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Ecuador Constitutionalist Exposes Error in Abortion Decision & Pro-Life Leaders Split

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The top constitutional lawyer in Ecuador has crystal clear perception of the error all three branches of the national government are making in the decision about abortion. Rafael Oyarte stated: “The lesser evil is chosen to avoid the greater evil, but it is still an evil, even more so when, with its lukewarmness, it takes you slowly, but directly, to that greater evil that you wanted to avoid.” Esteban Torres Cobo, a Catholic, lawyer, constitutional expert, and legislator, said in a media interview at the National Assembly building: “I respect the position of all pro-life groups on the veto, but this is MINE: The lukewarm have reserved an assured place in hell, according to Dante’s Divine Comedy.” (See also Revelation 3:16.)

The official statements of Catholic Church leadership and pastors of other denominations have been against the erroneous Constitutional Court dicatate and National Assembly abortion bill. Thirty-five national pro-life groups wrote a manifesto calling upon President Lasso to issue a total veto. But some pro-life leaders wrote their own manifesto supporting the partial veto; that is, as Oyarte said, “to avoid the greater evil.” Meanwhile, Ecuador’s national March for Life was Saturday, and many clergy, churches and groups did not participate. I was deeply grieved by Lasso’s abortion decision, and that some leaders who have been fighting for life for decades supported Lasso’s decision and split the pro-life community.

What does partial authorization of abortion mean? What is the presupposition that must first be made or accepted to hold such a position? To approve or accept abortion requires first accepting the presupposition that it is acceptable to take the innocent life of a human being. Once that is accepted, then the debate is reduced to who, what circumstances, and age or timing. In this case, babies in the womb, rape, and 12 (or 16, or 18, or 20, or 22) weeks of gestation. Once it is acceptable to deliberately take the life of an innocent child—which in any other criteria would be murder, and is murder—for rape, then it is a small step to permit abortion for other reasons or on demand. Why? Because once you reject the one fixed, uniform, universal standard, there is no fixed standard, no fixed boundary, no fixed limit. What is that standard? The same standard that is in every person’s heart and conscience, whether they listen to or reject it. The standard that was placed in the human soul by the Creator Himself. The standard that is written in the Law of God – “Thou shalt not murder” – and in nature, formerly known as the Laws of Nature and of Nature’s God.

What does this mean for those in government? It means that when a judge, legislator, and/or president approves abortion, their presupposition is that it is acceptable to murder innocent

unborn children. What they are actually doing is signing the death warrants of thousands of babies. In addition, authorizing abortion violates the original and foremost purpose of civil government to protect innocent human life and render justice for murder (Genesis 9:5-6). Further, “If a ruler pays attention to falsehood [lies, deception, fraud], all his ministers become wicked” (Proverbs 29:12), and thus the government corrupts itself.

What does this mean for pro-life leaders and advocates? If you opposed the abortion bill and the partial veto, you held a position consistent with the sanctity of human life and a rightly informed conscience. If you spoke up for life and against abortion, you were like Nathan the prophet speaking to King David when he covered up his sexual sin and murder. Nathan’s confrontation gave David the opportunity to repent and turn from his wicked ways, which he did. But if you supported the abortion bill or the partial veto, then you accepted the presupposition that it is acceptable to murder some children in the womb. I hope your position is the former.

For the precious gift of every child and remembrance of children unborn,

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