

# THE SANCTITY OF HUMAN LIFE

Ge 1:26,27; Is 44:24; Je 1:5; Job 31:15; Ps 139:13-14; Pr 6:16-17; 24:11; Ex 23:7  
Preached by Pastor Adam Sinnett

This morning we're taking an important pause in our series through the Gospel of Mark to reflect on the sanctity of human life. Over the last thirty years the third Sunday of January has become known as national Sanctity of Human Life day to coincide with the January 22nd, 1973, Supreme Court decision known as Roe v Wade (i.e. elective abortion). But, to be clear, this isn't about politics. This is, as we'll see, ultimately about God. Today, many churches throughout the country - including ours - will be addressing the topic of the beauty, uniqueness and inherent value of human life. It's that intrinsic value that was attacked 41 years ago when the Supreme Court wiped away every state law that previously protected humans in the womb and made abortion legal in all 50 states through all nine months of pregnancy. If we're honest, most of us just want this debate to go away. I know I do. To make it even more complicated, a 2006 Pew Research poll indicated that most Americans, including those who follow Jesus, do not even understand the basic issues that lie at the heart of this debate. In my experience, many who follow Jesus are do not have established convictions on this particular issue because of (1) ignorance, (2) apathy, (3) fear, or a combination of them all. So, my hope today is that we would be equipped with a well-reasoned, biblical worldview on this important topic. We'll go about it by asking four questions: What is a human? When does life begin? What is an abortion? How does the gospel shape our response?

January 1973 was a busy month.

- 14th Elvis Presley had a televised concert from Hawaii watched by 1.5 billion worldwide
- 14th Miami Dolphins completed the only perfect season in NFL history
- 15th Offensive action in Vietnam was suspended
- 20th Nixon was inaugurated into second term in office
- 22nd George Foreman defeated Joe Frazier for the title of heavyweight champion of the world.
- 22nd Former president Lyndon Johnson died.
- 27th Paris Peace Accord was signed to end Vietnam War
- 30th Former presidential aides were convicted for roles in Watergate.<sup>1</sup>

While nation had eyes on the news, seven non-elected men changed course of history for the worse. On Jan 22nd, 1973, the Supreme Court, in the decision known as Roe vs Wade, wiped away every state law that previously protected humans in womb. They did this without a popular vote, due legislation. With a single decision, elective abortion was made legal in all 50 states through all nine months of pregnancy. Ever since it is estimated that 55 million humans have lost their lives. As a result this has silently become one of the greatest human rights violations and forms of oppression the world has ever known. Nothing even compares to the magnitude of devastation that this issue has left in its wake, not the holocaust, the worst of natural disasters, or modern day sex-trafficking.

The third Sunday of January has become known as National Sanctity of Human Life day to coincide with the Roe v Wade decision 41 years ago this year. Today many churches in the country, including ours, will be dealing with the topic of the sanctity of human life, in particular in how it relates to the issue of abortion. In my experience many Christians are not engaged on this issue due to ignorance, apathy and fear - or a combination thereof. My hope for this time is that, as a people, we would be equipped with well reasoned, biblical worldview on these issues. My prayer is that our grandchildren will never hear a sermon on this, that it would be unthinkable to them. So, this morning we're going to look at what a human is, biblically speaking, and then apply that directly to abortion.

**Disclaimer #1.** *"Isn't this just political issue? Should this be addressed from pulpit?"*

These are understandable questions. Many see the killing of an unborn human as an untouchable topic from the pulpit. But, this not about politics, culture wars, or women's rights. This is most importantly about God and my job is make our God look as good as he is and call everyone to give and live their lives for him.

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<sup>1</sup> Information obtained from [www.abort73.com](http://www.abort73.com)

Personally, I do not care in the least about partisan politics, but the glory of Jesus who is the King of Kings and Judge of all the earth mean everything to me. What we'll see today is that God cares about this issue and, therefore, so should we.

In fact, the entire Bible explodes with God's commitment to fatherless and the weak. The Bible is also clear on God's wrath against the shedding of innocent blood. Now, without question, the greatest work to be done is to spread the gospel and make Jesus' offer of forgiveness of sin and life with God known to all people, everywhere. But, the implications goes on to touch and inform every part of life, including abortion. Honestly, I do not want to even preach this message because I have to say things we should never have to say to one another, "Mother's shouldn't kill their babies", "Father's shouldn't support it" and "The government shouldn't support it." So, to be incredibly clear, God is not calling you to sign up for a political agenda, but he is calling all of us to get off the bench.

**Disclaimer #2.** Statistically one in three women will have an abortion by the age 45. That means this issue is incredibly pervasive. It is not just something "out there", its among us here. We're all going to have to deal with this at some point, whether you or someone in life. Therefore, we all need to be informed. So, if you're a woman who has had an abortion or man who has encouraged one, there is grace for you at cross. God's mercy and grace is extended to all who turn from their sin and run to him through faith in Jesus. He died for all sin, even this one. So, the goal here is not to heap additional guilt or shame on anyone who has had or encouraged an abortion. Rather, my goal is to extend grace to the broken and highlight the radical evil that abortion is.

**Disclaimer #3.** Given the nature of this topic, I ask for your grace and patience as I build my argument. We have a lot of ground to cover and we won't be able to cover everything. So, in many ways, this is introductory and is meant to start the conversation. But, though this issue can be uncomfortable to discuss we must discuss it. It is of the utmost important to understand what is at stake and how we are to respond to the predominant view of our city.

**Q#1: What is a human?** *Humans are distinct beings created in the image of God with inherent value.*

Gen 1:26,27 (cf 5:1-3) Then God said, "Let us make man in our image, after our likeness"...So God created man in his own image, in the image of God he created him; male and female he created them."

Men and women, as human beings, are uniquely made in the image or likeness of God (a.k.a. imago dei) By nature, humans were created by God to display or image his character, beauty and glory. For this reason, every single human being has inherent, intrinsic value as one created in the image of God. This means that no human life is worthless, regardless of skin color, age, education, disability, economic status, physical size, level of development, where you are or degree of dependency on others. You are intrinsically valuable by virtue of being a human. Or, to put it plainly, humans have value because they are, in fact, humans. We're not human because we look human, because some are disfigured and they're still human. We're not human because we have a certain level of self-awareness because some are in temporary comas, fully unaware, and yet they're still human. We're not human because we are able to use our brains in advanced ways because some have suffered traumatic brain injuries and yet they're still human. We're not human because our bodies function properly because some are dependent on, for example, kidney dialysis and they're still human. There is only one quality that all people on planet earth have in common and that quality is that we are all humans by nature. Nothing that we do or don't do can change what we are by essence - human beings.

Now, what is it that makes racism or sexism or any -ism morally wrong? They are wrong because they take surface differences, while ignoring the vastly more important truth of what is common to all. Why should we treat men/women/kids/disabled/black/white/red/brown/rich/poor/educated/uneducated/healthy/unhealthy equally? Because we are all humans. The fact that we're all humans created in his image is why God is against unjustified murder:

Gen 9:6 "Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image."

Or, again, the fact that we're all humans created in his image, according to James, should even influence how we speak to one another:

Ja3:9 "With [our tongue] we bless our Lord...and with it we curse people who are made in the *likeness of God*."

The *imago dei* is the basis for all arguments for human equality, human rights and our moral obligations towards one another. The Declaration of independence, William Wilberforce's efforts to end slavery in the British Empire, Abraham Lincoln's efforts to end slavery in the US, Martin Luther King Jr's efforts during the civil rights movement are all deeply rooted in the biblical concept of the *imago dei*. Because we are all humans, created in the image of God, with intrinsic worth we all have the basic right to life, liberty, happiness. At this point, we all hold this to be self-evident.

### **Q#2: When does human life begin?**

Given what a human is, per above, when does human life begin. Everything in the Bible and modern science (such as embryology) point to life beginning at conception, in the womb. Let's look at the Bible first.

The Bible is clear that God is behind what happens in the womb and what's in the womb is a human.

Is 44:24 "Thus says the Lord, your Redeemer, who formed you from the womb..." (you » in womb » formed by God)

Jer 1:5 "I formed you in the womb..." (you » in womb » formed by God)

Job 31:15 "Did not he who made me in the womb make him? And did not one fashion us in the womb?"

Ps 139:13-14 "For you formed my inward parts; you knitted me together in my mother's womb. I praise you, for I am fearfully and wonderfully made." (you » in womb » formed by God)

God is the one who knit our image-bearing personhood together in our mother's womb. Every human being is a creation of God. That means the process is not merely biological or natural. Rather, under it all God is at work through those biological and natural processes. At the same time, the Bible doesn't indicate a time when you're in the womb when you're not a human and then suddenly become a human. To be pregnant is to have a human in you, no matter how developed that human may be. One of the ways the Bible highlights this is by using the same word when it speaks of babies in womb and babies outside womb. (Gen 25:22; Lk 1:41; cf 2:12,16; 18:15)

Some here will object and say, "Ok. But, that's the Bible. What does science say about when life begins?"

There are many examples of experts indicating that life begins at the point of conception, but let's look at one. The late Dr. Hymie Gordon who was the founder and director of the Mayo Clinic's world-renowned medical genetics program submitted the following expert testimony before Congress:

"I think we can now also say that the question of the beginning of life - when life begins - is no longer a question for theological or philosophical dispute. It is an established scientific fact. Theologians and philosophers may go on to debate the meaning of life or purpose of life, but it is an established fact that all life, including human life, begins at the moment of conception."<sup>2</sup>

So, what does that process of growth and development actually look like in the womb? Let's look at it as though it was you.

Your point of **conception** occurs when egg and sperm unite to form single cell called a **zygote**.

- On very first day you existed, every detail about you was written in a cell smaller than a grain of salt.
- Color of your hair, eyes, gender, short/tall, shade of skin were all part of your genetic make-up that point.

**3 wks:** Your heart (size of poppy seed) began to beat (maybe before your mom knew you were there).

- First signs of brain development and foundation for every organ system is established and developing.

**4 wks:** You are growing. 1/8 in. long. Basic structure of entire central nervous system (incl brain + spinal cord) formed

**6 wks:** Your eyes are developing and your tiny arms and legs were beginning to grow.

**8 wks:** 1/2 in long. Every organ is now in place and growing. Taste buds, eyelids, elbows, fingers beginning to form.

**9 wks:** 3/4 in long. 1/8 ounce. Developing ears and nose. Pigment in your retina. Limbs and fingers growing quickly.

**10 wks:** Brain producing 250,000 new neurons / min. Ears formed. Arms and legs able to move. Boys: testosterone

**11 wks:** 2 in. You are now called a "fetus", latin for "young one". Can yawn. Eyelids fully formed.

**14 wks:** 3-1/2 inches long. Can suck thumb and swallow. Beginnings of fingernails and toenails.

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<sup>2</sup> Cited in Francis J. Beckwith, *Defending Life: A Moral and Legal Case against Abortion Choice*, p253n11

**16 wks:** 5 in, 4 ounces. Heart beats 110-180x's/minute, pumps 6 gallons of blood/day. Girl: millions of eggs ovaries  
**18 wks:** Can blink and frown, unique set of fingerprints, skeleton is hardening and calcifying.  
**20 wks:** 10 in, 11 ounces. Can stretch, hiccups and have favorite sleeping position. Pregnancy 1/2 over.  
**22 wks:** 11 in, 1 lb. Hair on head/body becomes visible.  
**24 wks:** You can recognize sound of mom's voice and loud noises startle you. Some born here can survive.  
**26 wks:** Almost 2lbs, eyes can respond to light, tooth buds for your permanent teeth grow in your gums (6 years!).  
**28 wks:** 15 in, 2-1/2 lbs. Gaining a ton of weight. Could be born here and breath on your own.  
**34 wks:** 17in, 4-1/2 lbs. Eyes wide open. Head covered in hair.  
**40 wks:** 20 inches. 7-8 lbs. Go time. Time to move.

This is why the Bible says "we are fearfully and wonderfully made" (Ps139:14). Don't miss how stunning this is. A being that never was comes into being forever. One of the things we can take away from this is that we don't become a human along the way, we grow and mature as humans along the way. You didn't come from an embryo. You once were an embryo.<sup>3</sup> Genetically, you are identical to the embryo you once were. You have the same nature then as you do now: human. For sure you've developed and changed - you look different, you're able to do more, etc. But, none of that is essential to your nature.

Let's break this down, there are only four differences between a toddler in the room and a baby in the womb.  
 #1 Toddler is bigger // #2 More developed// #3 Lives outside womb and #4 More independent  
 But, none of these aspects of a toddler make the toddler what he or she is by nature - i.e. none of these make the toddler human. He's human because he's human.

- **Size:** How big you are doesn't determine who you are, otherwise tall people should be considered more human.
- **Level of development:** How developed you are doesn't determine who you are, otherwise those who are more developed than others would be more human.
- **Environment:** Where you are doesn't determine who you are. You are not more human based on your location.
- **Degree of dependency:** How dependent you are on another doesn't determine who you are. In other words, being more dependent doesn't make you less of a human and being less dependent on others doesn't make you more of a human. <sup>4</sup>

We all know that someone is either a human or not. Our humanness, or human nature, doesn't come in degrees like age, height, weight, beauty, intelligence. So, here's the big question. If a toddler and an unborn baby are equally human, shouldn't they have same basic human right to life? Don't all humans regardless of size, development, environment, or dependency have an equal right to life? The answer, of course, is Yes. As we've discussed, humans are valuable by virtue of what they are, made in God's image with right to life. And that right to life is granted to us the moment we come into being, namely, at conception.

### **Q#3: Therefore, in light of all this, what is an abortion?**

Webster's Medical Dictionary: Abortion is the termination of a pregnancy through the death of the embryo or fetus. Especially the medical procedure of killing and expelling a human fetus to terminate a pregnancy.

Early term abortions are done either through drugs which starve and expel the baby or a vacuum that is inserted into the uterus to directly remove the baby. Later term abortions use surgical instruments to, literally, manually dismember the baby in order to remove it from the mother. In other words, when we are talking about abortion we are not just talking about destructive ideas, we are talking about a deadly practice that kills people every day. Further, in the US it is legal for a woman to have an abortion at any time of her pregnancy, for virtually any reason. Each year in the US we kill 1.37 million unborn children, making for roughly 55 million since 1973. That's 3,700 per day or one baby killed every 23 seconds. That is comparable to an event like 9/11 every day, only larger.

<sup>3</sup> I got this insight from Scott Klusendorf, *The Case for Life*, p36

<sup>4</sup> The SLED acronym originates with Stephen Schwarz in his book, *The Moral Question of Abortion*

In Washington state abortion is allowed during the first two trimesters (six months) without any questions asked. Abortion is permitted in third trimester if the mother can demonstrate that the baby will cause undue "hardship" - the definition of which is wide open to encompass various forms and degrees of hardship whether physical, financial or emotional. Washington has no parental notification or consent laws, no mandatory waiting period, no mandatory counseling, nor mandatory display of an ultrasound image. Washington ranks 9th in the country for overall abortion rate. In fact, the National Abortion Rights Action League (NARAL, a pro-abortion organization that opposes any restrictions on abortions) gives our state an A+ ranking.

To make matters more convoluted and confusing, most states have some form of a "Fetal Homicide Law". Washington's reads like this, an individual is "guilty of manslaughter in first degree when he or she intentionally and unlawfully kills an unborn child by inflicting any injury upon the mother of such child." In other words, imagine a pregnant woman who was on her way to get an abortion who is suddenly assaulted, which causes the death of the baby in her womb. The assailants would be charged with first degree manslaughter, found guilty and likely imprisoned - all for doing the same thing that the abortion doctor was going to do legally just minutes later. This is intellectual dishonesty at its worst. Either unborn children are people before they're born (then fetal homicide laws are just, abortion unjust). Or, unborn children are not people before they're born (then abortion laws just, fetal homicide laws unjust).<sup>5</sup> You can't have it both ways. but we do. In other words, if mom wants it baby to be a person, it is. If she doesn't, it's not. In effect, mom has replaced God. The result is a colliding of competing human rights: the right not to be pregnant vs the right not to be killed. We see this getting carried out in real time in Seattle, where a 20 week old unborn is undergoing an abortion to take his life, while just blocks away (sometimes just down the hall!) a different 20 week old unborn is undergoing fetal surgery to save his life.

Abby Johnson worked at Planned Parenthood clinic in Texas for 8 years. Until she witnessed an abortion:

"It was actually an ultrasound guided abortion procedure...and my job was to hold the ultrasound probe on this woman's abdomen so that the physician could actually see the uterus on the ultrasound screen. And when I looked at the screen, I saw a baby...I saw a full side profile. So I saw face to feet...I saw the probe going into the woman's uterus. And at that moment, I saw the baby moving and trying to get away from the probe...and I thought, "It's fighting for its life...I mean, it's alive." ...And then, all of a sudden, it was just over...and I just saw the baby just literally, just crumble, and it was over...I was thinking about my daughter, who's three and I was thinking about the ultrasound I had of her, and I was thinking of just how perfect that ultrasound was when she was twelve weeks in the womb. And I was just thinking, "What am I doing, what am I doing here? ...I had one hand on this woman's belly, and I was thinking, "There was life in here, and now there's not."

She quit and became a pro-life advocate.<sup>6</sup> Abortion is not merely a political issue. Abortion is an act of unjustified violence against a fellow human being - in fact, the smallest, weakest and most defenseless human beings. At the same time it is an act of rebellious treason against our Maker, in which we destroy his work and dishonor him.

In effect, those who advocate for abortion are saying that babies in a different location, with a different level of development do not deserve protection that other human beings receive. Or, to put another way, large, developed, independent humans have basic human rights that small, undeveloped, dependent ones do not. That is radically evil and the same elitist sentiment that fueled Nazi Germany during the holocaust. In past we used to discriminate on basis of skin color and gender (which obviously continues to linger). But, now with elective abortion, we discriminate on basis of size, development, location and dependency. The result is that we have just swapped one form of elitism for another.

The Bible is clear how God feels about this. He hates it.

Pr 6:16-17 "There are six things that the Lord hates...hands that shed innocent blood"

Ex 23:7 "Do not kill the innocent"

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<sup>5</sup> I got this helpful language from Scott Klusendorf, *The Case for Life*, p?

<sup>6</sup> Cited by Justin Taylor, "Abortion: Why Silence and Inaction are options", *Don't Call it a Comeback*, p182-183

Instead, God commands and commends us to do the opposite:

Pr 24:11 "Rescue those who are being taken away to death; hold back those who are stumbling to the slaughter"

The pro-life position is not restrictive or exclusive. Just the opposite. The pro-life position says that no human being, regardless of size/development/location/dependency should be excluded from the basic human rights that are afforded to all humans. These rights are available to all, especially the weak, vulnerable, defenseless, those without a voice. Let's look at some common objections.

***"I'm personally opposed to abortion - I'd never have one - but I can't impose my values on others"***

This is a very common statement, but is poor in logic. Why don't we apply this same logic to other issues and say things like, "I've never committed child abuse or owned slave or raped anyone, but can't impose my values on others." We would never say that. Or, again, what if 1.37 million toddlers were getting killed every year? Would we ever dream of saying, "I'm personally opposed to killing of toddlers - never done it - but can't impose my values on others." No way. The underlying assumption here - and the underlying assumption to most arguments against pro-life - is that the unborn are not humans. But, they are.

***"Women have a right to choose."***

No one will disagree with this. But, again, the underlying assumption here is that the unborn are not humans - and they are. This argument would lose all of its power if we completed the sentence, "Women have the right to choose to kill their own unborn children." If that's true, why do they not have the right to kill their born children? Even more, what about the right to choose for the 500,000 girls that are aborted every year? Do they get to choose? Do their bodies have the same rights as those who are born?

***"The issue is too complex and I don't know if I can say one way or another."***

This is fair. I hear this from time to time. Though I don't think it is complex, let's just say it is. Even if it were complex and we weren't sure whether the unborn were humans, shouldn't we at least err on the side of life? If there is the slightest chance that there is a human in there, shouldn't we hold off?

***"What if a woman gets pregnant by rape or incest, they'll be forced to give birth to a child that will forever remind them of that terrible event."***

This is a very common argument. Without question, the violent acts of rape and incest are unimaginably wicked and deserve our moral revulsion. It also should be noted that these cases are a very very small percentage of the whole. But, as painful as those horrible circumstances are, the child itself has done nothing wrong. The guy deserves to be locked up, but the baby is innocent. Why would we add an additional act of violence on top of the initial act of violence? Why would we try to solve evil with more evil? Again, the underlying assumption here is that the unborn are not human beings. After all, if our born children remind us of evil events should we just kill them? Clearly, no. Then, why would we consider that an option for the unborn?

***"Women who are poor should not be forced to give birth to baby that is going to grow up in poverty."***

Again, the underlying assumption is that the unborn are not human beings. If our born children are making it difficult for our budget to line-up, should we kill them? No. Even if someone has a hard life that doesn't justify killing them. Who are we to say how their life will turn out. We are not God.

***"If abortion becomes illegal again, women will be forced to go back to unsterile, back-alley abortions"***

Again, the underlying assumption here is that the unborn are not human beings. This is completely illogical. In effect, what is being said here is that "In order that some humans (mothers) not die as they attempt to kill a others human (unborn babies) in an unsterile environment, the state should legalize the killing of unborn humans in sterile environments."

***“We shouldn’t be one issue voters”***

Many, even those who follow Jesus, get uncomfortable with this issue when it comes to voting and/or what issues we’re involved in. They will say things like, “This is not the only social issue. What about the poor, environment, sex trade, foreign policy, etc etc...don’t those demand our attention as well?” Yes, but abortion is in a category of its own, impacting far more people than all of those other issues - combined. Further, one’s position on this reflects the condition of their character. We must ask, “What character issues disqualify a person from holding a public office?” We would all say things like: lying, cheating, bribery, blackmail, addiction, etc. What does the endorsement of killing unborn children say about our character?

***Q#4: In light of all this, how does the gospel of Jesus shape how we respond? Two ways.***

***First, the gospel shapes how we address abortion in our lives, whether we’ve had one or encouraged one.*** The gospel of Jesus tells us that there is overwhelming grace for all people, everywhere, at the cross. No sin is too deep, too dark, too ugly, too shameful, or too nasty for Jesus. God can’t undo it but God can forgive it. For this reason, Jesus lived a perfect life for you and took your punishment for all your sin - including abortion - on the cross. By trusting him, the record of his perfect life is credited to you and your sins are removed forever. So that now, when God looks at you, he sees Jesus’ perfect record credited to you and loves you in light of His record, not your own. So, fly to Jesus right now. Ask forgiveness. Leave your past behind and cling to the grace before you, now and forever. If you’ve never told anyone, bring it into the light to help your healing.

Second, the gospel shapes, motivates and empowers our involvement on this issue. When we were spiritually weak, spiritually defenseless, spiritually vulnerable, spiritually without help or hope, he came for us. When no one else stood-up or spoke-up for us, when everyone else was looking other way, he came. You can’t get more pro-life than Jesus. He gave his life for us, so that we could truly live. The gospel motivates and empowers us to engage with this issue. So, what are some ways we can practically get involved?

***#1 Let’s continue to educate ourselves about these issues and help others see what’s at stake.***

Let’s use reason, not rocks; non-violence, not violence; talking not yelling. Let’s ask, are we defending the weakest, defenseless and voiceless among us? Are we seeking to create a counter-culture where life is prized and kids are treasured?

***#2 Let’s pray about ways to get involved in pro-life efforts that will make abortion unthinkable in our country.***

I don’t necessarily know what these are, but the options are endless. Do some among us create an pro-life organization? Do we partner with existing organizations? Do we focus on raising awareness? Let’s pray and dream together.

***#3 Let’s partner with local pregnancy centers to support their efforts and help real women in real crisis.***

No woman gets an abortion for fun. Many are in emotional, physical and/or financial turmoil. Many have no place to turn. Many are receiving poor counsel. How can we help in that? Perhaps our communities can adopt local pregnancy centers. Perhaps we help financially. The options are endless.

***#4 Let’s take adoption and foster care very seriously.***

Let’s not only graciously fight for the life of the unborn who are in need of help. But, also graciously offer a better life to those who are already born who are in need of help. Let’s not only be known for what we’re against, but actively demonstrate what we are for.

***#5 Amidst it all, let’s keep the gospel front and center.***

As I said in the beginning, the greatest work to be done is to spread gospel and make Jesus known from the avenues to the alley-ways in our city - and the cities of the world. But, that same gospel has implications that touch and give shape to every part of life, including abortion. God deeply cares about the innocent being led to slaughter so we must to. Let’s create a counter-culture that loves Jesus, proclaims gospel, treasures kids and promotes life - in every way, this life and the life to come. And as we do extend radical grace into every corner of this city - even the darkest ones.

## **ADDITIONAL RESOURCES**

*The Case for Life*, Scott Klusendorf (\*This is a great place to start)

*Defending Life: A Moral and Legal Case Against Abortion Choice*, Francis Beckwith

*Natural Rights and the Right to Choose*, Hadley Arkes

*Embryo: A Defense of Human Life*, Robert George and Christopher Tollefson

*Pro Life Answers to Pro Choice Arguments*, Randy Alcorn

Abort73 ([www.abort73.com](http://www.abort73.com))

Center for Bio-Ethical Reform ([www.abortionno.org](http://www.abortionno.org))

Life Training Institute ([www.prolifetraining.com](http://www.prolifetraining.com))