

Nebraska Association of Regular Baptist Churches
Resolution: "The Sanctity of Life"
Spring Bible Conference 2005

WHEREAS the United States of America is in the midst of a culture clash of values regarding the sanctity of life;

AND WHEREAS the Constitution of the United States of America has as a significant part of its foundation the moral and ethical principles of the Holy Scriptures, which Holy Writ was referred to more in the Federalist Papers of the Continental Congress more than- any other document, and thus the Founding Fathers gave recognition to the sovereignty of Divine Law over human law;

AND WHEREAS the Holy Scriptures are the inspired Word of the one true God given to all peoples, and the commandments of God are "holy and just and good" for the benefit and blessing of all, and they are to be obeyed;

BE IT RESOLVED that we, the Nebraska Association of Regular Baptist Churches, meeting in conference this Friday, April 8th, in the year of our Lord, 2005, do affirm:

(1) that the LORD God is the Creator and Giver of life (Genesis 1:26-27; 2:7; Acts 17:25).

As the Author and Giver of life, the LORD has the supreme right of life rather than man (Ezekiel 18:4). All mankind has been made in the "image and likeness" of God regardless of color or nation. Divine Law values each and every individual.

Divine Law upholds the value of the human soul, the living being, rather than the "quality of life" philosophy which tends to disregard any person, unborn, aged, or terminally ill who is supposedly useless to society or has life that is not worth living. The elderly or terminally ill do not have "a duty to die." Those in the "image of God" are not to be discarded as of no value.

Since mankind does not have absolute control over his God-given life, he then is not to usurp the authority of God by taking that decision into his own hands by abortion, suicide, or euthanasia. Both voluntary and involuntary euthanasia violate the principle of the "image of God." A bill to legalize euthanasia in America was first attempted in 1938 in the Nebraska legislature, but it was defeated. Such usurpation produces a "culture of death" rather than a "culture of life." Modern civilization is regressing to a death technology and government (or court) sanctioned termination of life by active or passive means.

Man's desires are not to be the measure of all things thus enacting laws contrary to the commandments of Scripture. Jesus asked: "Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill?" (Mark 3:4; Matthew 4:24; compare Job 1:21).

(2) that the LORD God has given certain commandments and precepts to preserve the "sanctity of life":

Exodus 20:13 "Thou shalt not kill." This is the prohibition of one person taking the life of another with intent or malice and without divine sanction with the consequences of the legal forfeiture of

one's own life (Genesis 9:5-6; Romans 13:4). The "sanctity of life" covers all of life, from conception to one's final breath.

Capital punishment is not forbidden (Exodus 21:14-15), nor a just war (Genesis 14: 12 15; Exodus 17:8-16; 1st Samuel 17:40-50; and 1st Kings 2:5), but it forbids murder.

Mankind must either subject itself to Divine Law or invent a human standard of his own which is always subject to relativism or "the end justifies the means."

Matthew 5:7 "Blessed are the merciful..." This admonition is not to be misinterpreted to justify mercy-killing or euthanasia as some have. That violates the above prohibition of murder. The Scripture does not contradict itself. Former US Surgeon General Dr. Everett Koop stated that "withholding fluids or nourishment at any time is an immoral act." To do so is not to let one die but to insure that one does die.

(3) that the LORD God knows and is compassionate toward those suffering from the effects of the curse: the various degrees of pain and sorrow (Genesis 3:16-19; Romans 8:20-23; Psalm 90:10; 103: 13-15; Job 2:6-10; 7:1-7; Mark 1:40-42).

As the LORD is very compassionate, He helps some to endure suffering gracefully, and He helps others to recover from supposedly irreversible conditions (such as a "persistent vegetative state" [PVS] and even a coma).

(4) that the LORD God assures believers that there is going to be the glorious resurrection of the body from the dead, the supernatural transformation of our bodies for heaven, and the entrance into everlasting life in Heaven (Job 19:25-26; 23:10; Psalm 16:9-11; 23:6; Romans 8:23; Philippians 3:20-21; 1st Corinthians 15:49-57; 1st Thessalonians 4:13-18).

BE IT FURTHER RESOLVED that if one seeks to prepare a living will, he should use great caution that it be prepared in keeping with the commandments of God and that trustworthy persons (such as family and family doctor) be informed about it and given copies of it.

This may authorize the physician not to prolong life by costly mechanical means or extraordinary measures.

BE IT FINALLY RESOLVED that there is some ambiguity about diagnosing a brain-damaged person's state of mind, and there is no absolute guarantee that either a coma or a persistent vegetative state is irreversible, as unique exceptions have shown, so that if a choice has to be made, it is better to side with life and mercy than to side with death

John 11:25 "Jesus said unto her, I am the resurrection, and the life: he that believeth in me shall never die. Believest thou this?"

Psalm 116:15 "Precious in the sight of the LORD is the death of his saints."