

Abortion

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Introduction

As it is not the author's desire to be unnecessarily gruesome in this discussion of abortion, we will not go into any of the specific methods doctors use in performing abortions. Suffice it say, that the procedures are barbaric, disgusting, and, in every sense of the word, inhumane. While it will not be pleasant, I encourage each of you, especially parents with children still at home, to visit the web sites listed at the end of this article and review the material with your children as soon as you deem them mature enough to handle it.

I know that a parent's first instinct might very well be to shield his children from this type of information. As the father of three, I completely understand. However, you should know that **teenage girls** (all emp. PDM unless otherwise stated) have 20% (that's about 300,000 per year) of all the abortions performed, and that 43% of all women will have at least one abortion in their childbearing years (Robinson). Maybe your teenager, or even pre-teen, has already been exposed to far more information than you would want. Be sure that they have the chance to learn the truth about abortion at least as early as they hear the lies.

Is Abortion Murder?

To answer the question, "Is abortion murder?" it is necessary to first determine when life begins. "Whether or not abortion should be legal turns on the answer to the question of whether and at what point a fetus is a person (Campos). The problem arises from the fact that there are many different and contradictory answers to what abortion is and when life begins.

Various legislative bodies and courts have written laws and passed judgments trying to determine from a legal standpoint when life begins. They have failed. "In the year 2000, the Unborn Victims of Violence Act (UVVA) passed the House with a substantial majority, but was defeated in the senate. The law defines a fertilized ovum, an embryo, and a fetus as a full human person at any stage of development from conception to birth (Robinson, 2)." This disagreement in the Congress is representative of the strong disagreement existing among politically active people, and, therefore, their political representatives in Washington.

State political and legal efforts have not fared much better. The laws that have been passed are grossly contradictory and represent the platform of whichever political party has the deepest pockets in that particular state. While defending HB547 in 2001, Montana state senator Duane Grimes demonstrated the inability of our country to reach a legal or political determination of when life begins.

“He said he wanted to simplify the bill to make it a separate offense to harm or kill a fetus in the process of assaulting or killing a pregnant woman. ‘Thirty-five states have similar or identical laws and eight have been upheld by state supreme courts,’ Grimes added.” But he was quick to point out. “The bill exempts abortions or any other medical treatments, and any acts by a pregnant woman that results in injury to a fetus, he said. ‘We don’t want unintended abuse (Anez).’” Why write a bill that expressly recognizes that life begins at conception and should, therefore, be protected, and then, in the same bill, exempt the child’s mother of having to abide by that recognition? While it makes no sense to do so, it is the norm among state legislators. “According to Douglas Johnson, federal legislative director for the National Right to Life Committee, 24 U.S. states recognize unborn children as victims for the purposes of criminal law... Of those 24, he said, 11 states cover the entire period of prenatal development and 13 define distinct stages at which an unborn child becomes a ‘human being’... However,... most state statutes, Utah’s included, specifically exempt criminal prosecution for the death of an unborn child caused by abortion (Welling).” Clearly the courts and legislatures have proven themselves unwilling, unable, and unfit to answer the question of when life begins.

Since abortion is a medical procedure, many turn to doctors and medical research experts to determine when life begins. Doctors have fared no better than lawmakers. One doctor will speak of an “embryo,” “fetus,” or “non-viable tissue mass.” Another doctor recognizes that, at the point of conception, a brand new and unique DNA code is created. He recognizes that, at the point of conception, all the genetic components of a new person are present; he needs only to have the time to develop and mature. He recognizes that if such time is allowed, without outside intervention, this, that is newly conceived, will develop into a mature human being. Therefore, that doctor will admonish the expectant mother to care well for herself and her “baby.”

This contradiction among the medical profession is so stark that sometimes the same doctor will perform an emergency C-section delivery of a premature “baby” in one room and a routine abortion of a “non-viable fetus,” of exactly the same age, in another room. Usually, the only difference in the two cases is that one mother loves and desperately wants her child to live and the other has decided that it is not in her (the mother’s) best interest to have a baby right now. Doctors, as a profession, have proven themselves no more able to determine when life begins than the lawyers and lawmakers. Whether through law or medicine, man has demonstrated that the knowledge of life’s beginning does not reside within man. As A. W. Dicus observes in his beautiful hymn, *Our God, He Is Alive*:

Secure, is life from mortal minds,
God holds the germ within His hand,
Tho’ men may search, they cannot find,
For God alone does understand.

If we want to know when life begins, does it not seem wise to seek the instruction of the Giver Of Life (Genesis 2:7)? In Luke 1:41, we read, “when Elisabeth heard the salutation of Mary, the **babe** leaped in her womb.” The word translated “babe” in this verse is the Greek word BREPHOS. Here it is used to describe John the Baptist while he was yet unborn and in his mother’s womb. In Luke 2:12, the angels of God informed a group of shepherds that the Savior of the world had been born and told them they would “find the **babe** wrapped in swaddling clothes, lying in a manger.” Here Luke, a

physician, uses the same word, BREPHOS, to describe the baby Jesus after he had been born and placed in the manger. Were this just the opinion of one more doctor we would have to dismiss it with all the rest. This doctor, however, was guided in his writing by the Holy Spirit of God (2 Timothy 3:16-17).

The great historian Moses reported that when Rebecca, the wife of Isaac, was pregnant, she became concerned because, “the **children** struggled together within her” (Genesis 25:22). The word translated “children,” is the Hebrew word BANE. It is also the same word Moses used in Genesis 21:7, when Sarah wondered that she “should have given **children** suck?” It is clear that whether a child is yet unborn, born and at its mother’s breast, or born and lying in its bed, God sees him as a living person. Since God sees and speaks of the unborn as already alive, that settles the question for all who fear Him, the one who holds within His hand both life and death.

What Do We Really Do When We Choose Abortion?

To know whether or not abortion is an ethical practice we must understand from God’s point of view what abortion really does. The Bible teaches that God knows man even in the womb. In the 139th Psalm, the inspired songwriter of Israel praises Jehovah as the God who sees and knows everything there is to know about us, every minute of every day, no matter where we are (Psalm 139: 1-12). The Psalmist says that he knows such is true because God even knew him when he was yet in his mother’s womb and not yet fully formed.

For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them (Psalm 139:13-16).

When did God see and know me as a person? He knew me even when “I was made in secret.” When did God have record of me? Me, and all my members, were written in His book even when I was not yet fully developed. It is not necessary for the medical world to tell me when an embryo becomes a fetus and a fetus becomes a baby and a baby becomes a person. It is not necessary for the legal or political world to tell me when “life” really begins and the “blob” becomes a person and therefore has a right to life. God knew me before I was born, before I was fully formed. If He knew me then, I was a person then, no matter what any man may say. So, what do we really do when we choose abortion? We end the earthly life of one God already knows, and of whom God already has a record.

In the same context the Psalmist proclaims, “I will praise thee; for I am fearfully and wonderfully made: marvellous are **thy works**; and that my soul knoweth right well” (Psalm 139:14). When we think of the works of God we usually think of the creation of heaven and earth (Genesis 1). Or, we may remember the many miracles Jesus performed on the earth (John 20:30-31). This passage shows us that the child developing in the womb is also a work of God.

In the 31st chapter of the book of Job, the man of patience is defending himself before four men who had come to encourage him to repent of his wickedness. Since many tragedies had befallen Job, they concluded that there must be some secret wickedness in him. One of the many defenses that Job offered to show his righteousness, was to point out that he had always considered seriously and fairly any complaint his servants had against him. Job explained his reasoning for doing so by pointing out, “Did not he that made me in the womb make him? and did not one fashion us in the womb?” (Job 31:15). Job was pointing out that all men are equal because we all have the same Maker. In doing so he identifies God as the craftsman who makes or fashions us in the womb. So, what do we really do when we choose abortion? We, according to our own council and wisdom, willingly put an end to a work in progress, a work of God.

In Psalm 127:3 we are told, “Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.” In examining the Hebrew language in this passage, Keil and Delitzsch conclude that the heritage and reward are not being paid of obligation but rather given by free will. Therefore, “Sons are a blessed **gift** from above” (Comments on Psalm 127:3). James teaches us that, “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning” (James 1:17). While it is true that children are born in accordance with the natural laws of procreation God has put it place, that does not diminish the fact that children are given as gifts and to be blessings.

I know that some will be quick to point out that a child born to a poor, unmarried, teenage girl is not a blessing but a curse. That may be true for the teenage girl, but that does not mean that the baby would not be a blessing for someone else. At this very moment I have as dear friends, a Christian couple who are trying to adopt a baby. Recently, it appeared that everything was in place, and that they would soon have a baby girl to raise along with their three boys. They are white. They were trying to adopt a bi-racial baby, born to a prostitute who is a drug addict. This is a child that many parents would not want. This is a child that will have many difficulties to overcome. However, knowing this couple, and having seen how they are raising their boys, I am confident that they would have been wonderful parents to this girl, and they would have loved her as the blessing from God that she is. What do we really do when we choose abortion? We destroy and throw away as garbage a precious gift from God.

Many Old Testament prophets spoke of the fact that God had specifically called them to speak to the people for Him. Some of them even recorded when they were called to prophesy (Nehemiah 1:1; Ezekiel 1:1; Amos 1:1). In the case of Jeremiah, the call came before he was born. “Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations” (Jeremiah 1:5). Likewise, the apostle Paul told the Galatians that God had separated him from this mother’s womb to be an apostle (Galatians 1:15). Paul was not referring to the action of physically removing him from his mother’s womb. Paul was saying that, like Jeremiah, God had a plan for him even when he was yet unborn. Paul had been set apart, “separated unto the gospel of God” (Romans 1:1).

It is certain that there was a miraculous element in how God dealt with these two men. It is also certain that the time of the miraculous on earth has ceased (1 Corinthians 13:10). However, that does not

mean that God does not have a plan for each of us today. It just means that God's plan for each of us will not be miraculously revealed to us. Rather, God now calls to all through His Gospel (2 Thessalonians 2:13-14), and admonishes us to "walk worthy of the vocation wherewith ye are called" (Ephesians 4:1). Through a study of and obedience to God's Word, a life of constant prayer, and a trust in God's providence, we can take and fulfill our place in God's plan. What do we really do when we choose abortion? We bring to a tragic and premature end the life of one for whom God already has a plan. In doing so, we deprive the world of all the good that one might have done in the service of the Lord.

Many today band together and demand that a woman have the right to choose what happens with her own body. I have no objection to that. If a woman doesn't want to have a baby she can **choose to remain unmarried and celibate**. If a woman wants to marry but does not want to have children, provided she and her husband agree, she can **choose any of a number of safe and effective method's of birth control that prevent conception from taking place**. If a woman who does not want to have a baby is the victim of a violent crime that results in her being pregnant, she can **choose to place the baby with a loving family** who does want him. These are all choices that women have and their right to make one of these choices should be defended and preserved by law. By the way, they already are. However, when a woman chooses to end her pregnancy through abortion what she is really doing is:

1. Ending the earthly life of someone else whom God already knows, and of whom God already has a record.
2. Ending a work of God currently in progress that results in someone other than herself
3. Destroying and throwing away as garbage someone else who is a precious gift from God.
4. Bringing to a tragic and premature end the life of someone else for whom God already had a plan.

Women should have a right to choose what they do with their **own bodies**, but clearly what abortion really does is perpetrated on someone other than the mother. No woman has the right to choose to do these things to another. Two choices might lie before you, but life is the only ethical choice. Though removed from its immediate context, the words of Deuteronomy 30:19 are particularly sobering. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."

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