

Abortion - The murder of the unborn

Psalm 139:1-16

Saturday 27th October 2007, marked the 40th anniversary of the passing of the Abortion Act by the United Kingdom Parliament. On this date in 1967 David Steel's Abortion Bill was voted through parliament. It did not become law until six months later, 27th April 1968. Thankfully the law did not apply to Northern Ireland.

Since the Act became law, approximately 6 million abortions have been carried out in the UK. A modern day Holocaust. At present there are about 200,000 abortions a year in the UK. In virtually every developed country in the world abortions are now legal. It has been estimated that approximately 46 million abortions are performed worldwide every year.

This past week the present government said that they have no immediate plans to change the law. Some are arguing for the new 24 week limit for abortions to be lowered. Others are arguing that the law should apply to Northern Ireland. It has to be clearly stated that Abortion is the willful, systematic killing of unborn children.

Around this issue there are many arguments. People are spoken of as being pro-life. They are against abortion, they support the right to life of the child. On the other side there are those who are called pro-choice. They believe that it is the a woman's right to do as she chooses with her own body.

Abortions are carried out for a number of reasons:

- [1] For personal reasons, - a mother does not want her child;
- [2] For Social reasons, it may hinder a career, or on certain occasions interfere with holiday plans;
- [3] For economic reasons, the feeling the child would put severe restraints upon finances;
- [4] Medical reasons- the child has some disability or the mother's health is going to be impacted.

It must be said 98% of UK abortions are for 'social' reasons. There is nothing wrong with the child or the mother. There was no immediate danger to the mother or child. The killing of an unborn child is the deliberate taking away of a human life and is a crime which God views with abhorrence.

Consider the following:

I. The unborn child in Scripture is described as a person.

The unborn child is not somehow less a person because it is yet unborn. That is what secular society seeks to do. They use terms about an unborn child that dehumanizes and depersonalizes the unborn and portrays them as a form of matter. They never talk about the unborn child in human terms. It is called an 'embryo' or 'foetus'. It might not be deliberately done but that is part of the reasoning behind it. It gives the impression that somehow the unborn child is not to be looked upon as a full human being. That it has not yet reached the stage of being a person. But in God's Word that is not how the unborn child is considered.

1. The same word is used for both. It is said of Rebekah's twins that the children struggled within her, [Gen 25:22 And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD.](#)

This is the word for sons, cf. [Proverbs 7:7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding,](#)

It is likewise so in the New Testament. The same word is used for a child whether born or unborn, **Luke 1:36** And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. At the very beginning if its existence is looked upon as a son, cp **v57** Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

The word 'babe' in **Luke 1:41,44** referring to an unborn child is also used of newborn children: **And 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: ...For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.** Cf. also **Luke 2:12**, **2 Tim 3:15**, **1 Peter 2:2**.

God uses equivalent terms to speak of the children before and after they are born.

2. Personality and life is present in the unborn. David's description of himself before and after he was born shows that there is a personal identity between the unborn child and the full grown man. **Ps 139:1-16** He uses the first person throughout. There is the same personality in both. David speaks of God having a blueprint for his development. see Issues of Life.

The Lord said He knew Jeremiah before he was born, **Jeremiah 1:5** 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.

Being a person in every sense of the word, then the unborn child has the same right to have its life protected as any other individual would.

3. This applies whether the child has some serious disability or is the offspring of a forbidden relationship. The first is no better than what Hitler did with his eugenics programme in Germany and was rightly condemned. Whatever the wrongs of the second, the child is certainly not to be killed for the wrongs of a father.

II. God requires the same punishment for killing the unborn as for killing a man.

In **Exodus 21:12** we are told what the punishment is for deliberately killing a fellow human being.

1. The crime of murder is punishable by the perpetrator forfeiting his own life. The idea of capital punishment originated with the Bible. There is however a distinction to be made between murder and manslaughter. Manslaughter is where a person accidentally kills a fellow human being but never intended so to do. They are not to lose their own life in these circumstances, **v13**. The institution of capital punishment is carried over into the N.T. There were other crimes in Israel punishable in this way. They have ceased but the capital punishment for murder still holds true. Murder is the willful deliberate taking of another's life.

2. God states that the same punishment is to be passed upon the person who causes the unborn to die. **Exodus 21:22-25**. Whoever harms the unborn their life is to be taken. In God's eyes the killing of the unborn is as sinful as the killing of an adult. In God's eyes to kill the unborn is to murder them. In God's eyes the unborn child is as real and of the same value as an adult. Notice the marginal reference in **Genesis 4:10** 'bloods'. Cain was actually guilty of the murder of Abel's descendants as well.

3. Murder defiles a land. **Numbers 35:30-34**. Nothing will lift that defilement until and unless the

murderer is punishment. No bargain is to be struck to let the murderer escape, **v31 Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death.**

How great is the strain on so called civilised society with the murder of so many unborn children? Their blood cries out unto God for recompense.

III. The unborn child does not have the right to kill its mother.

But is it ever right to be party to ending the life of the unborn? The sole exception to the rule that the unborn child has the right to life and is not to be killed for some personal, social or economic reason, is the case where a mother's own life is at stake.

1. The unborn child must abide by the law of God which says that it must not kill. It has to be stressed that these types of cases are extremely rare. The unborn child like anyone else does not have an absolute right to live even to the point where someone else loses their life like its mother.

For example, if a mother needed medical treatment or surgery to preserve her own life but that treatment would harm and kill her unborn child then she is entitled to go ahead with that treatment.

Romanism believes that it should be the child who lives and the mother who dies because of her views on baptismal regeneration and the need for the child to be living when this is done. Infants who die unbaptised went to Limbo. Although this belief is in the process of being modified. It is absolute nonsense whatever form it be presented in. Baptism has no impact upon a child's eternal wellbeing. If it had why would Paul thank God he had baptised so few in Corinth.

Historic Protestantism has always held to the belief that in those cases where it is impossible to save the life of both mother and child then it is the mother's life which should have the first right to be protected.

2. The rationale. An unborn child does not have an innate right to kill its parent. If nothing is done in these circumstances then both mother and child will die. The sixth commandment not only forbids us to take life, it also requires us to preserve life. [S.C. qu. 68 The sixth commandment requireth all lawful endeavours to preserve our own life and the life of others.](#)

To stand back and let both mother and child die is to break the sixth commandment and kill by omission.

Let us close with thought that God forgives even the sin of murder when it is confessed and repented of.