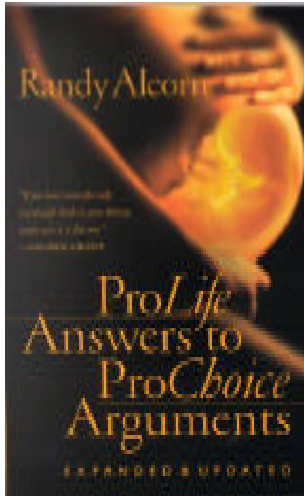




# ETERNAL PERSPECTIVES

*We fix our eyes not on what is seen, but on what is unseen...*



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## Is the Unborn Part of Her Mother's Body?

by Randy Alcorn

It's nearly impossible to have a discussion about abortion without someone quickly bringing up the idea that a woman has rights over her own body. Whether stated or not, the assumption is clear—the baby she's carrying is a part of her body.

Philosopher Mortimer Adler claimed that the unborn is "a part of the mother's body, in the same sense that an individual's arm or leg is a part of a living organism. An individual's decision to have an arm or leg amputated falls within the sphere of privacy—the freedom to do as one pleases in all matters that do not injure others or the public welfare."<sup>1</sup>

Years ago I read an *Oregonian* editorial claiming that the fetus is just a part of the pregnant woman's body. The article compared "it" to her tonsils or appendix. In light of the counseling I've done with post-abortive women and men, and the many organizations dedicated to post-abortion counseling and support groups, my first thought was, "Then why's there no such thing as post-tonsillectomy counseling and why are there no post-appendectomy support groups?"

What's most amazing about this pervasive proabortion argument is that it is demonstrably contradicted by the scientific facts. Mortimer Adler was as wrong as he could be, as every geneticist knows.

A body part, such as the arm or leg, is defined by the common genetic code it shares with the rest of its body. Every cell of the mother's tonsils, appendix, heart, and lungs shares the same genetic code. The unborn child also has a genetic code, but it is distinctly different from his mother's.

Every cell of his body is uniquely his, each different than every cell of his mother's body. Often his blood-type is also different, and half the time even his gender is different.

Half of the child's forty-six chromosomes come from his biological father, half from his mother. He is genetically just as much like his father as he is his mother—but would we argue on that basis that the father has the right to decide whether he lives or dies? Except in the rare cases of identical twins, the combination of those chromosomes is unique, distinct even from that of a brother or sister coming from the same parents.



Just as no two people have identical fingerprints, no two people have identical genetic fingerprints. If one body is inside another, but each has its own unique genetic code, then there is not one person, but two separate people. John Jefferson Davis states:

*It is a well-established fact that a genetically distinct human being is brought into existence at conception. Once fertilization*

*(Continued on page 2)*



*Human beings should not be discriminated against because of their place of residence.*

*takes place, the zygote is its own entity, genetically distinct from both mother and father. The newly conceived individual possesses all the necessary information for a self-directed development and will proceed to grow in the usual human fashion, given time and nourishment. It is simply untrue that the unborn child is merely "part of the mother's body." In addition to being genetically distinct from the time of conception, the unborn possesses separate circulatory, nervous, and endocrine systems.<sup>2</sup>*

A Chinese zygote implanted in a Swedish woman will always be Chinese, not Swedish, because his identity is based on his genetic code, not that of the body in which he resides. In fact, if the woman's body is the only one involved in a pregnancy, then she must have two noses, four legs, two sets of fingerprints, two brains, two circulatory systems, and two skeletal systems. Half the time she must also have testicles and a penis.

The previous statement may sound shocking. But in those fifty percent of pregnancies when the child is male, clearly his sexual organs are not part of his mother's body, but his own. It is a clear scientific fact that the mother is one distinctive and self-contained person, and the child is another.

The child may die and the mother live, or the mother may die and the child live, proving they are two separate individuals. The child-guest is a temporary resident of the mother-host. He will leave on his own as long as he is not prematurely evicted. There are many cases where a mother has been fatally injured, after which a doctor has delivered her child safely. The mother's body dies, the baby lives. Unmistakably, the baby was not merely a part of his mother's body, or he would have died with her. Children have been born several months after their mother has been declared "brain dead."<sup>3</sup> Obviously they must be two distinct

individuals prior to the child's birth, or one could not die while the other goes on living.

The unborn child takes an active role in his own development, controlling the course of the pregnancy and the time of birth. New Zealand professor A. W. Liley is known as the "father of fetology." Among his many pioneer achievements was the first intrauterine blood transfusion. Dr. Liley has stated:

*Physiologically, we must accept that the conceptus is, in a very large measure, in charge of the pregnancy.... Biologically, at no stage can we subscribe to the view that the fetus is a mere appendage of the mother.... It is the embryo who stops his mother's periods and makes her womb habitable by developing a placenta and a protective capsule of fluid for himself. He regulates his own amniotic fluid volume and although women speak of their waters breaking or their membranes rupturing, these structures belong to the fetus. And finally, it is the fetus, not the mother, who decides when labor should be initiated.<sup>4</sup>*

Dr. Peter Nathanielsz of Cornell University concurs. He says that the unborn's brain sends a message to his own pituitary gland which in turn stimulates the adrenal cortex to secrete a hormone which stimulates the mother's uterus to contract.<sup>5</sup> A woman goes into labor not because her body is ready to surrender the unborn child, but because the unborn child is ready to leave her body.



Being inside something is not the same as being part of something. One's body does not belong to another's body merely because of proximity. A car is not part of a garage because it is parked there. A loaf of bread is not part of the oven in which it is baked. Louise Brown, the first test-tube baby, was conceived when sperm and egg joined in a petri dish. She was no more a part of her mother's body when placed there than she had been part of the petri dish where her life began. A child is not part of the body in which she is carried. As a person inside a house is not part of the house, so a person inside another's body is not part of that person's body.

Human beings should not be discriminated against because of their place of residence. A person is a person whether she lives in a mansion or an apartment or on the street. She is a person whether she's trapped in a cave, lying dependently in a care center, or residing within her mother. We all believe a premature baby lying in a hospital incubator deserves to live. Would the same baby deserve to live any less simply because she was still in her mother?

Consider this true-to-life scenario. Two women become pregnant on the same day. Six months later Woman A has a premature baby, small but healthy. Woman B is still pregnant. One week later both women decide they don't want their babies anymore. Why should Woman B be allowed to kill her baby and Woman A not be allowed to kill hers?<sup>6</sup> Since there is no difference in the nature or development of the two babies, why would Woman B's action be exercising a legitimate right to choose, while Woman A's action would be a heinous crime subjecting her to prosecution for first degree murder? It is irrational to recognize the one child as a baby and pretend the other one isn't.

I know a former prochoice nurse who was converted to a prolife position after seeing premature babies being frantically saved by a medical team in one room, while down the hall, babies the same age were being aborted.

The U. S. Congress voted unanimously to delay capital punishment of a pregnant



woman until after her delivery. Every congressman—including those of the prochoice persuasion—knew in his heart that this unborn baby was a separate person not guilty of his mother's crime. No stay of execution was requested for the sake of the mother's tonsils, heart, or kidneys. It was done only for the sake of her child. Why? Because of what we all know if we'll only admit it—every child, no matter how young and how small and no matter where he is located, is an individual human being with a life and rights of his own.

*This article is adapted by the author from ProLife Answers to ProChoice Arguments (Multnomah Publishers, updated and revised 2000) by Randy Alcorn.*

<sup>1</sup> Mortimer J. Adler, *Haves Without Have-Nots: Essays for the 21st Century on Democracy and Socialism* (New York: Macmillan, 1991), 210.

<sup>2</sup> John G. Davis, *Abortion and the Christian* (Phillipsburg, NJ: Presbyterian & Reformed Publishing Co., 1984), 23.

<sup>3</sup> "Brain Dead Woman Gives Birth," *The Oregonian*, 31 July 1987.

<sup>4</sup> From a November 1970 speech titled "The Termination of Pregnancy or the Extermination of the Fetus." Cited by Jean Garton, *Who Broke the Baby?* (Minneapolis, MN: Bethany House Publishers, 1979), 41–42.

<sup>5</sup> Dr. Peter Nathanielsz, cited by Sharon Begley, "Do You Hear What I Hear?" *Newsweek*, Special Summer Edition, 1991, 14.

<sup>6</sup> Mark Crutcher, "Abortion Questions They'd Rather Duck," *Focus on the Family Citizen*, 20 May 1991, 4.

### **EPM Information:**

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## God's Plan in a TB Sanitarium *by Doug Nichols*

### *What does it take to reach people with the Gospel?*

While serving with Operation Mobilization in India in 1967, tuberculosis forced me into a sanitarium for several months. I did not yet speak the language, but I tried to give Christian literature written in their language to the patients, doctors and nurses. Everyone refused; some politely, some rudely.

I sensed many weren't happy about an American (to them, all Americans are rich) being in a free, government-run sanitarium. (They didn't know I was just as broke as they were!)

The first few nights I awoke around 2:00 a.m. coughing. One morning during my coughing spell, I noticed one of the older, sicker patients across the aisle trying to get out of bed. He would sit up on the edge of his bed and try to stand, then in weakness fall back into bed. I didn't understand what he was trying

to do. He finally fell back into bed, exhausted. I heard him crying softly.

The next morning I realized that the man had been trying to get up and walk to the bathroom! The stench in the ward was awful. Other patients yelled insults at the man. Angry nurses moved him roughly from side to side as they cleaned up the mess. One nurse even slapped him. The old man curled into a ball and wept.

The next night I again woke up coughing. I noticed the man across the aisle sit up and again try to stand. Like the night before, he fell back whimpering. I don't like bad smells, and I didn't want to become involved, but I got out of bed and went over to him. When I

touched his shoulder, his eyes opened wide with fear. I smiled, put my arms under him, and picked him up.

He was very light due to old age and advanced TB. I carried him to the restroom, which was just a small, filthy room with a hole in the floor. I stood behind him with my arms under his armpits as he took care of himself. After he finished, I picked him up and carried him back to his bed. As I laid him down, he kissed me on the cheek, smiled, and said something I couldn't understand.

The next morning another patient woke me up and handed me a steaming cup of tea. He motioned with his hands that he wanted a tract. As the sun rose, other patients approached and indicated they also wanted the booklets I had tried

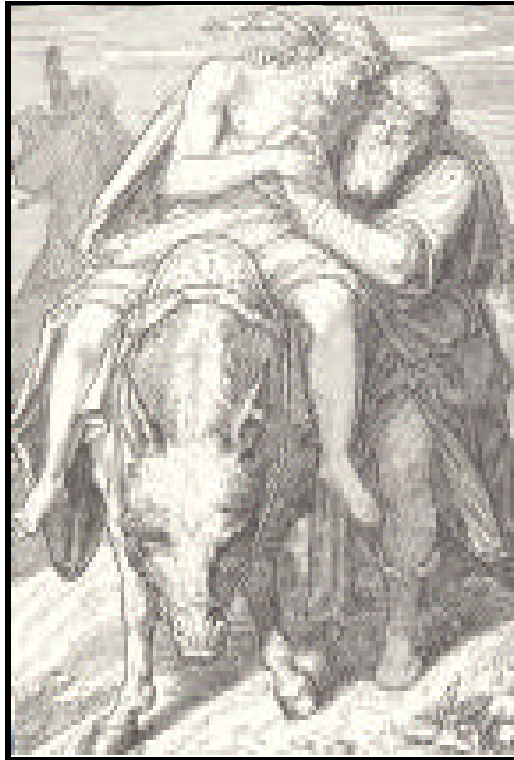
to distribute before. Throughout the day, nurses, interns and doctors also asked for literature.

Weeks later, an evangelist who spoke the language visited me, and as he talked to others in the sanitarium, he discovered that several had put their trust in Christ as Savior as a result of reading the literature!

What did it take to reach these people with the Gospel? It wasn't health, the ability to speak their language, or a persuasive talk. I simply took a trip to the bathroom.

Anyone could have done it!

*Doug Nichols,  
International Director,  
Action International Ministries  
[www.actionintl.org](http://www.actionintl.org)*



The Good Samaritan



# Biblical Principles for Stewardship and Fundraising

Compiled by Wesley K. Willmer (Vice President, University Advancement, Biola University) and the Committee on Evangelical Fundraising Guidelines as requested by the Evangelical Council for Financial Accountability



Christian leaders, including development staff, who believe in the Gospel of Jesus Christ and choose prayerfully to pursue eternal kingdom values (Mt. 6:19-21), will seek to identify the sacred kingdom resources of God's economy within these parameters:

1. God, the creator (Gen. 1) and sustainer of all things (Col. 1:17) and the One "who works within us to accomplish far more than we can ask or imagine," (Eph. 3:20), is a God of infinite abundance (Ps. 50:10-11) and grace (2 Cor. 9:8).

2. Acknowledging the primacy of the Gospel (Rom. 1:16) as our chief treasure (Mt. 13:44), Christians are called to lives of stewardship, as managers of all that God has entrusted to them (1 Cor. 4:1-2).

3. A Christian's attitude toward possessions on earth is important to God (Mt. 6:24), and there is a vital link between how believers utilize earthly possessions (as investments in God's kingdom) and the eternal rewards that believers receive (Phil. 4:17).

4. God entrusts possessions to Christians and holds them accountable for their use, as a tool to grow God's eternal kingdom, as a test of the believer's faithfulness to God, and as a trademark that their lives reflect Christ's values (Lk. 16:1-9).

5. From God's abounding grace, a Christian's giving reflects his gratitude for what God has provided and involves growing

in one's intimate faith relationship with Christ as Lord of their lives (Mk. 12:21-22).

6. Because giving is a worshipful, obedient act of returning to God from what has been provided (1 Chron. 29:10-14), Christian fundraisers should hold a conviction that, in partnership with the church, they have an important role in the spiritual maturation of believers (James 3:1).

7. The primary role of Christian fundraisers is to advance and facilitate a believer's faith in and worship of God through a Christ-centered understanding of stewardship that is solidly grounded on Scripture (2 Tim. 3:16).

8. Recognizing it is the work of the Holy Spirit that prompts Christians to give (Jn. 15:4-5)—often in partnership with fundraising techniques (2 Cor. 9:5-7, Neh. 1:4-11), fundraisers and/or organizations must never manipulate or violate their sacred trust with ministry partners.

9. An eternal, God-centered worldview promotes cooperation, rather than competition, among organizations, and places the giver's relationship to God above the ministry's agenda (2 Cor. 4:16-18).

10. In our materialistic, self-centered culture, Christian leaders should acknowledge that there is a great deal of unclear thinking about possessions, even among believers, and that an eternal kingdom perspective will often seem like foolish nonsense (1 Cor. 2:14) to those who rely on earthly kingdom worldview techniques (1 Cor. 2:1-5).

When these principles are implemented, that rely on God changing hearts more than on human methods, the resulting joy-filled generosity of believers will fully fund God's work here on earth (Ex. 36:6-7).



*God entrusts possessions to Christians and holds them accountable for their use.*

*A Christian's giving reflects his gratitude for what God has provided.*



## A Tribute to George Verwer, Founder and Former Director of Operation Mobilization

*George Verwer is the Founder of Operation Mobilization (OM), a ministry of cross-cultural evangelism, church planting and discipleship training. After serving as the International Director from the beginning, George stepped down in 2003 and continues in his ministry with OM, speaking and raising the profile of world missions.*

*Originally from the USA, George and his wife, Drena, live in Bromley, Kent, a suburb of London. His ministry takes him to various countries in Asia, the Middle East, Europe and North America. Through these travels, he blends preaching and ministry to Christian leaders and churches. George has a deep desire for vital, revolutionary Christianity in himself and others.*

For seventeen years Dorothea Clapp, a lady in the United States, prayed for the high school in her town, that the students would be saved and become messengers of the gospel to the ends of the earth. One day, she sent a copy of the Gospel of John to a student, George Verwer. Less than three years later, he gave his life to Christ at a Word of Life meeting in Madison Square Garden in New York where Billy Graham preached. At Moody Bible Institute he met up with several others who had his heart for reaching the world. Together, they decided God would have them give their school vacations for evangelism. Their first trip took them and 10,000 Spanish Gospels of John to Mexico. People eagerly accepted the Gospels, and hundreds of contacts were made. These trips continued every Christmas and summer. Within two years, Christian bookshops, radio broadcasts and national workers resulted. These students returned to college with a desire to be more diligent in study and prayer, founding OM's roots of discipleship training with evangelism even before the name Operation Mobilization came into existence.

Verwer, with his wife, Drena, and a small group of people in their early twenties, went to Spain in 1960. That fall a group of young people, mainly Spanish, spent hours addressing envelopes using the telephone directory. A tract with the offer of a correspondence course or a Gospel was placed in each. The response was so great that within eight months four young Spaniards were working on the project full-time. During the first two years more than 20,000 people requested Gospels and correspondence courses. God made a way for a Christian bookshop and for advertising for that bookshop all over Madrid.

Because Verwer and the others were burdened not just for Spain or Mexico, they pioneered the idea of short-term mission projects utilizing large numbers of short-term workers. They prayed for 100 young workers to join them to reach all of the larger towns of Western Europe with Christian literature during the first summer. Nearly 200 people came to the mountains of Madrid for the outreach, which began with prayer and Bible study in the mountains, followed by division into small traveling teams to different countries. This effort for evangelism and the following summer outreaches were called Operation Mobilization, the name that ultimately labeled the entire movement.

During that summer, 25 million tracts were distributed with offers for a correspondence course or a Gospel. By the end of the summer there were thousands of replies from several different countries. Over 50 different Christian groups took part in the follow-up work.

Larger goals were set for the next outreaches, and where 1,000 workers were prayed for, 2,000 came from 30 nations. The summer of 1963 brought forth a surge of evangelism as 80,000 villages were reached with teams bringing tons of literature and a heart to serve.

200 people stayed on after the outreach for year-long programs in areas like Turkey, Iran, Lebanon, Israel, India and Europe. Muslim countries had long been a prayer target of OM leadership.

*Together, they decided God would have them give their school vacations for evangelism.*





OM had its first missionaries to Turkey in 1961. In 1963, the first couple went to Iran. From there, literature distribution, full-time workers, new churches, Bible study groups, correspondence courses and conferences were established in the Middle East. A significant ministry to Afghan refugees began in Pakistan after the Russian invasion. Longer-term programs developed in Europe at the same time. An empty paper factory in Belgium became the central office to coordinate efforts and prepare the vehicles.

OM moved into India via an overland trek in trucks from Belgium, carrying literature. OM India is now one of the largest fields, with 700 full-time workers. Until recently OM distributed literature off the back of large trucks very publicly. OM has Good Shepherd Ministries in slums all over India, providing education, food for children, and hope in Jesus Christ to thousands of children. Churches are often started in the same rooms as the schools.

OM began a ship ministry with the launching of the LOGOS in 1970, a ship to be used for world evangelism. The LOGOS visited hundreds of ports, selling and giving away literature to hundreds of people in Southeast Asia, China, Japan and many others. In 1977, a second, larger ship, the DOULOS, was launched, carrying on the same mission as the LOGOS, in other ports of the world. Both ships would offer book sales, conferences, tours, and the people on board would reach out to the nationals with literature distribution on shore. As with all workers in OM, the marine professionals worked as volunteers. In 1988, the LOGOS was shipwrecked off the south coast of South America, but not one life was lost. By the end of that same year, funds were raised for the purchase of a third ship, christened the LOGOS II.

OM now works in over 85 countries, including Latin America, Central Asia, the former Soviet states, the Middle East, and secular Europe. At any given moment OM has approximately 3,500 workers. Summer outreaches like those begun in 1957 in Mexico still continue around the world. It is estimated that well over 125,000 people

have participated in an OM outreach in the last 40+ years and more than 100 ministries have been launched by people who got their start in missions with OM.

*(Excerpted from OM's history and George Verwer's biographical sketch.)*



*(The following is a letter written by Randy Alcorn to George Verwer in honor of his faithful service.)*

Dear George,

There's nothing better I can say of a brother than "He draws me closer to Jesus." You do. I think of that song "Thank you for giving to the Lord." You'll meet so many people in heaven that will say "thank you." When I see you, I'll say it too.

I've enjoyed over the years the phone calls and the personal chats at places we've connected, including my home church. Whenever you've called and my assistant or receptionist said, "George Verwer on line 2," I've smiled and wondered where you're calling from. India? A church parking lot in Scotland? It's always a joy to speak with you.

I've related to others one of our conversations I'll always remember. It ended with you telling me, "God bless you, brother...now don't do anything stupid!" It's a great line, true to Scripture (Proverbs in particular). It reminds me sin is always stupid and obedience is always smart. We need to raise the bar high for each other, and pray for God's grace and empowerment, cheering each other on to jump that bar.

Thanks for raising the bar high, George, to the glory of Jesus. God bless you, brother. I know you won't retire until at least ten minutes after you die. As long as you're still in this world you're still in the battle...now don't do anything stupid!

Investing in eternity, Randy Alcorn

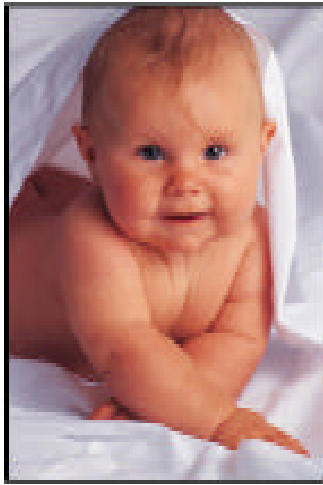


**Contact Information:** Operation Mobilization, P.O. Box 444, Tyrone, GA 30290, 770.631.0432, [www.om.org](http://www.om.org)

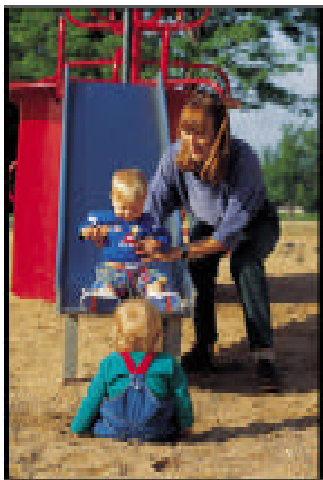


*"God bless you,  
brother...now  
don't do  
anything  
stupid!"  
It's a great line,  
true to  
Scripture. It  
reminds me sin  
is always  
stupid and  
obedience is  
always smart.*





*What God does  
is up to Him,  
but we are not  
God. We do not  
have His  
prerogatives  
over human life  
and death.*



## Are Frozen Embryos Human Beings?

by Randy Alcorn

In 1983 bioethical discussions were forever changed when Mario and Elsa Rios died in an airplane crash. They left behind two frozen embryos in an in vitro fertilization clinic in Melbourne, Australia. Medical and legal journals suddenly had major issues to discuss, which have not begun to be resolved.<sup>1</sup> Currently there are more than 320 law review articles on the legal controversies surrounding frozen human embryos.<sup>2</sup>

Did the frozen embryos have property rights? If they were successfully implanted in a woman willing to bear them, would they stand to inherit the wealthy Rios estate? What were the ethical obligations of family and society? What should be done with the frozen embryos? Should they be discarded? Donated to another couple? Left frozen indefinitely?<sup>3</sup>

Though it's very expensive and its success rate is low, many infertile couples are turning to in vitro fertilization (IVF) and artificial insemination. Fertility drugs given to women in IVF programs often produce more embryos than can safely be implanted at one time. It is standard practice to freeze the unused embryos through cryopreservation, in case they are needed later, when they can be thawed and implanted. Because of factors that include divorce, death, and changes of intention, the status of these embryos becomes uncertain.

More than ten million U. S. couples are infertile. In the last ten years the infertility industry has grown from about thirty to over three hundred clinics, with earnings exceeding one billion dollars—and the growth continues. In 1999 more than seventy-five thousand infants were born after IVF. This was more than twice as many as were available through traditional adoption.<sup>4</sup> At the same time, a 1999 *Washington Post* article reported that hundreds of thousands of human embryos were frozen, suspended in liquid nitrogen tanks (with an estimated 19,000 more frozen embryos to be added each year).<sup>5</sup>

This should be of immense concern to all who believe human life begins at conception:

*Not all embryos survive the freeze-thaw process. A 50% survival rate is considered reasonable. After the thaw, embryos retaining 50% or more of the cells they had before freezing are cultured and placed back in the uterus via a tube inserted in the cervix. The number returned varies with the desires of the patient under the guidelines of age categories: under 35 years old, up to four embryos; 35 years and older, up to six embryos. National statistics for women 39 or less is 27% per embryo transfer, for women over 39, 14% per embryo transfer. Delivery rates will be lower due to miscarriage.<sup>6</sup>*

Three to six embryos may be implanted in the hopes one may live, but the majority die. In the best-case scenario, six embryos die while another six survive freezing; then at least two to five of these six die in the attempt to implant one. Often all of them die.

When, even under optimal conditions, physicians attempt to implant an embryo conceived in vitro, the success rate is startlingly low. According to Dr. Leon Speroff's widely regarded text on endocrinology and fertility, the success rate in any given cycle is 13.5 percent. Since typically three to six embryos may be used to attempt implantation, the actual survival rate is just over three percent. This means that twenty-nine out of thirty embryos die in order to implant a single child.<sup>7</sup>

Some are quick to justify this on the basis that there is also a high rate of miscarriages in the natural reproductive process. But the difference is profound. What God does is up to Him, but we are not God. We do not have his prerogatives over human life and death. Spontaneous miscarriages are not our responsibility. What *is* our responsibility is child deaths caused by the overproduction of embryos in the hopes of a single implantation.



World-renowned geneticist Dr. Jerome LeJeune persuasively argued before the trial court, in *Davis v. Davis* (a custody dispute involving seven human embryos), that the human embryo is in fact a human being, a real person.<sup>8</sup> After listening to various testimonies, the court's opinion was this: "Cryogenically preserved embryos are human beings.... Human embryos are not property. Human life begins at conception. Mr. and Mrs. Davis have produced human beings, in vitro, to be known as their child or children."<sup>9</sup>

To the argument "You can't seriously believe a frozen embryo is a human being," the proper response is, "Both scientifically and theologically we can't seriously believe a frozen embryo is anything *other* than a human being." (See Answer 1 in my book *ProLife Answers to ProChoice Arguments*.)

In 1996 in Great Britain 3,300 frozen embryos were thawed out, destroyed with saline solution, and incinerated as biological waste.<sup>10</sup> A study at two fertility clinics in Manchester, published in *The Lancet* medical journal, showed 904 of 1344 frozen embryos had been thawed because couples had not requested another five-year extension or donated them to other couples or for research. "We are extremely concerned at the high rate of embryo destruction highlighted in this study," said Dr. Brian Lieberman of St. Mary's Hospital in Manchester. "This is the first time anyone in the world has reported the decisions made by a group of people with embryos in storage for five or more years."<sup>11</sup>

Can Christians, or any citizens with a respect for life, participate in good conscience in the supervised overproduction of human embryos that ultimately leads to such destruction? One prolife physician who is a fertility specialist, and works with frozen embryos, wrestled with this issue for years. Finally, he came to the conclusion that human life does not begin at conception, but at implantation. This was a convenient change in belief that allowed him to continue in his profession. Unfortunately, the notion that life begins at implantation has no biological basis. (See Answer 6a in *ProLife Answers to ProChoice Arguments*.)

Dr. James Dobson, in his book *Solid Answers*, says this concerning in vitro fertilization:

*I believe most conservative Christians would agree this practice is morally indefensible from a biblical perspective. On the other hand, I feel that in vitro fertilization is less problematic when the donors are husband and wife—IF all the fertilized eggs are inserted into the uterus (i.e., no ova are wasted or disposed of after fertilization and no selection process by doctors or parents occurs). As the woman's body then accepts one (or more) eggs and rejects the others, the process is left in God's hands and seems to violate no moral principles.<sup>12</sup>*



*This article is adapted by the author from ProLife Answers to ProChoice Arguments (Multnomah Publishers, updated and revised 2000) by Randy Alcorn.*

<sup>1</sup> George P. Smith II, "Australia's Frozen Orphan Embryos: A Medical, Legal, and Ethical Dilemma," *Journal of Family Law* 24 (1985-86): 27-41.

<sup>2</sup> Samuel B. Casey, "The Chosen and Frozen," in *The Reproduction Revolution: A Christian Appraisal of Sexuality*, ed. John F. Kilner, Paige C. Cunningham, and W. David Hager (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2000), 172.

<sup>3</sup> Robert W. Evans, "The Moral Status of Embryos," in *The Reproduction Revolution*, 60.

<sup>4</sup> Casey, "The Chosen and Frozen," 164.

<sup>5</sup> Lori B. Andrews, "Embryonic Confusion," *Washington Post*, 2 May 1999, B1, B4.

<sup>6</sup> IVF Phoenix Infertility Information Booklet, [www.ihr.com/fertbook/treatment.htm](http://www.ihr.com/fertbook/treatment.htm), cited by Casey, "The Chosen and Frozen," 164.

<sup>7</sup> Leon Speroff, *Clinical Gynecologic Endocrinology and Infertility* (Williams and Wilkins, 5th ed., 1994), 937-39.

<sup>8</sup> Jerome LeJeune, *The Concentration Can: When Does Human Life Begin? An Eminent Geneticist Testifies* (San Francisco, CA: Ignatius Press, 1992).

<sup>9</sup> "The Custody Dispute over Seven Human Embryos: The Testimony of Professor Jerome LeJeune, M.D., Ph.D.," Christian Legal Society, 4208 Evergreen Lane, Annandale, VA 22003-3264.

<sup>10</sup> James Walsh, "A Bitter Embryo Imbroglia," *Time*, August 1996, 10.

<sup>11</sup> "Thousands of Unwanted Embryos Perish in England," Reuters News Service, 14 April 2000, *The Prolife Infonet*.

<sup>12</sup> *Physician*, Focus on the Family, January-February 2000.

*Human embryos are not property. Human life begins at conception.*

## Lessons From the Life of a Father



*We might as well not give to God at all as to give merely what little we have left over.*



Arthur DeMoss was the Founder, President and Chairman of the Board of the National Liberty Corporation in Valley Forge, Pennsylvania. He was a pioneer in the mass marketing of life and health insurance, and his innovative methods earned for him a place of prominence in the history of insurance marketing in this country.

However, the most outstanding mark of Mr. DeMoss's life was his deep commitment to Jesus Christ. Those who knew him best remember him as a man who was always investing his time, abilities, energies, and finances to meet the spiritual needs of others.

On September 1, 1979, at the age of 53, Mr. DeMoss was unexpectedly taken to heaven. However, his life commitments have been passed on to his children. They consider the model of his walk with God and his careful teaching about spiritual things to be more valuable than any size inheritance.

We have selected for our readers two brief excerpts from Mr. DeMoss's writing and speaking on the subject of Christian stewardship. Included with these selections is an article by his oldest daughter. Nancy shares some biblical insights on money, gleaned from the life and teaching of her father.

### **Arthur DeMoss:**

I believe with all my heart that there is a strong correlation between giving and spirituality. I have observed that they almost invariably go hand in hand. You say that you give as much as you can afford, after taking care of your bills.

Personally, I feel we might as well not give to God at all as to give merely what little we have left over. Unfortunately, that is about all that most of us do give. However, God's command in the Scripture is to give Him the first fruits. Then invariably what we have left will go a great deal further, inasmuch as it will have God's blessing upon it.

Needless to say, the first part of our income and that which we are to give to the Lord, should be a minimum of one tenth. This we owe him. It is only what we give

God over and above the first tenth that truly constitutes an offering to Him. The more we love Him the more we want to give.

You say that it is impossible for you to give at least one tenth of your income because you do not now have enough money to meet all your obligations. Here enters God's paradoxical principle of prosperity. If you need more money, give more.

Permit a word of personal testimony. After Jesus saved me, shortly before my twenty-fifth birthday, I was tens of thousands of dollars in debt, and this in spite of the fact that I had been accustomed to working seven days and five nights a week. Like many other businessmen, I had the peculiar notion that I was indispensable to my business, and that, if I left for a day or two, I would return to find the business gone.

The Lord saved me and promised to return to me with interest all that I gave Him. I am sorry to say that I was not as quick as I should have been to take advantage of His proffered goodness to me, but I can testify to the glory of God that, in spite of my frequent unfaithfulness, He has always been more than faithful.

He first took me out of debt shortly after my conversion. It was so effortless, so easy. I did not need to work night and day and Sundays as in the past. All I had to do was put God first. The more time and money I gave Him, the more He gave me. I have not given him nearly enough. I'm ashamed of myself; He has been so good to me.

Giving, for the Christian, properly understood, is not man's way of raising money; rather, it is God's way of raising His children. When as children of God we agree to be co-laborers together with Him in His great program of redemption by giving back to Him some of the resources which He has entrusted to us, we benefit far more than the recipient.

I would like to share one particularly important facet of giving: I'm sure one of the highest goals and ambitions each of us has is that our children develop into godly Christian gentlemen and women, totally committed to Jesus Christ. I've learned that

probably the biggest single factor in this is what our children observe our priorities to be. That says more to children than anything we can say to them or any services we can take them to. They are most influenced by what they see our true priorities to be. I've also observed that perhaps a principle indication of our priorities is our giving. After all, that which we give represents a tangible fruit of our time and our talents. Our kids are quick to observe this and to sense where we really place our priorities.

Now giving is not really dependent on how much income you have or how much money you have in the bank, or even how much faith you have. Rather, it is related to how great and trustworthy is the living God who has promised to supply all of our needs.

In Luke 5, Jesus relates the incident where His disciples came to him after a fruitless night of fishing, telling Him, "Master, we have toiled all night and caught nothing." Jesus proceeded to tell them to launch out into the deep and put down their nets. They obeyed without really understanding and wound up with a net-breaking, boat-sinking load.

Many of us in our Christian lives have been wallowing around in shallow waters, assuming it to be safer there—no need for miracles. But one of the divine paradoxes I've learned over the years is that, contrary to normal expectations, it can be much riskier, much costlier to stay in the shallow water, rather than to trust the Lord and launch out into the deep.

I'd like to read a letter from one of the few men I know who has really launched out in faith and total commitment and who has experienced the resultant blessings. How many of you remember the "Slinky" toy? It was invented by a young engineer. The invention propelled him to instant fortune and fame and wealth. He became a millionaire overnight. He did all of the things which most people would like to do if they had the money to afford it. He traveled all over the country, all over the world, tried everything, did everything, and then became sated and surfeited with the things of the world and decided to commit suicide. He was then exposed to the gospel of Jesus Christ, and his life was transformed in a very dramatic way.

God doesn't call all of us the same way, but this fellow felt called to just totally commit himself and everything he had to the Lord Jesus Christ. He gave away everything he had—his business, his bank accounts, his stocks and bonds—and felt the Lord calling him to minister in a very primitive part of South America. Then an uncle died and left him \$40,000. He gave that away. He didn't want to depend on man; he didn't want to depend on money. He never went around raising support. I'm not criticizing the practice of most of our missionaries today; I'm just saying that this fellow wanted to just totally depend on God. He didn't want to have any money in the bank. He didn't want to have any monthly support.

However, he did confess to holding out on God a little bit, in that he retained a die of the "Slinky" toy. He felt in case things didn't work out, in case God let him down, he could start making "Slinky" toys in South America. One of the most moving experiences I ever had was to hear this fellow, Dick James, tell of how he became convicted of holding out on God. He took that die and he tossed it in the ocean. He shared how that step gloriously liberated him, that since then he's really been free, because he could really depend on God now.

Now, you'd think a person like that could understandably develop a martyr's complex. Look at all he'd given up for Jesus. I've observed, as I'm sure you have, that it is not at all difficult for us to adjust upward on the socio-economic scale. Most of us can stand prosperity. And as raises come and as God sends the blessings we can normally handle that all right. But to adjust downward on the socio-economic scale is very difficult, and to do it voluntarily is practically unheard of today. I want to read a portion of a letter I received from Dick. It reveals the great joy he experienced from being sold out to God.

"...Yesterday we cleaned out the storage room—old paper, rusty scrap steel, tin cans, bottles, and really rubbish. All



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supply all of  
our needs.*





Nancy Leigh DeMoss

*Dad talked little about the business. He talked much about Jesus.*

we have to do is put it outside of the gate and within minutes the neighbors take away every, every, every single scrap. Old rusty bent nails are picked up one by one and are used. Old rusty corrugated sheets with holes in it will go on someone's roof. Blessed poverty.

"Hallelujah. I praise the Lord that He has shown me both sides of having much of this world's goods and having nothing. The more I am in this world, the more I can see that there is nothing, nothing, nothing—families, money, education, factories, position, reputation, children—nothing, nothing, nothing amounts to a piece of dust, outside of Christ. He is everything, all total; He is King. He is wonderful; He is love; He is life; He is peace, happiness, lovely, wonderful, to be praised; He is our all; He is the foundation; He is the rock; He is the only way; He is breath, bread, water! Praise God! Glory, Glory!

"I want Him and only Him—100%—nothing else! Hallelujah! I want to know Him; I want to glory in Him; I want to follow Him. Glory to His Name!"

I know that to many Dick James sounds like a fanatic. I wish I were a fanatic like that.

### **Nancy Leigh DeMoss:**

There are many valuable biblical lessons my dad taught us about money. He was a living illustration of those principles. I've tried to summarize several of the ones that have most influenced my life.

**Money cannot make you happy.** There is no relationship between being wealthy and being happy. In fact, the acquisition of wealth brings with it a greater realization that there are others who have more, and can therefore become a source of comparison and dissatisfaction. Those individuals who place their security in material possessions are, of all people, the least secure. For that which they value can be so easily lost.



**Money cannot buy the most important things in life.** We have all been influenced by the philosophy portrayed in advertising that if you have enough money, you can buy a solution to any problem. This simply isn't true. Money can buy houses and cars and land and vacations. But no amount of money can eliminate conflict, bitterness, fear, or hurt. And there isn't enough money in the world to buy peace, joy, fulfillment, right relationships, or a clear conscience.

**Wealth can be a curse.** The Scripture is full of warnings about the potential pitfalls associated with prosperity.

1. *Money can keep a man out of heaven.* This was certainly the case with the rich young ruler in Jesus' day. He wanted eternal life, but he was not willing to relinquish his trust in his riches in order to place all his faith in Christ. This is why Jesus said that it is almost impossible for a rich man to be saved. The more we have, the greater our faith tends to be in our possessions. Salvation requires that we trust in Christ alone.

2. *First Timothy 6:9-11 vividly spells out the curse of loving money:* "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

Wealthy King Solomon spoke from personal experience when he wrote, "He that trusteth in his riches shall fall" (Prov. 11:28). On the other hand, we have the promise that "they that trust in the Lord shall be as Mount Zion, which cannot be removed but abideth forever" (Ps. 125:1).

3. *As we were growing up, my dad often read to us another biblical warning about wealth:*

“When thou hast eaten and are full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: Lest when thou has eaten and art full, and hast built goodly houses, and dwelt therein; And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; Then thine heart be lifted up, and thou forget the Lord thy God, And thou say in thine heart, my power and the might of mine hand hath gotten me this wealth” (Deut. 8:10-14,17).

The progression happens so easily: God blesses us, we forget to thank Him, we become proud and forget Him.

4. *Another potential curse of money is the bitterness that can overcome us in the face of financial loss.* The more we love our material possessions, the more it hurts to lose them.

5. *Then Jesus warned about the danger of working hard to accumulate material goods in this life, but ending up with nothing of value in the next life.* In the eyes of the world, my dad was considered a wealthy man on the morning of September 1, 1979. But that afternoon, when he was suddenly taken to heaven, he didn't take any stocks and bonds, any real estate, or any other financial investments with him. His assets are no longer measured in dollars and cents, but in spiritual units—how much of Christ's life had been formed in him, and the extent to which he had influenced his family, friends, and associates to follow Christ.

6. *I have also observed that material possessions can create conflict in families and produce shallow, temporal values in children.* It is so easy to try to show affection by buying things. However, those gifts can sometimes communicate that the giver is not willing to invest himself in the relationship.

7. *In my own life, I have seen that focusing on material things tends to drain*

*me of spiritual vitality and dulls the cutting edge of my sensitivity to God.*

Let me hasten to say, however, that wealth does not have to be a curse. It can be a great blessing if we are committed to God's perspective, priorities, and principles. As I look back on my dad's life, I see several reasons for the blessing of God on his life.

**1. He put God first above everything else.** He believed that the greatest wealth was knowing God. This priority was evident as he gave the first hour of every day to the study of God's Word and prayer. In the 28 years that he knew Christ, there was not a single day when anything else came before that hour alone with God. He put God first in his business, in spite of the prevailing opinion that biblical ethics cannot be applied in the business world. God proved that His way works!

Whenever Dad met anyone for the first time, whether in a business context, or in the course of traveling, the uppermost question on his mind was, “Does this person know Christ?” He generally found out the answer within the first minutes of any conversation, even if the primary purpose of the meeting was business-related.

Since his death, so many people have shared with me the results of Dad's personal ministry. Just recently a woman introduced herself to me after I spoke in a conference. She said, “My father is in heaven today, because of your dad.” A Jewish businessman recently told me, “Your dad led dozens and dozens of my Jewish friends to Christ.” What a thrilling report!

Christ was also first in our home. Dad talked little about the business. He talked much about Jesus. The greatest inheritance he left me was a commitment to love God more than anything or anyone else.

**2. He recognized God as the source of every material blessing.** He reminded me frequently that I was never to see an employer or a parent or a husband as the source of my income. And he taught us to realize that we are as utterly dependent on God to provide when we have a regular, substantial income, as when we have no foreseeable means of support.

*Perhaps this  
is where  
genuine revival  
begins—with  
the willingness  
and eagerness  
to give  
everything  
I am and have  
to God.*





**3. He acknowledged God's right to give and to take away material blessings.** This is the reason he was able to be as grateful and content in times of great loss as in times of tremendous gain. I remember one twelve-month period during which we lost our home in a fire, my mother almost lost her life with a massive brain tumor, and my dad lost many millions of dollars in far less time than it took to accumulate it. In all those months his faith, joy, and serenity were never diminished, because he recognized and trusted the sovereignty of God.

**4. He saw himself, not as a recipient, but as a channel of God's blessings.** He believed that God gives to His children, not so they can store up things that don't last, but so they can meet the needs of others. Next to knowing God, the privilege of giving the vast majority of his income was probably the greatest joy of my dad's life. He steadfastly rejected the recommendations of tax advisers that he save and invest more.

He sincerely believed that "it is more blessed to give than to receive."

I am so grateful for the model of my dad's life and teaching in this matter of giving. God still has much to teach me about the grace of giving. But I have learned the joy of asking every time I receive any form of income, "Lord, who do You want me to give this to?" And every time I hear of a need of another person or ministry, I ask Him, "Is there any way You can use me to help meet that need?"

Perhaps this is where genuine revival begins—with the willingness (and eagerness) to give everything I am and have to God, and to be a channel through which He can bless and meet the needs of others. Is that too much for Him to ask? "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9).

*Spirit of Revival*, November 1987, p. 9-12. Used by permission.

## Death Swallowed up in Victory

*(The following letter was written to a friend's parents who had lost their son in a tragic accident. Names and identifying information have been changed to protect privacy.)*

Dear Steve and Jan,

The holiday season is usually a time of carefree celebration but for us and you it is also a solemn reminder of the death of Jim. Death stings harshly. I miss him. But the thing that consoles me is the message of the Bible.

"Death is swallowed up in victory. Oh Death where is your sting? O Hades where is your victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God who gives us the victory through our Lord Jesus Christ." 1 Corinthians 15: 54-57

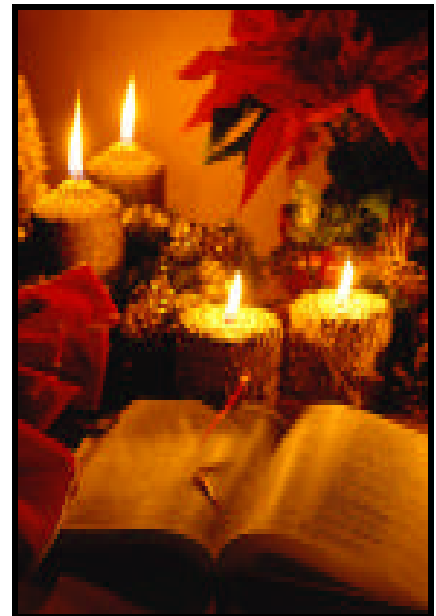
We die because we sin. We break God's law and He gives us what we deserve. Death is a doorway either to an

eternity of living with God or an eternity of dying separated from Him. The victory of Jesus is that He met the demands of God's law and we pass through the doorway to life.

"Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life and shall not come into judgment, but has passed from death into life." Matthew 5:24

Jim is spending an eternity in heaven rather than hell not because he lived a good life or went to church but because he trusted in nothing else but the work of Jesus to make him right in the sight of God. The sting of his death can only be removed if you trust in Jesus. Only through Jesus can it become a tearful momentary separation rather than a final goodbye.

I don't write this to be preachy or self-righteous but only because there



is nothing else I can say and nothing else I can give you that will deal with the sting of his death. The only salve I know is to point you to Jesus.

In Love, David



## Letters to EPM

### **Randy's Books in Iraq...**

Your book, *Lord Foulgrin's Letters*, was refreshing. I wanted to thank you for writing a book that revisits some of C. S. Lewis's ideas. I actually picked up the book to read during deployment in Operation Iraqi Freedom. I couldn't put it down and completed it before we even headed north out of Kuwait.

As a soldier, I face many of the demons you mentioned. I see and live in a world that I'm glad my family does not have to see.

Thank you for reminding me of their presence before facing the test of combat.

M. T., Iraq

Thank you so much for your many books sent to Baghdad, Iraq. The books were given out to soldiers and I was thanked over and over for the great books—both the novels and theological books.

K. S., Military Chaplain

I'm writing you from Iraq. I got both of your books, *Lord Foulgrin's Letters* and *The Ishbane Conspiracy*. They really opened my eyes to the devil's plan for us. Now I can see more clearly and share what I learn. It's pretty hard over here. People are dying every day. It gets sad at times, but I keep praying, thanking God for my life.

I'm stationed in Baumholder, Germany. I have a church in K-town Germany and God has been moving greatly there. I'm glad to

be a part of the kingdom of God. I want to minister to teens and share the good news with them.

Please pray for the soldiers over here. They say the war has ended, but I say different. We're still getting shot at and stuff. I'm ready to come home to my wife and five-year-old girl. Pray for them too.

Sgt. J., Iraq

I am an Air Force family practice physician who was stationed in Iraq from May through July of this year. The reason I am writing to you, is that I had the pleasure of meeting a Christian army aviator during my time in Kirkuk who gave me a book entitled *The Grace and Truth Paradox*. It was a wonderfully concise, yet incredibly potent description of the character of Christ. I enjoyed it tremendously and was afforded the opportunity to share it with others. I am confident my wife will also enjoy your book upon my return to the states this month.

I am grateful for the doorway this aviator opened into Eternal Perspectives Ministries. I look forward to tapping into more of your resources, and I thank you again for having written the book I was able to read while in such a remote place.

R. G., Omaha, NE



**U.S. servicemen with donated books**

### ***Praying for the Persecuted***

*In response to fervent prayers, they sense the presence of Jesus*

From our experiences, we believe if the arrested brothers and sisters could speak to Christians around the world about their present situation they would simply ask for prayer. They appreciate when Christian organizations and individuals take an interest in them, but they are blessed the most when they sense Jesus with them during their trials, in response to the fervent prayers of concerned

believers. When they are aware of the Lord's presence, they can endure the most horrible trials through the grace of God. The persecution ceases to be just a plot to destroy them, and becomes part of God's will for their lives. Many a house church leader has entered prison thinking their ministry has been stopped, only to discover many open doors of opportunity to glorify the Lord. We have many testimonies of dozens, and even hundreds of prisoners coming to faith in Jesus Christ as the result of the witness of faithful Christians imprisoned because of their testimony.

(Email from Asia Harvest, September 11, 2003, [www.asiaharvest.org](http://www.asiaharvest.org))

## A. W. Tozer on Failure and Success...

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*And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.*

—Colossians 1:18



### **Co-workers, Not Competitors**

It is too bad that anything so obvious should need to be said at this late date, but from all appearances, we Christians have about forgotten the lesson so carefully taught by Paul: God's servants are not to be competitors, but co-workers....

A local church, as long as it is indwelt by the Holy Spirit, cannot entertain the psychology of competition. When it begins to compete with another church, it is a true church of God no longer; it has voided its character and gone down onto

a lower level. The Spirit that indwells it is no longer divine; it is human merely, and its activities are pitched on the plain of the natural....

The Holy Spirit always cooperates with Himself in His members. The Spirit-directed body does not tear itself apart by competition. The ambitions of the various members are submerged in the glory of the Head, and whatever brings honor to the Head meets with the most eager approval of the members.

We should cultivate the idea that we are co-workers rather than competitors. We should ask God to give us the psychology of cooperation. We should learn to think of ourselves as being members in particular of one and the same body, and we should reject with indignation every suggestion of the enemy designed to divide our efforts.

*The Next Chapter  
After the Last, 56-57*

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### **The School of Failure**

For some of us last year was one in which we did not acquit ourselves very nobly as Christians, considering the infinite power available to us through the indwelling Spirit. But through the goodness of God we may go to school for our failures. The man of illuminated mind will learn from his mistakes, yes even from his sins. If his heart is trusting and penitent, he can be a better man next year for last year's fault—but let him not return again to

folly. Repentance should be radical and thorough, and the best repentance for a wrong act, as Fenelon said, is not to do it again....

Brother Lawrence expressed the highest moral wisdom when he testified that if he stumbled and fell he turned at once to God and said, "O Lord, this is what You may expect of me if You leave me to myself." He then accepted forgiveness, thanked God and gave himself no further concern about the matter.

*The Warfare of the Spirit,  
102-104*



*As a father pities his children, so the Lord pities those who fear Him. For He knows our frame; He remembers that we are dust.*

—Psalm 103:13-14

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