

Biblical Creation

Abortion, the Bible and the Beginning of Life



Introduction: A Deliberate Blindness

...For the past two weeks I have been performing what I have called caller abortions. Now, I have harmed no one, physically or emotionally. What have I been doing? Just playing sounds. The recorded sounds of a vacuum cleaner, an ordinary household appliance, together with a common scream. I take those two sounds, mention the word abortion, and people go nuts. But the caller isn't really gone. No one suffered. Yet, I've been accused of insensitivity, cruelty, meanness, and a lack of decency.

And what are you bothered by? Nothing. Nothing at all. Nobody was hurt. None of what I did was real. Yet, in this country an abortion happens four thousand times a day. For real. The screams are real, the vacuum cleaner is real. There is real emotional distress. There is physical harm and there's death. We are so far removed from it that we don't think of it in graphic terms. Perhaps if more people did consider the horrors of ending life, they would be much less persuaded by their arguments of convenience.

Where is the outrage against those who do it for real just down, the street from where they live? It's not there. I took you inside an abortion mill, and some of you couldn't take it. You can't handle it when it was only dramatized. Yet, you're not bothered by abortion when it happens for real. Is there not a contradiction here? Think about it.

from Rush Limbaugh, The Way Things Ought to Be, 64-65

I. What is Man?

A. The Distinctiveness of Man [Made in the Image of God]

B. The Divisions of Man [Dichotomy / Trichotomy]

1. The Material Part of Man (Visible) – Body

2. The Immaterial Part of Man (Invisible) – Soul / Spirit

Functional distinctions, yet one substance:

1 Thes. 5:23 Now may the God of peace Himself sanctify you entirely; **and may your spirit and soul and body be preserved complete**, without blame at the coming of our Lord Jesus Christ.

James 2:26 For just as the **body without the spirit is dead**, so also faith without works is dead.

Heb. 4:12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as **the division of soul and spirit**, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

II. When does Humanity Begin?

A. The Material Part

- ' At Conception (23 chromosomes from male + 23 chromosomes from female)

B The Immaterial Part

View #1 -- Traducian View

The immaterial part of man is transmitted as a part of the procreation process which God designed.

- ' At Conception

View #2 -- Creation (Addition) View

The immaterial part of man is transmitted by an individual creative action of God whereby He creates and adds it to the material part.

- ' At conception
- ' At circulatory functioning
- ' At quickening
- ' At viability
- ' At respiratory functioning

III. How Does This Relate to Abortion?

A. Traducian View and Abortion

If at conception both the material and immaterial parts [i.e. humanity] is present, the termination of pregnancy (abortion) at any point after conception is the deliberate taking of innocent life.

The deliberate taking of human life, murder, is a high offense against God since it is an assault on the image of God in man.

Gen. 9:6 "Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man.

B. Creation (Addition) View and Abortion

Case One – *Termination After-transmission of the immaterial part.*

In this case, since both parts are present the conclusions are the same as above. Abortion in this case is _____.

Case Two – *Termination Before-transmission of the immaterial part.*

Unless one can be certain of the exact time of addition of the immaterial part, which is impossible, there will always be the risk of murder in abortion.

Assuming the possibility of termination prior to the addition of the immaterial part, abortion prior to this point would not be murder, but is it moral? Consider the following:

- [1] This would still be a disruption of a process moving toward humanity and destroys a potential worshiper of God or blessing to mankind.



- [2] Any action that is not *per se* morally wrong which is done for the wrong motives is sin.

Ro. 14:23 But he who doubts is condemned if he eats, because his eating is not from faith; and whatever is not from faith is sin.

1 Cor. 10:31 31 Whether, then, you eat or drink or whatever you do, do all to the glory of God.

1 Cor. 13:5 [Love] does not seek its own...

IV. **Personal Conclusions about Abortion?**

A. Basis of My Conclusions: *Why I am a Traducianist*
(See Appendix)

B. Details of My Conclusions: The Spectrum of Decisions

1. Non-induced Abortion

Spontaneous Abortion

2. Induced Abortion

Abortion on Demand [Any Reason]

Social Abortion [Socio-Economic Hardship]

Ethical Abortion [Rape or Incest]

Eugenic Abortion [Likely Mental or Physical Deformity]

Psychiatric Abortion [Threatens the Mental Health of the Mom]

Therapeutic Abortion [Threatens the Life of the Mom]

"I see no valid reason to take the life of an unborn child that wouldn't also be a valid reason to take the life of a 6 month old child."

– Dr. Phil Hook [prof. Dallas, Seminary LeTourneau Univ.]



Conclusion: *The Testimony of Dr. Joseph Randall*

Appendix A: Two Theological Views on the Origin of the Soul / Spirit

Creation (Addition) View

Definition: *The immaterial part of man (i.e. soul / spirit) is transmitted by an individual creative action of God whereby He creates the immaterial part and adds it to the material part.*

Texts Often Cited:

Numbers 16:22 But they fell on their faces, and said, "O God, Thou **God of the spirits of all flesh**, when one man sins, wilt Thou be angry with the entire congregation?"

Psalms 139:13-15 For Thou didst **form my inward parts**; Thou didst weave me in my mother's womb. I will give thanks to Thee, for **I am fearfully and wonderfully made**; Wonderful are Thy works, And my soul knows it very well. My frame was not hidden from Thee, When I was made in secret, And skillfully wrought in the depths of the earth.

Ecclesiastes 12:7 then the dust will return to the earth as it was, and **the spirit will return to God who gave it.**

Isaiah 42:5 Thus says God the LORD, Who created the heavens and stretched them out, Who spread out the earth and its offspring, **Who gives breath to the people on it, And spirit to those who walk in it,**

Zechariah 12:1 The burden of the word of the LORD concerning Israel. Thus declares the LORD who stretches out the heavens, lays the foundation of the earth, and **forms the spirit of man within him,**

Hebrews 12:9 Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to **the Father of spirits**, and live?

Response: These passages clearly indicate that God is the source of the spirit (the immaterial part) of man. Ecclesiastes could fit with either view (i.e. God gave it individually or God gave it via Adam). The Zechariah passage addresses God's forming the spirit of Adam, not his descendants. Psalm 139 shows the care and concern God has for individuals. The focus is not only on the immaterial but also the material.

Traducian View

Definition: *The immaterial part of man (i.e. soul / spirit) is transmitted as a part of the procreation process which God designed.*

Texts Often Cited:

Genesis 2:2 And by the seventh day God completed His work which He had done; and **He rested on the seventh day from all His work** which He had done.

Genesis 2:22 And the LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man.

Genesis 5:1-3 This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God. He created them male and female, and He blessed them and named them Man in the day when they were created. When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness,

according to his image, and named him Seth.

Acts 17:26 and He made from one, every nation of mankind to live on all the face of the earth, having determined their appointed times, and the boundaries of their habitation,

Genesis 25:21-22 And Isaac prayed to the LORD on behalf of his wife, because she was barren; and the LORD answered him and Rebekah his wife conceived. But the children struggled together within her; and she said, "If it is so, why then am I this way?" So she went to inquire of the LORD.

Hosea 12:3 In the womb he took his brother by the heel, And in his maturity he contended with God.

Luke 1:41-44 41 And it came about that when Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit. And she cried out with a loud voice, and said, "Blessed among women are you, and blessed is the fruit of your womb! "And how has it happened to me, that the mother of my Lord should come to me? "For behold, when the sound of your greeting reached my ears, the baby leaped in my womb for joy.

Psalms 51:5 Behold, I was brought forth in iniquity, And in sin my mother conceived me.

Romans 5:12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned.

Response: These first four texts indicate direct action on God's part in infusing the breath of life whereby he becomes a living soul which is not repeated for Eve or Adam's descendants. The implication is that both immaterial and material are the result of the divinely designed process of procreation. Further the next three texts describe the fetus in the womb in personal terms, displaying personality traits and exhibiting personal emotions. Finally the last two texts speak of the taint of Adam's sin being present from conception. Since biblically sin is associated with the soul / spirit the implication is that the soul / spirit is present at conception.

Personally, I believe the scriptures imply the traducian view. I believe we are guilty of Adam's sin because: [1] he was our representative; and [2] because the stain of his sin is transmitted (spread) to us.

Appendix B: A Related Passage

Some scholars cite Exodus 21:22 to show a distinction between an induced miscarriage and murder since the penalty cited is clearly less than the death penalty. This conclusion is based upon translating the Hebrew verb **yasah** (meaning “goes out”) as a miscarriage (i.e. goes out **dead**) rather than a pre-mature birth (i.e. goes out **alive**). Either is possible since the word used doesn’t make it clear. The NASV and NIV translators draw opposite conclusions:

Exodus 21:22 [NASV] – Induced Miscarriage View

"And if men struggle with each other and strike a woman with child so that **she has a miscarriage**, yet there is **no further injury**, he shall surely be fined as the woman's husband may demand of him; and he shall pay as the judges decide.

Exodus 21:22 [NIV] – Premature Birth View

"If men who are fighting hit a pregnant woman and she **gives birth prematurely** but there is **no serious injury**, the offender must be fined whatever the woman's husband demands and the court allows.

Concluding that abortion is less than murder based on this passage is not convincing:

[1] It requires one to translate this as a miscarriage when this is only a possible translation.

[2] Even if this translation is accepted the incident described is non-intentional whereas abortion is intentional.