

Abortion

Introduction. Millions of dollars are spent every year to prolong our lives. Life is precious to us and well it should be. Life is a gift from God and it should be treated with dignity and respect (Genesis 2:7). With this in mind, it goes without saying that one of the most controversial subjects in the area of ethics is the problem of abortion. The act of abortion affects us medically, socially, legally, psychologically and religiously.

January 22, 1973 was a watershed day for the humanist, because it was on that day that a change in the social philosophy of our country took place. In spite of a panel of geneticists and physicians testifying before the Senate Judiciary Committee in April, 1981 that life does begin at conception, the Supreme Court has refused to reverse its 1973 decision making abortion legal.

Consequently, abortion has become an accepted way of life with over 1.2 million abortions being conducted each year in the United States. This means that roughly 44 million abortions have been performed since the *Roe v. Wade* decision in 1973 in the United States. To put this in perspective, 1.12 million died in all the wars of our country. Americans have decided to use selective violence to sacrifice the life of some for the quality of life of others. Sadly, it seems as if the riskiest time of anyone's life is the nine months they spend in the womb!

I. ***The Bible Teaches That Life Begins At Conception***

A. The Bible does not make a distinction in prenatal and postnatal life as does man.

1. In Jeremiah 1:5, God relates the fact that Jeremiah was chosen for his great prophetic work before he was ever born.
2. In Isaiah 49:1, 5, Isaiah is speaking of the Messiah. He was called by name before He was formed in the womb.
3. David was regarded by God as a human being even as he was being "curiously wrought" in the womb (Psalm 139:13-16).
 - a) David mentions the handiwork of God as he was "knit together" in his mother's womb. His development in the mother's womb was something like the weaving of various threads into a beautiful fabric (cf. Job 10:11).
 - b) It is reassuring to know even though many thousands of fetuses are deliberately aborted every year throughout the world, God cares about the unborn and takes knowledge of them just as truly before they are born as after their delivery.
4. John leaped in his mother's womb when his mother greeted Mary (Luke 1:41, 44).

- a) The Greek word *brephos*, used to describe the baby in the womb of Elizabeth, is used interchangeably for both prenatal and post-natal babies.
 - (1) When the New Testament uses this word, it is referring to a "breathing, nursing infant" (Thayer, Wuest, Vincent, Vine, etc.).
 - (a) Peter said that Christians are to desire the sincere milk of the word "as newborn babes" (1 Peter 2:2).
 - (b) The adjective "newborn," used in connection with babies, is *brephos*. We should desire the word of God as a baby in the earliest stages of infancy desires nourishment.
 - (c) *Brephos* is used for babies outside of the womb in several other New Testament verses (Luke 2:12, 16; 18:15; Acts 7:19; 2 Timothy 3:15).
 - (2) Therefore, birth is not the creation of life. John was a living, breathing fetus (*brephos*) six months before he was born.
 - b) In Luke 1:36, Elizabeth "conceived a son" (*huion*). Compare this to vs. 57: "brought forth a son" (*huion*). There is no distinction in or out of the womb.
5. The idea that an unborn baby is only an embryo or a mass of tissue is proven false by God's word.
- a) The biblical position is that life begins at conception (Genesis 25:21-22; Numbers 12:12; Ruth 1:11; Job 3:3, 16; Hosea 12:3).
 - b) Pregnancy is referred to as being "with child" seven times in the New Testament (Matthew 1:18, 23; 24:19; Mark 13:17; Luke 21:23; 1 Thessalonians 5:3; Revelation 12:2).
 - c) "Fetus" is simply a stage of development (e.g., infant, child, adolescent, adult). It is dishonest to pretend it is "less than human."
- B. Jeremiah, David and everyone is treated by God as human life in the mother. Therefore, the beginning of life is the direct result of human procreation and the indirect result of divine creation from nothing.

II. **The Detriment Of Abortion**

- A. It is a manifestation of selfishness (Philippians 2:3-4).
 - 1. The failure to conceive used to bring sorrow (Genesis 30:1-2; 1 Samuel 1:5-7, 10-11).
 - 2. Now, with some, conception brings sorrow.
 - a) People believe that this threat to security, lifestyle and "rights" must be aborted.
 - b) Some want to remove the responsibility of child-rearing.
 - (1) There is great expense and time involved (1 Timothy 5:8).

(2) There is the embarrassment of fornication (1 Corinthians 6:18).

(a) If pregnancy results because of this sin, abortion only makes it worse.

(b) It is like killing the witness to a robbery!

i) The abortions for women who are never married, divorced, separated or widowed always constitute at least 75% of all abortions.

ii) Clearly, the vast majority of abortions occur so women can escape embarrassment and inconvenience resulting from fornication.

(3) There is the stigma of illegitimacy (Hebrews 12:8-9).

c) There is also the element of the selfish greed of the big business of abortion (Colossians 3:5).

B. It is a manifestation of unnatural affection (Romans 1:31-32; 2 Timothy 3:3).

1. The KJV version translates the term "without natural affection" (astorgos) while the NKJV translates the word as "unloving."

2. "Astorgos" means "without love of kindred, esp. of a parent toward a child." Meanwhile, true love harms no one (Romans 13:9-10).

C. It is a disregard for human life (Genesis 1:26-27; 9:5-6).

1. Both male and female are made in God's image.

2. The reason why murder is wrong is because human life is precious.

a) The death penalty is not imposed because the murderer's life is cheap.

b) It is because God's image is destroyed by man!

3. This same disregard is manifested in euthanasia or "mercy killing." This has been gaining more popularity in the last couple of decades and this will be more of an issue among Christians in the years to come than abortion.

D. It is murder (Exodus 20:13; Galatians 5:21).

1. God's word still teaches, "Thou shall not kill."

a) The deliberate taking of innocent human life is an abomination and is condemned (Proverbs 6:17).

(1) God warned the Israelites that the shedding of innocent blood would defile the land (Numbers 35:29-34).

(2) God pronounced punishment upon Ammon "because they have ripped up the women with child of Gilead" (Amos 1:13).

b) Murder is never a viable solution to life and its problems. God will deal with murderers (Matthew 19:18; Revelation 21:8; 22:15), for God is not bound by the Supreme Court (John 19:10-11).

2. There are two arguments which the abortionists have offered for their position.
 - a) First, "A fetus is only a blob of tissue and not a person. He is so small, surely you do not consider it life as you would a fully developed person."
 - (1) Notice that the abortionist likes to refer to the unborn as a "fetus." He or she never refers to such as the unborn child that the Bible teaches that he is.
 - (2) The term "fetus" and other such terms are medically contrived. As has been shown already from the pages of the Bible, it is simply false to contend that the unborn is merely body tissue.
 - b) Second, "To have an abortion is a woman's right! She has a right to do with her body as she pleases."
 - (1) When one discusses the rights of an individual, one wonders how such rights are established. To what standard or set of standards does one appeal in order to establish this so-called right to do as one pleases with her body (2 Corinthians 10:12)?
 - (2) It did not come from the Bible, which is the true standard pertaining to life and godliness. Since this so-called right does not come from God, it must have come from man, which is an inappropriate standard (Jeremiah 10:23)!
3. The abortionist fails to realize that a fetus and a mother are two individuals.
 - a) The Bible considers an unborn child to be a separate being even though it depends on the mother for its food and oxygen.
 - (1) The unborn and the mother have their own separate blood system; their blood often is a different blood type; they have a different set of genes, as well as a different chromosomal makeup.
 - (2) The mother and her child are separate individuals. Therefore, in making her demands for her "rights" she must realize that her decision is not hers alone to make; it involves the "rights" of her unborn child as well.
 - b) One's body must be used for the glory of God (1 Corinthians 6:19-20; Romans 12:1). Therefore, no one has the right to do that which is wrong. The abortionist mother has no right to ignore the "rights" of the unborn child which she carries to avoid the consequences of sin and deny him his right to life.
 - c) Furthermore, why is there the terrible inconsistency of permitting abortion but charging someone with murder when the fetus is killed? If someone can be charged with capital murder for kill-

ing an unborn child, does that not argue that the mother and the fetus are two separate individuals?

4. Considering the development of the baby in the womb should convince anyone that abortion is murder, not the elimination of a "blob of tissue."
 - a) By the time the baby is one month old, all major organs have begun developing -- brain and nerves, eyes, lungs, stomach and intestines, kidneys, etc. The heart begins to beat and circulate blood on the 18th day.
 - b) By the time the baby is two months old, brain waves can be measured, fingers and toes are distinguishable, reproductive organs are developing, bones begin to form, it is clearly recognizable as human, yet this is the stage that is most preferred for abortions!
 - c) By the time the baby is three months old, all body systems are operating and it can move its arms and legs. After this point, no new body parts will be added. The baby simply grows in the mother's womb. Yet it may be killed with virtually no restrictions during the first three months, and with few restrictions afterwards.

Conclusion. The blood of the innocent has been shed in the land, sacrificed to the god of personal convenience. God will not acquit the guilty (Exodus 23:7). The Bible provides the necessary steps to solve the abortion "dilemma": (1) Flee fornication; (2) learn to love, appreciate and care for the baby; (3) learn to trust God for the strength to face any hardships life brings and study His word, pray and seek help from other Christians; (4) help others who have needs or problems caused by the birth of a baby; and (5) speak out in defense of life and seek to deliver those who are about to be slain. We must reprove sin rather than compromise with it!