



“LIFE: AN INALIENABLE RIGHT”

by

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“For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.”

—Luke 1:44

“For thou hast possessed my reins: thou hast covered me in my mother’s womb.”

—Psalm 139:13

Today is Sanctity of Life Sunday. Nineteen years ago this week the Supreme Court of the United States passed the famous—or infamous—*Roe v. Wade* decision which unloosed a river of blood resulting in the death of twenty-seven million unborn babies in this nation—far more than the total population of the great nation of Canada.

Our Declaration of Independence declares “. . . all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness.”

Dr. Francis Schaeffer said in one of his last messages that the right of life is more fundamental and basic than the right even of liberty, or the pursuit of happiness, or any other right, for that matter. Indeed, if you are lying in your coffin, you do not care how many shackles and chains have been wrapped around you. Nor do you care how much money you have in your bank account. Without life, nothing else means anything.

Therefore, it is only proper that on this Sanctity of Life Sunday we pause to remember these twenty-seven million unborn babies who have died in what has rightly been called the “American holocaust,” though it is four and a half times larger than the loss of life of the Jews in Nazi Germany.

It is good to remember the context in which the Supreme Court decision was made. Our nation had just come through the decade of the sixties. The moral values, traditions, and rules and laws of life that had governed Western civilization for two thousand years had been, it seems, suddenly jettisoned in one decade. Acting in that moral vacuum, the Supreme Court moved to provide what they felt was a solution to the problems created by the blatant and epidemic immorality in America. Therefore the sin which was engendered in the sexual revolution was to be covered up by the “abortion revolution.” So began the parade of the dead.

Today those aborted babies would be graduating from high school, choosing colleges. But one out of every four of them is not here. If you watched a graduation ceremony this past year, you should know that every fourth place should have been occupied by a hood and cap and gown that was empty, for that child was not there—not there to be valedictorian, not there to become a doctor, lawyer, minister, whatever . . . perhaps President of the United States. Twenty-seven million Americans are missing in this bloody action that has been such a dark blotch on the escutcheon of our country.

SEMANTIC MANIPULATION

How could we have allowed such a thing to have happened? It begins, as always, with semantic manipulation. In 1857, in the now infamous Dred Scott Decision, the Supreme Court of the United States declared that slaves were not persons in the sense of constitutional law, and therefore they were not protected by our Constitution or by our laws.

We now look back at that and ask, “How could people have been so morally blind . . .so morally obtuse? How could there have been such moral turpitude as to suppose that these [slaves] were ‘things’ which people owned and could do with such as they will, even to the point of killing them?” The Bible tells us “. . . **light is come into the world, and men loved darkness rather than light, because their deeds were evil . . . neither cometh [they] to the light, lest his deeds should be reprov’d**” (John 1:19–20). So it was done in large measure in darkness, in private, in secret, on large plantations and largely hid from the eyes of many.

But then, men like William Wilberforce of England addressed the issue. Over and over and over again he spoke to the Parliament. He had a committee gather information on the treatment of slaves, and finally, more and more light came, though they resisted it. Steadfastly . . . finally, the light invaded the darkness and Parliament voted in 1807 to abolish the slave trade.

In 1936 another high tribunal, the Supreme Tribunal of Nazi Germany, declared that Jews were not persons and, therefore, not protected by the laws of Nazi Germany. This decision opened the gates to the Holocaust, and millions died. We say, “How could those people have been so morally blind? How could they have been so morally obtuse? How could such moral turpitude have existed without the people doing something about it?”

Well, in large measure it was done in darkness, in private, hidden behind the electrified walls or fences of concentration camps. But finally the war ended, the gates were thrown open, and light was shined upon the atrocities. People responded with horror. They were revolted. They were aghast at what had taken place. But it took the light to invade the darkness.

In 1973 the Supreme Court of the United States again demonstrated their “consummate” wisdom by passing *Roe v. Wade*. In that decision they said that unborn children are not persons and are not deserving of the protection of our Constitution and our laws. Thus, the American holocaust was unleashed. I’m sure that one day people will say, “How could Americans at the end of the twentieth century have been so blind, so morally obtuse? How could such moral turpitude be allowed to continue?” How? Because in large measure it has been done in darkness, in abortatoriums.

MEDIA COVER-UP

Think about the complicity of the media. It is virtually impossible to get *any* television station in America to show a picture of an aborted child, but how many tens of thousands of victims of the Nazi holocaust have been shone on television? How many pictures of slaves in productions like “Roots” have been shown on television? How many times did we see the burnt bodies of people from the Vietnam War brought right into our living room . . . but never a picture of an aborted child, because abortion proponents know that if the light were shined in that darkness, abortion would end.

Shari Richard, an ultrasonographer who takes sonograms of babies in the womb, said something I think that is very, very perceptive. She said: “If wombs had windows, abortion would end.” Think about it. If the light shined into that darkness, people would see the atrocities and they would be appalled; they would recoil in horror; and they would say, “This must end. How could people allow such a thing to happen?” But it happens in secrecy behind the well-protected doors of abortion clinics and behind the walls of the mother’s womb, unseen and unheard.

I recall hearing about a pregnant woman who had an air bubble injected into her womb in order to carefully be able to delineate the walls of the uterus. But she found that when she lay down at night the bubble covered the mouth of the baby and the baby cried and kept her awake. She complained to her doctor. If such a bubble were over the face of a baby being aborted, it would scream bloody murder, for that is precisely what it is, and there would be an end to abortion.

So we have semantic deception: “Not a person.” “It’s something else.” “It’s a glob of tissue.” “It’s P.O.C., products of conception,” as some clinics have told women who have had the so-called fetus in various stages of development (at one point it appears to have gill slits). They are not gill slits and have nothing to do with fish. What they are referring to never connects to the lungs. They eventually produce the ears and other glands in the neck, but they have deceived people into believing this was a fish-like evolutionary ancestor. Some clinics say to a young lady, “You see, it’s just a fish. We kill fish, don’t we?” And so the deception goes on.

Carol Everett, a former abortion clinic manager who supervised the killing of over 35,000 babies, said the main question asked of them was, “Is it a baby?” The uniform answer was: “No, it’s only a glob of tissue, [like a tumor or an appendix].”

BIBLE REFERS TO “UNBORN CHILD”

Not so, according to the Bible, and not according to science. The Bible is very clear. It constantly refers to the unborn child precisely as that: an unborn child. The same words are used to describe the child *in* the womb and *outside* of the womb. In Greek, the word is *brephos* for the unborn child and *brephos* for a young child lying in a manger. Or the term *huios*, which is used for son, for one that is born, is also used for one in the womb. In the Old Testament the Hebrew word *yeled* is used for both; also the word *geber* means either the child in the womb or the child outside of the womb. Constantly, personal pronouns are used. It is “I” or “me” or “thee,” always referring to a person and not to a thing.

Furthermore, we are told in Scripture that both Jeremiah and John the Baptist were sanctified or consecrated from their “mother’s” womb. Of Jeremiah, it is said, **“Before thou camest forth out of the womb I [the LORD] sanctified thee, and I ordained thee a prophet unto the nations” (Jeremiah 1:5)**. You don’t consecrate or sanctify a “thing,” a “glob of tissue,” but a person. The babe in Elisabeth’s womb leaped for joy when Mary came carrying Jesus in her womb. “Things” don’t have joy. No, the Bible is clear: it is a person, not a thing that is in the womb.

It is only by lies, deceptions, and deceit that pro-abortionists keep this ghastly horror going. A lawyer told me that according to Florida law, a corporation is a person, but a child in the womb is not. What hypocrisy, indeed!

THE “PRO-CHOICE” ARGUMENT

Then there is the so called “pro-choice” argument—again a large measure of semantical deceit. Pro-choice, indeed! Surveys have shown that sixty percent of women who have had abortions have not done it according to their own choice. According to their testimony, they have done so under duress—under pressure from the father of the child, from their own parents, from friends, from school teachers, from clinic administrators.

What choice do the abortionists give these women? One man, who is head of a pro-life organization which was picketing an abortion clinic (an abortatorium), said to the manager who asked him to stop: “If you will give me a small desk in an obscure corner, and just give me a few minutes to talk to each of the women coming in to simply present the adoption option and explain to them what it is they are carrying in their womb, I will call off the pickets.”

The man replied, “Over my dead body.” Pro choice indeed!

Abortion is the only surgical procedure where a physician is not required to tell his patients of the dangerous complications involved in the surgery, nor even tell them what it is they are doing . . . that they are removing a baby.

The head of one of the largest pro-life organizations in this country told about speaking to a number of doctors and asking them this question, “Do you realize that is a baby you are killing in abortion?” He said every one of them got mad. Why? Because they didn’t believe that it was a baby? Absolutely not. They knew precisely what it was they were doing. They got mad because this man could assume there was some possibility that they were so ignorant that they didn’t

know what they were doing. They know what they're doing. They just don't want the women to know what they are doing.

Abortion is based upon ignorance. It is interesting that the word "fetus" is constantly used. What is "fetus." To anyone who knows Latin, the word "fetus" is a perfectly good Latin word that simply means an unborn child. But the average American doesn't know what "fetus" means.

I think it is also fascinating that Martin Luther felt that it was absolutely essential, if Christianity was going to flourish in Germany, to translate the Scriptures from Latin (which was the only scriptural language available in his day), into the vernacular of German, in order that people might know what was going on. But the abortionists insist on translating the word "baby" from the vernacular into Latin, "fetus," in order that people won't know what's going on, because deception is essential for the abortion industry.

The only "choice" the abortionists ever give anyone is "Tuesday or Friday? When do you want to have the abortion?" To any of you who may be pro-choice, I just want to say to you this: "You ought to get down on your knees and thank God that your mother wasn't pro choice."

Some people say, "Well, I'm personally opposed to abortion, but I can't impose my values on other people." Wait a minute, suppose Abraham Lincoln had had that view in his Gettysburg Address? "My fellow Americans, I am personally opposed to slavery and would never own a slave. However, I can not impose my values on others. If others choose to own slaves, that is their prerogative."

I can assure you of one thing: If that had been the case, we probably would hardly ever have heard of Abraham Lincoln in our day. It is because he took a firm moral stand for that which was right that he is considered throughout the world as the greatest and most famous of all American Presidents.

I think it is also interesting that the pro choice crowd is, for the most part, the same crowd that rose up in holy indignation when President Bush recommended a voucher system whereby families could turn in vouchers to have their children educated at any school of their choice. Gasp! "Horrors," said the pro-choice group, so called. "This can never be allowed." You see, we must allow mothers the choice to kill their children, but we cannot allow them the choice of where to educate them! Hypocrisy? That's what I would call it.

How about sex education? The most effective sex education program in this country is called Sex Respect. It teaches children to respect their bodies. It teaches them that the best thing to do is abstinence until marriage, and then fidelity in marriage. The A.C.L.U., Planned Parenthood, and others are rising up in holy horror that such things could be taught to our children. Wait a minute, they are being given a choice, rather than just being told, "There's only one thing; you're going to do it anyway, so this is the way to go about it."

What about the choice if evolution is going to be taught. What about the scientific evidence for creationism. The same pro-choice group, led by the A.C.L.U., were the ones saying, "Oh no,

they must not have the choice of choosing between one or the other. They must be force-fed evolution and nothing else.” What about pro-choice, my friends?

What about children having a choice to pray or not to pray silently or audibly in school. “No we must never give them that choice.” It seems that the only choice that they are in favor of is the choice of sin and death.

It is interesting that Justice Harry Blackmun, who wrote *Roe v. Wade*, appealed to religion in his decision on the matter of abortion—but he didn’t appeal to Christianity. He said that if he were to appeal to religion, he would appeal to the ancient Persian, Greek, or Roman religions which embraced and encouraged abortion and infanticide and many other horrors. So he said he would appeal to paganism. That rips off the veneer right there! What we discover, my friends, is that abortion is one of the fundamental tenets of pagan religion, and all of those who hold to it are adopting, whether they know it or not, one of the basic tenets of the ancient pagan religions.

QUALITY OF LIFE: A NON-THEISTIC ETHIC

Then there are those who say we must jettison our sanctity of life ethic and replace it with a “quality” of life ethic. Again, many people don’t know what that is all about. Let me just point out to you that “sanctity” comes from the word *sanctus* which means sacred or holy or sanctified; it is a word that relates to God. It is only in the eyes of God that anything can be made sacred or holy or sanctified, where, therefore, it deals with a spiritual essence. “Quality” deals with material things. We can examine the quality of cloth or the quality of an automobile. Sanctity of life deals with a theistic concept; quality of life deals with a non-theistic ethic. So we are being asked to abandon our theistic ethics and accept an atheistic, materialistic ethic. That, my friends, leads to a very slippery slope.

Nineteen years ago, I and many others throughout the country were saying that legalized abortion is the first step down a slippery slope that could lead to infanticide, suicide, euthanasia and, of course, the ultimate stop at the end of that path—genocide. Well, that was said to be just speculation, to be ridiculous and absurd. However, today infanticide is practiced in every major city in America. “Nothing by mouth” is a sign over the crib of many a baby, but it is written in Latin so people won’t recognize its meaning. “N.B.O . . .” “Nothing by mouth. Let it die.” But it’s a *baby*! It’s not even a fetus. It’s out of the womb. It’s alive! But it doesn’t come up to the proper “quality” of life.

But every soul in the sight of God is equally sacred and can’t be measured on some scale. So now we have suicide becoming almost epidemic in our society and doctor-assisted suicide on the ballots of some states. Euthanasia is the big push now in our time.

I think it is interesting that with twenty-seven million aborted babies gone from our population—when today’s adults reach retirement age, there just aren’t going to be enough people around on the work force to provide their Social Security—and there’s no fund built up out there. It’s taken out of current taxes and it’s going to get too heavy. There’s not going to be enough to pay for their medical expenses. Then they will be told that they don’t have the quality of life they ought to have, so therefore, kill ’em. Poetic justice. The generation that killed their unborn children will, in turn, be killed by the children they failed to kill!

I recently saw a cartoon that showed an old bedridden lady. A middle-aged couple were at her side. The man had a court order in one hand and a hypodermic needle in the other. They were getting ready to give her an injection to put her to sleep permanently. The man was her son. The mother says with great bitterness in her voice, “I knew I should have aborted you Wilbur, like all the rest.” Well, it may be poetic justice at last.

Then we are told that it is terrible to have unwanted children come into the world. There are a million and a half babies aborted in this country each year. There are *two million* couples trying to adopt—waiting sometimes six, eight years before they can find one. There is no unwanted child. I recently heard about a child who was born with AIDS. The parents didn’t want it. I think the mother was dying and the father was gone. There were six or eight families lined up wanting to take this child who had a sentence of death on him.

WHAT ABOUT RAPE? INCEST?

What about the matter of rape, incest, and the life of the mother? One thing you ought to get very clear: all three of those together make up less than two percent of all abortions, but they make up ninety-eight percent of the rhetoric *about* abortion. Fine, let’s get rid of the other ninety-eight percent of the abortions and then we’ll talk about that. What might we say? It is interesting that in the Bible when someone was raped, the rapist was put to death.

Today, as we have seen repeatedly in the media, rapists frequently get their wrists slapped or get off scot-free. So the guilty party goes free and the only incontestably innocent person involved is killed. Even if they want to say the woman had some part in it—which in most cases they probably don’t—surely the baby did nothing wrong, so the only innocent party is killed and the rapist often goes free.

Woe unto those who call good evil and evil good. That is what is happening in our country today. Less than one percent of all abortions are due to the threat to the life of the mother. When a baby is threatening the life of the mother, then surely the baby should be delivered. But that is different than an abortion. In abortion, they are trying to kill the baby. Here, an attempt is made to save the life of the mother and of the baby, also, if that is possible. That is a totally different matter.

THE “CONTROL-HER-OWN-BODY” ARGUMENT

Then there is the matter of a woman’s right to control her own body. Surely the woman has a right to control her own body. We certainly would grant that. However, we should note that is not without limits. A woman doesn’t have the right to kill her body. Even according to law, that is a crime.

But the most important thing to remember is that the baby is *not* a part of her body. Every single cell in that woman’s body has the same set of forty-six chromosomes, exactly the same genes, *except the baby*, who has an entirely different set of chromosomes and genes! The baby makes its own placenta. It makes its own umbilical cord. It makes its own nest. It has its own blood supply. And in fifty percent of the cases, the baby is a different sex.

The baby is not part of her body. It is dependent upon her—yes. Pro-abortionists say, “Well as long as the baby is dependent upon her, then she should have the right to kill it.” May I say to you that a baby who has been born and is six months old is totally dependent upon its mother. Leave it alone for a couple of weeks and it will be dead. Shall we kill babies because they are dependent upon mother? What about old people who are dependent upon nurses and nursing homes and children. Have they lost the right to live also? It is *not* their own body.

I recall seeing a cartoon that showed two beautiful babies with halos around their heads sitting upon a cloud in Heaven. One of the babies is saying to the other: “She had no right to abort me. After all, it’s *my* body.”

When I was a young lad, I watched some boys at camp catch some large grasshoppers. They pulled the legs off, one by one, and then crushed them. I was appalled by that. Somehow that just seemed inhuman to do, even to an insect. Then they took some other grasshoppers, put them in a bottle, threw the bottle into a campfire, and watched them jump and jump and jump ’til finally they were cooked. To this day, I can still remember the absolute horror I felt.

HOW IS AN ABORTION PERFORMED?

My friends, what is an abortion? It is interesting that the media will never let you see one. There’s a media blackout. They will show us the Holocaust, Vietnam, slavery—but no babies that have been aborted. The “doctors” reach in with forceps and rip off a leg; then they rip off another leg; then they rip off an arm, and the baby may still be alive! The baby is fighting to avoid the forceps, according to sonograms. Then they rip off the other arm. Then they reach in and crush the baby’s head and pull it out!

Another procedure is to inject the womb with a saline solution that burns the baby alive. I hope that appalls you. I hope it makes you sick at your stomach. The media knows that if that were shown on television, this horror would come to an end. “Woe unto that nation that sheds innocent blood,” the Bible says. Woe unto those people who have complicity in it.

What were the Germans doing? Your grandchildren may ask, “What were *you* doing during the American holocaust? What did you do to stop it?” They will look back on these days when all of the details will be known to everyone and the mask of silence and secrecy and the darkness will have been taken away, and light will have shone. They will see it in all of its ghastly horror, and they will say, “How could you have lived during all of that and never lifted a hand or lifted your voice to stop it?”

There are some here who have had abortions; there are some here who have encouraged them. There are some here who have taken a young lady by the elbow and led her to an abortion clinic to cover up their sin. Your conscious is smiting you now, and I am delighted.

Well, there is mercy with the Lord. There is grace and forgiveness to those who will repent and confess their sin and will flee to the Cross and ask Him to forgive their sin, to wash them and make them whiter than snow, to wash away the blood from their hands.

Carol Everett had the blood of thirty-five thousand and one babies on her hands. That *one* was her own that she aborted first. She gave that aborted baby a name, Heidi. About eighteen years later she wrote a letter to that baby. Carol had become a Christian and she had fled to the Lord with great anguish of heart. She had wept almost constantly for nine or ten months, as the horror of what she had done broke upon her soul. I think her letter speaks to each of us:

Heidi,

I wish I could see you right now and hold you. But for now I can only share with you what's on my heart.

I hope you like the name I've given you. Precious, you were hidden from me for seventeen years. I'm sorry it took me so long to acknowledge you.

Although you have never physically lived on this earth, you have lived for more than eighteen years in my heart. It is true your father and I had no place for you in our home, but you have always had a home in my heart. You will live there as long as I live. I wear my gold, "precious feet" pin everywhere I go to remind me of you.

Heidi, nothing can replace the loss of you. But I want you to know your death has not been without purpose. The love God has shown to me in forgiving me compels me to work hard telling every mother and father I can about my mistake. I try to help them hear the cry of their unborn child saying, "I want to live. I want to have the opportunity to grow to my full potential, too. Don't shut me out before I have a chance to share my life with you. Don't shut your heart to me."

I am also trying to help all of the families who have been damaged by abortion. I want them to discover the power of love I know today and continue to see working in our family . . .

Heidi, you would be graduating from high school this year and preparing to go off to college. I would be helping you select a college just like I did your brother and sister. They would be right in the middle helping us with your selection! You would really love Joe, Bob and Kelly like I do.

I have a special request to make of you that I think you can honor. Please sing a joyful song of thanksgiving to the Lord for me because of all His love shown to our family.

Heidi, I love you and miss you with all my heart. I can hardly wait to hug you and to join you in our heavenly home.

How long? How long will this holocaust go on?

PRAYER: Father, we pray that you will bring a soon end to this great disaster, to this catastrophe which has overtaken our nation. Done in silence, hidden away in darkness, and yet these silent sufferers' blood cries out to God. O God, we pray you will have mercy upon this nation, which should be destroyed entirely because of this alone, even if we had no other sins. We pray for those, O God, who have had abortions and for those who have caused them. We pray that you will enable them to find and discover your mercy and grace as they flee to the Cross and look up to Him whose hands and feet were pierced that their sins might be paid for. O God, have mercy upon us as a people. For Christ's sake. Amen.

Sermon delivered by Dr. D. James Kennedy on January 19, 1992, at Coral Ridge Presbyterian Church in Fort Lauderdale, Florida.

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