

**“CHRISTIANITY AND ABORTION:
Challenging the post-modern views on abortion found in our culture and in the church”**

Eric E. Jones
October 2014

CONTENTS

INTRODUCTION	2
THE POSTMODERN VIEW OF ABORTION	3
- Postmodern Abortion Views Found in Christian Theology	4
- Postmodern Abortion Views Found in Christian Practice	6
THE BIBLICAL VIEW OF ABORTION	7
HISTORIC CHRISTIAN VIEWS OF ABORTION	10
METHODS FOR PROMOTING A BIBLICAL PRO-LIFE POSITION	11
CONCLUSION	14
BIBLIOGRAPHY	15

INTRODUCTION

While the postmodern cultural shift, with its call for diversity and ideological tolerance, continues to sway the worldview of many Christians regarding the topic of abortion, the biblical pro-life precepts remain and must be promoted by the Church for all time. The Bible warns us that there is coming a time when even members of the family of God will turn from sound doctrine and instead embrace beliefs that facilitate their desired lifestyle.

3 For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, 4 and will turn away from listening to the truth and wander off into myths. (2 Timothy 4:3-4, ESV)

In our postmodern culture we can clearly see that these words of Paul have become true with one of the devastating results being the growing acceptance and practice of abortion. Abortion has not only become sociologically acceptable, but it has also become theologically acceptable in a growing segment of the church. The result has been nearly 60 million abortions in the United States of America alone. This should not be so, and it must be addressed.

This study will focus on the aforementioned contemporary situation, revealing the error advanced by post-modernism, and encouraging Christians to fearfully look to God's Word in formulating our worldview, expressing our theology, and directing our practices.

This research will involve a general overview of postmodern beliefs and how these beliefs affect views surrounding the practice of abortion. Included will be an analysis of how these postmodern worldviews on *life* have affected the theology and practices in much of the contemporary church. The biblical worldview on abortion, along with a historical look into how the church has handled this topic, will be presented. A discussion about why our theology matters in regard to the topic of abortion will be offered. Finally, this paper will propose methods

for clearly stating and promoting the biblical and historical, Christian pro-life position in our post-modern culture.

THE POSTMODERN VIEW OF ABORTION

Before we look specifically at how postmodernism is affecting the landscape surrounding the topic of abortion in our world today, let us examine some core characteristics of the postmodern worldview. Principle to the postmodern argument is its perception of truth. Postmodernism rejects the notion of absolute truth and instead proposes that truth is simply an interpretation of our own background, culture, biases, and personal agendas.¹ Friedrich Nietzsche, considered to be the first postmodernist, declared that our knowledge of truth could only be considered a “perspective” and never “the” truth.² Nietzsche vehemently battled against the notion of truth as universal and unchallengeable.³ Furthermore, at the core of postmodern thought is the idea of *pluralism*, which espouses that everyone has a perspective of truth and every individual perspective is equally as valid, thus eliminating the ability to classify any ethical standard, religious belief, or action as incorrect.⁴ Another postmodern characteristic worth mentioning in this study is the idea of situational ethics, which allows for the moral equivalency of opposing actions. In other words, our personal circumstances dictate whether an action is right or wrong. In fact, it has become fashionable for some, including many politicians, to ride this

¹ Grudem, Wayne. *Bible Doctrine: Essential Teachings of the Christian Faith*. (Grand Rapids, MI: Zondervan, 1999), 41

² Elwell, Walter A. “Evangelical Dictionary of Theology. 2nd ed.” (Grand Rapids: Baker Academic, 2001), 941

³ *Ibid.*, 941

⁴ Grudem, Wayne. *Bible Doctrine: Essential Teachings of the Christian Faith*. (Grand Rapids, MI: Zondervan, 1999), 41

postmodern fence by stating that they are personally opposed to abortion, but would never object to a woman having an abortion if she felt it was the right thing for her to do.⁵

With this in mind, the rise of the postmodern worldview in our contemporary culture has promulgated the growing acceptance and practice of abortion in our society. After all, according to postmodern thought, abortion cannot be absolutely right or wrong; rather, it must be viewed as a viable option for any individual who decides it is the proper action as a result of the present situation they individually find themselves facing. Abortion is further advanced because no single moral code can be imposed upon another, since truth is relative. Therefore, abortion must be an allowable option that cannot be judged as wrong. One outcome of this ideology can be the tolerable destruction of an unborn baby in order to save the mother from stress, embarrassment, or discomfort. Postmodernism is changing the definition of life, resulting in the unborn fetus not having the same value as a living person.⁶

Building upon this understanding, the discussion moves toward identifying how postmodern views have found their way into modern Christian theology and how these postmodern views have altered practices for many who identify themselves as Christians.

POSTMODERN ABORTION VIEWS FOUND IN CHRISTIAN THEOLOGY

The postmodern worldview is directly at odds with a biblical worldview, which sees the Bible as absolute truth given to mankind from God Himself.⁷ However, postmodernism has crept into Christian theology. After hearing the Roe v. Wade decision in 1973, W.A. Criswell, prominent pastor of the First Baptist Church of Dallas, Texas, essentially gave support to the

⁵ Francis, J. Beckwith, "Answering Arguments for Abortion Rights," *Christian Research Journal*. Fall 1990. (Accessed on 9/13/2013 at <http://www.ccel.us/Beckwith.1.html>), 21

⁶ Delores Dunnett, "Evangelicals and Abortion" *Journal of the Evangelical Theological Society* 33 (June 1990), 215

⁷ Grudem, Wayne. *Bible Doctrine: Essential Teachings of the Christian Faith*. (Grand Rapids, MI: Zondervan, 1999), 41

court's decision and took the opportunity to present his theological position on the distinction between soul and body: "I have always felt that it was only after a child was born and had life separate from its mother that it became an individual person, and it has always, therefore, seemed to me that what is best for the mother and for the future should be allowed."⁸ Former Southern Baptist seminary professor, Paul D. Simmons, also shares this soul/body distinction view, but further argues that abortion should be legal because humans have the ability and right, "to make godlike decisions regarding their stewardship of their procreative powers, as in abortion."⁹ While these examples of postmodern worldviews may not be the published theological positions of mainline conservative evangelical churches, they remain part of the Christian theological landscape and are having a growing effect on contemporary Christian thought and practice.

Dolores Dunnett, in her article, "Evangelicals and Abortion," quotes John Milhaven, who suggests that, "many Christians of the present historical juncture are ethically schizophrenic."¹⁰ Dunnett is referencing the reality that many Christians are attempting to embrace both a postmodern worldview and a biblical worldview of abortion at the same time. Evidence of this ethical schizophrenia is validated as some Evangelicals are proposing that Scripture stresses quality of life over sanctity of life.¹¹ This theological view, influenced by postmodernism, has opened the door for the arbitrary justification of abortion. It is clear that postmodern and biblical worldviews are competing, not complementary. Trying to find synergy between the two is resulting in the rise of the postmodern worldview and the decline of the traditional Christian worldview held in the modern Evangelical community. After all, a little deviation from biblical truth is still a deviation, resulting in error and in the case of the unborn, possibly death.

⁸ Russell D. Moore, "The Gospel according to Jane Roe: Abortion Rights and the Reshaping of Evangelical Theology," *Southern Baptist Journal of Theology* 7.2 (Summer 2003), 42

⁹ *Ibid.*, 42

¹⁰ Dolores Dunnett, "Evangelicals and Abortion" *Journal of the Evangelical Theological Society* 33 (June 1990), 216

¹¹ *Ibid.*, 222

POSTMODERN ABORTION VIEWS FOUND IN CHRISTIAN PRACTICE

What we believe will always affect what we do. As previously offered, the acceptance of abortion as a legitimate option is increasing in the contemporary church, with churches actually aligning themselves with abortion providers. Planned Parenthood is this nation's largest provider of abortions. According to their website, they operate approximately 700 abortion clinics throughout the United States.¹² Furthermore, Planned Parenthood touts the fact that they perform over 515,000 abortions annually.¹³ Surprisingly, a growing number of Christian churches and clergy are associating with this organization. Planned Parenthood has recently organized a Clergy Advisory Board and has amassed twenty-five pages of signatures from pastors, church workers, and theologians supporting their "Statement on Comprehensive Sexuality Education", which even proudly condemns the teaching of abstinence.¹⁴ Additionally, postmodern thought has given birth to a pro-abortion group of theologians and pastors called *The Religious Coalition for Abortion Rights*, also called the *Religious Coalition for Reproductive Choice*, which proclaims, "Prayerfully Prochoice," as they argue that Christians can hold a prochoice belief and practice.¹⁵

Actively supporting abortion is one thing, but remaining silent on the subject can be just as deadly. In a recent study, *World News Group* found that many Evangelical pastors are silent on the topic of abortion stating the following reasons: it could cause discomfort to church members, it might politically stigmatize the pastor or church and scare seekers off, and it might

¹² Planned Parenthood. "Who We Are." PlannedParenthood.org. (Accessed on 10/6/2014 at <http://www.plannedparenthood.org/about-us/who-we-are/planned-parenthood-at-a-glance>)

¹³ Ibid.

¹⁴ Gene E. Veith, "Faith-Based Abortion: Planned Parenthood is trying to bring sex-education programs and abortion counseling into churches," *World Magazine* – Vol. 17, Num. 28. July 2002. (Accessed on 9/13/2013 at <http://www.lcms.org>)

¹⁵ Alcorn, Randy. *Pro-Life Answers to Pro-Choice Arguments*. (Colorado Springs, CO, Multnomah Books, 2000), 317

appear to be “un-cool” or anti-intellectual.¹⁶ The aforementioned reasons have connection with postmodern pressures. Randy Alcorn compares the often deafening silence of pastors in America regarding abortion to the German church’s failure to stand up against the systematic murder of Jews during the holocaust with the following chastisement: “We shake our heads in disgust at the German church’s tolerance of one holocaust while ignoring our own tolerance of another.”¹⁷

THE BIBLICAL VIEW OF ABORTION

In stark contrast to postmodern thinking, the Bible does not make room for one life to be destroyed in order to make another life more comfortable; instead, the Bible speaks of sacrificing one’s own life in order to save another from death.¹⁸ Additionally, Scripture demonstrates a consistent sanctity of life view. A representative selection of passages that speak to this truth includes Genesis 1:31, Genesis 4:1, Exodus 4:11, Job 3:3, Job 10:8-12, Psalm 139:13-16, Jeremiah 1:5, Matthew 1:18, and Luke 1:39-44.

The Bible goes to great lengths demonstrating the immense value that God places on the human life - God created mankind, breathed life into him, and God gave His own life for him. Furthermore, we understand in Scripture that God hates murder and has commanded mankind to never murder another human being. How does this relate to abortion? Some would say that it is not relevant, proposing that abortion is not murder because the unborn baby is not a person until birth. This demands a look into when God assigns value to life. Bruce K. Waltke, in his article, "Reflections from the Old Testament on Abortion," states, “on both theological and exegetical grounds. . . the body, the life, and the moral faculty of man originate simultaneously at

¹⁶ Joe Maxwell & Steve Hall, “Still-Silent Shepherds.” *World Magazine*, January 2010, (http://www.worldmag.com/2014/01/still_silent_shepherds/)

¹⁷ Ibid.

¹⁸ Robert N. Congdon, “Exodus 21:22-25 and the Abortion Debate,” *Bibliotheca Sacra* 146 (1989): 147.

conception."¹⁹ Additionally, it is understood that the idea of conception speaks to a beginning or a genesis of something.²⁰ Even our dictionaries support this assertion as they commonly define conception as, “origin or beginning.”²¹

This truth that life begins at conception is clearly highlighted in the events surrounding Mary’s visit with Elizabeth just prior to the birth of John the Baptist. The Gospel of Luke presents:

41 And when Elizabeth heard the greeting of Mary, the baby leaped in her womb. And Elizabeth was filled with the Holy Spirit, 42 and she exclaimed with a loud cry, “Blessed are you among women, and blessed is the fruit of your womb! 43 And why is this granted to me that the mother of my Lord should come to me? 44 For behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy (Luke 1:41-44, ESV).

Notice that Elizabeth, led by the Holy Spirit, calls her unborn child a baby. The Greek word used in this passage is *brephos*, which is the same word used in Luke 2:16 speaking of Jesus after He was born.²² Therefore, the Bible demonstrates that a baby, at conception, possesses full personhood in the eyes of God, and thus, to subsequently abort this person would be murder.

While the Old Testament apparently does not directly address abortion, this does not assume that God, in the Old Testament text, is not concerned with the unborn. Take, for instance, this passage in the Book of Exodus:

22 “When men strive together and hit a pregnant woman, so that her children come out, but there is no harm, the one who hit her shall surely be fined, as the woman's husband shall impose on him, and he shall pay as the judges determine. 23 But if there is harm, then you shall pay life for life, 24 eye for eye, tooth for tooth, hand for hand, foot for foot, 25 burn for burn, wound for wound, stripe for stripe. (Exodus 21:22-25, ESV)

¹⁹ Bruce K. Waltke, "Reflections from the Old Testament on Abortion," *Journal of the Evangelical Theological Society* 19 (Winter 1976): 13

²⁰ Francis J. Beckwith, “Brave New Bible: A Reply to the Moderate Evangelical Position on Abortion” *Journal of the Evangelical Theological Society* 33/4 (December 1990): 492.

²¹ *The Free Dictionary*. (Accessed 10/6/2014 at <http://www.thefreedictionary.com/conception>)

²² Grudem, Wayne. *Politics According to the Bible: A Comprehensive Resource for Understanding Modern Political Issues in Light of Scripture*. (Grand Rapids, MI, Zondervan, 2010), 158

A sincere interpretation of this biblical text, in conjunction with the entirety of Scripture, demonstrates the full human value placed on the unborn and portrays abortion as an unjust and illegal action.²³ Taking it a step further, when we broaden our view of the aforementioned text through the lens of Exodus 21:14, we see that the willful murder of another, including the unborn baby, is so offensive to God that He will remove the offender from His presence and deliver him unto death.

A prime biblical example of God forbidding abortion is found in Leviticus 20, where the Israelites are prohibited from following Canaanite idolatry, specifically the god of Molech, who demanded the sadistic sacrifice of human babies. In fact, not only those who chose to practice this heinous act of child sacrifice would be punished, but also those who did not stop it from happening.²⁴ This same spirit of death is later uncovered as another king destroyed the least of these (babies) in hopes of destroying the newborn Messiah Himself.²⁵

Though not speaking directly in response to the topic of abortion, Jesus gave us great insight into the value that God places on the “littlest” of humanity as He stated, “Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven” (Matthew 19:14, *ESV*). Similarly, we are reminded of Jesus’ other statement, “Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me” (Matthew 25:40, *ESV*). When examining Scripture, it becomes apparent that the Bible does not take a soft stance on abortion, but instead, confronts it with extreme prejudice.

HISTORIC CHRISTIAN VIEWS OF ABORTION

²³ Robert N. Congdon, “Exodus 21:22-25 and the Abortion Debate,” *Bibliotheca Sacra* 146 (1989): 147.

²⁴ Russell D. Moore, “The Gospel according to Jane Roe: Abortion Rights and the Reshaping of Evangelical Theology,” *Southern Baptist Journal of Theology* 7.2 (Summer 2003), 47.

²⁵ *Ibid.*, 47

Having looked at the contemporary trajectory of the postmodern impact on the abortion debate, it is helpful to examine the historical views on abortion held by the church. Based on the immense biblical evidence, it is no wonder that the Christian church has historically held a strong anti-abortion position. Looking back as far as the Didache and the Epistle of Barnabas, we discover clear teaching against abortion by the early church fathers:

Thou shalt do no murder, thou shalt not commit adultery, thou shalt not corrupt boys, thou shalt not commit fornication, thou shalt not steal, thou shalt not deal in magic, thou shalt do no sorcery, thou shalt not murder a child by abortion nor kill them when born, thou shalt not covet thy neighbors goods, (Didache 2:2)²⁶

Thou shalt not doubt whether a thing shall be or not be. Thou shalt not take the name of the Lord in vain. Thou shalt love thy neighbor more than thine own soul. Thou shalt not murder a child by abortion, nor again shalt thou kill it when it is born. Thou shalt not withhold thy hand from thy son or daughter, but from their youth thou shalt teach them the fear of God (Barnabas 19:5).²⁷

Furthermore, Tertullian stated, “We may not destroy the fetus in the womb,” while Basil of Caesarea vehemently opposed all abortion, and Ambrose exalted the unborn as God’s own creation and thus showed contempt for the practice of abortion.²⁸ Augustine and Chrysostom both condemned abortion.²⁹

Throughout history, Protestant and Catholic leaders alike have reliably denounced abortion while upholding the sanctity of human life. John Calvin taught, “The fetus, though enclosed in the womb of its mother, is already a human being, and it is a most monstrous crime to rob it of the life, which it has not yet begun to enjoy. If it seems more horrible to kill a man in his own house than in a field, because a man’s house is his place of most secure refuge, it ought

²⁶ *Didache: The Teaching of the Lord to the Gentiles by the Twelve Apostles*, Translated by J.B. Lightfoot, Athena Data Products 1990 (accessed on 10/6/2014 at <http://www.spurgeon.org/~phil/didache.htm>)

²⁷ *The Epistle of Barnabas*, Translated by J.B. Lightfoot, Athena Data Products 1990, (accessed on 10/6/2014 at <http://www.earlychristianwritings.com/text/barnabas-lightfoot.html>)

²⁸ Delores Dunnett, “Evangelicals and Abortion” *Journal of the Evangelical Theological Society* 33 (June 1990), 219

²⁹ *Ibid.*, 219

surely to be deemed more atrocious to destroy a fetus in the womb before it has come to light.”³⁰ Finally, modern theologians, like Dietrich Bonhoeffer, believed that the killing of the innocent unborn child is “nothing but murder.”³¹ Karl Barth concluded, “The unborn child is from the very first a child... it is a man and not a thing, not a mere part of the mother’s body... Those who live by mercy will always be disposed to practice mercy, especially to a human being which is so dependent on the mercy of others as the unborn child.”³²

METHODS FOR PROMOTING A BIBLICAL PRO-LIFE POSITION

In this postmodern world, more than ever, Christians must answer the call of God to be salt and light. Christians must stand up and speak up for the least of these. In his letter to the church in Ephesus, the Apostle Paul reminds the church that we are in a battle against powerful spiritual forces of darkness. Russell Moore, President of the *Southern Baptist Ethics and Religious Liberty Commission*, declares, “The revolt against creation seen in the abortion culture is at root a moral revolt against the Creator.”³³ Christians must embrace this warfare mentality and take action; however, success is more likely as appropriate actions are expressed on several fronts.

The Apostle Paul taught in his Epistle to the Romans that our thinking must not conform to the world, but instead it must be renewed so that transformation will occur. Biblical truth must be clearly taught, and good theology must be advanced within the Christian community. With this in mind, the precepts of biblical truth about the sanctity of human life must also be shared outside of the walls of the church and promoted in our culture at large. In 2009, over

³⁰ Alcorn, Randy. *Pro-Life Answers to Pro-Choice Arguments*. (Colorado Springs, CO, Multnomah Books, 2000), 317

³¹ *Ibid.*, 317

³² *Ibid.*, 317

³³ Russell D. Moore, “The Gospel according to Jane Roe: Abortion Rights and the Reshaping of Evangelical Theology,” *Southern Baptist Journal of Theology* 7.2 (Summer 2003), 47

400,000 Christian leaders from Evangelical, Roman Catholic, and Orthodox backgrounds released the Manhattan Declaration, which made a public statement about the sanctity of human life as well as the dignity of marriage as a union between a husband and wife.³⁴

Demonstrations of compassion for pregnant mothers and subsequently for their newborn babies is the second front in this battle to end abortion and to promote biblical worldviews over postmodernism. Christian pro-life advocates have been excelling in this arena for decades. There are numerous ministries and Crisis Pregnancy Centers throughout the nation dedicated to assisting pregnant women. Christian pro-life compassion is found as pro-life doctors provide free prenatal care to mothers in crisis pregnancies, pro-life attorneys offer free legal services when the mother chooses adoption, pro-life ministries provide free ultrasounds, counseling services, baby supplies, and even financial aid to those mothers in need.³⁵ Not only do these actions show compassion and meet tangible needs, but they also demonstrate the essence of the biblical worldview and the Gospel of Jesus Christ. On the other hand, abortion providers such as Planned Parenthood are void of these compassionate services and offer the monolithic solution of an abortion, which is only available to those who can pay their price.³⁶

Finally, Christians have a responsibility to assist in the shaping of our political landscape and the laws of our nation as a means of helping to protect the sanctity of human life. Theologian Wayne Grudem asserts, “If we really believe that an action is taking innocent lives, then we will not be content to depend on moral influence to stop it.”³⁷ If murder is wrong, then a society has a responsibility to take action and prevent that wrong. With this in mind, if Christians truly believe

³⁴ Grudem, Wayne. *Politics According to the Bible: A Comprehensive Resource for Understanding Modern Political Issues in Light of Scripture*. (Grand Rapids, MI, Zondervan, 2010), 171

³⁵ Alcorn, Randy. *Pro-Life Answers to Pro-Choice Arguments*. (Colorado Springs, CO, Multnomah Books, 2000), 249

³⁶ Alcorn, Randy. *Pro-Life Answers to Pro-Choice Arguments*. (Colorado Springs, CO, Multnomah Books, 2000), 250

³⁷ Grudem, Wayne. *Politics According to the Bible: A Comprehensive Resource for Understanding Modern Political Issues in Light of Scripture*. (Grand Rapids, MI, Zondervan, 2010), 167

that abortion is murder, then Christians should be compelled to take action in order to prevent it. In a free society, people can take peaceful action through the legal system and through the election process that can prevent wrongs. Therefore, Christians living in a free society, such as the United States of America, have a responsibility to take action that will result in electing leaders with prolife beliefs and enacting laws that protect the unborn. While elections will not change everything, they are a good place to start.³⁸ With this understanding, Christians cannot remain home on Election Day, but instead, must vote for prolife candidates and even campaign for those candidates.

Postmodernists would argue that Christians should not impose their moral convictions on others; however, in all societies moral convictions are being imposed and those convictions have grave implications affecting the culture and the well being of individuals. Our nation was founded on the ability of its citizens to freely speak their convictions, attempt to influence others, and ultimately affect the law of the land.³⁹ If Christians do not clearly and publicly articulate biblical convictions, then the public discourse will continue to be overtaken by the wicked. The Psalmist underscores this biblical prompting.

“How long will you judge unjustly and show partiality to the wicked? Selah Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute. Rescue the weak and the needy; deliver them from the hand of the wicked.” (Psalm 82:2-4, ESV).

CONCLUSION

And so, I return to my thesis. While the postmodern cultural shift, with its call for diversity and ideological tolerance, continues to sway the worldview of many Christians

³⁸ Russell D. Moore, “The Gospel according to Jane Roe: Abortion Rights and the Reshaping of Evangelical Theology,” *Southern Baptist Journal of Theology* 7.2 (Summer 2003), 46

³⁹ Grudem, Wayne. *Politics According to the Bible: A Comprehensive Resource for Understanding Modern Political Issues in Light of Scripture*. (Grand Rapids, MI, Zondervan, 2010), 169

regarding the topic of abortion, the biblical pro-life precepts remain and must be promoted by the church for all time.

The issue of abortion is not a trivial debate. As presented in Jeremiah 7:31, God has issued severe warning of judgment against whole nations who chose to embrace the murder of children.⁴⁰ The battle between the postmodern worldview and the biblical worldview is real and cannot be ignored by Christians. As Russell Moore exclaims, “Between the two sides of the abortion debate there is a yawning ideological chasm—a fundamental clash over two differing visions of reality.”⁴¹ Our response to this debate will expose the very core of our theology, our worldview, and our view of God. Our handling of the abortion topic is a clear indicator of where we stand on the matter of truth and it ultimately displays our belief of who we think truly sits on the throne - God or man.

⁴⁰ Ibid., 177

⁴¹ Russell D. Moore, “The Gospel according to Jane Roe: Abortion Rights and the Reshaping of Evangelical Theology,” *Southern Baptist Journal of Theology* 7.2 (Summer 2003), 46

BIBLIOGRAPHY

- Alcorn, Randy. *Pro-Life Answers to Pro-Choice Arguments*, Colorado Springs, CO, Multnomah Books, 2000
- Beckwith, Francis J. *Brave New Bible: A Reply to the Moderate Evangelical Position on Abortion*, *Journal of the Evangelical Theological Society* 33/4. December 1990, 489-508. (Accessed on 8/28/2014 at http://www.etsjets.org/files/JETS-PDFs/33/33-4/33-4-pp489-508_JETS.pdf)
- Beckwith, Francis, J. *Answering Arguments for Abortion Rights*, *Christian Research Journal*. Fall 1990. (Accessed on 9/13/2013 at <http://www.ccel.us/Beckwith.1.html>)
- Congdon, Robert N. *Exodus 21: 22-25 and the Abortion Debate*, *Bibliotheca Sacra* 146, 1989, 132-47. (Accessed on 9/13/2014 at <http://faculty.gordon.edu>)
- Didache: The Teaching of the Lord to the Gentiles by the Twelve Apostles*, Translated by J.B. Lightfoot, Athena Data Products 1990 (accessed on 10/6/2014 at <http://www.spurgeon.org/~phil/didache.htm>)
- Dunnet, Delores, *Evangelicals and Abortion*, *Journal of the Evangelical Theological Society* / 33. June 1990, 215-225.
- Elwell, Walter A. *Evangelical Dictionary of Theology*. 2nd ed. Grand Rapids: Baker Academic, 2001
- Free Dictionary, The*. (Accessed 10/6/2014 at <http://www.thefreedictionary.com/conception>)
- Grudem, Wayne. *Bible Doctrine: Essential Teachings of the Christian Faith*, Grand Rapids, MI, Zondervan, 1999
- Grudem, Wayne. *Politics According to the Bible: A Comprehensive Resource for Understanding Modern Political Issues in Light of Scripture*, Grand Rapids, MI, Zondervan, 2010
- Maxwell, Joe & Steve Hall. "Still-Silent Shepherds." *World Magazine*, January 2010, (http://www.worldmag.com/2014/01/still_silent_shepherds/)
- Moore, Russell D. *The Gospel according to Jane Roe: Abortion Rights and the Reshaping of Evangelical Theology*, *Southern Baptist Journal of Theology* 7.2 (Summer 2003): 40-52.
- Planned Parenthood. "Who We Are." [PlannedParenthood.org](http://www.plannedparenthood.org/about-us/who-we-are/planned-parenthood-at-a-glance). (Accessed on 10/6/2014 at <http://www.plannedparenthood.org/about-us/who-we-are/planned-parenthood-at-a-glance>)
- The Epistle of Barnabas*, Translated by J.B. Lightfoot, Athena Data Products 1990 (accessed on 10/6/2014 at <http://www.earlychristianwritings.com/text/barnabas-lightfoot.html>)

Veith, Gene E. "Faith-Based Abortion: Planned Parenthood is trying to bring sex-education programs and abortion counseling into churches," *World Magazine* – Vol. 17, Num. 28. July 2002. (Accessed on 9/13/2013 at <http://www.lcms.org>)

Waltke, Bruce K. *Reflections from the Old Testament on Abortion*, Journal of the Evangelical Theological Society 19 (Winter 1976): 3-13.