The Decriminalisation of Abortion

God designed a woman to carry her baby in a very safe place, protected by her bone-structure at her sides and back. Now, we must lament, a woman’s womb is the most dangerous place for any Australian human being to be, given the high number of abortions carried out regularly.

After God created Eve, Adam named his wife “Eve”, because she was the mother of every living person (Genesis 3:20). The name “Eve” is the Hebrew word for “life.” We witness now the awful reversal that now women, who have the marvellous privilege of bringing new life into the world, are proving to be the murderers of living persons.

The fact that abortion is now decriminalised also means that there is no legal ground for the father of a baby to try to prevent his wife, girl friend, current partner, de-facto, or whatever from trying to dissuade the mother from having an abortion.

The argument against abortion has had to be conducted on two fronts. Christian people should be asked to consider what God’s Word has to say about it. Unbelievers should be confronted with arguments from reason. For example, when the country’s birth-rate is falling, more abortions just do not make sense. Those who argue pro-choice, however, are not exempt from the punishments of God.

God’s protection of human life remains. After the flood He said: “I shall certainly demand an accounting for your lifeblood. I shall demand it from every animal and from human beings. I shall demand an accounting for the life of a human being from his fellowman. If anyone sheds the blood of a human being, his blood should be shed by a human being, because God has made human beings in His own image” (Genesis 9:5-6).

God is not mocked. There are instances in the Bible where people were punished for “shedding innocent blood.” That means “murdering innocent people” (for example: “Manasseh also killed very many innocent people, until he had filled Jerusalem with murder from end to end, in addition to his sin that he caused Judah to commit, so that they did what the LORD considered evil” (2 Kings 21:16). One of the sins that cry out to God in heaven for redress is harm to widows and fatherless.

Surely the defenseless babies taken by cruel abortionists are similar to the category of fatherless children. Sins that cry to heaven call for God’s punishments to a special degree. They included Cain’s murder of Abel (Genesis 4:10). They included the sins of the Sodomites (Genesis 18:20). The included the oppression of the Israelites by the Egyptians (Exodus 3:9). They also include the oppression of widows and orphans (Exodus 22:22-23), the withholding of wages from hired labourers (James 5:4) and the persecutions of Christians (Revelation 6:9-10). Abortion, it should be remembered, is the murder of a helpless person, and also the murder of a nearest relative. One must ask why the new provisions even seek to prevent the mother from seeing ultra-sound images of an infant during the abortion process, as it struggles to avoid the murdering instrument that seeks to crush his or her head. The law of the land does not even defend them. So God Himself must champion and defend them.

Oppression of defenceless people moves God to act. The LORD told Moses: “I have certainly seen the misery of My people, who are in Egypt. I have heard their cry because of their slave drivers. Yes, I know about their suffering. So I have come down to rescue them from the power of the Egyptians, and to bring them up from that land to a fine, spacious land. It is a land flowing with milk and honey, the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites. Now, you see, the cry of the people of Israel has reached Me, and I have seen how the Egyptians are oppressing them” (Exodus 3:9).

Loose talk about being “pro-choice” and legislation of such oppression will not deter His anger.

God’s Law at Mount Sinai included the following: “You shall not oppress any widow or a child who is fatherless. If, on the contrary, you oppress such a person and he actually cries to Me for help, I shall certainly hear his cry for help. I shall become very angry, and I shall kill you with the sword, and then your own wives will be widows and your own children will be fatherless” (Exodus 22:22-24). In this section of Exodus God gave a series of Laws to protect underprivileged, because He cares for them. In verse 27 He asserts, “I am compassionate.” The Israelites had to treat foreigners kindly because the Israelites themselves had been aliens in Egypt. They were forbidden to take advantage of people without fathers or husbands because they were already without protection. Mistreatment of them would arouse God’s anger and the guilty parties would lose their lives. It goes without saying that the most defenceless people in our age where abortions abound are the unborn. Not even their mothers care for them!

Some women who have had abortions are overcome by sorrow and guilt for long periods afterwards, and ask by no one warned them about this. Care and compassion should have extended to them. Practitioners care only about the money they earn.

Such principles were repeated in Deuteronomy: “He administers justice for the orphan and the widow” (Dt 10:18). “You shall not pervert the justice due to a foreigner or a fatherless child. You shall not take a widow’s dress as security. You shall remember that you were a slave in Egypt and the LORD, your God, redeemed you from there. That is why I command you to do this” (Dt 24:17-18). The curses in Deuteronomy 27:20 particularly included defenceless children: “Cursed is anyone who perverts the justice due to a foreigner, a fatherless child, or a widow.” Then all the people shall say: ‘Amen’” (Dt 27:19). God still wants needy and defenceless people to be treated with love and justice. He asked the Israelites to remember this former oppression by Pharaoh and His deliverance of them from Egypt. If the nation failed to act righteously in this regard God might judge them as He judged Pharaoh. Now we should fear that God’s righteous judgment will fall on our country Australia and its leaders.
Isaiah told the people of Judah: “The LORD has taken his place to contend. He stands to judge peoples. The LORD will enter into judgment with the elders and princes of his people: ‘It is you who have devoured the vineyard. The spoil of the poor is in your houses. What do you mean by crushing my people, by grinding the face of the poor?’ declares the Lord God of hosts” (Isaiah 3:13-15).

Here Isaiah pictured the LORD seated in a courtroom ready to judge the people and especially the leaders. When Isaiah said that God rose to judge, he meant that God was about to use His authority to judge. He directed two accusations against the leaders. The first is that they had ruined God’s vineyard. He spoke about God’s people as His vineyard. As the owners of vineyards take care of their grapes, the leaders had the task of caring for the people. However, they had ruined the people by oppressing, or “crushing”, them. That word “crushing” has awful relevance when we contemplate the various methods of carrying out abortions. God’s second accusation was that they had taken advantage of the poor by plundering them. They stole what little they had and “ground their faces.” Abortionists desensitise people about the horror of what they are doing by referring to the baby as a “foetus” or “the product of conception” and to the baby’s head as “number one.” Their first action is generally to crush the defenceless baby’s head with forceps. God prohibited all such oppression for the Israelites. The leaders of Judah at the time of Isaiah were materialistic, and oppressive. They were concerned only for themselves. Rather than regarding their leadership positions as opportunities to serve others, they saw them as opportunities to make money at the expense of others. Such threatened judgment of God must fall on many of our country’s parliamentarians. How will they answer for it on judgment day?

We must recognise that our country Australia must come under God’s just sentence for this horrendous legalised crime. Christians who oppose this, and who have been outvoted in spite of their protests, can only cry, “God, have mercy!”