

Abortion, Biblical Law, and the Civil Magistrate

By Gary DeMar

The topic of abortion has become an absolute dividing line in today's political wars. The Democrat Party believes a woman should have the legal right to kill her unborn baby anytime up to conception because of "mental health." A new Virginia law includes the following that would permit an unborn baby to be aborted, if "the continuation of the pregnancy is likely to result in the death of the woman or **impair the mental** or physical health of the woman." All a woman would have to do is declare that her mental health will be impaired if she delivers her baby alive. That's a slippery slope loophole if there ever was one.

Virginia Governor Ralph Northam, a former pediatric neurologist, who when asked what would happen if a disabled baby survived the abortion attempt, said the following:

The infant would be delivered. The infant would be kept comfortable. The infant would be resuscitated if that's what the mother and the family desired. And then a discussion would ensue between the physicians and the mother.¹

Ostensibly conservative Christian writers and theologians supported the Democrat presidential ticket in the 2020 election. Consider the following from someone who worked for Ohio Right to Life:

¹Quoted in Devan Cole, "Virginia governor faces backlash over comments supporting late-term abortion bill" (January 31, 2019): <https://cnn.it/34Fht9Y>

A pro-life spokeswoman quit her job rather than endorse Donald Trump for another term in the White House. Trump has called himself the most pro-life president in history. But Stephanie Ranade Krider, executive director for Ohio Right to Life, decided she couldn't support him and couldn't keep working for the prominent pro-life group as it prepared to help him win re-election.²

Krider claims to hold an anti-abortion position even though the Trump administration came out clearly against abortion, something the Democrat Party has not done.

- Continue nominating constitutionalist Supreme Court and lower court judges
- Protect unborn life through every means available
- Defend the freedoms of religious believers and organizations

Democrat nominee Joe Biden has promised to defend abortion rights as “women’s healthcare,” supports the 1973 pro-abortion *Roe v. Wade* decision, and continues to call for the funding of pro-abortion Planned Parenthood by forcing American taxpayers to fund abortions. Consider the following interview with the editorial board at *The New York Times* in January 2020 when he was asked what he would look for in a Supreme Court nominee:

[T]hey have to ... acknowledge the unenumerated rights and a right to privacy in the Constitution, and the “penumbra” [laws that don’t actually appear in the

²Daniel Silliman, “On the Front Lines, Some Pro-Life Activists Think Twice About Supporting Trump,” *Christianity Today* (September 1, 2020: <https://bit.ly/2EVTJDG>)

Constitution] and the Ninth Amendment, then in fact that means I know they will, in fact, support *Roe v. Wade*. They'll support a woman's right to choose....That is critical. I've written about it extensively. I've written law review articles about it. I've presided over more judges and more Supreme Court nominees than anybody else has. Look at the people I supported. *When I defeated [Robert] Bork [as a Supreme Court Justice in 1987], I was able to provide a woman's right for a generation because had he won, it would have been over.*³

Contrary to Stephanie Ranade Krider's attack on the Trump administration, Carol Tobias, president of National Right to Life, "said without hesitation that 'the administration has done a fantastic job.' In addition to the appointments of lower court judges, Trump has 'sent a clear message, not just to the country but to the entire world, that this administration is going to fight for the rights of the unborn,' Tobias said. 'This is more than symbolism from the administration. They're working hard and they're doing what they can.... But I think the symbolism is important too, and it's helping.'"

Can a "Devout Christian" Support Abortion on Demand?

Former seminary and college professor Tremper Longman III claimed that pro-abortion advocate Joe Biden "is a devout Christian by all accounts." All accounts? Supporting abortion on

³Quoted in Laura Echevarria, "Joe Biden: My Supreme Court Judges Will Support a "Right" to Kill Babies in Abortions" (Sept. 11, 2020) Emphasis added: <https://bit.ly/35vzaJC>

demand is not in any way a Christian view. The Democrat Party platform position supports abortion on demand. A “devout Christian” could not run on or vote for such a platform. Many Christians engaged politically when the 1973 *Roe v. Wade* pro-abortion case was decided. At first, there was a visceral reaction to the decision since abortion has been looked upon as a criminal offense. Of course, this did not stop women from getting abortions illegally. Prior to *Roe v. Wade* abortion was illegal in 30 states and legal under certain circumstances in 20 states. While a visceral reaction to abortion was helpful, it did not ask the more fundamental question about what the Bible says on the subject. Tremper Longman III writes that “[t]he Bible does not speak directly to the issue of abortion or ... clearly about the status of a fetus in the womb.”⁴ I’ll take up his reasoning below.

Abortion, the Bible, and the “Christian Right”

Those attempting to support abortion have encountered biblical arguments and attempt to refute them with twisted exegesis and unreliable history. For example, Jacob Shelton, writing for the website *Weird History*, claims that the translation of Exodus 21:22-25 was altered to support the GOP and the Christian Right because of their anti-abortion stance:

In the 1975 version of the *New American Standard Bible*, the verse read: “And if men struggle with each other and strike a woman with child so that **she has a**

⁴Tremper Longman III, *The Bible and the Ballot: Using Scripture in Political Decisions* (Grand Rapids, MI: Eerdmans, 2020), 136.

miscarriage, yet there is not further injury, he shall surely be fined as the woman's husband may demand of him; and he shall pay as the judges decide." In 1995, the verse was changed to read: "If men struggle with each other and strike a woman with child so that **she gives birth prematurely**, yet there is no injury..."

The words were changed in the 1995 version in order to make it so the fetus doesn't die in the verse, thus supporting the Christian Right's pro-life message that killing a fetus is the same as killing a human, and the Bible says so.

Shelton may be "a know it all when it comes to horror movies, serial killers, government conspiracies, comic books, and movies about comic books," as he describes himself, but he does not know much about the Bible and Bible translations.

The goal of translating the Bible into another language is to make it as accurate, readable, and as accessible as possible for people who can't read the original languages. Every translation has gone through revisions, even the KJV. In fact, every new translation that is published is an attempt to make the original languages of Hebrew, Aramaic, and Greek a better translation. Some translations try to do this by smoothing out the original language to get the essence of the meaning while others try to be as literal as possible without being wooden. That's why you will see in some translations (e.g., KJV and NASB) words printed in *italic* to indicate that they are not in the original language. They are added to make a passage more understandable.

Let's put Mr. Shelton's claim that the NASB editors changed its translation of Exodus 21:22 for political reasons to the test.

Biblical Case Law: *Lex Talionis*

First, Exodus 21:22-25 deals with a judicial case where two men struggle (fight) with each other. We are not told why they are fighting. A pregnant woman is standing near enough to them that she is affected by the altercation. She goes into premature labor. This case law covers all the "cases," everything from no harm to the mother and her prematurely born children (plural) to harm resulting in death to the mother and one or more of her unborn children.

Second, the woman is not deciding to have an abortion. At one level, it's an accident that she goes into labor. There is no premeditation on her part. At another level, however, the men should not have been fighting, so there is some liability on their part. The woman could be the wife of one of the men who is trying to break up the fight.

Even if there is a distinction in terms of harm to the mother and the unborn child in what is ostensibly an accidental act, this is a far cry from permitting women to intentionally kill their unborn children up until the end-point of a normal pregnancy.

Notice that this Mosaic regulation had to do with injury inflicted indirectly and **accidentally**: "The phrasing of the case suggests that we are dealing with an instance of unintentional battery involving culpability" (Michael Fishbane, *Biblical Interpretation in Ancient Israel* (New York: Oxford University Press, 1985), 92). Abortion, on the other hand, is a **deliberate, purposeful,**

intentional termination of a child’s life. If God dealt severely with the **accidental** death of a pre-born infant, how do you suppose He feels about the **deliberate** murder of the unborn by an abortion doctor in collusion with the mother? The Bible states explicitly how He feels: “[D]o not kill the innocent and righteous. For I will not justify the wicked” (Exodus 23:7). As a matter of fact, one of the things that God **hates** is “hands that shed innocent blood” (Proverbs 6:17; cf. 2 Kings 8:12; 15:16; Hosea 13:16; Amos 1:13). Abortion is a serious matter with God. We absolutely must base our views on **God’s** will—not the will of men. The very heart and soul of this great nation is being ripped out by unethical actions like abortion. We must return to the Bible as our standard of behavior—before it is everlastingly too late.⁵

Third, the text is clear, she is pregnant with at least one child: “And if men struggle with each other and strike a woman with child...” (Ex. 21:22). The Brown-Driver-Briggs *Hebrew-English Lexicon* defines *hareh* as a pregnant woman with child. It’s clear that she is not carrying around a mass of undefined tissue that **becomes** a human being when “it” exits the sanctuary of the womb. Fourth, the Bible attributes self-consciousness to unborn babies, something that modern medicine has studied and acknowledged. Jacob and Esau “struggled together within” their

⁵Dave Mill, “Abortion and Exodus 21,” Apologetics Press: <https://bit.ly/33ix90y>

mother's womb (Gen. 25:22). The New Testament offers a similar glimpse into prenatal consciousness: "And it came about that when Elizabeth heard Mary's greeting, the baby leaped in her womb" (Luke 1:41). "Struggling" and "leaping" are the result of consciousness. Jacob and Esau fighting inside the womb is indicative of their continued fighting outside the womb. John leaps in reaction to Mary's pregnancy.

Fifth, some commentators claim that in Exodus 21:22 the death of a "fetus," either accidentally or on purpose, is nothing more than a property crime rather than the killing of a human being. The Bible teaches otherwise. The original Hebrew reads: "And if men struggle with each other and strike a pregnant woman so that her **children** [*yeled*] come out...." Notice that the text uses the word "children," not "products of conception." The Hebrew word for "children" in this verse is used in other contexts to designate a child already born. For example, in Exodus 2:6 we read: "When Pharaoh's daughter opened [the basket], she saw the child [*yeled*], and behold, the boy was crying. And she had pity on him and said, 'This is one of the Hebrews' children [*yeled*].'" Since in the Exodus case these are "*children* that come out," they are persons, not body parts like an appendix or a kidney.

Sixth, if there is no injury to these individuals—the mother and her prematurely delivered child or children—then there is no penalty. If there is injury, then the judges must decide on an appropriate penalty based on the extent of the injury either to the mother and/or her child because both are persons in terms of biblical law.

Seventh, some translations have “so that she has a miscarriage.” As Shelton points out, the 1977 edition of the New American Standard Bible of those working on the passage in question used “miscarriage.” The 1995 translation is better (“she gives birth prematurely”), but it still does not capture the literal rendering of the Hebrew. In a marginal note, the NASB translators recognize that the literal meaning of the text is “her children come out.”

It’s frustrating to read translations that include marginal notes telling us what it *really* says *literally*. Translate it literally, and then use the margin to offer an explanation if needed.

Other translations have a more word-for-word translation. Here’s one example from the Holman Christian Standard Bible:

“When men get in a fight and hit a pregnant woman **so that her children are born** [prematurely] but there is no injury, the one who hit her must be fined as the woman’s husband demands from him, and he must pay according to judicial assessment.”

Notice that it’s “so that her **children** are born.” Here’s another from *Young’s Literal Translation*:

“And when men strive, and have smitten a pregnant woman, and **her children have come out**, and there is no mischief, he is certainly fined, as the husband of the woman doth lay upon him, and he hath given through the judges.”

Note the date (1898), long before there was a Christian Right, long before abortion became a national moral tragedy when the Supreme Court legalized abortion in 1973.

Eighth, there are two Hebrew words that fit the circumstances of miscarriage or premature birth: “There shall be no one miscarrying [*shakal*] or barren in your land” (Ex. 23:26; also, Hosea 9:14). The Hebrew word for “miscarriage” was available to Moses since it appears just two chapters later. Another example is found in Job: “Or like a miscarriage [*nefel*] which is discarded, I would not be” (Job 3:16). Meredith G. Kline offers a helpful summary of the passage:

This law found in Exodus 21:22-25 turns out to be perhaps the most decisive positive evidence in scripture that the fetus is to be regarded as a living person.... No matter whether one interprets the first or second penalty to have reference to a miscarriage, there is no difference in the treatments according to the fetus and the woman. Either way the fetus is regarded as a living person, so that to be criminally responsible for the destruction of the fetus is to forfeit one's life.... The fetus, at any stage of development, is, in the eyes of this law, a living being, for life (*nepesh*) is attributed to it.... Consistently in the relevant data of Scripture a continuum of identity is evident between the fetus and the person subsequently born and Exodus 21:22-25 makes it clear that this prenatal human being is to be

regarded as a separate and distinct human life.⁶

Umberto Cassuto, also known as Moshe David Cassuto (1883-1951), was a Jewish rabbi and biblical scholar born in Florence, Italy. In his commentary on Exodus, he presents an accurate translation of the passage based on the nuances of the Hebrew:

When men strive together and they hurt unintentionally a woman with child, and her children come forth but no mischief happens—that is, the woman and the children do not die—the one who hurts her shall surely be punished by a fine. But if any mischief happens, that is, if the woman dies or the children, then you shall give life for life.⁷

Note the date: 1967. Before *Roe v. Wade* and before the rise of the so-called Christian Right.

Cassuto was a Jew and not a Christian.

Ninth, the King James Version takes a different translation approach, but it is consistent with the text that “children” are “coming out.” The KJV reads, “If men strive, and hurt a woman with child, so that **her fruit** depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman’s husband will lay upon him; and he shall pay as the judges

⁶Meredith G. Kline, “*Lex Talionis* and the Human Fetus,” *The Simon Greenleaf Law Review*, 5 (1985-1986), 75, 83, 88-89. This article originally appeared in *Journal of the Evangelical Theological Society* (September 1977). Also see H. Wayne House, “Miscarriage or Premature Birth: Additional Thoughts on Exodus 21:22-25,” *Westminster Theological Journal*, 41:1 (Fall 1978), 108-123.

⁷Umberto Cassuto, *Commentary on the Book of Exodus* (Jerusalem: Magnes Press, 1967), 275.

determine” (Ex. 21:22). The use of the word “fruit” is a descriptive euphemism for a child in the Old Testament (Gen. 30:2) and the New Testament (Luke 1:42). Elizabeth responded to Mary this way when she learned of Mary’s pregnancy:

And she spake out with a loud voice, and said,

Blessed *art* thou among women, and blessed *is* the **fruit of thy womb**.

Mr. Shelton needs to do a bit more investigative digging before he publishes fake history as real history, and fake exegesis as real exegesis.

“Do Harm” or “Fully Formed”?

One additional translation point needs to be discussed. Tremper Longman takes the position based on translation ambiguity that “[t]he safest conclusion is that [Exodus 21:22-25] should not be used as a proof-text in support of either a pro-choice or pro-life position.” ((Longman, *The Bible and the Ballot*, 141.)) He argues that the passage does not regard the unborn child (fetus) as fully a person throughout his or her development in the womb. It’s only when the unborn baby is fully formed that personhood can be attributed to the fetus. At what point does a fetus become “fully formed” so “it” becomes a person? Who gets to make that decision and based on what criteria? Again, for the Democrat Party the “fully formed” distinction is irrelevant since a woman can decide to kill her unborn baby anytime during her pregnancy.

Longman diverges from the Hebrew text and argues that since the Septuagint was used in Jesus' day, and "that it was the main translation used not only by Jewish readers but also by the disciples and the early followers of Jesus who did not read Hebrew,"⁸ therefore its translation is authoritative for us over against the Hebrew.

The New Testament writers don't use the Septuagint exclusively. Jesus and the New Testament writers quote from the Hebrew text and the Septuagint. Jesus quotes a part of Exodus 21:24 in Matthew 5:38, but the Hebrew text and Septuagint translation agree. The writers are selective in what they quote. It does not mean that the Septuagint as a whole is authoritative. In addition, there are numerous diversions from the Hebrew text that obscure important Christian doctrines that are essential to the faith. "The upshot of all this is that the Septuagint should not be preferred to the Masoretic at every turn. At very least the Septuagint should be used along with the Masoretic."⁹

There's also the possibility that a "NT writer may have been making his own translation of a Hebrew text (or an Aramaic translation—a *targum*—for that matter), quoting or paraphrasing from memory, or making a deliberate change for his own theological reasons." In addition:

⁸Longman, *The Bible and the Ballot*, 142.

⁹Fr. Lawrence Farley, "Reflections on the Septuagint," No Other Foundation (March 29, 2018): <https://bit.ly/35wkjOQ>

A careful analysis of the NT quotations of the OT reveals that practically every quotation has at least minor variants from the Septuagints¹⁰ (or major ones) and is never verbatim. That is significant. Either the NT writers were using different Greek manuscripts to the extant versions of the Septuagints or something else was happening. If the Greek Jewish Scriptures were regarded so highly by the NT writers why do they appear to be so careless in quoting it (if they were indeed quoting it) so as to have so many variants? There isn't a single quote in the entire New Testament which quotes verbatim from any Septuagint manuscripts that we have....

[From a number of examples] I think we could conclude that the NT writers were either using a different Greek text to our Septuagints, they were making their own translation from the Hebrew, or they were using a Septuagint but changing it or improving it as they went, but more examples will follow.¹¹

The following translation from some Septuagint version of Exodus 21:22-25 is from Longman's book *The Bible and the Ballot*:

¹⁰There is no single authoritative Septuagint.

¹¹Stephen Cook, "Does the New Testament always quote from the Septuagint?" (April 16, 2013): <https://bit.ly/2FvMhQ5>

If two men fight and they strike a woman who is pregnant, and her child comes but **while not yet fully formed**, he will be forced to pay a fine; whatever the woman's husband imposes, he will pay with a valuation. But **if it is fully formed**, he will give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.

Instead of translating the Hebrew word *'ason* as "harm," the Septuagint translates it as "not yet fully formed." This is not a translation but an interpretation and a bad one at that. The Samaritan Pentateuch, like the Septuagint, differs from the Hebrew Masoretic Text in numerous places but agrees with the Hebrew on Exodus 21:22-25:

If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet **no mischief** follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*. And if *any mischief* follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, smiting for smiting, wound for wound, stripe for stripe.

The translation issue between the Hebrew Text and Septuagint comes down to the following:

How did the Septuagint come to translate the Hebrew word *'ason* ('harm') by the Greek word *exeikonismenon* ('fully formed')? Many scholars have pointed to the influence of Greek philosophical ideas. For Aristotle, an unformed embryo was not yet a human being. If the foetus is 'fully formed' then miscarriage would harm a human being. However, if it is unformed then it is not yet human and so there is no serious harm. This seems to be the underlying idea.

The claim is made by Thomas F. McDaniel that “[o]nce upon a time there were two distinctly different Hebrew words which were spelled consonantly as $\eta\sigma\alpha$. There was the well-recognized $\eta\sigma\eta$, cited in all the standard Hebrew lexicons,...¹² There was also another $\eta\sigma\alpha$ in the early Israelite and Alexandrian dialects of Hebrew which became lost in the later Judean and Samaritan Hebrew dialects.”¹³ As far as I have been able to determine, McDaniel does not offer any evidence for his claim. “Once upon a time” is not evidence.

Following the Septuagint translation, “fully formed” only applies to the fetus. This means that nothing is being said about the mother in Exodus 21:22-25. What if she is injured?

According to the Septuagint translation, she is not considered in the judicial judgment since

¹²See *sub voce*: (a) Francis Brown, S. R. Driver, and C. A. Briggs, *A Hebrew and English Lexicon of the Old Testament with an Appendix Containing the Biblical Aramaic*; (b) David J. A. Clines, *The Dictionary of Classical Hebrew*; and (c) Ludwig. Koehler and W. Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament*.

¹³Thomas F. McDaniel, “The Septuagint Has the Correct Translation of Exodus 21:22–23” (2012): <https://bit.ly/3mf9iaB>

“fully formed” does not apply to her. The use of the Hebrew *’ason* (“harm”) applies to the mother and unborn child (see above). The Septuagint has gone beyond translation to interpretation.

Democrats Support Aborting “Fully Formed” Babies

The major problem with Longman’s view on the abortion issue in his support for Biden and the Democrat Party is that the Democrats believe that even a “fully formed” fetus can be killed. This is hardly the Christian position even by Septuagint translation standards. Since the Democrat Party supports abortion throughout a woman’s pregnancy it would mean that the abortion of Jacob and Esau, John the Baptist, and Jesus would have been lawful any time up to birth. Longman certainly does not believe the Bible or common sense would support such a position, but that’s the political party he is supporting.

In the final analysis, the Democrat Party supports the right of the mother to kill him or her even when fully formed. In addition, the Democrat Party is calling for the end of the Hyde Amendment that prohibited tax dollars being used to pay for abortions. Here’s how Rep. Barbara Lee, a Democrat from Oakland, CA, defends taxpayer funding of abortion:

It’s an issue of racial justice and it’s an issue of discrimination against low-income women, women of color, women who don’t have access to what middle- and upper-income women have in terms of the choice to have an abortion.¹⁴

¹⁴Quoted in Jennifer Haberkorn, “House Democrats will try to repeal long-standing ban on federal money for abortions,” *Los Angeles Times* (August 28, 2020): <https://lat.ms/3hKMBf>

In the United States, the abortion rate for black women is almost five times that of white women.

“The Black Panthers in the early 1970s claimed that legalized abortion would ‘destroy our people.’ Jesse Jackson, in a 1970s interview with *Jet* magazine, characterized abortion as ‘black genocide.’”¹⁵

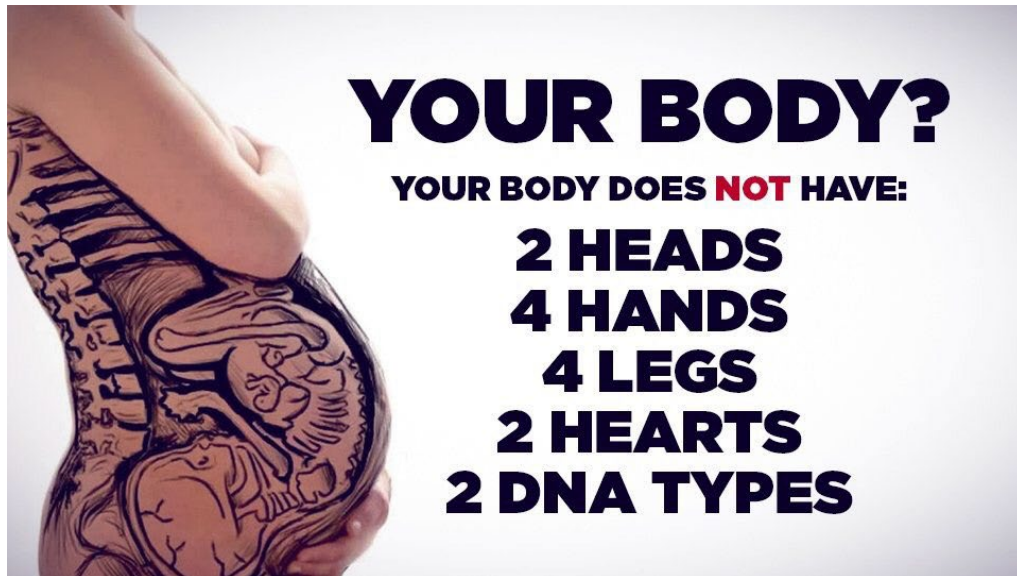
Stephanie Ranade Krider, who I mentioned earlier, says she cannot support Pres. Trump. Here are some of her reasons: “Always, there has been this undercurrent where he just does not respect women and he does not like black and brown people.” There is no factual evidence that this is true. In the 2020 election, Pres. Trump has the highest support from black voters than any Republican presidential candidate has ever had. If she is interested in supporting “black and brown people,” how could she support a political party that supports paying for abortions of unborn black and brown babies?

What’s Being Aborted when a Woman gets an Abortion?

What is the status of an unborn child? Consciousness (struggled: Gen. 25:22); Elizabeth’s unborn child “leaped” (Luke 1:41); miscarriage argument (so that her children come out: Ex. 21:22-26).

1. A woman has a right to do what she wants with her own body.

¹⁵“Pro-birth isn’t synonymous with pro-life,” *The Telegraph* (March 7, 2014): <https://bit.ly/3mfdMxX>



2. About one million abortions take place every year in the United States. Less than one percent fall into these categories: life of the mother (.003 = 3000), rape (.001 = 1000), incest (.0001 = 100)? Should a law be created so women can kill their unborn children because of “hard cases”?
3. The unborn child is innocent. The person who should be punished is the rapist not the unborn baby who didn't do anything wrong.
4. Ask a person who says, “I'm personally opposed to abortion, but I don't want to impose my morality on other people” this question: “I'm personally opposed to slavery, but I don't want to impose my morality on other people.”
5. Florida's Marine Turtle Protection Act: “A person, firm, or corporation that illegally takes, disturbs, mutilates, destroys, causes to be destroyed, transfers, sells, offers to sell, molests, or harasses any marine turtle species or hatchling, or parts thereof, or the

eggs or nest of any marine turtle species described in this subsection commits a felony of the third degree.“(FLA. 379.2431 (1)(d)(5))

6. Fetus as “parasite.”

a. [Jerry Coyne](#), Professor in the Department of Ecology and Evolution at the University of Chicago: “A liver cell cannot survive on its own except in the body (or a Petri dish), and a fetus cannot survive on its own until well into pregnancy. So, if other cells are parasitic on the organism, and have DNA, and that DNA could potentially produce an entire person, why aren’t all of our cells ‘persons’? Is it not murder to pluck out a hair?” **Neither liver cells nor hairs transform over time into babies.**

b. “Ultimately though, to have a ‘right to life’ requires that one be an individual capable of living an independent existence. One must ‘get a life’ before one has a ‘right to life.’ A fetus is not a separate individual—it lives inside a pregnant woman and depends on her for its growth. In fact, the biological definition of ‘parasite’ fits the fetal mode of growth precisely, especially since pregnancy causes a major upset to a woman's body, just like a parasite does to its host. I’m not trying to disparage fetuses with the negative connotations of the word parasite; in fact, parasites and their hosts often enjoy mutually supportive relationships, and this obviously includes most pregnancies. However, the parasitic relationship of a fetus to a woman means that its continued existence requires her consent—if she

continues the pregnancy unwillingly, her rights and bodily integrity are violated.”

[\(Pro-Choice Action Network\)](#) **All babies, unborn and born, are dependent on the mother or a surrogate. No baby can live on his or her own.**

- c. G. G. Otto, [Der Jude als Weltparasit](#) (Munich: Eher Verlag, 1943). It was issued by Alfred Rosenberg’s office: “Today, therefore, it is still necessary to reveal the Jew as world parasite, to make him visible, to rightly understand him. We therefore state: **The Jew is the parasite of humanity. He can be a parasite for an individual person, a social parasite for whole peoples, and the world parasite of humanity.**”



If any of you pro lifers get tape worms you better suck it up and be a good host, because tape worms have a heartbeat and feel pain. It deserves a choice and it chose you to be its mother.

Unborn babies are not tapeworms. No tapeworm has ever become a human baby.