

“Thou Shall Not Kill”

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January 22, 1984 is the first national sanctity of life day. The date was chosen to coincide with the 11th anniversary of the Roe vs Wade supreme court case that legalized abortion in the United States. President Ronald Reagan issued a proclamation annually thereafter designating sanctity of human life day to be the 3rd Sunday in January, which represents the closest Sunday to the original date. There was a proclamation number; that number was 5147 and was delivered on January 13 by president Ronald Reagan. Let me read that to you:

“The values and freedoms we cherish as Americans rest on our fundamental commitment to the sanctity of human life. The first of the 'unalienable rights' affirmed by our Declaration of Independence is the right to life itself, a right the Declaration states has been endowed by our Creator on all human beings -- whether young or old, weak or strong, healthy or handicapped.

Since 1973, however, more than 15 million unborn children have died in legalized abortions -- a tragedy of stunning dimensions that stands in sad contrast to our

belief that each life is sacred. These children, over tenfold the number of Americans lost in all our nation's wars, will never laugh, never sing, never experience the joy of human love; nor will they strive to heal the sick, or feed the poor, or make peace among nations. Abortion has denied them the first and most basic of human rights, and we are infinitely poorer for their loss.

We are poorer not simply for lives not led and for contributions not made, but also for the erosion of our sense of the worth and dignity of every individual. To diminish the value of one category of human life is to diminish us all. Slavery, which treated Blacks as something less than human, to be bought and sold if convenient, cheapened human life and mocked our dedication to the freedom and equality of all men and women. Can we say that abortion -- which treats the unborn as something less than human, to be destroyed if convenient -- will be less corrosive to the values we hold dear?

We have been given the precious gift of human life, made more precious still by our births in or pilgrimages to a land of freedom. It is fitting, then, on the anniversary of the Supreme Court decision in Roe v. Wade that struck down State anti-abortion laws, that we reflect anew on these blessings, and on our corresponding responsibility to guard with care the lives and freedoms of even the weakest of our fellow human beings.

Now, therefore, I, Ronald Reagan, President of the United States of America, do hereby proclaim Sunday, January 22, 1984, as National Sanctity of Human Life Day. I call upon the citizens of this blessed land to gather on that day in homes

and places of worship to give thanks for the gift of life, and to reaffirm our commitment to the dignity of every human being and the sanctity of each human life.

In Witness Whereof, I have hereunto set my hand this 13th day of January, in the year of our Lord nineteen hundred and eighty-four, and of the Independence of the United States of America the two hundred and eighth.”

--Ronald Reagan

As I said earlier, I cannot believe that in this nation, as we have designated Sanctity of Life Sunday, that we have on our currency, “In God We Trust.” There is no doubt in my mind as we look at the history of our nation and at the founding fathers; that all we have, and even as President Ronald Reagan made reference to the declaration of independence, that we were reminded of the fact that God is a reality. He is the creator and giver of life. Some of you have, in recent years, visited our capital. It becomes very plain and clear, as you visit the capital of this great nation, that the founding fathers had a connection with the God and Father of our Lord Jesus Christ and with the Holy Scriptures, the Word of God. There, the 10 commandments are displayed, and there's no doubt that the founding of our nation had a connection to the sovereign God. There's no doubt that's what they had in mind when they founded this nation.

In the 1984 proclamation we just read, President Reagan makes the reference to the 15 million. To this date, 50 million babies have been aborted. Now I want to

simply say, I stand before you with a fear and trembling when I contemplate these numbers. That, how in the world have we departed and drifted away from the foundational connection to a Sovereign God? And to say that, “In God We Trust?”

The fundamentals of the scriptures are very plain and clear. I want to go over them with you, and I know that you know them. But you see, that first of all, it is God that is the giver of life, as we saw that displayed (in the video) just a moment ago. We are talking about week one and week two, and I mean in week one and day one, the DNA is already set, and life is very plainly and clearly there. As we have seen it displayed, the heart starts beating in the early weeks. To deny the facts that that which is inside a woman’s womb is not a human being, and is alive, is to be simply closing your ears and eyes to all of those things that are clearly, plainly in the scriptures. God is the giver of life.

In Genesis 1:26 and 27 we read, “ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.”

Then we read in Genesis chapter 2, verse 7, “ And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” We find in Genesis Chapter 9, verse 6 no doubt there's value in human life, because God says that to kill, is to commit murder, and it is

punishable by death. We find that early on in the book of Exodus chapter 20, where very clearly it says, "Thou shalt not kill." And one of things that I want to say here, is this; just because it is legal, you see, does not make it right. And so we want to say, that the Lord God is the giver of life.

The 2nd thing that is very clear and fundamental is this; that life is given and begins at conception. And I want to tell you something; all we have to have is the Word of God and the truths of the scriptures, and we find that very plainly and clearly. Psalm 139, verse 13 we read, "For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written."

Was that not a wonderful presentation that we saw in that video? We're talking about, we see all the parts; and here's this life, here's this baby, here's this human baby; not a fetus, not a blob of flesh, not simply tissue; but a person, a human being. You were wonderfully made. Children, don't forget that. In the beginning of your Catechism questions, you ask the question, "Well who made me?" Well it is God that made me. What else did God make? God made everything. And Why did God make everything? He made everything for his own glory. And so we find very plainly and clearly that life is given at conception and there is no difference between the Old and the New Testament, we find that.

In Jeremiah chapter one, verse 5, we read that God is speaking to Jeremiah, the prophet, and he said, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Is that not what the apostle Paul said as well, when he talked about the fact, that before he was, while he was in his mother's womb, that Lord separated him, and set him apart for the ministry that he called him to do?

In the New Testament, in Luke chapter one, verse forty-one, we find Elizabeth, the mother of John the Baptist, felt her baby leap for joy within her womb at the news that her cousin Mary was pregnant with the son of God. I know that I am a very old person, as I testified last week where I got my dates a little mixed; but I remember that Frankie would say, when she was carrying our children, "Give me your hand." She would put my hand on her belly and you would feel the baby move. And you could visibly see her belly moving. And I want you to know there is not ever a woman who has ever said, "Hey come and feel my fetus move, come and feel my blob of flesh move, come and feel." No, it is, "Come and feel my baby move." It came to pass, that when Elizabeth heard the salutation of Mary, what happened? We find the baby leaped in her womb, and Elizabeth was filled with the Holy Ghost. The word translated babe in this verse refers to the baby in Elizabeth's womb. And we find in Luke chapter 2, verse 12, "And this shall be a sign unto you, you shall find the babe wrapped in swaddling clothes, lying in the manger." The word babe, you see, is the same word as the baby in the manger, as the baby that was inside of her womb. It is exactly the same word, it is baby.

The third thing we find, if that's the case, that the Lord is the giver of life, life begins at conception, and it's because of that, life is to be respected, honored, protected and nourished. We need to simply learn as a society to leave things in God's hands. He is the one that gave it. Now that's easier said than done. We made reference to the fact that God is sovereign, that He is Lord, that He's the giver of life, that He controls the affairs of men, that He has ordered our days, that He has numbered our days; but at the same time, because of our sophistication, and where we are in all of our learning, in many ways and different areas, we have taken things out of the hands of a sovereign God who orders life.

You see, when we are talking about the Sanctity of Life and Ronald Reagan, he made reference to that, we are not just simply talking about those unborn babies and human beings that are still in the woman's womb; we're talking about life sacred. Life is sacred regardless where you see it. Whether it's those who are yellow, red, black or white, they are all precious in His sight, whether they are old or young, intelligent or whatever you see. The life is given by God, we are in the hand of a sovereign God and therefore we must come to the place and we must trust ourselves in the hand of a sovereign God who knows and does best.

Consequences of that are, go visit the hospitals and see the people that are connected to life support, and then you connect with those that are there. They have quote, "terminal illnesses." They have, in the eyes of the doctors, little hope to life and to living, and they are counseled to the fact of, "what we need to do;"

and of course, if there's been a will toward that that's been extended, "what we need to do," is to deprive of water and of food and then ultimately, what is it that you are doing? You're starving that person and ultimately death will come. And have you not, in all of that, have you not taken things into your own hands? You say that God is sovereign and then we leave things in the hands of a Sovereign God, that's easier said than done.

And I know this, Lord willing, that next month there's going to be Rose Day and some of us will travel to Oklahoma City. We'll try to find and to visit with some of the legislators and lawmakers there in the capitol. And there, we will confront them with the question of, "Where do you stand when it comes to the issue of life? And where do you stand when it comes to the question of abortion?" And many will say, "I am a pro-life person," and then many will have in quote, in small print under that, they will say, however, we will permit abortion in case of the life of the mother, or of incest, or of rape or of some other conditional things that are attached to that. They are ultimately saying, "I am a pro-life person," however, there are certain circumstances and situations in which abortion is permissible, it is under the law.

Now I want to simply say to you, I believe, personally as your pastor, my convictions are that abortions, under any circumstances, are wrong; that God is the giver of life, He blesses the womb with life and I simply leave that in the hand of a sovereign God. Who am I to say, "abort this life, and get rid of that?" And with that we have all kinds of things that are connected to it. The question of death

panels, the question of health care that is extended, or not extended. And folks, we're in a day where we are so sophisticated in all things, you see, that are in our path, where we are constantly and daily confronted with fact that here I am, making decisions that I ought simply leave in the hands of the sovereign God that gave it. I leave it; when He is ready to call, then you see that I have left it in His hands. You see, I believe it is to be respected, honored, protected and nourished.

You see, as I look at our nation, and I see where we have come from as a nation and to where we are today, that I simply want to say, "What happened to us? Where are we and why are we at this place?" I want to ask you something. How do we stand in front of the number of 50 million legal abortions in this nation? How do I answer that, and how do I justify that?

I come from a nation where, to this day, it is the grief of my heart, that there were some 6 million Jews and other nationalities that ended up in concentration camps and gas chambers, and they were brutally murdered and lost their lives. I have in my mind and I know you have to, if you have lived any length of time at all, and you have looked at some of the historical accounts of the holocaust, and you have witnessed and looked at some of the documentaries; they were taped you see right around 1944 and 1945, and don't you have images in your mind of the thousands of bodies stacked as court wood? They were piled in places where people lost their lives, and were brutally killed and done away with. And I want you to know that, you see, it was not my generation, but it was my parents and

my grandparents that were a part of that. And as I stand before that, and I wonder where were those, you see, where were those, that when you go to Germany, that in every little community, there is a church building in all of the little communities. In the bigger cities, there are church buildings that are ringing their bells Sunday mornings, and calling a people to worship. Where were those preachers and teachers? Where were those champions of life? Where were those proclaimers of truth when all of that was going on? Six million people were done away with, and where were they? You see, why did they not stand when they saw that? I know that people say that, "We didn't know what was going on; we had absolutely no earthly idea what was going on." Folks, I really do believe that is a lie. How can you get rid of 6 million people in a period of 5 or 6 years and no one have any idea what happened to those people, whether they were simply shipped off to other countries? In some of the communities, there was the stench throughout the community and I want to simply say, "Where were the preachers of righteousness?" To say, "How do we explain that, how do we justify that?"

And I want to say something here, we're not talking about six million, were talking about fifty- million lives that have been murdered. Fifty- million human beings that have lost their lives. How do we explain that? And what is it that I am doing about it? And I know for a fact, you see, I know for a fact that we have this mentality that, after all, it's not my business. After all, it's a legal thing. After all, what is it that I can do about it?

This last week we have looked at the news reports of the brutal murdering of six people in Arizona. We have listened to the reports of the nine-teen people that were shot by this young man. We have listened, and I know there have already been thousands of man hours that have been directed to that particular event. I know that there will be millions of dollars spent on a defense that will try to prove to the courts that this man was not insane. And there's going to be thousands, you see, of man hours involved in the fact that this man will be protected under the law and that he will have all of the rights that are necessary under the law. And I want you to know, rightly so, that that's the law, but I want to simply say, "Where are the rights of the unborn?"

What is it that we do and what kind of energy and effort do I put myself into, in order that I would say, "enough is enough?" And what am I doing, you see, in my pacifism. Am I simply, once In January, to get behind a pulpit and preach on Sanctity of Life, and lay it out before the people with all of my passion that I'm able and capable of communicating and then I simply leave it alone? I say no other thing all year long and I don't do anything about it. Or should I and should we be a people, you see, that we'll actively be involved in extending effort? You see that we are simply saying, shooting 19 people is a brutal, cruel thing. It is a wicked thing. But when we are talking about that every so many seconds today, there is a life that has been taken, what is it actually that I am doing about it? What is it that I can do about it? And I know that what we've done, is that there are those that have, at times, walked in front of abortion clinics. There are those who have approached the women who have gone to the abortion clinics. I know

that sometimes those people that are actively involved, with hands on, you know what people are saying about them? “Look at these right-winged, radical Christians; look what they are doing? They ought to leave people alone.”

You see, here’s the point; I believe we have, as a nation, drifted away from the heart and the center of God. We have a society where there is no fear of God in their eyes. The reason that we have what we have is because God is not in the equation. You and I know that God is the giver of life. You and I know that life begins at conception. You and I know that life is to be honored, it is sacred; you and I know that. But we are in a lost and dark world, a world that does not know that. And all you have to do is see the generation and the lives of people that have been raised up. You think about what we’ve done as a nation, you look at it, the last 50 years. You look at the United States the last 50 years, and you look and see what we’ve done with God. Where is He? I mean where is He? What is it we have done with God? When you see the progression of it all, we’ve thrown Him out of the schools, we’ve thrown Him out of the public courts. Everyone’s doing everything they can do to remove the connection of a living God and the person and work of Jesus Christ. We’ve removed all of that. We have exchanged all of that for a sense of the “me, myself and I.” I do what I want to do, when I want to do it; it is my right. I do with my body what I want to do, and God is completely taken out of the equation. The bottom line and the result is this, that we have what we have, and we are where we are. And how do we change that?

I believe that there ought to be on our part, that we ought to recognize and realize the facts of what has happened, and I really believe that. And I want you to know, I made reference my nation, the nation where I came from, the nation that I was born into. When I think about that nation and where that nation is, economically, on top of the heap; when it comes to the European Union, when it comes to comfort and education, on top of the heap; when it comes to having things at their fingertips, on top of the heap. When I think about of all the things that they have, they are on top of the heap. But when it comes to morality and spirituality, there is none; and very little, maybe 5 or 6 percent of the people in Germany profess to know the Lord Jesus in a saving way. On any given Sunday, there may be only one or two people who will actually go to a public place of assembly. Why is that? Because I believe that the effects of a nation and the sins of a nation, have far-reaching consequences. And I want to simply say to you, that I really believe, that this sin of a nation, this sin of the United States, we cannot just simply push it aside. How do you explain the fact of fifty- million abortions without it having an effect upon a nation? God is not mocked, for whatever a man soweth, that shall he reap. If we sow to the flesh, we're gonna reap from the flesh, corruption.

And you see, I believe that we cannot simply say that it's not a big deal. Yes it is. And we ought to be proponents and champions of life. We must stand up, and we must proclaim, and we must be those who will be there to say, "We must change that." Now, we're not going to be able to change the human heart, I know that. And I know this; that if Roe Vs. Wade was reversed and turned, I know that

people will still have abortions. They'll have them illegally. But at the same time, I want to say, that as we are and what we are supposed to be standing for, how can we have a law that gives a woman right over the fact that, let's do away with this life? How do we justify it and how do we explain it? And what kind of answers do we give? I believe we have simply drifted away from the heart and from the center of God, and that we have really turned into a foolish nation. "The fool has said in his heart, there is no God, they are corrupt, they have done abominable works, there is none that doeth righteousness." When you think about what we've done as a nation, and I'm thinking about those nine supreme court justices, that in 1973 passed this into law. How do you rest with those numbers in mind? God is sovereign over all and when we take things into our own hands, and then when you just push aside Him who gives life and who takes it. If there is any worth and we think that we have it in our hands. You think about what society has in our hands with all the intelligence that now we've got. We're so far ahead that we're talking about the cloning and the genetic engineering and everything else that goes hand in hand. What color do you want and what sex do you want and if you don't like this and there may be a problem here. And what do we do? We counsel people to say, "Well there is a problem, we need to just do away with it."

Bob and Pam were Christian missionaries to the Philippine islands. Pam was experiencing a difficult time of pregnancy. As her time progressed, Pam contracted Amoebic dysentery, an infection that enters the intestines through contaminated beverage or food. And this type of infection sent Pam into a coma. To revive Pam from the coma, the medical doctors were forced to administer

strong medicines, medicines, the doctors claimed had done irreversible damage to the baby, the baby boy that Pam was carrying. The doctors strongly insisted that Pam abort the baby. But let me tell you what Pam and Bob believed. Pam and Bob believed that life is a gift from God and that life is in the hand of a sovereign God. Bob and Pam's Christian faith would not allow them to consent to an abortion of their baby boy. The decision to keep the baby was made, knowing full well that their baby boy could be born with multiple deformities. The pregnancy was so difficult that Pam spent the last two months of her pregnancy in bed before the baby was born in August of 1987. But the doctors were wrong. The baby was not only born healthy, but a year ago this fall this young boy, the son of Bob and Pam Tebow, passed for the 29 touchdowns and ran for 22 touchdowns as Tim Tebow, quarterback for Florida Gators, on his way to becoming the youngest Heisman Trophy winner in the history of the award.

Now I want to simply say, is that not a testimony to the fact that we need to come to the place and say you know, it is not my place, I'm not God, I'm not the originator of life; life does not originate with me. And you see, I just simply leave that in the hands of God and I leave the consequences in the hands of God. We need to learn that. And then at the same time, you see, we need to be proponents of that; we need to communicate that. You see how the Lord has been pushed out of the school and out of the home, out of the halls in Washington, and when you remove any connection to the God and Father of our Lord Jesus Christ and then you remove the Lord Jesus Christ who is the giver of life, you remove people from the word of God. Then you come to the place in the

Old Testament and you read, “My people perish for the lack of knowledge,” and then we find that, “Where there is no vision, or clear declaration of God’s word, people will perish.”

And we need to be a people that are not simply passive. We need to say, “Lord, how can I now have an effect upon our society?” That’s the hard part, isn’t it?

The Lord has said, we are salt and we are light. Let me quote to you a part of a blog that was written by R.C. Sproul Jr., where he makes reference to January 22, 1973.

“Abortion in America is, in the judgment of my very wise father, the greatest evil in our history. The American holocaust dwarves the evil of Nazi Germany in both numbers of the dead, and the numbers of we who know what is happening. Can we then impose an obligation that every pulpit should speak against this great evil on the third Sunday of every January? Of course not. The pulpit, like the bearers of God’s image, is sacred. We can not rightly impose any obligation not explicitly found in Scripture. We no more ought to impose Sanctity of Life Sunday on the church than we should impose the observance of the birth of Jesus.

“On the other hand, Sanctity of Life Sunday is as fitting, as sensible, as reasonable as observing the Incarnation from the pulpit. Just as we must preach the glory of the incarnation, sometime, if not in December, so we must preach the horror of this evil sometime, if not in January. To be silent is to be complicit. It is to tell our children and grandchildren that we are as guilty as those Germans who knew, and were silent. Of course our pews are filled with the guilty. The same is

true of every sin we preach against. Of course the grace of God in Christ trumps even this great evil.”

There may be some women here this morning who have had an abortion because of the fact that God was not in your thinking, not in your equation. You've come to realize that it was wrong, that it was sinful and you've repented from that.

(R.C. Sproul Jr. quote continued,) “But the same Jesus who died for our sins calls on us to suffer the children to come unto Him. When we are silent, when we treat abortion as a mere social problem, a mere political issue, we expose our complicity. So preach faithfully. Proclaim not the sanctity of life, but the holiness of God, whose image the least of these bear. Call for repentance from the pulpit God placed under your care. Preach the same good news that He preached, that the captive are to be set free, that those marching toward death are to be rescued. Preach, and take the heat. For Jesus says such will make you blessed. Walk by faith, and preach by faith, in season and out of season.”

And I want to say to you, we ought to preach and to proclaim the sanctity of human life. And then wherever you see the wrong is, we need to direct people to a faith and a repentance in the Lord Jesus Christ. And then we need to direct our energies and efforts to those who are in Washington, those who are in Oklahoma City, to the law makers. We need to implore them, we need to press them to the fact: are you a champion for life, do you believe that life is a gift from God, that life is sacred, that life begins at conception? And we just simply leave everything

in the hands of God. I want to just simply say with all of my weaknesses and frailties, that I feel here is a part of our nation that we must give address to, not just simply lip service in one hour a year and then we say that we've done all that we can do. But I wonder, if there is not some practical things we can do as Christians, as a church. Is there not something that we can do financially, to support, you see, perhaps an adoption agency? That we are perhaps involved in groups that are there you see, encouraging women who are standing in front of an abortion clinic; and counsel them to realize and recognize that what they are carrying in them is life and is a gift from God, and that we are a people that are involved with hands-on.

Folks, I want you to know that I have a heavy heart and a real burden for this matter. How can we be involved and how can we be salt and light and how can we address? And then I tell you, we need to be praying for a revival and a spiritual awakening. The only thing that will ever change and turn this country is this; we need to change laws, we want to change laws. But I tell you what's really got to change is, the heart needs to be changed. And we need to be preaching and praying, Lord, in light of the sin of a nation, in light of all of that, Lord will you not remember mercy and Lord will you not bring about a change? Lord will you not come and empower the pulpits and the word of God, will you not open and quicken the heart, will you not bring salvation, will you not bring people to a saving knowledge of Christ? And when that's the case, then we're going to have some real change. Lord help us, and Lord be merciful, Let's pray.

