

# 180 COURSE

*Changing the Heart of a Nation*



## STUDY GUIDE

**Ray Comfort**

*with Kay Arthur & Randy Alcorn*

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*My sincere gratitude to  
Kay Arthur, Randy Alcorn,  
and Lynn Copeland (my editor) for their  
valuable contributions to this study.*

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P.O. Box 1172  
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*A German policeman prepares to complete a mass execution by shooting two Jewish children, who were shot with the others in the liquidation of the Mizocz ghetto.*

## How to Use This Guide

This powerful two-part video is designed to change the heart of a nation in more ways than one. In Part 1 of the video, “180,” we see individuals who have strong opinions on abortion—until presented with a simple scenario that makes them rethink their view. This Study Guide will help you learn to use the principles shown in the video to change hearts and minds about this fundamental life-or-death issue.

In addition to saving lives of the unborn, as followers of Christ we’re called to help save lives for eternity. In Part 2 of the video, you’ll learn to use the biblical principles seen in Part 1 to change the hearts of the lost toward God. Part 2, “Discovering Hell’s Best Kept Secret,” is one of the lessons from The Way of the Master “Basic Training Course,” an eight-week DVD study on how to share your faith biblically. (We recommend the entire course as a subsequent group study.)

To use this Study Guide, watch Part 1 of the video, then go over the questions and additional material. Then view Part 2 of the video and discuss its questions. These topics are so important we recommend two to four sessions to cover all the material and allow adequate discussion time. You may want to have participants record their thoughts on the questions at home then discuss them at a subsequent meeting. We urge you to read the sidebars, which provide additional thought-provoking perspectives.

An Answer Key is provided in the back. If you’re leading a group through this video, use any points from the suggested answers to fill in as necessary as questions are discussed.

Because most Americans are impacted by abortion, we encourage you to read the Bible study provided by Kay Arthur (Appendix A) and share it with others. If you’re unsure whether the Church should be involved in social issues like abortion, you’ll appreciate Randy Alcorn’s convincing contribution in Appendix B.

May God use this material to change hearts in our nation.





**Steven:** *“Adolf Hitler was not evil... I love Hitler.”*

3. Both Steven and the German man believe Hitler was not evil, and they are not alone. Do you agree with that view? What do you think defines someone as “evil”? In God’s eyes, who do you think qualifies as “evil” (see Genesis 6:5; Matthew 7:11; Romans 3:10–18)?
  
4. Germany was reeling economically after World War I, and Hitler was popular partly because he promised the citizens economic security. How might a desire for financial comfort have affected their concern about moral issues? In what ways is this true for us in who we elect?

### **Propaganda: Paving the Way**



**Brad:** *“Hitler brainwashed the whole German civilization into believing the Jews were evil and they needed to get rid of them.”*

1. To justify their removal, Hitler began his propaganda by branding the Jews as evil and a burden on society.

President Barack Obama once stated, “I’ve got two daughters . . . If they make a mistake, I don’t want them punished with a baby.”<sup>1</sup> How does calling babies a “punishment” cause people to view them as a burden that they’re justified in getting rid of? How does this contrast with the biblical view of children (see Psalm 127:3–5)?



**Steven:** “White people are up here, then there are blacks [derogatory term] and Jews. So the white man is the best man . . .”

2. Hitler held the evolutionary view that some races were less advanced and less worthy, and that only the strong should survive. To create a superior “master race,” Hitler began with forced sterilization of those with hereditary diseases, then he euthanized the disabled, calling them “useless eaters” and “unworthy of life.” How do we see this mindset reflected in the way our society treats the unborn? How does the evolutionary view contrast with God’s view of human life (see Exodus 4:11; Psalm 139:13–16; Romans 9:20)?

3. Hitler characterized Jews as pigs, rats, and “parasites,” declared them to be non-human, then removed their legal

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<sup>1</sup> “Ballot Bowl 2008” interview on CNN, March 29, 2008 <<http://transcripts.cnn.com/transcripts/0803/29/bb.01.html>>.

rights as persons, paving the way for them to be killed “for the benefit of society.” The U.S. Supreme Court declared that unborn children are not “persons” protected by law, and their lives can legally be extinguished throughout all nine months of pregnancy, for the benefit of the mother or society. The unborn are called “parasites,” “blobs of tissue,” etc. What other euphemisms are used to “dehumanize” unborn children, and how can we counter them?

## The Sanction of God



**Adolf Hitler:** *“Hence today I believe that I am acting in accordance with the will of the Almighty Creator: by defending myself against the Jew, I am fighting for the work of the Lord.”*

1. Explain how idolatry (making up your own image of a god) led Hitler to act as he did.
  
  
  
  
  
  
  
  
  
  
2. What are some of the ways we make up our own “image” of God? Why do we do this? Are there ways in which you’re guilty of breaking the First Commandment by having “another god” before the God of the Bible?



**Trish:** “I wouldn’t want other people to judge me so I wouldn’t want to do that to other people. So whatever their decision is, it’s between them and God.”

3. Of women who have abortions, 37% say they are Protestant and 28% Catholic. One in five abortion patients say they are “born again” or “evangelical” Christians<sup>2</sup>—they claim to know the Lord yet they kill their own unborn children. In what’s often referred to as “a decision between a woman, her doctor, and her God,” how could someone believe the biblical God sanctions the killing of innocent life for the sake of convenience? How does idolatry impact this belief?

*If you are struggling with an unplanned pregnancy, or know someone who is considering abortion, please see Appendix A by Kay Arthur for a helpful look at God’s view of the issue.*

4. One justification that women use is, “God will forgive me if I abort my baby.” Is this a valid justification? Why or why not? According to Proverbs 28:13 and 2 Corinthians 7:10, what is necessary for forgiveness? Can we willfully commit what we know is sin, be glad we did it, and then expect forgiveness for simply “confessing” the sin?

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<sup>2</sup> “Characteristics of U.S. Abortion Patients, 2008,” Guttmacher Institute, p. 9  
<[www.guttmacher.org/pubs/US-Abortion-Patients.pdf](http://www.guttmacher.org/pubs/US-Abortion-Patients.pdf)>.

# What God's Word Says About Abortion

(reprinted from *The Evidence Bible*)

God speaks very clearly in the Bible on the value of unborn children.

God's Word says that He personally made each one of us, and has a plan for each life: "Before I formed you in the womb I knew you, before you were born I set you apart" (Jeremiah 1:5). "Even before I was born, God had chosen me to be His" (Galatians 1:15). "For You created my inmost being; You knit me together in my mother's womb . . . Your eyes saw my unformed body. All the days ordained for me were written in Your book before one of them came to be" (Psalm 139:13,16). "Your hands shaped me and made me . . . Did You not clothe me with skin and flesh and knit me together with bones and sinews? You gave me life" (Job 10:8–12). "This is what the Lord says—He who made you, who formed you in the womb" (Isaiah 44:2). "Did not He who made me in the womb make them? Did not the same One form us both within our mothers?" (Job 31:15).

Because man is made in God's own image (Genesis 1:27), each life is of great value to God: "Children are a gift from God" (Psalm 127:3). He even calls our children His own: "You took your sons and daughters whom you bore to Me and sacrificed them . . . You slaughtered My children" (Ezekiel 16:20,21).

The Bible says of our Creator, "In His hand is the life of every living thing and the breath of every human being" (Job 12:10). God, the giver of life, commands us not to take the life of an innocent person: "Do not shed innocent blood" (Jeremiah 7:6); "Cursed is the man who accepts a bribe to kill an innocent person" (Deuteronomy 27:25). "You shall not murder" (Exodus 20:13).

Taking the life of the unborn is clearly murder—“He didn’t kill me in the womb, with my mother as my grave” (Jeremiah 20:17)—and God vowed to punish those who “ripped open the women with child” (Amos 1:13). The unborn child was granted equal protection in the law; if he lost his life, the one who caused his death must lose his own life: “If men who are fighting hit a pregnant woman and she gives birth prematurely but there is no serious injury, the offender must be fined . . . But if there is serious injury, you are to take life for life” (Exodus 21:22,23).

Life is a gift created by God, and is not to be taken away by abortion. God is “pro-choice,” but He tells us clearly the only acceptable choice to make:

*“I have set before you life and death,  
blessings and curses. Now choose life,  
so that you and your children may live.”  
(Deuteronomy 30:19)*



*A baby's heart is beating at only 3 weeks after conception;  
brainwaves can be measured at 6 weeks after conception;  
a baby can move and respond to touch at 6 weeks  
and can suck her thumb at 8 weeks.*

## Taking Someone “Out”



**Vladimir:** *“I’d kill her, kill him, and kill his relatives—everybody who belongs to Hitler’s family.”*

1. What did you think about the Russian Jewish gentleman who wanted to kill all of Hitler’s relatives? Was your attitude toward him impacted by knowing that he had lost his parents and other close relatives, as well as millions of his countrymen, because of Hitler?
  
2. If you had Hitler in the sights of a high-powered rifle, would you take him out? Why or why not? Would you kill Hitler’s mother to prevent his life?
  
3. If you feel it’s justified to take one life in order to save 6 million, what about in the case of Jeffrey Dahmer—if you knew he was going to kill 17 young men, would you take him out? What about those who murder one person? Explain your answers.

4. Why do you think God didn't kill Hitler before he killed six million Jews? There are a number of incidents in Scripture where God killed certain people because they were evil (e.g., Genesis 38:7; Acts 5:5). Can you think of times in the Bible when God allowed evil men to live? If God punished all evil at midnight tonight, what would happen to you?

### The Bulldozer Dilemma



*German Jew: "They gave the command, 'Fill in the pits.' Screams and groans were coming from the pits. Suddenly I saw my neighbor Ruderman rise from under the soil... His eyes were bloody and he was screaming, 'Finish me off!'"*

1. In the bulldozer scenario on the video, did you believe the people who said they'd rather die than drive the bulldozer forward? Why or why not? What would you do, and why?
  
2. How did you feel toward those who said they would drive the bulldozer forward? How did they rationalize their answers? Why would someone rather bury people alive than shoot them (choosing the more cruel way to kill them)?

3. Reminded that some of the people he'd bury would still be alive, Brian said, "I would probably try to put that out of my mind." In what ways do people do the same thing (avoid the unpleasant reality) with the abortion issue?



4. Tony said he wouldn't bury the Jews alive because "that's not morally right *to me*." Why do you think he added "to me"? Why are most people hesitant to definitively declare that something is right or wrong? Whose standard are they using?



### **A Matter of Choice**

1. Why do you think some people on the video said they value human life when it comes to Jews and the Holocaust, and yet they are pro-abortion?
  
  
  
  
  
  
  
  
  
  
2. What do you think it means to be "pro-life"? Trish said she's "pro-life," but she also said that we can't be sure what we'd do until we're in that situation, that it's the woman's

decision, and that birth defects and “poor quality of life” would justify abortion. Explain whether you think that is a true pro-life perspective. In what ways are you pro-life?



**Bree:** *“I personally would not do it but I believe it should be a choice.”*

3. Why do you think people call themselves “pro-choice” instead of “pro-abortion”? How can you get people to think about the *object* of that “choice”—killing a baby in the womb? (For an up-close look at “choice,” see sidebar “Sarah’s Story: A Twin Who Survived Abortion.”)



**Paul:** *“I guess me saying that it’s okay for someone to choose is the same thing as saying it’s okay for Hitler to choose.”*



## **Sarah's Story: A Twin Who Survived Abortion**

“Twenty-nine years ago, my mother decided to have a D&C abortion. At the time, she was pregnant with twins, but nobody knew this, not even her doctor. My tiny brother and I were both there growing in her womb, until that dreadful day. Before the abortion, we were both alive. Moments later, I was alone.

“Several weeks later, my mother was shocked to feel me kicking in her womb. She went back to the doctor and told him she was still pregnant . . . that she had made a big mistake and that she wanted to keep this baby. To this day, my mother deeply regrets that abortion.

“I was born with bilateral, congenital dislocated hips and many other physical handicaps . . . I'll need surgeries about every five years. Today, I thank God I survived the abortion, but the pain continues for everyone in my family. Please share our story with others so the tragedy of abortion stops hurting babies and families. Everyone needs to know the truth about abortion. Thank you.”

On April 24, 1996, Sarah Smith gave the following speech at an international pro-life conference:

Thirty-two million babies are killed in the United States alone. Yet every one had a face, a life, a Creator who loved them and created them in His image. Who will speak for them? The words of Christ are clear: “What you have done to the least of these you have done unto me.” You and I are called and commissioned to care for these little ones just as we would care for Jesus Himself. To walk away and say this is not my problem is to walk away from Jesus Himself.

Many people upon finding out about the abortion ask me how I felt, or what can I compare this to. The

only thing I can compare my life to is that of *an innocent Jew being made to walk down the streets of Germany naked in front of many people and into a room he knows he will never come out of*. In my case, unfortunately, the people leading me into that room are my mother and father. Yet the people looking on at the sidelines are people like you. And I ask you today, will you speak up or will you silently look away as another person who needs your help is led to their death?

Many women who demand the right to an abortion say, “It’s my body, it’s my choice.” Let me make one thing very clear—*my mother’s choice was my death sentence*. It is not only a woman’s body we are discussing in an abortion. It is the entire flesh and blood of someone just like me.

Then we have the issue of medical personnel stating it is just tissue. For anyone who has ever studied biology, you know better. Before any woman even knows she is pregnant her child already has a beating heart at 20 days. Show me one piece of tissue or cancer you believe must be cut out with a beating heart. Show me a liver or kidney that has its own blood type. That child is perfect from its first day. All it needs is time, oxygen, and nutrition.

Another startling fact is that medical journals state the fetus is capable of feeling pain at 8 weeks of gestation. In America, the vast majority of abortions are performed between 10 to 12 weeks, well after the child can feel the entire procedure. So don’t tell me abortion is a simple procedure that expels a piece of tissue and doesn’t hurt anybody. I was there. I was less than an inch away from my innocent twin brother when his body was ripped apart, and he felt the entire thing. We were 14 to 16 weeks along in the second trimester. That was how my life was meant to end.

Yet I was spared to tell you on behalf of those who have no voice that if you remain silent, a person just like you and me will die every 20 seconds of every day. We have been commissioned by Jesus to speak up for those who cannot speak for themselves.

You and I as a church represent life, and together we will extend life to a hurting, dying world. We will give them the truth of life and shall never be silent.

*For more on Sarah Smith, who is studying medicine and speaks on behalf of the unborn, see [www.prolife.com/Sarah2.html](http://www.prolife.com/Sarah2.html).*

4. Why do you think so many “pro-choice” people say they *personally* wouldn’t have an abortion? If it’s a legal choice, why wouldn’t they? A previous U.S. president wanted to make abortions “safe, legal, and rare.” How would you defend the “safe, legal, and rare” argument? If it’s a perfectly acceptable moral choice, why should it be rare? If it should be rare, why is it a legal option?

## What Is in the Womb?



**Lo:** *“There’s a fetus there, not a baby... Not until three months.”*

1. Is a “fetus” an unborn baby, or something else? What is the definition of “child”? At what point do you think you became a “baby”? What are other terms used to describe

the various life stages humans go through? Is there a point prior to which you were not human?

2. When do you think life begins? Do you think it's a matter of personal opinion, or is it a medical fact? The baby has a beating heart at 18 days and has measurable brainwaves at 40 days. If medically those are regarded as signs of life (death is declared at the time the heart stops beating and brainwaves cease), is there any justification for saying that "it isn't a life yet"?
  
3. What is it that is being appealed to by this question: "It's okay to kill a baby in the womb when . . . ?" Why do you think the Sixth Commandment ("You shall not murder") was used in the video when reasoning about abortion?
  
4. Do you think it is effective (in the pro-life cause) to show pictures of aborted babies? Explain your view. How did you feel when you saw the photo of the aborted baby? Many pro-abortionists are fighting to prevent their clientele from seeing ultrasounds of their unborn babies, and

even object to having them see photos showing fetal development. Why do you think this is?

## When Does Life Begin?

The American Medical Association (AMA) declared as far back as 1857 (referenced in the *Roe. v. Wade* opinion) that “the independent and actual existence of the child before birth, as a living being” is a matter of objective science.

“By all the criteria of modern molecular biology, life is present from the moment of conception.”

—Dr. Hymie Gordon, Chairman of the  
*Dept. of Genetics, Mayo Clinic*

“Biologically speaking, human development begins at fertilization.”

—“*The Biology of Prenatal Development,*”  
*National Geographic, 2006*

“The two cells gradually and gracefully become one.

This is the moment of conception, when an individual’s unique set of DNA is created, a human signature that never existed before and will never be repeated.”

—“*In the Womb,*” *National Geographic, 2005*

“I submit that human life is present throughout this entire sequence from conception to adulthood and any interruption at any point constitutes a termination of a human life.”

—Dr. Jerome LeJeune, *Genetics Professor*  
*at the Univ. of Descartes, Paris*

“An abortion kills the life of a baby after it has begun.

It is dangerous to your life and health.

It may make you sterile so that when you want a child you cannot have it.”

—*Planned Parenthood,*  
*“Plan Your Children” brochure, 1964*

*“We were serial killers of the worst kind . . . we killed children. Then one day, after years of living in foolishness and evil, we turn it around. We swallow our pride and admit we were wrong. We lose our friends, we are called names, we start over . . . but we know it is worth it. It is not easy, but it is right. We repent from our sin and we feel a sense of peace and joy that has never been in our heart before . . . but there is brokenness, too . . .”*

—**Abby Johnson**

(former director of a Planned Parenthood clinic, who quit after seeing an ultrasound of an abortion)

## Answering Abortion Arguments



**Gavin:** *“If you’re going to do something like that, you should definitely give it much, much more thought.”*

1. Pro-abortionists often state that women don’t have abortions frivolously, but have given the matter serious thought—implying it must therefore be right. If you give any action enough thought before you do it, does that make the action morally right? Why or why not? How can you help someone consider the real issue: whether the

action is right or wrong, regardless of how much thought you give it?



**Frank:** *[Tell me a reason for killing a baby in a womb?] “You know, if it’s rape or something like that.”*

2. According to the Guttmacher Institute, rape and incest account for less than 1.5% of all abortions.<sup>3</sup> If people say abortions are right in the case of rape, would they be willing to say the other 98.5% are wrong? How would you answer someone who thinks rape justifies abortion? (See sidebar “Rebecca’s Story: Conceived in Rape.”)



**Trish:** *“There’s all sorts of medical problems, birth defects or whatever... What kind of quality of life is that?”*

3. Immediately after arguing that unborn babies with “defects” would have a poor quality of life and shouldn’t live, Trish said about kids with Down syndrome, “Who’s to say that

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<sup>3</sup> “Reasons U.S. Women Have Abortions,” *Perspectives on Sexual and Reproductive Health*, Guttmacher Institute, September 2005 <[www.guttmacher.org/pubs/journals/3711005.html](http://www.guttmacher.org/pubs/journals/3711005.html)>.

they have a bad quality of life?” What led her to do a 180 in seconds? How could you counter the argument that a baby should be aborted because it will have a “bad quality of life”?

4. What could you say to someone who says they don't agree with abortion, yet they still think it's a woman's choice?



### **Rebecca's Story: Conceived in Rape**

I was adopted nearly from birth. At 18, I learned I was conceived out of a brutal rape at knife-point by a serial rapist. Like most people, I'd never considered that abortion applied to my life, but suddenly I realized that it has to do with my very existence. It was as if I could hear the echoes of all those people who, with sympathetic tones, say, “Well, except in cases of rape . . .,” or who fervently exclaim in disgust, “Especially in cases of rape!!!” These people don't even know me, but are standing in judgment of my life, so quick to dismiss it just because of how I was conceived. I felt like I was now going to have to justify my own existence, to prove to the world that I shouldn't have been aborted and that I was worthy of living. I also remember feeling like garbage because of people who would say that my life was like garbage—that I was disposable.

Please understand that when you identify yourself as “pro-choice,” or make that exception for rape, that trans-

lates into you being able to stand before me, look me in the eye, and say, “I think your mother should have been able to abort you.” That’s a pretty powerful statement. I would say never to someone, “If I had my way, you’d be dead right now.” For most people, it’s just a concept—a quick cliché, and they sweep it under the rug and forget about it. I do hope that, as a child of rape, I can help to put a face, a voice, and a story to this issue.

I’m alive today due to choices made by our society, by people who fought to ensure abortion was illegal at the time—even in cases of rape, who argued to protect my life, and who voted pro-life. I wasn’t “lucky.” I was protected.

Although my birthmother was thrilled to meet me, she actually went to two back-alley abortionists and I was almost aborted. She was to meet someone at night. Someone would approach her, say her name, blindfold her, put her in the backseat of a car, take her and then abort me, then blindfold her again and drop her back off. And do you know what I think is so pathetic? An awful lot of people would hear me describe those conditions and would shake their head in disgust: “It’s just so awful that your birthmother would have had to go through that in order to be able to abort you!” I realize they think they are being compassionate, but that’s pretty coldhearted from where I stand. That is my life they are so callously talking about and there is nothing compassionate about that position. My birthmother is okay—her life went on and in fact, she’s doing great, but I would have been killed, my life would have been ended. I may not look the same as I did when I was four years old or four days old yet unborn in my mother’s womb, but that was still undeniably me and I would have been killed through a brutal abortion.

According to Dr. David Reardon, director of the Elliot Institute, most women who become pregnant out of sexual assault do not want an abortion and are in fact worse off after an abortion. (See [www.afterabortion.org](http://www.afterabortion.org).) So most

people's position on abortion in cases of rape is based on faulty premises: 1) the rape victim would want an abortion, 2) she'd be better off with an abortion, and 3) that child's life just isn't worth having to put her through the pregnancy. I hope my story, and other stories posted on [www.rebeccakiessling.com](http://www.rebeccakiessling.com), will help dispel that last myth.

I'm so thankful my life was spared, but a lot of well-meaning Christians say things like, "Well, you see, God really meant for you to be here!" But I know that God intends for *every* unborn child to be given the same opportunity to be born.

One of the greatest things I've learned is that the rapist is *not* my creator. My value and identity are not established as a "product of rape," but as a child of God. Psalm 68:5,6 declares: "A father to the fatherless . . . is God in his holy dwelling. God sets the lonely in families." And Psalm 27:10 tells us, "Though my father and mother forsake me, the Lord will receive me." I know there is no stigma in being adopted. The New Testament tells us that it is in the spirit of adoption that we are called to be God's children through Christ our Lord. So He must have thought pretty highly of adoption to use that as a picture of His love for us!

Most importantly, your value is not based on the circumstances of your conception, your parents, your mate, your house, your clothes, your looks, your IQ, your grades, your money, your occupation, your successes or failures, or your abilities or disabilities—these are lies perpetuated in our society. The truth is that you don't have to prove your worth to anyone, and if you really want to know what your value is, all you have to do is look to the Cross—because that's the price that was paid for your life! That's the infinite value that God placed on your life! He thinks you are pretty valuable, and so do I. Won't you join me in affirming others' value as well, in word and in action?

*Learn more about Rebecca Kiessling, a family law attorney, pro-life speaker, and homeschool mother of five, at [www.rebeccakiessling.com](http://www.rebeccakiessling.com).*

## Choosing Our Leaders



*German women shown the concentration camps after the war. Look at the change on their faces once they realized what had actually taken place.*

1. After watching the video, what did this dark part of history teach you? What effect has the knowledge of what happened in Germany had on you personally? What responsibility do you have to speak up for the unborn (see Psalm 82:3,4; Proverbs 24:11,12; 31:8)?
2. Explain whether you would ever vote for a politician who advocates—or even accepts—the murder of children in the womb, and why.
3. As horrific as images of mutilated babies are, does seeing images of the reality of abortion help shake us from our complacency? Will that spur us to rise up as a Church and society and put an end to America's slaughter



of innocent children? If not, what would it take? What will you do differently to help the unborn and stop this culture of death?



**Alicia:** “You’re right—I just said about the Holocaust, if everyone would have banded together, it would have made a difference.”

### “The Devil’s Chemists”

Nazis initially had their victims shot, then they devised a more efficient, less personal chemical method of killing. In the gas chambers, they used a chemical called Zyklon-B. This allowed many more Jews to be killed at a time, and the soldiers didn’t have to personally shoot each one individually.

Abortionists initially performed surgical operations to kill their victims, then they devised a more efficient, less personal chemical method of killing using a drug called RU486. This allows many more babies to be killed at a time, and the doctors don’t have to personally abort each one individually.

Zyklon-B, which enabled the mass killing of Jews in the Holocaust, was manufactured by the same parent company as RU486, the “abortion pill” of the American Holocaust.<sup>4</sup> At the Nuremberg trial in 1947, 24 of the chemical manufacturer’s executives were prosecuted for crimes against humanity, and the chief prosecutor considered their crimes so evil he wrote a book about them called *The Devil’s Chemists*.

In addition, the saline method of abortion was originally developed in Nazi death camps for use on Jews and other “undesirables.” This horrific method has fallen out of favor because it can result in the “dreaded complication”: live births. (See sidebar “Gianna’s Story: A Saline Abortion Survivor.”)

<sup>4</sup> William Brennan, Ph.D., “Hoechst’s Connection to the Jewish Holocaust,” March 1995 <[www.lifeissues.org/ru486/brennan.htm](http://www.lifeissues.org/ru486/brennan.htm)>.



## **Gianna's Story: A Saline Abortion Survivor**

Gianna Jessen's biological mother was 17 when she had a saline abortion in her third trimester. Many Americans don't realize it is legal to have an abortion throughout all nine months of pregnancy. After being burned alive for 18 hours in the womb from the saline solution, Gianna was delivered alive in an abortion clinic. As a result, she has cerebral palsy.

Gianna weighed a mere 2 lbs. at birth and doctors said she would never be able to hold up her head, sit up, crawl, or walk. She began to walk by age three with the help of leg braces and a walker. Gianna doesn't believe her cerebral palsy takes away her life, but, rather, enriches it. She walks with a slight limp today and even runs marathons.

Gianna was placed into the foster care system early in life, eventually being taken into a loving home. She is a Christian who believes her life was given to her by the grace of God. She shouldn't be walking, but more miraculous still, she should not even be alive.

On April 22, 1996, Gianna testified before the Constitution Subcommittee of the House Judiciary Committee:

My name is Gianna Jessen. I am 19 years of age. I am adopted. I have cerebral palsy. My biological mother was 17 years old and seven-and-a-half months pregnant when she made the decision to have a saline abortion. I am the person she aborted. I lived instead of died.

Fortunately for me the abortionist was not in the clinic when I arrived alive, instead of dead, at 6:00 a.m. on April 6, 1977. I was early—my death was not expected until about 9 a.m., when he would probably be arriving for his office hours. I am sure I would not be here today if the abortionist would have been in the clinic, as his job is to take life, not sustain it. Some

have said I am a “botched abortion,” a result of a job not well done.

I am happy to be alive. I almost died. Every day I thank God for life. I do not consider myself a by-product of conception, a clump of tissue, or any other of the titles given to a child in the womb. I do not consider any person conceived to be any of those things. I have met other survivors of abortion. They are all thankful for life.

Today, a baby is a baby when convenient. It is tissue or otherwise when the time is not right. A baby is a baby when miscarriage takes place at two, three, four months. A baby is called a tissue or clumps of cells when an abortion takes place at two, three, four months. Why is that? I see no difference. What are you seeing? Many close their eyes.

The best thing I can show you to defend life is my life. It has been a great gift. Killing is not the answer to any question or situation. Show me how it is the answer. There is a quote etched into the high ceilings of one of our state’s capitol buildings. The quote says, “Whatever is morally wrong, is not politically correct.” Abortion is morally wrong. Our country is shedding the blood of the innocent. America is killing its future.

All life is valuable. All life is a gift from our Creator. We must receive and cherish the gifts we are given. We must honor the right to life.

An advocate for the unborn, Gianna stated in an interview, “It’s more comfortable for people to think of abortion as a political decision, or a right. But I am not a right. I am a human being. I am the reality. If abortion is about women’s rights, then where were mine? There was no radical feminist screaming for my rights on that day.”

*Find out more about Gianna at [www.giannajessen.com](http://www.giannajessen.com).*

## Rescuing the Perishing



*German Jew: "They gave the command, 'Fill in the pits.' Screams and groans were coming from the pits..."*

1. How is the description above similar to what those who don't know Christ will face in eternity? (See Matthew 24:51.) In Luke 16:19–31, what was the rich man experiencing, and what did he plead for someone to do (vv. 27–30)?
2. Are there ways in which you avoid the unpleasant reality of Hell by “trying to put that out of your mind”? Explain. How does that affect your motivation to share the gospel?
3. Worldwide, 150,000 people die every 24 hours, most without the Savior. If you are a Christian, and you therefore know that Hell exists, do you have any responsibility to warn the unsaved that they need to repent and trust in the Savior? (See Ezekiel 33:8; Mark 16:15; Acts 1:8.)

4. Finish this sentence: “It’s okay to let sinners go to Hell when . . .”
5. Alicia said of the Holocaust, “Where was the world? If everyone would have banded together, it would have made a difference.” Explain whether you think that applies to the Church and the unsaved. What will you do to rescue those who are perishing?

*“‘Not called!’ did you say? ‘Not heard the call,’ I think you should say. Put your ear down to the Bible, and hear him bid you go and pull sinners out of the fire of sin. Put your ear down to the burdened, agonized heart of humanity, and listen to its pitiful wail for help. Go stand by the gates of hell, and hear the damned entreat you to go to their father’s house and bid their brothers and sisters, and servants and masters not to come there. And then look Christ in the face, whose mercy you have professed to obey, and tell him whether you will join heart and soul and body and circumstances in the march to publish his mercy to the world.”*

—William Booth

To begin your own rescue efforts of the unborn, use the Role-Plays on the following page to practice having conversations. Memorizing common responses will help you get started in changing hearts about abortion.

In Part 2, “Changing Hearts About the Lost,” you will learn how to share the gospel biblically, using the principles seen in “180.”

## Role-Plays

*These role-plays will help you reason with people about abortion. After the initial scenario, different responses are suggested.*

**Pro-lifer:** Hello. May I ask you a question? Have you heard of Adolf Hitler?

**Pro-abortionist:** Sure have.

**PL:** Who was he?

**PA:** He started World War II.

**PL:** Okay. I have a hypothetical situation for you. It's 1943. A German officer has a gun pointed at you. He wants you to get into a bulldozer and drive it forward. In front of the bulldozer is a pit in which there are 300 Jews who have just been shot. Some of them are still alive. *He wants you to bury them alive!* If you don't do what he says, he is going to kill you and do it himself. If you do what he says, he will let you live. Would you drive it forward?

**PA:** No, I could never do that.

**PL:** So you value human life? How do you feel about abortion?

**PA:** It's a reproductive right.

**PL:** Yes, a woman has the right to reproduce if she wants to; no one is forcing her to reproduce against her will. But once she's pregnant, she has *already* reproduced. Abortion is killing, not reproducing.

**PA:** In the case of rape it's okay.

**PL:** Why would you kill the baby for the crime of the father? Which is worse, rape or murder?

**PA:** Well, it's okay before it becomes a person.

**PL:** When does it become a "person"?

**PA:** When it can survive by itself outside the womb.

**PL:** Even when a healthy baby is born, it can't survive outside the womb by itself. It would be dead in a few days if it was left alone. At just six weeks, the unborn baby has hands, eyes, brainwaves, and a beating heart. So with that in mind, answer this question: "It's okay to kill a baby in the womb when . . . ?"

**PA:** Abortion is okay when it's early because it's not human yet.

**PL:** That's what Hitler said of the Jews—he said they weren't human so he could justify killing them. Do you know when

human life begins?

**PA:** No one knows for sure when life begins.

**PL:** God does, and He says, “You shall not kill.” It’s also a biological fact that life begins at conception. And at just six weeks, the baby has hands, eyes, brainwaves, and a beating heart. So with that in mind, answer this question: “It’s okay to kill a baby in the womb when . . . ?”

**PA:** It’s a woman’s choice.

**PL:** It takes two people to procreate, to conceive another human being. Why is it that the father has no choice? Even if he wants to raise the child on his own, the mother can still legally kill it.

**PA:** That’s because it’s the woman’s body.

**PL:** What’s the woman’s body? The baby is a separate human being with its own set of DNA, its own blood type, and half the time it’s a different gender. It’s the baby’s body we’re talking about destroying, not the mother’s.

**PA:** But she shouldn’t have to ruin her life by carrying it.

**PL:** It’s only nine months of her life, in order to give her child life—the most precious gift we have. She could give it up for adoption to a couple who would love to have a child. Most couples wanting to adopt have to wait for years for a child. Don’t you think adoption is a loving option?

**PA:** I couldn’t stand knowing that I have a child somewhere that I gave up for adoption.

**PL:** Would you sleep better at night knowing that you had a child that you put to death? Many women who’ve aborted their babies have nightmares about it—they see other children playing and think of how old their child would be at that time, and decades later are still haunted by thoughts of the child that they killed. Wouldn’t you rather think of your child and feel gratitude that he’s enjoying a wonderful childhood growing up in a loving home?

**PA:** Yes, I suppose.

**PL:** Do you think it’s a baby in the womb?

**PA:** Yes.

**PL:** You’re right. At just six weeks, the baby has hands, eyes, brainwaves, and a beating heart. So with that in mind, answer this question: “It’s okay to kill a baby in the womb when . . . ?”

## Part 2

# Changing Hearts About the Lost

Watch Part 2 of the video, “Discovering Hell’s Best Kept Secret,” then go through the following questions. If in a group, you may want to read the quotes and sidebars aloud.

### The Goodness of Mankind



**Kaylee:** “God wouldn’t be mad at me.”



**Alicia:** “I think God’s a loving God...”

1. Like Hitler, those who have created an idol in their minds will think they have the sanction of God and that He approves of their sins. How does the Bible say God really views those who don’t know Christ? (See Psalm 7:11; Colossians 1:21; John 3:18; 3:36.)

*“Although God is loving and merciful, He is also holy, righteous, and just. To emphasize some of His attributes at the expense of others creates a distorted view of who God is and therefore creates false expectations of what He will do at the judgment seat.” —Bill Bright*



**Steve:** *“I’m a good person morally.”*

2. As Proverbs 20:6 tells us, most people will proclaim their own goodness. Sure enough, the vast majority of Americans believe they are good people who are headed for Heaven. Why do you think people believe they are morally good? (See Romans 10:3,4 and 2 Corinthians 10:12.)
  
3. What is God’s view of man’s “goodness,” according to Isaiah 64:6 and Psalm 14:2,3? In Mark 10:17–22, how did Jesus correct the man’s misunderstanding of “good”?

### **The Function of the Law**

1. Explain the biblical principle of “Law to the proud, grace to the humble.” (See James 4:6.)

*“My grand point in preaching is to break the hard heart, and to heal the broken one.”—John Newton*

2. Jesus said those who don't repent will perish (see Luke 13:3). How can people repent of their sin if they don't know what sin is? How can people be made aware of their sin, according to Romans 7:7 and 1 John 3:4?

*“As that which is straight discovers that which is crooked, as the looking-glass shows us our natural face with all its spots and deformities, so there is no way of coming to that knowledge of sin which is necessary to repentance, and consequently to peace and pardon, but by comparing our hearts and lives with the Law.”—Matthew Henry*

3. Psalm 19:7 says, “The law of the LORD is perfect, converting the soul.” According to Romans 3:19,20 and Galatians 3:24, what are four other functions of the Law?

*“It is a great mistake to give a man who has not been convicted of sin certain passages that were never meant for him. The Law is what he needs . . . Do not offer the consolation of the gospel until he sees and knows he is guilty before God. We must give enough of the Law to take away all self-righteousness. I pity the man who preaches only one side of the truth, always the gospel and never the Law.”—D. L. Moody*

4. Why would an individual's understanding of his personal violations of God's Law help the good news of the gospel to make sense?

*"We may depend on it: men will never come to Jesus, and stay with Jesus, and live for Jesus, unless they really know why they are to come, and what is their need. Those whom the Spirit draws to Jesus are those whom the Spirit has convinced of sin. Without thorough conviction of sin, men may seem to come to Jesus and follow Him for a season, but they will soon fall away and return to the world." —J. C. Ryle*

## The Coming Judgment



**Ray:** "You know God gave you a conscience, so you would know right from wrong. You know it's wrong to lie, and steal and fornicate and blaspheme. It's written on your heart."

**Steven:** "Right."

1. The word "conscience" means "with knowledge" (*con* means "with" and *science* means "knowledge"). According to Romans 2:15, what is the relation between the conscience and the Law? Why is the conscience such a powerful ally in the battle for souls?

*“The trouble with people who are not seeking for a Savior, and for salvation, is that they do not understand the nature of sin. It is the peculiar function of the Law to bring such an understanding to a man’s mind and conscience.”*

—Martyn Lloyd-Jones

2. According to Romans 2:12 and 1 Timothy 1:8–10, what are other reasons we should use the Law when witnessing?

*“I do not believe that any man can preach the gospel who does not preach the Law... Lower the Law and you dim the light by which man perceives his guilt. This is a very serious loss to the sinner rather than a gain, for it lessens the likelihood of his conviction and conversion. I say you have deprived the gospel of its ablest auxiliary [its most powerful weapon] when you have set aside the Law. You have taken away from it the schoolmaster that is to bring men to Christ... They will never accept grace till they tremble before a just and holy Law. Therefore the Law serves a most necessary purpose, and it must not be removed from its place.”*

—Charles Spurgeon

3. Alex said, “I don’t believe that there is a judgment.” But when asked what would happen to Hitler on Judgment Day, he quickly said, “He’s in Hell.” How do you explain his sudden change of mind?





**Ray:** "Would you go to Heaven or Hell?"

**Steven:** "Hell."

**Ray:** "Does that concern you?"

**Steven:** "Yeah."

4. Steven started out by saying he doesn't think God exists. What was it that convinced someone who doesn't even believe in God to do a 180 and acknowledge that he's guilty before Him?

*"Of this excellent use is the Law: it converts the soul, opens the eyes, prepares the way of the Lord in the desert, rends the rocks, levels the mountains, makes a people prepared for the Lord."—Matthew Henry*

**Ray:** "So if you died today and God gave you justice, you would end up in Hell. There are two things you have to do to be saved... When do you think you will do that?"

**Alicia:** "Well, probably as soon as possible. Wouldn't everybody?"



5. When the Law is used to bring the knowledge of sin, people like Alicia can understand and appreciate the incredible offer of the gospel. The world is dying to hear the good news. Read Romans 10:13–15. How can you have "beautiful feet"? When will you share the Law and the gospel with others so they can find eternal life?

## Changing Hearts

After watching “180” you may feel inadequate to talk with people about abortion or think perhaps people responded positively because they were on camera.

I was on a flight shortly after the video was produced and sat next to a 24-year-old architect. After talking about his work, I asked, “Paul, what do you think happens after someone dies? Do you think there’s an afterlife?” He said he was an atheist and believed this life was all there is. When I asked, “So you believe that nothing created everything—a scientific impossibility?” he changed his mind and said he was an agnostic. I shared the gospel with him, then took him through the same moral dilemma shown on the “180” video. He didn’t believe it was a baby in the womb, but didn’t know when life began. When I asked, “It’s okay to kill a baby in the womb when . . . ?” he said, “Never.” Then he said something interesting: “I like the way you talk to people. You let them make their own minds up by giving them a different perspective.” *He did a complete 180 about God and abortion . . .* and there was no camera involved. These are principles that work because they make sense. You simply let people make up their own minds by giving them a different perspective. All you need is a compassionate heart and a little training.

The same thing is true for sharing the gospel. There are simple biblical principles you can use to help people see a different perspective so they recognize their need for the Savior.

A woman named Kim recently wrote to us saying that her husband had videos of our TV series, and that she had mockingly called Kirk and me “The Hokey Brothers” and the videos “The Won’t Work Series.” Kim said, “Late one night the phone rang and it was a very nervous man who said a friend of mine had given him my business card telling him I would answer his questions about God. Clifton then went on to ask me question after question about Scripture. My husband looked up passages so that I could read directly as I spoke to Clifton over several hours. Well after midnight

Clifton was still questioning why he needed God and I went ‘full Ray’: ‘Have you ever told a lie?’ I queried. My husband was pounding the pillow laughing as I was mouthing to him to be quiet. *Within minutes Clifton’s heart changed.* He was crying at his need for God and saying that he never knew why he needed Him. We prayed and I never heard from Clifton again. My husband, however, never misses an opportunity to laugh at my now former mocking of Ray.”

Several hours of addressing the man’s intellect couldn’t do what just a few minutes of the Law achieved by addressing the conscience. Not only did Clifton do a 180 in his beliefs and gain eternal life, Kim did a 180 in her beliefs about these biblical principles. Once you put them into practice, you will see the tremendous effectiveness of the Law to bring the knowledge of sin and change hearts for eternity.

For a summary of how to use this approach, see the following sidebar, “Personal Witnessing: What Did Jesus Do?”

I hope that this material has helped you to do your own 180, by changing your heart toward the unborn and the lost. May it fuel a passion within you that has no room for complacency about abortion or evangelism. Worldwide every 24 hours, an estimated 115,000 unborn babies are killed through abortion, and 150,000 people die and pass into eternity. You now know what to say, and how to rescue them. May God bless you as you (with His help) reach out and change hearts today.

*“Unborn children in America are our equivalent of Jews in Germany sixty-five years ago. The church’s indifference to them, and failure to stand up in their defense, is a shame of huge proportions. Self-righteously we decry the German church’s failure to stand up for the Jews. Meanwhile we fail to stand up for the unborn. We shake our heads in disgust at the German church’s tolerance of one holocaust while ignoring our own tolerance of another.”*

—Gregory Koukl

## Personal Witnessing: What Did Jesus Do?

To share our faith effectively, we must show people that we care by being friendly. Practice greeting people at the park, gas station, or grocery store, with a simple, “Hi, how are you?” or “Good morning! Nice day, isn’t it?” If the person responds warmly, we may then ask, “Do you live around here?” and develop a conversation.

In talking with the woman at the well, Jesus began in the natural realm (everyday things). You may want to do the same by talking about sports or the weather, then perhaps using something in the news to transition to spiritual things. Another simple way to swing to the spiritual is to offer a gospel tract and ask, “Did you get one of these?” When the person takes it, say, “It’s a gospel tract. What do you think happens when someone dies—do you think there’s an afterlife?”

Then by following the outline WDJJD, you can confidently lead any witnessing encounter. You’ll know exactly where you are in a conversation and exactly where it is going. You can say goodbye to your fears! Let’s follow the way of the Master given in Mark 10:17–22. In speaking with the rich young ruler, Jesus first addressed the man’s understanding of good.

### **W: Would you consider yourself to be a good person?**

People are not offended by this question, because you are asking about their favorite subject—theirself. Expect them to respond, “Yes, I’m a pretty good person.” This reveals their pride and self-righteousness. At this point you are ready to use the Law (the Ten Commandments) to humble them . . . the way Jesus did.

### **D: Do you think you have kept the Ten Commandments?**

With the rich young ruler, Jesus used the Law to bring “the knowledge of sin” (Romans 3:20). We can do the same by asking this question. Most people think they have kept the Law, so follow with, “Let’s take a look at a few and see.

Have you ever told a lie?” This may seem confrontational, but if asked in a spirit of love, there won’t be any offense. Remember that the “work of the Law [is] written in their hearts” and their conscience will bear “witness” (Romans 2:15). Have confidence that the conscience will do its work and affirm the truth of each Commandment.

Some will admit to lying; others will say they have told only “white lies.” Ask, “What does that make you?” They may hesitate to say, but get them to admit, “A liar.” Continue going through the Commandments. Ask, “Have you ever stolen something, even if it’s small?” Ask, “What does that make you?” and press them to say, “A thief.” Say, “Jesus said, ‘Whoever looks at a woman to lust for her has already committed adultery with her in his heart.’ Have you ever looked at someone with lust?”

Then ask, “Have you ever used God’s name in vain?” Gently explain, “So instead of using a four-letter filth word to express disgust, you’ve taken the name of the One who gave you life and everything that is precious to you, and you have dragged it through the mud. That’s called ‘blasphemy,’ and God promises that He will not hold anyone blameless who takes His name in vain.”

At this point, the individual will either grow quiet (his “mouth may be stopped” by the Law, Romans 3:19) or will be getting agitated. Ask his name and say, “John, by your own admission, you’re a lying thief, a blasphemer, and an adulterer at heart, and we’ve only looked at four of the Ten Commandments.”

**J—Judgment: If God judges you by the Ten Commandments on the Day of Judgment, will you be innocent or guilty?**

If he says he will be innocent, say, “You just told me that you broke God’s Law. Think about it. Will you be innocent or guilty?” It’s very important that you get an admission of guilt.

### **D—Destiny: Will you go to Heaven or Hell?**

People won't be offended because you are simply asking a question, rather than telling them where they're going.

From there the conversation may go one of three ways:

1. He may confidently say, "I don't believe in Hell." Gently respond, "That doesn't matter. You still have to face God on Judgment Day whether you believe in it or not. If I step onto the freeway when a massive truck is heading for me and I say, 'I don't believe in trucks,' my lack of belief isn't going to change reality."
2. He may admit he's guilty, but say he'll go to Heaven. He may think God is "good" and will therefore overlook sin in his case. Point out that if a judge has a guilty murderer standing before him, if he's a good judge, he can't just let him go. He must ensure that the guilty man is punished. If God is good, He must punish murderers, rapists, thieves, liars, adulterers, and those who live in rebellion to the inner light God has given every man. Tenderly tell him he has already admitted that he's lied, stolen, blasphemed, and committed adultery in his heart, and that God gave him a conscience so he'd know right from wrong.
3. He may admit that he is guilty and therefore going to Hell. Ask if that concerns him. Speak about how much he values his eyes and how much more he should value the salvation of his soul.

To give him the good news, follow the outline CCRAFT: Concern; Cross; Repentance And Faith; Truth. If the person has been humbled and admits he's concerned, then you have the privilege of sharing the cross with him, encouraging him to repent and place his faith in the Savior. If he's willing to confess and forsake his sins, rather than lead him in a prayer, have him pray and ask God to forgive him. Then pray for him. Point him to the truth of the Bible, instructing him to read it daily and obey what he reads, and to get into a Bible-believing church.

## Appendix A

# A Bible Study for Those Considering Abortion

By Kay Arthur

*If you find yourself in an unplanned pregnancy, or know someone who is considering abortion, this brief inductive Bible study will help you discover for yourself what God's Word says on the matter. Trust that our sovereign God, who is watching over you, will lead you to the truth, and that the truth will make you free.*

Before a woman has an abortion, the mother and the father (if he is involved in the decision) ought to carefully consider what they are about to do and the consequences of their action. Not simply from their point of view, but from God's.

I use the terms “mother” and “father” to refer to the one who is pregnant and the one who made her pregnant because that, in reality, is what you are now: a mother and a father. You have conceived and will bear a child that is the product of both of you.

Some say what will be aborted is simply a fetus; others say it is a child. At this point whether you consider it a fetus or a human being (we will look into this later), you do know that if “it” is *not* aborted, it will be born a baby, a human being.

The question is, where did this child come from, because certainly you never intended this to happen, or you would not consider aborting “it.” Who gave “it” life—who caused the sperm and the egg to unite and grow within the woman's body, bringing a halt to her monthly menstrual cycle? (Isn't this how she found out she was pregnant? With no period, she took a pregnancy test to find out why?)

The Bible, the Word of God, has the answers—for this and for every other situation of life! Read His words for yourself and see what He says. As you do, you will find it helpful to put a triangle like this  $\triangle$  over every reference to God (*I, He, Me, My*).

“See now that I, I am He,  
And there is no god besides Me;  
It is I who put to death and give life.  
I have wounded and it is I who heal,  
And there is no one who can deliver from My hand.”  
(Deuteronomy 32:39, NASB)

According to the Word of God, who alone is God? Who gives (creates) life? List what you observed about God.

Genesis, the first book of the Bible, tells us very clearly how man came into existence. As you read the text, once again put a triangle  $\triangle$  over every reference to God (including *Us* and *Our*). Underline every reference to man.

Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.” So God created man in His own image; in the image of God He created him; male and female He created them.  
(Genesis 1:26,27)

Let’s look at two other books in the Bible that tell us that not only did God create mankind in general, He creates us individually. He brought the sperm and the egg together that made you! Underline every reference to man (a reference to mankind in general, male and female) and put a triangle  $\triangle$  over every *You* and *I* that refers to God.

For You formed my inward parts;  
You wove me in my mother's womb.  
I will give thanks to You, for I am fearfully and wonder-  
fully made;  
Wonderful are Your works,  
And my soul knows it very well.  
My frame was not hidden from You,  
When I was made in secret,  
And skillfully wrought in the depths of the earth;  
Your eyes have seen my unformed substance;  
And in Your book were all written  
The days that were ordained for me,  
When as yet there was not one of them.  
How precious also are Your thoughts to me, O God!  
How vast is the sum of them! (Psalm 139:13–17, NASB)

Now the word of the LORD came to me saying, "Before I formed you in the womb I knew you, and before you were born I consecrated you; I have appointed you a prophet to the nations." (Jeremiah 1:4,5, NASB)

What do you learn from these verses about the creation of man? List your insights on the next page. Be thorough in your answer so you don't miss any detail. After all, this is what God says—and whether you chose to believe it or not, you need to know what He says. To end a life is a serious thing.

**WHAT GOD SAYS  
ABOUT HIMSELF**

**WHAT GOD SAYS  
ABOUT ME (His creation)**

Now let's see the value that God places on the life of a human being. Note God's instructions in the following three passages. Once again, mark every reference to God with a triangle  $\triangle$ , underline every reference to man, and put an  $\times$  over every reference to taking a life, murder, or killing:

1. The book of Genesis tells us that God wiped out mankind, with the exception of Noah and his family of eight, because of their incessant wickedness. After the flood God spoke to Noah and his sons, who with their wives survived the flood, about the sanctity of a person's life. Watch the repeated use of "require." You might want to put a checkmark over it, like this ✓.

"Surely I will require your lifeblood; from every beast I will require it. And from every man, from every man's brother I will require the life of man. Whoever sheds man's blood, by man his blood shall be shed, for in the image of God He made man. As for you, be fruitful and multiply; populate the earth abundantly and multiply in it." (Genesis 9:5–7, NASB)

2. One of the Ten Commandments given by God to His people Israel at Mount Sinai was:

"You shall not murder." (Exodus 20:13)  
(The Hebrew word for murder is *rasah*, the intentional death of another.)

3. Numbers 23 God tells Israel to establish cities of refuge for those who accidentally kill a person. These cities were to serve as a haven of protection from the family's blood avenger until the death could be determined as accidental. God then gave the following instructions and the precept of life behind them. Watch the word "pollute" and circle it when you read it. Put an  $\times$  over every reference to the murderer (include the *he* that refers to the murderer).

"Whoever kills a person, the murderer shall be put to death on the testimony of witnesses; but one witness is not sufficient testimony against a person for the

death penalty. Moreover you shall take no ransom for the life of a murderer who is guilty of death, but he shall surely be put to death. And you shall take no ransom for him who has fled to his city of refuge, that he may return to dwell in the land before the death of the priest. So you shall not pollute the land where you are; for blood defiles the land, and no atonement can be made for the land, for the blood that is shed on it, except by the blood of him who shed it.” (Numbers 35:30–33)

According to these verses, how important is the life of a person? What is to be the penalty when a person takes the life of another, and why?

This law is not practiced today, but what does it tell you about God who came up with this law? Why do you think God feels this way?

Do you think these verses would include abortion? Give the reasoning behind your answer.

The reasoning of some would be that what makes a woman pregnant is not a life. It’s just a fetus when it is aborted, before it utters a cry and is brought into the light of day. But is that what God says—what His book teaches?

Read the following verses from various books of the Bible and see what they say. Underline every reference to what is in the womb of the woman.

- “If men fight, and hurt a woman with child, so that she gives birth prematurely, yet no harm follows, he shall surely be punished accordingly as the woman’s husband imposes on him; and he shall pay as the judges determine.” (Exod. 21:22)
- “And the woman conceived; so she sent and told David, and said, ‘I am with child.’” (2 Samuel 11:5)  
*This woman’s name was Bathsheba and she was married to Uriah, not David!*
- “Behold, children are a heritage from the LORD, the fruit of the womb is a reward.” (Psalm 127:3)  
*Can you see from this verse, that although you might not want this child, God brought the baby into existence so that it can be an inheritance to you from God, a blessing to you or to someone who would adopt this child?*
- “As you do not know what is the way of the wind, or how the bones grow in the womb of her who is with child, so you do not know the works of God who makes everything.” (Ecclesiastes 11:5)
- “As a woman with child is in pain and cries out in her pangs, when she draws near the time of her delivery, so have we been in Your sight, O LORD.” (Isaiah 26:17)
- “Thus says the LORD: ‘For three transgressions of the people of Ammon, and for four, I will not turn away its punishment, because they ripped open the women with child in Gilead, that they might enlarge their territory.’” (Amos 1:13)
- “Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit” (Matthew 1:18).
- “And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit . . . For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy” (Luke 1:41,44).

Now, just from your observations alone, what does God consider is in the woman's body, in her womb? A fetus? A child?

So according to God and to His Word, if a person has an abortion, what is she doing and how does God feel about it?

Unfortunately, we live in a nation that has turned its back on God and has made laws and concessions that go against the Word of God. There is no longer a respect, a fear, a trust of God and of His Word in our land. When a nation does what we have done, then the people suffer greatly as they have no absolutes to hold their passions in check.

When God is not our King, when everyone does what is right in their own eyes, it brings havoc, great pain, and the judgment of God.

Never has our individual pain been greater in this nation. Read Ezekiel 22 for yourself and see what God says about “the bloody city” filled with idols, immorality, and self-serving leadership at all levels—religious and political—and the kind of person God is looking for. See the parallels between then and today.

What is the answer? It is to turn to God, to read His Word, the Bible, for ourselves so we know firsthand what He says. Then we must live accordingly—without compromise—no matter what any human being says, no matter the personal inconvenience or cost.

So what are you going to do about having an abortion? And why? And what will be the consequences?

*For more of Kay Arthur's inductive Bible studies,  
see Precept Ministries at [www.precept.org](http://www.precept.org).*

## Appendix B

# Pro-Life Issues: *Distraction from the Great Commission or Part of It?*

By Randy Alcorn

Many well-meaning Christians believe that churches shouldn't mention abortion. Some say that by talking about abortion we'll make people feel guilty. But the reason for talking about it is to *prevent* abortion and the guilt it brings, and to offer help and hope to those who are guilt-ridden and need to be free. That our churches are filled with people who've been involved with abortion is a poor reason for keeping silent about it. In fact, it's the best argument for addressing the issue head-on, and offering all the perspective, help, and support we can.

A seminary student at my church told me something I've often heard in one form or another: "Issues like abortion are just a distraction from the main thing."

"What's the main thing?" I asked. "The Great Commission," he said. "Winning people to Christ. That's what we're supposed to do. Everything else is a distraction."

He was referring to Christ's words in Matthew 28:19–20: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you." Was he right? Is pro-life action a distraction from the Great Commission . . . or is it part of it?

### A Man Named William

Two hundred years ago there lived an Englishman named William, an outspoken slavery opponent who boycotted sugar from the West Indies because it was the product of slavery.

William sensed God wanted him to go to India, where he was shocked to discover many Hindus exposed their infant children to die. They also abandoned the weak, sick, and lepers. The British government in India looked the other way because it didn't want to interfere with the culture or religion, but William felt compelled to interfere because people were dying.

One day William witnessed the practice called *sati*, where widows were burned alive on the funeral pyre of their deceased husband. After seeing one such death, he stood up in front of a group assembled to burn a woman alive and told them the practice was wrong. He led a group of missionaries in protest. He set up public debates on the subject to bring God's perspective to light.

On Sunday morning, December 6, 1829, after years of activism, William received the official decree forbidding widow burning. He was scheduled to preach in church that morning but he didn't. Instead, he dedicated the whole day to translating the decree into the Bengali language, because he knew that lives hung in the balance.

Some criticized William for his moral and political actions. They said, "That's not what you're here for. That's not your calling. Focus on the main thing. Just preach the gospel and pray."

Who was this social activist so concerned about morality and laws and saving human lives? His name was William Carey, known today as "the Father of Modern Missions." When we think of the Great Commission and the modern missions movement, no other name is as prominent as his.

Carey went to India to win people to Christ and disciple them, not just by sharing the gospel, but by living it—which included intervening to save lives and laboring to change public opinion and evil laws.

## Footsteps to Follow In

John Wesley actively opposed slavery. Charles Finney had a major role in the illegal Underground Railroad, saving the lives of many slaves, while being criticized by fellow Christians because of his civil disobedience. D. L. Moody opened homes

for underprivileged girls, rescuing them from exploitation. Charles Spurgeon built homes to help care for elderly women and to rescue orphans from the streets of London. Amy Carmichael intervened for the sexually exploited girls of India, rescuing them from temple prostitution. She built them homes, a school, and a hospital.

All of these Christians are known as missionaries and evangelists, who carried out the Great Commission. Yet we rarely pay attention to their radical commitment to personal and social intervention for the weak, needy, and exploited.

Perhaps their evangelism was effective because they lived out the gospel that they preached. There is no conflict between the gospel and social concern and personal intervention for the needy. In fact, there is a direct connection between them.

### **Part of the “Main Thing”**

We should try to save lives for the simple reason that the Bible our churches preach from every week says we should:

- Rescue those being led away to death. (Proverbs 24:11)
- Defend the cause of the weak and fatherless; maintain the rights of the poor and oppressed. (Psalm 82:3)
- Love your neighbor as yourself. (Matthew 19:19)

God’s people are to give special care to women without husbands and children without fathers (James 1:27). Who qualifies more for this care than an unmarried woman and her unborn child?

In Luke 10:25 we read of the lawyer who asked, “What must I do to inherit eternal life?” Jesus answered, “‘Love the Lord your God’ . . . and ‘Love your neighbor as yourself’” (v. 27). Jesus called loving God the first and greatest commandment, and loving your neighbor the second greatest (Matthew 22:37–39). So the Great Commission, by itself, isn’t the greatest commandment . . . rather, it’s part of loving God and loving your neighbor.

Nothing opens doors for evangelism like need-meeting ministries. Students who do a speech on abortion have follow-up conversations that can lead to sharing the gospel. Those

who work at pregnancy centers have great opportunities to share Christ, as do those who pass out literature at abortion clinics and go on campuses to educate about abortion. People who open their homes to pregnant women demonstrate a love which leads to sharing the gospel. Whenever we meet people's needs, evangelism becomes both natural and credible.

### **Three Perspectives on the Great Commission**

We need to consider three perspectives to understand the relationship between pro-life efforts and the Great Commission.

First, the Great Commission is a central command, but Jesus labeled another command the greatest. The Great Commission is really just an extension of the command to love God and our neighbors.

Second, even if all there was to the Great Commission was evangelism, standing up for those whose lives are endangered would qualify because it opens significant doors for evangelism.

Third, in His Great Commission, Jesus didn't tell us only to evangelize. He told us to be "teaching them to obey everything I have commanded you" (Matthew 28:20). He didn't just say teaching them to believe; He said teaching them to obey.

Jesus commands us to have compassion and to take sacrificial action for the weak and needy. So that's part of "everything I have commanded you." And if we fail to obey that part, and fail to teach others to obey it, we are not fulfilling the Great Commission.

If the church doesn't intervene for unborn children and their mothers, and if we don't teach our people to help them, then we fail to fulfill the Great Commission.

Churches are to be the backbone of God's work for the needy. If your church isn't doing enough for the unborn and their mothers, then perhaps God is calling you to step forward and help your church and its leaders take on this vital ministry.

*For practical ways that you can help women and their children by offering answers and assistance, see Randy's book Why ProLife?: Caring for the Unborn and Their Mothers, and [www.epm.org](http://www.epm.org).*

# Answer Key

## Part 1: Changing Hearts About Abortion

### The Holocaust

1. Self answer. *S/A.* As George Santayana said, “Those who cannot remember the past are condemned to repeat it.” If we don’t learn from history, we may not recognize the warning signs and would be more likely to let something similar happen again. In the case of Holocaust deniers, they tend to idolize Hitler and believe what he said about the Jews, perpetuating extreme racism and hatred.
2. *S/A. S/A.* It can be hard to believe what really happened, or to imagine the depths of the depravity, if it weren’t for seeing actual images of the horrific events. They may shock our sensibilities—but they rightly should—and they are a sobering reminder of the Holocaust’s realities.
3. *S/A. S/A.* In God’s morally perfect eyes, every one of us is evil. Without His Law to show us our moral condition, we deceive ourselves and think that we are morally good.
4. *S/A.* As long as their own economic needs were being met, German citizens were more willing to look the other way when Hitler began his campaign against the Jews. They weren’t willing to risk their own comfort to help others. Many Americans tend to vote their pocketbook, and are willing to overlook candidates’ views on moral issues as long as their economic views are favorable.

### Propaganda: Paving the Way

1. Rather than rejoicing over a new life, it presents babies as just an inconvenience that gets in the way. Those who conceive a child don’t have to take responsibility for their conduct; a baby isn’t viewed as a consequence of their actions but an undue punishment that they shouldn’t have to bear—making them a victim of their circumstances. The Bible says children are not a punishment but a heritage from the LORD and a reward.
2. If unborn babies are found to have any defect—even something as minor as a cleft palate—they often are regarded as “damaged” and unworthy of life. Rather than being enjoyed as uniquely created by God, a baby’s value can be based on a certain standard and be aborted if it falls short. Evolution teaches survival of the fittest; God teaches that He sovereignly designs and creates each life and that what we deem to be “flaws” are not accidents.

3. They're referred to merely as "products of conception" or "clumps of cells" [the product of conception is a baby, and the cells are those of a living, growing individual separate from the mother]; abortion is just a "choice" and a "reproductive right" [once pregnant, the mother has already reproduced or there would be nothing to choose to abort]; taking their life is called "terminating a pregnancy" [all pregnancies terminate—when the baby is born; it should not be the baby that is terminated]; etc.

### **The Sanction of God**

1. The god Hitler believed in was not the true God of the Bible. When we create a non-existent image of God in our minds to suit ourselves, it doesn't dictate any moral standards nor does it threaten retribution for any evil—even mass murder. Believing he had the backing of his god, Hitler boldly proceeded to do whatever he wanted.
2. Examples: We imagine a god who is all-loving—not holy, righteous, just, etc.—who will not punish people for their sins. Many believe, "My god is a merciful god who would never send anyone to Hell." It's popular to picture a god who is a divine butler, who exists to meet our needs and make us happy. We want to be able to live as we please and not worry about a just God who is angry with us for our sins. S/A.
3. The Bible tells us that God is the sovereign Author of life, that human life is precious because man is made in the image of God, and that He condemns the shedding of innocent blood. So those who believe God would condone the killing of unborn children have created a god in their imagination to suit their sins. Scripture says that it is "by the fear of the LORD one departs from evil" (Proverbs 16:6), so they evidently lack a healthy fear of God who promises "be sure your sin will find you out" (Numbers 32:23). If they were trusting in the true God of the Bible, they would know He is aware of every "crisis" we encounter, and that He also promises that if we repent of our sins and place our trust in Jesus—not just for our salvation but to direct our lives—He will work all things together for good (see Romans 8:28).
4. We must have godly sorrow over our sins, and we must truly repent—not just confess our sins but *forsake* them. In 1 John 1:9, the word "confess" is from the Greek *homologeō*, which means to "say the same thing as another; agree with." To confess biblically, we need to "say the same thing as" God about our sin, agreeing with Him that it is detestable. We cannot have this viewpoint at the same time we believe it's desirable for us to commit the sin.

Without conviction and godly sorrow for our sin, we cannot find a place of true repentance. We are on dangerous ground if we ignore our conscience, do what we know is wrong, and presume upon God's grace for forgiveness. "Shall we continue in sin that grace may abound? Certainly not!" (Romans 6:1,2). Yes, God can forgive the sin of abortion, but we must come on His terms.

### **Taking Someone "Out"**

1. S/A.
2. S/A.
3. S/A. It's not our place to personally take the lives of others: "Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, 'Vengeance is Mine, I will repay,' says the Lord" (Romans 12:19). Some feel justified in killing abortionists, but the Bible prohibits all such vigilante activity. We condemn all violence in abortion protests. Murderers may escape justice in this life, but we can be assured that they will not escape God's perfect justice on Judgment Day.
4. S/A. God could have killed Hitler at any time, but for some reason He didn't. He also allowed Herod the Great to slaughter male babies under two years of age (Matthew 2:16), Herod to kill James "with a sword" (Acts 12:1,2), and Judas to betray Jesus. The Bible reveals at least two wills of God: His perfect will (as in Heaven) and His permissive will (that allows evil). If God's perfect will was done on earth today, His absolute justice would immediately execute mass-murderers and condemn them to Hell. However, He would also punish adulterers, thieves, liars, fornicators, etc. That leaves us all in trouble. It is His permissive will that extends His mercy toward wicked sinners—including those who cruelly slaughter Jews. We don't know why God doesn't intervene in cases such as Nazi Germany, but we do know that He promises ultimate justice on Judgment Day. If we want to understand why God does things, we need to meditate on Romans 11:33. (See *The Defender's Guide for Life's Toughest Questions* by Ray Comfort for more details on this question and many others.)

### **The Bulldozer Dilemma**

1. S/A.
2. S/A. Fear for their own life; not feeling they have any other choice; to save themselves and their family. It's less personal when they don't have to face each individual and intentionally pull the trigger. Though the victims are just as dead, the person can feel detached from the victims and less personally involved in, and responsible

- for, someone's death.
3. Despite instinctively knowing that it's a baby, they choose to believe it's a "lump of tissue"; they deny the innate knowledge that abortion is taking a human life and tell themselves it's just a harmless medical procedure; they convince themselves it can't be wrong or immoral because it's a legal right; etc.
  4. In our day of moral relativism, every man does what's right in his own eyes. People want to determine what's right and wrong "for them" based on their own personal opinion. Therefore, every else's opinion of right and wrong is equally valid. They don't want to acknowledge that there are moral absolutes, because then they would be held accountable to them. They're using their own standard, rather than acknowledging God's unchanging standard of morality, the Ten Commandments.

### **A Matter of Choice**

1. Most people have never related the two. Others are uninformed as to the nature of abortion. Also, it's easy to see the humanity of people already born and know that taking their life is wrong. But because we can't see the baby in the womb, it's easier to think of it as just a lump of tissue rather than a living human being; therefore, getting rid of it isn't killing a person.
2. To be "pro-life" means to value the sanctity of human life from the moment of conception, and to acknowledge it as a gift from God to be cherished and protected. We have to be careful anytime we allow exceptions, such as for rape or incest, since the circumstances of conception don't change the value of the baby's life. It also means we value *all* human life—including that of abortionists. S/A.
3. The pro-abortion lobby has been very effective in winning the debate by presenting it as an issue of personal liberty. After all, people don't want to be guilty of denying anyone the freedom to live as they choose. Next time someone says they're "pro-choice," ask them, "About what issue? Which breakfast cereal to eat, what to wear, or which college to attend? Those are all matters of personal choice, and I'm 'pro-choice' on those issues too. But on the issue of abortion, are you 'pro-abortion'—you think women should be allowed to kill their own unborn children—or are you 'anti-abortion'—you don't think it should be legal? Would you say, 'I personally wouldn't commit murder or rape, but I think people should have the right to choose?'" Point out that, in each case, the choice results in harming another human being.
4. S/A.

## What Is in the Womb?

1. “Fetus” is Latin for “offspring,” and describes a human from the end of the eighth week to birth. A “child” is “an unborn infant; fetus; son or daughter; offspring.” You were a baby (offspring, child) from the moment of conception. Saying “it’s a fetus, not a baby” is like saying “it’s a toddler, not a child.” We go through numerous stages of development—zygote, embryo, fetus, newborn, infant, toddler, child, teenager, adult, middle-age person, senior citizen, etc.—but we are fully human at each stage, from the moment of conception.
2. S/A. It’s a medical fact that life begins at conception, regardless of our opinions on the issue. (See sidebar “When Does Life Begin?” on page 20.) The child in the womb is a living, growing, unique individual—it is fully a human life.
3. The God-given intuition inside every sane human being that it is wrong to murder another human being (see Romans 2:14,15). Because the moral Law is written on every heart, the most effective pro-life argument is to appeal to the conscience by using the Ten Commandments. That’s what we see happening on “180.” God considers even hatred to be murder, so how much more will He hold those accountable who take the innocent life of a child in the womb?
4. S/A. The effectiveness of shocking images depends on the tenderness of those seeing them. Some people are so hardhearted that they are more disgusted than shocked by pictures of babies who have been murdered through abortion. They may be more upset at seeing images of aborted babies than they are at the fact that the abortions are taking place.

Because images are so powerful at revealing the truth, pro-abortionists want to keep women in the dark about the humanity of the unborn. Not only do ultrasounds help reduce abortions, but in 2009, after watching an ultrasound of an abortion, Abby Johnson resigned as director of a Planned Parenthood in Texas and joined the pro-life cause. (Her story is told in her book, *unPlanned*.)

## Answering Abortion Arguments

1. No, the amount of thought beforehand doesn’t make something morally right. In fact, in the case of murder, giving it much thought beforehand makes it worse—it becomes first-degree murder if it’s premeditated. Stalkers are obsessed with thinking about their victims! You can ask, “Hitler gave the Holocaust a lot of thought; do you think that makes it right that he killed six million Jews?”
2. Is it right to kill the child for the crime of the father? Which is worse, rape or murder? Would killing her unborn child make the

- mother feel better about being victimized herself?
3. When Trish was asked if it was okay that Hitler killed all the kids who had Down syndrome, she said, “Absolutely not!” By thinking about children who are already born, she could easily recognize that their lives have value and know it is wrong to take their lives for any reason—even though they are the same children before birth as after birth. You can ask people: Were the Nazis justified in killing mentally and physically handicapped people—those they considered to have a bad quality of life? How would anyone define a bad quality of life anyway—if they didn’t think a baby would be happy should they therefore kill it? Countless parents can attest that their Down syndrome children are some of the happiest people they know. Ask any individuals you encounter with physical handicaps and you’ll find that they are grateful for the gift of life, despite any perceived limitations. (See the sidebars with stories of Sarah and Gianna on pages 16 & 28.)
  4. Gently liken a woman’s choice to kill her child to the legal choice that the Nazis had to kill the Jews. They didn’t consider Jews to be human. Martin Luther King, Jr. said, “Never forget that everything Hitler did in Germany was legal.” Just because it’s legal doesn’t make it right. Use the Sixth Commandment (“You shall not murder”) to appeal to the conscience.

### **Choosing Our Leaders**

1. S/A.
2. S/A.
3. S/A.

### **Rescuing the Perishing**

1. In the pits of Hell there will be weeping and gnashing of teeth. The rich man was in torment in the flames, and he pleaded for Lazarus to testify to his brothers so they would repent and would not end up there.
2. S/A. Many prefer to think of Hell as just a “separation from God,” a “Christless eternity,” or as missing out on God’s love—rather than as a real place of conscious torment with “eternal fire . . . the blackness of darkness forever” where “their worm does not die and the fire is not quenched” (Jude 7,13; Mark 9:48). Others dismiss its reality by rationalizing that a loving God would never send anyone to Hell (creating an idolatrous view of God). If we ignore the very real destination of those who will die in their sins, it lessens our sense of urgency to warn them of their danger and the coming

Judgment Day; as Paul said, “We must all appear before the judgment seat of Christ . . . Knowing, therefore, the terror of the Lord, we persuade men” (2 Corinthians 5:10,11).

3. We have a responsibility to warn the lost of the coming judgment of God (as Paul spoke of in Acts 18:6; 20:26,27). Jesus has commanded us to go into all the world and preach the gospel to every creature, and gave us the Holy Spirit to be His witnesses to the ends of the earth.
4. S/A.
5. S/A.

## **Part 2: Changing Hearts About the Lost**

### **The Goodness of Mankind**

1. God is angry with the wicked. They are enemies of God, are condemned already, and have the wrath of God abiding on them.
2. They try to establish their own righteousness (goodness) and measure themselves against their own standard.
3. Even what we consider our goodness (righteousness) is like filthy rags to God (so imagine how bad our sins are). In His eyes, all people are corrupt; not a single person is good. Jesus said that only God is good, and then He pointed the man to God’s standard of goodness, the moral Law (Ten Commandments).

### **The Function of the Law**

1. God resists the proud and gives grace to the humble, so the Good News (the cross, grace, and mercy) is not given to a proud, arrogant, or self-righteous person. He needs the Law to humble him—to show him that he is not morally good, but is a guilty sinner who needs the Savior. Only then is he ready for the message of grace. But if he is humble of heart, has a biblical understanding of the nature of sin, and is genuinely contrite, then he needs the gospel of grace.
2. We must have an understanding of sin in order to repent of it. Since the biblical definition of sin is “lawlessness” or “transgression of the law” (KJV), according to Scripture the only way people can know their sin is by seeing themselves in light of the moral Law.
3. Four of the functions of God’s Law for humanity are: 1) stop the sinner’s mouth from justifying himself; 2) make the whole world realize that they are guilty before God; 3) bring the knowledge of sin; and 4) serve as a tutor to bring us to Christ.
4. If we just tell sinners, “Jesus Christ died on the cross for your sins,”

it will seem foolishness because it won't make sense and will be offensive because we're insinuating they're sinners when they don't think they are. But if we go through the Ten Commandments to show them specifically what they've done wrong—that they've offended God by violating His Law—then they will become “convicted by the law as transgressors” (James 2:9). Once they understand their personal guilt, the good news of their penalty being paid will not be foolishness or offensive; it will be “the power of God to salvation” (Romans 1:16).

### **The Coming Judgment**

1. God has written the Law on the heart, so that each time we break the Law (sin), we know it's wrong. The conscience is the judge in the courtroom of our mind, accusing us when we're guilty. It's so powerful because we don't have to try to convince people that they've sinned and need the Savior; God's Law convinces them through their own conscience. As we go through the Commandments with people, their conscience bears witness with the truth of the Law, convicting them of their guilt.
2. Since we will all be judged by the Law, we should make people aware that the Ten Commandments will be God's standard of judgment. The Law is good if it's used for its intended purpose: it was made for the lawless and insubordinate, the ungodly and sinners, the unholy and profane; for murderers, fornicators, liars, etc. We should use it to show sinners their sin.
3. Because we're made in God's image, we have an innate sense of justice. We intuitively know that wrongdoing should be punished, which is why we set up court systems to ensure justice is served. We don't like to think that we ourselves should be judged, but it's easy to pass judgment on others who are guilty and think those “evil people” deserve Hell. So don't be afraid to talk to people about Hell. Most people agree that it's reasonable—for others. We just have to help them see that we all deserve to go there.
4. The Law resonated with his conscience—he acknowledged that God gave him a conscience and he knew right from wrong—and convicted him of his guilt. Because our conscience convinces us there is a universal moral Law (that we're guilty of breaking), we know there must be a moral Lawgiver to whom we are accountable. That's why the Law is so powerfully effective and the conscience is our great God-given ally!
5. S/A.

# Resources

Please visit our website where you can sign up for our free weekly e-newsletter. To learn how to share your faith the way Jesus did, don't miss these helpful resources.

**The Way of the Master Basic Training Course.** This award-winning, eight-week DVD study is ideal for group training in how to share your faith. Weekly homework assignments will coax even the most timid to gradually step out of their comfort zones to share their faith before the course is over.

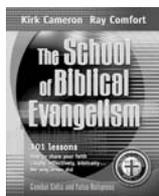


**God Has a Wonderful Plan for Your Life: The Myth of the Modern Message** (our most important book). This essential teaching, in a brief, easy-to-read book, is designed for anyone who wants to quickly learn how to share the gospel biblically.

**The Evidence Bible (NKJV).** Get equipped with a wealth of apologetic information. Answers to over 200 questions, thousands of verse-related comments, and over 130 informative articles will help you better comprehend and communicate the Christian faith. Commended by Norm Geisler, Josh McDowell, D. James Kennedy, and many others.



**School of Biblical Evangelism.** Join more than 13,000 students from around the world and learn how to witness and defend the faith. These 101 online lessons will help you to demonstrate the authenticity of the Bible, prove the deity of Jesus, refute the claims of evolution, understand the beliefs of other religions, and know how to reach both friends and strangers with the gospel.



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