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*A German policeman prepares to complete a mass execution by shooting two Jewish children, who were shot with the others in the liquidation of the Mizocz ghetto.*

## How to Use This Guide

This powerful two-part video is designed to change the heart of a nation in more ways than one. In Part 1 of the video, “180,” we see individuals who have strong opinions on abortion—until presented with a simple scenario that makes them rethink their view. This Study Guide will help you learn to use the principles shown in the video to change hearts and minds about this fundamental life-or-death issue.

In addition to saving lives of the unborn, as followers of Christ we’re called to help save lives for eternity. In Part 2 of the video, you’ll learn to use the biblical principles seen in Part 1 to change the hearts of the lost toward God. Part 2, “Discovering Hell’s Best Kept Secret,” is one of the lessons from The Way of the Master “Basic Training Course,” an eight-week DVD study on how to share your faith biblically. (We recommend the entire course as a subsequent group study.)

To use this Study Guide, watch Part 1 of the video, then go over the questions and additional material. Then view Part 2 of the video and discuss its questions. These topics are so important we recommend two to four sessions to cover all the material and allow adequate discussion time. You may want to have participants record their thoughts on the questions at home then discuss them at a subsequent meeting. We urge you to read the sidebars, which provide additional thought-provoking perspectives.

An Answer Key is provided in the back. If you’re leading a group through this video, use any points from the suggested answers to fill in as necessary as questions are discussed.

Because most Americans are impacted by abortion, we encourage you to read the Bible study provided by Kay Arthur (Appendix A) and share it with others. If you’re unsure whether the Church should be involved in social issues like abortion, you’ll appreciate Randy Alcorn’s convincing contribution in Appendix B.

May God use this material to change hearts in our nation.

## Part 1

# Changing Hearts About Abortion

*Watch Part 1 of the video, “180,” then go through the following questions. If in a group, you may want to read the sidebars aloud.*

### The Holocaust

1. Should education about the Holocaust be mandatory for children? Why or why not? In the video, both neo-Nazi Steven (with the blue Mohawk) and the German man (in a straw hat) could be called “Holocaust deniers”—people who reject the history of the Holocaust. What would be the harm of this belief?
2. In teaching about the Holocaust, is it justified to show pictures of murdered Jews? Explain your view. How did you feel when you saw images of emaciated bodies? Do you think you would be able to grasp the reality of the Holocaust without seeing images of what took place?



**Steven:** “Adolf Hitler was not evil... I love Hitler.”

3. Both Steven and the German man believe Hitler was not evil, and they are not alone. Do you agree with that view? What do you think defines someone as “evil”? In God’s eyes, who do you think qualifies as “evil” (see Genesis 6:5; Matthew 7:11; Romans 3:10–18)?

4. Germany was reeling economically after World War I, and Hitler was popular partly because he promised the citizens economic security. How might a desire for financial comfort have affected their concern about moral issues? In what ways is this true for us in who we elect?

### Propaganda: Paving the Way



**Brad:** “Hitler brainwashed the whole German civilization into believing the Jews were evil and they needed to get rid of them.”

1. To justify their removal, Hitler began his propaganda by branding the Jews as evil and a burden on society.

President Barack Obama once stated, “I’ve got two daughters... If they make a mistake, I don’t want them punished with a baby.”<sup>1</sup> How does calling babies a “punishment” cause people to view them as a burden that they’re justified in getting rid of? How does this contrast with the biblical view of children (see Psalm 127:3–5)?



**Steven:** “White people are up here, then there are blacks [derogatory term] and Jews. So the white man is the best man...”

2. Hitler held the evolutionary view that some races were less advanced and less worthy, and that only the strong should survive. To create a superior “master race,” Hitler began with forced sterilization of those with hereditary diseases, then he euthanized the disabled, calling them “useless eaters” and “unworthy of life.” How do we see this mindset reflected in the way our society treats the unborn? How does the evolutionary view contrast with God’s view of human life (see Exodus 4:11; Psalm 139:13–16; Romans 9:20)?

3. Hitler characterized Jews as pigs, rats, and “parasites,” declared them to be non-human, then removed their legal

<sup>1</sup> “Ballot Bowl 2008” interview on CNN, March 29, 2008 <<http://transcripts.cnn.com/transcripts/0803/29/bb.01.html>>.

rights as persons, paving the way for them to be killed “for the benefit of society.” The U.S. Supreme Court declared that unborn children are not “persons” protected by law, and their lives can legally be extinguished throughout all nine months of pregnancy, for the benefit of the mother or society. The unborn are called “parasites,” “blobs of tissue,” etc. What other euphemisms are used to “dehumanize” unborn children, and how can we counter them?

### The Sanction of God



**Adolf Hitler:** “Hence today I believe that I am acting in accordance with the will of the Almighty Creator: by defending myself against the Jew, I am fighting for the work of the Lord.”

1. Explain how idolatry (making up your own image of a god) led Hitler to act as he did.
2. What are some of the ways we make up our own “image” of God? Why do we do this? Are there ways in which you’re guilty of breaking the First Commandment by having “another god” before the God of the Bible?



**Trish:** “I wouldn’t want other people to judge me so I wouldn’t want to do that to other people. So whatever their decision is, it’s between them and God.”

3. Of women who have abortions, 37% say they are Protestant and 28% Catholic. One in five abortion patients say they are “born again” or “evangelical” Christians<sup>2</sup>—they claim to know the Lord yet they kill their own unborn children. In what’s often referred to as “a decision between a woman, her doctor, and her God,” how could someone believe the biblical God sanctions the killing of innocent life for the sake of convenience? How does idolatry impact this belief?

*If you are struggling with an unplanned pregnancy, or know someone who is considering abortion, please see Appendix A by Kay Arthur for a helpful look at God’s view of the issue.*

4. One justification that women use is, “God will forgive me if I abort my baby.” Is this a valid justification? Why or why not? According to Proverbs 28:13 and 2 Corinthians 7:10, what is necessary for forgiveness? Can we willfully commit what we know is sin, be glad we did it, and then expect forgiveness for simply “confessing” the sin?

<sup>2</sup> “Characteristics of U.S. Abortion Patients, 2008,” Guttmacher Institute, p. 9  
<[www.guttmacher.org/pubs/US-Abortion-Patients.pdf](http://www.guttmacher.org/pubs/US-Abortion-Patients.pdf)>.

## What God's Word Says About Abortion

(reprinted from *The Evidence Bible*)

God speaks very clearly in the Bible on the value of unborn children.

God's Word says that He personally made each one of us, and has a plan for each life: "Before I formed you in the womb I knew you, before you were born I set you apart" (Jeremiah 1:5). "Even before I was born, God had chosen me to be His" (Galatians 1:15). "For You created my inmost being; You knit me together in my mother's womb . . . Your eyes saw my unformed body. All the days ordained for me were written in Your book before one of them came to be" (Psalm 139:13,16). "Your hands shaped me and made me . . . Did You not clothe me with skin and flesh and knit me together with bones and sinews? You gave me life" (Job 10:8–12). "This is what the Lord says—He who made you, who formed you in the womb" (Isaiah 44:2). "Did not He who made me in the womb make them? Did not the same One form us both within our mothers?" (Job 31:15).

Because man is made in God's own image (Genesis 1:27), each life is of great value to God: "Children are a gift from God" (Psalm 127:3). He even calls our children His own: "You took your sons and daughters whom you bore to Me and sacrificed them . . . You slaughtered My children" (Ezekiel 16:20,21).

The Bible says of our Creator, "In His hand is the life of every living thing and the breath of every human being" (Job 12:10). God, the giver of life, commands us not to take the life of an innocent person: "Do not shed innocent blood" (Jeremiah 7:6); "Cursed is the man who accepts a bribe to kill an innocent person" (Deuteronomy 27:25). "You shall not murder" (Exodus 20:13).

Taking the life of the unborn is clearly murder—"He didn't kill me in the womb, with my mother as my grave" (Jeremiah 20:17)—and God vowed to punish those who "ripped open the women with child" (Amos 1:13). The unborn child was granted equal protection in the law; if he lost his life, the one who caused his death must lose his own life: "If men who are fighting hit a pregnant woman and she gives birth prematurely but there is no serious injury, the offender must be fined . . . But if there is serious injury, you are to take life for life" (Exodus 21:22,23).

Life is a gift created by God, and is not to be taken away by abortion. God is "pro-choice," but He tells us clearly the only acceptable choice to make:

*"I have set before you life and death,  
blessings and curses. Now choose life,  
so that you and your children may live."  
(Deuteronomy 30:19)*



*A baby's heart is beating at only 3 weeks after conception;  
brainwaves can be measured at 6 weeks after conception;  
a baby can move and respond to touch at 6 weeks  
and can suck her thumb at 8 weeks.*

## Taking Someone “Out”



**Vladimir:** *“I’d kill her, kill him, and kill his relatives—everybody who belongs to Hitler’s family.”*

1. What did you think about the Russian Jewish gentleman who wanted to kill all of Hitler’s relatives? Was your attitude toward him impacted by knowing that he had lost his parents and other close relatives, as well as millions of his countrymen, because of Hitler?
2. If you had Hitler in the sights of a high-powered rifle, would you take him out? Why or why not? Would you kill Hitler’s mother to prevent his life?
3. If you feel it’s justified to take one life in order to save 6 million, what about in the case of Jeffrey Dahmer—if you knew he was going to kill 17 young men, would you take him out? What about those who murder one person? Explain your answers.

4. Why do you think God didn’t kill Hitler before he killed six million Jews? There are a number of incidents in Scripture where God killed certain people because they were evil (e.g., Genesis 38:7; Acts 5:5). Can you think of times in the Bible when God allowed evil men to live? If God punished all evil at midnight tonight, what would happen to you?

## The Bulldozer Dilemma



*German Jew: “They gave the command, ‘Fill in the pits.’ Screams and groans were coming from the pits. Suddenly I saw my neighbor Ruderman rise from under the soil . . . His eyes were bloody and he was screaming, ‘Finish me off!’”*

1. In the bulldozer scenario on the video, did you believe the people who said they’d rather die than drive the bulldozer forward? Why or why not? What would you do, and why?
2. How did you feel toward those who said they would drive the bulldozer forward? How did they rationalize their answers? Why would someone rather bury people alive than shoot them (choosing the more cruel way to kill them)?

3. Reminded that some of the people he'd bury would still be alive, Brian said, "I would probably try to put that out of my mind." In what ways do people do the same thing (avoid the unpleasant reality) with the abortion issue?



4. Tony said he wouldn't bury the Jews alive because "that's not morally right *to me*." Why do you think he added "to me"? Why are most people hesitant to definitively declare that something is right or wrong? Whose standard are they using?



### A Matter of Choice

1. Why do you think some people on the video said they value human life when it comes to Jews and the Holocaust, and yet they are pro-abortion?
2. What do you think it means to be "pro-life"? Trish said she's "pro-life," but she also said that we can't be sure what we'd do until we're in that situation, that it's the woman's

decision, and that birth defects and "poor quality of life" would justify abortion. Explain whether you think that is a true pro-life perspective. In what ways are you pro-life?



**Bree:** "I personally would not do it but I believe it should be a choice."

3. Why do you think people call themselves "pro-choice" instead of "pro-abortion"? How can you get people to think about the *object* of that "choice"—killing a baby in the womb? (For an up-close look at "choice," see sidebar "Sarah's Story: A Twin Who Survived Abortion.")



**Paul:** "I guess me saying that it's okay for someone to choose is the same thing as saying it's okay for Hitler to choose."



## Sarah's Story: A Twin Who Survived Abortion

“Twenty-nine years ago, my mother decided to have a D&C abortion. At the time, she was pregnant with twins, but nobody knew this, not even her doctor. My tiny brother and I were both there growing in her womb, until that dreadful day. Before the abortion, we were both alive. Moments later, I was alone.

“Several weeks later, my mother was shocked to feel me kicking in her womb. She went back to the doctor and told him she was still pregnant . . . that she had made a big mistake and that she wanted to keep this baby. To this day, my mother deeply regrets that abortion.

“I was born with bilateral, congenital dislocated hips and many other physical handicaps . . . I’ll need surgeries about every five years. Today, I thank God I survived the abortion, but the pain continues for everyone in my family. Please share our story with others so the tragedy of abortion stops hurting babies and families. Everyone needs to know the truth about abortion. Thank you.”

On April 24, 1996, Sarah Smith gave the following speech at an international pro-life conference:

Thirty-two million babies are killed in the United States alone. Yet every one had a face, a life, a Creator who loved them and created them in His image. Who will speak for them? The words of Christ are clear: “What you have done to the least of these you have done unto me.” You and I are called and commissioned to care for these little ones just as we would care for Jesus Himself. To walk away and say this is not my problem is to walk away from Jesus Himself.

Many people upon finding out about the abortion ask me how I felt, or what can I compare this to. The

only thing I can compare my life to is that of *an innocent Jew being made to walk down the streets of Germany naked in front of many people and into a room he knows he will never come out of*. In my case, unfortunately, the people leading me into that room are my mother and father. Yet the people looking on at the sidelines are people like you. And I ask you today, will you speak up or will you silently look away as another person who needs your help is led to their death?

Many women who demand the right to an abortion say, “It’s my body, it’s my choice.” Let me make one thing very clear—*my mother’s choice was my death sentence*. It is not only a woman’s body we are discussing in an abortion. It is the entire flesh and blood of someone just like me.

Then we have the issue of medical personnel stating it is just tissue. For anyone who has ever studied biology, you know better. Before any woman even knows she is pregnant her child already has a beating heart at 20 days. Show me one piece of tissue or cancer you believe must be cut out with a beating heart. Show me a liver or kidney that has its own blood type. That child is perfect from its first day. All it needs is time, oxygen, and nutrition.

Another startling fact is that medical journals state the fetus is capable of feeling pain at 8 weeks of gestation. In America, the vast majority of abortions are performed between 10 to 12 weeks, well after the child can feel the entire procedure. So don’t tell me abortion is a simple procedure that expels a piece of tissue and doesn’t hurt anybody. I was there. I was less than an inch away from my innocent twin brother when his body was ripped apart, and he felt the entire thing. We were 14 to 16 weeks along in the second trimester. That was how my life was meant to end.



Yet I was spared to tell you on behalf of those who have no voice that if you remain silent, a person just like you and me will die every 20 seconds of every day. We have been commissioned by Jesus to speak up for those who cannot speak for themselves.

You and I as a church represent life, and together we will extend life to a hurting, dying world. We will give them the truth of life and shall never be silent.

*For more on Sarah Smith, who is studying medicine and speaks on behalf of the unborn, see [www.prolife.com/Sarah2.html](http://www.prolife.com/Sarah2.html).*

4. Why do you think so many “pro-choice” people say they *personally* wouldn’t have an abortion? If it’s a legal choice, why wouldn’t they? A previous U.S. president wanted to make abortions “safe, legal, and rare.” How would you defend the “safe, legal, and rare” argument? If it’s a perfectly acceptable moral choice, why should it be rare? If it should be rare, why is it a legal option?

### What Is in the Womb?



**Lo:** “There’s a fetus there, not a baby... Not until three months.”

1. Is a “fetus” an unborn baby, or something else? What is the definition of “child”? At what point do you think you became a “baby”? What are other terms used to describe

the various life stages humans go through? Is there a point prior to which you were not human?

2. When do you think life begins? Do you think it’s a matter of personal opinion, or is it a medical fact? The baby has a beating heart at 18 days and has measurable brainwaves at 40 days. If medically those are regarded as signs of life (death is declared at the time the heart stops beating and brainwaves cease), is there any justification for saying that “it isn’t a life yet”?
3. What is it that is being appealed to by this question: “It’s okay to kill a baby in the womb when . . . ?” Why do you think the Sixth Commandment (“You shall not murder”) was used in the video when reasoning about abortion?
4. Do you think it is effective (in the pro-life cause) to show pictures of aborted babies? Explain your view. How did you feel when you saw the photo of the aborted baby? Many pro-abortionists are fighting to prevent their clientele from seeing ultrasounds of their unborn babies, and