

## INTRODUCTION.

- A. Scripture text: **Psalm 139:7-16**.
- B. The issues such as abortion, infanticide, euthanasia, genetic engineering, and suicide are basic sources of division in our society today. What is a Christian to believe about such things?
- C. The answer to such a question may lie not in those basic issues but to realize that they are but symptoms of a far more serious problem. The fundamental problem relates to the nature of human beings--whether all human life is sacred.
- D. This morning I want to talk a little bit about the abortion issue and then share some things from the Scriptures concerning the sanctity of life.

## I. WHO DECIDES?

- A. The key issue:
  - 1. If prospective parents are informed that a child could be born with Down's Syndrome, spina bifida, Tay Sachs disease or some other abnormality, what are they supposed to do? May they decide that the child should be aborted? Do Down's Syndrome children serve no good purpose?
  - 2. "The Sacredness of All Human Life" must be one of the overriding factors in making decisions to our own self-worth and the worth of others.
  - 3. The worth of every individual is inherent-not contingent. We must not judge the value of a child based on his/her ability to perform. He/She may not have great intelligence, may never play professional sports, and may have very few skills of any kind, but he/she is important because he/she is (Claiborne).
- B. For example, Jesus did not think any less of the 1-talent man over the 5-talent man. Each man was to be blessed if he would only do what he was asked to do. Jesus did not value or rate lepers, paralytics, or even the demon-possessed (see Mt. 25:14-30).
- C. The question remains, "Who Decides?"
  - 1. If there are some lives not worth living, who should make-that determination? Shall we commission our medical profession to make these difficult decisions?
  - 2. If the doctors do not possess moral expertise to make these grave decisions, perhaps we can turn to scientists in other academic disciplines. Are the biologists, zoologists, embryologists and other scientists equipped to deal with these important questions?
  - 3. Maybe we should delegate the authority for this decision to the theologians? Who decides?
  - 4. Joseph Fletcher, one of the world's most enthusiastic supporters of abortion on demand, infanticide, euthanasia, genetic engineering and such like, outlines the following standards for deciding human-hood. The following are the standards which determine whether a human being should be allowed to live:
    - a. Minimum intelligence (any person below an IQ of 20 on the Stanford-Binet test).
    - b. Self-awareness.
    - c. Self-control.
    - d. A sense of time.
    - e. A sense of futurity.
    - f. A sense of the past.
    - g. Capability to relate to others.
    - i. Communication skills.
    - j. Control of existence.
    - k. Curiosity.
    - l. Change and change-ability.
    - m. Balance, rationality and feeling.
    - n. Idiosyncrasy.
    - o. Neocortical (abnormality of the outside of the brain). (Claiborne).
  - 5. Who decides? Who can we give the power to make such decisions? Obviously, no one has the authority to come up with such a list as did Fletcher and no one has the authority to carry out such a scheme, yet in some ways this is already happening.

## II. SOME THOUGHTS ON ABORTION.

- A. While some polls seem to indicate that Americans support the right of a woman to have an abortion--Xians know that opinion polls do not determine right and wrong. God determines right and wrong and has told us so in His word, the Bible.
  - 1. Had an poll been taken in Noah's day over 99% would said there was not going to be a flood.
  - 2. There are other stories in the OT that show that popular opinion was always over-ruled by God when it came to truth and error, right and wrong.
- B. Certainly, no more helpless, and innocent group exists than the unborn. They have committed no sin, harmed no one and yet they are being murdered daily by the thousands. They are given no hearing. Even their existence is denied by referring to them as "a blob of fetal tissue" or the "product of conception."
- C. According to the apostle Paul, murder, and a lack of "natural affection" are symptomatic of a society that has abandoned God and is spiraling to even greater depths of sin (see Rom. 1:29-32).
- D. Some think they can support abortion from the Scriptures:
  - 1. They point out that Adam was not alive until God breathed into him "the breath of life; and man became a living soul" (Gen. 2:7). Hence, these argue a person is not a living being until he breathes the breath of life. A baby in the womb does not breathe and so is not a living being. Therefore, to terminate a pregnancy is not to end a human life.
  - 2. But the parallel is only imaginary. Adam did not exist at all until God formed him and breathed life's breath into his nostrils. His body of dust was not moving, kicking, and carrying on the function of life at all. The baby in the womb does exist and is alive. It lives and responds to pain, heat, cold, and touch. It is a living organism in every sense.
- E. Some try to justify abortion by the "control of her own body" argument:
  - 1. Surely a woman has a right to control her own body. However, that control is not without limits.
    - a. We are not to abuse the body (Col. 2:23).  
*These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, but are of no value against fleshly indulgence.*
    - b. We are not to contaminate the body (2Cor. 7:1).  
*Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.*
    - c. We are not to harm the body with drugs (Gal. 5:20).  
*idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions,*
  - 2. But an important thing to remember is that an unborn baby is not a part of the mother's body--it has its own different body. Every single cell in the woman's body has the same set of 46 chromosomes, and exactly the same genes, and DNA. Except for the baby, who has an entirely different set of chromosomes, genes, and DNA! In 50% of the cases the baby is even a different gender!
- F. Some try to justify abortion with the "quality of life" argument:
  - 1. Some believe we must jettison our sanctity of life ethic and replace it with a "quality" of life ethic. To say this is to underestimate and not understand the magnitude of that statement.
  - 2. Sanctity of life deals with a *theistic* concept; while the quality-of-life deals with a *non-theistic* ethic. By switching to a "quality of life ethic" we are being asked to abandon our theistic ethics and accept an atheistic and materialistic ethic.

## III. THE SACREDNESS OF ALL HUMAN LIFE.

- A. Man is created in the image of God:
  - 1. First, God the Father proposed to the other members of the Godhead that they make man in Their image.
    - a. What is the meaning of "the image of God?" Jesus taught that our resemblance to God is not physical since God is spirit (see Jn. 4:24). The likeness must refer to our intelligence, moral, and spiritual qualities; which man has in common with his Creator.

- b. Romans 3:29 says, "Is he the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also." God is the god of all people.
    - c. Is He the God of only the able-bodied, highly intelligent, and beautiful people? Is He not also the God of the sick, the mentally handicapped, the physically deformed? Yes, of these and all other men/women.
  2. The animals were not created in the image of God. Animals were placed on earth for man's use (see Gen. 1:28-30; Ac. 10:10-13).
- B. Man is the pinnacle of God's creation:
  1. What is the nature of human beings? "What is man, that thou art mindful of him? And the son of man, that thou visited him" (Psa. 8:1-4; Jn. 3:16).  
 (Psa. 8:1-4) O LORD, our Lord, How majestic is Thy name in all the earth, Who hast displayed Thy splendor above the heavens! 2 From the mouth of infants and nursing babes Thou hast established strength, Because of Thine adversaries, To make the enemy and the revengeful cease. 3 When I consider Thy heavens, the work of Thy fingers, The moon and the stars, which Thou hast ordained; 4 What is man, that Thou dost take thought of him? And the son of man, that Thou dost care for him?  
 (Jn 3:16) "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.
  2. First, David affirms that God made man "a little lower than the angels, and has crowned him with glory and honor." Such statements are never made concerning any other of God's creatures (Psa. 8:5).  
 Yet Thou hast made him a little lower than God, And dost crown him with glory and majesty!
  3. Second, God made man to have dominion over the works of God's hands. He put all things under man's feet (Psa. 8:6-8).  
 Thou dost make him to rule over the works of Thy hands; Thou hast put all things under his feet, 7 All sheep and oxen, And also the beasts of the field, [8] The birds of the heavens, and the fish of the sea, Whatever passes through the paths of the seas.
- C. Man is "fearfully and wonderfully made." Psalm 139 teaches many awe-inspiring truths regarding God's love for man and the worth of every person.
  1. First, God makes special efforts to know us (Psa. 139:1-3).  
 O LORD, You have searched me and known *me*.  
 2 You know when I sit down and when I rise up;  
 You understand my thought from afar.  
 3 You scrutinize my path and my lying down,  
 And are intimately acquainted with all my ways.
  2. Second, man cannot escape from God's love and care (Psa. 139:7-10).  
 Where can I go from Your Spirit?  
 Or where can I flee from Your presence?  
 8 If I ascend to heaven, You are there;  
 If I make my bed in Sheol, behold, You are there.  
 9 If I take the wings of the dawn,  
 If I dwell in the remotest part of the sea,  
 10 Even there Your hand will lead me,  
 And Your right hand will lay hold of me.
  3. Third, praise to God because we are "fearfully and wonderfully made" (Psa. 139:14).  
 I will give thanks to You, for I am fearfully and wonderfully made;  
 Wonderful are Your works,  
 And my soul knows it very well.
  4. Fourth, God knew David when he was made in secret (Psa. 139:15-16).  
 My frame was not hidden from You,  
 When I was made in secret,  
 And skillfully wrought in the depths of the earth;  
 16 Your eyes have seen my unformed substance;  
 And in Your book were all written  
 The days that were ordained *for me*,  
 When as yet there was not one of them.

- D. Man is to be given great dignity:
1. The prophets taught the worth of man as God commanded Jonah to warn those of Nineveh. They deserved a chance to repent (Jon. 4:10-11).  
Then the LORD said, "You had compassion on the plant for which you did not work, and which you did not cause to grow, which came up overnight and perished overnight. **11** "And should I not have compassion on Nineveh, the great city in which there are more than 120,000 persons who do not know the difference between their right and left hand, as well as many animals?"
  2. In the Sermon on the Mount, Jesus showed that man should be more concerned with serving God than with food and drink. Man is more important in God's eyes than the animals and plants.
  3. God clothes the grass of the field, and feeds the birds of the air, "and are you not worth more than they?" (Mt. 6:25-26).  
"For this reason I say to you, do not be anxious for your life, as to what you shall eat, or what you shall drink; nor for your body, as to what you shall put on. Is not life more than food, and the body than clothing? **26** "Look at the birds of the air, that they do not sow, neither do they reap, nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they?"
- E. May we conclude from these passages and thoughts that man is higher than the animals. All human life is sacred.

#### IV. SOMETHING TO THINK ABOUT.

- A. I believe, (my opinion), that the Bible condemns abortion.
- B. In Lk. 1:41 John the Baptist is referred to as the "baby" in Elizabeth's womb. The word translated "baby" is the Gk. *brephos* and is used to refer to Jesus after his birth, just one chapter later.  
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.
- C. The shepherds found the "baby" (*brephos*) lying in a manger (Lk. 2:16).  
And they came in haste and found their way to Mary and Joseph, and the baby as He lay in the manger.
- D. The same word describes the child before and after birth.
- E. Was Jesus merely a "blob of fetal tissue" while in Mary's womb? No!

#### CONCLUSION AND INVITATION.

- A. Let the world conduct its polls, engage in its debates, demonstrate in its streets, and run its political candidates. For the Xian, the issue was settled when God spoke and declared murder to be wrong. Murder by any other name is still murder.
- B. Assassination, infanticide, homicide, suicide, and genocide are all specialized forms of murder. Abortion is also murder.
- C. Plan of salvation for non-Xians; erring Xians.