Proposition 1

Abortion –Here in Idaho, the electorate is going to be able to vote on **Proposition 1**. . .regarding Abortion. A ***"NO"*** vote is renouncing the unjust killing of an unborn child. A ***"YES"*** is to support the killing of an unborn child. The Church, from its inception has been very clear on the topic of Abortion. Succinctly, the Church has always been for LIFE for the unborn.* We support life at every age, stage, and situation. We trust Him as the author and finisher of life, even in complex and sensitive circumstances. We direct our compassion and resources to follow His example of love.

God alone is the giver and author of *LIFE*.
Every human life—from the earliest moment of conception—is made by Him. *"For it was you who formed my inward parts; you knit me together in my mother's womb. I praise you, for I am fearfully and wonderfully made. (Ps.139:13-14a)*

How Does God See the Unborn?
God does not see "tissue." He sees a person He already knows and has set apart. *"Before I formed you in the womb I knew you, before you were born, I set you apart…" (Jer. 1:5)*

From the moment the sperm and egg unite, a unique human being with a complete genetic identity exists. That life is not "potential" personhood—it IS a person already known and valued by God.

Abortion Is the Taking of a Human Life
There is no biblical distinction between a person outside the womb and a person inside the womb. The same God who formed us also forbids the unjust taking of human life at any stage.

The sixth commandment is clear: *"You shall not murder." (Exodus 20:13)* The devil kills. . .God gives life. *"The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full." (John 10:10)*

The Question of "Choice"
The central question is not merely "Does a woman have the right to choose?" **The deeper question is:** Is the child in the womb a person or merely tissue?

- If it is only tissue, then abortion is merely a medical procedure.
- If it is a person—created, known, and valued by God—then that child possesses the same God-given right to life that every other human being enjoys.

Our legal system already recognizes this reality in other contexts: when a pregnant woman is killed, the law often counts two victims. We cannot consistently treat the same unborn child as a person in one case and as disposable tissue in another.

A Final Word
Unfortunately, the topic of Abortion has been made a political issue, when in reality it is a sacred/moral issue. Christians are called to protect the vulnerable and defend those who cannot speak for themselves. The unborn child is among the most vulnerable of all. May we walk in the way of righteousness. . .the path of life. . .and honor the Author of every human life. As we stand for life, we also remain committed to showing the compassion of Christ by supporting mothers, fathers, children, and families facing difficult circumstances. We hope this resource is helpful. However, it is you, who ultimately must make a decision when you vote on Proposition 1.

Sincerely in Christ,
P. Lynn

* On the topic of Abortion, Early Christian writers from the beginning of Christendom, virtually without exception, wrote that the unjust killing of the unborn or newly born was inconsistent with a Christian formation of belief. The Didache, Barnabas, Athenagoras of Athens, Tertullian, Basil the Great, Chrysostom, and many more, were clear that the Christian should always stand for Life for the Unborn.