



WHAT THE BIBLE TEACHES US ABOUT ABORTION

Over 10 million abortions have taken place in the UK since 1967. This is a figure of truly frightening proportions, and speaks volumes about the dire spiritual condition of our nation.

From a Christian perspective abortion can only be viewed as a clear-cut moral issue with no complex or nuanced grey areas. The practice unquestionably represents a direct breach of the sixth of the Ten Commandments : *“Thou shalt not kill” (Exodus 20:13)*, for abortion is nothing less than the premeditated destruction of human life which God has ordained to come into being.

There are no exceptions to this principle, whatever particular circumstances prevailed with respect to the initial sexual activity, be it normal marital relations, rape, incest, adultery, or an extra-marital encounter devoid of lasting commitment (which is the sin of fornication).

God is the author of all life. He decrees whether it shall come into being or not, even if it was a sinful and wicked act which led to the conception taking place. Even if a child is conceived through an act of rape, it would be a gross injustice to punish that innocent unborn child for the sin of his or her father. In any case, in around 99% of cases, abortion is carried out for reasons other than rape ¹, so the ‘what about rape?’ argument, being a great exception to the rule, cannot be referred to in order to establish a general principle about the validity of abortion.

Life begins at the moment of fertilisation. Indeed, since God has ordained in eternity all that ever comes to pass in time, every person, even all those yet to be born, are in His sight real persons. Thus the Lord told the prophet Jeremiah, *“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)*. Here we see the Lord referring to the prophet Jeremiah as a human being whom He knew long before ever he was actually conceived.



Psalm 139 actually refers to God’s fashioning of human life within the womb. David says of God, and concerning his own development within his mother before his actual birth, *“Thou hast covered me in my mother’s womb ... My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth” (v13, 15)*. The expression “the lowest parts of the earth” is a poetic description of the womb. This terminology of the earth’s interior takes us back to Genesis 2:7, where we read of man’s

creation from the dust of the earth. It is the Lord Himself who skilfully weaves together every detail of the human body as it develops within the womb. From the moment of conception to the the moment of birth a divine act of creation and design is occurring. Every single birth, therefore, is a wonder of God's creative power.

In verse 16 of Psalm 139 David says of the Lord, *"Thine eyes did see my substance, yet being unperfect"*. This again is a direct reference to the real person who was David as an embryo in the womb of his mother. David was a distinctive human being in God's sight, even whilst he was still developing in the womb.

Passing into the New Testament, we read in Luke's Gospel that, when the angel Gabriel announced to Mary that she would give birth to the long-awaited Messiah, she then travelled to see her cousin Elisabeth, who was six months pregnant. Elisabeth is carrying in her womb John the Baptist. The Holy Spirit has very recently come upon Mary to work within her the conception of our Lord. We read in Luke 1:41, *"It came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost"* (Luke 1:41). So the child in Elisabeth's womb immediately responds to Mary's presence. "Elisabeth's unborn babe was at this moment ... filled with the Holy Spirit and ... (thus he) came to leap in his mother's womb" ². Here is the fulfilment of what the angel had told Zacharias, John's father, in verse 15 of this chapter concerning his child: *"He shall be great in the sight of the Lord ... and he shall be filled with the Holy Ghost, even from his mother's womb"* (Luke 1:15).

It is not Elisabeth's emotions causing John to leap in Elisabeth's womb. It is rather John's own reaction to being filled with the Spirit and to coming into the presence of the holy Son of God. It is interesting that the Greek word used here in verse 41 of Luke chapter 1 and translated 'babe', referring distinctly to one not yet born, is also used elsewhere in the New Testament to refer to children who have long since been born. So John the Baptist was as much a real human being when in the womb, as he is after he is born. Furthermore, he responds to the presence of another real human being, also in the womb, one who has only very recently been conceived.

All of this is teaching us today that life in the womb, at every stage of development, is real life, which means that abortion can only be viewed as the wicked destruction of real life. No woman has any 'right to choose' to take away the life of another human being, as contemporary secular feminism would have us believe. Our nation must abandon its terrifying and anti-human condoning of abortion, because it is an offence to the holy God, He who has declared, *"Vengeance is mine; I will repay"* (Romans 12:19). Yet God is also full of mercy; He will freely forgive even this grave sin, but only if there is first heartfelt repentance and a genuine turning to the only Saviour of sinners, the Lord Jesus Christ.

Do visit our website : www.christianwatch.org.uk

¹ <https://www.heritage.org/life/commentary/bad-math-bad-research-the-truth-about-abortion-and-rape-related-pregnancy>

² R.C.H. Lenski, Commentary on the New Testament, Luke, Olive Tree Bible software

