

Why Abortion Is a Gospel Issue and Not a Political Issue

In the past few days, thousands of pro-choice people are marching in favor of the so-called “right to choose” because of the leak of a looming Supreme Court decision regarding abortion. Many believe this leak was perpetrated by a Supreme Court clerk or insider who wanted to garner widespread backlash with the hope of influencing the court’s decision before the final vote.

Many on the Left are also trying to incite a frenzy of fear by saying that some of the justices on the court will soon attempt to overturn interracial and same-sex marriage. These two far-fetched scenarios are attempting to connect Supreme Court conservative judges to racism and bigotry (fomenting even more popular protests). The Supreme Court is now under tremendous pressure and likely more divided than ever between those who hold more of a progressive view and those with a conservative ideology.

As a contrast to Judge Alito’s leaked opinion, last year his colleague Supreme Court Justice Sonia Sotomayor compared an unborn child to a brain-dead adult who merely responds to stimuli. This devaluation of human life is horrific, especially coming from somebody who sits on the highest court in the United States!

In my opinion, most reasonable citizens on both the left and right sides of the political spectrum agree that racism is abhorrent; however, anti-racists who are pro-choice compromise when it comes to human life. Furthermore, in the past, I found it interesting that a pro-choice person like former governor of Virginia Ralph Northam said that he approved of abortion up

until the time of birth. This same governor had pictures of himself in his college yearbook depicted in blackface and another picture of him wearing a KKK hood.

Not coincidentally, Planned Parenthood's founder, Margaret Sanger, was an avowed White eugenicist. She started abortion clinics in Black communities and openly said she wanted to exterminate the Jewish and Black races. Sanger said, "We don't want the word to go out that we want to exterminate the Negro population, and the minister is the man who can straighten out that idea if it ever occurs to any of their more rebellious members." Through the years, Planned Parenthood was also caught in recorded telephone conversations admitting their racist tendencies against minorities. (To learn more about the racist history of Planned Parenthood, read this article in the *Washington Times*.) The anti-racism and pro-life causes go hand in hand. An accurate and consistent sanctity of life position has to include both the values of pre-birth and post-birth (respect, dignity and protection for all people) in order to be legitimate.

Historically, the church has always been pro-life. This is proved by some of the earliest extra-biblical documents such as *Didache*, the Epistle of Barnabas, and the writings of some great church fathers like Tertullian, Cyprian, Athenagoras the Athenian and more.

Galatians 3:28 makes it clear that as believers, there is no such thing as class or gender discrimination since we are all one in Christ. Additionally, since humankind is made in the image of God as His crown jewel of creation, God forbids the murder of another human being (Gen. 1:27; Ps. 8; Gen. 9:5-6). Scripture says God hates the shedding of innocent blood. What can be more innocent than a preborn human? He even forbids the murder of a human being in His top ten list of commandments (Prov. 6:17; Exod. 20:13). Hence, to devalue human life with ideologies and activities that promulgate racism, sex trafficking, slavery, abuse or abortion is contrary to the

gospel since Jesus took upon Himself human flesh (not the flesh of an animal or nature of an angel) to save us (John 1:14; Heb. 2:14). Consequently, it is impossible to have a true gospel without Jesus adorning a flesh-and-blood human body.

This means that if there were no incarnation (Jesus becoming human), there could be no cross. Without the cross, we have no gospel! It is also not a coincidence that the first act of worship concerning Jesus' Advent came from a babe in the womb (Luke 1:41-44). It is also interesting that Elizabeth blessed the fruit in Mary's womb. She referred to Mary as "the mother of my Lord" while Jesus was still in the pre-birth stage (v. 43, NIV). She viewed a pre-birth baby, Jesus, as her Lord.

Summarily, I contend that we cannot separate abortion and the pro-life position from the gospel. God made humans in His image and likeness (Gen. 1:26-28), and Jesus' innocent blood was shed to redeem believers. This is why the shedding of innocent human blood is an affront to God, because His Son's precious blood was spilled to save the life of fallen humanity.

In light of the above, it is a gross misapprehension of the nature of the gospel when someone considers abortion a very political issue and not a gospel issue. Those with this view fail to understand that when we objectify a post-birth human with sex trafficking, slavery, abuse or racism, or treat an unborn human baby as a mere blob of flesh or a fetus, we devalue Jesus' humanity. We treat the blood of the Covenant as a common thing, as well as undervalue the price He paid to save us.

Truly, both abortion and racism are gospel issues that should obligate all believers to stand up for the sacredness of human life and blood.

In conclusion, the implications of this "pro-life" gospel

should profoundly affect both our internal convictions and our public positions, or else the gospel has no practical application and the church cannot function as the salt and light of the world. Indeed, abortion is both a gospel issue and a policy issue, which then incontrovertibly connects faith and politics. {eoa}

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