



No Abortion Without Demand

by Ronald L. Dart

Is it just possible that we have the abortion issue backwards? When you start talking about abortion in an election year, it's fashionable to talk about "overturning *Roe v. Wade*". God knows it was a *terrible* turning point in our society; but was the Supreme Court the proximate cause of abortion on demand, or were the judges merely bending to the will of the people? In other words, *Roe* may not be a cause; it may merely be an effect. It's important in an election year to think clearly, and I had the serendipitous effect of reading an article by Cal Thomas *just before* having to take a drive in my car. Sometimes... (I don't know if you're like this) I'm just too busy to think. A little time behind the wheel, with the radio off, helps me work through stuff. Whatever the case, I had an epiphany driving home from work that day. To explain, I need to read the part of what Cal Thomas had to say. The column was titled *The Cost of Roe at 35* (that's 35 years after *Roe v. Wade* was decided). He said this:

Thirty-five years after the Supreme Court unilaterally struck down state laws restricting abortion, the cost of that decision continues to increase our moral deficit, which will have far greater (and eternal) consequences than the impact from economic challenges during a possible recession.

Depending on how one counts the number of abortions per year since 1973, more than 50 million people who might have been are not. These were people who, regardless of the circumstances of the women who carried them, had the potential to contribute to the country and to the world. But now they cannot, because they are not. Would we be fighting the battle over immigration had we not rid ourselves of a generation of humans who likely would have done the work for which we are now importing illegal aliens? Actions have consequences.

Cal Thomas - The Cost of Roe at 35

Now you know, I had seen this some time ago myself in the effect that *Roe v. Wade* has had on the Social Security system. I remember saying on the air not that many months ago [in *The Seventh Deadly Sin*] that the problem we now have with Social Security is *easily* traceable to all of the *millions* of workers who are not at work and not paying in their payroll taxes to support the system. The Baby Boomers actually are not really the cause of the crisis that we're going through, from the standpoint of their retirement and getting benefits; but they may have made a contribution in all the abortions that took place in their age cohort.

It wouldn't do, really, to point the finger at government. Why? Because *we* are the government; and since the main purpose of government seems to be to stay in power, its main activity is to give the majority of us *what we want*. Whatever we say or think about it, we are 50 million people short of where we might have been—and it's our fault. Thus we have a labor shortage that contributes mightily to our immigration problems, a fragile economy, a coming bankruptcy of the Social Security system. *Roe* amounts to a 25% reduction from what might have been, in terms of population and of people contributing to our net worth as a nation. Who knows, we may have aborted the young scientist who would have found a cure for

cancer. We may have killed off the young boy that, when he grew up (or young girl that, when she grew up) would wind up finding a solution to Alzheimer's disease. And we won't have it because they *are not*.

Cal Thomas bordered on eloquent, I thought, in his opening to that piece. It wasn't just a budget deficit that concerned him. He said the cost of that decision continues to increase our *moral* deficit, and it's going to have far greater (and eternal) consequences than the impact from a mere recession. There are two very big ideas in that statement: an *increasing* moral deficit and *eternal* consequences. Think about what that means. He went on to say:

Roe and its companion case, *Doe v. Bolton*, took the question of endowment of life by "our Creator" and placed it in the hands of individuals. History has shown what happens when humanity seizes such power for itself: political dictatorships, eugenics and scientific experiments unrestrained by any moorings to a moral code. Each becomes her and his own god; each becomes a taker of life, rather than a giver, inverting the creation model into one of destruction and transforming the pregnant woman from life-giver to life-taker.

Cal Thomas - The Cost of Roe at 35

It was on my drive home that the significance of that paragraph *really* came to me. *Roe v. Wade* (if you think about this)...*Roe v. Wade* did not require any woman to have an abortion. Thus it really cannot be seen as the proximate cause of the landslide loss of life that followed. The court just went along with what *the people wanted*. And for me it called to mind a passage from the prophet Jeremiah. Mind you, Jeremiah's nation was not governed by Congress. There were no senators, no representatives—not in our usage. The equivalent in their day was, what?: prophet, and priest, princes. This is what Jeremiah wrote. It's in chapter 5, verse 30:

Jeremiah 5

AKJV

³⁰ A wonderful and horrible thing is committed in the land;

³¹ The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will you do in the end thereof?

Even then, the leaders were just giving the people what the people wanted. So pointing the finger at government is nothing more than blame-shifting; it's trying to point the finger away from ourselves—where, in actual fact in this country, this is a "government of the people, by the people, and for the people". Guess who is to blame for government.

Now, how had Jeremiah's people—the people he was prophesying to—how had they come to that state? How did they get to this point? Well, immediately before this, the state of the union in his day is described. It's in Jeremiah chapter 5, verse 25:

Jeremiah 5

NIV '84

²⁵ "Your wrongdoings have kept these away;
your sins have deprived you of good.

²⁶ Among my people are wicked men
who lie in wait like men who snare birds
and like those who set traps to catch men.

²⁷ Like cages full of birds,
their houses are full of deceit;
they have become rich and powerful

28 and have grown fat and sleek.
Their evil deeds have no limit;
they do not plead the case of the fatherless to win it,
they do not defend the rights of the poor.
29 Should I not punish them for this?”
declares the LORD.
“Should I not avenge myself
on such a nation as this?”

You know what frightens me about this passage? We are *precisely* a nation like that.

Now, Cal Thomas helped me to get this thing better in focus. He wrote this:

Abortion on demand cannot be seen in isolation from social breakdown. In 1973, near the end of the Vietnam War and the approaching resignation of President Nixon two years later, the focus on self, pleasure and convenience by Baby Boomers was at its height. Marriages easily dissolved as “no fault” divorce laws were passed; cohabitation and out-of-wedlock births were on the rise; “unwanted babies” (who were labeled “products of conception” to make it easier to deny the obvious) became an impediment to the pursuit of pleasure and material gain.

Abortion was not a cause, but a reflection of our decadence and deviancy. One does not begin to kill babies until other dominos have fallen. And once they have fallen, it becomes difficult to set them aright because to do so would require an admission of something so horrible that those responsible for this fetal holocaust would have to acknowledge their sin and repent of it. Such a thing is not a character trait of this most pampered generation.

Cal Thomas - The Cost of Roe at 35

“This most pampered generation”. It’s an apt parallel to Jeremiah’s generation—most pampered.

So what *did* happen to Jeremiah’s most pampered generation? They ended up besieged by the Babylonians, and finally destroyed as a people. There is a book in the Bible—Jeremiah’s Lamentations—that actually comes from that period of time when the city was under siege, and he wrote this (it’s in Lamentations, chapter 4):

Lamentations 4

AKJV

¹ How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.
² The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!
³ Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness.
⁴ The tongue of the sucking child sticks to the roof of his mouth for thirst: the young children ask bread, and no man breaks it to them.
⁵ They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills.

Now, this is not exactly abortion: the city was under siege, there was no food, so it was the weakest and the most helpless that were cast aside; but those who were brought up in scarlet, perhaps in silk, are now

out there digging around in dunghills looking for *something* that they can eat. And, you know, the difference between throwing out a live baby and an abortion may be nothing more than 24 hours. Cal Thomas, looking at our pampered generation, saw some hopeful signs. He said:

In recent years there have been signs that things may be — if not turning around — then moderating. According to the Centers for Disease Control and Prevention, abortion numbers have declined steadily since 1990, from a high of 1.2 million annually to fewer than 900,000.

Cal Thomas - The Cost of Roe at 35

I read that and I think: We are rejoicing in the fact that now there are “only” 900,000 of them being killed. Cal Thomas went on:

This is due, I believe, to the unrelenting commitment of the pro-life movement through pregnancy help centers, information by Internet, marches and what appears to be a growing pro-life consensus among many women who reject the cavalier attitudes about life displayed by their mothers’ feminist generation.

Cal Thomas - The Cost of Roe at 35

There might be a certain irony in that—that our natural *rebelliousness* may cause young people to rebel against their parents carelessness. Cal Thomas said that...

Politicians and judges could help bury Roe by requiring that pregnant women receive complete information about the nature of the life within them, including being required to view sonograms before electing abortion. This would follow truth-in-labeling and truth-in-lending laws by fully informing and empowering women. Such an approach would satisfy the liberal demand to keep abortion “safe and legal” and the pro-life desire to make them rare.

Cal Thomas - The Cost of Roe at 35

And my response is: Dream on. You know, it occurs to me though that, since we can teach sex education in the schools, is it possible then that we could teach a class in which we show an ultrasound of the baby in the womb? If kids can be shown in a lab class how to put a condom on a banana, why can’t we show ultrasounds of a baby sucking its thumb in the womb? Why can’t we show the evidence that the baby can feel pain? Why can’t we show the pictures of those babies that have been...(or those fetuses, if you prefer) that have been aborted, and talk about the procedures by which it is done?

You know, there’s a divinely-created instinct in women. Part of their destiny is to be mothers and to experience mother-love and care for a child. That instinct can win out if the girls *just know what is at stake*. And I’ll tell you something: If they won’t let us do that (whoever “they” are), then we will know that there is something *truly evil* stalking us; and we can’t deal with it until we recognize it for what it is. There is something *spiritually evil* about the opposition to life. Don’t let that get away from you. Cal Thomas concluded:

After 35 years of slaughtering our young, isn’t it time to stop? That child born in 1973 could be a parent now. There are children who could have been born today. Thirty-five years of killing has

diminished and corrupted us all. Let's summon the moral courage to stop it for our sake... and for theirs.

Cal Thomas - The Cost of Roe at 35

I wish it were that simple. Os Guinness said:

You cannot [...] use law to hold back a moral landslide. It simply won't do it. You'll just add to the laws.

Os Guinness - Speech at the Longworth House Office Building, Washington, DC

If you give this a little thought you'll know it is true. How much success did we have back during Prohibition with stopping people from drinking? All we did was create more laws to try to enforce the change in the Constitution. And I might add: You also sacrifice *freedom* without improving the moral character of the people *one whit*. In fact, you make it worse; you turn us into a nation of law-breakers.

We cannot turn around this moral landslide in the election booth. That's not to say that elections are unimportant; they are important, but you're not going to turn around what's going on in this country by voting for this or that politician; because all those politicians are doing out there is *pandering to us*. We're the ones with the real power. No, all this has to be turned around at home, in church, and in school. And as long as I have mentioned turning it around in church, maybe the time has come to confess the obvious... You remember when I read earlier what Jeremiah said? Here it is again:

Jeremiah 5

AKJV

³⁰ A wonderful and horrible thing is committed in the land;

³¹ The prophets prophesy falsely, and the priests bear rule by their means; and [*underline this*] my people love to have it so[....]

Now actually, in this particular passage, the prophets would not be considered a part of government; they are *the preachers*. In that day and time they were the men who stood at the equivalent of the courthouse square, they were at the city gate; and they would stand there and they would preach to people who came by. Nowadays, we have television; and we have preachers on television, and preachers in churches, and preachers in mega-churches, and preachers in small churches. I fear that God is going to lay this moral deficit at the feet of the preachers in our day just as he did in Jeremiah's day. But according to Jeremiah the preachers were only giving the people *what they wanted*. So how in the world can we point the finger at the man up there in the pulpit when, in fact, all he's doing is giving this congregation *what they want*? Is it possible that the pastorate is a political office as much as any other leadership position in society? Yeah, I'm afraid so. You see, ministers, clergy, pastors, evangelists, priests are just as human as the rest of us. It takes a great deal of moral courage to stand before a crowd of people and tell them what they don't want to hear, but acquiescing to the desires of the crowd is an act of *cowardice* on our part. Once we step into leadership positions, a *huge* obligation descends on us—and one that God will hold us fully accountable for—and we have to decide who we work for. Do you work for God or do we work for the crowd? And then there's one more *huge* question to address...

The big question that we Christians have to address is: What is the authority behind what we teach? Is it God or the mob? When the time comes to make major decisions about moral conduct, where do we look? To society, to history? Custom, perhaps? To our own experience? Or maybe to reason? Worse, do we look to our desires, our wants, our lusts; and we make whatever we want to do fit that? I want to tell you one simple truth: I'm an old man. I have a lot of experience, but when the time comes for me to

speak to you or any other crowd, I have very little of anything to offer...*unless* what I have to offer you comes from the Bible.

Later in Jeremiah he returns to this theme, and I take it as a major caution. In chapter 23, verse 21, speaking of these preachers of his time, he said:

Jeremiah 23

AKJV

²¹ I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied [*preached*].

²² But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

You know, there are a lot of would-be preachers, prophets, and scholars out there to whom God has *never* spoken, *never* given them any direct commission—they don't have any more authority than *anyone*, and yet they preach. But then what Jeremiah is saying (or rather God is saying to Jeremiah): Even these, if they will just stick to God's Word—even men with nothing to offer—can turn lives around. It isn't complicated: You stand up against conventional wisdom, and you tell them what God has said—plainly, without sugarcoating, giving nothing to conventional wisdom or to political correctness. For example, there is nothing in the Bible *plainer* than God's laws regarding sexual conduct. Now, when a church yields to society and starts ordaining clergy who are *actively contravening* those biblical laws on sexual conduct, they have made social custom the authority over scripture and they no longer have a leg to stand on. *And* they have taken the first steps down the road to having a society tell them what they can and what they cannot preach. And they no longer have *any* spiritual leadership role in society. I foresee a time when it will be deemed "hate speech" to call sin what it is. If you stand up in the pulpit, or if you get on the radio like I am, and you tell the public out there that going to bed with another man's wife is a sin, it is adultery, it is wrong, and you need to repent...it'll be hate speech. And like Jeremiah some preachers may find themselves preaching to their fellow inmates in jail. Jeremiah goes on (or rather God goes on talking to him):

Jeremiah 23

AKJV

²³ Am I a God at hand, said the LORD, and not a God afar off?

²⁴ Can any hide himself in secret places that I shall not see him? said the LORD. Do not I fill heaven and earth? said the LORD.

²⁵ I have heard what the prophets said, that prophesy [*preach*] lies in my name, saying, I have dreamed, I have dreamed.

²⁶ How long shall this be in the heart of the prophets that prophesy lies? yes, they are prophets of the deceit of their own heart;

²⁷ Which think to cause my people to forget my name by their dreams which they tell every man to his neighbor, as their fathers have forgotten my name for Baal.

²⁸ The prophet that has a dream, let him tell a dream; and he that has my word, let him speak my word faithfully. What is the chaff to the wheat? said the LORD.

Now, for me this is the bottom line: Speak the Word of God *faithfully*—and, I might add, with humility. All of us have feet of clay, and not one of us preachers has any business *talking down* to the crowd. God has ways of bringing the proud and haughty preacher to his knees. (And thanks to television we've actually witnessed it take place.) That knowledge makes it hard for me to preach (in the conventional sense of the word "to preach"), for I am not one whit better than you are. I'm speaking personally here, but why not; this is personal communication. When you sit before your preacher this week, ask yourself if he is *just like you*—and does he know it. Secondly, ask yourself what is the *authority* behind what he is saying: Is it God's Word or his own? Is he telling us what he has taken from the Bible, or is he just

telling us what he thinks we want to hear? And in the end it is at least partly your fault, isn't it, that he is what he is? When you point the finger at the preacher, know this: Just as he is no better than you are, you are no better than he is. Jeremiah said, "My people *love* to have it so." Later, God said to Jeremiah:

Jeremiah 23

NKJV

³⁶ And the oracle of the LORD you shall mention no more. For every man's word will be his oracle, for you have perverted the words of the living God, the LORD of hosts, our God.

I'm really afraid that's where we are right now: We can't claim God's authority for *anything* because we have become *our own* authority. In twisting scripture to make it say what we *want* to say, we are left with no authority but our own. As a result, it's our desires that tell us what is right and what is wrong; and you already know where that will take us.

It really doesn't matter very much what you do at the ballot box; what matters is what you do with *your life*.

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