

Why Christians Should Oppose Euthanasia

As a result of an increasingly fast degenerating society, the practice of euthanasia is on the rise. Euthanasia bears its roots from the Greek words “eu” and “thanatos” which put together means “good death”.¹ Euthanasia is, in a nut shell, the act or practice of ending the life of an individual suffering from a terminal illness or an incurable condition, as by lethal injection or the suspension of extraordinary medical treatment. While many people in today’s society will promote the act of euthanasia, there are several clear reasons why Christians should oppose this heinous act. Euthanasia can be refuted not only through physical reasons but spiritual reasons as well.

In regard to the physical reasons, one must first realize that euthanasia would violate the Hippocratic Oath.² Many doctors still pledge their practice by it, and others still respect the oath as a manner of honor. By violating this oath, the trust between a doctor and his patient will be greatly strained, as the patient will always wonder if the doctor truly is doing his best to help them and has done all that he possibly can.

Secondly, the practice of euthanasia belittles the value of human life.³ Each life should mean something to people in this country. Hundreds of funerals happen each day; each one with dozens of people attending them and great expenses paid in honor of the departed. Wars have been fought, terrorists have attacked us, school shootings have occurred, and several natural disasters have hit us in recent years. During every one of these tragic events, the media constantly laments the loss of life. Every soldier that dies is accounted for and noted in the news reports. With such a high value on human life, how does one justify any act of ending

someone's life-especially an act done by a physician whose whole purpose is to save those lives? You may hear the argument that the patient has the freedom to decide. It is this author's opinion that the men and women dying even today for our freedom had no intention whatsoever of giving up their lives so that the people they are dying for could just end their lives whenever they feel like it and with the blessing of their own physicians.

Third, the act of euthanasia, or assisted suicide, if legalized, could so wear down our view of suicide as a whole, to the extent that patients may request the ending of their lives simply based on psychological and emotional problems.⁴ This could potentially lead to the legalization of suicide altogether. While these measures may seem outlandish and even preposterous, so did the very idea of euthanasia at one time. With the continuing decline of our society until the final days of the earth, all standards will continue to become more corrupt.

Fourth, if the option of euthanasia is available, patients who are given only months to live may simply seek the easy way out of any suffering and end their lives.⁵ By doing so prematurely, patients neglect the time that they could spend with their family, any financial or future plans from being completed, forfeit any chance at all of a cure or treatment to prolong their life, and risk their very lives on the diagnosis of a fallible and imperfect human being who could easily be wrong. Most importantly, God could use them even in their tragic state to lead someone to Christ or have an impact on everyone around them by drastically changing their lives.

Finally, euthanasia is wrong because it gives doctors far too much power.⁶ Giving essentially the power of God to a doctor is an extremely dangerous decision. You might think that you have the best doctor that money can buy, and the one time he slips up could be the end for you and the thousands of other patients. Secondly, a doctor could be biased based on how he

views the value of human life. Perhaps this doctor does not value the lives of the elderly. Perhaps this doctor believes that his resources are too thin, or that one more test will just be irrelevant. Perhaps this doctor gives up on the basis that he thinks the patient only has five more years at best anyway.

There are spiritual reasons as to why euthanasia is wrong as well. While these may seem small, they are no less important. First of all, Genesis 1:27 says that God created man in His own image.⁷ Therefore if we are indeed created by a Creator, we should serve that Creator. An act of service would certainly not be ending one's own life. Secondly, Humans are purposefully called into existence.⁸ Genesis 1:28 commands us to be fruitful, multiply, and replenish the earth. We are not only to serve God, but also to take care of the earth He has created for us. Third, human life has intrinsic value since it has been made in God's image.⁹ Genesis 9:6 states that whoever sheds man's blood, his blood will also be shed by man because man is made in the image of God. Finally, euthanasia is a direct violation of the commandment "Thou shalt not kill" found in Exodus 20.¹⁰ Unless it is a form of capital punishment, man can never justify the reasoning of ending another man's life. To do so is simply being a murderer plain and simple.

To put it simply, we corrupt and sinful humans have no right at all to decide when our lives on earth are over with. The Creator of us, without a doubt, has the ability and power to decide when our time is up. Our feeble minds are far too easily manipulated into thinking selfishly and contrary to what they should be considering. One or two mere human beings cannot decide on the power of life and death; it was never meant to be that way, and it is frightening to see the direction that our world is going. (998 words)

¹"Definition of Active euthanasia," <<http://www.medterms.com/script/main/art.asp?articlekey=7422>> (accessed 22 September 2007).

²“Should an incurably-ill patient be able to commit physician-assisted suicide?”
<http://www.balancedpolitics.org/assisted_suicide.htm> (accessed 22 September 2007).

³Ibid.

⁴Ibid.

⁵Ibid.

⁶Ibid.

⁷“Euthanasia and Ethical Theory,” <<http://www.tutor2u.net/newsmanager/templates/?a=776&z=62>> (accessed 7 October 2007).

⁸Ibid.

⁹Ibid.

¹⁰ Ibid.

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