

vances in medical science, this condition rarely occurs. Should such an isolated situation develop, and if after prayer for healing, the situation remains severe for the life of the mother, the individuals involved would need to look to God for further guidance, along with direction from attending prolife physicians for a proper conclusion.

God's Word is very explicit concerning the taking of innocent human life. "You shall not murder" (Exodus 20:13) is not only one of the Ten Commandments, but also a dictate which reoccurs throughout Scripture. God's attitude toward the killing of innocents is clear.

Concerned Christians should compassionately minister to those who suffer overwhelming remorse and guilt from having had, or having participated in producing abortions. People need to be reminded that when they confess their sin to God, He forgives and cleanses. They need to be reminded that Jesus said, "Him that cometh to me I will in no wise cast out" (John 6:37). They need the prayerful, moral support of those who are strong in the Lord.



Abortion



Biblical Perspective Series:

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Biblical Perspective Series

Abortion

A Policy Statement of Global Christian Ministry Forum International

Even though abortion on demand has been legalized, it is still immoral and sinful. While some have tried to justify abortions before the unborn child can sustain life outside the womb, the bible does not make such a distinction in the life process.

The bible recognizes that a woman is “with child” even in the first stages of pregnancy. When the virgin Mary was chosen to be the mother of Jesus, this announcement was made to her: “Thou shalt conceive in thy womb, and bring forth a son” (Luke 1:31). The angel then informed Mary that her cousin Elisabeth was pregnant. The words used were: “She hath also conceived a son in her old age” (Luke 1:36). Scripture makes it clear that in the prenatal phase John the Baptist was recognized as a son even though it was 3 months before the time of delivery.

In Luke 1:41,44 John before birth is recognized as a “babe”. This translates a Greek word used of children both before and after birth. “The same dealt subtly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.” (Acts 7:19). The words “she hath also conceived a son” indicate Jesus was recognized as a son though Mary’s pregnancy was in the earliest stages.

The bible always recognizes the prenatal phase of life as that of a child and not as a meaningless product of conception. There is no distinction made in the value of life between the born and unborn child. Even when pregnancy in the

bible was due to an illicit relationship, the quality of that life was not questioned. The daughters of Lot were pregnant by incest, “Thus were both the daughters of Lot with child by their father.”(Genesis 19:36), but this was not considered a condition that called for abortion. Bathsheba recognized she was pregnant by adultery, “...and he lay with her;...And the woman conceived, and sent and told David, and said, I am with child” (II Samuel 11:4-5), but this was not viewed as being encumbered with a mere appendage of matter to be removed from the mother’s womb.

The bible recognizes that God is active in the creative process of forming new life. To abort a pregnancy is to abort the work God is doing. Isaiah wrote: “Thus says the Lord who made you and formed you from the womb, who will help you: ‘Fear not, O Jacob My servant’” (Isaiah 44:2). And again, “Thus says the Lord, your Redeemer, and He who formed you from the womb: ‘I am the Lord, who makes all things’” (vs. 24). “Before I formed thee in the belly I knew thee; and before thou came forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations” (Jeremiah 1:5); “Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name” and “And now, says the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength” (Isa 49:1,5). “I will praise thee; for I am fearfully and wonderfully made: marvelous

are thy works; and that my soul knows that right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth” (Ps 139: 14-15).

The omniscient God who knows what happens to persons after their birth also knows what happens to these people before birth. He is creatively active in the birth process, and to terminate a pregnancy is to destroy the work of God. Abortion is evil man’s defiance of the Almighty. It is an indication of the depths to which a consenting society has fallen.

The bible recognizes that God has plans for the unborn child. Only He knows the potential of this new life. To destroy the life of an unborn child flagrantly disregards the plans God has for that life. It robs the unborn person of the privilege of choosing to be an instrument of God’s design.

The bible recognizes that God is sovereign in all things, including the quality of life of the unborn child. When people reject God, eventually they make human life relative. Some are considered worthy of life; others are considered expendable. There are things finite humans cannot understand. God’s ways are above man’s ways. While today’s medical technology makes it possible to know that less than desirable conditions sometimes exist in unborn children, it is important to remember they are still God’s creations. When Moses complained of his lack of eloquence, God said, “Who has made man’s mouth? Or who makes the mute, the deaf, the seeing, or the blind? Have not I, the Lord?” (Exodus 4:11).

In earlier years mothers sometimes died as a result of pregnancy. Today because of ad-