



filled the place with the **“blood of the innocent”** (cf. Jer. 19:4-5). Those who make the same mistake will be judged accordingly. They may not sacrifice their children to Baal on altars of stone and make their little ones pass through fire, but they sacrifice them in

Planned Parenthood “clinics” to the gods of selfishness and fear—to themselves. Thus, they also have filled this land with the blood of the innocent and will answer for it. We mustn’t allow the world to dictate who is and who isn’t human. The Scriptures are clear in teaching that all children regardless of how they are conceived are living, innocent, and human. To take their lives is to sin against the God of Heaven who forms them their mothers’ womb. No matter what circumstances the world may appeal to (e.g. rape, incest, life-threatening pregnancies) in order to justify killing an innocent child, we must stand on the Truth of God’s Word and rebuke anyone willing to shed innocent blood.



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## Welcome Visitors

We are so glad that you joined us today.  
Please come again.

● Let us know if you have any questions.

ISSUE

14.1

BULLETIN OF  
THE OLSEN  
PARK CHURCH  
OF CHRIST

# Faithful Sayings

January 1  
2012

## Services

Sunday: 9:30 AM  
10:20 AM  
6:00 PM  
Wednesday: 7:00 PM

### Elders:

Pat Ledbetter  
Jeff Nunn  
Kyle Pope

### Deacons:

Dean Bowers  
Eddie Cook  
Bill Davis  
Steve Dixon  
Pat Goguen  
Jack Langley  
Neil Ledbetter  
Brady McAlister  
Walker McAnear  
Lance Purcell  
Rusty Scott

### Evangelists:

Kyle Pope  
Jason Garcia



## Shedding Innocent Blood

By Jason Garcia

It is a tragedy too great for words when a society must debate the morality of killing unborn children. For most of us there isn’t any doubt or question as to whether a fetus is human and, thus, a *person*. Many, however, will argue from the standpoint of viability, or appeal to a mother’s situation in hopes that circumstances will permit the killing of the unborn. We may encounter people who vehemently argue from the “pro-choice” camp—a name I’m convinced they adopted because it sounds better than “pro-abortion.” If there be any among them who are willing to consider what the Word of God teaches regarding the matter, and if any would come to us asking for the Scriptural perspective, then we must be perfectly clear on what God has to say regarding the killing of unborn children.

The Word of God expresses (in no uncertain terms) the value of human life within the womb. We also see Scripture describe the unborn as a *person*—a label which some advocates

of abortion wrongfully withhold from an unborn child. Consider the Word spoken to Jeremiah the prophet when God said, **“Before I formed you in the womb I knew you, And before you were born I consecrated you; I have appointed you a prophet to the nations”** (Jer. 1:5 NASB). A very similar idea appears in Isaiah when the prophet declares, **“The LORD called Me from the womb; From the body**

**of My mother He named Me....the LORD, who formed Me from the womb to be His Servant”** (Is. 49:1, 5). Within these two passages alone we see God’s awareness of the unborn—His *knowing* them. What is more, we see each man set apart by God for a particular purpose. What right would any man have to rob them of that purpose before they were born? To do so would bring that man under the judgment of God. Scripture also teaches us that it is God who forms us in the womb of our mothers. Certainly our parents play a role in the natural scheme of things to reproduce human life, but the words of Job and David unmistakably attribute the growth of a child in the womb to God (cf. Job 10:8-12). Ultimately, He is responsible for the new life in the womb and the child’s subsequent birth. Think on David’s words regarding his own life:

**For You formed my inward parts; You wove me in my mother’s womb. I will give thanks to You, for I am fearfully and wonderfully made...My frame was not hidden from You, When I was made in secret, And skillfully wrought in the depths of the earth; Your eyes have seen my unformed substance; And in Your book were all written The days that were ordained for me, When as yet there was not one of them** (Psalm 139:13-16).

Unfortunately, those in favor of abortion fail to recognize the *person* within the womb. They diminish the child’s existence to mere tissue, and argue that killing it is not tak-

ing a *human* life. In response to this let us offer a scene from the Gospel: **“When Elizabeth heard Mary’s greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit. For behold, when the sound of your greeting reached my ears, the baby leaped in my womb for joy”** (Luke 1:41, 44). Granted, this is a super-natural event. However, mere tissue does not “leap for joy”, persons do, and Scripture speaks of the baby as having a personality. The apostle Paul, like David, spoke of himself as a person even while in his mother’s womb (cf. Gal. 1:15-16). Abortion advocates’ way of thinking does not stand to reason. Would we argue that a two-month old is less human than a 24 year old? Both may occupy different places in time, and have very different levels of maturity, but one is just as human as the other! What if we wind the clock back further than that of the two-month old, say, to the first trimester of pregnancy or even to the moment of conception? If we were to ask the question “is it human?” The answer is undeniably “Yes.” Chronology does not determine whether or not one is *human*. Neither does physical location, as some may argue. They may be opposed to “partial-birth” abortions (i.e. the killing of a child that has partially emerged from the birth canal), but these same people have no problem with terminating a child that is still wholly in the womb. Where is the logic in this? Physical location (in the womb, out of the womb, or on top of Mount Everest) does not alter the fact that a human being is a human being!

Let us pause for a moment to consider what the Spirit says in Proverbs: **“There are six things which the LORD hates, Yes, seven which are an abomination to Him: Haughty eyes, a lying tongue, And HANDS THAT SHED INNOCENT BLOOD”** (Pro. 6:16-17 emphasis mine). God made provision within the Old Covenant to punish those who were guilty of murder or other crimes—this is not the shedding of innocent blood (cf. Gen. 9:6; Ex. 21:12; Rom. 13:4). Scripture will speak of children (prior to the age of accountability) as incapable of discerning right from wrong, and as such they are innocent (cf. Deut. 1:39; Is. 7:15). When Jeremiah delivered God’s message of destruction to Judah, it was because they had sacrificed their own children and

