

## ABORTION: A Short Personal Bible Study

- I. God is the giver of human life. In Scripture conception, not birth, is the point at which God gives life.
  - A. The Lord gives Cain to Eve (Genesis 4:1).
  - B. The Lord opens Leah's womb (Genesis 29:31).
  - C. God enables Rachel to conceive (Genesis 30:22-23).
  - D. The Lord gives to Ruth "her conception" (Ruth 4:13).
  - E. God generalizes that children are "blessings from the Lord," not burdens we bring upon ourselves (Psalm 127:3).
  - F. God commands punishment for those who harm unborn life (Exodus 21:22-24).
  
- II. God interacts with the unborn.
  - A. God has an intimate role in the formation of humans. Even as he forms them, he has foreordained their lives (Psalm 139:13-16).
  - B. God views the unborn as a spiritual being.
    1. The unborn child has a sinful nature (Psalm 51:5).
    2. God calls his servants while yet in the womb (Galatians 1:15; Luke 1:15; Isaiah 44:1,2; Isaiah 49:1,5; Jeremiah 1:4,5).
    3. God, having his eternal perspective, sees the unborn human whom he loves in the context of his or her entire life (Isaiah 46:3,4; Judges 13:5-7).
    4. God, in fact, sometimes sees the unborn child in the context of an entire race that will spring from him (Genesis 25:21-24; Hosea 12:3).
  
- III. God began his journey on earth as a man at conception. This is the ultimate statement of when God views men as becoming human (Luke 1:31-46; Matthew 1:20-21).
  
- IV. God forbids the taking of innocent human life (Exodus 20:13).
  - A. Human life is valued because it reflects God's image (Genesis 1:26; 5:1,2).
  - B. God has final authority over life and death (Deuteronomy 32:39-41; I Samuel 2:6).

V. But what of the “hard” cases?

- A. Low social status does not make us less valuable in God’s eyes. God demands justice for the poor who, no less than the rich, were fashioned by him from the womb (Job 31:13-23).
- B. Deficient physical status does not make us less valuable in God’s eyes. God designs those with “handicaps” and sometimes allows deficiencies into our lives (Exodus 4:11; II Corinthians 12:7-10).
- C. Misery does not justify abortion.
  - 1. Even though Jeremiah wished that his mother’s womb has been his grave, God’s plans for him even while he was unborn were entirely different (Jeremiah 20:14-18; 1:4,5).
  - 2. Job, even though once a loved and respected husband and father of great wealth and community acclaim, came to the point of cursing the day of his birth and the night of his conception. That did not alter God’s view of him (Job 3:3).
  - 3. Jesus was accused of being illegitimate by many in his day. Obviously, God’s perspective is different (John 8:19,41).

VI. God’s reaction to the shedding of innocent blood is wrath (Deuteronomy 27:25; II Kings 24:2-4; Psalm 106:38-45; Joel 3:19; Jonah 1:14).

VII. God demands that his people become involved in the fight against injustice, particularly the unjust taking of life.

- A. Our responsibility is to warn a wicked society of the consequences of its evil ways (Ezekiel 3:17-19).
- B. Our responsibility is to seek the deliverance of those who are being led away to death. Feigned ignorance is no excuse (Proverbs 24:11-12).
- C. Our responsibility is to provide alternatives that demonstrate the love of God (Matthew 25:40).
- D. Our responsibility is to proclaim the good news of the opportunity for forgiveness and a new beginning whatever our past sins may be (John 3:16,17; Titus 3:3-7; I John 1:9,10; Romans 5:6-8; I Timothy 1:8-17).