

God's Plan

Transforming
the "Gates of Hell"

into

the
"Gates of Heaven"

A Vision for Revival in the Community and Nation

by Tim Palmquist

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To Jordan

Your smile says it all.

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A personal note from Tim Palmquist

As I present this “vision for revival,” I recognize the fact that I continually find myself in great need of revival in my own life. So many times over the years as my heart has become hard, God has used my wife Terri to reveal to me His grace and mercy. I have watched again and again as Terri has cried for a young woman trapped by the devil, and my heart has melted in response. Thank you, Terri, for your willingness to let your heart be broken again and again.

God has also used the unconditional love which I have received from my parents to bring me back to His feet many times, and to help me to see His purpose for my life. Thank you, Dad and Mom, for your love (and for your proofreading and editing skills too)!

Pastor Milt Cole, Dr. Al Howard (pastor of His Nesting Place ministries), and the board of LifeSavers Ministries endured my initial long-winded presentations of this material, and provided key encouragement and counsel. Our personal supporters have backed us financially, even when I have been unable to explain this vision well. Our prayer supporters (especially our friends at the Kern Region Prayer Watch) have lifted us in prayer in times of deep personal brokenness and were used by God to help birth this vision.

The leadership of men of God like Joe Scheidler, Troy Newman, Keith Tucci, Flip Benham, Royce Dunn and Pat Mahoney has continually rekindled my faith, along with the faithful witness of the front-line life-saving missionaries in communities like Bridgeport, Connecticut.

I have also been challenged by the leadership and congregation of First Baptist Church of Greenacres to understand the importance of mobilizing all of the members for service.

Our children, Andrew, Amy, Micah, Matthew, Jacob, Joseph, Caleb, Christian, Samuel, and Sarah provide a continual source of joy and inspiration.

But most of all, I thank my Lord and Savior, Jesus Christ, who gently and patiently continued to prod me with this vision, even when I have tried like Jonah to escape it.

To God be the glory! *Tim Palmquist*

October 2003

Introduction

Bringing gifts into the church

Melinda gingerly handed her newborn baby Joanna to Pastor Bruce. Trying to ensure that Joanna didn't "decorate" his suit, the pastor turned the baby around so that she was facing the congregation. "God delights in children," Pastor Bruce began. "He takes great pleasure in them. They are one of the greatest gifts He gives to husbands and wives. Psalm 127:3 proclaims that children are a reward from the Lord. Because children are a gift from God, it is natural that Christian parents present and dedicate their child to God. In the Gospels we read that people brought little children and babies to Jesus so that he might place His hands on them and pray for them.

"In the same way, Melinda and Daniel today bring their daughter Joanna, presenting first themselves and then

Joanna before the Lord our God.”¹

As Pastor Bruce continued, Melinda’s mind began to wander, remembering the time just a few short months earlier, when Joanna’s life almost ended. Moments before Melinda entered an abortion facility, a young woman called to her from the sidewalk, pleading “please let us help you so that your baby will live—abortion isn’t the answer!”

“What if she hadn’t been there?” Melinda asked herself as her heart began to race.

The congregation’s applause brought Melinda back. Brushing the tears away from her cheeks, she joyfully opened her arms to hold Joanna, silently breathing a prayer of thanksgiving to God for sending that young woman to the sidewalk that day (as Pastor Bruce thanked God that he wouldn’t need to send his suit to the cleaners).

A major denomination recently proclaimed that “infants and toddlers are the lifeblood of the future” for their churches.² Many of the most memorable times in the life of

¹ Baby dedication ceremony adapted from <http://www.bible.org/docs/pastor/baby/dedicate.htm>, written by Ted K. Weis, Biblical Studies Foundation.

² This quote was included in a January 2003 newsletter from one of the major denominations in America. The denomination was promoting a special event which was intended to bring more families with children into the church. I

a church revolve around the presence of children.

In many cities where children are aborted, a few Christians dare to venture onto the “front lines” outside the abortion centers, following Jesus’ call to become “fishers of men.”³ Often, their “fishing nets” become filled to overflowing with women and children who are desperate to find a way to be freed from the devil’s trap. Like Jesus’ disciples, the “nets” of these modern “fishers of men” are often filled to the breaking point,⁴ as their bank accounts are exhausted.

Meanwhile, the “respectable” churches and ministries spend hundreds of thousands of dollars every year maintaining their shiny new “nets,” usually keeping the nets safely inside the fishing boat, wondering why their nets are so often empty.

Christians who stand outside killing centers, appealing to women who intend to abort their children, make a major contribution to the future of local churches. Many children who were saved from abortion are later dedicated or baptized, while the church leaders officiating in these ceremonies often remain ignorant of the fact that they have held a child who was saved from abortion.

have intentionally hidden the identity of the denomination, because the quote applies to *every* church and denomination (at least any who have any shred of a vision for the future).

³ Matthew 4:19

⁴ Luke 5:6

Some pastors, seeking to avoid controversy, are reluctant to cooperate with Christians who stand on the sidewalks outside abortion chambers. Apparently these pastors don't realize the tangible impact these bold ministry tactics have on the life and ministry of their own congregation.

Recognizing the needs of pregnant women and preborn babies in their community, church leaders need to apply some of their under-utilized resources to help "the least of these." In this way, churches will increase their ministries in the community, bringing more families with children into the church. As a side effect, the ministries on the front lines outside the local killing centers will have more room in their "nets" for the next batch of children and women God saves.

If babies are the lifeblood of the future for churches, abortion drains the lifeblood of the future from churches. Women whose lives have been impacted by abortion line the pews of every church. The angelic faces of their babies will never be seen in our churches, for they are no longer with us. Sometimes abortion steals not only the child from a congregation, but the mother as well.

If you could look into the eyes of a baby in your congregation who was saved from abortion, you would see that this is not a "political" issue, it is a *people* issue. If you could stand (as I have) at the graveside of a church-going mother who died from abortion, you would see that this is not a "social" issue, it is a *Church* issue.

Most churches support mission outreaches to homeless

people, young people, and people in faraway countries, so their plates are too full to support mission outreaches to people in the womb (and to their mothers). Should ministry to abortion-minded women and their children be a priority for every local church that is serious about the Gospel?

Yes!

To me this just seems like common sense; the way we respond to the needs of the weakest and most vulnerable members of our community is a measure of our character. But some people seem to need to hear more reasons why churches should minister to vulnerable children in the womb and their weak mothers, so here is a list of several reasons (undoubtedly there are many more which could be added):

1. Jesus said that when we minister to the "least of these" we are actually ministering to Him.⁵ The way we treat those who are considered to be most insignificant by our culture is a measure of our salvation, according to Jesus' own words.⁶ Who is more disposable, more insignificant to our selfish culture than the unborn child? But our Lord is not willing that any of these little ones should perish.⁷ As a good shepherd, He focuses on the life of the one vulnerable sheep whose life hangs in the balance, even if he must turn away

⁵ Matthew 25:40,45

⁶ Matthew 25:46. The way that we treat the "least of these" is a *result* of our salvation, not a *cause* of it (although that conclusion cannot be easily drawn from this particular passage).

⁷ Matthew 18:14

from the needs of the 99 sheep in the fold to do so.⁸

2. When we minister to one pregnant woman, we have the opportunity to indelibly impact the lives of at least two people. The child's physical life and the woman's spiritual life both hang in the balance, and any delay in providing help may cause permanent, irreversible pain to both mother and child.

3. An abortion-minded woman is literally facing a life or death situation for her child (and sometimes for herself). Shouldn't churches consider life-and-death needs to be a higher priority than transient needs?

4. The day that a woman enters an abortion chamber is a key milestone of her life, for better or for worse. She will never forget it. We have the opportunity to turn this crisis into an everlasting memory of Christ's love, or into a

“If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved; and to be steady on all the battlefield besides, is mere flight and disgrace if he flinches at that point.”

- Martin Luther

⁸ Matthew 18:12

memory of the Church's apathy. When Christians are not present outside abortion chambers, a woman who aborts her child will often later complain that no Christians offered help to her in her time of need. She may be particularly bitter toward “pro-life Christians,” looking at them as hypocrites because they were not there to try to stop her even though they claim to oppose abortion.

5. Abortion is the modern embodiment of one of the primary satanic deceptions which has blinded the eyes of God's people throughout the ages. Satan has always had schemes to try to steal away the heavenly seeds God has planted.⁹ If we are serious about spiritual warfare, we must respond to these attacks of the enemy.

6. Most churches say they oppose abortion. Faith without works is dead.¹⁰ Anti-abortion rhetoric without anti-abortion *ministry* is dead.

Those are just a few reasons which quickly come to mind. Throughout this book you will read many other reasons that reaching pregnant women and their children at abortion chambers should be seen as a vital mission of the local church.

⁹ For example, see Psalm 106:36-38 and Ezekiel 16:20-21. The devil's preferred trap in those days was idolatry, and the devil's preferred trap today is hedonism, but the purpose of the devil's trap was the same then as it is now: stealing God's children.

¹⁰ James 2:26

My wife Terri and I have been involved in ministry to pregnant women for almost two decades, and we have seen God save countless hundreds (probably thousands) of children from abortion. But all too often, churches have remained aloof to what God is doing.

Why don't more of God's people get involved in these opportunities to save lives and spread the Gospel?

The obstacle seems to be a misunderstanding about the meaning and purpose of the gospel. A deadly, tragic counterfeit "gospel" fuels our nation's abortion industry, but the true Gospel has the potential to save lives and transform your community. Recognizing that both the Church and ministries to women outside abortion chambers are called to proclaim the same message, we will consider three strategies for partnership between churches and ministries. Then we will see how God can use these strategies to not only transform our cities, but to revive our nation.

Part I

The deadly tragedy of the "gospel"

Fatal grace

Curt felt trapped. He didn't love his wife Cindy anymore. "It's not fair to Cindy for me to keep pretending to love her," Curt thought to himself. "But to put her through the pain of a divorce would be even worse. I've heard her say many times that she would rather die than get divorced."

Curt prayed "Dear Jesus, I know you want me to be happy, and you want Cindy to be happy. Please help me find a way to be happy without breaking Cindy's heart." As he prayed, he pictured himself at Cindy's funeral. "That would solve everything!" he exclaimed. "If only she were dead, I would be free! Cindy would be happy in heaven with Jesus, and I would be happy on earth." A sense of confidence flooded over Curt. "I know that God will forgive me if I do what I have to do."

"God will forgive me"

Their 20th anniversary was approaching, so Curt told Cindy that he had special plans for their celebration. He took

Cindy to her favorite restaurant. After an evening filled with fond reflections of their life together, Curt stepped out the door with Cindy. “Wait here just a minute, Cindy,” Curt said. “I forgot something inside.”

“Goodbye, dear wife,” Curt whispered to himself as he walked back into the restaurant. He paused, listening for the gunshot.

A few days later, as Curt knelt at Cindy’s grave, he prayed “thank you Jesus, for your marvelous grace. You died for me on the cross, to pay the penalty for my sin. Thank you for forgiving me!”

If you believe that this scenario sounds too horrible to be true, I challenge you to spend a few minutes on the sidewalks outside a local abortion chamber. The reality of this common tragedy will become all too obvious.¹¹

Many times we have watched as a pregnant woman walks into a killing center, and someone calls out from the

¹¹ Just as Curt first considered Cindy’s happiness before planning to end her life, many women’s abortion decisions are made “thoughtfully and prayerfully” considering the “welfare of the baby,” according to the stories included in Anne Eggebroten’s book *Abortion: My Choice, God’s Grace* (Pasadena: New Paradigm Books, 1994), esp. pp. 6, 13, 38, 78, 88. For example, one woman commented that abortion “was better for the embryo and me” (p. 38).

sidewalk, offering help and information, hoping to persuade her to repent of her decision to abort her child. The woman responds confidently, without missing a step: “I prayed about this. God is good -- all the time! He will forgive me! You have a blessed day!” Soon, the child God chose to place in the sanctuary of her womb has been torn to shreds, and the pieces of this precious little person’s body have been dumped into a bloody bucket.

“God will forgive me”

Were it not for her confident assurance of God’s forgiveness, this woman would likely have considered her options more carefully. But her understanding of the “gospel”¹² became the key to this woman’s decision to abort her child.

Twenty-one year old Julie (not her real name) asked the attendant in the abortion clinic if she could have a few moments to herself before the abortion procedure begun.

Tears streaming down her face, she reached over to the cup of water on the adjoining bedside table. Placing it over her abdomen, she then tipped the cup. As the cool water ran down her bare midriff, Julie became a surrogate priest, ministering both the sacrament of baptism and the last rites.

She sputtered out, “I baptize you in the name of the Father, the Son, and the Holy Spirit.” For the baby in its first

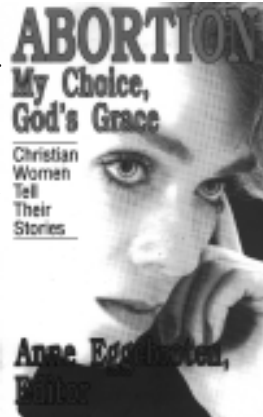
¹² The reader is expected to note the distinction between the “gospel” and the Gospel.

trimester in her womb it was a baptism into death.¹³

Advocates of abortion seem to believe that women like “Julie” have a healthy spiritual perspective:

More than anything else, being able to choose and being affirmed in that choice gives a woman peace. Knowing that God is with her in her abortion decision and that the church upholds her moral authority to make the decision brings a woman into deeper communion with the One from whom all life springs. It becomes a part of that list of things that cannot separate us from the love of God.¹⁴

Many Christian women, including pastors’ wives and missionaries, tell their abortion stories in Anne Eggebroten’s book *Abortion: My Choice, God’s Grace*. In spite of the pain they experienced through their abortions, and the pervasive understanding that those whose lives were “terminated” were truly these women’s own tiny children, all of these women continue to advocate the “choice” of abortion under the umbrella of God’s grace.



¹³ The First Time Ever I Saw Your Face, by Rev. Eric Strachan (pastor of New Life Community Church in Ontario, Canada), *The Daily Observer* (Pembroke); May 17, 2003

¹⁴ Bunnie Riedel, Founding Director of the Religious Coalition for Abortion Rights, Southern California, in Eggebroten, *Abortion: My Choice, God’s Grace*, p. xii.

So abortion is the fruit of this “gospel”! But what is the fruit of the true Gospel?

**The mouth of the righteous is a well of life,
But violence covers the mouth of the wicked.
(Proverbs 10:11)**

**Either make the tree good and its fruit good, or else
make the tree bad and its fruit bad; for a tree is
known by its fruit. (Matthew 12:33)**

If the fruit of this abortion-tolerating “gospel” is bad, perhaps this “gospel,” while focusing so intensely upon God’s forgiveness, isn’t God’s way after all.

**There is a way that seems right to a man,
But its end is the way of death. (Proverbs 14:12)**

Those who would promote a “gospel” of death would be wise to consider the Apostle Paul’s warnings:

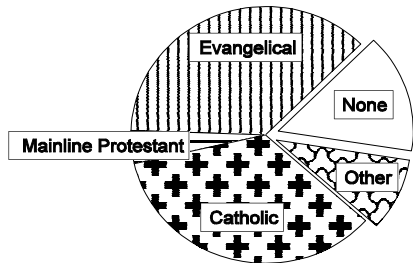
**But even if we, or an angel from heaven, preach any
other gospel to you than what we have preached to
you, let him be accursed. As we have said before, so
now I say again, if anyone preaches any other
gospel to you than what you have received, let him
be accursed. (Galatians 1:8-9)**

Is the gospel the answer?

Christian leaders have often been heard defending their lack of involvement in efforts to stop abortion by pointing to the gospel as the answer: “What we need to do is to tell people about Jesus; if they come to know Him they will make the right decision.” Yet every Christian knows that he or she makes wrong decisions (“sins”) most every day, in spite of his or her relationship with God.

Statistics from the Alan Guttmacher Institute (the research arm of Planned Parenthood, America’s number one abortion profiteer) reveal that 68.7% of the women who abort their babies in the United States identify themselves as Christians (37.4% Protestant, 31.3% Catholic). We have had similar experiences with pregnant women, as reflected by the pie chart below. We deal with women from every denomination, and from all of the “best” churches (and we only discover the church affiliation of about a tenth of the women we deal with, so our experience undoubtedly represents just the tip of the iceberg).

Abortion advocates recognize the fact that women from every brand and style of Christianity abort their children (see Eggebroten, *Abortion: My Choice, God’s Grace*, p. xi). The concept that becoming a Christian makes a person immune to the temptation of abortion (or any other sin) is just denial shrouded in religious superstition.



Can we make the grace of God a “stamp of approval” to justify killing?

Can we be confident of God’s forgiveness as we plot an evil scheme? Shall we “continue in sin, that grace may abound?” How did Paul, the apostle of grace, answer this question?

Here is Paul’s answer, from several translations of Romans 6:2:

“God forbid.” (KJV)

“Certainly not!” (NKJV)

“By no means!” (NIV, RSV)

“Of course not!” (NAB)

“May it never be!” (NASB)

Paul didn’t say “may it rarely be” or “may it only happen under difficult circumstances” or “please try to avoid it.” He was repulsed by the very thought that one

What use shall we make of this sweet and comfortable doctrine? Shall we do evil that good may come, as some say we do? ch. iii. 8. *Shall we continue in sin that grace may abound?* Shall we hence take encouragement to sin with so much the more boldness, because the more sin we commit the more will the grace of God be magnified in our pardon? Is this a use to be made of it? No, it is an abuse, and the apostle startles at the thought of it (v. 2): “*God forbid*; far be it from us to think such a thought.” He entertains the objection as Christ did the devil’s blackest temptation (Matt. iv. 10): *Get thee hence, Satan*. Those opinions that give any countenance to sin, or open a door to practical immoralities, how specious and plausible soever they be rendered, by the pretension of advancing free grace, are to be rejected with the greatest abhorrence; for the truth as it is in Jesus is a truth *according to godliness*, Tit. i. 1.

- from Matthew Henry’s Commentary on Romans 6

would use God's grace as a license for sin.

Yet this horrible, unthinkable¹⁵ act occurs every day, as women who believe that they have understood and received Christ and His gospel knowingly commit a sin which not only tarnishes their own soul but destroys a child for whom Christ died.

So what shall we say then? Are those of us who seek to save children from abortion opposed to God's grace and forgiveness?

May it never be!

On the contrary, we cling to the grace of God as the anchor of everything we do, for it is the grace of God which is inconsistent with abortion. The very passages we look to as the foundation of our beliefs about God's grace teach us not to abort our children (if only we would read these passages in context, having "ears to hear" what the Holy Spirit is saying). For example, look at Ephesians 2:8-9:

For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.

This common Bible citation is usually quoted out of context, with tragic results. The thought which was being expressed by Paul is clearly not complete, unless verse 10 is included:

For we are His workmanship, created in Christ Jesus for good works, which God prepared

¹⁵ see Jeremiah 32:35

beforehand that we should walk in them.

Through His grace, God saved us to do good works. This is God's plan and purpose for our lives, to walk in the good works which God prepared for us in advance. *The purpose of God's grace is not to enable us to do evil, but to enable us to do good!* And the good that we do is His workmanship – not our own – that we may glorify Him in our lives.

Is God glorified in the life of the woman who aborts her baby as she repeats her "God will forgive me" mantra, or is God glorified in the life of a woman who accepts the difficult circumstances of her pregnancy and depends upon God for the strength to make it through?

"Throughout my short life I never felt closer to God than during those months carrying my baby," confessed one pro-abortion woman. "I also told God how wonderful it was to have a precious life inside of me."¹⁶

Anyone who has dealt with many people who have participated in an abortion decision knows that by its very nature abortion hardens the hearts of the people who experience it.¹⁷ Abortion alienates people from those who had been closest to them, and it often alienates people from Christ and His Church. (But there is still hope for these hardened hearts, for when they come before Christ in

¹⁶ Eggebroten, *Abortion: My Choice, God's Grace*, p. 29.

¹⁷ Eggebroten, *Abortion...*, pp. 88-89.

repentance for their sin, God is faithful to change their hearts and restore their relationships.)

There is a cancer spreading through the Church, and through almost every local church body. A cancer caused by abortion. In many cases, there may be a literal cancer, as the physical bodies of women are ravaged by the cancerous fruit of abortion (and other related rebellion against the God who opens and closes the womb). But abortion also bears bad fruit in the spiritual realm. The spiritual cancer epidemic which is ravaging our churches can also be traced in many cases to abortion. This spiritual cancer is *apathy*.

Why are we mystified by the apathy which is rampant throughout our local church bodies? Why do we struggle in vain to find more ways to motivate people to get involved in Kingdom work?

My wife Terri defines the spiritual epidemic spreading through the church like this:

Christians
Are
Not
Caring
Enough
Really.

If we hope to stem the tide of apathy in our congregations, we must refuse to promote an incomplete view of God's grace, seeking always to balance our teachings on grace with appropriate contextual precepts. We must always consider the possibility that someone may apply our instructions in an imbalanced (and deadly) manner, and always seek to clarify any possible

misunderstandings which could lead someone to "sin that grace may abound." For starters, how about if we decide to never again quote Ephesians 2:8-9, instead always referring to Ephesians 2:8-10?

The "gospel" which proclaims unequivocally that "God will forgive me" is not the Gospel which was preached by Paul, nor was it preached by Jesus. Christ's Gospel preaches not only "forgiveness of sins," but preaches "*repentance and forgiveness of sins... to all nations,*" according to Luke 10:24.

Wayward shepherds

Even if God's people have a correct understanding of the Gospel, we know that they are not immune from the temptation of any sin. Recognizing this, God appoints pastors ("shepherds") to watch over His people, seeking to rescue wayward sheep from the devil's attacks.

While shepherds have a variety of duties, Jesus placed a special emphasis upon the shepherds' responsibility to seek out the lost sheep:

What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is straying? (Matthew 18:12)

So if a pastor is aware that a woman from his congregation is about to commit the sin of abortion, he has a responsibility (in Jesus' eyes) to leave his flock and to focus on saving the erring member from this sin. But the spiritual condition of the erring member is not the only thing at stake

in this situation. The very life of the preborn baby (who is also part of the church body) must be given primary consideration. So the pastor has dual responsibilities: to shepherd the woman who is going astray, and to seek to rescue the very life of the child.

When pastors refuse to take this responsibility, God will hold them accountable:

“Therefore, you shepherds, hear the word of the LORD: ‘As I live,’ says the Lord GOD, ‘surely because My flock became a prey, and My flock became food for every beast of the field, because there was no shepherd, nor did My shepherds search for My flock, but the shepherds fed themselves and did not feed My flock’ -- therefore, O shepherds, hear the word of the LORD! Thus says the Lord GOD: ‘Behold, I am against the shepherds, and I will require My flock at their hand....’” (Ezekiel 34:7-10)

Strong’s 4166 poimen {poy-mane’}
ποιμην
of uncertain affinity;

TDNT - 6:485,901; n m

AV - shepherd 15, Shepherd 2, pastor 1; 18

1) a herdsman, esp. a shepherd
1a) in the parable, he to whose care and control others have committed themselves, and whose precepts they follow

2) metaph.
2a) the presiding officer, manager, director, of any assembly: so of Christ the Head of the church

2a1) of the overseers of the Christian assemblies

2a2) of kings and princes
++++

The tasks of a Near Eastern shepherd were:

- to watch for enemies trying to attack the sheep
- to defend the sheep from attackers
- to heal the wounded and sick sheep
- to find and save lost or trapped sheep
- to love them, sharing their lives and so earning their trust.

- from www.blueletterbible.com, Strong’s search tool

God opposes His own leaders when they refuse to protect the innocent sheep from those who seek to kill them. He compares such leaders to the most deplorable people in history: the cities of Sodom and Gomorrah (Isaiah 1:10). Even when they recognize their sins and seek God’s forgiveness, pleading with Him to atone for their sins, their supplications do not favorably impress Him (Isaiah 1:11-13).

Even the prayers of God’s people repel Him when His shepherds refuse to stand against the shedding of innocent blood:

**When you spread out your hands,
I will hide My eyes from you;
Even though you make many prayers,
I will not hear.
Your hands are full of blood. (Isaiah 1:15)**

As much as God wants to answer our prayers, He can’t get past our bloody hands:

**Behold, the LORD’s hand is not shortened,
That it cannot save;
Nor His ear heavy,
That it cannot hear.
But your iniquities have separated you from your
God;
And your sins have hidden His face from you.
So that He will not hear.
For your hands are defiled with blood....
(Isaiah 59:1-3)**

The shedding of innocent blood not only defiles our hands, but it pollutes our land:

God’s people “served their idols,

**Which became a snare to them.
They even sacrificed their sons
And their daughters to demons,
And shed innocent blood,
The blood of their sons and daughters,
Whom they sacrificed to the idols of Canaan:
and the land was polluted with blood.”
(Psalm 106:36-38)**

While God’s people were guilty of idolatry and many other sins, it was the innocent blood which polluted the land in God’s eyes (notice that the text of Psalm 106 does *not* state that “the land was polluted with idolatry”). The idol was the devil’s trap (“snare”, v. 36), to trick them into defiling themselves and their land (Psalm 106:39) with the innocent blood of these precious gifts God had given them. In the same way, the devil uses the modern-day idols of “free sex” and “financial security” as snares to trick women into aborting their own children.

Clearly, no matter how many sins we commit, killing innocent children (with or without a connection to idolatry) is

**The shedding of innocent blood
defiles our hands,
and pollutes our land**

the pinnacle of our sin in God’s eyes. To slaughter our own children is not only an “abomination” to God, but it is the only sin which God calls unthinkable (Jeremiah 32:35). True, the children who were being sacrificed by God’s people throughout the Old Testament were no longer in the womb. But it must be even more unthinkable in God’s eyes to invade

the sanctuary of the womb, brutally dismembering the tiny child whom God is lovingly knitting together.

Moreover you took your sons and your daughters, whom you bore to Me, and these you sacrificed to them to be devoured. Were your acts of harlotry a small matter, that you have slain My children and offered them up to them by causing them to pass through the fire? (Ezekiel 16:20-21)

If we understand this “harlotry” to refer to the spiritual prostitution of God’s people, who turned their hearts from the One True God to man-made idols, we can observe here that God sees the killing of innocent children as a more serious offense than worshiping idols. God calls the victims “My children, whom you bore to Me.” When we destroy the precious children whom God has given us, His heart is grieved beyond measure.

If, on the other hand, you wish to view this “harlotry” as literal prostitution instead of idolatry (though it apparently was both), consider Ezekiel 23:45:

But righteous men will judge them after the manner of adulteresses, and after the manner of women who shed blood, because they are adulteresses, and blood is on their hands.

So how does God view a woman who commits the act of abortion while she tells herself, “God will forgive me”? Such a woman is not to be honored in God’s eyes, for she is heaping defilement upon defilement:

Moreover they have done this to Me: They have defiled My sanctuary on the same day and profaned My Sabbaths. For after they had slain their children

for their idols, on the same day they came into My sanctuary to profane it; and indeed thus they have done in the midst of My house. (Ezekiel 23:38-39)

Can you picture yourself raising blood-stained hands in prayer and worship to God? When we accept a “gospel” which causes us to look the other way when babies are being killed, this “gospel” is a stench in God’s nostrils.

**Prayer is not enough
when our hands are
covered with blood**

**When you spread out your hands,
I will hide My eyes from you;
Even though you make many prayers,
I will not hear.
Your hands are full of blood.**

**Wash yourselves, make yourselves clean;
Put away the evil of your doings from before My
eyes.**

**Cease to do evil,
Learn to do good;
Seek justice,
Rebuke the oppressor;
Defend the fatherless,
Plead for the widow.
Come now, and let us reason together,
Says the LORD,
Though your sins are like scarlet,
They shall be as white as snow;
Though they are red like crimson,**

They shall be as wool. (Isaiah 1:15-18)

Had the leaders of God’s people to whom this passage was addressed slain the innocent themselves? No, looking within this text and at the history of God’s people, we can see that they had not committed these acts themselves. God instructs them to “rebuke the oppressor,” not to “rebuke each other” or to “stop oppressing people.” Apparently somebody was oppressing people, but the leaders were not doing so. The leaders’ sin was not oppression, but *refusing to take a stand against the oppressors.*

Isaiah apparently first proclaimed this prophecy during the reign of Uzziah. Uzziah had his faults, but he was a better-than-average king (2 Kings 15:3). He was never charged with personally shedding innocent blood. So what was His crime? He did not remove the “high places” of child sacrifice (2 Kings 15:4). (Throughout God’s history of the kings of Judah, He takes special note of whether or not each “good” king stood against these places of child sacrifice.¹⁸)

¹⁸ The “bad” kings of Judah supported and/or participated in child sacrifice. But out of all of the “good” kings, only Hezekiah removed the high places of child sacrifice. The following scriptures note God’s displeasure with the failure of the “good” kings to stand against these child-killing centers.

| | |
|------------------|--------------------------------------|
| Asa | 1 Kings 15:14 |
| Jehoshaphat | 1 Kings 22:43 |
| Jehoash | 2 Kings 12:2-3 |
| Amaziah | 2 Kings 14:3-4 |
| Azariah [Uzziah] | 2 Kings 15:3-4 |
| Jotham | 2 Kings 15:34-35 |
| Hezekiah | 2 Kings 18:3-4 (High places removed) |

It should be no surprise, then, when we find ourselves today in the situation where most of God's "good" leaders refuse to take a stand against abortion. It has been this way throughout the history of God's people. Nevertheless, the hands of these "good" Christian leaders are full of blood, in God's eyes, if they refuse to stand against abortion. As the shepherds of God's people, they have been called by God to seek to protect the weakest members of their flock ("I will require My flock at their hand," Ezekiel 34:10).

**The hands of
"good" Christian
leaders are full of
blood, in God's
eyes, if they refuse
to stand against
abortion.**

The only defense God's leaders have against this charge of bloodguiltiness is the assertion that they did not know anything about the murder (Deuteronomy 21:1-9). But the leaders of God's people who are geographically closest to the place of murder are held accountable until they proclaim their ignorance. For God has commanded us to

**Deliver those who are drawn toward death,
And hold back those stumbling to the slaughter.
If you say, 'Surely we did not know this,'
Does not He who weighs the hearts consider it?
He who keeps your soul, does He not know it?
And will He not render to each man according to his
deeds? (Proverbs 24:11-12)**

Josiah

2 Kings 22:2; 23:10, 13, 15

Can we claim that we do not know when and where children are being killed in our community? All we need to do is open up the phone book and look under "Abortion." God will hold us accountable.

Festering wounds

Many pastors are afraid to deal with abortion, because they recognize the fact that it will be a painful experience for those in their congregation who have aborted their children. And so, some pastors refuse to preach about abortion, while others discuss it only as a societal “political” issue, ignoring the spiritual implications of neglecting this sin in the flock.

Even advocates of abortion agree that silence from the pulpits is a major problem. Although they would prefer that pastors proclaim that abortion is acceptable, they would rather hear an anti-abortion sermon than to face silence regarding abortion.¹⁹

To facilitate healing among God's people, we must first stop denying their miserable condition.

**The whole head is sick,
And the whole heart faints.**

¹⁹ Eggebrotten, p. xiii.

**From the sole of the foot even to the head,
There is no soundness in it,
But wounds and bruises and putrefying sores;
They have not been closed or bound up,
Or soothed with ointment. (Isaiah 1:5-6)**

The condition of the Church today parallels the condition of God's people in the days of Isaiah 1. The innocent blood which has been shed in our communities and congregations has not only bloodied our hands, but has also wounded our women and men.

But the central message of Isaiah 1 is not condemnation, but grace. Within this difficult passage we find this familiar, comforting verse:

**Come now, and let us reason together,
Says the LORD,
Though your sins are like scarlet,
They shall be as white as snow;
Though they are red like crimson,
They shall be as wool. (Isaiah 1:18)**

Sadly, this verse is almost always taken out of context. What is the "scarlet," "red," and "crimson" which is referred to here? This is a stain of blood ("your hands are full of blood," v. 15). It is the bloodguilt God's shepherds bear when they refuse to protect God's flock.

So God wants to meet with us, to discuss our bloodguilt, with the expectation that He will cleanse us of our bloodguilt (through the innocent blood of Christ's sacrifice on the cross). But His grace seeks to go beyond a personal

redemption: He seeks to cleanse the entire community:

**I will restore your judges as at the first,
And your counselors as at the beginning.
Afterward you shall be called the city of
righteousness,
the faithful city. (Isaiah 1:26)**

This city of iniquity can become the city of righteousness, through God's grace. God wants to remove our "heart of stone" (the spirit of Sodom and Gomorrah) and give us a "heart of flesh" (Ezekiel 36:26).

**God can transform the
City of Iniquity into the
City of Righteousness**

This process of transformation takes place as we repent before Him, breaking up the fallow ground in our hearts (Jeremiah 4:3, Hosea 10:12). Unless we allow God to break through our cold, calloused hearts (hearts which have not had compassion for the children who are being slaughtered in our own community), God will not be able to do this "new thing" He hopes to do in our midst (Isaiah 43:18-19). No seeds will grow unless the field has first been plowed.

God wants to bless us, and to heal our land so that He can produce an abundant crop of blessings for us, but we first must be **willing** and **obedient** to **confront sin** in our midst:

'If you are willing and obedient,

**You shall eat the good of the land;
But if you refuse and rebel,
You shall be devoured by the sword’;
For the mouth of the LORD has spoken.
(Isaiah 1:19-20)**

The leaders of God’s people must willingly obey God’s commands to “Cease to do evil, Learn to do good; Seek justice, Rebuke the oppressor; Defend the fatherless, Plead for the widow” (Isaiah 1:16-17).

**God wants to bless us,
but we must be *willing*
and *obedient*
to *confront sin***

We must determine to dig deeply into these festering wounds, and refuse to promote a quick, superficial healing. If we put a “bandaid” on gangrene, we will aggravate the problem.

Even advocates of abortion argue that when Christian churches ignore the wounds of the aborted women in their congregations, they are “engaging in spiritual violence” and inflict immense damage on their members.²⁰ These wounded women are “cheated out of the full acceptance and healing they deserve” when the church ignores abortion.²¹

²⁰ Eggebroten, *Abortion: My Choice, God’s Grace*, p. xii.

²¹ Eggebroten, *Abortion: My Choice, God’s Grace*, p. xiii.

**For they have healed the hurt of the daughter of My
people slightly,
Saying ‘Peace, peace!’
When there is no peace. (Jeremiah 8:11)**

We all want peace. We want peace within our church, within the community, and within the nation and world. But we will not have true peace unless we confront the sin in our midst.

Nobody wants to cause anybody to experience unnecessary pain. But sometimes, pain is a necessary element of the healing process. What kind of dentist would refuse to deal with sensitive areas of his patient’s teeth, telling himself “I don’t want to hurt her”? What kind of doctor would refuse to cut into the flesh of his patient, or refuse to amputate an arm full of gangrene, telling himself “I can’t bear the thought of causing pain to him”?

Let us pray that we will be faithful to the difficult, painful calling which we have received from God.

I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables. But you, be watchful in all things, endure

afflictions, do the work of an evangelist, fulfill your ministry. (2 Timothy 4:1-5)

Pastors are called to not only consistently preach God's unadulterated Word, but to endure the afflictions they may experience as a result of their faithful preaching. If you are a pastor, and an angry church member lashes out at you after you preach against the sin of abortion, don't itch their ears; instead, minister to them with God's "long-suffering" truth and love. Use this as an opportunity to open up a dialogue with the member about the reasons for their pro-abortion views. Recognize the fact that abortion advocacy is not a *political* problem, but a *spiritual* problem: it is a spirit of rebellion against the Creator.

**Abortion advocacy
is not a
political problem,
but a *spiritual* problem**

Our experience on the sidewalks has shown us many times that an angry reaction often indicates that we have "hit a nerve." As we continue to dialogue with the angry individual, they often confess their burden of guilt over their involvement in a past abortion. Many of these encounters end in tears, as God softens the heart of this person who just moments before was so angry and bitter. Because of our refusal to avoid the angry attacks we have experienced on the sidewalks, countless lives have been saved.

So I encourage you, pastors, to "push past the pain" of any angry encounters you experience, with the goal of bringing deep healing to a hurting individual. Don't dismiss

critics of your pro-life sermons, saying "I refuse to compromise on God's truth." Instead, tell the critic "I really appreciate you sharing that with me. Could we get together later in my office to discuss this in depth?"

During the office visit, your first goal should be to *listen* carefully to what is being said. Ask questions to expose the source of the pain. Don't be quick to defend yourself. Look for an opportunity to display photographs of aborted babies to the complainer, as a way to demonstrate the indescribable evil of abortion. (If possible, use a video such as "The Harder Truth." "That video has saved more lives than anything else in the pro-life movement," according to our mentor, Dr. Al Howard, pastor of His Nesting Place church and maternity home.) When you can pinpoint specific sin issues, lovingly confront them with scriptural truth.

Facilitating healing for a post-abortion woman can be a long, difficult process. But it can also be used by God to radically change lives. Lori aborted her baby in Bakersfield over a decade ago. Recently, she told us her story:

I was young and stupid, and 3 months away from getting married. When I asked my mother for advice, she urged me to get an abortion, saying that it would be terrible for me to be 'fat' for my wedding. Like an idiot, I listened to her.

I passed by one of your [LifeSavers Ministries] members on the way in. The people at the 'clinic' warned me about them, giving me the impression that they were out to do me physical or emotional harm. How wrong they were, and how I wish I'd stopped to listen.

I remember them telling me that they needed to hear my

baby's heartbeat before they could do 'the procedure.'
Procedure – how simple and harmless that word sounds.

A while later, I began suffering from Post Abortion Syndrome, and thank God for it. *He was convicting my heart of the terrible sin I'd committed.* A few years later, I gave my heart and life to Jesus Christ, and confessed my sin to fellow Christians. Since my first symptoms of PAS, I have become a strong pro-life person.

I looked at pictures of aborted babies on the Internet tonight. I had never seen them before. I wept. One of them could have been mine.

I am happily married now with three beautiful children. My husband, the father of all of my children, is now pro-life as well. *What pushed him forward was witnessing an abortion on TV.*

Thank you for your ministry, and I will be praying for you.

If Lori had pushed away the pain in her life, she may have never come to Christ. Let us be willing to let God use us to “afflict the comfortable,” so that we may have the opportunity to “comfort the afflicted” with the love of Christ.

Part II

The life-saving potential of the Gospel

A key location

“Jacinda” felt trapped. Already emotionally and physically drained from dealing with the needs of her five children and her abusive husband, she found out that she was pregnant again. “I just can’t handle another baby,” she told herself. So Jacinda scheduled an appointment to abort her sixth child.

As Jacinda approached the abortion chamber, she heard a soft voice gently calling out to her. A young woman named “Nicole” stood at the edge of the sidewalk, holding out a pamphlet for Jacinda, and pleading with her to stop for a moment to talk about her situation. Many years ago, Nicole had aborted her own child, but after recognizing her sin and accepting Christ’s payment for her sin, she realized that God could use her painful experiences to help dissuade other women from making the same mistake.

Nicole convinced Jacinda to come across the street to the LifeHouse, our pregnancy help center. At the LifeHouse, Jacinda continued to discuss her situation with Nicole, and with my wife Terri. Nicole and Terri prayed for Jacinda,

asking God to help her have the strength to make the right decision. Jacinda decided that day not to abort her child.

A few days later, Nicole brought Jacinda to church, and Jacinda prayed to accept Christ as her Savior.

If Nicole had not been standing out on the sidewalk that day, and if the LifeHouse pregnancy help center had not been located right across the street, Jacinda's story might have had a tragic ending. Instead, God used Jacinda's predicament to save both Jacinda and her child.

When God's people recognize our responsibility to shepherd the sheep who are being led to the slaughter in our community, we cannot allow ourselves to remain isolated inside our church sanctuaries.

Jesus showed His concern for us by leaving the sanctuary of heaven and relocating Himself to the dusty streets of Israel. In the same way, God motivates us to show our concern for His children by leaving our church sanctuaries and relocating ourselves to the streets where children are being killed.

Every realtor knows the three keys to success: "location, location, location." As Christians seek to minister to pregnant women who are at risk of aborting their children, we should consider how our location relates to our mission.

Establishing this strategic focus can help pro-lifers to

keep their work in perspective. The battle against abortion can often become overwhelming; legislative victories are few and far between, and after over three decades, the slaughter continues. But our primary responsibility under God is to deal with what happens in our own community. We need to narrow our focus from the nation to the community, and from the community to an individual killing center. Then God will help us to find more tangible ways to have a life-saving impact. Standing outside an abortion chamber, our focus must be narrowed even further, focusing one by one on each individual woman who enters (while maintaining a focus on her unseen child).

Rather than viewing ourselves as "protesters," we are "fishers of men" (and women and children too). We understand that sometimes those we are seeking to save do not want to be saved, because they don't see the danger they are in.

Some Christians consider compassion to be the only appropriate response to those who intend to abort their children. But those who think this way have an incomplete perspective on our mission:

And on some have compassion, making a distinction; but others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh. (Jude 22-23)

We must not lose our sense of urgency by focusing only on the mother's problems; we must never lose sight of the fact that a real child for whom Christ died is being led to the slaughter, and God tells us to seek to rescue the child

(Proverbs 24:11-12).

Some may suggest that we should move our “fishing nets” away from the churning water at the edge of the precipice, instead casting our nets in a corner of a calm pool, quietly putting out our bait in hope that the fish will find us. If we only set up pregnancy help centers in nice “respectable” locations, away from the controversy of the abortion battle, we will miss the opportunity to reach many women, and to save their children. God calls us to go where the “fish” are, especially those who are most vulnerable.

When we have the opportunity to look into the eyes of a child who was caught in this life-saving “net,” there is no longer any doubt regarding the importance of maintaining this key ministry location. Listening to the cries of a woman who wishes we had been there in her time of need, the importance of broadening this strategy becomes self-evident. No matter what controversy is generated by this strategic ministry location, the lives of children and women are too important to sacrifice them on the altar of “respectability.”

The responsibilities of maintaining a consistent “shepherding” vigil outside a place of death may be overwhelming for most individual congregations. The Church’s mission of reaching the whole world with the Gospel is also overwhelming, but that doesn’t stop churches from sending out missionaries to help meet this need. So churches should not neglect their responsibility to actively pray that God will send workers into the killing fields in their own community.

The harvest truly is great, but the laborers are few; therefore pray the Lord of the harvest to send out laborers into His harvest. (Luke 10:2)

As individuals respond to the call, the church should send them out as missionaries who will go to these needy pregnant women and their children. Those who take seriously Jesus’ command to pray for God to send out workers into the harvest may realize that God wants them to respond to their own prayer request.

Go your way; behold, I send you out as lambs among wolves. (Luke 10:3)

Every killing center in the community needs missionaries who seek to rescue children from abortion and rescue their mothers from the devil’s snare. A missionary considers his life-saving work to be a priority, a high calling from God, not a “hobby.” Even when it is inconvenient, the missionary places a high priority on consistently maintaining his post on the front lines.

Missionaries recognize the risks of venturing into a hostile mission field, but commit themselves to experience suffering as “lambs” so that others may be saved from the “wolves.” Ideally, missionaries should be primarily responsible for their own financial support, either by working another job or recruiting their own supporters. (In our experience, an individual who receives a salary from an organization may sometimes tend to become less like a “shepherd” and more like a “hireling,” viewing his work as a job instead of as a divine calling. But the primary issue is not

where the money comes from, but the attitude of the missionary's heart.)

Alongside the missionaries, many other Christians will respond to God's call by committing a few hours of their time on a regular basis to be a part of the ministry team. These "team members" have limited responsibilities, but (like the missionaries) they view their place in the mission as a high calling from God and avoid making commitments which conflict with their ministry duties.

Others will volunteer their time to participate in ministry activities when it is convenient, choosing not to make specific commitments to the ministry. In spite of their limited level of involvement, such volunteers can play an important role in the ministry, if they submit themselves to the missionaries who have the primary responsibility for maintaining a consistent witness\ outside the place of death.

Choosing to be present at the right *time* and *place* are the key considerations for Christians who are following God's call to minister to pregnant women and their children. Lack of ability should never be used as an excuse. Anybody who is honest with himself feels helpless and inadequate when he is standing on a sidewalk watching people enter a place of death (if not, he has probably lost his focus). But when we recognize our weakness, He is strong for us (and for those who are the most helpless, the innocent babies).

***Availability
is more
important than
Ability***

The ministry on the sidewalks outside a killing center takes a variety of forms. Some are "prayer warriors," others are "visual witnesses," and a few serve on the sidewalks as "pregnancy evangelists."

Prayer warriors

For those who have never been involved in ministry on a sidewalk outside an abortion chamber before, it is best to begin as a prayer warrior. Focusing on prayer can not only make an impact on the hearts of pregnant women, but can also be essential in encouraging and ministering to the pregnancy evangelists on the front lines.

Some may be tempted to say "I can pray at home," but in most cases such prayers will be much more intelligent, intense, and effective if the prayer warrior is in a location where the women who are entering the killing center can be seen.

Prayer warriors need to take their responsibilities seriously, refusing to waste their time on the battlelines by engaging in idle conversation. Some who are particularly serious about the power of prayer may find themselves graduating to the next level of spiritual warfare, becoming part of a SWAAT team (see chapter 8).

Visual witnesses

"Visual witnesses" stand outside an abortion chamber, prayerfully holding a sign or poster to reach out to the mother, possibly displaying information or photographs relating to fetal development or abortion. Often a woman's

heart will be touched by seeing one of these signs, and she will change her mind immediately, without talking to anybody. This simple ministry can save as many children as the more difficult ministry of “pregnancy evangelism.”

Sometimes women have told us, “I could ignore everything you were saying, but once I saw *that sign* I knew I couldn’t go through with the abortion.”

Signs should be chosen carefully, with primary consideration given to the impact of the message on the pregnant women who are planning to abort their children. It is important to understand the fact that “visual witnesses” are not “picketers.” Their primary goal is to reach the women who are entering this killing center today, not to change the law or even to educate the public. If we are so focused on changing the law that we miss an opportunity to save a child from abortion *today*, we need to adjust our focus.

Therefore, visual witnesses should avoid signs with “protest” messages such as “Overturn Roe v. Wade” or “Outlaw All Abortions,” and instead use signs with messages such as “Your Baby’s Heart is Already Beating” or “Jesus Loves You and Jesus Loves Your Baby.”

Pregnancy evangelists

“Pregnancy evangelists” (also known as “sidewalk counselors”) attempt to speak directly to the women who are entering the abortion chamber. Ideally, pregnancy evangelists should be the only front-line warriors who actually speak to the women: the “visual witnesses” and “prayer warriors” should focus on their particular ministries

and remain silent.

When a woman approaches the abortion chamber, the visual witnesses and prayer warriors should not be standing close to the pregnancy evangelist who will approach the woman. Women need to see the signs, and they need to see the people who are praying for them, but they are less likely to speak with someone who is seen as part of a crowd. (Sometimes several minutes will pass with no women entering the abortion chamber; when this happens, pregnancy evangelists can spend some time in prayer and communicate prayer needs to the prayer warriors.)

While every person involved in pregnancy evangelism will have their own unique approach to women, it is important to always be loving and truthful (Ephesians 4:15). People have a tendency to go to one extreme or the other, focusing on either *love* or *truth*. A person who is focusing too much on truth might frantically tell a woman “your baby is about to be ripped apart,” while someone who focuses too much on love might whisper “God will forgive you.”

Chapter six provides more details about the core message of pregnancy evangelism which provides a balanced approach, speaking the *truth* in *love*, showing compassion for baby *and* mother.

Support ministries

In addition to the prayer warriors, visual witnesses, and pregnancy evangelists, others may be involved in the front-line ministry by providing various kinds of support, such as child care, videotaping activities, sign maintenance, and researching lawsuits against abortionists.

Front-line pregnancy help centers

Whenever possible, pregnancy help centers should be located close to the killing centers. Pro-life champion Joe Scheidler explains: “experienced sidewalk counselors report that if you have to drive across town to reach a pregnancy aid center, some women who would otherwise be open to your help will not want to get into your car.”²² Even a distance of a few blocks can discourage a woman from going to a pregnancy help center.

A pregnancy help center located next to an abortion chamber makes a visual statement to every woman who enters. Once she sees the pregnancy help center, she can no longer claim that she “had to abort” her child because nobody was there to help her through the pregnancy.

Along with the key physical location, the pregnancy help center must establish a strategic focus. The center’s personnel need to recognize the urgency of the battle for the lives of babies who are going to be killed that day. Acknowledging the priority of being available to the mothers of these children whose lives hang in the balance, pregnancy help centers that truly want to be on the front-lines (strategically and physically) will ensure that the center’s resources are available during every hour that abortions are being committed, and that women are welcome to walk in at any time during these killing hours. The priority of the life-and-death battle must be recognized, even if a woman who already had an appointment must be made to wait.

²² Joseph Scheidler, *CLOSED: 99 Ways to Stop Abortion* (Rockford, IL: Tan Books and Publishers, 1993), p. 182.

When an ambulance rushes down the street, we pull over, without asking questions. We recognize the fact that the life-and-death situation being faced by the person inside the ambulance is more important than our need to be on time to wherever we are going. If our churches and pregnancy centers refuse to pull over when the “abortion ambulance” comes by, what does that say about our attitude toward the person whose life is at risk?

Front-line pregnancy help centers should also willingly cooperate with the front-line ministries on the sidewalks, allowing the facility to be used to store literature, signs, and other resources. The physical needs of the troopers on the streets should also be considered, with the center opening its rest rooms and perhaps offering refreshments when it is particularly hot or cold outside. The pregnancy help center could even provide child care for the children of the front-line warriors, freeing more mothers of young children to reach out to women from the sidewalks.

The pregnancy center’s personnel should not be discouraged from becoming emotionally involved in the lives of abortion-minded women. When pregnancy centers seek to respond in a detached, “unbiased” way to a woman’s abortion decision, the personhood of the precious, vulnerable child is devalued. Yes, the life (and emotional well-being) of the woman is important, and we must reach the woman if we hope to save the child; but even in the “pro-woman” environment of a pregnancy help center, we cannot afford to lose sight of the baby’s life-and-death crisis.

Becoming emotionally involved in the lives of women

who abort their babies will hurt. Many times my wife has been hurt deeply by such women. But I thank God that Terri continues to be willing to suffer for their sins. If the pain Terri has experienced caused her to harden her heart, becoming emotionally detached, her ministry to these women would suffer. I believe that the reason that God has used Terri's love to penetrate the hard hearts of so many women is primarily the fact that these women can sense that Terri *really cares* about *both* the woman *and* her child.

Words alone cannot express the pain of abortion, so we believe that women who are contemplating this violent act need to be given the opportunity to view the video "The Harder Truth," which shows some of the violence suffered by women—and children—during an abortion. Some pregnancy centers may seek to shield women from this pain, but through our experience with thousands of women, we believe that *not* showing the video causes more pain in the long run. (Of course, a woman is always free to refuse to see the video, at her own discretion.) Sometimes women have come to our pregnancy help center immediately after an abortion, pleading with us to show them the video, wanting now to understand the truth behind the pain they have just experienced.

If we truly have compassion on a pregnant woman, we will understand that she needs to see the truth. Before she does something she will regret for the rest of her life, she needs someone to help her to open her eyes. If we do not have enough compassion for children in the womb to show the results of abortion, how can we expect the women we

seek to help to have compassion for their children? If we are reluctant to face the truth of abortion, how will we truly be of any help to those for whom abortion causes lifelong suffering?

Ministering to abortion-minded women is never easy, whether it happens on the streets or inside the comfort of a pregnancy help center. But to those who persevere in these ministries, God will grant the unspeakable joy of being used directly by Him to actually save someone's life. If God is calling you to one of these ministries, take a step of faith and follow God's call; when you choose to follow His call, He will provide the courage you need to persevere in the ministry to which He has called you. In time, when God has used you to save a life, you will know that it has been worth the effort.

Proclaiming good news

There are a variety of ways to express the Gospel, but when we seek to bring a Gospel message to women on the sidewalks outside abortion mills, we are forced by our circumstances to find a way to do so very briefly. Pregnancy evangelists have a small window of opportunity – just a few seconds – to talk to the women who are entering.

We have found that women from all walks of life, from witches to Campus Crusade for Christ missionaries, need to hear this message. Some of these women are Christians, walking into the devil's snare as they cling to the belief that God will forgive them for aborting the child God gave them. Others are unsaved, and the devil seeks to use the sacrifice of their own children to further alienate them from God's love. Unless we experience a special revelation from God, it can be a bit difficult to tell a Christian from a non-Christian at first glance. So we needed to find a way to quickly communicate a life-saving message which is relevant to the people who enter the killing center whether or not they claim to be Christians.

The message which we have found to be most effective focuses on a very simple concept:

“God loves you and has a wonderful plan for your life.”²³

Some people may recognize this phrase as the first “law” of the “Four Spiritual Laws.” Needless to say, we don’t have time in most circumstances to share the other three laws. But, as you will see, this simple phrase communicates an important message to both Christians and non-believers (especially when they are entering a killing center).

Have you noticed that the phrase “God loves you and

²³ Calvinists may struggle with this concept, due to their belief that some individuals “are doomed from the womb to certain death and are to glorify him by their destruction” (John Calvin, *Institutes of the Christian Religion* III: xxxiii:6). I would argue that the eternal destiny of each individual corresponds to the response of that individual to the Gospel (whether or not the individual’s response was predestined). Therefore, we do no harm by providing people with opportunities to respond to the Gospel, even if we are proclaiming God’s Truth to those who are destined for destruction. (But we may do great harm if we refrain from presenting the Gospel in fear that the listener may not be predestined for heaven.) If an individual rejects the message that God loves them and has a wonderful plan for their life, they are rejecting God’s love and God’s plan, choosing instead to follow the devil’s plan. Such individuals have chosen their own destruction (even if God chose it first) and the fact that they rejected the message of God’s love and plan seals their own destiny. But it is inconceivable (even for a Calvinist, I think) that someone who is predestined for destruction would accept the message of God’s love and His plan for their life.

has a wonderful plan for your life” is not found in the Bible? Do these words express a scriptural concept? If so, can we identify a passage of scripture which supports the assertion that “God loves you and has a wonderful plan for your life”?

I would propose the following passage:

**...in Your book they all were written,
The days fashioned for me,
When as yet there were none of them.
How precious also are Your thoughts to
[or “concerning”] me, O God!
How great is the sum of them!
If I should count them, they would be more in
number than the sand...**

From these verses we can understand that God planned our days, and we are so dear to Him that His thoughts about us are uncountable. In my opinion, the message “God loves you and has a wonderful plan for your life” is found here (except for maybe the “wonderful” part, but you will find that in the context of this passage).

Exactly where is this passage found in the Bible? The answer has huge implications for ministry to pregnant women and for the Church’s view of preborn children. The excerpt above which expresses this fundamental concept that “God loves you and has a wonderful plan for your life” is found in Psalm 139. Here it is again, in context:

**For you formed my inward parts;
You covered me in my mother’s womb.
I will praise You, for I am fearfully and
wonderfully made;
Marvelous are Your works,**

And that my soul knows very well.
 My frame was not hidden from You,
 When I was made in secret,
 And skillfully wrought in the lowest parts of the
 earth.
 Your eyes saw my substance, being yet unformed.
 And in Your book they all were written,
 The days fashioned for me,
 When as yet there were none of them.
 How precious also are Your thoughts to me, O
 God!
 How great is the sum of them!
 If I should count them, they would be more in
 number than the sand;
 When I awake, I am still with You.
 Oh, that You would slay the wicked, O God!
 Depart from me, therefore, you bloodthirsty men.”
 (Psalm 139:13-19)

And so we see that this concept that “God loves you and has a wonderful plan for your life” appears in the context of God’s concern for preborn children²⁴.

So when we tell a pregnant woman “God loves you and has a wonderful plan for your life,” we are being unfair to the context of scripture unless we add “and God loves your baby and has a wonderful plan for your baby’s life.”

We cannot proclaim this Gospel message to a pregnant

²⁴ I think it is interesting that we also find in this context a condemnation of “bloodthirsty” men, but I’ll try to avoid getting further distracted by that part of this inspired psalm.

woman without applying it to the child within her womb. We must preach the *whole Gospel* to the *whole person*. When that person is a pregnant woman, we must preach a Gospel that is relevant to the mother and to the baby.

The true Gospel must be “good news” for mother and baby

“Gospel” means “good news.” So when our message is proclaimed to a pregnant woman, it should be “good news” for the mother and “good news” for the baby.

If we tell a pregnant woman “God will forgive you if you abort this baby,” that may sound like good news to her, but is it good news for the baby?

Even though the circumstances of her pregnancy may be extremely difficult, God can do a wonderful work in a woman’s life if she chooses to carry her child to term. Those who are truly committed to Christ will always see God produce good results in their life through their decision to let the child live (Romans 8:28). As we talk to women entering the abortion chamber, we try to tell them (if we have time) “If you’re pregnant, the pregnancy is part of God’s plan for *your* life.”

So we may reasonably conclude that a Gospel message which is presented to a pregnant woman must be a message of life, for her and for her baby. But we already knew this, didn’t we? Remember what Jesus said?

I have come that they may have life, and that they may have it more abundantly. (John 10:10)

The devil has a plan for your life too!

As we communicate the Gospel to women who are entering a satanic killing place, we are also responsible to warn them about the consequences of rebelling against God's plan (Ezekiel 33:1-9). We must warn them that abortion is a "snare" from the devil, which is meant to trap them and to destroy their own lives.

**The thief does not come, except to steal, and to kill and to destroy. I have come that they may have life, and that they may have it more abundantly.
(John 10:10)**

God is not the only one with a plan for our lives. The devil is planning to deceive us, just as he deceived Eve in the garden, so that he can steal the gifts God wants to give us. So that he can *steal our children*.

Children are gifts from God (Psalm 127:3), and the devil has come to steal these gifts away from us, so he will do anything he can to trick women into thinking that they need to abort these gifts from God.

It should be obvious now that women who abort their babies are following the devil's plan for their life, and that women who choose life for their babies are following God's plan for their life. *Even Christian women!*

Christian women who abort their babies are

following the devil's plan for their life!

God's plan for pregnant women (whether or not they are Christians) is to *nurture the new life within them*.

My wife saw "Agatha" and her mother drive in to the parking lot of the abortion chamber one morning. As they got out of the car, Terri called out, "Could you come over and talk for just a minute?" Agatha wanted to hurry inside, but she stopped, because she sensed the Lord saying, "If you deny her, you're denying Me!"

Agatha told Terri that she had a "friend" who was having an abortion, explaining that pregnancy would be a risk to her friend's health, and that her friend was a single mother who was struggling to care for the children she already had. After talking for several minutes, Terri asked Agatha to step over to the side with her, quietly asking, "It's you, isn't it?" Agatha paused and sheepishly said "Yes." Terri began to cry, wrapping her arms around Agatha and imploring "Please don't do this!"

"I really felt that the Holy Spirit was speaking to her through me, and that the tears were from God," Terri later commented.

Agatha revealed that the last time she had been pregnant, she became terribly sick and almost died. Her husband had recently died, so she had the responsibility of caring for her children by herself. When she found out that

she was pregnant again, she felt that abortion was her only option. But she had hoped that someone would help her to find another way out of this situation – she had even prayed that Christians would be outside the abortion chamber to stop her.

After a few more minutes of talking to Terri, Agatha went home, choosing to miss her abortion appointment. Terri gave her a teddy bear for the baby and a “Hope for the Future” Bible (which is specially designed for women in crisis pregnancies).

“When I got home, I just kept reading that Bible you gave me,” Agatha later told Terri. “The more I read that Bible, the more I knew that God wants me to keep the baby.”

While Agatha was reading the Bible, her mother went into the bathroom and began sobbing, asking God to forgive her for the part she almost played in the death of her grandchild. Then she called Terri on the phone, explaining that she was sorry for bringing her daughter to the abortion chamber. “I was just trying to protect my daughter,” she explained, “but I almost fell into the devil’s trap.”

Incidentally, Agatha was very active in the ministry of a strongly pro-life church, but she had left the church after being deeply hurt by the church’s lack of response to a family tragedy. God used Agatha’s unplanned pregnancy, her abortion plans, and her contact with Terri, to draw this Christian family back into His presence.

“Pregnancy Evangelism” proclaims good news for mother and baby

God’s plan is good for everyone involved. God’s plan for the mother is good for the baby. God’s plan for the baby is good for the mother. But the devil’s plan is bad for both. So when we are dealing with pregnant women, *we should never be hesitant to proclaim to them the “good news” that God does not want them to abort the baby.* Even if from our limited human perspective her external circumstances appear to indicate that pregnancy is not good for her at this time, we must confidently proclaim that God can work in her difficult circumstances for her own good – and for the good of her child.

Such words of truth can not only offer great comfort – they can literally save lives. “Kimber” was told that her baby could have Down syndrome, after her doctor discovered that the results of an Alfa Feto Protein genetic screening test were abnormal. “My greatest fear had always been having a Down syndrome baby; I don’t even like being around them,” Kimber confessed. She called an organization which helps parents of Down syndrome babies and was told that the baby could be a financial drain on the family because he might need several surgeries. So Kimber decided to abort the baby.

Before Kimber went in for the abortion, one of her friends encouraged her to contact us. “How would God feel about your abortion plans?” Terri asked Kimber. “I’m sure He wouldn’t want me to do it,” Kimber admitted.

“God has a plan for this baby’s life,” Terri said, “and

whether or not the baby has Down syndrome, he can have a very happy life.” Terri prayed with Kimber, asking God to protect her against the devil’s influence. Afterwards, Kimber said, “Terri, you can rest easy. The devil’s not going to be able to influence me.” While Terri was talking to Kimber, I did some research and found out that most of the time when these AFP tests indicate a “problem,” there’s actually nothing wrong with the baby.

A few days later, Kimber had an ultrasound which revealed a normally-developing baby boy. “He’s waving at you,” the doctor exclaimed.

“This experience showed me that I really need to get right with God,” Kimber later told us. She realized that she had almost fallen into the devil’s snare and sacrificed a beautiful, healthy baby.

By the way, Kimber was not only a Christian, but a youth leader at her church. But although she already had a relationship with God, she needed someone to remind her of God’s good plan for herself and her baby.

This is the central message we seek to communicate to pregnant women: “God loves you and has a wonderful plan for your life, and God loves your baby and has a wonderful plan for your baby’s life. This pregnancy is part of God’s plan for your life; if you choose to abort this baby you are following the devil’s plan. God created you and He knows what is best for you. The devil wants to destroy you and your baby. Please let us help you.”

When we apply the simple statement “God loves you and

has a wonderful plan for your life” to pregnant women and their children, we call this presentation of the Gospel “pregnancy evangelism”: bringing “good news” to both the mother and the baby.

Whether we are reaching out to women from the sidewalks outside an abortion chamber, or providing free pregnancy tests to women inside a pregnancy help center, “pregnancy evangelism” forms the heart of our ministry. Pregnancy evangelism reaches Christians and non-Christians, people who regularly attend church and people who have never been in a church service. As a result, the lives of many women and children will never be the same.

Transforming the gates

Can we broaden the impact of the Gospel in the community while promoting a culture of life and saving more children from abortion? Can front-line ministries work together with churches in a way that will maximize the ministry impact of both? Yes, I believe it can be done.

But in order for this to be done, I believe that those who lead the front-line ministries to abortion-minded women need to first admit that, in the long term, ministering to the spiritual needs of people is more important than merely keeping them alive. When God saves a baby from abortion, we must not allow ourselves to believe that our job is done.

**Saving babies from
abortion is not enough**

Through our years of experience in helping pregnant women, we have learned that “para-church” organizations like ours are typically ill-equipped to provide an environment which adequately promotes long-term spiritual growth in the

women we seek to help. Local churches provide the best environment for this purpose. As Pastor Bob Beckett points out, “Local churches are the key to territorial redemption and the major outposts of the Kingdom of God on earth.”²⁵ Therefore, we realized several years ago that until we carry out a calculated strategy to link our clients with local churches, the solutions provided by our ministries will fall short of their potential impact.

For years we were too busy dodging bullets on the front lines to spend much time thinking about what to do with everyone who is saved in the battle. We told ourselves “We can’t do everything. We can’t lose the focus of this life-saving ministry by getting sidetracked into dealing with the long-term needs of women. When a fireman rescues a woman from a fire is he now obligated to take care of her for the rest of her life?”

However, now we understand that God has given us a higher calling. But He has not called us to this task alone. **In order for our front-line ministries to fulfill their purposes, we need to establish partnerships with pastors and churches in the community.**

Churches and pastors need to recognize their responsibility to shepherd the members of their flock who are

²⁵ Bob Beckett with Rebecca Wagner Sytsema, *Commitment to Conquer* (Grand Rapids, MI: Chosen Books, a division of Baker Book House Co., 1997), p. 144

at risk of committing a grave sin, or at risk of being killed. If church members enter a local killing place, the church should seek to ensure that someone is there to try to stop them.

Saving souls from Hell is not enough

But no pastor can be everywhere at all times, so the pastor’s shepherding tasks may often need to be delegated to others. Missionaries who already conduct ministry activities outside an abortion chamber are well-positioned to carry out some of these “shepherding” responsibilities to protect the church members who enter the killing center. When we help a pastor to carry out his responsibilities, he should bless and support us as an essential ministry of the church.

We are commanded to speak up for those who cannot speak for themselves (Proverbs 31:8). This command is not limited to pro-life ministries, but is extended to all of God’s people.

We are called to be “salt and light” in a corrupt world. Jesus wants His Church to be a positive influence on society, possessing the land which the devil had stolen and broadening the dominion of God over His creation. We should not only try to make the world a better place today, but prepare for a better tomorrow.

A church which believes that God values preborn children should be preparing for the day when abortion becomes illegal. True, we may never see that day, but God calls us to be prepared. What would your church do if abortion ended tomorrow, and pregnant women began

knocking on your door? Maybe one of the reasons that abortion is still legal is that we're not yet adequately prepared to deal with these needs.

If a local church cares about the future of its community, the church body will demonstrate concern for pregnant women and their children. Abortion affects the church, and ministry to abortion-minded women impacts the church. Therefore, churches can no longer afford to ignore the life-saving ministries in their community.

In order for churches to fulfill their purposes, they need to establish partnerships with the front-line ministries to abortion-minded women in the community.

Christians are to spur each other on to love and good works (Hebrews 10:24), and to encourage people to use the gifts God has given them in His service (Romans 12:3-8). Ministries to abortion-minded women can provide members of your church with opportunities to use their gifts more effectively to serve Christ and the community.

Pastors and churches have a responsibility to provide a spiritual covering over their community, so the activities of ministries outside abortion chambers should be of great concern. Confronting the ugly sin of abortion may be unpopular in our society at large, but when it is done in a manner which is consistent with the Gospel, God's people should take a clear stand in support of these life-saving ministries, in spite of the controversy.

In Part III, I suggest three practical ways in which pastors and churches can fulfill their responsibilities, while

broadening the scope of their ministries: the Elizabeth League, Spiritual Warfare Against Abortion Teams (SWAAT Teams), and the Children's Shepherds Alliance.

By ministering to pregnant women, a church will eventually multiply its membership and ministry, as Calvary Evangelical Free Church in Trumbull, Connecticut has found. On September 24, 1991, "Mara" planned to abort her baby at an abortion center in nearby Bridgeport, but she encountered Christians Marilyn Carroll and Carmen Vazquez outside the killing center. After talking to Marilyn, Mara decided to keep the baby. Recalling the nightmares she had experienced from a previous abortion, Mara was thankful that Marilyn had helped her to reconsider her decision.

But when Mara went back home, her family did not support her decision. "My Baptist mom, sister and boyfriend wanted me to return to get the abortion," Mara explained. "But Marilyn called me on the phone, sent me cards and prayed with me many times. She helped to persuade me not to abort." Marilyn invited Mara to church, and Mara accepted the invitation.

Mara was very sick throughout her pregnancy, and her decision for life had to be continually reaffirmed. But Marilyn persevered in prayer and encouragement. "On March 1, 1992 [over five months after meeting Marilyn outside the abortion center] I went up to the altar to receive Christ as my Lord and Savior," Mara recalled. "Ever since then I have been growing in the Lord."

Marilyn and Carmen gave Mara a baby shower in April of 1992. On May 9, 1992, Mara gave birth to "a beautiful baby girl

with dark curly hair." Marilyn and Carmen sent Mara flowers and visited her in the hospital. "The ministry supplied all my needs for my baby: equipment, formula, diapers, and much more," Mara happily declared.

Throughout the past decade, Marilyn and Carmen have continued to encourage Mara through the high points and low points of her life. Today, Mara and her husband are active members of Calvary Evangelical Free Church and have four children. Mara's husband is involved in the church's pro-life ministry on a regular basis.

"I can't put into words how important it is for Christians to be out on the streets at the abortion mills," Mara asserted. "Most girls going in are confused and need us to reach out to them."

But it took more than one moment outside the abortion mill to change the lives of Mara and her children. The ongoing relationships Marilyn and Carmen established with Mara were an essential part of the spiritual victory she experienced.

It is our hope that the victory Mara experienced can be repeated in the lives of many women in the coming years, as more churches begin to take **seriously their responsibility to bring the Gospel to pregnant women, and take a stand against the killing.**

Jesus promised that the "gates of hell" would not prevail against His Church (Matthew 16:18). When the Jews in Jesus'

day heard the term "the gates of hell," they evidently thought of a notorious place of child sacrifice in the "valley of the son of Hinnom" near Jerusalem: *Gehenna*.

Through the power of Christ and His Gospel, the places of childkilling will not prevail against the Church. As we confront these deadly "gates of hell" with the living Gospel of Jesus Christ, He will prevail. Women who had believed the devil's lie, intending to kill their own children, will find themselves instead in the welcoming arms of the Church. The result will be *life* for the children, *life* for the women, and *life* for the Church. Many of these women, I pray, will be ushered not only into your congregation, but into the very gates of Heaven.

Thus, **the "gates of hell" will be transformed into "gates of Heaven."** Glory to God!

We know that the victory has already been won, through the innocent blood of Christ. But will we dare to attack the gates of our local modern-day Gehennas? Or will we deny our Lord this victory?

"The place where children were sacrificed to the god Moloch was originally in the 'valley of the son of Hinnom,' to the south of Jerusalem (Josh. xv. 8, *passim*; II Kings xxiii. 10; Jer. ii. 23; vii. 31-32; xix. 6, 13-14). For this reason the valley was deemed to be accursed, and 'Gehenna' therefore soon became a figurative equivalent for 'hell.' ... The statement that Gehenna is situated in the valley of Hinnom near Jerusalem, in the 'accursed valley' (Enoch, xxvii. 1 *et seq.*), means simply that it has a gate there."

- www.JewishEncyclopedia.com

Part III

Opportunities for partnership in life-saving Gospel strategies

The Elizabeth League

Pregnant women need help. They need God. They need the Church. If a church cares about the needs of preborn babies and their mothers, the church needs to demonstrate that concern in a tangible way to individual pregnant women.

Even abortion advocates agree that a Christ-like approach to abortion includes “working to eliminate the problems that cause a woman to end the life she often would prefer to bear and nourish.”²⁶

If we are going to decrease the number of abortions, we need to present better alternatives to women with unwanted pregnancies. Financial as well as emotional support may need to be provided over a fairly lengthy period of time.²⁷

When Mary, the mother of the Lord, found out she was pregnant, she hurried to the house of Elizabeth (Luke 1:39). God didn't send her into the desert, or into a cave, to

²⁶ Eggebrotten, *Abortion: My Choice, God's Grace*, p. 19.

²⁷ Eggebrotten, *Abortion: My Choice, God's Grace*, p. 106

commune more intimately with Him. No, she needed support during this difficult time, in spite of the fact that Mary's unplanned pregnancy was not the result of any sin.

Elizabeth honored Mary although the external circumstances would have caused others to seek to shame her. Elizabeth encouraged Mary by reaffirming the fact that God had a wonderful plan for Mary's life and for the life of her baby. Elizabeth even provided temporary housing for Mary during this time of crisis.

Pregnancy is an emotional time, and women need someone to lean on, particularly when they are young and inexperienced. During the first few months of pregnancy, the emotional roller coaster of being pregnant can cause a woman to go over the edge. The "easy" solution of abortion can be a constant temptation throughout this time.

My wife has been an "Elizabeth" to many other women throughout our years of ministry. However, when we deal with hundreds of women every year, it is impossible for her to develop a strong relationship with each one of our clients. So she focuses on those who seem to be more in need of help (or at risk of aborting their babies), trusting that all of the women she deals with know how to contact her if they have a need.

After Terri talked to 18-year-old "Zora" outside the abortion chamber, Zora decided not to abort her baby. We didn't make her a high priority for follow-up, because she didn't seem to us to be at a high risk of returning to the abortion chamber. Six weeks later, she gave in to pressure from her boyfriend, and aborted the baby.

The abortion haunted her. "I cry every night," she later told Terri.

Within two weeks after the abortion, Zora was becoming involved with another man. A couple of months later, Zora was back at the LifeHouse for a pregnancy test. Zora brought a friend with her this time so that Terri could show her friend the "Harder Truth" abortion video. Zora said, "I want her to watch this so that she will make sure that I don't do it again." This time, Zora kept her baby.

Even though Zora deeply regretted the fact that she aborted her first baby, she knew that she needed someone's help to resist giving in to the temptation of abortion again. So Zora found her own "Elizabeth" to help her through the pregnancy.

Wouldn't it be wonderful if every time a young woman like "Zora" changed her mind about abortion, she was given the opportunity to establish a relationship with mature Christian women who would encourage her throughout her pregnancy? This could be effective in not only saving lives, but in bringing many young women into the church.

Christians who ignore the needs of pregnant women injure these who are most in need of Christ's love. The anguish these hurt women feel may cause them to turn against their own children. One abortion advocate bitterly lamented that "...the greatest pain was in not finding any loving support from Christians as we went through these trials.

Instead we found hypocrisy.”²⁸ Would this woman be an advocate of child-killing today if the Church had been there with a loving, truthful message in her time of need? I think not.

If missionaries on the streets knew that some members of “St. Matthew Church” were willing to help a pregnant woman, the missionaries could contact the church members when someone from the church’s neighborhood came to the abortion chamber. This would provide help and encouragement to the woman, relieve some of the missionaries’ follow-up burden, and present a mission opportunity for St. Matthew Church. Before contacting the church members, the missionaries should first tell the woman that the church has a group which helps pregnant women, and receive the woman’s permission to be contacted by the group. In our experience, pregnant women almost always understand their need to be helped by the church.

The “Elizabeth League” is a network of church-based small groups which focus on ministering to pregnant women. These groups seek to fulfill the scriptural command in Titus 2:4 for older women to teach younger women. The Greek word rendered “teach” in this passage is noteworthy: “sophonizo.” This means “to make of sound mind, to discipline or correct, to teach to be sober.”²⁹ Sometimes young women just don’t think clearly, and they need older women to help them think straight.

²⁸ Eggebrotten, *Abortion: My Choice, God’s Grace*, p. 98.

²⁹ Strong’s Concordance #4994.

Within each church are many women who have experienced unplanned pregnancy, marital infidelity, abuse, and every other difficulty faced by women who are at risk of aborting their children. When these women have trusted God to help them through such problems, God has likely equipped them to minister to others who are now facing the same struggles.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God. (2 Corinthians 1:3-4)

It should be no surprise that Mary went to see Elizabeth when she found out she was pregnant, because Elizabeth was probably the only other person alive at that time who had experienced a miraculous conception. Anybody else would have probably doubted Mary’s innocence.

An Elizabeth League group should consist of two or more people who share a concern for the babies and their mothers. While it may be possible for one person to minister to a woman throughout her pregnancy, it is better to have others to share the burdens and the joys of helping the woman.

**Two are better than one,
Because they have a good reward for their labor.
For if they fall, one will lift up his companion.
But woe to him who is alone when he falls,
For he has no one to help him up.
(Ecclesiastes 4:9-10)**

The Elizabeth League is a good ministry opportunity for elderly church members. Even if all they can do is talk on the phone, having the opportunity to make a difference in the life of a pregnant woman can help these senior Christians to see that they are still an important, functioning part of the body of Christ.

“You don’t go to a community with your pre-packaged gospel tracts. You teach them who Jesus is as you become a part of their lives.”

- John Perkins

When an Elizabeth League group is first provided with the name of a pregnant woman to help, the group prepares a gift, as a small token of love. Homemade cookies, bread, a cake, other homemade gifts, or bath items may be appropriate. A brief note should be attached to the gift, encouraging the woman to call if she needs anything. One person from the group is chosen to make this first short visit, which is intended only to introduce the woman to the group.

Praying for the pregnant woman and her needs is the primary focus of the Elizabeth League. An Elizabeth League member should contact the pregnant woman at least once a week throughout her pregnancy, seeking to understand how to best support the woman in prayer. When the Elizabeth League group meets together, they should always pray for the woman’s needs.

Focusing on the woman’s spiritual needs, the group will naturally become aware of her physical needs as well. If her physical needs are ignored, the needy woman may have

cause to doubt that the Christians really care about her spiritual needs.

Needs should first be presented to the group. When the resources of the group are not sufficient to meet a particular need, the church should be asked to help. If the church is unable to handle the need, the missionaries who first referred the woman to the church should be made aware of the situation, so that other resources can be found to help her.

Each Elizabeth League group sets its own limits. For example, if a particular group determines that it can only minister to one woman at a time, the missionaries should respect the limits set by the group. If the group determines that it can no longer minister to a particular individual, the group must inform the missionaries so that the woman’s needs are not ignored.

Most Elizabeth League groups will likely consist of only women.³⁰ But behind most abortion decisions lies an irresponsible man. Incorporating men into an Elizabeth League group may enhance the group’s ministry, as the men may develop opportunities to minister to the father of the pregnant woman’s child, challenging him to take his paternal responsibilities seriously. However, men should never minister privately to women.

Helping a woman through the struggles of pregnancy can be painful, but Christians are called to follow Christ’s example

³⁰ Each Elizabeth League group may decide for itself whether or not to include men.

of suffering for those in need. Those who refuse to risk being hurt or taken advantage of by pregnant women may miss one of life's greatest joys: holding a precious child who was once scheduled to be aborted.

The Elizabeth League is structured to enhance the ministry of a local church without placing an additional burden upon the pastor. However, the group needs to submit to the authority of the pastor, the church, and the missionaries. When difficult situations arise, the group must commit to offer godly counsel which remains faithful to biblical standards, along with the standards of the church and the missionaries.

Before the baby is born, the Elizabeth League group will have the opportunity to bless the woman in a tangible way by planning a baby shower. After the birth, the group can continue to help by arranging for meals. Hopefully by this time the woman is attending the church, and the entire congregation can celebrate the life of the child at a baby dedication or baptism ceremony.

SWAAT Teams **(Spiritual Warfare Against Abortion Teams)**

The battle against abortion is not a battle against women who abort their babies. It is not a battle against pro-abortion politicians. It is not even a battle against abortionists.

For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. (Ephesians 6:12)

Because of the fact that we are fighting against spiritual powers, God wants us to use spiritual weapons, not guns and bombs:

For though we walk in the flesh, we do not war according to the flesh. For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ, and being ready to punish all disobedience when your obedience is fulfilled. (2 Corinthians 10:3-6)

Churches need to send spiritual warriors to the front lines of the abortion battle, wielding the weapons of prayer, worship, and proclamation of God’s Word to this battle. This is another way in which churches have an opportunity to expand their ministry into the community, by establishing church-based ministry teams (of two to 20 or more participants) to conduct spiritual warfare outside the abortion chamber. We call these “Spiritual Warfare Against Abortion Teams” (or just “SWAAT Teams”).

Asking Christians to “pray to end abortion” is not a new concept; you have probably seen bumper stickers promoting this message. Rather than praying at a local abortion chamber, most people find a more convenient time and place. But what is the most effective *time* and *place* for spiritual warfare? Would your prayers be more intelligent, effective and personal if you were joining together in agreement with other Christians, witnessing those being led to the slaughter in your own community?

When a dear friend is on his deathbed, we do whatever we can to be at his side, or at least at the hospital. Even if he is not conscious, we want to be there to pray for him in his time of need. The little children who are being killed in your community are your neighbors. They may seem like strangers, but if you could look into their eyes,

“Spiritual dominion requires physical presence.”
- Pastor Keith Tucci

you would see Jesus looking back at you.³¹ God commands us to love our neighbors as we love ourselves.³² If you were being led against your will into a government-sanctioned death camp where people are systematically slaughtered, wouldn’t you want Christians outside interceding on your behalf?

I am not an authority on spiritual warfare. Standing outside a killing center, my heart is so broken for the children who are being killed inside that I can hardly find words to express the pain. Often I can only find the strength to silently breathe the prayer “Jesus help us!”

The weary soldiers on the front lines of the battle against abortion need intercessors to come along side us, spiritually holding up our hands just as Moses’ assistants held up his hands so that God’s people would win the battle.

Intercessory prayer is hard work, and one of the most difficult aspects of the battle we face. Although every Christian is called to intercede, within the body of Christ some members have been equipped to be particularly effective as intercessors, “standing in the gap” for those who are targeted by the devil, and for those who seek to save them. Because of my own lack of effectiveness as a spiritual warrior, I have relied heavily on the writings of two proven spiritual warfare leaders, Pastor Bob Beckett and Cindy Jacobs.

Like a SWAT team, God sends prophetic intercessors in

³¹ Matthew 25:31-46.

³² Luke 10:25-37.

to mount a spiritual assault, forcefully³³ preparing the way for those who will follow.

God will quicken these prophetic intercessors to pray for and often go to “hot spots.” They tear down spiritual strongholds and fight principalities and powers over nations. They make breaches in the enemy’s defenses so that God can move in and bring revival or send in missionaries. Just as in modern-day military strategy, they go in first to prepare the way for the Lord’s purposes in an area.³⁴

It is important to make a distinction between prayer and intercession. Not all prayer is intercession. In fact, many people never truly intercede. They simply pray prayers of petition asking God to meet certain needs. True intercession is actually twofold. One aspect is asking God for divine intervention; the other is destroying the works of Satan. This is illustrated in... Ezekiel 22:30: “So I sought for a man among them who would make a wall, and stand in the gap before Me on behalf of the land, that I should not destroy it; but I found no one.”³⁵

Pulling down strongholds

“Prayer is the most powerful weapon given to us by the Holy Spirit; and even more powerful are prayers targeted at

³³ Matthew 11:12.

³⁴ Cindy Jacobs, *Possessing the Gates of the Enemy: A Training Manual for Militant Intercession* (Grand Rapids, MI: Chosen Books, a division of Baker Book House Co., 1994), pp. 85-86.

³⁵ Jacobs, *Possessing the Gates of the Enemy*, p. 63.

the heart of darkness.”³⁶ We need to learn how to “aim our prayers in such a way as to destroy Satan’s strongholds.”³⁷

The stronghold of abortion has been so ingrained into our culture that many Christians have a difficulty believing that spiritual warfare can stop abortions. But this lack of faith displayed by so many Christians leaves little doubt that abortion is the most significant stronghold faced by the Church today:

A stronghold is a mind set impregnated with hopelessness that causes the believer to accept as unchangeable something that he/she knows is contrary to the will of God.³⁸

We know that abortion is contrary to the will of God, yet many believers hopelessly believe that we cannot stop abortions. Some pastors have told me that it is up to the Supreme Court, not the Church, to stop abortion! And so the shepherd’s innocent sheep continue to be led to the slaughter, because of the stronghold which exists in the minds of the sheep and the shepherds.

Strongholds rule in many minds, but these spiritual fortresses also exist in particular locations³⁹ – “places that

³⁶ Beckett, *Commitment to Conquer*, p. 44.

³⁷ Beckett, *Commitment to Conquer*, p. 34.

³⁸ Ed Silvano, quoted in Jacobs, *Possessing the Gates of the Enemy*, p. 102.

³⁹ Beckett, *Commitment to Conquer*, p. 34.

export darkness and repel light.”⁴⁰ In ancient Israel, the “high places” of idolatrous child sacrifice were the most notorious strongholds. In today’s world, the abortion chambers of idolatrous child sacrifice are the most notorious strongholds.

Many scriptures⁴¹ teach us that in a community where innocent children are being systematically slaughtered, the innocent blood which cries out for justice is a major priority on God's agenda. **A church that seeks to follow God will seek His kingdom “on earth as it is in heaven” (Luke 11:2):**

...God has limited certain of His activities to responding to the prayers of His people. Unless they pray, He will not act. ... God has willed that His hand be held back while He seeks for a person, an intercessor, to plead, “Thy will be done on earth,” in this or that specific situation. . . .⁴²

We are the enforcers of His will in the earth today as we use His name and pray His will through His Word. Human beings can now fulfill their God-ordained position given in the Garden to subdue the earth and have dominion over it in the name of the risen Champion, Jesus Christ, while we at the same time discern and pray for His will.⁴³

⁴⁰ Beckett, *Commitment to Conquer*, p. 38.

⁴¹ For specific examples, see Part One of this book. Many other scriptures are cited in my pamphlet *To Heal Our Land* and in the book *Their Blood Cries Out* by Troy Newman with Cheryl Sullenger (Santee, CA: Restoration Press, 2001).

⁴² R. Arthur Mathews, *Born For Battle*, (OMF Books, 1978), p. 14.

⁴³ Jacobs, *Possessing the Gates of the Enemy*, p. 56.

Abortion advocate Anne Eggebroten, author of *Abortion: My Choice, God's Grace*, recognizes the power of prayer against abortion:

Only prayer can really *stop* abortion for only God's Spirit can change lives, working deeply into our hearts and convicting us of concrete steps we can take to bring about God's peaceable kingdom.⁴⁴

When we fail to use the spiritual authority God has given us to tear down the local abortion strongholds, where real little children for whom Christ died are systematically sacrificed, we are selling our birthright for a mess of pottage. Is the goal of living at “peace” with a corrupt society more important to us than becoming the people God ordained us to be? As theologian Francis Schaeffer said, every abortion mill should have a sign on it: “Open by permission of the local church.”

A strategic response to our shrewd enemy

Understanding the fact that the devil is our primary adversary (not abortionists or politicians), we need to consider our adversary's strengths and weaknesses if we hope to win this spiritual battle. Intercessory prayer warrior Cindy Jacobs asked God to reveal to her the source of our adversary's effectiveness:

“Father, since Satan is not omnipresent or omniscient, how is he so effective in his war over the nations?” ... The Lord

⁴⁴ Eggebroten, *Abortion: My Choice, God's Grace*, p. 232.

spoke this word to me: *strategy*.⁴⁵

Satan is a master strategist. Many people go around and talk about how stupid the devil is. I cringe when I hear this. One of the most important lessons to learn for the day of battle is not to underestimate our enemy. ... But we hearken to the words of Paul and stay alert “lest Satan should take advantage of us; for we are not ignorant of his devices (2 Corinthians 2:11).⁴⁶

God has equipped us with holy armor (Ephesians 6:11-17) to stand against the devil and his deceptive strategies. **But unless we consciously put on God’s armor and bind Satan in the name of Jesus (Matthew 18:18-19), we will be unable to stand against satanic attacks.**

Satan knows our sins well, and he seeks to continually burden us with guilt so that we cannot be effective warriors for God and the children. So we must lay aside the sin which weighs us down (Hebrews 12:1) and put on the helmet of salvation.

Through intercessory prayer we can ask God to forgive not only our sins, but the sins of our people.

This is what Daniel asked. Listen to his confession and request on behalf of his people Israel:

“We have sinned and committed iniquity, we have done wickedly and rebelled, even by departing from Your precepts and Your judgments O Lord, to us belongs shame of face, to our kings, our princes, and our fathers, because we have

⁴⁵ Jacobs, *Possessing the Gates of the Enemy*, p. 32.

⁴⁶ Jacobs, *Possessing the Gates of the Enemy*, p. 63.

sinned against You. ... O Lord, hear! O Lord, forgive! O Lord, listen and act! ...”

Daniel 9:5,8,19

Had Daniel himself rebelled and departed from God's precepts? This young man, with the heart of an intercessor, came apart before God three times a day (see Daniel 6:10) and was told by the angel Gabriel that he was “greatly beloved” (10:11). No, Daniel was identifying with the nation of Israel and asking God for forgiveness on her behalf.⁴⁷

When we repent, we empty ourselves before God, asking Him to fill us again. Then God prepares our hearts to hear what He is trying to teach us.

When God trusts us to pray, He must first cleanse our hearts to the point that the reports we give in prayer are not tainted or biased. He wants to teach us to pray His will, not ours. Because of His Father’s heart, He works at stripping us of “our anointing” — selfish desires, seeds of bitterness, rejections, doctrines, biased opinions.⁴⁸

One of the devil’s major strategies is division, fueled by the selfish desires of God’s people. He tries to cause God’s people to fight against each other instead of advancing against the territories of darkness. Knowing that the prayer of agreement⁴⁹ is one of the most powerful weapons in the Church’s arsenal, the devil targets seeks to destroy our unity. So a SWAAT team should pray fervently for unity among those ministering on the front lines outside the killing centers.

⁴⁷ Beckett, *Commitment to Conquer*, p. 132.

⁴⁸ Jacobs, *Possessing the Gates...*, pp. 42, 43.

⁴⁹ Jacobs, *Possessing the Gates of the Enemy*, p. 93.

The missionaries and other warriors outside an abortion center are often burdened with personal needs which the devil can use to distract them from their ministry focus. An effective SWAAT team will seek to identify these personal needs and help them to cast these cares upon the Lord. These prayers will help us to keep the right attitude in the midst of the battle.

As prayer warriors watch women enter a satanic killing center, the need for more workers becomes obvious, so the SWAAT team needs to ask the Lord of the Harvest to send out more workers into these ripe harvest fields (Luke 10:2). Spiritual warfare involves not only pulling down what the devil has planted, but also building and planting⁵⁰ God's purposes to bring life into the places of death.

Seeking to steal God's gifts from people, the devil prowls around looking for heavenly seeds which have been planted, striving to prevent them from taking root. As the devil blinds their eyes⁵¹, we need to pray for God to open their eyes. When I see a woman entering an abortion chamber, I often breathe the prayer "God, open her eyes to see her baby."

To prepare the way for the Lord, we are called to pray that God will turn the hearts of the parents to their children, and turn the hearts of the children to their parents (Malachi 4:6). We plead with God to soften the hearts of those who are being deceived at the doorway to death, knowing that one

⁵⁰ Jeremiah 1:10.

⁵¹ 2 Corinthians 4:4.

result of the devil's abortion scheme is hardening the hearts of mothers and fathers, further alienating them from their loving God.

Satan uses spiritual oppression such as bondage to sin and unhealthy relationships to cause women to feel trapped into aborting a child. We need to ask God to break these yokes, opening the trap so that both mother and child can experience freedom in Christ.

Understanding the immediate danger being faced by the child and the pregnant woman, God may lead intercessors to travail in prayer⁵², coming before Him with urgent supplications.

Supplication can be likened to a woman who is ready to have her baby at any moment; there is no holding back the birth. It is a "God-this-must-be-done-now" type of prayer. This type of prayer is often prayed for people in life-and-death situations.⁵³

We have witnessed situations where prayer penetrated the walls of the abortion chamber, and a woman who was already on the abortion table felt the impact of the prayers and changed her mind, just seconds before her child was to be killed.

Proclaiming the Word of Life outside a place of death

⁵² Galatians 4:19.

⁵³ Jacobs, 103

We are not fully equipped for spiritual battle without the “Sword of the Spirit” (the Word of God). The public reading of the Bible is an important part of our work, even though it sometimes gets us into trouble⁵⁴ (when we proclaim the truth of passages such as Ezekiel 33:9). But to pray effectively we must start with a scriptural foundation.

[I]t is so important for intercessors to know the Scriptures — so that God, by the Holy Spirit, can draw from the well of living water within us for prayer purposes.⁵⁵

Each SWAAT team may proclaim scriptures which they consider to be appropriate for a particular day’s battle. Some teams may also be led to preach from these scriptures. However, all of the SWAAT team’s activities should be conducted in a way which will not interfere with the efforts of pregnancy evangelists who seek to speak directly with each woman as she enters.

We have found many of the Psalms to be particularly relevant to this battle, especially when we pray the words of these scriptures on behalf of the child who is facing abortion. The child in the womb is unable to pray these words for himself, so God can use us to “speak up [in prayer] for those who cannot speak for themselves” (Proverbs 31:8).

Speaking the words of Psalm 18 on behalf of a desperate child can become a powerful means of intercession:

⁵⁴ See page 109.

⁵⁵ Jacobs, *Possessing the Gates of the Enemy*, p. 76.

**I love you, O Lord, my strength.
The Lord is my rock and my fortress and my deliverer;
My God, my strength, in whom I trust;
My shield and the horn of my salvation, my stronghold.
I will call upon the Lord, who is worthy to be praised;
So shall I be saved from my enemies.**

**The pangs of death surrounded me,
And the floods of ungodliness made me afraid.
The sorrows of Sheol surrounded me;
The snares of death confronted me.
In my distress I called upon the Lord,
And cried out to my God;
He heard my voice from His temple,
And my cry came before Him, even to His ears....
(Psalm 18:1-6)**

As our hearts cry “how long, O Lord?” we must recognize that God is the final Judge (and that His hands—not ours—will avenge the innocent blood). Proclaiming Psalm 94 can help us to remind ourselves that perfect justice is coming, even when we are surrounded by injustice:

**O Lord God, to whom vengeance belongs—
O God, to whom vengeance belongs, shine forth!
Rise up, O Judge of the earth;
Render punishment to the proud.
Lord, how long will the wicked,
How long will the wicked triumph?**

**They utter speech, and speak insolent things;
All the workers of iniquity boast in themselves.
They break in pieces Your people, O Lord,
And afflict Your heritage.
They slay the widow and the stranger,
And murder the fatherless.
Yet they say, “The Lord does not see,
Nor does the God of Jacob understand.”**

**Understand, you senseless among the people;
And you fools, when will you be wise?
He who planted the ear, shall He not hear?
He who formed the eye, shall He not see?
(Psalm 94:1-9)**

Yes, our God sees every aborted child’s eye; his ears hear their every cry. He will judge. As we proclaim His Word in an atmosphere which appears to indicate (from a human perspective) that the devil rules, we bring glory to God.

Glorifying God in a desolate place

When children are being violently torn apart inside a satanic killing center, how can we lift our hearts in worship and praise to God? Throughout history, God has called His people to worship Him in the midst of seemingly hopeless circumstances. When we worship God, we acknowledge that this is His battle, and that He is the ultimate victor. We open up our spiritual eyes, receiving the heavenly reality which is beyond the reach of our physical eyes.

Worship is intercessory. It doesn’t matter whether it is a current praise song or a song from the 1500s; it has

power to break Satan’s strongholds from hearts and minds.⁵⁶

Satan hates to hear the praises of God’s people. He hates to be reminded of the fact that he has already been defeated. When the devil has deceived people into believing that abortion is the answer, he hates for them to hear songs which speak of God’s deliverance.

In addition to binding the enemy, praise allows us to stand in the gap for others so they may be delivered.⁵⁷

A song that is often on my heart when I am outside an abortion chamber is “Great is Thy Faithfulness.” We remind ourselves of God’s faithfulness, even as our hearts wonder how much longer a just God can allow the slaughter to continue.

The nation of Israel seemed to focus on God’s faithfulness even in times of defeat. This is the primary theme of many psalms. For example, the refrain “his love endures forever” is repeated 26 times in Psalm 136. One of the most encouraging parts of this psalm, to me, involves the mention of the “mighty kings” Sihon and Og. These kings were once seemingly insurmountable forces of opposition to God’s people, but today their names are virtually unknown. In God’s timing, the abortion fortresses will also crumble and someday be forgotten. We claim that promise, knowing that God is faithful, and we proclaim that promise today as we bring worship and praise to the Victor.

⁵⁶ Jacobs, *Possessing the Gates of the Enemy*, p. 181.

⁵⁷ Jacobs, *Possessing the Gates of the Enemy*, p. 176.

A ministry of the Body -- not just a “Lone Ranger”

Ideally, a SWAAT team should function as a ministry of a particular local church. The leadership of the church should commission the team, sending them out through the laying on of hands. Although only a small segment of the congregation may be able to participate with the SWAAT team on any given day, every member of the body should have the opportunity to join together in a “prayer of agreement” with this spiritual warfare effort.

A Christian who has been equipped for spiritual warfare should not be content to stand alone on the battlefield like a voice crying in the wilderness. “Moving out alone can be dangerous for the intercessor and is usually ineffective in the city.... This is not a game. This is war. Lives are literally at stake.”⁵⁸ The serious spiritual warfare warrior needs to recruit, train and equip others for battle.

To ensure that the church remains aware of the SWAAT team’s ministry, the team should try to schedule special all-church spiritual warfare vigils on a regular basis (perhaps quarterly or annually). The primary purpose of these vigils would be to introduce church members to the SWAAT team’s approach to spiritual warfare in an controlled environment (perhaps at a time when the abortion mill is closed).

An all-church vigil is unlikely to be successful unless the church leadership and staff is first recruited to participate.

⁵⁸ Beckett, *Commitment to Conquer*, pp. 45-46.

Sheep follow where the shepherd leads, but rarely respond to announcements or suggestions.

Although SWAAT teams will usually have lay leadership, pastoral support is a necessary element of success. Spiritual warfare can be hard, frustrating work, and without the unreserved encouragement of the pastor, most groups are bound to fail. The pastor should be personally involved in his church's team whenever possible (especially at all-church vigils). But even if he cannot be personally present, the pastor should look at his church's SWAAT team as an extension of his ministry, a fulfillment of some of his shepherding responsibilities before God.

SWAAT teams from different churches may conduct their ministry activities in different ways, representing the full spectrum of faith and practice in the Body of Christ. Each team is free to select specific scripture passages, worship songs, and prayers according to their own beliefs and style of ministry. For those who are interested in starting a SWAAT team but unsure what to do, I recommend *Standing in the Gap*, a booklet available from Crusade for Life.⁵⁹ Timely prayer suggestions and scriptures can also be provided by our organization, LifeSavers Ministries.

To avoid potential scheduling conflicts between SWAAT teams from different churches, each team should coordinate its schedule with the missionaries who are on the front lines.

⁵⁹ Contact Crusade for Life, 18030 Brookhurst St. PMB 372, Fountain Valley, CA 92708; phone 714-963-4753, fax 714-963-4575; www.crusadeforlife.org, crusadeforlife@cs.com.

The team's members determine their own time commitment. For a small church (100 or so members), a commitment of one hour per month may be appropriate. For a church of 500, we suggest an hour a week.

A commitment to maintain a spiritual focus

Watching women enter an abortion chamber with wombs full of life and looking into their hollow eyes as they exit with vacant, aching wombs, SWAAT team members may feel compelled to offer words of life to these desperate women. But communicating with women in such difficult situations is the job of the pregnancy evangelists. Rather than crying out to the women, spiritual warriors should cry out to God.

[W]hen intercessors pray for ministries outside of their local churches, they need to be submitted to the other ministries for which they intercede as well. If they are not related on an intimate basis, they should have some way to make sure that their prayers are in keeping with the vision of the ministry. Intercessors who are called to pray for parachurch ministries still need to have the covering a local church provides.⁶⁰

SWAAT teams should not interfere in any way with the pregnancy evangelism ministry. A woman entering an abortion chamber is unlikely to respond to someone who is perceived as part of a group, so when feasible, the SWAAT team should keep an appropriate physical distance between themselves and the pregnancy evangelists.

⁶⁰ Jacobs, *Possessing the Gates of the Enemy*, p. 127.

Asking the Lord of the Harvest to send more workers into the ripe harvest fields (Luke 10:2), SWAAT team members may sense God calling them to respond to their own prayer request by following Jesus' command to "go" into the fields (Luke 10:3), joining in the pregnancy evangelism ministry. We would not discourage such an individual from pursuing this high calling. However, a training and mentoring process should be completed first.⁶¹

When the Holy Spirit reveals something to the spiritual warfare team about a particular situation the pregnancy evangelists have been dealing with, one representative from the team should look for an opportunity to communicate the concern. A one-on-one conversation between an abortion-minded woman and a member of the pregnancy evangelism ministry should usually not be interrupted. (The devil will often seize the opportunity to convince the woman to enter the abortion chamber.)

From time to time, the pregnancy evangelists may bring requests to the SWAAT team regarding immediate prayer needs. Intercessors should recognize the urgency of the situation, interrupting their planned prayer agenda if necessary.

The failings and frailties of Christians involved in various aspects of ministry outside the place of death may be revealed to the intercessors by the Spirit or by their own eyes and ears.

⁶¹ Untrained, zealous Christians who speak to women entering killing centers often shout words such as "don't kill your baby"; we have found this to be a weak tactic.

As pregnancy evangelists speak directly to women at the doorway of death, seeking to give the Spirit control over their fleshly tongues, balancing truth and love is a constant struggle. If the spiritual warfare team finds it necessary to issue words of correction to their fellow Christians, intercessors should seek an opportunity to do so away from the heat of the battle.

Possessing the land

When God's people have been given legal access to the area surrounding a place of death, we have an opportunity to possess this land for His glory. God promised the children of Israel that every place they walked would be given to them⁶², but because they neglected their responsibility to *walk* in this promise, they failed to possess all of the promised land. Can a church claim its city for Christ while it fails to use the authority He has given us to possess the land surrounding the local strongholds?

As we stand at the killing center's gates worshipping God, proclaiming His Word, and interceding for the innocent, the gates are transformed. When God's Spirit is truly manifest, this becomes "holy ground." Passing through God's territory in pursuit of death, a woman who has been trying to escape from the Holy Spirit's conviction will be reminded that she cannot flee from the presence of God. If the devil has stolen away her hope, she may receive a new glimpse of Christ, her only hope for the future.

Committed spiritual warriors may find that God calls

⁶² Joshua 1:3.

them to expand the location of their warfare beyond the sidewalks outside their local killing center into areas which represent the roots of abortion, such as courthouses, government offices, or even particularly strategic neighborhoods. Abortionist Kenneth Wright once sought a restraining order against my wife because she read scripture to him from the sidewalk. Dianne Seames came to the courthouse to pray and intercede during the hearing. The judge rejected the abortionist's request.

After the hearing, I asked Dianne if she sensed the Lord showing her anything as she prayed through the day. She responded: "In Judges 3:1-2 it says that God left the nations to prove Israel and that the generations might know and be taught to war. I felt that God is moving us into this. I felt that this was but a small skirmish; bigger battles are yet to come...." Within a few months, Dianne's words were shown to be true when Wright involved the FBI and a federal grand jury in a fruitless effort to brand Terri as a criminal.

Possessing the land is a long-term process, not a one-time event. Faith should never be an excuse for complacency. Although we know that the Lord has given us the victory, we still must *walk* in that victory, often for a very long time. Before the children of Israel began to march around Jericho, God told Joshua "I have given Jericho into your hand..." (Joshua 6:2). God had already won the victory. But Joshua didn't rest in God's promise, he *walked* in God's promise (literally). Joshua led the children of Israel around the walls of Jericho thirteen times before there was any physical evidence that God was doing anything. Even after the walls fell down, Joshua in his obedience still had more work

to do to complete the victory God had already won.

Like the persistent widow in Jesus' parable who was determined to continue appealing to the unjust judge for justice, we must never stop crying out to God for justice on behalf of the innocent children. In spite of all of the evidence to the contrary, God's justice will prevail:

“And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them? I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?” (Luke 18:7-8)

When Jesus returns, will He find us still appealing to Him for justice, still seeking to possess the land for the children? Or will He find that we grew tired and complacent?

If churches take this call to spiritual warfare seriously, with Christians praying, worshiping, and proclaiming God's Word outside the abortion center whenever children are being killed, the community will begin to realize that the battle for the lives of children in the womb is not just the obsession of a few “radicals”: it is a *vital mission of the Church*.

Children's Shepherding Alliance

God has called pastors not only to lead their individual congregations, but to lead their community. Throughout the Bible, from Genesis to Revelation, from Sodom to Sardis, God seems to look at cities – at the church of the particular city – as if they were people. The evil committed within a city leads to its destruction, while repentance within a city leads to salvation. The spiritual leaders of the city are held primarily responsible for the condition of their city.

**How the faithful city has become a harlot!
It was full of justice;
Righteousness lodged in it,
But now murderers.
Your silver has become dross,
Your wine is mixed with water.
Your princes are rebellious,
And companions of thieves;
Everyone loves bribes,
And follows after rewards.
They do not defend the fatherless,
Nor does the cause of the widow come before
them.
Therefore the Lord says,**

**The LORD of hosts, the Mighty One of Israel,
 “Ah, I will rid Myself of My adversaries,
 And take vengeance on My enemies.
 I will turn My hand against you,
 And thoroughly purge away your dross,
 And take away all your alloy.
 I will restore your judges as at the first,
 And your counselors as at the beginning.
 Afterward you shall be called the city of
 righteousness, the faithful city.”
 (Isaiah 1:21-26)**

Today’s pastors seem to focus on the nation instead of the city, especially regarding abortion. Some of the pastors who preach most fervently against the national sin of abortion ignore the innocent blood being spilled in their own backyard.

Pastor Bob Beckett points to the global missions focus of many churches as being problematic:

No one church can save the world, nor should it try.

But many churches, tragically, are sending missionaries all over the world without putting the same effort or finances into their own cities.⁶³

Even before the fall, God’s plan for dominion was primarily local:

[T]he Lord was *geographically* specific in the instructions He

⁶³ Beckett, *Commitment to Conquer*, p. 58.

gave Adam. He did not give Adam the whole world to tend. He did not even assign a surrounding region to Adam’s care. God required Adam only to tend the Garden that was within the region of Eden.⁶⁴

Each city, and each pastor, has a specific role in God’s redemptive plan:

[W]e are placed strategically within a community or territory for the purposes of God. This is our assigned sphere of influence.⁶⁵

Just as He gave the Promised Land to the children of Israel, so He gives us a portion of land for which we will someday answer.⁶⁶

Pastor Beckett understands his shepherding responsibilities as extending to the entire community:

As a pastor, I like to think of it this way: A true shepherd has a heart for the community because we see its residents as future sheep. The community is the flock; the church members are just close friends.⁶⁷

Pastors must respond to the shedding of innocent blood within their sphere of influence (Deuteronomy 21:1-9).

⁶⁴ Beckett, *Commitment to Conquer*, p. 50.

⁶⁵ Beckett, *Commitment to Conquer*, p. 56.

⁶⁶ Beckett, *Commitment to Conquer*, p. 56.

⁶⁷ Beckett, *Commitment to Conquer*, p. 145.

Pastors, like Levitical priests, occupy a unique position to cry out to God for forgiveness on behalf of their cities. It is their responsibility and right to apply the blood of Jesus to the guilt of their cities, which, under the New Covenant, is done by prayer.⁶⁸

The spiritual leaders of a city are instructed to respond to an unsolved murder by saying “Our hands have not shed this blood, nor have our eyes seen it” (Deuteronomy 21:7). But if the identity of the murderer is known, pastors are scripturally charged with the responsibility to “seek justice” and “rebuke the oppressor” (Isaiah 1:17).

Pastors are held accountable, as spiritual gatekeepers of a city, for issues that affect the spiritual condition of the region.⁶⁹

Pastors who are serious about fulfilling their scriptural shepherding responsibilities to the children of their community should consider forming a “Children’s Shepherding Alliance”⁷⁰ to take authority over the city in Jesus’ name.

With a small investment of time (along with a spirit of

⁶⁸ Beckett, *Commitment to Conquer*, p. 149.

⁶⁹ Beckett, *Commitment to Conquer*, p. 149.

⁷⁰ The name “Children’s Shepherding Alliance” is suggested here to indicate the function of this group of pastors. Other names, such as “Pastors’ Pro-Life Coalition,” may also be appropriate, as determined by the pastors of the particular community. The functions of a Children’s Shepherding Alliance may also be fulfilled by a city’s existing ministerial association (assuming that none of the members supports abortion).

cooperation), the pastors can have a major impact on their community. There are some victories the pastors could probably win in just a few hours a year which pro-life ministries might never be able to accomplish.

For example, we have become aware over the years of several instances of abortions being committed in facilities which are supposed to be dedicated to Christian principles. While we have tried to do what we can to address the problem, a public stand by local pastors could go a long way toward not only stopping the killing at the offending facility, but serving as a deterrent to others who may consider becoming involved in abortion in the future. Isn’t this a part of our calling, to be “salt and light” in our community?

To fulfill the scriptural responsibilities of shepherds without adding unnecessarily to the burdens pastors already carry, the Children’s Shepherding Alliance could meet just once a quarter, with the goal of one visible activity every year (sometimes, perhaps, just a public statement or letter).

Ministries which strive to protect the lives of innocent children should be of particular concern to pastors who are involved in a Children’s Shepherding Alliance. As repeatedly shown throughout these pages, such ministries help to relieve the pastor of some of his personal shepherding burden. These ministries cry out for the shepherds’ guidance and protection.

Recognizing the fact that each organization already has its own board, the Alliance would not seek to dictate, but to provide spiritual insight and scriptural counsel. Missionaries like Terri and myself need shepherds. Even though we have dedicated our lives to the Lord, and we seek to honor Him through ministry to pregnant women and their children, we

have made many mistakes over the years. (I've found that the easiest way to sin is just to open my mouth, as James 3:2 tells us.) Sometimes, a pastor has called me and sought to correct me. When this has happened, I have always learned to respect the pastor more (even if I didn't agree with his view of the situation).

Other times, we have heard that a pastor criticized us in a conversation with someone else, without ever talking to us personally. We have opened up the newspaper to find pastors criticizing us on the front page (though they would not criticize us to our face). A Children's Shepherding Alliance would provide a channel of communication between the pastors and the ministries that are involved in the day-to-day work of saving children from abortion, facilitating a spirit of love and cooperation.

At times the pastors may be called upon to mediate problems between one pro-life ministry and another. As these ministries seek to possess the land which is currently occupied by the culture of death, they sometimes step on each other's toes. The Alliance could help to deal with such conflicts and promote a spirit of unity among the various groups.

If a ministry or missionary experiences a crisis (such as what happened to Terri when she was brought to court on charges of reading scripture from the sidewalk), the Children's Shepherding Alliance would evaluate the situation and take the appropriate stand. The Alliance would first ask the hard questions to the accused party, seeking to determine whether or not there was any wrongdoing. Then, if the accused party was determined to be innocent, the Alliance would take a bold, public stand of support for their persecuted brother or

sister in Christ, encouraging other local pastors to take the same stand. When one of us is wrongfully accused of a crime, we should all stand unified for Christ and the Gospel!

The Children's Shepherding Alliance would also serve as a vehicle for the pastors to spur each other on to love and good works (Hebrews 10:24), providing practical encouragement to challenge each other to be bold in their preaching and ministry efforts against abortion. As Pastor Beckett says, "If you want to have an impact, you must be committed to a collision."⁷¹

Ministries could also channel information to the Alliance, educating pastors on life issues. For example, what does a pastor do when a woman tells him that abortion is medically necessary? We have known some local pastors who have counseled women who are in such a situation to abort the child, in contrast to the pastor's consistent public stand against abortion. Sadly, these pastors apparently didn't realize the awful fact that because of today's litigious society, doctors often jump at any slight problem as an indication that the child should be aborted. Some doctors also appear to express a bias against pregnancy for women of certain races, social backgrounds, and family sizes. Put simply, many doctors lie to women, giving them false pretenses for abortion.

Dr. C. Everett Koop, former surgeon general, said that in all of his years of practice, he never saw a situation where abortion was medically necessary. God's people are

⁷¹ Beckett, *Commitment to Conquer*, p. 88.

“destroyed for lack of knowledge,” and we hope to increase the level of knowledge in the pastoral community. Pastors need to be informed about dangers such as abortifacient birth control methods which the devil uses to ravage the flock.

In order to be effective, Catholics and Protestants must be included in the Children’s Shepherding Alliance. Any efforts to limit the group to only Protestants or only Catholics would limit the scope of the Alliance’s effectiveness, and would water down the impact of any public or private actions taken by the pastors. Both Protestants and Catholics are a part of the various local pro-life ministries, and both Protestants and Catholics are served by these ministries. The Alliance should speak to the entire Christian community, not just a subset of it.

Shepherds with a heart for their community will seek peace in the city⁷², understanding that violence in the community will impact their churches and families. To bring peace to the community, God’s leaders must stand against the killing of innocent children. Then God can transform the City of Iniquity into the City of Righteousness (Isaiah 1:26), opening more doors for the Gospel to touch lives in the community.

⁷² Jeremiah 29:7.

Conclusion

Toward a nationwide revival

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Toward a nationwide revival

“We can’t stop abortion until we change people’s hearts,” says the critic. Usually such a comment is made to discourage involvement in any pro-life activism, and to insinuate that such efforts are futile.

The critic is right. Abortion is a problem of the heart, and we must ask God to use us as His heart-changing agents. Hearts are not changed by political campaigns, nor by billboards, bumper stickers, or slogans, but by one-on-one contact with someone whose heart is on fire for God.

But how can God use me to help change someone’s heart if my own heart is hard? If I tolerate abortion in my own church and my own community, can I deny that my

A wrong attitude about abortion is today’s major hindrance to revival, just as a wrong attitude about slavery hindered revival during the 1800’s:

“It is doubtless true, that one of the reasons for the low state of religion at the present time is that many Churches have taken the wrong side on the subject of slavery, have suffered prejudice to prevail over principle, and have feared to call this abomination by its true name.”

- Charles G. Finney,
Hindrances to Revivals

heart is hard?

Surrendering to God, I allow Him to change my heart, and the fire will begin to spread. As I allow Him to use my hands and feet to minister directly to a woman and child in need, He will keep softening my heart.

Lifting their hearts in worship and spiritual warfare outside a killing center, Christians will have their hearts continually changed by the fire of the Holy Spirit.

Looking into the eyes of her precious newborn child, a young woman will remember that her child would not be alive if she had not been helped by the church in her neighborhood, and her heart will be softened. She will begin to grasp her need for Christ and the church.

Walking alongside this new mother through the darkest times, an elderly woman will receive new confidence in the fact that God is not finished using her for His glory. As she shares in the joy of holding the newborn baby who was once scheduled to be killed, her heart will be softened toward the plight of children in the community. She will begin to realize that abortion is not an insignificant ballot box issue, but a matter of life and death.

Standing against every manifestation of the satanic culture of death, the zeal of the pastors will demonstrate to the community that Christ's Church cares about all people, born and unborn.

From person to person, from heart to heart, revival flames will spread. As each part of the Body of Christ is faithful to

follow what God is calling us to do, the revival may engulf the community.

This work of God may become known throughout the land, with communities from coast to coast following the example of repentance and dedication to the Gospel of Christ. One by one, Christians will faithfully follow Christ's command to make disciples, and society will slowly begin to change.

Within a matter of just a few years, countless young families throughout our land will be raising children whose life stories will begin with the fact that they were rescued by Christ and His Church.

A noticeable shift in our country's political climate will occur, because women who give birth to their babies are more likely to vote for pro-life candidates, as are their families. (Women who abort their babies form a major block that supports pro-abortion candidates.⁷³)

Senior citizens who have been used by God to save children and to help their mothers will repent of their past apathetic pro-abortion voting records.

Pro-life candidates will stop being ashamed of the pro-life movement. They will stop hiding from their positions and will begin to unashamedly proclaim their intention to protect all helpless children.

⁷³ For a particularly poignant story of one woman who turned to pro-abortion political action in an effort to deny her guilt from allowing a doctor to "cut her baby into pieces," see Eggebroten, *Abortion: My Choice, God's Grace*, pp. 54-56.

Someday our nation will enact laws to protect all children because of the growing pro-life sentiment of the people. The nation will be changed from within, and a lasting renewal will prevail.

God will heal our land.

Until that day, we must press on toward this high goal, refusing to fall for quick “solutions” that fall short of God’s plan for us.

**“If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.”
(2 Chronicles 7:14)**

All too often, we ignore a key phrase in this scripture. As a result, we miss God’s blessing, just like God’s people in the days of the prophet Isaiah:

**“Yet they seek Me daily,
And delight to know My ways,
As a nation that did righteousness,
And did not forsake the ordinance of their God.
They ask of Me the ordinances of justice;
They take delight in approaching God.
‘Why have we fasted,’ they say, ‘and You have not seen?
Why have we afflicted our souls, and
You take no notice?’”
(Isaiah 58:2-3)**

These people were seemingly looking back to 2 Chronicles 7:14, telling God, “We humbled ourselves! We prayed! We sought your face! You promised you would heal our land! Why don’t you fulfill your promise?”

What did they miss? Sadly, it is the same thing God’s people seem to continually miss today. The forgotten phrase of 2 Chronicles 7:14 is “*turn from their wicked ways.*” As God replied to His people in Isaiah’s day:

**“Is it a fast that I have chosen,
A day for a man to afflict his soul?
Is it to bow down his head like a bulrush,
And to spread out sackcloth and ashes?
Would you call this a fast,
And an acceptable day to the LORD?
Is this not the fast that I have chosen:
To loose the bonds of wickedness,
To undo the heavy
burdens,
To let the oppressed go
free,
And that you break every
yoke?
Is it not to share your
bread with the
hungry,
And that you bring to
your house the poor who
are
cast out;**



The missing words on this sign that sits in the desolate desert south of Mojave serve as an ironic reminder of why God’s people miss His blessings.

When you see the naked, that you cover him,
 And not hide yourself from your own flesh?
 Then your light shall break forth like the morning,
Your healing shall spring forth speedily,
 And your righteousness shall go before you;
 The glory of the LORD shall be your rear guard.
 Then you shall call, and the LORD will answer;
 You shall cry, and He will say, 'Here I am.'
 (Isaiah 58:5-9)

Revival requires *repentance*. (As we learned in Chapter One, repentance is the missing element of today's deadly, tragic counterfeit "gospel.") Feeling bad about our sin is not repentance. "Afflicting our soul" is not repentance. We repent when we *choose* to "turn from our wicked ways."

So "choice" is the bottom line after all!

I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live.
 (Deuteronomy 30:19)

As we decide to choose life instead of death (for ourselves and for our children), we need to acknowledge the depth of our wickedness, admitting that we are personally responsible for the innocent blood which has been shed in our community. Even though we may not have personally killed anybody, we should not make excuses for our lack of action to save the innocent. If we do so, we reveal hard,

unrepentant hearts.

God's people must admit that we have failed in our responsibility to care for His flock. We can no longer excuse our inaction by telling ourselves "that's not my job, it's the pastor's job." We must not follow Cain's example of denying that we are our "brother's keeper," falsely proclaiming our innocence while the blood of the truly innocent victims cries out from the ground.

We must *change our ways*, confronting sin in the church and community, seeking to heal the wounds, and developing effectual strategies to protect the innocent. We must commit our resources -- our time, talents, and finances -- to protecting children and helping their mothers.

May God change our hearts today, may He purify our bloodstained hands, may He transform our city of iniquity into a city of righteousness, and ***may He be glorified in our midst by the result!*** Amen.

Suggestions for further study

Some of the information in these resources may seem to contradict information in other resources listed here (and even at times, my writings in this book). Nevertheless, I believe that it is useful to consider the various perspectives presented by these authors. I do not support or endorse everything contained in every one of these books.

Commitment to Conquer, by Bob Beckett with Rebecca Wagner Sytsema. (Grand Rapids, MI: Chosen Books, a division of Baker Book House Co., 1997)

A pastor's perspective on transforming a community through strategic spiritual warfare, enriched by Bob Beckett's years of experience in breaking down satanic strongholds in Hemet, CA. While this book does not specifically refer to abortion, the issues it presents (such as innocent blood and satanic strongholds) are clearly relevant to the abortion battle.

Their Blood Cries Out, by Troy Newman with Cheryl Sullenger. (Santee, CA: Restoration Press, 2001)

Examines the issue of innocent blood, bloodguilt, and the responsibility of the Church and State in expunging the land of the consequences of the shedding of innocent blood. Contains helpful resources for pastors who are serious about preaching against abortion.

Possessing the Gates of the Enemy: A Training Manual for Militant Intercession, by Cindy Jacobs. (Grand Rapids, MI: Chosen Books, a division of Baker Book House Co., 1994)

As its title suggests, this book is a manual for those who are serious about spiritual warfare. It also contains many personal accounts of how God works through the life of an intercessor.

Shattering the Darkness: The Crisis of the Cross in the Church Today, by Joseph Lapsley Foreman. (Montreat, NC: The Cooling Spring Press, a division of Challenge House, 1992)

A thoroughly scriptural analysis of how the Cross compels us to protect innocent children from abortion, with practical guidelines on how to conduct baby-saving missions. While the course of events over the past decade may, sadly, make some of Foreman's book seem to be obsolete, the perceptive Christian will recognize its continuing relevance.

The Town That Started the Civil War, by Nat Brandt. (Syracuse University Press, 1990 -- A Laurel Trade paperback published by Dell Publishing)

The true story of a community that stood up to slavery, proving that revival in one community can change the heart of our nation.

The Jericho Plan: Breaking Down the Walls Which Prevent Post-Abortion Healing, by David Reardon. (Springfield, IL: Acorn Books, 1997)

Equips pastors (and others who wish to help bring healing to post-abortion women) with the confidence and tools they need to effectively speak the truth in love. Includes detailed sermon outlines.

Matthew Henry's Commentary on Ezekiel 23.

Provides insight into the connection between sexual sin and child sacrifice.

Ezekiel 16

God allegorically compares His people to an innocent baby on whom He had compassion. Note especially verse 22, where God's people are challenged to have compassion on their own innocent babies because of the compassion which God showed them. A particularly effective sermon text, in my opinion.

Born For Battle, by R. Arthur Mathews. (OMF Books, 1978)

A small book which contains volumes of insights on spiritual warfare. This would be an appropriate book to use as a daily devotional.

Abortion: My Choice, God's Grace (Christian Women Tell Their Stories), Anne Eggebroten, Ed. (Pasadena, CA: New Paradigm Books, 1994)

An eye-opening revelation for any Christian who is still in denial about the fact that many Christians abort their children. Any pastor who believes that it is impossible to overemphasize grace needs to read this book.

Word in Warfare, by Pastor Chet Gallagher
(Chet@GateWayCityChurch.org)

Resources for proclaiming God's Word in public as a powerful spiritual warfare tool.

CLOSED: 99 Ways to Stop Abortion, By Joseph Scheidler (Rockford, IL: Tan Books and Publishers, 1993).

A resourceful handbook from one of the pioneers of the pro-life movement, filled with practical insights on effectively speaking up for those who cannot speak for themselves.

Love Them Both, by John C. Willke, M.D. (Cincinnati, OH: Hayes Publishing Co., 1997)

The handbook of the pro-life movement, with detailed answers to the questions every pro-life ministry faces.

Ministry Resources

Harder Truth, by the Center for Bio-Ethical Reform (www.abortionno.org)

A video which communicates the humanity of the preborn child and the inhumanity of abortion in a way which words could never express.

Living Waters (www.livingwaters.com), by Evangelist Ray Comfort and Kirk Cameron.

Evangelism tools which effectively communicate the Gospel to a culture which has become immune to God's Truth by being drenched in the doctrine of forgiveness without repentance. This site contains many resources which may be freely reproduced and distributed.

Hope for the Future (Colorado Springs, CO: International Bible Society)

A Bible specifically designed for a woman who is experiencing a crisis pregnancy. Contains a special section with practical insights for pregnant women.

Standing in the Gap, by Crusade for Life, 18030 Brookhurst St. PMB 372, Fountain Valley, CA 92708; phone 714-963-4753, fax 714-963-4575; www.crusadeforlife.org, crusadeforlife@cs.com

A booklet which effectively guides a group of Christians through a one-hour time of spiritual warfare outside an abortion chamber.

Pro-life literature, books, and other resources are available from:

Hayes Publishing Co., Inc., 6304 Hamilton Ave., Cincinnati, OH 45224, (513) 681-7559, fax (513) 681-9298, hayespub@aol.com, <http://hayespub.tripod.com>

Heritage House '76, Inc., 919 S. Main St., Snowflake, AZ 85937, (800) 858-3040, fax (928) 536-7785, <http://www.heritagehouse76.com>

Easton Publishing Co., P.O. Box 1064, Jefferson City, MO 65102, (888) 635-0609, fax (573) 636-0545, <http://www.eastonpublishing.com>

LifeCycle Books, P.O. Box 561, Fort Collins, CO 80522-0561, (800) 214-5849, fax (888) 690-8532, orders@lifecyclebooks.com, <http://www.lifecyclebooks.com>

Additional resources, including the resources listed below, are available from LifeSavers Ministries, P.O. Box 40972, Bakersfield, CA 93384-0972, (661) 323-2229, (866) 949-2229,

LifeSavers@glorifyJesus.com,
<http://LifeSavers.glorifyJesus.com>

God loves you and has a wonderful plan for your life: a pregnancy evangelism pamphlet designed to be given to women who are entering an abortion chamber.

Unwed Pregnancy is not a Sin, a pamphlet designed to help churches take a strong moral stand without causing their members to seek abortion to hide an unwed pregnancy from the church.

To Heal Our Land, a pamphlet explaining the scriptural truth that we cannot expect God to heal our land unless we address the issue of shedding innocent blood.

Pamphlets are also available which briefly encourage Christians to consider the church-based ministry opportunities presented by the Elizabeth League and SWAAT teams.

An Elizabeth League workbook is also available which guides participants through a weekly series of contacts with a pregnant woman.

Tim and Terri Palmquist also present the seminar “Speaking the Truth in Love: An Introduction to Pregnancy Evangelism” in various communities upon request.

For more information, contact:

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