

Pulse Pro-Life Scholarship Essay

Is it ethical for Christians to advocate for laws that restrict abortion?

“Those who cannot remember the past are condemned to repeat it” (Santayana, 1905, p. 284). History is one of man’s greatest teachers, full of countless triumphs and riddled with moral atrocities. Yet somehow, many professing Christians today seem to have forgotten the legacy of their Christian heritage. Christians should be the first line of defense, guarding against the violations of morality. Christians used to be willing to risk their lives, livelihoods, and freedoms to stand up for the weak, the poor, and the vulnerable. Christians were among the first to recognize the equality of women and children in the Greco-Roman culture (McLaughlin, 2021, para. 5). They were proponents of the abolitionist movement and spoke out against racial segregation, acknowledging the inherent value of all mankind made in the image of God. They founded organizations, hospitals, and orphanages at a time when many of themselves struggled to make ends meet. And Christians like Corrie Ten Boom and Dietrich Bonhoeffer serve as examples of those who bravely confronted the atrocities of the Nazi Holocaust. By their stories, the horrors of the Holocaust are immortalized, confirming that the greatest threat to a society is not the inevitable evil, but when “good men do nothing” (often attributed to Burke, n.d.). And yet, just 80 years after World War II, many Christians seem to have forgotten the cruelties and moral implications of the Holocaust. A modern Holocaust now unfolds deadlier than ever, not simply silent, but overwhelmingly celebrated. It kills not four million lives within four years, but 72 million lives worldwide each and every year while most Christians sit idly by, refusing to be uncomfortable, inconvenienced, or disliked (World Health Organization, 2025, para. 6). Abortion is exponentially more destructive than the Nazi Holocaust, taking the souls of nearly one-third of

Gen Z children (Sisk, 2025, para. 1). Therefore, not only is it ethical, but it is in fact a necessary duty before a holy and just God for Christians to advocate for laws that restrict abortion; it can only ever be right to restrain evil, and promote good among fellow citizens (Jeremiah 29:7).

One common complaint among professing believers is that Christians should not “force their morality” on others. Many confessing Christians, in order to justify their passivity in politics, view policies and lawmaking, especially when it comes to controversial topics such as abortion, as detached from personal morality and righteousness. However, Galatians 3:24 indicates that the law itself is a teacher, and the reality is that each law, by definition, is a legislation of morals. Whether it is the Ten Commandments, Hammurabi’s Code, the English Common Law, or State Constitutions, laws declare what is permissible and what is forbidden. Lawmaking is simply a matter of *whose* standard will be regulated, and there will be a standard. If not the Christian definition of right and wrong, whose standard of morality would professing believers like? Either Christian Western ethics will promote and regulate morality, or godless and idolatrous values will rule. If Christians believe that God’s ways are best, then they should rightly desire the Bible’s morality to define the nation’s laws, for Christ’s “commandments are not burdensome” (1 Jn. 5:3). The Bible states that the role of the government is to “punish those who do wrong” and “commend those who do right” (1 Pt. 2:14, *NIV*), and it lays out clear principles on what is righteous and what is not. The Bible clearly states, “You shall not murder” (Ex. 20:13). While abortion may be marketed by progressives as a choice, a right, or a freedom, it is actually the brutal ending of another’s life. Planned Parenthood describes abortion as “a very safe way to end a pregnancy” (n.d.). But the question is, “Who is abortion safe for?”—certainly not the baby, whose life is extinguished before he can breathe his first breath, and arguably not the mother either, who often experiences both physical and emotional traumas (Sullins, 2025, pg.

1). In fact, abortion is the only “healthcare” whose sole intent is to end the life of one of its patients. It is a dangerous thing for a nation to allow and encourage high-handed rebellion against God’s clear teaching. How could it possibly be wrong for a Christian to try to put an end to this wickedness?

And God’s teachings are explicit: each life has God-given intrinsic value (Gen. 1:27, Ps. 139:13-14, Mt. 10:29-31). Life begins at conception (American College of Pediatricians, 2017, para. 1). This is not a disputable fact; the moment that a man’s sperm unites with a woman’s egg, a new, genetically unique human life is created. While progressives may call this new creation a “fetus” to suggest that the child is something other than human, this is a disingenuous euphemism used by pro-choicers to dehumanize children and conceal the true identity of the child. Fetus actually means “little one” in Latin, not an inhuman organism that can be discarded on a whim as pro-abortionists claim (Manning, 2017, para. 7). A fetus is not simply a “clump of cells,” likened to a cancerous tumor needing to be removed, as some suggest. The truth is, every person is composed of “clumps of cells,” consisting of trillions of highly organized, specialized, and unique cells, constantly dividing and reproducing. While adults may have a higher cell count, to suggest that any life, however early in its development, is a simple “clump of cells” is a dangerous misrepresentation. It is an oversimplification and degradation of the complexity of human life, ignoring the intricacies and individual design of each person. Ultimately, however, the value of life comes not from its complexity but from its Creator. The Bible is explicitly clear that each life is intentionally and uniquely made by God: “For You (God) formed my inward parts; You knitted me together in my mother's womb” (Ps. 139:13). The Psalmist writes, “My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth. Your eyes saw my unformed substance” (Ps. 139:15-16a). In the unseen parts of the

womb, the Lord forms and shapes each life in His likeness. In the very first chapter of the first book of the Bible, God creates man “in His own image,” distinguishing man within creation and giving him superior value (Gen.1:27). Therefore, each human, however small, has value, not because of his ability, strength, or achievement, but because the Creator imparts value to him, and to suggest that those who have yet to be fully formed are any less valuable is an outright rejection of Scripture and creation.

Furthermore, Christians must lawfully advocate against the inhumanity and injustice of abortion because of their obligation to a good and righteous God. Time and time again, Christians are called by God to “Learn to do right; seek justice. Defend the oppressed” (Is. 1:17a) and “Speak up for those who cannot speak for themselves” (Prov. 31:8a). Surely these dictates apply to laws restricting abortion. Who is more oppressed or defenseless than an unborn child? Who else is more unable to speak or advocate for themselves than the baby in the womb? According to Scripture, the most vulnerable and defenseless in society (arguably the “little one” or fetus in the womb) should be lovingly cared for and protected, not exterminated through chemicals, forceps, or vacuums, as pro-abortionists claim (California Office of the Surgeon General, n.d.). Christians, therefore, are not allowed to be passive when it comes to policies surrounding abortion. Scripture does not give them permission to ignore the importance of politics in an attempt to be culturally sensitive, unoffensive, or inclusive. Politics directly influences the people God tells followers of Christ to care for, and while politics is not the only way to advocate against abortion, it is one of the primary ways to ensure the protection of life. Agreeing that abortion is wrong but doing nothing to legally prevent it is ultimately inconsequential in protecting the lives of babies. Some professing Christians use claims that politics are simply “too divisive” and that Christ’s “kingdom is not of this world” (Jn. 18:36).

However, as Christian political commentator Allie Beth Stuckey states, “Politics matter because policy matters because people matter” (@alliebethstuckey, 2024), and since people matter to God, they should therefore matter to Christians. While Jesus’ return is imminent (Rev. 22:12), and Christians are ultimately heavenly citizens holding earthly visas (Phil. 3:20), this does not warrant complacency to the world and people God has called Christians to care for (Rom. 12:11). The objection of politics being too divisive is a misnomer, propagated by the media, influencers, and politicians to scare Christians into passivity. The very nature of the truth and the gospel divides. Truth always serves to separate the genuine from the fraudulent. Some Christians seem to conveniently ignore the fact that, according to Jesus, some divisions are not only acceptable but essential. Jesus asked, “Do you think that I have come to give peace on earth? No, I tell you, but rather division” (Lk. 12:52, *ESV*). The gospel separates between the righteous and the evil, and the believers from the unbelievers. How much more crucial is this fact when it comes to something as important as policies concerning the protection of the unborn? God created mankind not to be inclusive, affirming, or accepted by society but to bring Him glory, promoting and preserving His values by being lights in a dark world and the “salt of the earth” (Mat. 5:13-16). What better way to preserve God’s values than by protecting the very people He created? Therefore, advocating for legal restrictions against the inhumane slaughter of children in the womb is not only good and right but Biblical.

Ultimately then, it is not only ethical but essential that Christians promote laws that restrict abortion. At the moment of conception, each person is endowed with the right to life, established by being made in the image of God (Gen. 1:27). God carefully and purposefully created each person, not to be destroyed in the womb, if unplanned and inconvenient, but to live fully, bringing Him glory (1 Cor. 10:31). Laws inherently regulate morality and Christians should

rightly desire the Bible to define right and wrong. According to Psalm 97:10, “Those who love the Lord” have a God-given duty and command to “hate evil,” and abortion—the intentional killing of an innocent human life—is certainly evil. It is time for each and every Christian to actively stand for life, regardless of whether it is politically incorrect, polarizing, or divisive. It is time for Christians to exchange fake compassion and one-sided empathy for the truth in love. It is time for Christians to decide that they care more about what God considers evil than how the world defines it, that they fear the consequences of disobeying a Holy God than of opposing a hostile culture.

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