YouTube video, 4:15 aired on The Official 700 Club (Christian Broadcasting Network, CBN, January 11, 2011), accessed January 24, 2018, <https://www.youtube.com/watch?v=CMYCKsApRUU>.
51. Johnson, "Former Planned Parenthood Leader Abby Johnson on Life Unplanned," YouTube video, 5:18.
52. Johnson and Lambert, *Unplanned*, 7.
53. Johnson, "Former Planned Parenthood Leader Abby Johnson on Life Unplanned," YouTube video, 7:05.
54. Swindoll, *Sanctity of Life*, xv.
55. Frances Willard. *Glimpses of Fifty Years: The Autobiography of an American Woman* (Chicago, IL: Woman's Temperance Publishing Association, 1889), 598.
56. Theodor Seuss Giesel, *Horton Hears a Who* (New York, NY: Random House Children's Books, 1954, renewed 1982), 6.

57. Ronald Reagan, "The Reagan-Anderson Presidential Debate" (Baltimore, MD, September 21, 1980), accessed April 4, 2022, <https://www.debates.org/voter-education/debate-transcripts/september-21-1980-debate-transcript/>.
58. Ankerberg and Weldon, *When Does Life Begin*, 21.
59. Alcorn, *ProLife Answers to ProChoice Arguments*, 62-65; Ankerberg and Weldon, *When Does Life Begin*, 17-18.
60. Alcorn, *ProLife Answers to ProChoice Arguments*, 231.
61. Michels, *Helping Women Recover from Abortion*, 49-53.
62. Alcorn, *ProLife Answers to ProChoice Arguments*, 152-153.
63. "Fetal Tissue Sales," published online July 24, 2015, accessed January 31, 2018, <https://www.snopes.com/fetal-tissue-sales/>.
64. Mother Teresa, "We Must Give until It Hurts: Mother Teresa Condemns Abortion as 'the Greatest Destroyer of Love and Peace'," *World*, February 12, 1994, 22-23.
65. Michels, *Helping Women Recover from Abortion*, 57-58.
66. American Pregnancy Association, "My Three Pregnancy Choices," <http://americanpregnancy.org/unplanned-pregnancy/my-pregnancy-choices>, accessed January 11, 2018; Sylvia Boothe, *No Easy Choices: The Dilemma of Crisis Pregnancy* (Birmingham, AL: New Hope, 1990), 23-56; Carolyn Owens and Linda Roggow, *Pregnant and Single*, rev. ed. (Grand Rapids, MI: Pyranee, 1990), 31-43; Henrietta Vandermolen, *Pregnant and Alone: How You Can Help an Unwed Friend* (Wheaton, IL: Harold Shaw Publishers, 1989), 35-88.
67. Kathy S. Stolley, "Statistics on Adoption in the United States," *The Future of Children* 3, no. 1 (1993): 26-42, [http://www.futureofchildren.org/usr\\_doc/vol3no1ART2.pdf](http://www.futureofchildren.org/usr_doc/vol3no1ART2.pdf).
68. Bramlett MD, Mosher WD, "First marriage dissolution, divorce, and remarriage: United States. Advance data from vital and health statistics, no. 323," Hyattsville, MD: National Center for Health Statistics. 2001, accessed January 17, 2018, <https://www.cdc.gov/nchs/data/ad/ad323.pdf>.
69. Jo Jones, PhD, and Paul Placek, PhD, Chuck Johnson and Megan Lestino, eds. "Adoption by the Numbers: A Comprehensive Report of U.S. Adoption Statistics," National Council for Adoption, accessed January 11, 2018, <https://www.adoptioncouncil.org/publications/2017/02/adoption-by-the-numbers>, <https://indd.adobe.com/view/4ae7a823-4140-4f27-961a-cd9f16a5f362>.
70. Boothe, *No Easy Choices*, 43-56; Frederica Mathewes-Green, *Real Choices: A New Approach Offering Help and Hope Instead of Abortion* (Colorado Springs, CO: Multnomah Press, 1994), 128.
71. R. C. Sproul, *Abortion: A Rational Look at An Emotional Issue* (Colorado Springs, CO: NavPress, 1990), 30-36.
72. Condon and Hazard, *Fatherhood Aborted*, 54-64, 74-75.
73. Michels, *Helping Women Recover from Abortion*, 109-112.
74. Alcorn, *ProLife Answers to ProChoice Arguments*, 353-354.

75. Swindoll, *Sanctity of Life*, 26-30.
76. Melissa Ohden, *You Carried Me: A Daughter's Memoir* (Walden, NY: Plough Publishing House, 2017); Jessica Shaver Renshaw, *Gianna: Aborted . . . and Lived to Tell About It*, Focus on the Family (Carol Stream, IL: Tyndale House Publishers, 1995).
77. Renshaw, *Gianna*, 34.
78. Renshaw, *Gianna*, 36.
79. Gianna Jessen, "Gianna Jessen Testimony," September 9, 2015, House Judiciary Committee hearing—Planned Parenthood Exposed, YouTube video (prolifeinformation: September 9, 2015), <https://www.youtube.com/watch?v=I0Wwgh7kdKM>.
80. Melissa Ohden, "The Melissa Ohden Story," Part 1, YouTube video (Susan B. Anthony List: September 5, 2012), <https://www.youtube.com/watch?v=hNdM3ijaldc>.
81. Alcorn, *ProLife Answers to ProChoice Arguments*, 325.
82. J. C. Willke, *RU-486: A Human Pesticide* (Cincinnati, OH: Hayes, 1997).
83. Alcorn, *ProLife Answers to ProChoice Arguments*, 185.
84. Alcorn, *ProLife Answers to ProChoice Arguments*, 184.
85. Alcorn, *ProLife Answers to ProChoice Arguments*, 185.
86. Ibid.
87. Ibid.
88. Ibid.

## BIBLIOGRAPHY

- A.L.L. (*American Life Lobby*) *Issues*, March 1984.
- Alcorn, Randy C., *ProLife Answers to ProChoice Arguments*, Expanded and Updated. Portland, OR: Multnomah Press, 2000.
- Ankerberg, John, and John Weldon. *When Does Life Begin? And 39 Other Tough Questions About Abortion*. Brentwood, TN: Wolgemuth & Hyatt, 1989.
- Cochrane, Linda. *Forgiven and Set Free: A Post-Abortion Bible Study for Women*. Grand Rapids, MI: Baker Books, 1996.
- Cochrane, Linda, and Kathy Jones. *Healing a Father's Heart: A Post-Abortion Bible Study for Men*. Grand Rapids, MI: Baker Books, 1996.
- Condon, Guy and David Hazzard. *Fatherhood Aborted: The Profound Effects of Abortion on Men*. Wheaton, IL: Tyndale House Publishers, 2001.
- Crabb, Jr., Lawrence J. *Understanding People: Why We Long for Relationship*. Grand Rapids, MI: Zondervan, 2013.
- Eliot, Lise, PhD, *What's Going on in There?: How the Brain Develops in the First Five Years of Life*. New York, NY: Bantam Books, 2010.
- Everett, Carol, and Jack Shaw. *Blood Money*. Sisters, OR: Multnomah Press, 1992.
- Focus on the Family, *The First Nine Months*, LF177. n.p.: n.p., 1989, updated 2020.
- Fowler, Paul. *Abortion: Toward an Evangelical Consensus*. Critical Concern. Sisters, OR: Multnomah Press, 1987.
- Hoffmeier, James Karl, ed. *Abortion: A Christian Understanding and Response*. Grand Rapids, MI: Baker Books, 1987.
- Hunt, June. *Counseling Through Your Bible Handbook*. Eugene, OR: Harvest House Publishers, 2008.
- . *How to Deal with Difficult Relationships: Bridging the Gaps That Separate People*. Eugene, OR: Harvest House Publishers, 2011.
- . *How to Defeat Harmful Habits: Freedom from Six Addictive Behaviors*. Eugene, OR: Harvest House Publishers, 2010.
- . *How to Forgive . . . When You Don't Feel Like It*. Eugene, OR: Harvest House Publishers, 2007.
- . *How to Handle Your Emotions: Anger, Depression, Fear, Grief, Rejection, Self-Worth*. Eugene, OR: Harvest House Publishers, 2008.
- . *How to Rise Above Abuse: Victory for Victims of Five Types of Abuse*. Eugene, OR: Harvest House Publishers, 2010.
- . *Keeping Your Cool . . . When Your Anger Is HOT!*, Eugene, OR: Harvest House Publishers, 2009.
- . *Seeing Yourself Through God's Eyes*. Eugene, OR: Harvest House Publishers, 2008.

- Johnson, Abby, and Cindy Lambert. *Unplanned: The Dramatic True Story of a Former Planned Parenthood Leader's Eye-Opening Journey across the Life Line*, Focus on the Family. Colorado Springs, CO.: Tyndale Momentum, 2014.
- Koerbel, Pam. *Does Anyone Else Feel Like I Do? And Other Questions Women Ask Following an Abortion*. New York, NY: Doubleday, 1990.
- McCorvey, Norma, with Gary Thomas . *Won by Love*, Nashville, TN: Thomas Nelson Publishers, 1998.
- McDowell, Josh, and Bob Hostetler. *Josh McDowell's Handbook on Counseling Youth: A Comprehensive Guide for Equipping Youth Workers, Pastors, Teachers, and Parents*. Dallas: Word, 1996.
- McGee, Robert S., *The Search for Significance: Seeing Your True Worth through God's Eyes*, rev. ed. Nashville, TN: Thomas Nelson Publishers, 2003.
- Michels, Nancy. *Helping Women Recover from Abortion*. Minneapolis, MN: Bethany House, 1988.
- Mother Teresa. "We Must Give Until It Hurts: Mother Teresa Condemns Abortion as 'the Greatest Destroyer of Love and Peace.'" *World*, February 12, 1994, 22–23.
- Ohden, Melissa. *You Carried Me: A Daughter's Memoir*, Walden, NY: Plough Publishing House, 2017.
- Reisser, Teri K., and Paul Reisser. *Help for the Post-Abortion Woman*. Grand Rapids, MI: Zondervan, 1989.
- Renshaw, Jessica Shaver. *Gianna: Aborted . . . and Lived to Tell About It*, Focus on the Family, Carol Stream, IL: Tyndale House Publishers, 1995.
- Willke, J. C. *RU-486: A Human Pesticide*. Cincinnati, OH: Hayes, 1997.
- Willke, John C., and Barbara H. Willke. *Abortion: Questions & Answers*. rev. ed. Cincinnati, OH: Hayes, 1988.
- . *Why Can't We Love Them Both? Questions and Answers About Abortion*. Cincinnati, OH: Hayes, 1997.









# Hope for the Heart

*... presenting God's Truth for Today's Problems*

## **Anchored to a Solid Foundation**

God's Word is our sure and steady anchor, the foundation of our ministry and all our resources. We are grateful to God for His 35+ years of guidance and enabling us to impact the world with His truth that sets people free.

## **Resources for the Continuum of Care and Ministry**

We present biblical hope and practical help through our print and digital resources (over two million books sold), radio broadcasts, and podcasts. Likewise, our counseling services and seminars, the International Christian Coaching Institute (ICCI), the Lifeline to Hope caregiver training program, credentialing and certifications, and a global outreach that touches over 60 countries in 36 languages and on 6 continents—are all designed to help people have a life-changing relationship with Jesus Christ.

*“‘For I know the plans I have for you,’ declares the LORD,  
‘plans to prosper you and not to harm you,  
plans to give you hope and a future.’”  
(Jeremiah 29:11)*

**June Hunt, M.A.**, is the Founder and Chief Servant Officer of Hope for the Heart, a worldwide counseling and caregiving ministry that offers biblical hope and practical help in more than 60 countries and 36 languages. The *Keys for Living Library* provides the foundation for the ministry's award-winning, live, call-in counseling radio program, *Hope in the Night*. Her passion to help others through biblical counsel is fueled by her joy in seeing a life changed through Christ. As an accomplished author, speaker, and musician, June provides God's truth for today's problems. See more at: [www.junehunt.org](http://www.junehunt.org)

To learn more about Hope for the Heart, our ministry, resources, and initiatives, call 1-800-488-HOPE (4673) or visit [hopefortheheart.org](http://hopefortheheart.org).

**[www.hopefortheheart.org](http://www.hopefortheheart.org)**

# Other Topics in the *Keys for Living* Library

## Addiction and Recovery

Alcohol & Drug Abuse  
Anorexia & Bulimia  
Codependency  
Gambling  
Habits & Addictions  
Overeating  
Sexual Addiction  
Workaholism

## Thoughts and Emotions

Anger  
Anxiety  
Depression  
Envy & Jealousy  
Fear  
Forgiveness  
Grief  
Guilt & Shame  
Hope  
Identity & Self-Image  
Loneliness  
Rejection & Abandonment  
Self-Worth  
Stress  
Temptation  
Worry

## Attitude and Character

Critical Spirit  
Ethics & Integrity  
Lying vs. Truthfulness  
Manipulation  
Perfectionism  
Prejudice  
Pride & Humility  
Rebellion  
Sexual Integrity  
Stealing

## Faith and Apologetics

Assurance of Salvation  
Atheism & Agnosticism  
The Bible: Is It Reliable?  
Child Evangelism  
Cults  
Death & Heaven  
Euthanasia  
Evil & Suffering ... Why  
God: Who Is He?  
The Holy Spirit  
Homosexuality & SSA  
Islam  
Jehovah's Witnesses  
Jesus: Is He God?  
Jewish Evangelism  
Mormonism  
New Age Spirituality  
The Occult  
Prosperity Theology  
Salvation  
Satan, Demons, and Satanism  
Spiritual Warfare

## Crisis and Trauma

The Abortion Dilemma  
Abuse Recovery  
Bullying  
Childhood Sexual Abuse  
Domestic Abuse  
Midlife Crisis  
Pregnancy ... Unplanned  
Sex and Human Trafficking  
Sexual Assault & Rape Recovery  
Spiritual Abuse  
Suicide Prevention  
Terminal Illness  
Trials  
Verbal & Emotional Abuse  
Violence

## Marriage and Family

Adoption  
Adultery  
The Blended Family  
Considering Marriage  
Dating  
Divorce  
The Dysfunctional Family  
Infertility  
Marriage  
Parenting  
Single Parenting  
Singleness  
Teenagers  
The Unbelieving Mate  
Widowhood

## Counseling and Coaching

Aging Well  
Alzheimer's & Dementia  
Boundaries  
Caregiving  
Chronic Illness & Disabilities  
Communication  
Conflict Resolution  
Confrontation  
Counseling  
Decision Making  
Employment  
Financial Freedom  
Friendship  
Intimacy  
Leadership  
Mentoring, Coaching, and Discipling  
Procrastination  
Purpose in Life  
Reconciliation  
Success through Failure  
Time Management

To order additional *Keys for Living* topics or to learn more about the resources of Hope for the Heart, call 1-800-488-HOPE (4673) or visit [HopeForTheHeart.org](http://HopeForTheHeart.org).





# THE ABORTION DILEMMA

## *Answering the Tough Questions*

Abortion continues to be hotly debated today. But for those personally impacted, it's more than just two sides of an argument. Ultimately, it leads to a consequential decision—one that requires caring conversations filled with compassion, wisdom, and grace. These *Keys for Living* address tough issues surrounding an unplanned or unwanted pregnancy, the value of human life, and healing from the aftermath of an abortion. For anyone who has struggled with this dilemma, for someone recovering from a past abortion, or for those who work in pregnancy centers, this resource provides clear answers and practical guidance from God's Word.

### KEYS FOR LIVING LIBRARY



*"First seek the counsel of the LORD."*

(1 Kings 22:5)

Life is full of challenges, but there is hope. The *Keys for Living Library* provides biblical truth and practical help for more than 100 topics to help you overcome difficulties, grow in maturity, and move forward in life. In each of the 100+ Keys, you'll discover God's wisdom and guidance in a simple format:

- *Definitions* help you understand the topic from God's perspective.
- *Characteristics* give insight into the different aspects of the topic.
- *Causes* shed light on the underlying issues related to the topic.
- *Steps to Solution* show you how to be transformed and walk in freedom.

Jesus said, *"I have come that they may have life, and have it to the full"* (John 10:10). Our prayer is that God will use these *Keys for Living* to encourage, equip, and empower you with His life-changing truth.



Hope  
for the  
Heart

[hopefortheheart.org](http://hopefortheheart.org)

ISBN: 979-8-88595-158-6

