

Text: Gen 1. 26-28

As you know, the United States Supreme Court overturned the famous case, *Roe v. Wade*, on its Friday ruling in the *Dobbs* case.

Everyone is talking about it. Our own prime minister got in the act, calling it, "horrific."

Since everyone is talking about it, why not us?

Well, seriously, I think the topic is serious and it is one Christians should talk about from time to time. Given the timeliness of the subject, I decided to make a few remarks in our afternoon service to set our minds into a Bible oriented mode in how we think about this.

Abortion is a topic that consumed many, many pages of articles, pamphlets, books, and all kinds of online conversation.

What I have to say won't add to the body of knowledge, but will point us to the heart of the issue from a Bible perspective.

Our text is in the first chapter of the Bible:

Read Gen 1.26-28

Our text may seem an odd place to start addressing abortion, but as a fundamental passage dealing with what it means to be human, it is a most logical starting place.

I. The fundamental issue of life**A. The three truths about humanity and the image of God**

1. God created man in the image of God (Gen 1.26)
2. God's creation of man in the image of God applies equally to male and female (Gen 1.27)
3. God's creation of man in the image of God repeats itself by the multiplication principle of reproduction (Gen 1.28)

What this means is that every human being bears the image of God.

- We aren't defining "image of God" here (complex topic)

- We are aware that the fall affects the image-bearer (but doesn't destroy the image)

B. The doctrine of the image of God affects Christian sexual ethics

1. C. S. Lewis describing the Christian ethic:

“Chastity is the most unpopular of the Christian virtues. There is no getting away from it: the old Christian rule is, ‘Either marriage with complete faithfulness to your partner, or else total abstinence.’”¹

2. The various competing ethics²

- a. “Romantic Morality” — “says all that is necessary for sex to be moral is for the participants to be ‘in love.’”
- b. “Playboy Morality” — “While the Romantic view is founded in vague feelings of love, Playboy Morality builds an entire system based pleasure.” [a.k.a., “if it feels good, do it”]
- c. “Therapeutic Morality” — “ sees sex as a means to human fulfillment and personal growth. ... advocates of Therapeutic Morality contend that limiting sex to marriage denies the single person of something essential to his or her personhood”
- d. “Pagan Morality” — can include elements of other views, but “combines all of these ideas into using sex as a vehicle to connect with the divine. Pagan sexual morality emerges from the monistic worldview integral to paganism: ‘All is one and all is God.’”

3. In each non-Christian sexual ethic, the reproductive aspect of sexual activity has low value, and consequently lowers the value of life that results

¹ C. S. Lewis, *Mere Christianity & the Screwtape Letters: Complete in One Volume* (San Francisco: HarperSanFrancisco, 2003), 95.

² These points derived from and defined in J. Allen Branch, “Sexual Ethics and the Sanctity of Human Life: How Biblical Sexual Morality Dignifies Women and Children,” CBMW, May 23, 2022, <https://cbmw.org/2022/05/23/the-sexual-ethics-and-the-sanctity-of-human-life-how-biblical-sexual-morality-dignifies-women-and-children/>.

- a. A baby might be an inconvenience to the aims of each view
- b. A baby may hinder the pursuit of love, feelings, self [personhood], or be irrelevant to the transcendent connection with the divine

“In the sexual revolution, the demand for sexual freedom preceded the loosening of abortion laws. Because the ‘free love’ generation divorced sexual activity from ethical responsibility, it is no coincidence that the so-called ‘Summer of Love’ in 1967 was followed a few years later in 1973 by legalized abortion. Liberalizing abortion laws is the logical conclusion to the abandonment of sexual restraint.”³

II. The gravity of taking any human life

A. The value God places on life: Gen 9.6 (the Noahic Covenant, Gen 9.1-7)

1. When men eat meat, the life is respected and not wantonly destroyed (reason for not eating blood)
2. But when a man or a beast kills a man, the life is required, and is forfeited (Gen 9.5, 6)
3. Under these conditions, man still lives under the obligation of procreation to multiply the image of God on the earth (Gen 9.7)

Regardless of any damage to the image of God in the fall, the fact of the image forms the basis of God’s commands regarding life.

- a. In Genesis 9, it forms the basis of the death penalty.
- b. In the Ten Commandments, it lies behind the seventh commandment (Ex 20.13)

Ex 20.13 ¶ “You shall not murder.

B. Thus, the value of life depends on the creation of man in the image of God

³ Branch.

- C. The prohibition on taking life rests on the fact of the image of God in man
- D. The exceptions of judicial takings of life require careful processes before a justified taking of life

This point is brief, but we maintain that God takes human life very seriously, and any frivolous taking of life is forbidden. (Even as God regulates the taking of animal life, the taking of human life is exponentially more valuable.)

Nothing is more frivolous, or devaluing the image of God in man, than the wanton killing of innocent babies.

The time for choice is *before* engaging in sex, not after.

III. The post-Roe world

- A. With the *Dobbs* decision, *Roe v. Wade* no longer has authority in the USA
 - 1. This does not mean that abortion is now illegal in the USA
 - 2. It does mean that each state legislature can restrict abortion in its state
 - 3. For other nations, the decision has no impact, other than the pressure of the moral statement from the USA (such as it is)
 - 4. The decision is only a step towards the goal of the pro-life movement, the struggle is not over
- B. What must occur to eliminate abortion altogether
 - 1. Human life must regain its biblical value — made in the image of God
 - 2. The taking of human life must truly become abhorrent
 - a. Shockingly, the left is against the death penalty which justifiably takes the life of a guilty criminal
 - b. On the other hand, the left is for the killing of babies, whose only crime is the “accident of conception”
- C. How do we restore the biblical value of life?
 - 1. Preach the gospel
 - 2. Win men and women to the Lord
 - 3. Disciple them in the truth of God’s word
 - 4. And pray for the return of the Lord to the earth