

# **ABORTION – A CHRISTIAN PERSPECTIVE**

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*I think abortion is killing a life, [But] the person who is pregnant should decide whether to do it or not* – Estrella Flores, Participant in the “March for Women’s Lives” held in Washington D.C., April 25, 2004

When the issue of abortion is presented from a biblical perspective, it becomes painfully obvious to most pro-life Christians that the word abortion, or the practice of deliberately terminating a woman’s pregnancy, is not mentioned even once within the pages of the Old or New Testament. “Many Christian pro-life activists rightly assume that the Bible condemns abortion, but they don’t know which verses support their view. Therefore, they rarely challenge the Christians who defend abortion by appealing to the Scriptures” (Beckwith, p.10, 1992). In fact, a number of Christian scholars warn believers to be very careful in how they use Scriptures in defending their point of view on abortion. For example, Richard B. Hays writes in his thought provoking book entitled, *The Moral Vision of the New Testament*, “...we have no passages dealing with abortion, though a few texts poetically declare God’s providential care for all life, even before birth or conception. This gives us very little material for the construction of a normative judgement” (p. 448).

One may try to argue that abortion was not well known or practiced during ancient times, but that idea is quickly rejected, especially in light of the efforts by Hippocrates to develop a pattern of good medical care that is reflected in his Hippocratic Oath. Hippocrates lived in the later part of the fourth century BC, and in his Oath he clearly states, “I will not give poison to anyone though asked to do so, nor will I suggest such a plan. Similarly I will not give a pessary to a woman to cause abortion” (Cameron, p. 25, 1991). This type of declaration against abortion was also claimed by the early Christians to set themselves apart from the pagan culture that practiced abortion and infanticide.

The earliest reference is to be found in the Didache (a late-first-century or early-second-century manual of Christian teaching), whose opening section contrasts the “Two Ways” of life and death; among the commandments that mark the “way of life” for Christians are these: “You shall not murder a child by abortion, nor shall you kill one who has been born” (Didache 2:2; cf. Epistle of Barnabas 19:5) (Hays, p.453, 1996).

It seems strange that early Christian writings such as the Didache would clearly state “You shall not murder a child by abortion” or in other words, “thou shalt not commit abortion,” when God’s ultimate Word, the Bible, seems at first glance to be silent or lacking a position on abortion. Hence, one of the key questions to explore when searching the Holy Scriptures concerning abortion is not “Does the Bible expressly forbid abortion?” but “Does Scripture treat the unborn as unique human beings, made in the image of God, who require protection and the chance to fulfill God’s purposes for their lives?” Does the Bible establish or infer a strong normative or standard argument against the practice of abortion, or must we accept the perception that God’s Word on this subject is vague or extremely limited in scope? To begin and

end this Old and New Testament ethical journey, five questions need to be answered from Scripture to discover if there is a firm biblical argument against abortion. The five questions are: (1) Is human life really precious to God? (2) When does human life really begin? (3) Are there any situations in which God would condone an abortion? (4) What is God's position on the shedding of innocent blood? and (5) What does it mean to be human?

To begin the process of answering these questions properly one needs to start "In the beginning..." (Genesis 1:1). Almost immediately in the Holy Scriptures a unique relationship between God and man starts to develop. All creation, which includes not only man, but the stars, planets, moon, mountains, sea, plants and animals, starts with God's voice speaking the universe into existence, and ends with the Creator forming man out of the simple elements of His newly created earth.

At first glance it would seem that the universe dwarfs man in all its awesome majesty, yet it does not bear one very important aspect of Almighty God.

Then God said. "Let us make man in our image, in our likeness and let them rule over the fish of the sea and the birds of the air, over the livestock, over all creatures that move along the ground." So God created man in his own image...God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over..." God saw all that he had made, and it was very good... (Genesis 1:26-31).

It is this imprint of God's image on each human being that makes us special and unique in our relationship with Him. Even after God purged the earth of sinful man during the time of Noah, He again established His relationship with mankind, and made it clear to them that they were to increase in numbers, and to understand that there would be grave consequences if human life were destroyed by their hands: "Then God blessed Noah and his sons, saying to them, 'Be fruitful and increase in number and fill the earth...Whoever sheds the blood of man by man shall his blood be shed; for in the image of God has God made man' " (Genesis 9:1,6).

The preciousness of human life from the perspective of our heavenly Father and our Lord Jesus Christ is evident throughout Scripture. Many of its authors, under the inspiration of the Holy Spirit, put into words just how much God loves and cares for human life. David and the other Old Testament psalmists declare, "Your love, O Lord, reaches to the heavens, your faithfulness to the skies...How priceless is your unfailing love! Both high and low among men find refuge in the shadow of your wings" (Psalm 36: 3-7), and "Know that the Lord is God. It is he who made us, and we are his; we are his people, the sheep of his pasture" (Psalm 100:3). Isaiah paints a picture of God as intimately involved in the lives of His human creation by declaring, "Yet, O Lord, you are our Father. We are the clay, you are the potter; we are all the work of your hand" (Isaiah 64:8).

The writers of the four Gospels, Paul and the remaining authors of the New Testament also agree with David, Isaiah and other Old Testament authors that God values the life of His human creation in a uniquely different manner and relationship from any other Godly creation. It is clear that God does not look upon men and women as mere fallen objects who do not deserve His full divine attention. In fact, God has given mankind the most prominent position in His masterful creation, as well as providing the mechanisms necessary to draw humanity to Him. For example, Paul says,

From one man he made every nation of men that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live. God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us. “For in him we live and move and have our being” (Acts 17:26-28).

Even more evident in the teachings of the New Testament is the unfathomable depth of God’s love for His human creation, and just how much this God who “...is not served by human hands, as if he needed anything...” (Acts 17:25), will do to show us that our lives are *really* precious to Him.

Jesus makes it clear that the lives of all humanity need to be reconciled to Him when He states, “ ‘...I am the way and the truth and the life. No one comes to the Father except through me’ ” (John 14:6). Only Jesus can make a statement that defines His life as the focus for all life. The reason for this focus with respect to the preciousness of human life is best exemplified in the ultimate price that Jesus Christ paid to allow His human creation to have eternal fellowship with the Godhead. “For God so loved the world that he gave his only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him” (John 3:16-17).

It becomes obvious that human life is precious to God; in fact, so precious that the Son of God died for all mankind, and then shares with those who choose to follow Him a heavenly position that only Christ really deserves (see Galatians 3:29;4:7 and Romans 8:17). Even more incredibly, God still loves and cares for His people when they rebel against Him. As the psalmist states,

We have sinned, even as our fathers did; we have done wrong and acted wickedly. When our fathers were in Egypt they gave no thought to your miracles... Yet he saved them... But they soon forgot... the God who saved them... Many times he delivered them, but they were bent on rebellion and they wasted away in their sin. But he took note of their distress when he heard their cry; for their sake he remembered his covenant and out of his great love he relented... (Psalm 106:6-45).

Regrettably, this same pattern of rebellion continued through New Testament times and goes on today, yet human life is still precious to God, and His desire is for man to overcome the world, the flesh and the devil through Jesus Christ.

The goals of the devil and the Son of man are clear and distinct, “The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full” (John 10:10). God wants everyone to have an abundant life in Him, and is jealous for and protective of His people. He loves and wants to protect human life no matter what his/her station in life, caring for each person and hearing the cries of those in need. Those who want to harm other people must heed the words, “Do not mistreat an alien or oppress him... Do not take advantage of a widow or an orphan. If you do and they cry out to me, I will certainly hear their cry. My anger will be aroused, and I will kill you with the sword...” (Exodus 22:21-24). Since the death of Abel, God has heard and responded to the cries of innocent blood shed at the hands of those who care only for personal gain (see Luke 11:50,51). God’s Word is very clear that human life is precious to Him, and if it is willfully destroyed, consequences for such actions will be severe.

Isaiah makes an interesting prophetic statement concerning the inhabiting of Jerusalem after the Babylonian captivity. He writes, “This is what the Lord says—your Redeemer, who formed you in the womb: I am the Lord who has made all things...” (Isaiah 44:24). Can one infer from this verse of Scripture or others like it, that God considers unborn human life, forming in the womb, just as precious, important and deserving of His protection as people already fulfilling their purposes in life? To answer this question, a deeper and more thought provoking question needs to be examined: When does human life really begin?

Today many doctors, educators and geneticists recognize that life begins at conception. However, there are some who believe an individual cannot be human until love is experienced, they know right from wrong, they draw a first breath, attain a certain IQ, or give the appearance of being human, since human beings take on a different appearance in the very early stages of life. In 1981 a U.S. Senate subcommittee report to the U.S. Senate Judiciary Committee contained comments by a host of authorities who believe unique human life begins at conception. One such authority, Dr. Jerome Lejune, professor of genetics at the University of Rene Descartes in Paris stated the following:

I think we can now say that the question of the beginning of human life—when life begins—is no longer a question for theological or philosophical dispute. It is an established scientific fact. Theologians and philosophers may go on to debate the meaning of life or purpose of life, but it is an established fact that all life, including human life, begins at the moment of conception (Beckwith, p.42, 1994).

It is widely recognized in the Christian community that the Bible is not meant to be a science book, yet many of its passages describe what seem to be scientific principles in poetic and narrative forms. Could the Scriptures show that God values humanity at all stages of life, and considers His human creation just as important and valuable no matter if he or she is a single cell zygote or a fully grown adult?

Old Testament kings and prophets such as David and Isaiah, as well as New Testament church leaders, convey in their writings a special understanding of God’s divine workmanship both in the physical and spiritual realms. King David declares, “Yet you brought me out of the womb; you made me trust in you even at my mother’s breast...from my mother’s womb you have been my God” (Psalm 22:9,10). Isaiah proclaims, “...Before I was born the Lord called me; from my birth he has made mention of my name...he who formed me in the womb to be his servant...for I am honored in the eyes of the Lord and my God has been my strength...” (Isaiah 49:1-5). Paul clearly writes, “But when God, who set me apart from birth and called me by his grace, was pleased to reveal his Son in me so that I might preach him among the Gentiles...” (Galatians 1:15,16). These men of God seem to express an extremely intimate relationship with and divine appointment by God Almighty, from the time of residing in their mother’s wombs. These verses appear to be more than just mere poetic expressions about life in general. Very interestingly, these and other similar verses center on the preposition “from” and how it is used. The word “from” denotes a particular starting point in a process that has a distinct beginning and end. When phrases such as “from birth” or “from my mother’s womb” are mentioned in Scripture, it is not careless interpretation to see God’s revelation that no part of the gestation period demeans the baby of his or her personhood in the eyes of God.

Some may argue that the above-mentioned Scriptures concerning David, Isaiah and Paul’s expressions about God recognizing and affirming them in their mother’s wombs are only

“confessions about God’s divine foreknowledge and care” (Hays, p.448, 1996) for mankind, and nothing more. In fact, some may go as far as saying that verses such as Psalm 22:10 are meant only to show God’s affirmation, love and foreknowledge of the author, and have nothing to do with anyone else, and especially that such verses do not infer or confirm the concept of anyone’s personhood in the womb.

Some revealing comments are made by Job during his question and answer sessions with God. At one point Job wants to know how God, who masterly and lovingly formed him in the womb, could be a part of a plan to punish him, when Job believes he is probably innocent. Job declares:

Your hands shaped me and made me. Will you now turn and destroy me? Remember that you molded me like clay. Will you now turn me to dust again? Did you not pour me out like milk and curdle me like cheese, clothe me with skin and flesh and knit me together with bones and sinews? You gave me life and showed me kindness, and in your providence watched over my spirit (Job 10:8-12).

Not to accept or acknowledge these or other Scriptures as divine expressions of individual personhood before birth seems somewhat careless and confusing. In another example, Job provides some interesting insights concerning humanity’s common origin when he declares,

If I have denied justice to my menservants and maidservants when they have grievances against me, what will I do when God confronts me? What will I answer when called to account? Did not he who made me in the womb make them? Did not the same one form us both within our mothers? (Job 31:13-15).

Though these verses in Job, as well as those previously expressed by David, Isaiah and Paul concerning God’s creative work in the womb, do not make direct reference to abortion, they do display a common point for the beginning of all humanity which cannot help but define personhood. This perspective shows that we are all equal in God’s creative work in the womb, so when anyone in the pages of Scripture expresses a “womb experience,” he is speaking of how God sees individuals who are loved by Him and given purpose, even during the formative months within the womb.

Some of the most quoted Scriptures in the abortion debate speak of God knowing and calling His human creation not merely from the time of conception, but even before that time—even before the creation of the world. In Jeremiah 1:4,5 the prophet says, “The word of the Lord came to me, saying, ‘Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations.’ ” David also expresses similar feelings in Psalm 139:13-16 when he says:

For you created my inmost being; you knit me together in my mother’s womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth, your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be.

Paul supports the claims of Jeremiah and David by declaring, “For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ...” (Ephesians 1:4,5). These statements in Scripture not only beg the question of when life begins, they introduce the real possibility, or at least infer that human life or personhood begins in the mind of God, even before a child is conceived.

John F. Walvoord and Roy B. Zuck explain in their work entitled, *The Bible Knowledge Commentary* that the Hebrew word for knew (*yada*) used in Jeremiah 1:5 means far more than intellectual knowledge between God and his “potential” prophet. Walvoord and Zuck go on to mention that “God had marked Jeremiah from conception and reserved him for a special task” (p. 1130). In other words, God had established Jeremiah’s personhood at conception and his purpose before conception. Christians also need to ask if the announcements concerning Samson in Judges 13:2-5, and John the Baptist in Luke 1:13-17 are merely statements declaring God’s providential care for individual lives, or divine recognition and purpose given to them by their Creator, who saw them as persons before, during and after birth.

As mentioned before, some Christian scholars such as Richard B. Hays believe the Bible has no direct evidence that condones or rejects the practice of abortion. Hays’ aforementioned “few texts” seem to grow as one studies the many verses that deal with God’s view on the preciousness of human life. The Bible consistently reveals God’s love, concern and purpose for the born as well as preborn. Next, it would be beneficial to ponder a third question: Are there any situations in which Almighty God would condone an abortion?

Over the last four decades, a number of studies have been conducted by Planned Parenthood to determine the reasons women have abortions. For example, in the July/August 1988 issue of *Family Planning Perspectives*, a survey revealed that approximately 90% of abortions were done for social reasons (e.g., woman can’t afford baby now, woman not ready for responsibility, concern about how having a baby could change woman’s life). Approximately 5% of abortions were performed because of the “hard” cases (i.e., rape, incest or fetal deformity). Though reproductive rights advocates hold up the hard cases to justify abortion on demand, the vast majority of abortions are allowed for matters of convenience.

Decisions by the 1973 U.S. Supreme Court (*Roe v Wade* and *Doe v Bolton*) declared God’s human creation in the womb (precious in His sight—made in His image—known by Him before and after conception—given purpose and identity before birth) to be held hostage by what this world calls “a woman’s right to choose.” For God the choice is obvious: “This day I call heaven and earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live and that you may love the Lord your God, listen to his voice, and hold fast to him...” (Deuteronomy 30:19,20). God’s word seems to declare to readers of this Scripture that He desires His people to choose life, not death. Do these words really focus on all life in or out of the womb, or do they only highlight Israel’s need to choose God, the giver of life, over false gods?

It is interesting to note that there are a number of Scriptures that deal with God’s sovereignty and how man’s capabilities or incapacities are all in His hands. These verses can infer, if not directly relate to, issues (i.e., abortion) not openly mentioned in the Bible. One example that can start building an argument that God does not condone abortion is found in Exodus 4:11, where God speaks to Moses, “...Who gave man his mouth? Who makes him deaf or mute? Who gives him sight or make him blind? Is it not I, the Lord?” Walvoord and Zuck provide some insight by stating, “God’s initial reaction to Moses’ objection was to remind him, by a series of questions, that the Lord determines man’s abilities or disabilities” (p. 114).

This theme of God's overall sovereignty amongst man's capabilities or lack thereof is evident throughout the entire Bible. There we see the Creator of life consistently and repeatedly proclaiming that He alone has power over death and life. He declared it to Israel in the past and proclaims it still today that, "...There is no god besides me. I put to death and I bring to life, I have wounded and I will heal, and no one can deliver out of my hand" (Deuteronomy 32:39).

God's principle that the final disposition of all things is in His hands can be seen in Hannah's prayer for a child. In her prayer she realizes that her barrenness, the subsequent birth of her son Samuel, and all life in general, is under the control of God, when she says, "The Lord brings death and makes alive; he brings down to the grave and raises up. The Lord sends poverty and wealth; he humbles and exalts. He raises the poor from the dust and lifts the needy from the ash heap; he seats them with princes and has them inherit a throne of honor" (1 Samuel 2:6-8). Our interactions with God concerning life issues may fall short, if our choices do not include trusting God for the overall solution. Instead of trusting the heavenly potter to deal with the potsherds in life, we frequently take the path of what we think is the least resistance. What we often forget in times of anguish and great confusion is the fact that the Lord can work sovereignly over His broken human creation on planet earth because He created it.

If one wants to take this path of least resistance to remove a broken piece of pottery in his or her life (e.g., aborting a child because of physical defects), the following warning from Scripture needs to be heeded:

Woe to him who quarrels with his Maker, to him who is but a potsherd among the potsherds on the ground. Does the clay say to the potter, "What are you making?" Does your work say, "He has no hands?" Woe to him who says to his father, "What have you begotten?" or to his mother, "What have you brought to birth?" This is what the Lord says – the Holy One of Israel, and its Maker: Concerning things to come, do you question me about my children, or give me orders about the work of my hands? It is I who made the earth and created mankind upon it... (Isaiah 45:9-12).

New Testament authors such as John and Paul also convey similar concerns relating to God's sovereignty surrounding man's afflictions and accomplishments. When Jesus healed a man who was blind from birth, the disciples reveal their mistaken belief that the blind man's suffering was caused by sin. "As he went along, he saw a man blind from birth. His disciples asked him, 'Rabbi, who sinned, this man or his parents, that he was born blind?' 'Neither this man nor his parents sinned,' said Jesus, 'but this happened so that the work of God might be displayed in his life'" (John 9:1-3). This story illustrates a number of teachings, one being man's spiritual blindness from birth. Another important lesson is adequately explained by the commentators, Walvoord and Zuck. They say, "These words do not contradict the universal sinfulness of man (cf Rom. 3:9-20, 23). Instead Jesus meant that this man's blindness was not caused by some specific sin. Instead the problem existed so that...God could display His glory in the midst of seeing tragedy (cf. Ex. 4:11; 2 Cor. 12:9)" (p. 307).

God's word conveys a counterculture message that says we are not to question His sovereign, creative work, but to "Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight." (Proverbs 3:5,6). God's route is not the path of least resistance, but a course that totally trusts and acknowledges His creative, sovereign work affecting mankind. Paul reaffirms God's sovereignty when he boldly states, "But who are you, O man, to talk back to God? 'Shall what is

formed say to him who formed it, “Why did you make me like this?” (Romans 9:20). Paul then goes on to use the potter and clay analogy, emphasizing what God can do with the lump of clay “...some pottery for noble purposes and some for common use” (Romans 9:21). It isn’t a stretch or misuse of Scripture to see that God as the potter can create whatever he chooses from humanity’s lump of clay, even one that seems flawed (e.g., fetal deformities), but each creation can be used to glorify God and His purposes at His appointed time and place.

Would God condone any type of abortion for any reason? If that question has not been answered with “no” for most, if not all situations, then another question needs to be asked: What is God’s position on the shedding of innocent blood?

The subject of shedding innocent blood very often centers on God’s anger with His people or pagan nations that sacrificed children to the idols of their day. The psalmist writes, “They shed innocent blood, the blood of their sons and daughters, whom they sacrificed to the idols of Canaan, and the land was desecrated by their blood...Therefore the Lord was angry with his people and abhorred his inheritance” (Psalm 106:38-40). God’s anger and severe punishment are predictable consequences if individuals or nations shed innocent blood, especially sacrificing their children to false gods or idols. These idols took on many shapes and forms, but their source was demonic and their purpose was to keep people’s hearts and minds focused on things not of God. Again and again God’s people, just like the pagans, worshiped idols that polluted their lives and deluded them into thinking they were somehow doing Jehovah’s bidding. Isaiah exposes this type of belief when he says:

Hear the word of the Lord, you rulers of Sodom; listen to the law of our God, you people of Gomorrah!...Stop bringing meaningless offerings!...I cannot bear your evil assemblies...When you spread out your hands in prayer, I will hide my eyes from you; even if you offer many prayers, I will not listen. Your hands are full of blood; wash and make yourselves clean...Seek justice...Defend the cause of the fatherless, plead the case of the widow (Isaiah 1:10-17).

There is nothing more innocent, helpless, and in need of care than a baby residing in a mother’s womb. “ ‘Speak up for those who cannot speak for themselves, for the rights of all who are destitute’ ” (Proverbs 31:8) is a command from God to defend the poor, needy and helpless. God’s word also tells us that “Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from becoming polluted by the world” (James 1:27). Though this verse only lists orphans and widows, it expresses a command similar to Proverbs 31:8. For Christians to somehow not see unborn children as recipients of this caring ethic is unconscionable.

Many of today’s cultures no longer worship idols made of gold, silver, stone or wood, but they do bow down to idols of money, power, position or self. Though today’s idols may take on different forms than those worshiped in biblical times, their source is still demonic, and their devilish goal is to keep one’s eyes off the Lord. Tens of millions of unborn children have been aborted since 1973 because of America’s worship of money, power and self-interest. Those who have shed innocent blood during the 20<sup>th</sup> and 21<sup>st</sup> centuries are not forgotten by God, and will reap what they sow, just like Israel, when the nation sacrificed its children to false gods. The words of Jeremiah 22:3-5 ring true for us today, as they did in his time, “ ‘This is what the Lord says: Do what is just and right...Do no wrong or violence to the alien, the fatherless or the widow, and do not shed innocent blood in this place...But if you do not obey these commands,

declares the Lord, I swear by myself that this palace will become a ruin.’ ” The Lord makes it clear that he “...hates... the hands that shed innocent blood...” (Proverbs 6:16-17), and those who shed innocent blood will not go unpunished.

It should be noted here that God is also a forgiving God and there is no sin including abortion that the shed blood of Jesus Christ cannot cover (see 1 John 1:7-9). In fact, if we truly repent of our sins, God will not only forgive those sins, He will forget them (see Jeremiah 31:34). Though God’s judgment can be severe for those who cling to a culture of death, His mercy, love and grace abound even more when we recognize our sin and repent.

Abortion was not an unknown subject to the authors of the Old and New Testaments. When time is taken to understand the totality of Scripture to see how precious to God is human life, made in His image, a very intimate relationship can be discovered between the Creator and His human creation, even starting before birth. Additionally, we cannot help but marvel at God’s sovereignty within His created order, and begin to develop a “wise” fear of the Lord’s plan concerning His desire to protect innocent human life, and to judge those who shed their blood.

In summary, what is the connection or common thread linking the questions that have been discussed in this paper concerning the moral issue of abortion, and how it is presented in the Bible? To answer this query one last question needs to be asked: What does it mean to be human? It begins in Genesis 1, where we see God establishing a relational bond between Himself and mankind. This relationship is beautifully expressed in Psalm 8, where David reflects on God and His creation, and is amazed that his heavenly Father is even mindful of man. The New Testament also validates the concept of human dignity and personhood through the earthly birth and life of God’s One and Only begotten Son. The creator God was conceived in the womb of a common Jewish girl, and grew into a man to die for the sins of all mankind. We have a Savior who has a human heart and has traveled the human journey, starting from Mary’s womb and ending on a hill called Calvary. In other words, Christ’s incarnation, or the period of time He “became flesh and dwelt among us,” didn’t actually start in the town of Bethlehem, but in Nazareth where he was conceived by the Holy Spirit. From a single cell zygote to the Savior of the world, Jesus Christ, as both man and God, showed us that human dignity and presence is not reserved for certain seasons of our lives, but define who we are during our entire life’s journey.

Abortion on demand always places the child in the womb as a means to somebody else’s end. The means is shedding of innocent blood, or murder, and the end is calculated death. The normative argument is the distinguished Christian perspective – human beings are created in the image of God at, or maybe even before, conception and are created to be ends and never means.

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