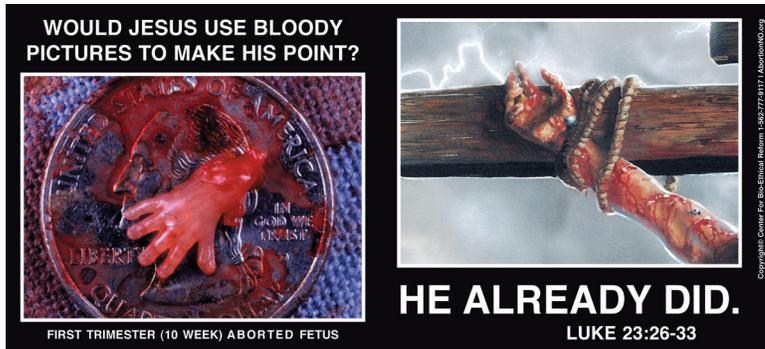


Why We Are Here



Why would one group of Christians disturb another group of Christians with truly horrifying abortion pictures?

The answer is because too few Christians are truly horrified by abortion. That is why too many “Christians” are having abortions, too many Christians are rationalizing past abortions instead of repenting of them, and too few Christians are working to outlaw abortion.

Theologian Francis Schaeffer wrote that if Christians won’t stand up against something as evil as killing a baby, the world has the right to ask whether Christ is real. The world is watching the church’s muted response to the abortion Holocaust. Historians will record that response—and God will judge it.

We are here to conduct our *Matthew 28:20 Project* (the Great Commission duty to “teach them to obey all that I have commanded”) which has three goals:

1. We want to convince “Christians” to not kill their own children (Mark 10:17-22, “... do not kill”);
2. We want to persuade them to repent of abortion-related sins—sins of both omission and commission (Revelation 3:19, “... repent.”); and
3. We want to urge them to intervene on behalf of the babies whose innocent blood is being shed (Isaiah 59:15-16, “The Lord looked and was displeased that there was no justice ... He was appalled that there was no one to intervene”)

Christian disregard for human suffering is nothing new. The *International Handbook of Violence Research*, Heitmeyer and Hagan (Springer, 2003) reports that “Only a small minority of [German] Protestant Christians openly rejected the persecution of the Jews.” The authors add that “... Germany’s Catholic bishops were unable to find the resolution to protest publicly against the persecution and murder of the Jews.” History is now repeating itself through the churches’ shameful indifference to the widespread butchering of unborn babies.

Is an unborn child our *current* neighbor (as opposed to merely being a future neighbor) in the sense meant by Jesus when he commanded us to “love our neighbor” in the Parable of the Good Samaritan (Luke 10:30-37)? If the unborn child is our *current* neighbor, is the evil of abortion sufficiently comparable to the evil of Old Testament child sacrifice to obligate the church to take abortion as seriously as God takes child sacrifice? God said through the prophet Jeremiah in verse 7:31, “... and they burn to death their little sons and daughters ... a deed so horrible I’ve never even thought of it.”

If the unborn child is our neighbor *now*, we should be sobered by the fact that the Parable of the Good Samaritan is Christ’s answer to the question “... what must I do to be saved?” (Luke 10:25). Jesus said we are to love God and love our neighbor and then he explained who our neighbor is and what real love looks like. The priest and the Levite who passed by on the other side of the beating victim may have felt pity for him but the Samaritan took pity on him. The Samaritan took risks and made sacrifices (an extreme definition of “love”) to

save someone he didn't know and to whom he owed no obvious duty (an extreme definition of "neighbor"). How can this not apply to abortion?

Good works can't save us but they will be judged as evidence that our faith is a saving faith. Jesus prophesied that he would judge faith by examining works: "Then He will say to those on His left, 'Depart from Me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave Me nothing to eat, I was thirsty and you gave Me nothing to drink, I was a stranger and you did not invite Me in, I needed clothes and you did not clothe Me, I was sick and in prison and you did not look after Me.'" (Matthew 25:41).

Paul taught "For by grace you have been saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest anyone should boast." (Ephesians 2:8). But then he clarified what he meant by "faith" when he said "... I preached that they should repent and turn to God and prove their repentance by their deeds." (Acts 26:20). James reinforced the importance of works as proof of a saving faith when he said "Show me your faith without deeds and I will show you my faith by what I do. You believe there is one God. Good. Even the demons believe that" (James 2:19). He went still further when he said "Faith without works is dead." (James 2:17). A dead faith cannot produce eternal life. How can this not apply to abortion?

Jesus said that good works which save lives prove that we are saved. **Abortion is claiming more lives than any injustice the world has ever seen—50 million a year worldwide. Abortion kills 3,600 babies every day in the United States alone.** Shocking abortion photos prove that unborn babies really are babies (Psalm 139:13-16) and that abortion clinics are every bit as demonic as the fiery alters of Baal on which Israelites sacrificed their baby sons and daughters (2Kings 17:17).

We brought these pictures to this gathering because Ephesians 5:11 commands that we "expose" the "deeds of darkness." We brought them because Proverbs 24:11-12 warns of our duty to stop the slaughter "Don't try to disclaim responsibility by saying you didn't know about it." We brought them because in Jeremiah 7:1-7, God commanded his prophet to "Stand in the gate of the Lord's house..." (verse 2) for the purpose of confronting worshippers over the sin of "oppressing the fatherless" and "shedding innocent blood" (verse 6). **We brought them, not as a protest, but as a cry for help, as the friends of Lazarus brought him to the gates of the rich man.** (Luke 16:19:21).

Some may say that non-believers will reject Jesus if they see our abortion pictures and discover that Christ expects his followers to defend helpless children. Does that mean we should keep this fact a secret to trick seekers into a profession of faith they wouldn't otherwise have made? In Mark 10:17-30, Jesus intentionally drove a rich, young ruler away from the Kingdom by confronting him with the one sin He *knew* would keep him from salvation. If Jesus was right to insist that an unbeliever deal with greed on the path to salvation, how are we wrong to insist that an unbeliever deal with abortion? Do our critics believe they are smarter than Jesus? More compassionate?

Many Christians have turned their backs on unborn children because they believe *aborted babies go to Heaven anyway*. Even if true, *God's will for an aborted baby's life has been thwarted forever*. And if this slaughter doesn't anger Him, why do we read such furious scriptural condemnations of Old Testament child sacrifice? Others insist they just want to "*preach the gospel,*" *as though God obligates us to save souls but not lives*. How then, do we explain the Good Samaritan who neither preached to, nor even prayed for, the victim for whom he took risks and made sacrifices to rescue from physical death?

God is calling the church to be the church! Get involved to save babies.
Contact us at www.abortionNO.org.