

# IS GOD DEEPLY CONCERNED ABOUT ABORTION?

## 21 REASONS TO PROHIBIT ABORTION

*Thomas W. Jacobson, Executive Director, Global Life Campaign*

**“God wants us to be deeply concerned about what He is deeply concerned about!”**

This statement came into my mind on 20 November 2015, in Johannesburg, South Africa, as I began to read the book of Haggai. I’m sure it was the Holy Spirit because I had just asked, “How concerned are You about abortion and over a billion dead innocent children?” In the LORD’s reply, He turned the question back to me, asking if I knew the depth of His concern which He long ago revealed in His Word?

What has God revealed in the Bible about the gift of life, a child conceived in his mother’s womb, and the LORD God’s deep concern about child sacrifice and abortion?

1. God created Man, as male and female, in His image and likeness, the pinnacle of creation.<sup>1</sup>
2. God opens or closes the womb.<sup>2</sup>
3. God creates every child in his mother’s womb.<sup>3</sup>
4. Children are a blessing from the LORD God.<sup>4</sup>
5. God has a purpose and destiny for each child.<sup>5</sup>
6. From the beginning, innocent bloodshed cries out to God “from the ground.”<sup>6</sup>
7. Innocent bloodshed “pollutes the land” and results in “bloodguiltiness” and a curse upon the murderer and the land/area.<sup>7</sup>
8. God prohibited innocent bloodshed, and requires justice and atonement for it.<sup>8</sup>
9. Shedding innocent blood, especially of children, without meeting God’s standard of justice is the only evil in the Old Testament that “the LORD would not forgive.” David and Manasseh were both guilty of innocent bloodshed, and God forgave them individually when they repented, but He did not remove consequences or His judgment.<sup>9</sup>
10. God is deeply concerned about righteousness and justice; they are intrinsic, inseparable aspects of His nature, the foundation of His throne, and major themes in Scripture.<sup>10</sup>
11. Innocent bloodshed without justice brings the irrevocable judgment of God.<sup>11</sup>
12. Innocent bloodshed can only be atoned for by the blood of the murderer, or by the atoning blood of Jesus Christ for a murderer who repents and asks forgiveness; however, the latter does not necessarily remove the necessity of justice.<sup>12</sup>
13. God sees child sacrifice and abortion as shedding “innocent blood.”<sup>13</sup> (Over 58 million babies have been murdered in the United States, and over 1 Billion worldwide.)
14. God sees child sacrifice and abortion as sacrifices “to the demons.”<sup>14</sup>
15. Human sacrifice to demons/Satan/idols unleashes the power of evil.<sup>15</sup>
16. God brought enemies against, wiped out, or removed leaders, cities, and nations who practiced, encouraged, or facilitated child sacrifice.<sup>16</sup>
17. Child sacrifice and abortion are so appalling, grievous, unthinkable, and evil to God that He said it did not “enter My mind” that My people would ever “do this abomination.”<sup>17</sup> (Yet in the United States, over 70 percent of Planned Parenthood clients are church-affiliated, and 28 percent of girls and women in churches are post abortive.)

18. God said, "I Myself will set My face against" any person and his/her family who murderers a child, and will cut them off, unless they repent.<sup>18</sup>
19. God withdraws His presence and power from a person or church/temple who has sacrificed children, for they "defile My sanctuary" and "profane My holy name." More personally, the body of a believer in Jesus "is a temple of the Holy Spirit."<sup>19</sup>
20. God withdraws His Spirit – His righteous, peaceful, and evil-restraining presence – from a person, community, or nation guilty of innocent bloodshed and unresponsive to Him.<sup>20</sup>
21. God withdraws His protection from a person, temple/church, community or nation guilty of innocent bloodshed and unrepentant, and will eventually remove them.<sup>21</sup>

**God is deeply concerned about the shedding of innocent blood,  
especially of children, by abortion or any other means of destruction!**

<sup>1</sup> Genesis 1:26-27; 5:1-2; 9:6.

<sup>2</sup> Eve, mother of Cain, Able, Seth (Genesis 4:1-2, 25); Sarah, bore Isaac at age 90 (Genesis 11:29-30; 15:4; 17:1, 5, 15-16, 19; 18:9-10, 14; 21:1-7); wives of King Abimelech, whose wombs God closed for a time (Genesis 20:17-18); Rebekah, bore twins Esau & Jacob after 20 years of marriage (Genesis 25:20-26); Leah (when God opened her womb, bore Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dinah (Genesis 29:31-35; 30:17-21); Rachel, bore Joseph after years of barrenness (Genesis 30:1-2, 22-24); Ruth, was barren in first marriage, but in second marriage bore Obed, grandfather of David (Ruth 4:13, 17); Hannah, bore Samuel after years of barrenness, plus 5 (I Samuel 1:1-28; 2:21); Shunammite woman, bore son after long barrenness (II Kings 4:14-17); Elizabeth, bore John the Baptist in her old age (Luke 1:5-13, 24-25, 36, 57-58).

<sup>3</sup> Ecclesiastes 11:5; Job 10:8-12; 31:15; Psalm 22:9-10; 139:13-16; Isaiah 44:2, 24; 66:9.

<sup>4</sup> Genesis 33:5; 49:25; Exodus 1:7; Leviticus 26:9; Deuteronomy 7:12-14; 28:4, 11; Psalm 127:3.

<sup>5</sup> Every person (Psalm 139:13-18; Zechariah 12:1; Ephesians 2:10); Abraham (Genesis 11:26; 12:1-3; 18:19); Ishmael (Genesis 16:10-12, 15; 17:20; 21:13, 17-18; 25:12-16); Isaac (see Sarah above); Joseph (Genesis 37:5-11; 39:1-6, 20-23; 41:14-16, 25, 38-44; 42:6; 43:26-28; 44:14; 45:4-13); Samson (Judges 13:2-7, 24-25); David (I Samuel 13:14; 16:1, 6-13; II Samuel 2:4; 5:1-5); Esther (Esther 4:13-14); Jeremiah (Jeremiah 1:4-5); Mary (Luke 1:26-38); John the Baptist (Luke 1:13-17, 19, 57-80); Jesus Christ (Isaiah 7:14; 9:6-7; 49:1-8; 53:1-12; Matthew 1:18-23; Luke 1:26-56; 2:6-7, 21); Paul (Acts 9:15-16; Galatians 1:15-16).

<sup>6</sup> Genesis 4:8-12.

<sup>7</sup> Genesis 4:8-12; Numbers 35:29-34; Deuteronomy 19:10-13.

<sup>8</sup> Genesis 9:5-6; Exodus 20:1, 13; 21:12-14; Leviticus 24:17; Numbers 35:29-33; Matthew 5:21; 19:18; Mark 10:19; Luke 18:20; Romans 13:9; James 2:11.

<sup>9</sup> II Samuel 11:1 – 12:23; Psalm 51; II Kings 24:1-4; II Chronicles 33:1-13.

<sup>10</sup> Psalm 89:14. Hebrew and Greek words meaning righteousness and justice, or related terms, appear 1,695 times in Scripture. (see "Righteousness and Justice" paper)

<sup>11</sup> II Kings 23:26; 24:1-4.

<sup>12</sup> Numbers 35:33; Deuteronomy 19:10-13; Matthew 27:4-5.

<sup>13</sup> Psalm 106:38; 21:1-6, 16; Jeremiah 19:3-5.

<sup>14</sup> Psalm 106:37 (plus above verses).

<sup>15</sup> II Kings 3:26-27.

<sup>16</sup> Deuteronomy 12:29-31; II Kings 16:3; 17:16-18; 21:1-16; II Chronicles 28:1-7; 33:2.

<sup>17</sup> Jeremiah 7:31; 19:5; 32:35.

<sup>18</sup> Leviticus 20:1-5; I Corinthians 3:17.

<sup>19</sup> Leviticus 20:3; Numbers 35:33-34; Proverbs 6:16-17; Isaiah 59:1-3, 7-8; I Corinthians 3:16; 6:18.

<sup>20</sup> II Kings 23:27; Isaiah 59:1-3, 7-8; Jeremiah 15:1; 23:39.

<sup>21</sup> II Kings 23:26-27; Jeremiah 7:1-15; 22:3, 16-26.