

191030-4 Doctrine Series, Abortion Is Murder-CThurman

63. Abortion Is Murder*

Abortion is murder. When a woman conceives a man's seed, she is said to be with child. The child inside the woman is a separate life nourished through the means God gave in order that the child grows. The child is human, albeit unborn. To kill this child is murder.

Ge.16:11, 19:36, 38:24, 25; Ex.21:22-25; 1Sa.4:19; 2Sa.11:5; Is.26:17, 18; Ps.139:13-16; Lk.1:44.

**This is an added article not in the 1644 COF.*

The World Health Organization (WHO) reported that there are 40-50 million abortions every year around the world, and 125,000 every day. In the U. S. there were reported 638,169 abortions, but pharmacy experts project that about 14 million chemical abortions occur in the United States each year. Planned Parenthood's income for the fiscal year 2013/4 was \$1.3 billion. Total income was \$127.1 million. According to the 2019 U.S. Census the average age of females that aborted their babies is 15-44 years of age. In 2015 most of these women were in their 20's. They break down into these racial categories:

- Whites: 58.3% (36,399,198)
- Blacks: 14.2% (8,897,793)
- Hispanic or Latino: 19.0% (11,845,024)
- Other: 8.5% (5,303,843)

President Trump said:

"The abortion aspect of Planned Parenthood should not--absolutely should not--be funded."

In context of partial-birth abortions, "But it's not OK with me ..."

"I am very, very proud to say that I am pro-life."

"I will be appointing pro-life judges ..."

Christians should be thankful that in 2019 several states have adopted restrictive anti-abortion laws: Alabama, Arkansas, Georgia, Indiana, Kentucky, Louisiana, Mississippi, Missouri, North Dakota, Ohio, Tennessee, Texas, & Utah.

World-wide abortion rates from highest to lowest percentages: Russia: 37.4 – Cuba: 28.9 – Kazakhstan: 27.4 – Georgia: 26.5 – Romania: 21.3 – Sweden: 20.8 – United States: 19.6 – Hungary: 19.4 – China: 19.2 – New Zealand: 18.2 – France: 17.4 – Norway: 16.2 – Denmark: 15.2 – Australia: 14.2 – United Kingdom: 14.2 – Canada: 13.7 – Israel: 12.5 – Spain: 11.7 – Italy: 10.0 – Netherlands: 9.7 – Belgium: 9.2 – Japan: 9.2 – Portugal: 9.0 – Greece: 7.2 – Switzerland: 7.1 – Costa Rica: 6.9 – Germany: 6.1

Now, under the topic of ‘Abortion is Murder’ we read in the word of God that the He forbids murder. *Ex 20:13 Thou shalt not kill.*

Many do not understand that this commandment does not mean that all killing is wrong. It doesn’t mean that the proper application of capital punishment is wrong. The law of God commanded that the authorities of Israel execute capital punishment for a number of crimes.

(Ge.9.5, 6, human life more precious than animal life exacted with capital punishment; Lev.18.20; Deu.23.17, homosexuality; Lev.18.21, bestiality; 20.10, adultery; Lev.20.27, witchcraft/sorcery; 24.15, 16, blasphemy; Nu.15.35, violating the Sabbath; Nu.35.15-18, deadly assault; Deu.21.21; 23.17, harlotry or fornication; Deu.22.25, rape; Deu.24.7, men stealing; Deu.13.6-10, idolatry)

So, there are killings that are justified. The government has a right and a duty to carry out capital punishment for various offenses. Soldiers will necessarily kill their enemies in conflict. The citizenry might kill someone that unlawfully poses a grave danger to them, their family or their neighbors. The commandment, *Thou shalt not kill* bans purposely killing the innocent. Killing the innocent is murder. Our Lord Jesus understood this to be the meaning of *thou shalt not kill*.

Mt.19.16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 *And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.*

18 *He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness ...*

do ...murder, φονεύσεις, 2ps. fut. ind. of the verb φονεύω, & tss. to kill (10), to murder (1), to slay (1); see the nouns φόνος, murder (8), slaughter (1), slain (1) & φονεύς, tss. murderer (7).

James defines this as 'killing the just.' *Jas 5:6 Ye have condemned and killed the just ... To kill the just means to kill the righteous, killing those clear of wrongdoing, killing the innocent, killing the guiltless, and that is to shed innocent blood.*

Shedding Innocent Blood

To begin with, shedding innocent blood includes, as an abominable crime, the killing of children. In the O.T. the children of Israel, because they began to worship the gods of the Gentiles, adopted the practice of human sacrifices. They sacrificed their children to various gods. (Lev.18.21; Jer.19.4, 5; Joel 3.19) By sacrificing these children they shed innocent blood.

Ps.106.34 ¶ They (the people of Israel) did not destroy the nations, concerning whom the LORD commanded them:

35 But were mingled among the heathen, and learned their works.

36 And they served their idols: which were a snare unto them.

37 Yea, they sacrificed their sons and their daughters unto devils,

38 And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

2Ki 21:1 Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzibah.

2 And he did that which was evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.

...

5 *And he built altars for all the host of heaven in the two courts of the house of the LORD.*

6 *And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke him to anger.*

...

10 ¶ *And the LORD spake by his servants the prophets, saying,*

11 *Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols:*

12 *Therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.*

...

16 *Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the LORD.*

Killing these children was but one step removed from killing unborn children. Killing the unborn exceeds an already heinous and barbaric act. If killing children that were born was shedding innocent blood, then killing the unborn must be more so. As we hope to prove in a moment concerning the murder of the unborn, the LORD hates it & will judge it. But first we note that He hates *hands that shed innocent blood*.

Pv.6.16 These six things doth the LORD hate: yea, seven are an abomination unto him: (abomination, He abhors it, תוֹעֵבָה, to-[g]e-vah)

17 *A proud look, a lying tongue, and hands that shed innocent blood ...*

He will judge the shedding of innocent blood.

*Ps.94.20 Shall the throne of iniquity have fellowship with thee, which frameth *mischief by a law?*

21 *They gather themselves together against the soul of the righteous, and condemn the innocent blood.*

22 *But the LORD is my defense; and my God is the rock of my refuge.*

23 *And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the LORD our God shall cut them off.*

**mischief*, עָמַל, [g]a-mal, tss. grievousness, mischief, iniquity, etc.

Ps.106.40 Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance. Why? Because they 38 ... shed innocent blood, even the blood of their sons and of their daughters

Life of the Unborn Protected

In the eyes of the LORD the life of the unborn is as equal and precious as those that are born. In the following text of Ex.21.22, 23 there is much debate concerning whether only the woman is under consideration or both the woman and the unborn child. My view is that this text concerns both the woman and her unborn child, and whether there was any harm done to either of them when she was assaulted by the man in his struggle with her husband.

‘So Exodus 21 envisioned a situation in which two brawling men accidentally injure a pregnant bystander. The injury causes the woman to go into early labor, resulting in a premature birth of her child. If neither the woman nor the child is harmed, then the Law of Moses levied a fine against the one who caused the premature birth. But if injury or even death resulted from the brawl, then the law imposed a parallel punishment: if the premature baby died, the one who caused the premature birth was to be executed—life for life. To cause a pre-born infant’s death was homicide under the Old Testament—homicide punishable by death.’ *Abortion and Exodus 21*, Dave Miller, Ph.D., © 2004 Apologetics Press, Inc.;

<http://apologeticspress.org/apcontent.aspx?category=7&article=1430>

וְכִי־יִנָּצוּ

Ex.21.22 וְ *If men strive, and hurt a woman with child,*
And when smite

strive, יִנָּצוּ, yin-na-tzu, Niphal (simple passive) fut. 3pplm, of יָנַץ; always translated as *strive*.

and hurt, וְנִגְפוּ, Davidson has Niphal (simple passive) pret. 3ppl. and Wigram has Qal pret. of נָגַף; KJV, *hurt, dash, smite, plague, stumble, slain, beaten, put to the worse*.

with child, הַרְהָה, ha-rah, fem. adj.; KJV, *with child, shalt conceive*, her womb to be always *great*; the verb is translated *conceived, with child, and progenitors*.

so that her fruit depart from her, and yet no mischief follow:
her children injury

so that depart, וַיֵּצֵא, Qal pret. 3ppl. of יָצָא.

‘[T]he syntax of 21:22 ... does not favor this position [that the Hebrew יָצָא, yatsah tss. *depart*, favors the idea of a miscarriage [added]) but applies the modifiers (which modifiers are ‘and yet no mischief [injury] follow,’ & ‘if any mischief [injury] follow’) to both the woman and her child/children.’ *The Semantics of יָצָא in Exodus 21:22: Reassessing the Variables That Determine Meaning*, John Makujina

וְיִלְדֵיהָ, masc. pl. noun w/ 3ps fem. suff.; יֶלֶד, ye-led; KJV, *young man, child, children, a boy, young ones, fruit*.

mischief, אָסוֹן, masc. sing. noun; *Ge.42.4, 38; 44.29; Ex. 21.22, 23, mischief; Keil/Delitzsch, injury*.

There is no subsequent injury noted in the wife other than that her child or children were born prematurely. Then,

עֲנֹשׁ יֵעָנֵשׁ

he shall be surely punished,

marg. *fining he shall be fined* (a price shall be paid)

root עָנַשׁ, [g]a-nash; KJV, *Deu.22.19, and they shall amerce him; Ex.21.22, he shall surely be punished* (marg. *fining he shall be fined*); *Pr.17.26, to punish; 21.11, When the scorner is punished; 2Chron.36.3, and condemned* (marg. **mulcted*); *Amos 2.8, drink the wine of the condemned* (marg. or, *such as have fined, or, *mulcted*); and others *punished*.

**mulct*: to punish by fine, penalty

according as the woman's husband will lay upon him;
lord

husband, בַּעַל, KJV, Ge.14.13, confederate (marg. masters of a covenant); 20.3, a man's wife; 49.23, the archers (marg. the masters of arrows); Ex.21.3, if he were married (lit. husband of a wife); 28, but the owner of the ox; 29, to his owner (twice), 34, 36, owner (owner); creditor, men of, master, captain, and lords.

וְנָתַן
and he shall pay **as the judges [determine.]**
give by

as the judges determine, בְּפָלְלִים, masc. pl. noun of פָּלַל and always translated with the noun judges; the verb, פָּלַל, thought, pray, executed judgment, supplicate.

23 And if any mischief follow,
injury

If there is injury to the wife which exceeds just the fact of a premature birth, that she lose her child or children ...

then thou shalt give life for life,
24 Eye for eye, tooth for tooth, hand for hand, foot for foot,
25 Burning for burning, wound for wound, stripe for stripe.

I'd like to attempt to walk through these two verses grammatically and show how I would diagram the various parts of these statements. Reasonably speaking we must get to the main ideas communicated, and then we can begin to understand how the subordinate clauses relate to them.

The main statements are:

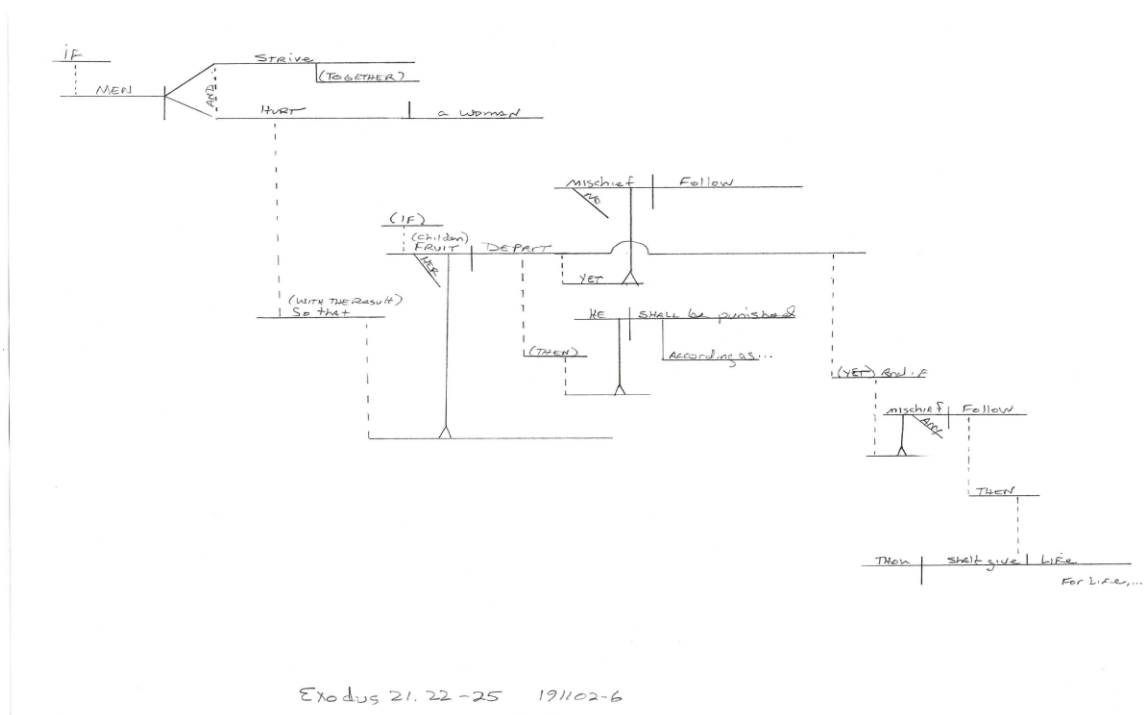
Men strive together (intransitive, no object)
Men hurt (smite) a woman (object): he shall be punished (fined).

The adverbial clause is introduced by the phrase *so that*. This describes the extent to which the woman was *hurt* or *smitten* in the conflict.

So that her fruit or children depart (meaning premature birth). Then,

Another adverbial, *yet*, describes the extent of the injury to the woman's fruit or children by the premature birth (*depart*, going out [of the womb]). (v.22, *yet*, and understood in v.23 *And if*, or properly *And [yet] if*) There are two considerations here. Was there no injury to the children, or was there injury?

No matter what, for smiting the woman and bringing the injury of a premature birth to her children a fine levied against the man. But if the premature birth reveals further disability in her children the man receives equal punishment.



There is no second-class status attached to the child just because he is in the womb at the time the injury took place. Rather, the word of God places the same value upon the life of the unborn because it is at conception that the child receives life.

‘A recent five-year research study has revealed that an overwhelming majority of biologists from 1,058 academic institutions confirm that ‘a human’s life begins at fertilization.’

...

“Despite how much politicians try to use euphemisms to deny it, every human life begins at conception, and thousands of biologists now confirm this truth,” said Mat Staver, Founder and Chairman of Liberty Counsel. “It should go without saying that every unborn and born baby has value, no matter the stage or circumstances,” said Staver.’ Conception, Liberty Counsel, Chicago, IL, July 12, 2019

The Hebrew הָרָה, ha-rah, is tss. either *to conceive* or *to be with child*, which means that the time of conception is the time when the life of that child begins.

Job 3:3 Let the day perish wherein I was born, (but Job goes further to the time when it was revealed that he was conceived) and the night in which it was said, There is a man child (בְּרִיָּה, as opp. to a woman child) conceived (הָרָה). (Why refer to the conception? Because conception was the beginning of Job’s physical existence.)

Lu 2:21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

he was conceived, In this moment of conception the Eternal Son of God came to that holy thing and became its life.

Lu 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

That *holy thing* refers to the body which the Holy Spirit of God prepared for the Person of the Son of God to receive to Himself so that He might partake of the human experience. He is called Emmanuel because He is truly God with us in human form.

When the seed of a man comes into union with the embryo of a woman that becomes a person. Notice the personal pronouns *my, me, I*.

Ps.139.13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

...

15 My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

16 Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

Job 10.8 ¶ Thine hands have made me and fashioned me together round about; yet thou dost destroy me.

That life in the womb is a child. There are very many Scriptures which attest to this fact.

Lu 1:43 And whence is this to me (referring to Elizabeth, John the Baptist's mother), that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe (that unborn child, John the Baptist) leaped in my womb for joy.

The Scripture says that the babe leaped for joy. The babe responded to his mother's hearing the greeting of Mary.

I remember when my beloved was carrying our eldest son. He was a breech birth so his head was just under her ribs. When he began to move, if I touch her there he would respond by pushing back. You could count on it. Sometimes he pushed so strongly that she'd have to tell me to stop. The Bible tells us of Jacob and Esau's *struggle* in their mother's womb.

Ge.25.22 And the children (Jacob & Esau) struggled together within her (Rebekah's womb); and she said, If it be so, why am I thus? And she went to enquire of the LORD.

23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

...

26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

But we can't overlook the fact that this is a child in the womb.

Ge 16:11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

In effect the angel told Hagar she had a child and that it is a boy.

Jud 13:8 Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child (נֶעַר, na-ar) that shall be born.

1Sa 4:19 And his daughter in law, Phinehas' wife, was with child, near to be delivered ...

Mt 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

A child is born or is delivered. It does not become a child after being born or delivered.

1Ki 3:17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

Isa 9:6 For unto us a child is born, unto us a son is given ...

Killing the Unborn Child Is Murder

Killing babies, and even those unborn babies, unborn children is a despicable act of murder. It is a particularly heinous & cruel act because it comes to the womb of the mother to kill the child. It shows a brutal hatred and disregard for human

life. In the O.T. there were those that hated the Israelites so much that they even ripped open the womb of mothers with child to destroy that little life inside.

Ho 13:16 Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

*2Ki 8:12 And Hazael said, Why weepeth my lord? And he answered, Because **I know the evil that thou wilt do unto the children of Israel:** their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.*

2Ki.15.16 Then Menahem smote Tiphshah, and all that were therein, and the coasts thereof from Tirzah: because they opened not to him, therefore he smote it; and all the women therein that were with child he ripped up.

Notice that God would judge the nation of Ammon (present-day Jordan) for this atrocity:

Am 1:13 Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border ... (The Ammonites showed this exceeding cruelty just so that they might have more land.)

רָקַע, to divide, rend, rip, cleave, break; of women with child 4 times (2Ki.8.12; 2Ki.15.16; Ho.13.16; Am.1.13)

No matter who it is that kills the unborn, whether a doctor, soldier, rich or poor, it is an unbelievably cruel and barbaric act. How much more cruel it is when the mother and/or father, perhaps grandparents would have it so. They have lost any sense of the value of human life.

As with all innocent blood that is shed, God will cleanse the land, even the whole earth from it by bringing judgment. There are no alternative measures. God will not pardon the shedding of innocent blood.

Doctrine Series

Ex 23:7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

2Ki 24:4 ... for he (Manasseh) filled Jerusalem with innocent blood; which the LORD would not pardon.

Perhaps we do not understand the gravity of shedding innocent blood. For taking the life of the innocent, whether they are in the womb or not, the LORD requires satisfaction. Satisfaction is made when the guilty person dies for his crime.

Deu.19.13 Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

1Ki 2:31 And the king said unto him, Do as he (Joab) hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32 And the LORD shall return his blood upon his own head ...

Now, the burden to exact this punishment falls upon those that God puts in authority.

Ro 13:4 For he (a ruler or power that is ordained of God) is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

1Pe 2:14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

If they fail in their duty then all the people become liable for the deaths of any innocent.

Deu.19.10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

Ps 106:38 And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

What remains, since the authorities will not judge the slayer of the innocent, is that God must judge him. By this judgment the land is cleansed of the pollution incurred for the innocents' deaths. Cleansing means that He expels the people from the land, which mostly mean they themselves are exiled or are killed.

Lev.18.26 Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which were before you, and the land is defiled;)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

In this instance, when a government sanctions abortions it legalizes the shedding of innocent blood. As a result blood-guiltiness is charged to that nation.

What is the Christian side of this matter? Let's be clear. Yes, there is forgiveness with God by Jesus Christ. God has forgiven all manner of sin through the death of Jesus Christ. True. But forgiveness doesn't remove consequences. I might have done something that requires that I spend years in prison, and yet I could be forgiven of God for sin. In the instance of committing capital crimes there is a consequence of capital punishment. Our Lord Jesus, while hanging on the cross, forgave a criminal that was hanging next to him of his sins.

Lk.23.42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

But it was necessary that he be punished by man for his crimes; and he was. Those that abort their children are no exception. And because this sin is not punished the whole land is polluted with the blood of the innocent. We are going to be judged as a nation. So is every other nation that has followed this course.

I, as some of you, have prayed for some time about our sins as a nation; that we might be turned from them. Most people think little, if anything, about the sins of nakedness, sexual sins of homosexuality, adultery, fornication, of covetousness, idolatry, fraud, drunkenness, drug abuse, uncleanness, and the deaths of the innocent. But God doesn't overlook these things. These things shall be punished. And though we have seen the nation turned ever-so-slightly away from abortion the fact remains that our country must be judged. Perhaps the Lord will judge us to the extent that we would be turned to repent and allowed a space to continue for a little while longer, but it changes nothing of the fact that there must be satisfaction for the blood shed of the unborn. Perhaps Jude sums this best in his letter:

*Jude 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,
15 ¶ To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.*

Let me close with these remarks: the day in which we live has made it necessary for the churches of Jesus Christ to speak out against abortion. There is no question that abortion is the act of murdering innocent children. What do sinners need to know in light this? Sinners need to know that God commands repentance. That means they are to change their minds about themselves and about God. They are to believe that Jesus Christ is God's only begotten Son come to die on the cross to satisfy God for their sins? Have you believed this about Jesus Christ? Have you professed that with your mouth the Lord Jesus and believed in your heart that God has raised Him from the dead? If so, you shall be saved from the wrath of God which is coming upon the earth, in part because of the things we have said today about the shedding of innocent blood. Though we might have to bear the consequences for sins done in our body, if we have believed that Christ died for us, we have forgiveness with God; we are no longer under condemnation, but we have everlasting life. Though we might have lived like the devil to this time, if we have truly believed on Christ we desire to live for Him from this day forward.

This was a dark subject, but a necessary one. It is right that we have included it in our confession of faith.