

Roe v. Wade's Moral and Constitutional Bankruptcy

John E. Taylor
Mooreville, NC

2021-2022

I. Roe v. Wade's Moral Degeneracy

He who justifies the wicked and he who condemns the righteous are both alike an abomination to the LORD. (Proverbs 17:15)

The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness. (Romans 1:18)

Noah and his three sons had hardly stopped off the ark to populate the world again after the Flood when God commanded them:

***Whoever sheds man's blood,
by man shall their blood be shed;
for in the image of God He made them. (Genesis 9:6)***

God abominates murder because man bears God's image. There is no distinction here regarding age, sex, marital status, perceived "value" to society or inconvenience to parents, or whether the person is born or unborn.

God repeated this command under Moses:

Do not pollute the land where you are. Bloodshed pollutes the land, and atonement cannot be made for the land on which blood has been shed, except by the blood. (Numbers 35:33)

God shows special concern for the weak:

Do not take advantage of the widow or the fatherless. If you do and they cry out to me, I will certainly hear their cry. My anger will be aroused, and I will kill you with the sword; your wives will become widows and your children fatherless. (Exodus 22:22-24)

Our wicked government bodies have given the unborn child's mother sole discretionary power over whether to kill it or let it live. Unborn children are thereby rendered fatherless, under God's protection. God hates murder, but even more murdering the fatherless. Governing officials, abortion practitioners, the mothers, and those who advise her to do it and those who pay for it - make themselves God's enemy:

Let God arise and scatter his enemies! Let those who hate him flee before him!

Father of the fatherless and protector of widows is God in his holy habitation. (Psalm 68:1, 5)

Moses commanded:

Do not deprive the foreigner or the fatherless of justice, or take the cloak of the widow as a pledge. (Deuteronomy 24:17)

There was a King Lemuel whose mother gave him some wise advice to good rulers:

Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy. (Proverbs 31:8-9)

Our rulers *don't* speak for unborn children who can't speak for themselves, to render them justice. Instead, they acquiesce in the murder of the fatherless by unjust court decisions and laws.

God promises severe consequences to those who murder the fatherless:

Learn to do right; seek justice.

Defend the oppressed.

Take up the cause of the fatherless;

plead the case of the widow...

If you are willing and obedient,

you will eat the good things of the land;

but if you resist and rebel,

you will be devoured by the sword."

For the mouth of the LORD has spoken. (Isaiah 1:17, 19-20)

"Hear now, O heads of Jacob,

And you rulers of the house of Israel:

Is it not for you to know justice?

You who hate good and love evil;

Who strip the skin from My people,

And the flesh from their bones...

**Therefore because of you
Zion shall be plowed as a field;
Jerusalem shall become a heap of ruins,
and the mountain of the house a wooded height.
(Micah 3:1-2, 12)**

Can ordinary citizens, who played no direct role in these crimes, claim no responsibility? Consider what Peter told the crowd who gathered in curiosity over the believers' speaking in tongues:

Fellow Israelites, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. This man was handed over to you by God's deliberate plan and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross...

Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah."

When the people heard this, they were cut to the heart and said to Peter and the other apostles, "Brothers, what shall we do?"

Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.

(Acts 2:22-23, 36-38)

A few days later, Peter spoke similarly to the crowd who assembled spontaneously when he healed the man lame from birth:

The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified his servant Jesus. You handed him over to be killed, and you disowned him before Pilate, though he had decided to let him go. You disowned the Holy and Righteous One and asked that a murderer be released to you. You killed the author of life, but God raised him from the dead. We are witnesses of this...

**Repent, then, and turn to God, so that your sins may be wiped out,
(Acts 3:13-15, 19)**

While everyone in both crowds had particular sins to repent of, Peter charged them *all* with complicity in the specific acts that led to Jesus' murder: the act of crucifixion itself (2:23, 36), handing Him over to Pilate and denying Him (3:13), and asking Pilate to release a murderer instead (3:14), and commanded them *all* to repent of these specific sins (2:38, 3:19).

What is repentance? It is a change of mind that results in doing the opposite of what one was doing before. Those who obeyed Peter's command to repent changed their mind about identifying with Christ's murder by their complicity and identified with that same Christ Whom they had rejected by submitting to baptism into Him.

We are complicit, we must repent.

People asked John the Baptist "What shall we do"?