

## **ABORTION:**

### ***What Saith the Scriptures?***

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*"They shed innocent blood, the blood of their sons and their daughters...  
and the land was polluted with blood..." (Psalms 106:38)*

#### I. Life is sacred, and it begins at conception.

##### A. God is the Author of life.

Genesis 2:7

Deuteronomy 30:20

Job 12:10

Psalms 66:9

Isaiah 42:5

Ezekiel 37:10

Daniel 5:23

Zechariah 12:1

Acts 17:25, 28

Hebrews 12:9

B. Only God is entitled to determine the end of one's life. The deliberate destruction of human life without cause is sin, punishable by death.

Psalms 31:15 "My times are in thine hand."

1 Corinthians 6:20 "You are not your own, you are bought with a price..."

Exodus 20:13 (cp. Deuteronomy 5:17) "Thou shalt not murder."

#### II. Personhood of the Unborn

##### A. Scripture refers to the unborn as children, not "blobs of tissue."

1. In Luke 1:36 we read that Elizabeth had "conceived a son." Notice that the "product of conception," as pro-aborts would call "it," is simply called a "baby."

2. In Matthew 1:18, 23, Mary is said to be "with child."

3. When Rebekah conceived twins, it says, "the children struggled together within her..." (Genesis 25:22)

##### B. The unborn child is a separate being, apart from the mother.

1. The unborn child is able to sense such feelings as "joy," etc.

Luke 1:44, 45 Elizabeth's "babe leaped in [her] womb for joy."

2. The unborn babe, independent of the mother, made movements ("leaped") – so "it" cannot be reduced to merely a "part of the woman's body" – a necessary step in reducing the issue to that of "a woman's right."

3. When Rebekah conceived, "the (twin) children struggled together within her..." (Genesis 25:22) They "struggled," not she. This reinforces the fact that the unborn child is a separate being apart from the mother. (See also Romans 9:10-11.)

C. The unborn child is clearly a person, according to Exodus 21:22-25 – and causing it to die is murder, punishable: "life for life.. eye for eye, tooth for tooth."

Exodus 21:22-25 If men strive, and hurt a woman with child, so that her fruit depart [from her], and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges [determine]. And if [any] mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot

D. Even some basic personal characteristics of individuals are determined before birth. Of Jacob, whose name means supplanter, we read: "he (implying personhood) took his brother (also implying personhood, based on their biological relationship) by the heel in the womb." (Genesis 25:21-24)

#### III. The Plan of God.

When we presume to play God, we interfere with the plan of the Creator.

##### A. God has a plan for each life, established at conception.

Psalms 139:13-16

Isaiah 49:1, 5

Jeremiah 1:5

Galatians 1:15

B. Abortion is the direct interference with that plan and, thus, a direct defiance of God's will. This truth is clearly presented in both the Old and New Testaments.

Jeremiah 1:5 "While you were being formed in the belly of the womb," God told the prophet Jeremiah, "I knew you and ordained (intended for) you to be a prophet to the nations."

Isaiah 49:1, 5 "The Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name... to be his servant, to bring Jacob again unto him..."

Galatians 1:15 Paul said he was "called from my mother's womb."

Psalms 139:13-16 The psalmist wrote of his being "formed in secret," in his mother's womb, referring to himself in such a state, "yet imperfect (incomplete)," as "I" – that is, a person (Psalm 139:13-16).

C. God reigns sovereign over the timing and circumstances of birth and conception. "In the fulness of time, God sent His Son" – just as He raised up Moses, Isaiah, Deborah, etc. – "for such a time as this."