

The Biblical View on Abortion, Part 1

Scripture: Selected Scriptures

Code: 90-67

As we come this morning to the matter of abortion, before I take you in to the Scriptures and we look more closely at what the Bible has to say, it is probably fitting for us to get some kind of a grasp on the issue itself. And so I want to address that, if I may, for a moment and what I'm going to say to you may sound like an article in the newspaper because it's full of statistics, and quotes, and that kind of thing, but it does set the scene for understanding the issue at hand.

To sum up what we are experiencing with regard to abortion in America, we could simply say America as a nation is highly committed by law and by practice to a form of mass murder. And that is really the bottom line. This nation, which certainly prides itself on its humanitarianism, is in a murderous cycle of violence that makes the Nazi Holocaust look mild by comparison. Nearly 2 million babies are aborted a year in America. Every third baby conceived now is being murdered. Among married women, abortions now exceed births. More babies are killed than are born. Some would tell us there is an abortion about every 15 seconds in America.

In some metropolitan hospitals in the major cities of our nation, abortions far outnumber live births. Planned Parenthood has gone so far as to say this is nothing more than a means of preventing disease, pregnancy being noted as a disease. If you think that sounds far-fetched, I will remind you of a paper by Dr. Willard Cates from the Planned Parenthood Physicians Association. The title of the paper is, "Abortion as treatment for unwanted pregnancy, the second sexually transmitted disease."

Pregnancy, then, is seen by Planned Parenthood as a sexually transmitted disease that needs to be cured by abortion. Planned Parenthood has somewhere approaching 1,000 abortion clinics doing somewhere approaching 75,000 murders a year and are receiving millions of dollars of support from the U.S. Government, and United Way, and other agencies like that.

Our nation and other nations in the world are frankly wiping out an entire generation of human beings in mass infanticide. It is estimated that perhaps as many as 75 million babies will be murdered this year around the world, 75 million, and that's probably conservative, more than all the deaths in all the wars in all the history of the world.

This kind of murder is shocking and I don't want to be too shocking, but I want to tell you how it's done and I hope I don't offend anyone. The processes of abortion are somewhat frightening and bizarre. During the first trimester the methods are dilation and suction, called DNS; or Dilation and

Curettage called D&C. Basically means a vacuum tears the child in pieces and sucks the pieces out through a tube, or a sharp instrument dismembers the fetus into sections, and then often forceps are used to crush the head and reduce its size. And this, of course, can result in torn uterus, perforated uterus, sterility, things like that.

During the second trimester, the safe comfortable home of the child known as the amniotic sac is wounded by a needle, which withdraws the amniotic fluid, and replaces it with a heavy saline solution which basically burns the child alive. And in 24 hours to 72 hours the body will expel the dead fetus.

During the third trimester, a hysterotomy is used. Sometimes prostaglandins, a drug producing delivery by stimulating the uterus falsely into labor. These sometimes produce children born alive who are then left to die or even killed.

A new way being advocated by the National Abortion Federation in their recent meetings was advocated at a workshop, puncturing the soft spot on the baby's head and then vacuuming out what is in the head. Another abortionist at that meeting suggested that the length of the baby's foot could be measured and used to determine the price of the abortion.

It almost sounds primitive, certainly not characteristic of a culture sophisticated as ours is. Even caesarean sections are performed as abortions in the third trimester. I remember reading about a case in New York City where twin babies were conceived in the womb thriving. Both of them had Down Syndrome and they were killed by puncturing their hearts directly. Hundreds of these attempted abortions in the third trimester are born alive and then used in some kind of experimentation.

The IRS, jumping into the fray, as they always want to do in order to sort of rule on how this all affects our taxes, has ruled in Revised Rule 73-dash something, that parents are entitled to a tax exemption of after an attempted abortion their child lives for any length of time. Now you tell me how a child attempted to be aborted can be considered a dependent child if it lives, but not a child if it dies. What kind of a dilemma is that?

I suppose it's the same dilemma that the Van Nuys Police had not long ago when a woman in Van Nuys had a baby in bathroom and she killed it with a razor blade. Had she killed the baby before it was born, she would have had no problems. Because she killed it with a razor blade after it was born, she is serving an 11 year prison sentence.

This is the stupidity of humanism. Fifteen-year-olds can get abortions without parental knowledge or consent. In fact, generally, the law wants to say that parents are the enemy of the freedom of the child. In fact, even the consent of the spouse is unconstitutional.

Dead fetuses are used in an industry of business and experimentation. The Journal of Clinical Pathology indicates that fetal organs have been grafted into mice and rats to see how long they live, and frightening experiments that I won't even speak about in a public meeting. Squibb Company is involved in paying tens of thousands of dollars to doctors to experiment with fetuses for use in research on high blood pressure drugs, and this is all coming fairly rapidly.

I saw something about it the other night on television. The US Government funded experiments on live aborted babies. Some are thrown away. Dr. J. Dominguez of New York City wrote, "On any Monday you can see 70 garbage bags with fetal material in them along the sidewalks of abortion clinics in New York City."

So you're dealing with a very, very widespread problem. It is now possible to do to a retarded infant what would be impossible to do to a dog or cat. In fact, a recent case in California, Curlander versus Bio Science Labs makes it possible for children to sue their parents for wrongful life, for letting them live and refusing abortion. This reported in the Newsletter of the American College of OBGYN.

In other words, if your parents didn't abort you and you lived and you've got severe problems, you can sue them for letting you live. Bags of babies are found by trash compactors, as we all know. Yet on the other side of this, a wounded American eagle was found recently in Maryland and rushed to emergency treatment. However, it died and a \$5,000.00 reward was offered for the arrest of whoever injured it.

It's illegal to ship a pregnant lobster. It's \$1,000.00 fine. In the state of Massachusetts, there is an anti-cruelty law that makes it illegal to award a goldfish as a prize. Why? This is what it says, "To protect the tendency to dull humanitarian feelings and corrupt the morals of those who abuse them."

The same people who want to save the goldfish are leading the parade, usually, to kill the babies. This, of course, has developed into a multi-billion dollar industry, and in terms of business many people make their money on this. I talked to an abortionist who was attending our church some years back and presented to him the gospel, and we had several meetings together. He understood fully the gospel. I don't know his spiritual condition at this time, but I remember on the days that I talked with him he told me he himself alone did \$9 million worth of abortions in a year in his own clinic. That's one doctor. The industry goes beyond just the abortion itself to the products of abortion, the material, the fetus material, which is used for all kinds of things and sold. It's a massive industry.

This even gets more bizarre, and there's no need to get into it. The whole abortion industry is frightening, mind boggling, and how a nation of civilized people - if we are civilized, advanced technologically yes, civilized no - how we could tolerate this is unthinkable, except for the fallenness and the wretched sinfulness of the human heart.

In other countries in the world, people are still reeling from the impact of this. I'll give you one illustration. Japan has been very aggressive in the abortion field for a number of years. And in Japan, there is severe trauma on the part of Japanese women because there have been millions and millions of abortions that have occurred there. Over the last, say, 40 years in Japan, there have been an excess of 50 million abortions that are known. The women have been traumatized by these abortions in terms of their own emotional life, and so the Buddhists have erected temples for the expressed purpose of dealing with the issue of abortion.

These are temples which memorialize what are called "water babies." This is a term for an aborted child, a water baby, those who perish by abortion. In order to secure peace for their departed souls, these women come to these places, and they are now aware of the fact in their own conscience - at least they assume this to be true without biblical revelation - that these little aborted water babies have a soul, and so they've got to do something for the departed soul, so the Buddhists in their religion have erected temples where the departed souls of water babies can be attended to by penitent mothers.

For somewhere between \$340.00 and \$640.00, a grieving mother can purchase a small stone Buddha, and somehow purchasing this small stone Buddha not only feeds the business enterprise, but relieves some of the anxiety, and apparently does something for the departed soul of the baby. In one temple alone, tens of thousands of these have been sold. The grounds have become a commercial attraction where visitors pay to come and take pictures of women who are there agonizing over their departed water babies. Priests will offer prayers at that place for water babies at \$120.00 per baby and \$40.00 for each additional baby that you've had aborted.

That's just one illustration from one country of the trauma that has occurred in the lives of these women. Four hundred to 800 percent is the range of statistic figures that say that regard suicide, somewhere between 400 and 800 percent of suicide rates increase in women who have had abortions. Hypochondria, depression, withdrawal, guilt, shame, drug-alcohol dependency, serious emotion trauma, all of these come from abortions. Six to seven times more women die each year also from legal than illegal abortions.

So the whole thing is a very, very frightening, frightening scenario. Just a few more things and I'm not going to give you all the documentation, although I have it in hand, but let me just read you some of the things that are coming out of this abortion issue with regard to how it impacts women.

The risk of pregnancy outside the womb which threatens the mother's life is doubled for women who have had one abortion and quadrupled where there have been two or more. Miscarriages are almost twice as common for women who have aborted. A study of 26,000 births indicated a more than three-fold increase in the number of still-born babies and deaths of newborns among mothers who had had

an abortion.

Since about two or three women per hundred need a blood transfusion, there is an increased risk of exposure to hepatitis and AIDS. Bleeding is more common in subsequent wanted pregnancies. Many researchers have observed subsequent pre-mature births and low-birth weights. Among women who have had abortions, there is an increased risk of damage to the cervix. A seven-fold increase in placenta previa. That's where the placenta covers the birth canal and often requires a caesarean section.

About twice the risk of breast cancer when abortions were performed in the first trimester before completing a full-term pregnancy. That's because God in part has designed the body to begin to prepare itself for the birth of that child. When that is aborted, it creates certain risk factors in the body as the body retreats to try to compensate. There is up to 30 percent greater risk of pelvic infection.

The statistics, however, are probably even grimmer since a woman who is injured will rarely go back to the doctor or facility where it occurred. Furthermore, complications often develop later and are not reported in connection with the abortion that caused them, nor is death always linked to abortion in reports and in death certificates.

And then when you look at the emotional effect, as I noted about the women in Japan, you find all kinds of interesting things. Women having prior emotional or mental problems often become worse. And having an abortion produced such problems in women who previously had none. Women who have had an abortion are more likely to experience guilt, depression, and be suicidal. However, the claim that a woman will commit suicide if she is denied an abortion - and that's what the liberationists tell us - is highly unlikely because suicide is almost non-existent among pregnant women.

Over a twenty-year period, 13,500 Swedish women were refused abortions. Only three committed suicide. Very, very rare. Also, after an abortion a woman is far more likely to break up with her partner, whether she is married or not. Abortion just destroys everybody in the process.

The question then comes how did this ever get started? Whoever started this? Well, sad to say it goes way back. I mean, if we want to know where it all started, we have to see that it started certainly in the mind of Satan, according to John 8:44 he is a murderer.

Certainly it started from the same kind of fallen attitude that made Cain kill Abel. Cain was a murderer. That's the expression of fallenness. You can go way back and you will find that there have been efforts on the part of Satan to murder babies in the time of Moses, and in the time of Jesus, and he was successful, as you know, in the time of Jesus in massacring babies under the age of two in order to try to eliminate the Messiah.

Looking around, for example, say the ancient time of Judaism, you can find abortions practiced among pagans, but never among Jews, for obvious reasons. They knew that life was sacred, life was granted by God. And they used to camp on the second great commandment, "Love your neighbor as yourself," and since a baby conceived was a person, that became their neighbor, and therefore to harm their neighbor would be to violate the second commandment.

Coming into the New Testament time, there were also pagans who engaged in abortion, but again Jews did not do it in the New Testament time, nor did the church. Plato and Aristotle both recommended family growth limitation through abortion. Abortion was used even in New Testament times among pagans to conceal illicit sex. If you could remove the evidence, you could remove the stigma of illicit sex.

Rich women also didn't want to leave their wealth to lower-class children fathered illegitimately, so while they might have wanted to have an affair with some low-class man, they didn't want to support his child, and so abortion was a way to deal with that. And then abortion was a way to preserve, they said, their sex appeal, not to, "trouble the womb with bouncing babies."

Abortion was also a form of contraception. In times of ancient cultures, even around the New Testament era, the methods used varied from substances introduced into the womb through the birth canal, sometimes oral drugs or poisons, as they used to be called, sometimes mixtures that were mixed for the purpose of proving fatal to the unborn infant. Sometimes they would bind the body in these very, very tight ropes or cloths to literally squeeze the womb and crush the life of the child.

Sometimes they would locate the baby in the womb and take a hard object and smash against that infant in the womb and kill it that way, sometimes using blades and sometimes hooks going up through the birth canal. Pagans would do this. The Jews always rejected it because life was created by God, and anyone created by God became your neighbor, and to take a life was to violate the second commandment.

The early church, then, took a strong stand against it. In the Didache, which is a codification of early church teaching, it says, "Thou shalt not murder a child by abortion." Abortion was rejected in another early document called "The Epistle of Barnabas," as contrary to neighbor-centered love. So you can see the early church picked up on some of the Jewish ideas.

The Didache, again that same codification of teaching, saw the way of death as full of cursing, murders, adulteries and murders of children. They saw the way of death as belonging to those who killed children. They called them corrupters of God's creatures. And in the third century, a Latin word even emerged, the word abortuantes, abortionists. Abortion, they said, brought the judgment of God.

The Reformation didn't change this. The church has always seen abortion as murder, an act of violence, and a lack of love toward one God has created.

So it isn't new. The people of God, Israel, stood against it. The churches stood against it. And we must stand against it. Here we are living in a time when this abortion movement has become a massive industry, has become a reflection of our culture, and if you look back a little bit you can see what the pieces were that sort of came together to build the platform on which this whole thing stands. Let me see if I just can't share some of them with you.

This whole commitment to abortion started. Step one was the sexual revolution, the sexual revolution, which basically said, "We want to be free to express ourselves sexually." You go back to the early sixties, everybody's got to be engaged in free love. Remember the expression "free love"? You remember all the hippies and that whole thing? The sexual revolution spawned abortion as an industry because it basically said we have to be free to express ourselves sexually, and we don't really need to be dealing with the consequences.

In fact, they would go so far as to say, "If we're going to be free, we women certainly can't be victimized by men. Men can jump in and out of bed with anybody they want all day long, and walk away and there aren't any consequences to them. But what happens to us is we get pregnant. And so their freedom has no impingement. Their freedom has no consequence. Their freedom has no detrimental results. But our freedom does. So in order for us to be really free, you've got to eliminate the consequence, the major consequence of free sex, free love, and that is you've got to be able to eliminate pregnancy. Otherwise, we become victimized by men, and we don't want to be victimized by men."

So the sexual revolution with its free love really set the stage for the massacring of millions of babies, who were nothing but an intrusion in the fornications and the adulteries of a wretched, degenerate society.

Then there was a second thing that jumped onto the bandwagon apart from this whole free love thing, and that was the deformities issue. And you all remember back in the 60s the big issue about thalidomide. Many women took thalidomide, and you also remember that thalidomide had some severe side effects in terms of limbless children that were born. And there were some medical doctors in England who believed that these deformities and other deformities were serious enough to lead them to argue for eugenic abortions.

And that, of course, came out of England, as I said, eliminating birth-defect children because of the cost on society, because of the trouble they give to parents. They're difficult to deal with. They have all kinds of problems with these children. So we ought to come along and say, "Look, there's no

sense in bringing deformed children into the world. It's a tough enough place, anyway." And so they jumped on the bandwagon for their agenda's sake and mounted, as it were, more arguments for abortion.

And then came along the whole feminist movement. The feminist movement took the expression of sexual freedom one step beyond and they basically said, "We not only want to be sexually free without consequence, but we want to be able to put on our blue suit and take our briefcase and go to work every day, too. We want to compete in a man's world as equals, and if we have to have babies, we can't do that."

"Women are not equal," they said, and I'm quoting, "to men unless they are rid of child bearing responsibilities." Betty Friedan, who was a leader of the feminist movement said, "Women must have abortion as a backup to contraceptive failure. Contraception first, and if it doesn't work, then abortion because we can't be bothering with children. We've got to go to work and make our way in a man's world."

So you had the sexual revolution compounded by this, this sort of genetic game playing from those people who wanted to eliminate the deformed from society, and adding to that compound problem is the third feature, which is the feminist argument that if we're going to work in a man's world and be equal to men in every way, we can't be fussing around at home with kids. So we've got to eliminate them from our lives.

Then you had another component, another piece came into the platform from the population control advocates who were telling us that we were all going to be standing on each other's heads if we kept having babies. We were all going to be crushing each other out of existence because the world was going to be overpopulated. And I read all of that. Don't you remember reading that in the 60s? Everyone was screaming about overpopulation.

I remember finding an old book that was written in 1918 in which a man had said, "If something doesn't change, we have too many horses in the streets of Chicago, and at the projected rate it's going right now, in another 25 years the city of Chicago will be 18 foot deep in manure." It's the same kind of reasoning. We're all going to drown in a sea of babies.

And all of this fed the building of this platform. It was all material fed into this building project, to build the platform, upon which the Roe versus Wade legalized abortion verdict came down on January, 1973. And at that point, the Supreme Court of the United States excluded unborn children from the protection of the fourteenth amendment, which says, "No person shall be deprived of life without due process of law." And they said, "Unborn children aren't persons."

Yes they are. Yes they are. And we'll see that in a minute.

One of the professors at The Master's College, Dr. John Pilke, very astute, teaches in our English Lit Department, wrote me a little memo. Listen to what it says. "The phrase 'pro choice' - " which is what the pro-abortionists use " - the phrase 'pro choice' strikes me as one of the most depraved, apocalyptically wicked rhetorical facts in the history of western civilization in the Christian era. The phrase means 'pro sin,' or 'free to choose sin.' The phrase would actually be less dreadful if it were 'pro abortion,' because that would confine it to the sphere of a particular moral problem. But by turning it to what seems a euphemism, the pro-choice people have rung the final rhetorical death knell to the entire democratic experiment.

"The phrase 'pro choice' means 'without conscience,' or 'without inhibition,' or 'without restraint.' And it parades itself under the Jeffersonian banner of liberty of conscience and separation of church and state. As a rhetorical gesture perfectly designed to function as a political banner, this phrase constitutes the last word, the official formulation of official apostate defiance against the God of Christianity." Then he said, "I'm confident that God will answer it apocalyptically."

Yes, I believe he's right. I believe abortion is the last official stand of the defiant apostate against God. It says, "God, You will not determine who lives or dies. I will." The ultimate apostasy.

That's where we are in our culture, and we're there by law, the law of our own government. The court ignored the issue of when life begins, which is a medical-scientific issue. Even though criminals have been successfully prosecuted for killing unborn children in an attack on a pregnant mother, that child is considered a non-person if its own mother decides to kill it. If a criminal kills it, they're prosecuted. If the mother kills it, it's a non-person.

As far as I can tell - and my research may not be exhaustive - but as far as I can tell, there is no nation on the face of the earth with a more permissive abortion policy than the United States, with the single exception of China. It is reflective of our prurient, lascivious, immoral, perverted, sexual revolution of the deviation from God-ordained role for men and women. It is reflective of our selfish, materialistic value system. It is reflective, most of all, of our atheistic ethic hostile to God. And we now have a holocaust. And we have a holocaust which God will judge, and I'll talk about that tonight, and I'll talk about what it means that the blood of the murdered victim cries out from the ground against the one who did the murder.

Medical science has clearly established that conception brings about a unique individual life. Life begins at conception. That is absolutely a medical fact. An illustration from a secular source. Dr. Jerome Lejeune, professor of fundamental genetics at the University of Rene Descartes in Paris, this is a quote.

“Life has a very long history, but each individual has a very neat beginning, the moment of its conception. The material link is the molecular thread of DNA. In each reproductive cell, this ribbon roughly one meter long is cut into 23 pieces, or chromosomes. As soon as the 23 paternally-derived chromosomes are united through fertilization to the 23 maternal ones, the full genetic meeting necessary to express all the inborn qualities of the new individual is gathered, i.e., personal constitution.”

And if I may digress from the quote a moment to say everything is there that is reflected in full adulthood, all the component building material is there. Lejeune goes on to write, “At two months of age, the human being is less than one thumb-length from the head to the rump. He would fit at ease in a nutshell, but everything is there: Hands, feet, head, organs, brains. In the fourth week is consciousness. All are in place. His heart has been beating for a month already and fingerprints can be detected. His heart is beating at 2 months at 150 to 170 beats a minute. To accept the fact that after fertilization has taken place, a new human being has come into being is no longer a matter of taste or opinion.”

Well there, at least, is an introduction to the issue. The Supreme Court of the United States of America has voted under pressure, pressure and influence from those who are engaged in a sexual revolution, from those who want to eugenically control who gets to be born or who dies, from those feminists who want to be sure that there are no responsibilities that women have that men don't have, from those who would pour onto our agenda, as it were, a fear factor in terms of overpopulation.

All these people have orchestrated, I think, under the control of Satan the Supreme Court into doing what they did in 1973, and consequently we're in a holocaust of convenience killing so people can be sexually free, so people don't have to deal with those that are disabled, so women can do whatever they think they want to do to be fulfilled, and so we can live the kind of materialistic, uncomplicated lifestyle that so many people want to live. The net effect is we become mass murderers.

And now with all of that as background, we ask this most significant question which will drive the focus of the rest of our discussion this morning and tonight, and here is the question. What does the Bible say about all this? What does the Bible say about all this? I have about five points. I'll give you one this morning and the rest tonight.

Point number one, conception is an act of God. We've already noted for you that from a medical scientific viewpoint, conception yields a new person. And so life begins at conception. Personhood begins at conception. And we now say as we look to the Bible that conception is an act of God. Psalm 127:3 says, “Behold, children are a gift from the Lord.” God creates personally every life. Scripture makes that fact clear.

Let me look at it from a negative standpoint, going all the way back say to Genesis. Looking at it negatively, Genesis 20 says this, "For the Lord had completely closed all the wombs of the house of Abimelech." They couldn't have any babies because God didn't allow it. God closed the womb. Genesis 16:2, "And Sarah said to Abraham, The Lord has restrained me from bearing." First Samuel 1:5-6, Hannah, "The Lord had shut up her womb." It says that twice. So here from a negative perspective, you see that God closes the womb. God says, "No child will be born in that womb." He has control over that.

From the positive side, Genesis 17:16, God said to Abraham, "I will bless her, and give you a son from her: and she shall be the mother of nations." I'm going to open her womb. In Genesis 21:2 it says, "Sarah conceived, and bore Abraham a son in his old age, at the set time of which the Lord had spoken." God said, "I closed it. I'll open it." In Genesis 25:21, "Isaac entreated the Lord for his wife, because she was barren: and the Lord was entreated by him, and Rebekah his wife conceived." God enabled her to have a child.

First Samuel 1:19-20 goes on to talk about Hannah, and it says, "The Lord remembered her." Though He had shut her womb, He remembered her. "And after she had conceived, she bore a son, and called his name Samuel, saying, Because I have asked for him from the Lord." The Lord opened her womb and gave her a son.

"Boaz - " in Ruth 4:13 " - took Ruth. She was his wife: and when he went in unto her, the Lord gave her conception." What a great statement. "The Lord gave her conception." No conception occurs ever anywhere on the face of the earth through all of human history that is not a result of God's creative purpose.

In Judges 13:3, Manoah's wife is at issue, and she has asked and the Lord responds. It says, "The angel of the Lord appeared to the woman, and said to her, Behold now, that you are barren, and bearest not: but you shall conceive, and bear a son." That son was Samson, by the way. In other words, God has not allowed you to have a child, but He will.

Now these passages simply illustrate to us that God is the power behind barrenness and God is the power behind conception. Wherever there is conception, God has made it happen. So you are tampering with that which God has done. That's the point.

Now let's look at this from perhaps another viewpoint, not so much the narrative of Genesis and other passages as the theology expressed. Go to Job chapter 10. And here we find some statements with regard to Job's understanding of God, something of his theology, and how it plays to this very issue. In Job chapter 10, Job is musing over the fact that everything's gone wrong in his life and he's querying God as he often does about why.

And in Job 10:8 he says, "Thy hands fashioned and made me all together." I acknowledge that You made me, and then he asks, "Then why would You destroy me?" He doesn't understand what's going on in his life. He says, "This I know, You fashioned me, you made me completely." That word "all together" literally in the Hebrew means "together all around," comprehensively in every sense, You made me.

Verse 9. "Remember now, that Thou hast made me as clay." In other words, just like picking up clay, You formed me. Verse 10, he uses another picture. "Didst You not pour me out like milk, and curdle me like cheese?" I mean, You just - You extracted me, and You molded me, and formed me. "You - " verse 11 " - clothed me with skin and flesh, and You knit me together with bones and sinews." You granted me life. You made me, is what he says, every way you could think to say it.

Look at Job 12:9. "Who among all these doesn't know that the hand of the Lord has done this? In whose hand is the life of every living thing, and the breath of all mankind?" In other words, God is the source of all life. Look at Job 31. And I'll just show you two other passages. They're very helpful. Job 31:15. "Did not He who made me in the womb make him? And the same one fashion us in the womb?" He's talking about one person, speaking of himself and someone else. Didn't God make us all? Didn't He fashion us in the womb? That creative process began in the womb at conception.

Job 33:4. "The Spirit of God has made me and the breath of the Almighty gives me life." It's very apparent here in probably the oldest book in the Bible, Job, probably taking us clear back to the patriarchal time, probably penned before the Pentateuch even, that they understood that they were made by God.

The psalmist has the same concept. Look at Psalm 22, Psalm 22. David, in a similar situation to Job, trying to figure out his problems, goes back to the fact that he knows God made him. Psalm 22:9, "Yet Thou art He who didst bring me forth from the womb. Thou didst make me trust when upon my mother's breasts. Upon Thee I was cast from birth: thou hast been my God from my mother's womb." From the time I was in the womb You made me, and You were my God.

Psalm 100, and we can't read all the scriptures related, but Psalm 100:3 says, "Know that the Lord Himself is God: it is He who has made us, and not we ourselves." You say, "Well, we made a baby." No, you didn't really make a baby. You were the human instrumentation through which God made a baby.

Let me tell you something. You can transmit the physical features, but you cannot make a soul. You understand that? You cannot through sexual relationships create an immortal, eternal soul. At the time of conception, when the physical factors come together, God has to impart a soul. In Psalm 104:30, "Thou dost send forth Thy Spirit, they are created," reminding us that the Spirit of God is the

creating force.

In Jeremiah 1:5 God said to Jeremiah, "Before I formed you in the womb I knew you. Before you were born I consecrated you." I knew you, yada, as a rational creature. Galatians 1:15, Paul says, "But when He who had set me apart even from my mother's womb, and called me through His grace," and so forth. Paul knew, Jeremiah knew, any Christian knows that God had His hand on us from the time of conception, and that our eternal destiny was set, and the purpose and plan for our service to God was set.

The New Testament emphasizes this in a majestic way. Look at Matthew chapter 1, the birth of Christ. This is quite an important illustration that often is not considered. Matthew 1:18. "Now the birth of Jesus Christ was as follows: When His mother Mary had been betrothed to Joseph, - " they were engaged, not yet married. They had not come together in sexual relationship. " - she was found to be with child by the Holy Spirit." Now this is very embarrassing to Joseph, because here he believed in his heart that this young girl was a spiritually committed girl, a righteous and holy girl, that she was a virgin and pure.

Now all of a sudden, she is pregnant, and he was a good man and a righteous man and didn't want to disgrace her and shame her publicly. He could have stoned her publicly. So he desired to just divorce her secretly. He was embarrassed and couldn't understand how this could happen. "But when he considered this, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary as your wife: for that which has been conceived in her is of the Holy Spirit."

The point I want you to note is this. That God is involved in the very act of conception. Not only in the case of Jesus Christ, but of any life born in the womb. It is no less true of me, or you, or anyone else born into this world that God was involved in our conception. The difference is we didn't have a virgin birth. Jesus had no earthly father. But we are nonetheless the product of God's creative hand through the Holy Spirit, who breathes life into everything.

Furthermore, the life in the womb of Mary was no impersonal blob. It was no fetal material. It was the Son of God. That life began at conception. Christ came into the world at conception. Look at Luke 1, and I'll see if I can't give you another New Testament illustration. Luke 1:41 says, "It came about that when Elizabeth heard Mary's greeting - " Elisabeth, you remember, was pregnant with John the Baptist " - when Elisabeth heard Mary's greeting, the baby leaped in her womb: and Elisabeth was filled with the Holy Spirit." Of course, John the Baptist was filled with the Holy Spirit even from his mother's womb also, as it tells us in Luke 1:15.

So the Holy Spirit was already involved in the life of John the Baptist, as the Holy Spirit is involved in any life, because He is the one who breathes life. But in a unique way the Holy Spirit was somehow involved in the life of John the Baptist, even in the womb, as in the life of Jesus Christ in the womb.

And whatever that means, it says “the baby leaped in her womb.” It must mean that somehow that child responded to what was occurring on the outside. The Holy Spirit moved that little life into some movement. That’s a wonderful thing to contemplate, even though it’s mysterious to comprehend.

Notice the word “baby.” And that’s the key point here. The word “baby” is *brephos*, “the baby leaped.” Would you please notice, this word is used in 2:12, 2:16, 18:15, 1 Peter 2:2 and other places for a living baby that has been born. Here it is used for a baby that hasn’t been born. Listen carefully to what I say. It is the word used for unborn or born babies. They didn’t have a different word. They didn’t call it a fetus. It was a baby unborn. It was a baby born. No separate word was needed.

Once the infant is created it is the baby if it’s unborn or born. The actual moment of birth doesn’t determine the viability or the life. The life is at conception, and thus the babe is the babe in the womb, the babe out of the womb, no different terminology. This is not a mere collection of cells, this is a baby. This is a baby.

Conception, then, is the act of God whereby a person is created by God’s sovereign will, a soul is breathed into the living tissue by the Holy Spirit. That soul’s destiny is already known to God and determined by Him before the foundation of the world. Abortion then becomes a violent anti-God act. It is not only a murder of the individual, it is an affront to the Creator.

Now somebody says, “Well, now wait a minute. What about the deformed people that are born? Is God the Creator of those?” Exodus 4:11, God says, “Who has made man’s mouth? Or who makes him dumb, or deaf, or seeing, or blind? Is it not I the Lord?” I make them that way. It’s for His purposes sometimes to make men dumb, and deaf, and seeing, and blind. You remember in John chapter 9 the man born blind and the disciple said, “Who sinned, this man or his parents?” And Jesus said, “Nobody. This man was born blind for the glory of God.” God made it that way.

And so, the first point, and the point at which you must start any biblical discussion is that conception is an act of God, an act in which 23 chromosomes from a father and 23 chromosomes come together in a strip of DNA that makes a life. And at the moment of that physical coming together, God then, by the agency of His Holy Spirit, breathes a soul, an immortal, eternal soul that transcends the body, for it will live forever though the body will die. And at conception then you have life.

To kill that life is to play God. And as serious an affront as it is against the life itself, it is a more serious one against the God who is the Creator. And that is why it is the ultimate - the ultimate - decline in our culture. It is the ultimate evidence of the wretchedness of our culture. It is the ultimate proof of how deep our atheism runs that we kill life that God creates.

We have usurped the sovereign throne and we are now God. And we will determine who lives and who dies. And this is spilling over, my friends, into euthanasia, which is coming, you better know, like

a hurricane to wash away our whole old population because we're God now and we'll decide. This kind of atheism will bring the wrath of God, and we'll see that tonight.

Well, Father, we thank You this morning that You have called us to a clear understanding of these matters in Your Word. We are appalled, to put it mildly, and we are saddened, and we are chagrined that the horror that occurs in our own land. We thank You that in Your grace we believe that You gather these little ones to Yourself, that You collect them into Your kingdom.

We also thank You that You know from the very beginning that they will never be born because they will be killed, and that does not exonerate the murderer, and that You have planned for their future to be one of good and not harm. We thank You that You can overrule all these things and yet, Lord, that does not expiate the sin for which people will be judged, those who do those things, those who have them done to them, those who tolerate them.

We thank You also, Lord, that You forgive. You forgive the woman who had an abortion, You forgive the man who did the abortion. You forgive the husband who allowed it, the lover who wanted it. You forgive all our sins if we come in the name of Christ and ask forgiveness. We thank You that You can wash and make as clean as snow that one who is stained by such a sin as this, and You can give back peace for anxiety, and joy for sorrow because of Your forgiveness.

We do pray today, Lord, that You will give us clear convictions on this issue. Help us to know as a church, as Christians, we cannot tolerate any kind of abortion, any kind of usurping of the divine throne upon which You sit, any kind of violence, mass murder without having the ground cry out against us. Help us to speak clearly on this matter and take our stand where we must take it.

But, Lord, also we want You to give us compassion and kindness toward those who have fallen into this sin, and may we bring to them the saving gospel of Christ and His forgiving mercy. To that end we pray, and even that, Lord, somehow You'll reverse all of this in this land, call us back to a righteous standard.

Be with our leaders, give us leaders who will move us in a direction that pleases You, not in a direction that infuriates You. We ask for Your guidance in Christ's name. Amen.

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