**BIBLE TALK Radio Broadcast**

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**What Does The Bible Say About Abortion?**

The question I want us to address today on our program is, “What does the Bible say about abortion?

When, in 1973, the U.S. Supreme Court ruled in the Roe vs. Wade and Doe vs. Bolton decisions that abortions may legally be performed in this country, they decided that unborn children are not legal “persons” according to the U.S. Constitution. The Court decided that the unborn baby is not a “person” in any “meaningful” or “whole” sense, and therefore, is not protected by the 14th Amendment. Since then over 50 million unborn babies have been legally aborted in this country. Does the Bible say anything about the unborn child? And if so what does the Bible say? What does the Bible say about abortion, the intentional killing of the unborn child? This is the focus of our lesson today.

The basic question that must be considered when the subject of abortion is discussed is, “Is that which is growing inside the mother a living human being, or is it, as some people contend, just a “blob of protoplasm,” or “fetal tissue”? Should the fetus inside the mother be considered as a “person,” separate and distinct as a person from the mother, or should it be considered as just “fetal tissue” that is a part of the mother’s body, and she can do with it as she wants since it is her own body? You see, if the fetus is a living human being, then he is a child and not a choice. Since he or she is a child, we must not kill him, but cherish and protect him. And so the whole question of abortion hinges upon whether or not the unborn child is a human being separate from the mother. What does the Bible say?

We learn from scripture that God places as much value on the life of the unborn child as He does on the life of one already born. Look with me in Exodus 21:22-25, *“And if men strive together, and hurt a woman with child, so that her fruit depart, and yet no harm follow; he shall be surely fined, according as the woman's husband shall lay upon him; and he shall pay as the judges determine. But if any harm follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.”* This passage is the only passage I know of that deals specifically with the issue of harm done to an unborn child. Men are fighting and a woman with child is hurt so that her “fruit depart.” When the passage says, “her fruit depart” it means her child is born. The Hebrew word for “fruit” is translated in other passages “child,” “boy,” “son.” In fact, it is the second-most common word in the Old Testament scriptures for “child.” “Her fruit depart” then means her child is born. In other words she gives birth prematurely. This is how the New King James Version and the New International translates the verse; “she gives birth prematurely.” Notice, this expression says nothing about the condition of the baby at birth, whether he is dead, alive but wounded, or alive and healthy. It just says she gives birth. Some people have assumed that the expression means a miscarriage, or still birth. The NASV translates “she has a miscarriage,” but this is not the literal meaning of the phrase. It means she gives birth to the child, but it does not say what the condition of the child is at birth. So the baby is born. What then? It depends on whether or not harm has been done. The text says, “*and yet no harm follow; he shall be surely fined, according as the woman's husband shall lay upon him; and he shall pay as the judges determine. But if any harm follow, then thou shalt give life for life, eye for eye, tooth for tooth…”* and so on. Harm to whom? To the baby? Or is it to the mother? Clearly the concern is for whether there has been harm to either the baby or the mother, not just the mother. You see, when people assume the phrase, “her fruit depart” means the child is born dead, they conclude the only question afterwards is whether or not the mother has been harmed. When we realize that the verse simply means the child was born, then we see that the condition of the child is as much a part of the concern as that of the mother. So, the passage is saying, if the baby is born prematurely and no injury follow, either to the baby or the mother, then the man is fined, according as the woman’s husband shall lay upon him; and he shall pay as the judges determine. BUT if injury does follow, either to the baby or the mother, it says, *“then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.”* In other words, if the man had caused death to the baby such that it was born dead, then the man’s life was to be taken. What this proves is that God places as much value on the life of the unborn child as he does on the life of the one who has already been born. That child who is inside the mother is alive and that life is an entity separate and apart from the mother. It is another human being other than the mother. And God values that life.

Science has proven that a unique human life begins at conception. Biology is clear that at conception, also known as fertilization, a unique organism comes into existence. At conception the male sperm and the female ovum unite and form what is called a zygote. This is a new life separate from the mother and father. It has its own unique genetic code (with forty-six chromosomes). From this point until death, no new genetic information is needed to make this unborn entity, a unique individual, human. At conception the inherited characteristics of a unique human being is established and will remain in force for the entire life of this individual. This unborn entity is unlike any that has been conceived before and unlike any that will ever be conceived again. All he needs is nourishment to grow and a proper environment in which to grow, and his mother provides that for him. This new life is valued by God in the same way He values the life of one already born.

The Bible verifies that what is growing inside the mother is a unique human being. Look at Psalm 139:13-16. David is the writer, and he says to God, *“For You formed my inward parts; You 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.”* Who was in this mother’s womb? David was, not just some fetal tissue. It was David.

The same is said of Jeremiah the prophet in Jeremiah 1:4-5, *“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.’”* Who was formed in this mother’s womb? Jeremiah was, not some blob of protoplasm. If David’s mother had an abortion while he was growing inside her, she would have killed David. If Jeremiah’s mother had an abortion, she would have killed Jeremiah. That which is growing inside the mother is a unique living human being. To kill it is to take the life of an innocent human being.

In Luke 1:36 Mary is told that, *“Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren.”* Notice, that which was in Elizabeth’s womb is called “a son.” She had conceived a son. The word “son” in this passage is from the Greek word “*huios*.” *Huios* is a word of different meanings, depending on the context, but in those passages where it refers to the physical offspring of humans (such as the one we are discussing), the word refers to that which is a human individual separate and distinct from his parents. This word is the most common word in the New Testament scriptures for “a son” and many examples could be given. Note especially Luke 1:57. Concerning the birth of John the Baptist it says, *“Now Elizabeth's full time came for her to be delivered, and she brought forth a son.”* Note the parallel. In Luke 1:36 Elizabeth “conceived a son.” In Luke 1:57, Elizabeth “brought forth a son.” These two verses refer to the same mother and the same son in the same context. One verse describes the conception and the other describes the birth, but both call the child “a son,” and this son was John the Baptist. If John was human at the time of his birth and onward, why not conclude he was a human being at the time of his conception and onward? He was not subhuman when he was born and later became human, nor should we think of him as subhuman when he was conceived and later became human. He was the son of Zacharias and Elizabeth from conception onward.

What does God tell parents to do toward their children? Mothers are told to love their children (Titus 2:4). Fathers are command to bring them up in the training and admonition of the Lord (Eph. 6:4). Men are to provide what is needed for their households. Paul says that *“if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.”* (1 Tim. 5:8). Parents who love their children, who provide for their children, and properly train their children do not intentionally kill their children. How do you then think God views a mother who would intentionally take the life of her innocent child?

Now before I close I want to say something about a child who is conceived as a result of rape. Rape is among the ugliest of sins. The emotional toll exacted by such a violation is enormous and must not be minimized. God condemns it in no uncertain terms and so should we. Unfortunately, those who believe that a woman has the inalienable right to abortion have long used the emotionally-charged circumstance of pregnancy by rape to justify abortion for any reason. The evil of rape has no impact on the morality of abortion. If the intentional abortion of the newly conceived life is morally right, then it is so whether rape occurred or not. If abortion is immoral because it is the taking of innocent human life, the awful circumstance of rape does not change that. Two wrongs do not make a right. Therefore, the introduction of the evil of rape into the debate about abortion is an attempt to justify one wrong with another. And don’t you think it is wrong to sentence the innocent unborn child to death for something that some man did. What happened is certainly not the child’s fault.

What we have learned today is that God views the unborn child as a living human being. And He values the life of that human being in the womb. Since the child in the mother’s womb is a child, a baby, a son or a daughter, what should the parents do in relation to him or her? They should love him, care for him. Surely they should not willingly and intentionally take his life. To do so is to commit sin.

But a person can be forgiven of sin, by coming to Jesus in faith and obedience. There is cleansing through the blood of Christ. If we can assist you in your study of God’s word and in your obedience to Him, please give us a call. Our phone number is 573-265-8628. If no one is there to answer, just leave your name and phone number on the answering machine and we will get back with you.

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Or you may mail it in through the US postal service: The address is Bible Talk, PO Box 308, St. James, MO 65559