

The Christian Response to Roe v. Wade
By Bob Vincent

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Bible Text: Mark 6:14-29; Luke 1:39-45
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Mark 6:14, page 1,561.

14 King Herod heard about this, for Jesus' name had become well known. Some were saying, 'John the Baptist has been raised from the dead, and that is why miraculous powers are at work in him.' 15 Others said, 'He is Elijah.' And still others claimed, 'He is a prophet, like one of the prophets of long ago. 16 But when Herod heard this, he said, 'John, the man I beheaded, has been raised from the dead!' 17 For Herod himself had given orders to have John arrested, and he had him bound and put in prison. He did this because of Herodias, his brother Philip's wife, whom he had married. 18 For John had been saying to Herod, 'It is not lawful for you to have your brother's wife.' 19 So Herodias nursed a grudge against John and wanted to kill him. But she was not able to, 20 because Herod feared John and protected him, knowing him to be a righteous and holy man. When Herod heard John, he was greatly puzzled; yet he liked to listen to him. 21 Finally the opportune time came. On his birthday Herod gave a banquet for his high officials and military commanders and the leading men of Galilee. 22 When the daughter of Herodias came in and danced, she pleased Herod and his dinner guests. The king said to the girl, 'Ask me for anything you want, and I'll give it to you.' 23 And he promised her with an oath, 'Whatever you ask I will give you, up to half my kingdom.' 24 She went out and said to her mother, 'What shall I ask for?' 'The head of John the Baptist,' she answered. 25 At once the girl hurried in to the king with the request: 'I want you to give me right now the head of John the Baptist on a platter.' 26 The king was greatly distressed, but because of his oaths and his dinner guests, he did not want to refuse her. 27 So he immediately sent an executioner with orders to bring John's head. The man went, beheaded John in the prison, 28 and brought back his head on a platter.

He presented it to the girl, and she gave it to her mother. 29 On hearing of this, John's disciples came and took his body and laid it in a tomb.

The word of the Lord.

May we pray.

Lord, would you grant to me, your unworthy servant, to speak your word with truth, fidelity, clarity, and with practical, pressing application that results in real change in everyone who hears this message. In Jesus' name. Amen.

Well, the story we've just read in Mark 6 really illustrates a number of truths.

First, it tells us about John the Baptist, and if you hold your hand there and you go forward to the gospel of Luke, you discover something in Luke 1 and that is this in Luke 1, page 1,588, we discover in verse 39 where the virgin Mary, who was already pregnant with the Lord Jesus Christ—because he who is truly God and who never ever had a time he did not exist, the eternal Son of the eternal God, by the supernatural power of the Holy Spirit was implanted in the womb of the blessed virgin Mary, the Holy Spirit taking from her ovum and creating a little, tiny, human baby who was, at one and the same time, a true human being, just like you and me in every way except he never sinned, he didn't have a sinful nature, just like you and me, who was at the same time Almighty God, very God of very God, begotten not made. And this tiny one-celled baby, this little human baby—is in the womb of the virgin Mary as she travels down and hurries to a town

39 ... in the hill country of Judea, 40 where she entered Zechariah's home and greeted Elizabeth [that's her cousin]. 41 When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. 42 In a loud voice she exclaimed [get ready]: 'Blessed are you among women and blessed is the child you will bear! 43 But why am I so favored, that the mother of my Lord should come to me? 44 As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy. 45 Blessed is she who has believed that what the Lord has said to her will be accomplished!'

Now that is an amazing exclamation, isn't it? And I imagine she said it even louder than that. "Blessed are you among women. The mother of my Lord." Isn't that striking in verse 43? "Why am I so favored," says Elizabeth, "that the mother of my Lord, the mother of my Lord, the mother of my Lord." You see the word "Lord," we would say *kyrios* (κύριος) in Greek, "the

mother of my Lord”—that’s the word the rabbis used when they were translating the Hebrew scriptures into Greek and that was the word they used for Yahweh (יהוה), the God of Israel. The mother of Yahweh.

Was Mary the mother of Yahweh? Yes, in his human nature, not in his deity. Of course, she’s not the mother of God in that sense, but she is, as the Orthodox Christians tell us, the *Theotokos* (Θεοτόκος), the bearer of God, the one who held God in her womb because what she’s holding in her womb is both a true human being and Almighty God. She is the *Mater Dei*, the Latin expression, the mother of God, in the sense that she is the mother of the human being called Jesus. And so that’s what she’s confessing.

Now notice in verse 44, “As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy.” What? Do you mean that babies in the womb, do you mean that a zygote, do you mean a fetus, do you mean a three-month-old in the womb baby has emotions? Oh, yes. Oh, yes.

Modern science has revealed amazing things about the life of a baby in the womb, and when someone takes a surgical device and proceeds up through the birth canal, through the cervix into the womb to cut apart that baby, that baby flees. Did you know that?

Abortion is murder. Make no mistake about it. When does human life begin? It only began one time in all our history: It began in the garden of Eden when Almighty God breathed into Adam the breath of life; that’s when he became a human being. And from that life in Adam, God took a portion of Adam and formed Eve. Eve was formed as a living being from the substance of her own husband, and every child that Adam and Eve produced was produced a living soul.

When does life begin? Life began in the Garden, and it’s continued on down through the millennia. And what is a baby in the womb? A baby is not a part of your body in the sense that if you chop off the tip of your finger, that is a part of your body. But a baby is a unique human being. Unique, with a wholly different set of cells than a mother’s body.

Now notice something else again, verse 44, “As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy.” Can a baby have joy in his mother’s womb? Oh, yes, that’s why modern mothers sometimes who are committed Christians and understand things, play good music; they want their baby in the womb to become familiar with beautiful soothing music.

And a baby in the womb can sense rejection. I know of more than one person whose father rejected her and who experienced that rejection after she was born. Babies sense, babies know.

So, we go back now to Mark 6, and we discover something, John the Baptist left preaching and went to meddling. Now John the Baptist confronted Herod. We see in Mark 6, back on page 1,561, there's no indication that he was preaching this out on the street corners, the indication is that in verse 17, Mark 6:17, "Herod himself had given orders to have John arrested, and he had him bound and put in prison. He did this because of Herodias, his brother Philip's wife, whom he had married. For John had been saying to Herod."

There is a place for a private word. There is a place for a public word. But let me tell you, "Hell hath no fury like a woman scorned."

I'm going to make a comment and I think it's this, if we turn back to the book of Proverbs for a moment in chapter 30, we find something rather striking and it's this, holding your hand there, we'll come back. Proverbs 30 and we find on page 1,030 and verse 20, Proverbs 30:20,

"This is the way of an adulteress: She eats and wipes her mouth and says, 'I've done nothing wrong.'"

I'm going to submit to you a belief that I have. I'm not sure I can absolutely prove it to you from the Scriptures, but this is what I believe to be true by observation throughout history. The female of our species is the best of our species. She is the tenderest. She is the kindest. She is the most nurturing. She is the most giving. She is the most self-abandoning of our species, not the male, the female (Isaiah 49:15). But when the female commits sin and refuses to repent of it, she becomes the deadliest of our species.

And so, what I'm saying is, in the case of Herodias, first of all, all of her marriages were incestuous. The whole Herod family were all inbred, first cousins marrying each other.

In one case, in the case of Herod Agrippa II and his sister Berenice, they were brother and sister and they lived as husband and wife. The Herod dynasty was notoriously incestuous. John appealed to Herod Antipas, who was the Herod in view here, and he said to him, "You have committed a great sin. You need to repent. You have unlawfully taken your brother's wife to live with her as if she is your own wife. You are in an adulterous marriage."

Now what we see here is a contrast in Mark 6 between Herod Antipas and his new wife Herodias.

Herod is a man who has some fear of God. Herodias has no fear of God. Herodias is consumed with hatred and bitterness and violence. All she wants to do is to shut up the voice of conscience that tells her, “You have sinned.”

And she can’t stand it, and it’s exactly what we read when Stephen, the first Christian martyr, is martyred. They stop their ears. They can’t stand it and they rush at him with this same Greek verb (ὀρμύω, Acts 7:57) that the swine rushed down the slope when the demons had been cast out by Jesus and entered into that herd of swine (ὀρμύω, Mark 5:13). They rush with a violent demonic impulse.

Now if we look at things where we are today, the repeal of *Roe v. Wade* by judicial decision is the decision that was the only legitimate decision to be made because that was a matter to be decided by states and individuals.

That opens a whole can of worms for us today.

First of all, we are dealing with angry people, and that anger is on the part of our species that normally is the most loving, tender, kindhearted, the female.

The trouble is that conscience being pricked has to be stifled or responded to. There are only two responses if you’ve had an abortion.

Now I had distributed for you an article I wrote a number of years ago but ended up being printed in a magazine called *First Things*, and it was printed in their February 2014 issue entitled “My Mother’s Abortion.” *

My mother taught obstetrical nursing at Vanderbilt University. She was a woman who knew a lot about babies. And what happened is that eventually my mother met and married my father who was a health officer, and they married in 1938.

In 1939, my brother was born. In between my brother’s birth in 1939 and mine in 1947, there was a little girl named Nancy and the Presbyterian medical doctor in that small town of Bennettsville, SC, Dr. William Evans, came to my mother and said, “We need to remove your baby.”

I don’t know whether that was medically necessary or not. What do you do in the case where a mother’s life is in danger? You save the life you can save. I’ll say it again.

Abortion when it is necessary to save the life of a mother is now and always has been something that medical doctors did.

Now it is increasingly rare that a mother's life is in danger. It is increasingly rare because we've done amazing things with medical science. It is very rare.

I do not know whether my mother's abortion during World War II was medically necessary or not, but I do know this: My mother felt an emptiness. She talked to me about it before my father died, and after my father died in 1987, she mentioned it to me on more than one occasion.

Let's just face facts and the fact is this:

No woman who loses a baby fails to lose part of herself. That's why men are not good judges about this issue. No woman who loses a baby, whether by miscarriage or by means of abortion, fails to lose part of herself.

Every woman knows this deep down inside, just like my mother. She knew that a part of her had been taken, a part of her was gone.

But the biblical truth is this, that no life is ever gone. No life is ever gone. Where is my sister? My sister is where my brother is, in heaven. My brother died in 1985, having served as a B52 pilot. My sister died in 1943. Life doesn't end when the physical body ends. The soul can never die. My sister Nancy, my older sister Nancy is with Jesus.

What do you do when you encounter the truth that you killed your baby? What do you do? I'll tell you what you do, there's only one of two things you can do:

You either do not repent, in which case you'll become a mean and bitter person who becomes increasingly bitter, increasingly angry as time goes on, and every time that you see something that reminds you of this, it just reawakens what you know to be true in your heart of hearts.

What is the Christian response?

The Christian response is to lift up the cross of Jesus. It is to lift up Jesus' offer, "Come to me, all you who labor and are heavy-laden, and I will give you rest. Take my yoke upon you and learn of me because I am meek and gentle of heart, and you shall find rest for your souls." (Matthew 11:28)

I want to say to you today on June 26, 2022—two days after the Supreme Court correctly sent this decision back to where it should have always been, which was with the individual and with the individual states **—we offer to you, whomever you are, if you're listening to this on the internet, wherever you are around the world or if you're here this morning in this congregation, we offer to you complete, total, absolute forgiveness here and now.

“Do you mean to say that this burden that I have carried for all of these years that sometimes haunts me in the night, do you mean I can be rid of this burden today? Do you really mean that?”

Yes, I mean that. That’s why I’m a preacher. I know the Lord Jesus Christ. The Lord Jesus Christ called me to be a preacher, he called me to be a proclaimer of good news, not bad news. The role of the church is not to impose God’s law on outsiders, the role of the church is to say to insiders and outsiders, “Come to me. Come to the Lord Jesus Christ. Come to me and find rest. Come to me and find forgiveness. Come to me and find peace.”

Because I assure you, as God is my witness, there is no peace, there is no rest for those who do not repent of their sins, whatever your sin may be.

I’m a sinner. I’m a saved sinner. I’m a man who came to understand how miserably short I fell from God’s standard, and I repented of my sins and I cast myself on God’s mercy in Jesus Christ, and he forgave me my sins and he changed my heart.

Isn’t it a wonderful thing to know that you can be set free today from whatever you’ve done? You may have not murdered your baby, you may have murdered another adult, you may have through a number of ways gotten away with murder.

You may be listening to this today inside a jail cell, or you may have committed theft, you may have stolen a great deal of money, and no one has caught you. Be sure of this: Whatever you’ve done, sooner or later you will face. Why not face it today? Why not face it on June 26, 2022?

Because the alternative is to be like Herodias. Herodias had, as we see here, a deep and an abiding hatred of John the Baptist, so much so that this woman took her little girl and probably put her little girl up to dancing what had to be some kind of erotic dance. We know by tradition her name was Salome.

So here she is and she’s dancing in front of the lecherous, lascivious Herod Antipas, and Herod Antipas is moved. He’s moved in a very sinful way because of this little girl, because he was attracted to her. It’s very obvious. It’s there implicitly throughout Mark 6.

And so, he says to her beginning there in verse 22, “When the daughter of Herodias came in and danced, she pleased Herod and his dinner guests.”

It was all men there. You know, men are nasty. I had an elder in the church I served in Alexandria for 40 years who once said, “There’s a little dog in

every man.” And that’s true. Men are nasty and you can see it here. There was no woman present for Herod’s birthday party. It was a stag party, and the center attraction is a little girl. She’s not a woman. She hasn’t yet become 13 years old. She’s a little girl and she’s dancing and making her moves just like her momma taught her to do, and she entices that old goat, Herod Antipas, to the point that he interrupts and says there,

“The king said to the girl, ‘Ask me for anything you want, and I’ll give it to you.’” (Mark 6:22) Wow!

Can you just see what’s going on in this assembly of goats? The most powerful goat in the whole room explodes and says, “Whatever you want, I’m going to give it to you.”

And then notice further, he says in verse 23,

“And he promised her with an oath, ‘Whatever you ask I will give you, up to half my kingdom.’”

He’s obviously drunk too. “Candy is dandy, liquor is quicker,” said Ogden Nash. Here he is in a stag party of men who were drinking a lot, and this is the cream of the crop of Galilean society. These are the rich. These are the powerful. These are the equivalent of our Senators and Congressmen and upper echelon of the Pentagon, and they’re enjoying themselves and having a good old time drinking their wine, enjoying good food and watching a prepubescent female dance an erotic dance. It’s implicit in the whole thing.

So, she goes out, notice in verse 24,

“She went out and said to her mother, ‘What shall I ask for?’”

What a gross, what a vile, what a horrible request. Her mother told her exactly what to ask for, “I want his death. You go in there and tell my husband, that old goat, you want the head of John the Baptist, that you want it here and now.” Wow!

And you see what happens, the king is greatly distressed but his pride, his promises kind of like being a Roman Catholic President whose church is unequivocal in stating that life begins in the womb and that human life is sacred from conception to death, coming out and going on and on and on with such incredibly wicked statements. Wow!

I’d have no problem if he were a liberal Protestant. Liberal Protestants are the people that have given us all the nonsense we have in this country today. But he’s Roman Catholic, and he’s gone against his faith, and he knows it.

And so, what happens? Verse 27,

“So he immediately sent an executioner with orders to bring John’s head. The man went, beheaded John in the prison, and brought back his head on a platter. He presented it to the girl, and she gave it to her mother.”

We have no idea whether she brought it in to Herod. That would have probably set a good tone for that stag party.

What are we dealing with in the wake of *Roe v. Wade*?

So much anger! So much rage!

First of all, we need to recognize that a pregnant woman is a woman who is vulnerable. That’s the first thing we need to recognize, and if we are pro-life, we have to be pro-welfare.

“What, Bob? You’ve done the John the Baptist now. You’ve done left preaching and gone to meddling.”

It is our obligation to take care of women who are pregnant who cannot take care of themselves. That’s one reason why Sandy and I have taken more than one pregnant woman into our home.

We took one in our home in Wichita, Kansas, because we were involved in the pro-life movement. And so, we took a young woman into our home. She was a teenager.

We took another one in our home in Alexandria where I was a pastor. If you’re pro-life, don’t be like the Pharisees who say, “Well, you terrible wicked person, you murdered your baby, you ought to go burn in hell!”

Don’t you ever do that. Don’t you ever do that. The role of the church is not to point fingers at sinners, but it is to extend an open hand of welcome and say, “Come, we will help you.”

So that’s a big task. Oh, yeah, but I’ll tell you this, you can never out-give God. You can never out-give God.

So that’s number One:

We don’t point the finger at women who’ve had abortions; we extend an open hand of welcome.

Any woman who’s ever had an abortion is welcome in this church, if you look to Christ for your salvation.

Second issue: Political force.

I want you to reflect with me for a moment on the history of Israel.

Don't you know how the Israelites, particularly in Joshua, how they went out and they made appeals to all of the Canaanite cities and said, "You need to stop abortion." Isn't that in the book of Joshua somewhere?

You have to understand that there was a divinely ordained genocide to wipe out man, woman and child of the Canaanites because their culture was so corrupt, so demon-infested that it could not be allowed to survive.

So, if we look at the Old Testament, what is the role of the Old Testament church, the people of Israel? It's certainly not to get out there and force their standards on the pagans.

What do we come to when we come to the New Testament? Here's the question.

For the first 300 years of the church's existence, taking the example of Jesus and of all of the Christians until Constantine made Christianity the legal religion of the empire in AD 325, what is the example to save babies?

You don't stop women from killing their children. How did women do abortions in the ancient world? They simply abandoned their babies out in the wilderness.

I mean, there were abortion methods; if you study the writings of Egypt and other places, you discover various abortifacients that were used.

What did the Christian church do? The Christian church went out and found those babies and brought them into their own homes and raised them as their own children. That's Christianity. That's Christianity.

So, what does that mean for you and me today? The role of the church certainly is to try to influence state legislatures to do godly things. We should be governed by God's law. When we're not governed by God's law, we will be governed by chaos, and that is what is stalking our land today. Wholesale murder is taking place in our streets as was exhibited just over a month ago in Uvalde, and now in Chicago and many other places.

Lawlessness abounds in our land because our land has been abandoned by God ever since that same Supreme Court under Earl Warren discovered in the Constitution that it was wrong for our public schools to read the Bible—that was in 1962. And in 1963 it's wrong to pray and recognize God. And so, our most basic public institution abandoned God in '62 and '63 and look at the state of public education ever since. Chaos has come on our country.

Where do we begin?

We begin right here in Trinity Presbyterian Church, Texarkana, TX with repentance because what God has called you and me to do in the wake of the repeal of *Roe v. Wade* is this, to lay our lives down and say,

“Lord, what would you have me do? What would you have me do? What would you have me do?”

You see, the bottom line is this: I don’t have any rights, neither do you. If I’ve accepted Jesus Christ as my Lord and Savior, I put my rights at the foot of the cross along with my sins and guilt. I am not my own. I’ve been bought with a price. (1 Corinthians 6:20) I’m the slave of the Lord Jesus Christ.

So, the compelling thing that God wants of each of us this day is this, “Lord, what wilt thou have me do?” It’s what St. Paul cries out on the road to Damascus when he’s confronted by Jesus, “What wilt thou have me do?” (Acts 22:10) What do you want me to do? What do you want me to do? What is my role according to my place and my calling? (*WLC* 108)

You’re not a public official or a state representative or a state Senator. What would you have me do?

My wife and I have a license plate that you cannot get anymore. It got outlawed but it’s still there, it’s been on three of our cars. You can barely see it; it’s been hammered out.

It’s a picture of a pelican holding a baby instead of a stork because Louisiana is the pelican state, and the license plate is CL495, easy to remember, Choose Life 495. What am I trying to do with that license plate? (Trying to probably get my car damaged by some angry person.)

No, what I’m trying to say is not outlaw abortions; it’s saying to people who may be pregnant, “Choose life. Choose life.”

You see, that’s what the role of the church is. It’s not imposing our will on other people; it’s trying to encourage people to choose life. Choose life.

There are alternatives to having an abortion. Choose life. Choose your baby. Choose human life because that is a real human being distinct from you who is very much alive from the moment of conception. Choose life. That’s our message to take to others, to outsiders, “Choose life. Don’t choose death. Choose life.” And if they break our windows, it’s okay, insurance won’t cover it, but God will.

Choose life. That’s the message of the church. The message of the church is not, “We’re going to outlaw it, so you have to bear a child you don’t want.”

The message of the church is, “Choose life and we’ll help you.”

Will you? I think God’s calling us in a fresh way as Trinity today to choose helping the helpless, to choose extending a helping hand to those who cannot help themselves. I think that’s what he’s calling us to do.

That’s what the early church did, they took into their homes and adopted in a very informal way those babies that were left and abandoned. Wow!

Will you choose life today?

And lastly, I say this, suppose you’re here today and nobody knows about it, nobody knows about it at all, suppose you’ve had an abortion.

What’s the message for you? It’s okay. What? Meaning this, in the sanctuary of your own heart confess it to God. Say, “Lord, I’ve sinned.”

And then as you read that piece that I wrote and was published back in 2014, follow the instructions there. Ask Jesus to tell your baby that you were confused, and you were troubled, and you didn’t know what to do, and would you please tell my baby that I’m sorry and that one day I’ll see her again and I’ll be able to express to her face-to-face my love for her?

Would you do that right now? “Do you mean you want me to do that here in this sanctuary on Robison Road in Texarkana, TX two days after that decision was made?”

Yes, and I promise you as God is my witness, today that burden can be lifted from you, that haunting memory can be taken away and you can be truly free.

May we pray.

Lord, I pray that you would take this message both to those who are here present physically in this building and to whomever may hear it as a word of encouragement, as a word of hope. And Lord, as we encounter angry people, always to extend a hand of help. But Lord, we also understand that those who refuse to deal with their sin, that that sin will drive them unrepented of into committing actual murder in addition to the murder of a baby. Lord, we're dealing with very violent people, and we pray for your protection as individuals and as a congregation. In Jesus' name. Amen.

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MY MOTHER'S ABORTION

by Bob Vincent

First Things

2 . 28 . 14

Early in my ministry as a pastor, my mother told me she'd had an abortion. It was for medical reasons, but it had haunted her down the corridors of her mind. She knew better than most people what was involved back then because she had taught obstetrical nursing at Vanderbilt University.

My brother was born in 1939, and in between him and me, she had conceived a little girl whom she and my father named "Nancy." Their family physician and fellow Presbyterian, Dr. Bill Evans, advised her to let him take little Nancy before she was born—that's how they knew that the baby was a little girl.

I have no idea whether this abortion was medically necessary back then or not; it was during World War II. I only know how this abortion affected my mother the rest of her life. She never got over it. Dr. Evans had killed her baby, and she had consented. She talked about it with me before Daddy died, and she talked about it as an elderly woman. I have her blessing to talk about it with you.

She is not the only woman who has talked to me about abortion. She won't be the last. I have always tried to be pastoral, meaning I listen and I always speak the gospel: "God loves you. The Lord Jesus died for your sins. Turn from your guilt and cast yourself on God's mercy in Christ."

There is no easy way to get rid of guilt. You can't shove it down and pretend it's not there. You can't reason it away. Like midnight reflux of the soul, it comes up when you least expect it, when you are least prepared to deal with it. While you're lying in bed, half-awake—half-asleep, there it is, wafting out of your subconscious mind and dancing before you, only to disappear again before you can wrap your rational mind around it. Sometimes it comes in your dreams. Sometimes when you are attempting to pray. There it is as a waking vision, blotting out the sun, bringing on the cheerless and withering cold when the sunshine of cheerfulness should be beaming down on you.

Many people have found relief. Some have not.

The key is in frank acknowledgement of what we know to be true at the deepest level of our mind. Until we face what we have done and confess it to God, we are locked out, shut away from being able to enjoy the presence of God. Instead of Word and Sacrament being a means to communion with Christ, they serve regularly to remind us of what we are missing.

So I say: I am not a politician. I am a pastor, a doctor of the soul, and I want to help you find relief. I want to lead you back to a good place, maybe to a place you have never known before, where you can feel the warmth of the Lord's embrace and know that all is well between you and him. That baby was not a piece of you, say, the way that the tip of your finger that got chopped off in an accident was part of you. You know that deep down inside. Please bear with me. I am your friend, and I am here to help you, not hurt you.

My mother didn't need all her scientific knowledge to feel what she felt and be haunted by it for decades. What she felt when she knew she was pregnant was the presence of another human being. And when Dr. Bill aborted her baby, she felt her absence—a quiet but profound emptiness. And it never left.

People's babies don't cease to exist when they die, whether in miscarriage or through the hand of an abortionist. They continue to exist. The life from Eden continues on even after the mortal frame returns to the earth from which we were taken.

That's why mothers sometimes dream about their babies. That's why the emptiness of the womb never ceases to be felt—there is no flesh and blood baby latching on to her mother's breast, sucking warmth and love and nourishment in that profoundly bonding experience.

What do you do? Face what you fear to be true and admit it to God, but admit it while being held in his kind embrace and unconditional, effectual love.

“I asked someone to kill my baby. My baby is dead.”

Admit it. Face it. Feel it. Now believe the Gospel: “Come to me,” said the Lord Jesus, “All you who are weighed down with a burden that you cannot bear, and too exhausted to handle it any more. I will give you relief. I will give you refreshing rest” (cf. Matthew 11:28-30).

Believe it. It’s the truth. Then ask the Lord himself to tell your baby what you would say if you could—what you will one day tell your baby when you are reunited.

Ask him to tell your baby that you love her. Ask him to tell her that you have always been haunted by it but that you were so confused and felt so hopeless. Ask him to ask her to forgive you and to tell her that you accept full responsibility for doing what you did.

Then believe the Gospel, and ask God to fill you with his presence, the precious Holy Spirit. Look yourself in the mirror, and confess: “If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” (1 John 1:9).

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<https://www.firstthings.com/web-exclusives/2014/02/my-mothers-abortion>

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Amendment X, “The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people.”