

## 48 Perry's Scope 25: Speaking for the Lives of the Innocents

I am sure you have noticed that evil is evident in every sphere of influence in our culture. I am more aware than ever that we can support many worthwhile causes. We can aid those rescuing children from the slavery of child trafficking. We can assist the J6 defendants. We can also help save the lives of thousands of innocent unborn neighbors who face extermination daily.

Here is the problem: We see so many opportunities to serve that we cannot do everything. I suggest we find one area to engage and trust our friends to do the same. We will not be involved in the same service area but engage the same enemy. The work that matters most to me is waking churches to their responsibilities before God. If church members activate and engage in our spiritual war, we will make a difference in the lives of the unborn, abused children, J6-ers, and others who face injustice.

I am making it a practice to hear various speakers on some of the crucial issues we face today. The "Sound of Freedom" movie is a powerful visual of what children are going through, and thank God, tender-hearted adults are willing to risk their lives for the children. Jenny Cudd makes audiences aware of the injustices regarding the J6 defendants in DC. Recently I heard **Dr. Marc Newman**, president of the "*Speaker for Life*" organization, explain how to teach the "toughest topic," i.e., abortion.

Saving the preborn is a noble and worthy venture. There are abortion clinics all over America that want to take the lives of these infants, but there are also pregnancy counseling centers that help save the lives of children when parents are faced with an untimely pregnancy. Dr. Newman supports these centers as a viable option for Planned Parenthood's death camps. This is another worthwhile cause that I want to talk about today.

Whenever the topic of abortion comes up, people have an emotional response. Some have participated in abortion and feel guilt and remorse. Others know of a friend or family member engaged in this practice and have various issues. We must shout from the rooftops that God is more than willing to forgive us of our sins, whether abortion or any other. We all have sinned in some capacity and need forgiveness. Jesus took our guilt and sin to the cross so that we can be free to love and serve God fully.

We are in a national crisis, much like in the days before the War Between the States. The country was divided over the slavery issue. Southern states wanted to expand it, but northern states did not. The **Missouri Compromise** was a federal legislation passed in 1820 to admit Missouri to the Union as a slave state and Maine as a free state. We balanced Slave states and Free states as we added to the nation. The compromise temporarily settled a divisive issue over whether new states would permit or prohibit slavery.

Today we have a similar division between Pro-life and Death states. The Democrat Party favors the death of the unborn by advocating abortion through delivery in their platform. The same Democrat Party favored slavery in the nineteenth century. While pro-life is the official position of the Republican Party, many Republicans likewise support the Democrat position they call "pro-choice," but is better termed "pro-death." There is a push to include terminating babies' lives after birth.

Two philosophers, **Alberto Giubilini** and **Francesca Minerva**, proposed in the *Journal of Medical Ethics*:  
[W]hen circumstances occur *after birth* such that they would have justified abortion, what we call *after-birth abortion* should be permissible. ... [W]e propose to call this practice 'after-birth abortion,' rather than 'infanticide,' to emphasize that the moral status of the individual killed is comparable with that of a fetus ... rather than to that of a child. Therefore, we claim that killing a newborn could be ethically permissible in all the circumstances where abortion would be. Such circumstances include cases where the newborn has the potential to have an (at least) acceptable life, but the well-being of the family is at risk.

If criteria such as the costs (social, psychological, economic) for the potential parents are good enough reasons for having an abortion even when the fetus is healthy, if the moral status of the newborn is the same as that of the infant and if neither has any moral value by virtue of being a potential person, then the same reasons which justify abortion should also justify the killing of the potential person when it is at the stage of a newborn.<sup>1</sup>

Killing babies is not new. Moses' parents saved him from Pharaoh's execution, and God's providence put him in the royal court. Herod killed the babies who were two years old and under to try and kill God's messiah. The people of Canaan and, eventually, the Hebrews sacrificed their children to the pagan gods by fire. Listen to God's warning.

**<sup>31</sup>You shall not worship the LORD your God in that way; for every abomination to the LORD which He hates they have done to their gods; for they burn even their sons and daughters in the fire to their gods.<sup>2</sup>**

Even the wise **Solomon** forgot his commitment to God and participated in sacrificing his children to these gods. Let me read **1 Kings 11:1-8** (NKJV, emphasis added):

**But King Solomon loved many foreign women, as well as the daughter of Pharaoh: women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites—<sup>2</sup>from the nations of whom the LORD had said to the children of Israel, “You shall not intermarry with them, nor they with you. Surely they will turn away your hearts after their gods.” Solomon clung to these in love. <sup>3</sup>And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. <sup>4</sup>For it was so, when Solomon was old, that his wives turned his heart after other gods; and his heart was not loyal to the LORD his God, as *was* the heart of his father David. <sup>5</sup>For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom [Molech] the abomination of the Ammonites. <sup>6</sup>Solomon did evil in the sight of the LORD, and did not fully follow the LORD, as *did* his father David. <sup>7</sup>Then Solomon built a high place for Chemosh the abomination of Moab, on the hill that is east of Jerusalem, and for Molech the abomination of the people of Ammon. <sup>8</sup>And he did likewise for all his foreign wives, who burned incense and sacrificed to their gods.**

When Judah was on the way out, they rejected the words of Jeremiah. He told them what God said regarding child sacrifice. Instead of turning from such a gruesome practice, they held on to it.

**<sup>35</sup>And they built the high places of Baal which *are* in the Valley of the Son of Hinnom, to cause their sons and their daughters to pass through *the fire* to Molech, which I did not command them, nor did it come into My mind that they should do this abomination, to cause Judah to sin.<sup>3</sup>**

When the people sacrificed their children to these gods, some priests pounded the drums loudly to drown out the sound of the babies' cries. Parents would hand their infants to a priest at the intensely hot statue, who would place the crying child in the hands of the god and then into an opening where a fire consumed the little one. There is nothing new under the sun.

One of the reasons people can be “pro-choice” is because of our terminology. We refer to unborn infants as “fetuses,” “pregnancy tissue,” or “blobs of tissue” instead of an unborn child. If we dehumanize the baby, we can more easily remove it. The word “fetus” means unborn child in Latin. If we use archaic foreign languages, we can deceive people even with the correct word.

---

<sup>1</sup> Saletan, William. *After-Birth Abortion: The pro-choice case for infanticide.*, Slate.com, 12 Mar. 2012, [slate.com/technology/2012/03/after-birth-abortion-the-pro-choice-case-for-infanticide.html](http://slate.com/technology/2012/03/after-birth-abortion-the-pro-choice-case-for-infanticide.html).

<sup>2</sup> Deuteronomy 12:31 (NKJV)

<sup>3</sup> Jeremiah 32:35 (NKJV)

Abortion is more than a political or moral issue. It is an action. Abortion is an act of violence that intentionally takes the life of an unborn baby.

Interestingly, when a pregnant woman has an accident, and her unborn infant dies, we do not say, “The fetus died.” We do not say, “She is carrying Tom’s fetus; we say, baby.” According to our laws, if a man kills a pregnant woman, he is guilty of a double homicide. We are inconsistent, to say the least. Listen to God’s point of view:

**<sup>22</sup> “If men fight, and hurt a woman with child, so that she gives birth prematurely, yet no harm follows, he shall surely be punished accordingly as the woman’s husband imposes on him; and he shall pay as the judges determine. <sup>23</sup> But if any harm follows, then you shall give life for life, <sup>24</sup> eye for eye, tooth for tooth, hand for hand, foot for foot, <sup>25</sup> burn for burn, wound for wound, stripe for stripe.<sup>4</sup>**

Dr. Newman conducted two surveys, one on a state university campus and the other at a Christian college. He asked, “Where would you send someone for assistance with an untimely pregnancy?” At the state school, some responded with “I Don’t Know.” Less than 4% offered a Pregnancy Resource Center, while more than 57% said “Planned Parenthood.”

At the Christian College, 53% did not know where to send them and did not even think of their church as a possibility. 42% said “Planned Parenthood.” 6.5% suggested a Pregnancy Resource Center, while less than 1% would refer them to their church.

Planned Parenthood’s pro-choice, pro-death agency has advertised well over the years. It is a shame that churches are not stepping into the fray to be of more assistance. The problem with churches is that they are all about Sunday practices, not life experiences. Of course, there are stigmas with untimely pregnancies, but God is forgiving and supportive again. We can be too.

We have allowed government-funded agencies to take over Christian responsibilities in practicing pure religion of caring for the helpless and vulnerable. We have allowed the government schools to feed the poor, once again abdicating the opportunity to share God with people.

Two embryologists named Moore and Persaud wrote a medical textbook in 2020 and said that human development begins at fertilization. According to their words, when people practice abortion, they kill a human. They are not merely removing tissue.

In **Psalm 139:13-16** (NKJV), David wrote:

**<sup>13</sup> For You formed my inward parts;  
You covered me in my mother’s womb.  
<sup>14</sup> I will praise You, for I am fearfully and wonderfully made;  
Marvelous are Your works,  
And that my soul knows very well.  
<sup>15</sup> My frame was not hidden from You,  
When I was made in secret,  
And skillfully wrought in the lowest parts of the earth.  
<sup>16</sup> Your eyes saw my substance, being yet unformed.  
And in Your book they all were written,  
The days fashioned for me,  
When as yet there were none of them.**

---

<sup>4</sup> Exodus 21:22-25 (NKJV)

In 1983, in an article titled "Abortion and the Conscience of the Nation," published in *The Human Life Review*, **President Ronald Reagan** stated:

Make no mistake, abortion-on-demand is not a right granted by the Constitution. No serious scholar, including one disposed to agree with the Court's result, has argued that the framers of the Constitution intended to create such a right.

Shortly after the *Roe v. Wade* decision, Professor John Hart Ely, now Dean of Stanford Law School, wrote that the opinion "is not constitutional law and gives almost no sense of an obligation to try to be." Nowhere do the plain words of the Constitution even hint at a "right" so sweeping as to permit abortion up to the time the child is ready to be born. Yet that is what the Court ruled. . .

Abortion concerns not just the unborn child, it concerns every one of us. The English poet, John Donne, wrote: "...and man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee." . . .

Despite the formidable obstacles before us, we must not lose heart. This is not the first time our country has been divided by a Supreme Court decision that denied the value of human lives. The *Dred Scott* decision of 1857 was not overturned in a day, or a year, or even a decade. At first, only a minority of Americans recognized and deplored the moral crisis brought about by denying the full humanity of our black brothers and sisters; but that minority persisted in their vision and finally prevailed. They did it by appealing to the hearts and minds of their countrymen, to the truth of human dignity under God. From their example, we know that respect for the sacred value of human life is too deeply engrained in the hearts of our people to remain forever suppressed. But the great majority of the American people have not yet made their voices heard, and we cannot expect them to any more than the public voice arose against slavery - until the issue is clearly framed and presented. . . .

The real question today is not when human life begins, but, What is the value of human life? The abortionist who reassembles the arms and legs of a tiny baby to make sure all its parts have been torn from its mother's body can hardly doubt whether it is a human being. The real question for him and for all of us is whether that tiny human life as a life has a God-given right to be protected by the law-the same right we have.

SCOTUS has reversed the infamous *Roe V. Wade* decision. That has not ended abortion, even in states that outlaw it. The military, for instance, flies pregnant military personnel from pro-life states to pro-death states so they can abort their babies. They transport them back and give them paid leave to recover. After all, a baby would be in the way of our female soldiers laying down their lives for the nation, so we must remove it.

Women in pro-life states also can buy abortion pills through the mail. Each year thousands flush their babies alone and without support. What do you suppose is the long-term emotional and psychological impact?

Protecting the unborn may be your priority. If so, find ways to help. Pregnancy Centers all over the country welcome volunteer help and financial support. Help save the innocents and speak for life!

Today, as we close, let's . . .

Keep The Light of *Speaking for the Lives of the Innocents* Burning!

GodNAmerica.com

[GodNAmerica@gmail.com](mailto:GodNAmerica@gmail.com)

405.361.3123