

# CLINICAL ABORTION: WITH UNDERSTANDING COMES RESPONSIBILITY!

By David Lee Burris



**This would be deemed "Life" by scientists if discovered on mars.**



**This is not considered "Life" by pro-choicers on earth.**



**EAGLE EGG**  
**ILLEGAL TO DESTROY!**  
**PUNISHABLE BY \$250,000**  
**FINE AND UP TO**  
**2 YEARS IN PRISON**



**HUMAN BEING**  
**LEGAL TO KILL**  
**FOR ANY REASON!**  
**TAXPAYER MONEY FUNDS**  
**ABORTION PROVIDERS**

**How Your Baby Grows...**



## ***DIDACHE CHAPTER II***

NOW the second commandment of the teaching is 2 Thou shalt not kill,\* thou shalt not commit adultery,\* thou shalt not corrupt children, thou shalt not commit fornication,\* thou shalt not steal, thou shalt not use magic arts, thou shalt not use sorcery, **thou shalt not destroy a child by abortion, neither shalt thou slay\* him that is born.** Thou shalt not covet thy neighbour's goods,\* 3 thou shalt not forswear thyself, thou shalt not bear false witness, thou shalt not speak evil, thou shalt not be mindful of evil,\* 4 thou shalt not be double-minded, neither double-tongued;\* for to be double-tongued is a snare of death. 5 Thy speech shall not be false; it shall not be empty, or vain, or void, but fulfilled in action. 6 Thou shalt not be avaricious, neither rapacious, nor a hypocrite, nor malicious, nor over-weening. Thou shalt not take evil counsel against thy neighbour. 7 Thou shalt not hate any man;\* but some thou shalt reprove; and for some thou shalt pray; and some thou shalt love more than thy own soul.<sup>1</sup>

### **Tertullian (197-217 A.D.)**

**"Accordingly, among surgeons' tools there is a certain instrument, which is formed with a nicely-adjusted flexible frame for opening the *uterus* first of all, and keeping it open; it is further furnished with an annular blade, by means of which the limbs within the womb are dissected with anxious but unfaltering care; its last appendage being a blunted or covered hook, wherewith the entire foetus is extracted by a violent delivery. There is also (another instrument in the shape of) a copper needle or spike, by which the actual death is managed in this furtive robbery of life: they give it, from its infanticide function, the name of *embryosthaktus*, the slayer of the infant, which was of course alive.**

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<sup>1</sup> Allen, G. C. (Trans.). (1903). [\*The Didache or The Teaching of the Twelve Apostles Translated with Notes\*](#) (p. 2). London: The Astolat Press.



THE SILENT SCREAM

## THE QUESTION ANNE DIDN'T BROADCAST



Do you think it is appropriate that abortion is considered a criminal matter?

**YES**

**39%**

**NO**

**34%**

**DON'T KNOW**

**27%**

# WHAT YOUNG PEOPLE THINK ABOUT ABORTION

## {WHAT THEY BELIEVE}

BELIEVE ABORTION IS ALWAYS A BAD THING. **31%**



BELIEVE WOMEN SHOULD SEE AN ULTRASOUND OF THEIR BABY BEFORE MAKING A CHOICE. **76%**

**76%**



PRO-LIFE: BELIEVE ABORTION IS NOT OK **44%**  
PRO-ABORTION: BELIEVE ABORTION IS OK **45%**

**44%**  
**45%**



BELIEVE SEX-SELECTIVE ABORTION SHOULD BE ILLEGAL

**74%**



## {WHAT THEY DON'T KNOW}

**58%**

DON'T KNOW WHERE TO REFER A FRIEND THAT WANTS TO KEEP THEIR CHILD.

**48%**

DON'T KNOW THAT PLANNED PARENTHOOD OFFERS ABORTION.

**1/3**

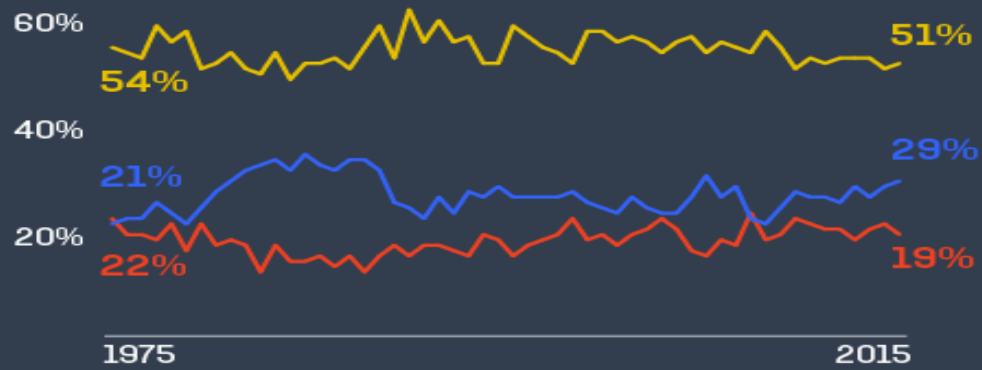
DON'T KNOW THE PRESIDENTIAL CANDIDATES' STANCE ON ABORTION.

**-STUDENTSFORLIFE.ORG-**

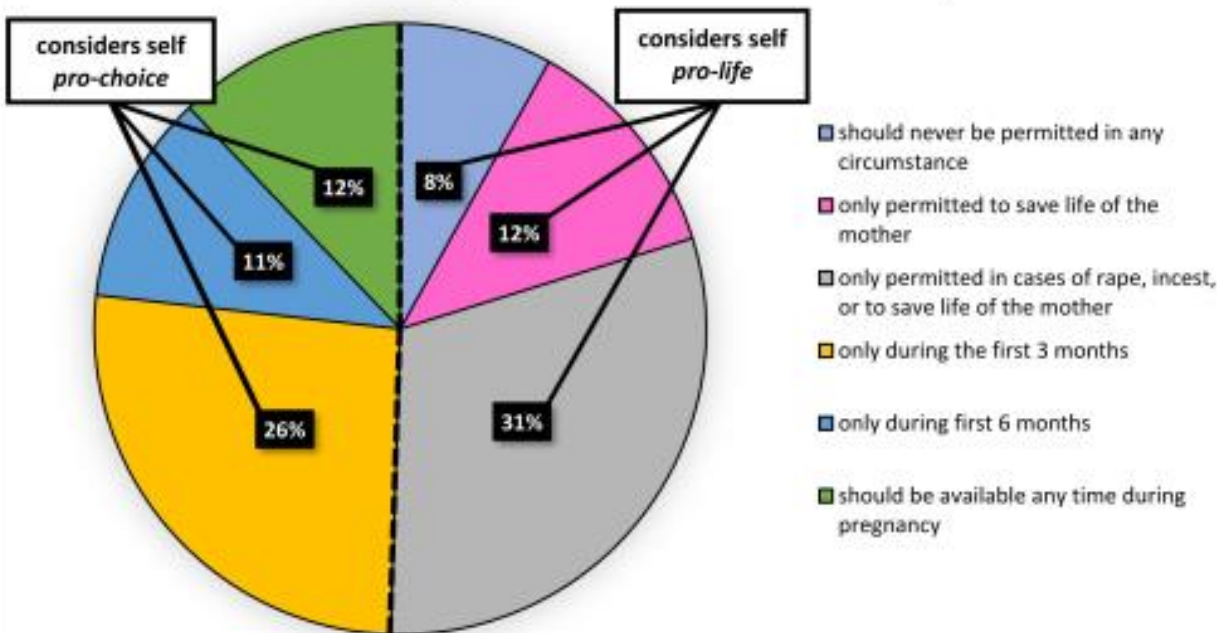
# Small Shifts In Views On Abortion

Americans think abortion should be...

- Legal under certain circumstances
- Legal under any circumstances
- Illegal in all circumstances



## Statements Assessing Opinions on Abortion The Marist Poll, December 2017 to January 2018



“A picture of a 12-week fetus is a Rorschach test. Some people say that such an image doesn’t trouble them, that the fetus suggests the possibility of a developed baby but is far too removed from one to give them pause. I envy them. When I see that image, I have the opposite reaction. I think: *Here is one of us; here is a baby.* She has fingers and toes by now, eyelids and ears. She can hiccup—that tiny, chest-quaking motion that all parents know. Most fearfully, she is starting to get a distinct profile, her one and only face emerging. Each of these 12-week fetuses bears its own particular code: this one bound to be good at music; that one destined for a life of impatience, of tap, tap, tapping his pencil on the desk, waiting for recess.

What I can’t face about abortion is the reality of it: that these are human beings, the most vulnerable among us, and we have no care for them. How terrible to know that in the space of an hour, a baby could be alive—his heart beating, his kidneys creating the urine that becomes the amniotic fluid of his safe home—and then be dead, his heart stopped, his body soon to be discarded.

THE ARGUMENT FOR ABORTION, if made honestly, requires many words: It must evoke the recent past, the dire consequences to women of making a very simple medical procedure illegal. The argument against it doesn’t take even a single word. The argument against it is a picture. This is not an argument anyone is going to win. The loudest advocates on both sides are terrible representatives for their cause. When women are urged to “shout your abortion,” and when abortion becomes the subject of stand-up comedy routines, the attitude toward abortion seems ghoulish. Who could possibly be proud that they see no humanity at all in the images that science has made so painfully clear? When anti-abortion advocates speak in the most graphic terms about women “sucking babies out of the womb,” they show themselves without mercy. They are not considering the extremely human, complex, and often heartbreaking reasons behind women’s private decisions. The truth is that the best argument on each side is a good one, and until you acknowledge that fact, you aren’t speaking or even thinking honestly about the issue. You certainly aren’t going to convince anybody. **Only the truth has the power to move.**” – ATLANTIC MAGAZINE

So...when does life begin?

At conception?

At a definite moment in pregnancy?

Once it is capable of living outside it's mother?

## WHEN DOES LIFE BEGIN?



# THE STAGES OF PRENATAL DEVELOPMENT

**18–25 Days (third week):** Though the mother may not know that she is pregnant, her baby's heart is beating. At twenty days the foundation is created for the brain, spinal cord, and nervous system.

**30 Days (fifth week):** The baby is a quarter-inch long, has a brain of unmistakable human proportions, eyes, ears, mouth, kidneys, liver, and umbilical cord. There is a regular flow of the child's own manufactured blood within the vascular system.

**42 Days (sixth week):** The skeleton is complete in cartilage, not bone; buds of milk teeth appear, and he or she makes his or her first movements of limbs and body.

**43 Days:** Electroencephalographic waves (electric brain impulses) can be recorded.

**49 Days (seventh week):** The baby has fingers, toes, and ears. Bone begins replacing cartilage. Eyes have become pigmented and the olfactory nerve network (Sense of smell) is connected.

**63–70 Days (ninth week):** The child swallows, lips part, brow furrows. He or she moves to avoid light or pressure. The genitalia are becoming visible.

**75 Days (tenth week):** The palms of the hands and the soles of the feet become sensitive to stimulation. The child will grasp an object placed in his or her hand and can make a fist.

**12–13 Weeks:** The baby has fingernails, sucks his or her thumb, and recoils from pain. Taste buds begin to appear.

**Fifth month:** Skin and hair develop. Sweat glands arise; oil glands excrete. This is the month of "quickening," or the first movements of the child that a mother feels.

**Seventh month:** The nervous system becomes more complex.

**Eighth and ninth months:** This period is primarily for growth and maturation of the developed child.



# **What Are The Key Seven Issues?**

## **1. The Rights of Women**

**Women are the ones who must carry the child in her own body, till birth, going through its travail and uniquely responsible for the care and development of the child.**

## **2. The Right of Privacy**

**Many countries in the world are gradually facing increasing governmental rule into the private dimensions of human life, like family, sexuality and in this case, pregnancy and birth.**

## **3. The Rights of the Individual**

**A republic takes very seriously the process of democratic elections and majority selections of candidates for high office, but with the restraints of foundational constitutional law, to restrain or prevent the tyranny of a majority over a minority.**

**4. The Rights of the Unborn**At the heart of Abortion is the question, "How much right should the law accord to an unborn fetus or child?"

## **5. The Separation of Church and State**

**The Constitution protects both the right to exercise religion freely and the right to not be involved in any religious expression as well. So, there is great fear among the people that their personal liberties will be taken away by religions exercising power blocs for religious reasons.**

## **6. Is Abortion murder?**

**A singular core question with plural dimensions lies at the pivot on which all issues converged critically on, "Is Abortion an act that involves the willful destruction of a (1) living, (2) human (3) person?"**

## **7. When does Life Begin?**

**One unspoken and tacit assumption is, "How do we come to the conclusion?" People come from all walks of life and subscribe to different sources of authority for their reason, (1) The Bible as the word of God or (2) Science or Natural Law and (3) The Law of the Land or The Appeal to The Mass. It is thus imperative for us to examine each of these three sources.**

**We Will Focus On Issue #7 With  
Necessary Implication @Issue #6**



<https://youtu.be/kdgpTIDdONk>

# POINT OF PRE-BORN SENTIENT AWARENESS

## Scientific Evidence Affirms the Worth of Preborn Children

By **Wayne Jackson**



In the sixth month of her pregnancy with John, the aged Elizabeth, wife of Zacharias, was visited by her kinswoman, Mary of Nazareth. Mary had come to inform Elizabeth that she too would bear a child.

When Mary revealed her good news, the elderly kinswoman was “filled with the Holy Spirit,” and her voice burst forth in praise.

Luke, the author of the narrative and a physician by profession (cf. Col. 4:14), records that the baby inside “leaped in her womb” (Lk. 1:41). Elizabeth interpreted the response as a leap of “joy” (Lk. 1:44).

While the event was obviously supernatural, the devout Bible student should wonder: “To what extent a preborn child may experience consciousness.”

## The Conscious Child Inside the Womb

Many authorities believe that there is a level of consciousness in the preborn child. Physicians now counsel mothers and fathers to talk to their baby while it is still inside the mother's body.

Parents are encouraged to read to their coming offspring and to play soothing music for the child. Some professionals state that a degree of learning is taking place inside the womb.

So when exactly does a newly-conceived child first begin to experience consciousness?

Many in the medical field believe human awareness begins in the womb—perhaps a considerable time before birth. This possibility has caused medical personnel to reconsider the question of abortion.

One of Great Britain's leading brain scientists, Baroness Greenfield, a professor of neurology at Oxford University and the director of the Royal Institution, raised some eyebrows when she insisted that fetuses are **conscious before birth**.

In Great Britain, abortion is illegal after the fetus is twenty-four weeks along in gestation. Professor Greenfield contends, however, that there is evidence to demonstrate that a "conscious mind" could develop **before** twenty-four weeks.

## Can Preborn Babies Feel Pain?

Many neurologists now believe a fetus can feel pain before this arbitrary twenty-four-week abortion legal deadline. Some are so concerned about this circumstance that they suggest that some form of anesthetic should be given to the fetus before the termination is performed.

David Derbyshire, a science correspondent for Britain's *News Telegraph* cited a poll taken among English neurologists to the following effect:

“Many believed fetuses should be given anesthetics during a late abortion, after 20 weeks. Some also believe pain relief should be given for keyhole surgery in the womb” (*news.telegraph.co.uk* — March 11, 2003).

Many states in our own nation now accommodate criminals who have committed capital crimes. Execution without an anesthetic, many allege, is cruel and unusual punishment. The “compassion” and “morality” of social liberalism is touching indeed.

Some authorities suggest that human consciousness is “switched-on” at a certain point in the child’s development, but Professor Greenfield is skeptical of that theory. She believes that the evidence indicates that there is a gradual development of consciousness, as neurons progressively connect with one another.

Though Greenfield has not yet called for any revision of Great Britain’s abortion laws, she has expressed serious concerns about the consciousness of the preborn child and the ethics of taking the life of a conscious individual.

Derbyshire mentions that in 2001 a Medical Research Council expert group “called for more sensitive treatment” of very premature babies. All of this appears to suggest some positive movement in the right direction, but it has light-years yet to go.

## **Moral Issues to Contemplate**

There are a couple of moral issues that come to mind when one reflects upon this matter.

Is merely having **consciousness** the criterion for human rights?

If so, does that imply that any person who is incapable of an “awareness” of his environment has forfeited his right to life? If so, may he be deprived of those rights?

The implication clearly is this. The non-conscious person would be amenable to extinction at the whim of society.

If that is the case, then **all** of the comatose could be (perhaps should be) exterminated. Who can live with this kind of brutality? Consciousness alone is not the standard for humanness.

If the pre-twenty-four-week fetus is not a human being, why should be concerned about any response to pain?

Are scientists concerned about pain in an isolated human cell or in a blob of tissue?

## **Conclusion**

We unapologetically reiterate this charge.

There is no advocate of human abortion who is able to argue his case effectively, relying strictly on scientific data and sound reasoning principles — to say nothing of the moral code in biblical revelation.

The sad reality is this. Many medical experts are sorely troubled, in the depths of their consciences, with the unrelenting slaughter of innocent, pre-born children.

But they are on a runaway train conducted by political opportunists. In many cases, they are fearful of the cost of escape.

Society has legalized brutality for the price of a vote and the human is being numbed to the atrocity.

Many weep in secret, tormented by what they do, but due to personal or financial considerations, they continue in the bloody trade.

It is the duty of those who believe that human life is sacred, by virtue of divine creation and Creator's sovereignty, to continue to lift their voices in protest to this holocaust.

May God sustain morally-oriented people to open the eyes of those who have so cheapened human worth.

# When Does a Human Person Begin?

By **Wayne Jackson**



When does human personhood begin?

Various answers are offered to this question, depending upon the individual's philosophical or religious persuasion.

The question cannot be answered from a strictly scientific perspective, because science **cannot determine anything about the human spirit**, much less when its bestowal initiates personhood.

## **Some Theories about When Human Personhood Begins**

Some say that the entity resulting from conception is not a human person until sometime **after birth** when it can be certified genetically sound. Such was the position of Nobel Prize winner Sir Francis Crick, a skeptic who denied that human beings even have a soul (Howard and Rifkin, 81).

A view among some is that the fetus becomes human **at birth**. Those who endorse the practice of "partial-birth abortion" have no qualms about killing a child so long as a portion of the tiny body is yet within the birth canal.



Many secular medical authorities argue that **viability** is the commencement of a human person. Viability is generally defined as the shortest length of pregnancy after which a child that is born prematurely has a chance of survival. Generally, this ranges from 20-27 weeks.

More recently, the “heartbeat” standard is being proposed — that human rights protections should begin the moment a heartbeat can be detected.

Conservative scholars within Christendom contend that personhood commences at **conception**.

In April of 1981, a distinguished panel of geneticists and physicians testified before the Senate Judiciary Committee with reference to the nature of the human organism that is produced by the union of a sperm and ovum.

Dr. McCarthy de Mere, a medical doctor and law professor at the University of Tennessee, testified as follows:

The exact moment of the **beginning of personhood** and of the human body is at the moment of conception (emphasis added).

Known as the “Father of Modern Genetics,” Dr. Jerome Lejeune told the lawmakers:

To accept the fact that after fertilization has taken place a **new human** has come into being is no longer a matter of taste or opinion . . . it is plain experimental evidence (emphasis added).

See: **When Does Human Life Begin?**

Note the testimony of world-renowned geneticist Theodosius Dobzhansky, an atheist:

A **human being** begins his existence when a spermatozoon fertilizes an egg cell" (10; emphasis added).

Even the late Isaac Asimov, a rabid enemy of the Bible, conceded that

**the human being** . . . begins life as a fertilized ovum" (20; emphasis added).

Neither of these men believed in the existence of a “soul”; nonetheless, they acknowledged that the union of sperm and egg is the commencement of a human person.

To **purposefully destroy** a human embryo is to take the life of a human being.

## **A Strange Idea**

A gentleman wrote to “bounce off” me some arguments relative to an idea they apparently are considering. According to this odd theory, one cannot prove that the spirit, as bestowed by God, enters the sperm-egg union at conception. Rather, it is alleged that the spirit enters the embryo when the embryo **implants itself within the uterus**.

There was absolutely no biblical argument offered for this position. The claim was simply this: one cannot **prove** that the spirit is bestowed at the time of the sperm-egg union, i.e., at conception.

In view of this position, these questions, designed to focus the issue, surely are appropriate.

- Is the developing body of this pre-implanted embryo living or non-living?
- Is the embryo human or non-human?

The answer to the first question is too evident to warrant further discussion. The response to the second is similarly apparent. The embryo certainly is neither fish, reptile, fowl, or beast. If it fully develops, it will never be anything other than a man or woman.

- Is the human embryo a person or non-person?

If one answers that it is a non-person, upon what basis is this judgment made? That proposition must be supported with evidence if it is to be affirmed.

## The Consequence of the Teaching

Reflect upon this necessary deduction. If human embryos are not persons prior to implantation, then they are appropriate candidates for experimentation, or any utilitarian purpose, e.g., stem cell research, and extermination — at the whims of scientists! There are approximately 400,000 frozen human embryos now awaiting an uncertain destiny. What Christian can possibly live with this conclusion?

In the course of my communications with the gentlemen mentioned earlier, it became fairly apparent to me that primarily they are motivated by the fact that certain birth-control procedures are designed to destroy the fertilized egg before it reaches the uterus. Thus, if it could be demonstrated that the embryo is **not** a human person until implantation, elimination procedures prior to that event could be justified. This position, we contend, is fallacious.

## Person Versus House

With the union of spermatozoon and egg, a new living entity is formed that, in its microscopic-genetic substance, consists of everything it ever will be genetically — if sustained with water, oxygen, and nutrition. The implantation in the uterus is analogous to moving into a house that has been designed to facilitate the resident.

It makes as little sense to argue that a baby is not a person until it enters the house in which it will live, as it does to allege that the embryo is not a person until it reaches the uterus. Is it permissible to practice infanticide while the child is *en route* to the house, but not after it has entered?

## Biblical Evidence — Old Testament

As we noted earlier, science cannot speak to the issue of the spirit, because the spirit is a non-material entity. On the other hand, for those who respect the testimony of the Scriptures, if there is light to be shed on the spirit, surely it will be within the pages of sacred literature. Is there biblical information that provides help in this regard? Yes. The Bible writers take for granted that personhood begins at **conception**.

The Hebrew Old Testament uses the word **zera'** (seed) both literally and figuratively. In a literal sense it may be used of seed planted in a field.

The most frequent metaphorical use of . . . **zera'** (seed) is employment to designate human seed, i.e., offspring and descendant(s) (VanGemen, 1152).

The word can signify an individual person, as in the case of the coming Messiah (Gen. 3:15), the people of the nation of Israel (Gen. 15:5; 22:18), or, prophetically, Christians (Psa. 22:30; Isa. 53:10; cf. “children” — Heb. 2:13).

Now here is an important point. In Numbers 5:28, a woman was said to “conceive seed,” or as the English Standard Version reads, “conceive children.” That which is “conceived” is not a blob that later becomes a child. **It is a child!**

David declared: “In sin did my mother conceive me” (Psa. 51:5). Calvinists pervert this text in an attempt to prove original sin. They misunderstand the hyperbolic nature of the language (cf. Job 31:18; Psa. 22:10). That aside, the text assuredly indicates that David considered himself a person (“me”) from the moment of his conception.

In Psalm 139, David described God’s care of him even at the earliest stages of his development. He said that Jehovah saw “my unformed substance” (Psa. 139:16). The Hebrew expression appears to denote the “undeveloped **embryo**” (Kirkpatrick, 789; cf. Kidner, 466; emphasis added). The embryo exists before implantation.

## **Biblical Evidence — New Testament**

A Greek word corresponding to the Old Testament **zera'** is **sperma** (seed). It is found 217 times in the Greek Old Testament (Septuagint; LXX), and 44 times in the Greek New Testament. Likewise, it is employed metaphorically for a person, and this “seed” (person) commences at “conception” (see Heb. 11:11).

Both Elizabeth and Mary are said to have “conceived” a “son” — not mere tissue (Lk. 1:36). It will scarcely be denied that “son” in this context indicates a person.

James wrote: “The body apart from the spirit is dead” (Jas. 2:26). The text suggests (by implication) that the spirit is **present** as soon as there is a living body. That tiny body commences at conception.

But is it proper to designate the embryo as a “body”? How is a living human to be defined?

By the time the embryo reaches the uterus, it already has developed into a conglomerate of some 50 to 150 cells. This tiny organism exhibits **all** the characteristics of a living body.

- It has independent movement.
- It experiences true growth, the multiplication of cells.
- It responds to external stimuli.
- It is capable of metabolism, i.e., it breaks down products outside of itself for the production of energy.

The fact that it is so small in no way nullifies the reality that this is a living body.

This information, combined with James’ affirmation, argues for the presence of the “spirit” or “soul” of that person.

The divine equation is this: body – spirit = corpse; body + spirit = living person. To classify this process of logical reasoning as mere assumption, as some have done, is incredible! It is **logical inference**, not assumption.

## **Defensive Quibbles**

As suggested earlier, after analyzing the statements of some of those who justify the destruction of the embryo prior to implantation, I am convinced that the prime motive behind this position either is:

- guilt for having sanctioned birth control methods that are known to abort the embryo;
- a desire to defend a practice that is perceived to be a convenient method of birth control.

Some argue in this fashion. (1) If all embryos have a spirit, and; (2) oral contraceptives abort embryos; then, (3) oral contraceptives kill embryos with spirits, thus people.

The syllogism is constructed incorrectly. If the conclusion is to follow, the minor premise (2) must read: “**All** oral contraceptives kill embryos.” That was not proved.

A contraceptive designed to **destroy** an embryo is immoral. One aimed at simply **suppressing ovulation** is not. A wife should be informed as to the nature of the pill she uses.

Another argument being employed relates to what is called the “Luteal phase defect” (LPD), which is believed to occasionally interfere with the implantation of embryos during the postpartum breast-feeding span. Unbelievably, some contend that God “designed women in such a way as to cause” LPD, and therefore this destruction of an embryo is evidence that the spirit is not present.

What about the many causes of miscarriage **after** uterine implantation? Do these tragic occurrences likewise suggest that the fetus is not a human person. Thus, abortion is permissible anywhere en route to birth?

The fact is, LPD is recognized as a “disorder,” a “defect” — not something divinely purposed. One might as well argue that heart attacks and cancer have been divinely designed. The human body is fraught with many weaknesses as a consequence of the long-term effects of sin. Disorders and death are attributed to Satan (Lk. 13:16; Jn. 8:44b), not God. Does the fact that disease takes life argue that one may kill his neighbor with impunity?

## **Conclusion**

It is unconscionable that men who profess to represent Jesus Christ should advocate that the deliberate destruction of an embryo is a moral act that carries the approval of the Creator. Yet even good men can be caught up in societal trends. Such is a tragic reality. May those who seek to be advocates of Christianity study carefully and reason logically.

# Abortion and the Ungodly Irrationality Surrounding Unwanted Infants

by Eric Lyons, M.Min.

To say that the descendants of Abraham were growing in number is an understatement. According to Exodus 1:7, while in Egypt “the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty; and the land was filled with them.” The more the Egyptians afflicted them, “the more they multiplied and grew” (1:12; cf. 1:20). As Jehovah had promised, the “few” had become a “mighty” nation of “many” (Genesis 46:3; Deuteronomy 26:5)—so many, in fact, that the “Egyptians were in dread of the children of Israel” (Exodus 1:12). Even Pharaoh became alarmed to the point that on two different occasions he called for the slaughter of all male Israelite newborns. In an attempt to thwart Divine Providence’s promised growth of Israel (Genesis 12:2; 22:17; 46:3), Pharaoh took it upon himself to call on “all his people” to throw Israel’s neonatal sons into the river (Exodus 1:22). Infanticide ensued. “Drown the Hebrew infants.” “Destroy those abominable babies” (cf. Genesis 43:32). “Feed them to the crocodiles.”

Some 80 years later, God severely punished Egypt for their wrongdoings. He brought ten dreadful plagues upon Pharaoh and all his land (Exodus 7-12). Moses described God’s “great” and “mighty” judgment upon Egypt as “the chastening of the Lord your God” (Deuteronomy 7:19; 11:2). The psalmist wrote how God “cast on them [the Egyptians] the fierceness of His anger, wrath, indignation, and trouble, by sending angels of destruction among them. He made a path for His anger; He did not spare their soul from death, but gave their life over to the plague, and destroyed all the firstborn in Egypt” (78:49-51). Granted, Egypt’s sins were many—from their idolatry, to their mistreatment of the Hebrews, to their refusal to let God’s people leave Egypt—but do not think for a minute that Jehovah had forgotten Egypt’s massacre of Abraham’s innocent descendants. Those precious children were “a heritage from the Lord” (Psalm 127:3). Jehovah had “graciously given” them to Israel (cf. Genesis 33:5). He created them in His own image and gave them life (Genesis 1:26-27; Acts 17:25; Ecclesiastes 12:7)—life that Pharaoh had **no right to choose** to take from them (only God has that right; see Butt, 2009, 29[12]:89-95).

Three thousand six hundred years ago, Egypt was plagued with baby murderers. From the tyrannical king, to all those who assisted him in drowning Israelite infants in the Nile River, Egypt revealed itself as a **bloodthirsty** country. (Interestingly, the first punishing plague God sent upon Egypt was turning water to **blood**, while the last was striking down all of Egypt’s **firstborn**.) Scripture repeatedly affirms that God detests the sin of murder. In patriarchal times, murder was wrong, and punishable by death: “Whoever sheds man’s blood, by man his blood shall be shed” (Genesis 9:6). Under the Law of Moses, the prohibition of murder was listed as one of the Ten Commandments (Exodus 20:13), and likewise carried a punishment of death (Numbers 35:30). The wisest man who ever lived (aside from Jesus, of course) noted in the Old Testament book of Proverbs: “[T]he Lord hates...hands that shed innocent blood” (6:16-17; cf. 1 Kings 3:12). According to the New Testament, governments have the God-given authority to take away the physical life of murderers (Romans 13:4). Furthermore, impenitent murderers will also “have their part in the lake which burns with fire and brimstone, which is the second death” (Revelation 21:8). From Genesis through Revelation, God emphasized the sanctity of human life, while simultaneously making clear His hot displeasure with those who disregard it.

## CREATED IN THE IMAGE OF GOD

In ancient Egypt, only Pharaoh was considered to be like a god, the supposed incarnation of the Sun god, Ra. Pharaoh also was thought to be the sole person who bore “the image of god.” The Egyptian canal digger and the merchant, the taskmaster and the Hebrew slave, all were thought innately inferior because they were not divine image bearers (or so they had been told). Such a designation was not applied to the common man in Egypt, nor anywhere else for that matter. Outside the Bible, archaeologists and historians have never found where mankind in general was said to have been created in the “image” of a particular god. Three Akkadian texts from the Sargonic period of Assyria’s history use the Akkadian cognate of *tselem* (“image”), but it is employed only in a context where kings are being discussed (Miller, 1972, 91:294-295). The rulers of empires were the sole beings referred to as “images” of gods.

According to the first chapter of the Bible, however, the Creator of the Universe has honored **all** humans by endowing them with certain qualities that are intrinsic to His nature. Genesis 1:26-27 describes **all** mankind with language that previously had been applied only to the supreme rulers of nations: Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.” So, God created man in His own image; in the image of God He created him; male and female He created them.

Make no mistake: “In the day that God created man, He made him in the likeness of God” (Genesis 5:1). [For a discussion of what being made in the image of God means, see Lyons and Thompson, 2002.] Thousands of years after Creation, James warned Christians not to curse men because they “are made after the likeness of God” (3:9, ASV, emp. added). [NOTE: The English verb “are made” (ASV) derives from the Greek *gegonotas*, which is the perfect participle of the verb *ginomai*. The perfect tense in Greek is used to describe an action brought to completion in the past, but whose effects are felt in the present.] Although Adam and Eve are the only two humans to have been specially created by God (Genesis 2:7,21-22), all humanity shares the honor of being made in God’s likeness—which is why God condemns murder. Following the Flood, God said, “Whoever sheds man’s blood, by man his blood shall be shed; for in the image of God He made man” (Genesis 9:6, emp. added). Murder is forbidden because man is made in the image of God.

The newborns that Pharaoh drowned in ancient Egypt were Divine image bearers. Likewise, the infants that Herod slew some 1,500 years later also bore the likeness of God (Matthew 2:13-17). They were all 100% human beings. They were not rocks or plants. They were not animals. They were not merely blobs of living tissue. They were humans who had been given living spirits by “the Father of spirits” (Hebrews 12:9). What’s more, these babies were pure and sinless. They were (by creation) children of God, who had never separated themselves from Him (Ezekiel 18:20; cf. Matthew 18:3-5), and who now live in the afterlife in paradise (cf. 2 Samuel 12:23).

## THE HUMANITY OF THE UNBORN

Some people believe that unborn humans at various embryonic stages are more animal-like than human. Ernst Haeckel first proposed this idea in the latter part of the 1800s. He insisted that what lived inside a woman during her pregnancy was not human until the latter part of the gestation period. Even though science disproved Haeckel’s ridiculous idea long ago, it is a myth “popular culture has never fully abandoned” (Gould, 2000, 109[2]:44). Sadly, some pro-abortionists still try to comfort themselves by insisting that the human embryo may be going through the stages of our **alleged** evolutionary ancestors, and thus they supposedly are not really human when aborted (see Jackson, n.d.). Other pro-abortionists seem happy to just take a “leap of faith” and hope that what is inside a pregnant woman is not a living, human being.



The fact is, common sense, science, and Scripture all show that an unborn embryo/baby is a living, human being. Do nonliving beings hiccup, suck their thumbs, or respond to touch, pain, cold, sound, and light? Of course not. Yet unborn babies do all of these things (see “Fetal Development,” 2003). They have a beating heart and a working brain. They are, beyond any doubt, **living, human beings!** Only the cold, callous heart would think otherwise. [For information on life beginning at conception, see [Major](#), 1995.]

When Samuel Armas was a 21-week unborn baby, USA Today photojournalist Michael Clancy snapped what arguably would become the most famous pre-natal photograph ever. On August 19, 1999, Dr. Joseph Bruner, of Vanderbilt University Medical Center in Nashville, Tennessee, performed spina bifida surgery on Samuel while he was *in utero*. During the surgery, Samuel, who was only about half way through the normal gestation period, was pictured with his tiny hand resting on one of the doctor’s fingers. Samuel was born 15 weeks later. When Samuel’s surgery was first reported more than 10 years ago, many eyes were opened to the preciousness and humanity of early unborn children (for more information, see Miller, 2009). More recently, however, another baby, who further testifies to the humanity of unborn children, captured the headlines. Her name: Amillia Sonja Taylor. She was born on October 24, 2006 in south Florida. What makes Amillia so special? Doctors believe she “spent less time in the womb than any other surviving infant” (“Florida Baby...,” 2007). Amillia’s mother, Sonja, carried Amillia for less than 22 weeks. At delivery, she was only 9½ inches long and weighed less than a can of soda. But, she was a living human being. Four months later, Amillia weighed 4½ pounds, was 15½ inches long, and was almost ready to go home for the very first time (“Doctors Extend...”). Two years later, she was a healthy toddler (“Amillia...”).

Amillia did not **turn** into a human 15 to 18 weeks later—when most babies are delivered—she **was** a human at 22 weeks, had been human since she was conceived, and deserved rights like any other human. She was not lifeless matter—a mere blob of tissue. She was not a plant. She was not an animal. She was a living, growing human being. Millions of “Samuel Armases” and “Amillia Taylors” have been brutally mutilated on the holy grail of a “woman’s right to choose.” How can anyone look at pictures of an unborn child such as Samuel Armas, or a 10-ounce baby such as Amillia Taylor, and come to the conclusion that at 22 weeks old they are not human beings?

Consider some things that science has discovered about unborn babies in the first trimester of a mother’s pregnancy.

**Day 22**—heart begins to beat with the child’s own blood, often a different type than the mother’s

**Week 5**—eyes, legs, hands begin to develop

**Week 6**—brain waves detectable; mouth, lips present; fingernails forming

**Week 7**—eyelids, toes form; nose distinct, baby kicking and swimming

**Week 8**—every organ in place; bones begin to replace cartilage, fingerprints begin to form

**Weeks 9 and 10**—teeth begin to form, fingernails develop; baby can turn head, frown

**Week 11**—baby can grasp objects placed in hand; all organ systems functioning; the baby has fingerprints, a skeletal structure, nerves, and circulation

**Week 12**—the baby has all of the parts necessary to experience pain, including the nerves, spinal cord and thalamus (“Diary of an Unborn Baby,” n.d.).

In addition to the support that common sense and science give for the living humanity of unborn children, Scripture is equally clear on the subject. Seven hundred years before Christ, the prophet Isaiah said of himself: “**Before I was born the Lord called me**; from my birth he has made mention of my name” (49:1, emp. added). Similarly, several years later, the prophet Jeremiah spoke of how the Lord knew of him *in utero*: “Then the word of the Lord came to me, saying: ‘Before I formed you in the womb I knew you; **before you were born** I sanctified you; I ordained you a prophet to the nations’” (Jeremiah 1:5, emp. added). The Creator of life has testified through inspiration that He views pre-born infants as living, human beings—real people whom He calls, sanctifies, and ordains. Had the mothers of Isaiah and Jeremiah aborted them, they would have been unlawfully taking the lives of precious children.

God made this equally clear in the Law of Moses. In fact, he specifically addressed the life and value of an unborn child in Exodus 21:22-23. He informed Moses: “If men fight, and hurt a woman with child, so that she gives birth prematurely, yet no harm follows, he shall surely be punished accordingly as the woman’s husband imposes on him; and he shall pay as the judges determine. But if any harm follows, then you shall give life for life.” Notice how God equates the life of all humans—both the unborn and the already born: “life for life,” He said. If God did not view a “premature” baby as a living human being, then one could not take “life for life.” Rather, it would be more like “a living human for a blob of matter.” But unborn children are not merely blobs of tissue; they are lovely, living, human beings (cf. [Miller](#), 2004).

When the angel Gabriel informed Mary about the pregnancy of her cousin, Elizabeth, the angel of God said that she had “conceived” (Luke 1:36). Conceived what? What was inside of Elizabeth? A mass of meaningless matter? A non-living non-human? An animal evolving into a person? What had Elizabeth conceived? Gabriel informed Mary that Elizabeth had “conceived a son.” What’s more, when Mary went to visit Elizabeth prior to the births of John the Baptizer and Jesus, Luke, the physician, called the unborn baby in Elizabeth’s womb a “babe,” and even noted that he “leaped in her womb” (Luke 1:41,44). Luke used this term (Greek *brephos*) at least four other times. Twice he used it in reference to Jesus lying in a manger after His birth (Luke 2:12,16), once when referring to young infants whose parents had sought the Lord’s blessings (Luke 18:15), and once in reference to the babies that Pharaoh had exposed in ancient Egypt (Acts 7:19; cf. Exodus 1:22).

In each of these cases, *brephos* refers to children, to boys and girls, to sons and daughters—to living human beings whom the psalmist said are fearfully and wonderfully made, formed, and woven by Almighty God (139:13-16). Man should be careful tampering with **Jehovah’s** creation whom **He** fashions in **His** image!

## AMERICA, ABORTION, AND THE ABSURD

### Mommas Can Murder, But Daddies Can’t?

Few things enrage a community more than finding out that a pregnant woman has been murdered. Towns struck with such an atrocity often rise up and declare that justice must be served: “Violators should be charged with two counts of murder, not just one.” In recent times, men committing such heinous crimes have been charged with double murder. It is encouraging to know that our judicial system has seen fit to prosecute those who murder unborn babies, and to make the guilty pay the highest penalties allowed. In these situations, our judicial system has treated the unborn baby as he/she really is—a human being. “A person guilty of murdering an unborn child is guilty of murdering a person.” This is what we are being told over and over again by those who seek to charge men, who take the lives of a woman and her unborn baby, with double murder.

But wait a minute! How can an unborn child be considered a human being in one situation (when a man takes the life of a woman and her baby), but then, when a pregnant woman wants to take the life of her unborn child, the baby becomes an “appendage” of the mother’s body? “The baby is not a human being, just an extra lump of tissue that the mother can discard at will.” If the father intentionally kicks a baby while in the mother’s womb, killing the child, he likely will be sentenced to prison, or possibly to death (and rightly so—Genesis 9:6). On the other hand, if a mother goes to an abortion clinic and pays a doctor to insert an instrument into her uterus literally to pull and shred the baby into pieces, snapping the spinal cord, and crushing the skull, she has done nothing illegal.

How, in the name of common sense, can our courts rule that when a woman takes the life of her own child, “it is a choice,” but when someone else takes that life, “it is murder”? Such reasoning makes no sense. Abortion-rights activists, at least, are consistent in this regard. As Heather Boonstra, senior public policy associate at the Alan Guttmacher Institute, stated: “The law cannot hold both that a pregnant woman is two persons and at the same time allow her to have an abortion” (as quoted in Simon, 2001).

## Inhumane to Kill Dogs, but not Humans?

In August 2007, many people, including myself, were disappointed to learn that a well-known professional football player (Michael Vick) plead guilty to sponsoring, financing, and participating in the brutal sport of dog fighting. Vick even admitted that he was partly responsible for hanging and drowning a number of dogs that did not perform well in certain “test” fights (see *United States v. Michael Vick*). For his crimes, Vick was sentenced to 23 months behind bars, most of which were served in a federal prison in Leavenworth, Kansas.

I certainly believe that Vick’s actions (i.e., the drowning of dogs, etc.) can be described as appalling and somewhat sadistic. What’s more, he knowingly participated in a sport which has been outlawed in every state in America. He deserved some kind of punishment for his actions. But, we must recognize that Vick’s acts were done against **animals**. Though dogs may be “man’s best friend” (and I happen to love dogs), they still are just animals—not humans. They are every bit as much an animal as cows, crows, chickens, deer, monkeys, horses, and pigs.

How absurd, inconsistent, and immoral is the United States’ judicial system when a person must serve nearly two years in prison for fighting, hanging, and drowning **animals**, yet, if a woman slaughters a 22-week-old unborn **human**, she supposedly is blameless. The fact that doctors in the United States can legally rip unborn babies to pieces, chop them up with knife-like devices, or puncture their skulls with a pair of scissors before sucking out their brains, is atrocious. Are we to believe that Vick’s actions against dogs were “**inhumane**,” but what happens to approximately one million innocent, unborn babies every year in America is not? What could be more **inhumane** than willfully, selfishly, arrogantly, and brutally taking the life of a **human**—one of God’s image-bearers (Genesis 1:26-27; 9:6)? Baby murderers freely walk the streets of America every day, but dog fighters are jailed for inhumane acts—against **animals**? How absurd!

## Overpopulation Problem? Don’t Pollute the Planet with Babies?

More than 3,500 years ago, Pharaoh observed that the children of Israel were growing and multiplying so rapidly that he became fearful of problems such a large number of slaves might cause. Exodus chapter one makes clear that Pharaoh gave two separate execution orders upon Israel’s newborn sons because of what he perceived as an overpopulation problem. Sadly, such “reasoning” is still used today.

In 2006, evolutionary environmentalist Dr. Eric Pianka was named the Distinguished Texas Scientist of the Year. At his award ceremony in Beaumont, Texas, attendee Forrest Mims reported how Pianka

began laying out his concerns about how human overpopulation is ruining the Earth. He presented a doomsday scenario in which he claimed that the sharp increase in human population since the beginning of the industrial age is devastating the planet. He warned that quick steps must be taken to restore the planet before it's too late. Professor Pianka said the Earth as we know it will not survive without drastic measures. Then, and without presenting any data to justify this number, he asserted that the only feasible solution to saving the Earth is to reduce the population to 10 percent of the present number.... His favorite candidate for eliminating 90 percent of the world's population is airborne Ebola (*Ebola Reston*), because it is both highly lethal and it kills in days, instead of years (Mims; cf. Butt, 2008).

Most people find Dr. Pianka's suggestions insane. Who in his right mind would propose spreading airborne Ebola around the planet for the purpose of reducing the world's population? Ridiculous? Before dismissing Texas' 2006 "Distinguished Scientist" as a raving lunatic, consider a more palatable form of population reduction.

In 1977, Paul and Anne Ehrlich and John Holdren penned a book titled: *Ecoscience: Population, Resources, and Environment*. In the book, Holdren and the Ehrlichs assert that "there exists ample authority under which population growth could be regulated.... [U]nder the United States Constitution, effective population-control programs could be enacted" (p. 1280). What kind of "population-control programs" exactly? They specifically noted: "compulsory population-control laws, even including laws requiring **compulsory abortion**," which "could be sustained under the existing constitution if the population crisis became sufficiently severe to endanger society" (p. 1280, emp. added). Is there really much difference between [these actions and those of] the Pharaoh of Exodus one (cf. Matthew 5:21-22; 15:18)?

The United Kingdom's *Daily Mail* ran a story a few years back about a woman (Toni Vernelli) who "**terminated her pregnancy** in the firm belief she was **helping save the planet**" (as quoted in Courtenay-Smith and Turner, 2007, emp. added). According to Vernelli, "Having children is selfish.... Every person who is born uses more food, more water, more land, more fossil fuels, more trees and produces more rubbish, more pollution, more greenhouse gases, and adds to the problem of over-population" (2007). Vernelli indicated her desire to "save the planet—not produce a new life which would only add to the problem." She went on to describe procreation as "something negative" and claimed that there were many others with similar planet-saving ideas. The *Daily Mail* concurred, saying, "Toni is far from alone" (2007).

Thirty-one-year-old Sarah Irving was in complete agreement with Vernelli. "[A] baby," she said, "would **pollute the planet**.... [N]ever having a child was the most environmentally friendly thing I could do" (2007, emp. added). Sarah and her fiancé Mark Hudson told the *Daily Mail*, "In short, we do everything we can to reduce our carbon footprint. But all this would be undone if we had a child.... It would be **morally wrong** for me to add to climate change and the destruction of Earth" (emp. added). In the minds of environmentalists and atheists, including Freedom from Religion's President Dan Barker, murdering unborn children can be considered "progress" and a "blessing" (see Barker, 1992, p. 135; see also Barker and Rankin, 2006), while bringing children into the world may be "negative" and "morally wrong."

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# How Sacred Is Human Life?

## 1. The Bible as the word of God

### **a. God made Man in His Image (Genesis 1:26-27)**

That is, His own personal image and likeness. Not that finite and dependent creatures like us are junior gods with the little “g”, but that in certain ways, we are like God, being given a capacity to mirror and reflect the very character of God.

### **b. Sanctity of God’s Image and Man as His Image-bearers**

In the Noachic Covenant, “Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man.” (Gen 9:6), God established capital punishment against murder, because of the sanctity of God’s image on us, hence God treats murder as an attack against Himself. This also meant that the dignity, worth and self-esteem, all of us have and thus yearned for, are not of us independently, but of God who gives us value in His image. Not of our merit (it is impossible for us to earn merit before we are created) but out of His sheer goodness and grace.

### **c. An Eternal and not Temporal Sanctity**

This is not just reiterated in the Mosaic Covenant at Mount Sinai, “Thou shalt not kill.” in Exodus 20-22, etc, but all throughout the Bible, from the Old to the New Testament, to show inerrantly and unchangingly that the degree of the sanctity of human life is tied intrinsically to our limitless and eternal God because everyone of us is made in His image.

### **d. Negative Prohibition of the 6th Commandment, “Thou shalt not kill.”**

Our Lord Jesus Christ, in His famous Sermon on the Mount, in Matthew 5:21-22, exposed our self-deception that we have obeyed God’s law if we only restrain ourselves from murder, but the deeper implication of the prohibition against murder carries an elliptical, unspoken, tacitly assumed assertion of its office. Being unjustly angry, hurtful, slanderous against another image-bearer is grievous enough to earn God’s righteous judgement.

### **e. Positive Promotion of the 6th Commandment, “Thou shalt not kill.”**

Here, we look at the positive of the two-fold dimension to God’s law. Besides the negative prohibition, we are also called to do everything in our power to promote human life, to love our neighbors as ourselves and especially our enemies, from Matthew 5:44-48, especially for those in need and in the case of abortion, offering defense for the defenseless and voice for the voiceless.

## 2. Science or Natural Law

There are **two Sources of Natural Law** that are subsumed under the heading of Natural Law.

### a. Law of Nations (Jus Gentium)

Sociological and anthropological studies of individual law codes of various cultures globally and historically, showed that the general consensus of nations throughout history is that laws are developed to drive the theme that human life should be promoted and not destroyed. Philosopher Immanuel Kant's "Categorical Imperative" in simple terms, explains that every human being is born with "a sense of oughtness", a categorical imperative that binds all humans' conscience. There is an international conscience based upon our common humanity that human life should be promoted and not destroyed.

### b. Science (Law of Self-Preservation)

This principle in biology is manifested in many ways showing an apparent universal struggle for life and against death in the biological world. Charles Darwin's theories on "The Origin of The Species", examine how variations occur in history as well as his concept of natural selection, observing certain creatures that are highly adaptable to their environments while others pass out into extinction.

Arguably, modern science in fact, claims that 99% of all of the varieties of living things that has ever been on this planet are now extinct. One variety comes in while another goes out. There is a natural process of adaptation to environments involving the fundamental struggle for survival long enough to be able to reproduce. This drive in nature itself for life to reproduce and multiply, as is the first command that God ever gave to His creation, "be fruitful and multiply", in Genesis 1:28, a law of reproduction. Human biology also goes to extravagant degrees to ensure the reproduction of human life, to overcome the barriers obstructing the human reproduction.

## 3. The Law of the Land or The Appeal to The Mass

As R.C. Sproul is using the Constitution of the United States of America (USA) in this discussion, there would be some similarities as well as differences with our context in Singapore. However, it would still be beneficial for us to understand and learn from their context as well.

These national documents that the USA is built on, hold certain truths to be self-evident, like what philosopher Rene Descartes, meant by, "clear and distinct ideas" that are so plain and manifest that you do not need to be educated in philosophy to discern them.

One of such is that we are gifted by our Creator certain unalienable rights as an endowment, among which are life, liberty and the pursuit of happiness. This seems like a hierarchy of fundamental principles built upon one another. Life always comes first, then followed by liberty and happiness. Since we have no inalienable right to liberty and happiness if it is at the expense of someone else's liberty and happiness, then what more his or her life?



<https://youtu.be/nW8AwkB0V2M>

# Abortion: Creation View of the Value of Life

By Matt Promise

C. Everett Koop and Francis Schaeffer are most insightful when they say, “...far from being only single issues, abortion, infanticide, and euthanasia strike at the heart of our most basic beliefs about God and man.” <sup>1</sup>

## Biblical Analysis of Abortion

Psalm 51 reads as follows:

*1 To the chief musician, A Psalm of David when Nathan the prophet came to him, after he had gone in to Bathsheba. Be gracious to me, O God, according to Your loving-kindness, according to the multitude of Your tender mercies; blot out my transgressions. 2 Wash me completely from my iniquity, and cleanse me from my sin. 3 For I know my transgressions; and my sin is ever before me. 4 Against You, You only, I have sinned, and done evil in Your eyes; that You might be justified in Your speaking and be clear when You judge. 5 Behold, I was brought forth in iniquity, and in sin my mother conceived me. 6 Behold, You desire truth in the inward parts; and in the hidden parts You teach me wisdom. 7 Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. 8 Cause me to hear joy and gladness; the bones You have crushed will rejoice. 9 Hide Your face from my sins, and blot out all my iniquities. 10 Create in me a clean heart, O God; and renew a steadfast spirit within me. 11 Do not cast me out from Your presence, and do not take Your Holy Spirit from me. 12 Restore to me the joy of Your salvation, and uphold me with a willing spirit. 13 Then I will teach transgressors Your ways; and sinners will turn back to You. 14 Deliver me from the guilt of shedding blood, O God, O God of my salvation; my tongue shall sing aloud of Your righteousness. 15 O Lord, open my lips and my mouth shall declare Your praise. 16 For you do not desire sacrifice, or I would give it; You do not delight in burnt offering. 17 The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, You will not despise. 18 Do good in Your good pleasure to Zion; build the walls of Jerusalem. 19 Then You shall be pleased with the sacrifices of righteousness, with burnt offering and whole offering; then they shall offer bulls on Your altar.* <sup>2</sup>

RC Sproul states:

*Professor John Frame, in Medical Ethics, made the following observation on Psalm 51:5 [Behold, I was brought forth in iniquity, and in sin my mother conceived me.]: ...He [David] recognizes that the sin of his heart is not itself a recent phenomenon but goes back to the point of his conception in the womb of his mother...The personal continuity between David's fetal life and his adult life goes back as far as conception and extends even to this ethical relationship to God.* <sup>3</sup>



Sproul states, “It is not merely David’s biological substance that dates back to conception, but his *moral disposition* as well.” <sup>3</sup> And clearly, such a teaching applies to all of us. In fact, it even helps us understand the *particular* example given to John the Baptist next.

## Luke 1:40-44

In Luke 1:40-44, John the Baptist leaped for joy when he heard the voice of Mary coming into the room, carrying the Lord Jesus in her womb. John’s mother, Elizabeth, knew that John was deliberately leaping with cognition and emotion because even as an unborn child only a few months along in his fetal development, John *knew* that his God was being carried into the room inside His human mother. Before either John or Jesus was born, John was doing his job as prophet announcing the Messiah.

## Sanctity of Life

Clearly it is wrong to take the life of an unborn child, what some call only a potential person or a human non-person. In the gospels, according to Sproul:

*Jesus Christ sees the law against murder as including within it not only the act of actual murder, but also the actions of potential murder. Jesus taught that it is unlawful to commit the potential murder of an actual life. What then are the implications of committing actual destruction of potential life?* <sup>4</sup>

Are there any Bible verses that support that human beings are without value or that the unborn have *diminished* value? No. As Sproul states:

*Life is regarded as so sacred that it must never be destroyed without just cause. ...The Bible is consistently strong in its support of the exceedingly great value of all human life.”* <sup>5</sup> *...Scripture...assume[s] a continuity of life from before the time of birth to after the time of death. The same language and the same personal pronouns are used indiscriminately for both stages.* <sup>6</sup>

So why have people taken the lives of other people all throughout history? The answer isn’t a pretty picture. Jeremiah 17:9 (among many other Bible verses) clearly teaches that man is totally depraved and sinful. Koop and Schaeffer comment on this sobering reality:

*Yad Vashem is the monument in Jerusalem to the six million Jews and others who were killed in the Nazi Holocaust. ...[Yad Vashem] reminds us of what, unhappily, is possible in human behavior. Those who were murdered were people just like all of us. More important to realize is that those who murdered them were also people just like all of us. We seem to be in danger of forgetting our seemingly unlimited capacities for evil, once boundaries to certain behavior are removed.* <sup>7</sup>

What does “the sanctity of life” mean? And what did it once mean? Sproul answers these questions with clarity:

*...a secular society may use words with religious moorings that have been abandoned. Today when people speak of the sanctity of life, most mean simply that life has a special value or worth. ...In biblical terms, the sanctity of human life is rooted and grounded in creation. ...Man as a finite, dependent, contingent creature is assigned a high value by his Creator. 8*

Something has changed in modern America. We differ very much from our grandparents. It is now politically incorrect to do some things that our grandparents, and even our parents, could do without shame or fear of being sued by the ACLU. Why has our society changed? Koop and Schaeffer give an insightful answer:

*Why has our society changed? The answer is clear: the consensus of our society no longer rests on a Judeo-Christian base, but rather on a humanistic one. ...It puts man rather than God at the center of all things. ...What we are watching is the natural result of humanism in its secular and theological forms, and the human race is being increasingly devalued. ...Man is only one part of the larger cosmic machine. Man is more complicated than the machines people make, but is still a machine, nevertheless. ...By constant repetition, the idea that man is nothing more than a machine has captured the popular mind. ...By “chance” is meant that there was no reason for these things [man coming to being in the universe] to occur; they just happened that way. No matter how loftily it is phrased, this view drastically reduces our view of self worth as well as our estimation of others, for we are viewing ourselves as mere accidents of the universe. ...If the modern humanistic view of man is correct and man is only a product of chance in a universe that has no ultimate values, why should an individual refrain from being cruel to another person, if that person seems to be standing in his...way? 9*

Even just one generation ago, the phrase “sanctity of life” had a very different meaning than it does today. Humanism is rapidly affecting the way many of us think. Now, many lawyers and doctors and increasingly ordinary citizens think less and less of the unborn. Again, Sproul comments on what he has heard in the professional sector:

*The unborn remain anonymous “things” that are discarded. Fetuses have no names. They have no personal biographies. They tend to be represented to the public mind as abstract entities. I have heard fetuses described in abortion debates as “undifferentiated blobs of protoplasm,” “biological parasites,” and “so much domestic sewage.” 10*

A specific example of those who share such horrid views of the unborn is the American moral and political philosopher, Jeffrey Reiman, who recently published the book called *Critical Moral Liberalism: Theory and Practice*. 11 John Finnis summarizes Reiman’s radical position:

*The newly born child has absolutely no rights. One has no rights at all until one has both awareness of oneself and concern for oneself. New-borns, infants up to an age which he [Reiman] specifies only vaguely, and certain mentally handicapped persons all have no right to life, do not deserve to live, and are not worthy of respect. ...As you can imagine, Reiman has no convincing defence [sic] of his claim that adults have a right not to be killed while they are asleep— given that at that time, they, like infants, lack self-awareness and concern. 12*

Another is nuclear physicist, Winston L. Duke, who states:

*...it should be recognized that not all men are human...It would seem...to be more inhumane to kill an adult chimpanzee than a newborn baby, since the chimpanzee has greater mental awareness. 13*

A Biblical response by Sproul follows:

*It is by similar reason that an offense against a human is more outrageous than an offense against a rat. Both the rat and the human are creatures created by God. But the office of a person is considerably higher than the office of the rat. It is mankind—not the rat—who is made in the image of God. It is the human who is given a role of dominion over the earth. Man, not the rat, is God’s vice-regent over creation. 14*

The clear testimony of Scripture is again and again that babies are just as human as those of us who are adults outside the womb. A careful study of the Bible leads to the following six conclusions:

1. The unborn are alive and growing from conception, and are human;
2. Conception and growth are important to God;
3. The ‘soul’ can, on the one hand, refer to man as a whole being; on the other hand, to the inner life of man as a thinking, willing, understanding person, and thus as a moral agent;
4. Scripture appears to teach that the image of God is passed on seminally after Adam and Eve;
5. The imputation of the guilt of sin can only happen to a moral agent—not to a body without a soul; and
6. The rejoicing of John the Baptist in the womb is an indication of ‘soul-presence’ since feelings and the will were involved. 15

## **Philosophical Analysis of Abortion**

Modern philosophy is very different than the last 2,000+ years of philosophy. The questions are now no longer being asked by some, due to extreme pessimism. According to Sproul, “Pessimistic, existential philosophy has raised serious questions about the value and worth of humanity.” 16 And the erosion of the Christian base leads to some very shocking positions being held by some philosophers, such as Judith Jarvis Thomson. Finnis comments:

*...Thomson...in 1970 produced the first philosophically elaborated argument for abortion along the lines of: a woman has a right to do what she likes with her body, and is under no obligation to lend her assistance to a stranger. 12*

Philosopher Edward Carnell summed it up this way:

*Modern man appears to be but a grown-up germ, sitting on a gear of a vast cosmic machine which is some day destined to cease functioning because of a lack of power. 17*

And the logical consequence of pessimistic philosophy and evolution is this from Sproul, “If our origin is accidental and insignificant and our destiny is annihilation, isn’t it absurd to believe that we might have some significance in between?” 18

## Logical (or Lack Thereof) Analysis of Abortion

In 1995, Judith Jarvis Thomson produced a new argument, designed to justify the legal regime of abortion on demand and to justify it without showing that there is anything wrong with the essential prolife argument that unborn children have a right not to be intentionally or unjustly killed and a right to the equal protection of the laws against homicide. Quoting Thomson, Finnis 12:13 says, “The argument runs like this:

*First, restrictive regulation [of abortion] severely constrains women’s liberty. Second, severe constraints on liberty may not be imposed in the name of considerations that the constrained are not unreasonable in rejecting. And third, the many women who reject the claim that the fetus has a right to life from the moment of conception are not unreasonable in doing so.” 19*

Finnis continues:

*The whole point of this argument, as she [Thomson] makes clear, is to gain its conclusion without contesting the central anti-abortion moral arguments and conclusions, that unborn children have a right not to be intentionally or unjustly killed and a right to the equal protection of the laws against homicide. This is why we should call her position an elaborate evasion.*

*Her argument, or manoeuvre, fails to meet its objective. She admits that she is offering no argument to show that the unborn are in [sic] different case from (say) the newly-born in relation to being killed, and the moral right not to be killed, and the moral right to have the law’s protection. But in the absence of such an argument, the position of the many women who deny that the unborn child has a right to life is not, as she claims, reasonable. It is unreasonable.” 12 [My emphasis]*

*...The leading American political philosopher, John Rawls, has adopted the substance of Thomson’s argument. ...in an infamous passage of his book Political Liberalism, he had claimed that “all reasonable people can be expected to agree” that healthy mature women have the right to kill their child for their own convenience during the first three months of his...unborn life and probably for longer, and that because “all reasonable people can be expected to agree” those who disagree are undemocratic and their opinion must be disregarded without any argument; it would be wrong to try to refute their prolife arguments by public debate with them, say in Congress or the House of Commons.*

Koop and Schaeffer give us some frightening words to consider:

*As Mother Theresa has said, "If a mother can kill her own children, then what can be next?" Indeed what can be next for all of us? If we can take one life because it does not measure up to our standards of perfection, what is to stop us from taking any life—simply for our own convenience? Abortion and infanticide are only the beginning steps on a slippery slope that will lead to death for all but the planned and perfect members of our society.*

*...Ideas have consequences, and abortion, infanticide, and euthanasia are the logical consequences of several powerful ideas. 20*

## **Scientific / Medical Analysis of Abortion**

In the April 21, 2002 issue of the *Cincinnati Enquirer*, Dr. Arthur Caplan, a professor of bioethics and the director of the Center for Bioethics at the University of Pennsylvania, wrote an opinion article in response to then President Bush's call for a total ban on cloning. He wrote:

*The ban the president wants enacted would also make it a felony to make cloned human embryos for stem- cell research. ...The president is wrong. His call for a total ban on all forms of human cloning rests on three extremely controversial claims [including the view] that all embryos are persons from the moment of creation. ...The notion that cloned human embryos are the moral equivalent of babies and children is by no means self-evident. If it is wrong to equate seeds with plants, or nails and wood with houses, then it is at least plausible that it is a mistake to equate an embryo with you. Potential life is not actual life. To treat them as equivalent is to overvalue the former and undervalue the latter. 21*

Was Dr. Caplan correct? Is a seed being compared with a plant the same as comparing an unborn person with a person outside the womb? Is an acorn only a *potential* oak tree, and an unborn person only a *potential* person? What does true science have to say about these controversial and important issues?

Dr. David DeWitt, Associate Professor of Biology at Liberty University, Lynchburg, Virginia, a scientist involved in Alzheimer's disease research, responded to the *Enquirer* the article, "as a biologist...I must point out that once a sperm cell fertilizes an egg, the genetic blueprint of a unique human being is established." He went on to say that even at the early stage of cell division from one to two, two to four, etc., that the embryo can be identified as human, with exactly the same number and type of chromosomes as any human. Further, if the embryos were not alive, the stem cells harvested from them would be useless in research.

Sproul states, “No one would argue that human development begins at birth.” <sup>21</sup> Clearly, a babies begin developing much earlier than at the time of their birth. Here is a summary of what is happening inside the womb for those nine months of development. It is very helpful to see just how developed the baby is at such as young age:

- **Moment of conception:** 46 genes combine (23 from mom, 23 from dad).
- **After 2 weeks:** The baby has a discernable heartbeat, pumping blood that has been produced by the baby throughout his body. Heartbeat in an adult is considered a “vital sign.”
- **1 month:** Baby’s nervous system is fully developed, and he can feel pain. The mother is only now likely to even begin noticing that she is pregnant (“with child”).
- **6 weeks:** Baby is an inch long, but fingers have formed on his hands.
- **43 days:** Baby has detectable brain waves. Like the heartbeat at 2 weeks, brain waves in an adult are considered a “vital sign.”
- **6½ weeks:** Baby is moving, but his movement is not yet discernible by his mother. (Not for several more weeks will his movements be detectable by mom)
- **9 weeks:** Baby has unique fingerprints; sexual organs have appeared and kidneys are functioning.
- **10th week:** Baby’s gallbladder is functioning.
- **12th week:** All baby’s organs are functioning. <sup>22</sup>

And yet, some doctors have no problem taking the lives of the unborn.

Koop and Schaeffer note:

*In one case a prominent New York doctor inserted a needle into the heart of one unborn twin boy and withdrew enough of the child’s blood to kill him. ...The case was hailed as a medical milestone by many physicians. ...In that same year a newborn baby boy was starved to death in a Bloomington, Indiana hospital. It was a clear cut case of infanticide. This baby was also handicapped (although not severely so), and his parents reasoned that death by starvation was better than life with a handicap. Several doctors and lawyers have even suggested that we have a waiting period of several days for all newborn infants before we certify them “truly human.” We could then kill “imperfect” children during the first days of life [outside the womb] with no penalty under the law. <sup>23</sup>*

Where can we possibly go next? Koop and Schaeffer give the frightening possibility:

*...once the uniqueness of people as creatures is removed and mankind is viewed as only one of the gene patterns which came forth on the earth by chance—there’s no reason not to treat people as things to be experimented on and to make over the whole of humanity according to the decisions of a relatively few individuals. If people are not unique, as made in the image of God, the barrier is gone. Once this barrier is gone there is no reason not to experiment genetically with humanity to make it into what someone thinks to be an improvement socially and economically. The cost here is overwhelming. <sup>24</sup>*

## Legal / Historical Analysis of Abortion

Archibald Cox, Jr. (May 17, 1912–May 29, 2004), an American lawyer and law professor who served as U.S. Solicitor General under President John F. Kennedy, first special prosecutor for the Watergate scandal, pioneering expert on labor law, and also an authority on constitutional law, commented on the Roe vs. Wade decision:

*The opinion fails even to consider what I would suppose to be the most compelling interest of the state in prohibiting abortion: the interest in maintaining that respect for the paramount sanctity of human life which has always been at the center of Western civilization.* 25

But, as Koop and Schaeffer say almost in response:

*What we regard as thinkable and unthinkable about how we treat human life has changed drastically in the West. For centuries Western culture has regarded human life and the quality of the life of the individual as special. It has been common to speak of "the sanctity of human life."* 26

Looking back thousands of years ago, Sproul states:

*Abortion [and euthanasia are] specifically mentioned in the famous Oath of Hippocrates, which reads as follows: "I will give no deadly medicine to any one if asked, nor suggest any such counsel; and in like manner I will not give to a woman a pessary to produce abortion. With purity and with holiness I will pass my life and practice my Art."* 27

According to Koop and Schaeffer:

*...the the Hippocratic Oath...has traditionally been taken by the graduates of American medical schools at the time of their commencement. But in 1971 the University of Pittsburgh and the University of Toronto School of Medicine both removed the phrase "from the time of conception" from the form of the oaths they now use.* 27

Human life is being devalued. Although both now and throughout history, when abortion and infanticide have been legal, the Jewish and Christian communities have outlawed both. 28

Koop and Schaeffer make the excellent observations:

*...eventually every nation in every age must be judged by this test: how did it treat people? ...The final measure of mankind's humanity is how humanely people treat one another. ...Each era faces its own unique blend of problems. Our own time is no exception. Those who regard individuals as expended raw material—to be molded, exploited and then disregarded—do battle on many fronts with those who see each person as unique and special, worthwhile and irreplaceable.* 29

## THE ABORTION DEBATE SIMPLIFIED

Different Ranking of Primary Source as Authoritative  
Answer to The Top Two Questions of Value & Virtue:

- 1) How do we conclude - as to how we discern - when life begins?
- 2) How do we determine - on the issue of abortion - what is ethically right?



# Abortion and the Bible

by [Dave Miller, Ph.D.](#)

While the Bible does not speak **directly** to the practice of abortion, it does provide enough relevant material to enable us to know God's will on the matter. In Zechariah 12:1, God is said to be not only the Creator of the heavens and the Earth, but also the One Who "forms the spirit of man within him." So God is the giver of life. That alone makes human life sacred. God is responsible for implanting the human spirit within the human body. We humans have no right to end human life—unless God authorizes us to do so. But taking a human life, biblically, is based on that human's **behavior**. Taking the life of an unborn infant certainly is not based upon the moral conduct of that infant. So if God places the human spirit in a human being while that person is in the mother's womb, to end that life is a deliberate attempt to thwart God's action of "forming the spirit of man in him."

But **when** does the human spirit enter the human body and thereby bring into existence a human being? When does God implant the soul into the body—at birth or prior to birth? The Bible provides abundant evidence to answer that question. For example, the Bible states: "As you do not know what is the way of the spirit, or how the bones grow in the womb of her who is with child, so you do not know the works of God who makes all things" (Ecclesiastes 11:5). In this passage, Solomon equated fetal development with the activity of God. Job described the same process in Job 10:11-12. There he attributed his pre-birth growth to God. David was even more specific.

For You have formed my inward parts; You have covered me in my mother's womb. I will praise You, for I am fearfully and wonderfully made; marvelous are Your works, and that my soul knows very well. My frame was not hidden from You, when I was made in secret, and skillfully wrought in the lowest parts of the earth. Your eyes saw my substance, being yet unformed. And in Your book they all were written, the days fashioned for me, when as yet there were none of them (Psalm 139:13-16).

David insisted that his development as a human being—his personhood—was achieved **by God, prior** to his birth, while he was yet in his mother's womb. Some have suggested that Ecclesiastes, Job, and Psalms are all books of poetry and, therefore, not to be taken literally. However, **poetic language has meaning**. Solomon, Job, and David were clearly attributing their **pre-birth personhood** to the creative activity of God.

Of course, many additional passages that make the same point are **not** couched in poetic imagery. Jeremiah declared: "Then the word of the Lord came unto me, saying: 'Before I formed you in the womb I knew you; before you were born I sanctified you; and I ordained you a prophet to the nations'" (Jeremiah 1:4-5). Compare this statement with Paul's equivalent claim, in which he said that God set him apart to do his apostolic ministry even while he was in his mother's womb (Galatians 1:15). Isaiah made the same declaration: "Listen, O coastlands, to me, and take heed, you peoples from afar! The Lord has called me from the womb; from the matrix of my mother He has made mention of my name" (Isaiah 49:1).

These passages do not teach predestination. Jeremiah and Paul could have exercised their free will and rejected God's will for their lives—in which case God would have found someone else to do the job. But these passages do teach that God treats people as human beings even **before** they are born. These passages show that a pre-born infant is a **person**—a human being. There is no significant difference between a human baby one minute **before** birth and that same human baby one minute **after** birth. And that status as a human being applies to a person throughout his or her pre-natal development from the moment of conception.

Consider further the recorded visit that Mary, the mother of Jesus, made to Elizabeth, the mother of John the baptizer. Both women were pregnant at the time. Now Mary arose in those days and went into the hill country with haste, to a city of Judah, and entered the house of Zacharias and greeted Elizabeth. And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit. Then she spoke out with a loud voice and said, "Blessed are you among women, and blessed is the fruit of your womb! But why is this granted to me, that the mother of my Lord should come to me? For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy" (Luke 1:39-44).

Notice that Elizabeth's pre-born baby is being represented as a living human being. In fact, the term "baby" used in verses 41 and 44 to refer to the pre-born John is the exact same term that is used in chapter two to refer to Jesus **after** His birth as He laid in the manger (Luke 2:12,16). So in **God's** sight, whether a person is in his or her **pre**-birth developmental state, or in a **post**-birth developmental state, that person is still a **baby**! In Luke 1:36, John the Baptist is referred to as "a son" from the very moment of **conception**. All three phases of human life are listed in reverse order in Hosea 9:11—birth, pregnancy, and conception. If abortion is not wrong, Mary would have been within her moral and spiritual rights to abort the baby Jesus—the divine Son of God! Someone may say, "But that's different, since God had a special plan for that child." But the Bible teaches that God has special plans for **every** human being. Every single human life is precious to God—so much so that a single soul is more significant than everything else that is physical in the world (Matthew 16:26). God sacrificed His own Son for every single human being on an **individual** basis. Each human life is equally valuable to God. The unrealized and incomprehensible potential for achieving great things by millions of human beings has been forever expunged by abortion. The remarkably resourceful potential of even one of those tiny human minds—now extinguished—may well have included a cure for cancer, or some other horrible, debilitating, and deadly disease.

Another insightful passage from the Old Testament is found in Exodus 21:22-25. This passage describes what action is to be taken in a case of **accidental** injury to a pregnant woman:

If men fight, and hurt a woman with child, so that she gives birth prematurely, yet no lasting harm follows, he shall surely be punished accordingly as the woman's husband imposes on him; and he shall pay as the judges determine. But if any lasting harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe (NKJV).

This passage has been mistranslated in some versions. For example, some versions use the word "miscarriage" instead of translating the Hebrew phrase literally—"so that her children come out." The text is envisioning a situation in which two brawling men accidentally injure a pregnant bystander.

The injury causes the woman to go into early labor, resulting in a premature birth of her child. If neither the woman nor the child is harmed, then the Law of Moses levied a fine against the one who caused the premature birth. But if injury or even death resulted from the brawl, then the law imposed a parallel punishment: if the premature baby died, the one who caused the premature birth was to be executed—life for life. This passage clearly considers the pre-born infant to be a human being, and to cause a pre-born infant's death was homicide under the Old Testament—homicide punishable by death.

Notice that this regulation under the Law of Moses had to do with injury inflicted **accidentally**. Abortion is a **deliberate, purposeful** 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? 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).

This matter of 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 behaviors like abortion. We must return to the Bible as our standard of behavior—before it is too late.

When one contemplates the passages examined above, and compares them with what is happening in society, one surely is amazed and appalled. For example, women have been indicted and convicted of the murder of their own children when those children have been just a few months old. The news media nationwide, and society in general, have been up in arms and outraged at the unconscionable behavior of mothers who have so harmed their young children so as to result in death. Most Americans have been incensed that a mother could have so little regard for the lives of her own children. Yet the **same** society and the **same** news media that are outraged at such behavior would have been perfectly content for the **same** mother to have **murdered** the **same** children if she had simply chosen to do so **a few minutes or a few months before those children were actually born!** Such is the insanity of a civilization that has become estranged from God.

A terrible and tragic inconsistency and incongruity exists in this country. Merely **taking possession** of an egg containing the pre-born American bald eagle—let alone if one were to destroy that little pre-birth environment and thus destroy the baby eagle that is developing within—results in a stiff fine and even prison time. Yet one can take a **human child** in its pre-born environment and not only **murder** that child, but also receive government blessing to do so! Eagle eggs, i.e., **pre-born eagles**, are of greater value to American civilization than **pre-born humans!** What has happened to our society? This cannot be harmonized in a consistent, rational fashion. The ethics and moral sensibilities that lie behind this circumstance are absolutely bizarre.

The ethical disharmony and moral confusion that reign in our society have escalated the activity of criminals who commit a variety of heinous crimes—killing large numbers of people, raping women, and doing all sorts of terrible things. Yet, a sizeable portion of society is against capital punishment. Many people feel that these wicked adults, who have engaged in heinous, destructive conduct, should not be executed—a viewpoint that flies directly in the face of what the Bible teaches (Romans 13:1-6; 1 Peter 2:13-14). God wants evildoers in society to be punished—even to the point of capital punishment. Yet, we will **not** execute guilty, hardened criminals, while we **will** execute innocent human babies! How can one possibly accept this terrible disparity and the horrible scourge of abortion?

# Is Abortion Sinful?

By Mike Willis

More than a political issue, abortion is a moral issue. Is it right for a Christian to have an abortion? Christianity has not given a clear-cut answer. The mainline Protestant denominations (Episcopal, United Methodist, United Presbyterian, Disciples of Christ, United Church of Christ, etc.) have taken a pro-abortion stance. The Roman Catholic Church has taken, not only a stance against abortion, but also a stance against birth control. Evangelicals have generally taken a clear-cut stance against abortion. We should not be asking, “What do the churches say?” but “What does the Bible say? Is abortion sinful?”

## Why Do Abortions Occur?

A person may ask, “Why do pregnant women desire abortions?” He may think that abortions are necessary because of rape, incest, birth defects, or because a mother’s life is endangered. Statistically that simply is not true! Less than one percent of abortions are performed as a result of rape, incest, or possible birth defects. Abortions for these reasons have been used to shape public opinion, to create sympathy for the abortionists’ cause.

Most abortions are performed as a form of birth control. 81 percent of American abortions are performed on unmarried women who have conceived out of wedlock (Parade Magazine [1 October 1989], p. 28). Sometimes abortions are performed on married women who (a) do not want a child; (b) do not want another child; (c) do not want a child who may be handicapped or retarded; (d) want a child of another sex.

Abortions are not primarily performed on the poor who cannot afford to rear a child. The majority of abortions are performed on white, middle-classed women (The Tennessean [17 April 1989], p. 6-A).

## Why Abortion Is Wrong

The person who is desiring to be obedient to the Lord's word, as revealed in the Bible, cannot have or perform an abortion without being guilty of sin. Here are some reasons for concluding that a person who obtains or performs an abortion is guilty of sin:

**1. Abortion is murder.** Murder is defined as “the unlawful and malicious or premeditated killing of one human being by another.” The Lord who created man commanded, “Thou shalt not kill” (Exod. 20:13). “Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man” (Gen. 9:6). Abortion is a premeditated decision to destroy the life of an unborn child, usually for very selfish reasons. The fact that American law in the Twentieth Century has made it a legal act does not change the law of God.

**2. Abortion shows a disregard for human life.** The Bible describes man as created in the image of God (Gen. 1:26-27); this is the reason that killing a human being is wrong (Gen. 9:6). No violation of moral law has occurred when a person kills a chicken or eats its egg. But killing a human or destroying its unborn is a violation of moral law. (Ironically, some who work actively to protect the unborn of endangered species such as the bald eagle, can see that the unborn eagle is an eagle, but seemingly cannot identify the unborn baby as a baby!) Abortionists have a distinctly inferior view of human life.

In Bible revelation, children are considered a “heritage of the Lord” (Psa. 127:3) and a “blessing” (Psa. 128:3). A woman who was barren felt particularly unfortunate (see Sarah and Hannah). Many today have a different attitude toward children. When told that they are pregnant, many women, instead of joyfully anticipating a child, view the child as a “threat” to their lifestyle and happiness. The child within the womb is not granted equal status with the mother; the unborn child is considered as something lower than human life. To the abortionist, the unborn child is a mass of cell tissue, a glob, or fetal tissue, not to be granted any protection from harm.

The abortionists’ lower view of life is manifested in the treatment given aborted children. Aborted children are sold to manufacturing companies in order to produce collagen for higher grade shampoos. Dr. Olga Fairfax wrote,

There’s a triple profit to be had (from an abortion). The first is from the abortion (estimated at a half billion dollars a year by Fortune magazine). The second profit comes from the sale of aborted babies’ bodies. The third profit is from unsuspecting customers buying cosmetics.

Babies’ bodies are sold by the bag, \$25 a batch or up to \$5,500 a pound. The sale of later-term elective abortions at D.C. General Hospital brought \$68,000 between 1966 and 1976. The money was used to buy a TV set and cookies and soft drinks for visiting professors (101 Uses for a Dead [or Alive] Baby).

Before abortuaries realized that the sale of aborted babies could be profitable, they were treated like trash, being burned in incendiaries or hauled away with the garbage. Today, some aborted babies are used for experimentation. The treatment given aborted babies confirms that abortion leads to a lower view of human life.

This disregard for human life spills over into euthanasia, child abuse, and disregard for the unproductive members of society. What a difference in attitude toward human life is reflected by comparing the view of life of abortionists with that revealed in the Bible.

**3. Abortion is usually performed for selfish reasons.** Lord condemned the kind of living which is primarily interested in self. He revealed that a Christian must “love thy neighbor as thyself” (Matt. 22:39). Christian ethics demands that a man “look not every man on his own things, but every man also on the things of others” (Phil. 2:4). The decision to abort a baby usually is made for very selfish reasons. Here are some of them:

a. *A child will interfere with a person’s chosen lifestyle.* (1) Raising children costs money. The person is unwilling to change his level of living to accommodate another person in the household; instead she chooses to kill the child in order to continue living on the same economic level. (2) Raising children takes time. Raising children will take so much time that a person may not be able to pursue his educational or career goals. Consequently, a choice is made that one’s educational or career goals take a higher priority than the child. The child is killed that the goals may be pursued.

b. *A child will interfere with a person’s mental health.* “In states where abortion is now legal, mental indications account for as high as 97 percent of the total number performed. Doctors opposed to abortion strongly state that no one has ever established a cause and effect relationship between pregnancy and mental illness” (Dr. John L. Grady, *Abortion: Yes or No?*, p. 12). Under the pretense that a birth may damage a mother’s mental health, women decide to kill their babies. If giving birth to a baby contributes to mental illness, the entire human race has been and is endangered!

c. *An abortion will coverup fornication.* Many abortions are performed because fornicators do not want to face the natural consequences of their sin. Fornication is a sin (Gal. 5:19; 1 Cor. 6:9-20). Sexual activity outside of marriage leads to conception of illegitimate babies. Many want to commit fornication without accepting the consequences of their actions. Hence, they kill the baby to (a) hide their fornication or (b) to avoid the responsibilities of parenthood.

**4. Abortion is “unnatural affection.”** The Scriptures describe the degenerate as being “without natural affection” (Rom. 1:31). Examples of being “without natural affection” may be varied, including child abuse, neglect of one’s parents, etc. However, the decision to brutally destroy one’s child would certainly be another example of an absence of “natural affection.”

**5. Abortion threatens the mental stability of the mother.** Already articles are appearing from mothers who are trying to live with the guilt of having murdered their unborn. In many cases a mother is placing a psychological time-bomb within herself when she decides to abort her baby. What will usually happen to these women is this: they will later decide to get married and have a family. Sometime later when she is playing with a baby she decided to let live, the mother will think about her decision to kill her previous baby. Then she will be plagued with guilt. In cases where the conscience has been seared by the teachings of anti-Christian ethics, a mother may never experience this guilt.

**6. Those who make their living by killing babies – the doctors and nurses – are guilty of being “greedy of filthy lucre” (1 Tim. 3:3).** The Bible commands the Christian to make his living by “working that which is good” (Eph. 4:28). Should a person become so greedy for money that he is willing to stoop to sinful and immoral practices to obtain it, he is “greedy of filthy lucre” (1 Tim. 3:3).



## When Does Life Begin?

Someone may object to the charge that abortion is murder by stating that life does not begin until birth. The pro-abortionists insist that life does not begin until birth. They use language designed to emphasize that the pre-birth child is not a person. They refer to the child as a fetus or fetal tissue. They refer to abortion as “terminating a pregnancy.” By these terms, abortionists try to reinforce their view that pre-birth infants are not humans.

Some anti-abortionists have argued that life begins at the moment of conception. This has been defended on the biblical grounds that the Greek word *brephos* is used to describe the child both before and after birth (cf. Lk. 1:41). Passages such as Jeremiah 1:5 and Psalm 139:13-15 also are cited to prove that human life begins at conception.

We may never know for sure when life begins. Norman E. Geisler emphasized how important knowing for certain when life begins is from the abortionists’ point of view. He said, “If no one knows when life begins, it might begin at conception. And if it does begin at that point then abortion is murder” (“The Bible, Abortion, and Common Sense,” *Fundamentalists Journal* [May 1985], p. 25). Until the abortionists know conclusively that life begins at birth, he should have enough reverence for human life not to act upon his uncertainties!

*IN MY OPINION, THE MOTHER’S UNDERSTANDING AS TO THE POINT THAT LIFE BEGINS DETERMINES THE SEVERITY OF THE ABORTION SIN THAT NEEDS GOD’S FORGIVENESS. EVEN SO – THE MURDEROUS FORMER LIFE OF SAUL BEFORE BECOMING THE APOSTLE PAUL – TELLS THE BIBLE STUDENT – EVERYTHING IS FORGIVABLE & CAN BE PUT INTO RIGHT RELATIONSHIP WITH GOD ALMIGHTY!*

# THOSE THAT WON'T SEEK FORGIVENESS

## **Abortion: Without Natural Affection**

*In the first chapter of Romans the apostle Paul listed the sins of the Gentiles. In this heinous list of crimes we find the phrase “without natural affection” (Rom. 1:31, KJV). This refers to those who do not possess the love and attachment which nature teaches all mothers to have for their young.*

This expression denotes the want of affectionate regard toward their children. The attachment of parents to children is one of the strongest in nature, and nothing can overcome it but the most confirmed and established wickedness. And yet the apostle charges on the heathen generally the want of this affection. He doubtless refers here to the practice so common among heathens of exposing their children, or putting them to death. This crime, so abhorrent to all the feelings of humanity, was common among the heathen, and is still. The Canaanites, we're told, (Psa. cvi. 37,38) 'sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and daughters, whom they sacrificed unto the idols of Canaan.' Manasseh, among the Jews, imitated their ex-ample, and introduced the horrid custom of sacrificing children to Moloch, and set the example by offering his own, 2 Chronicles 33:6. Among the ancient Persians it was a common custom to bury children alive. In most of the Grecian states, infanticide was not merely permitted, but actually enforced by law (Barnes' Notes on the New Testament).

The practice of murdering small children was also common among the Phoenicians, Carthaginians, Chinese and Hindus. The murder of children and the infirm is not isolated to antiquity. The Nazi Holocaust began with the elimination of almost 300,000 Aryan German citizens who were considered “defective.”

Any woman who could destroy the child within her womb would have to be judged as one “without natural affection.” Our country now kills more unborn babies than that every fifteen days. During the six major wars our country has fought (Revolutionary War, Civil War, WWI, WWII, Korea and Vietnam) we have sustained 1,160,591 casualties. Since abortion was legalized in this country in 1973, over 23 million unborn babies have been murdered by their mothers. The remains of these precious lives are destroyed in hospital incinerators or thrown into dumpsters behind the abortion mills. There is no national cemetery for the unborn, no flag draped coffins, no national day of remembrance.

Abortion is sinful because it is the willful taking of human life. Under the Mosaic Law, God said, “If men fight, and hurt a woman with child, so that she gives birth prematurely, yet no lasting harm follows, he shall surely be punished accordingly as the woman’s husband imposes on him; and he shall pay as the judges determine. But if any lasting harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe” (Exod. 21:22-25). If the accidental interruption of a pregnancy was to be punished, what about the one who deliberately murders the unborn?

The Psalmist David thought of himself as being alive while in his mother’s womb. “For you have formed my inward parts; You have covered me in my mother’s womb. I will praise you, for I am fearfully and wonderfully made; marvelous are your works, and that my soul knows very well. My frame was not hidden from you, when I was made in secret, and wrought in the lowest parts of the earth” (Psa. 139:13-16). Though his body was not totally developed, David affirmed that the

Lord knew him! The only real difference between an unborn child and a new-born baby is the way they feed and obtain oxygen.

People often ask what the mother should do if she knows the child will have birth defects. I remind them that no test is 100% accurate, and no child is 100% perfect! I get upset when abortionists tell me that life is not worth living if you have a handicap.

Some parents have told me they wished their children would have never been born. I have never heard this from the parent of a handicapped child, and I know a lot of them. In fact, these parents are the most militant anti-abortionists I have ever met. They believe life is worth living, even with physical impairments.

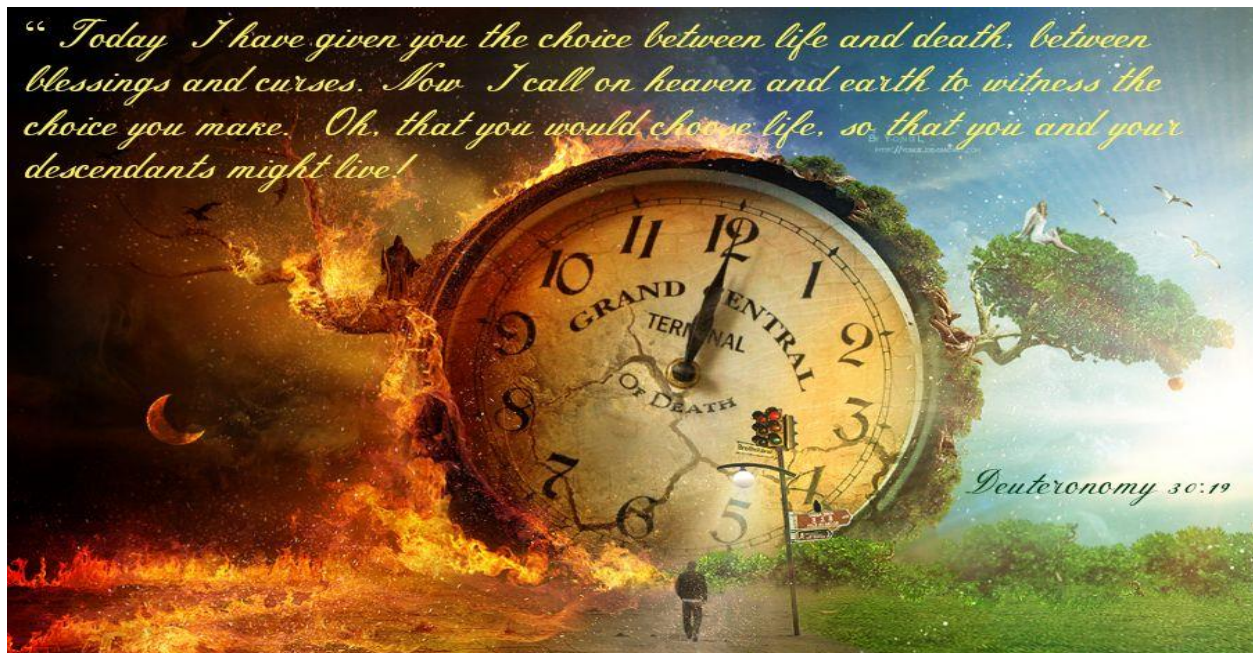
Though the Bible does not give an example of someone who aborted his child, it does tell us about an “unwanted” pregnancy: the case of David and Bathsheba (1<sup>st</sup> Samuel 11,12). David, the king of Israel, coveted his neighbor’s wife, stole her from her husband and committed adultery with her. To avoid the embarrassment of an illegitimate child, King David murdered Uriah the Hittite. David’s solution to his problem was the same as many fornicators today: kill the innocent to protect the guilty!

According to Editorial Research Reports (1987, Vol. II, p. 537), 81.3% of all abortions are performed on unmarried women. This means that four out of five times the baby is murdered to hide the sin of its parents!

The Bible says the “way of the transgressor is hard” (Prov. 13:5, KJV). Picture a young woman in her final year of college finding out that she is pregnant. Her plans for the future will be ruined if she has the child, so she decides to have it killed. Then later in life, she often cries herself to sleep while thinking of the child that might have been. It is still true that the way of the transgressor is hard.

Abortion is no worse than the other sins listed in Romans 1:26-32. All sin is terrible. But thanks be to God, there is a remedy: repentance. David spoke of it so eloquently in the 51st Psalm when he prayed, “Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness, that the bones which you have broken may rejoice. Hide your face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and renew a steadfast spirit within me. Do not cast me away from your presence, and do not take your Holy Spirit from me. Restore to me the joy of your salvation, and uphold me with your generous Spirit. Then I will teach transgressors your ways, and sinners shall be converted to you.”

Guardian of Truth XXXVIII: 17, p. 14-15



*“ Today I have given you the choice between life and death, between blessings and curses. Now I call on heaven and earth to witness the choice you make. Oh, that you would choose life, so that you and your descendants might live!*

*Deuteronomy 30:19*

I call heaven and earth to witness against you today  
that I have set before you

LIFE  
AND THE BLESSING

AND DEATH  
AND THE CURSE

SO CHOOSE LIFE IN ORDER THAT YOU MIGHT LIVE  
YOU AND YOUR DESCENDANTS

for this is your life and the length of your days  
that you may live  
in the land which the Lord swore to your fathers

BY LOVING THE LORD YOUR GOD  
BY OBEYING HIS VOICE  
AND BY HOLDING FAST TO HIM

to give them.

