

The Unborn: First in Public Policy

The Scriptures say, that when we obey Christ and transform our minds to conform to His, that “there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all.” *Colossians 3:11*. Over history, by development of ideas, and by transformation of minds and hearts by the grace of Him, mankind and the law have also accepted this elevated thinking.

Before God, as is the goal of modern human law, there is no distinction between groups of people. In *principle*, it is “justice for all.” In essence, this is well established in the founding principles and laws of the United States, where it was written:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. --That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, (*Declaration of Independence, July 4, 1776*).

This elemental legal cornerstone of the United States of America proves we are a Godly nation in our founding, and are based upon two principles: (1) that no man is above the law, and (2) that there are fundamental laws grounded in the natural law, or that law which is derived by nature. For instance, any human legislative body cannot repeal the law against murder, assault, battery, robbery, stealing, and lying, among others. These laws are written into our very beings, and even if the state were to allow such infringements, the state’s law is void, and violates the natural law that is written on our minds and upon our hearts. (*Hebrews 10:16*) St. Thomas Aquinas says such governmental enactments are not law, but are a type of violence. Without just men and women serving in governmental posts, and without just laws, tyranny will soon follow.

Public policy and public laws must be rooted in and guided by the natural law and the concept that no man or woman is above the law. God has called many people to advocate for good public policy. These people include, but are not limited to, attorneys, jurists, public policy advocates and activists who work in the political arena for the common good, seeking to perfect society through the cooperation of public and private officials and entities. There is much good when these people advocate for the homeless, the disenfranchised, the naked, the voiceless, and the poor, among others.

The foremost principle in our modern social culture is that all such advocates and activists should first advocate justice for unborn persons. The unborn share in the characteristics of all other disenfranchised groups. In other words, the unborn persons are naked, voiceless, innocent, unseen, disenfranchised, blind, choice-less, and marginalized. In accord with present U.S. law, the unborn have no rights or guarantees to pursue happiness, to own property, to make love, to have children, or to simply live and breathe. The unborn children who are aborted will never see the sunset, or be guided by the Scriptures, or see, or feel, or touch those about them. The unborn child has made no choices, has not failed or succeeded, or responded to God’s grace or sinned.

This advocacy is not grounded in a proverbial woven cloth, but a precedent rooted in justice first for the most innocent and voiceless in our society. It is a matter of main concern. We advocate first for the innocent unborn, which fruitfully legitimizes—without question of purpose or duplicity—advocacy for born persons who are homeless, disenfranchised, disabled, marginalized, poor, sick, or suffering.

Under the current law in the United States, the pure power of choice trumps the rights of persons (unborn) granted under the natural law—in other words God-given rights—and life becomes cheap in all its forms, whether it is life seen when it is unborn, old, sick, homeless, hungry, blind, poor, voiceless, powerless, or disabled. When men and women of good will seek legal justice and public policy based upon fundamental rights and not for political purposes, it will result be clarity and priority of purpose for all other advocacy.

Therefore, as a matter of justice, as a matter of true concern and Godly charity, it is essential that Christian activists, whether political, religious, or social, and Christian public officials, concern themselves by prioritizing their effort for life; firstly the unborn, and secondly other persons. To bring justice to all the disadvantaged, we must first bring it to the most humble and poor first. In modern America, that is the unborn.