**BIBLE TALK Radio Broadcast**

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**How Should We Think About Abortion?**

Good morning. Welcome to Bible Talk.

Abortion has been legal in all states in the US for over forty years now. Over 57 million unborn babies have been legally killed in this country. Because it has been legal for so long, and because we don’t see it being done, it is easy for us to minimize the seriousness of it. We can become desensitized to it. We can even begin to accept it and think there is nothing we can do about it. How should we think about abortion? What should be our view of it? That is what I want to talk about on the program today. How should we think about abortion?

In order for us to know how we should think about abortion we need to know how God thinks about it. When we understand how God views it, then we know how we must view it. How does God think about abortion? Let me begin by saying that we know that God hates the shedding of innocent blood. Proverbs 6:16-17 says, *“These six things the LORD hates, Yes, seven are an abomination to Him:* [the first three listed] *A proud look, A lying tongue, Hands that shed innocent blood....”* God hates it. Also the children of Israel offered their children in sacrifice to idols. How did God view that? Look at Psalm 106:37-40, *“They even sacrificed their sons And their daughters to demons, And shed innocent blood, The blood of their sons and daughters, Whom they sacrificed to the idols of Canaan; And the land was polluted with blood. Thus they were defiled by their own works, And played the harlot by their own deeds. Therefore the wrath of the LORD was kindled against His people, So that He abhorred His own inheritance.”* They sacrificed their children to false gods, and their land was polluted with blood. How do you think God today views a people when they sacrifice their children to the god of convenience?

But you are probably asking, How do we know that abortion is the shedding of innocent blood? When we come to understand that God views the unborn child in the same way He views the child already born, that He views the unborn child as a living human being, then we come to realize that the deliberate shedding of the blood of the unborn child is the shedding of innocent blood.

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. Killing him would be the shedding of innocent blood. 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 God 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.” “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, and 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 he 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 him is to take the life of an innocent human being. It is to shed innocent blood.

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. 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 the intentional taking of the life of an innocent child? God views it as the shedding of innocent blood. And He hates it. And that is how we need to view it.

But I want to emphasize that a person can be forgiven of any sin, by coming to Jesus in faith and obedience to His gospel. 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. That number again is 573-265-8628