

THE R.U.S.H. BIBLE STUDY

ABORTION



KNOW WHAT YOU'RE TALKING ABOUT FAST



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*This modest paper is dedicated to Donald Trump and the 5 Supreme Court Justices
who overturned Roe v. Wade.*

They are:

Clarence Thomas

Samuel Alito

Brett Kavanaugh

Neil Gorsuch

Amy Coney Barrett

It is not dedicated to the 3 dissenters.

They are:

Stephen Breyer

Sonia Sotomayor

Elena Kagan

*Chief Justice John Roberts did not join the majority to over-throw the decision.
He wrote in a concurring opinion that he would not have overturned Roe but instead would have only
upheld Mississippi's law banning abortions after 15 weeks.*

Coward.

The R.U.S.H. Bible Study Arguments Against Abortion

The Logical Moral Argument for Abortion for People Who Aren't Concerned with Scripture

We use the Anagram S.L.E.D.

The S stands for SIZE:

The Argument: It is small at 1st. It is not even visible to the naked eye. Because of this it is inconsequential and therefore I am justified in killing it.

The Defense: My three-year-old grand-daughter is shorter than my 19-year-old grand-daughter. Is it therefore O.K. to kill my three-year-old grand-daughter? I'm taller than you, or fatter than you, can I kill you?

The L stands for LEVEL OF DEVELOPEMENT:

The Argument: Because the child has not yet developed yet, I am justified in killing it. It's just a clump of cells.

The Defense: My three-year-old grand-daughter is less developed than my 19-year-old grand-daughter, can I kill her?

The E stands for ENVIRONMENT:

The Argument: Because the child is in my body, I can kill it. Because it's in my body, it's my choice if it's O.K. to kill my baby or not.

The Defense: The problem with this position is, somebody did something wrong, or most often, two people did something wrong. Either a man raped a woman, or two consenting adults had sex. Either way, The answer can not be that the answer is to kill the only innocent person in the picture is to be killed.

The D stands for DEPENDENCY:

The Argument: Because the baby is not yet able to survive on its own, I can kill it.

The Defense: Children aren't easily able to survive on their own sometimes until they are adults. Is it O.K. to kill them? Mentally challenged people often are never able to survive without assistance, is it O.K. to kill them?

The Argument Before the Abortion

1. The Biblical Argument:

The Biblical argument against abortion is centered on the predicate that we as a species hold a special place in creation. We are created in the image of God. In **Genesis 1:26** the Bible says,

“Then God said, ‘Let Us make man in Our image, according to Our likeness’ ”,
and in verse 27,

***“So God created man in His own image; in the image of God He created him;
male and female He created them.”***

James, the brother of Jesus refers to this image in **James 3:9-10**. He states that we shouldn't even *speak* evil of one another let alone kill one another because of this truth.

***“With (the tongue) we bless the Lord and Father, and with it we curse human beings
who are made in the image of God . . . This ought not be so, brothers”***

Not only are we created in God's image but we are crowned with glory and honor.

***“Lord, what is man that You care for him,
mortal man that You keep him in mind? . . .
With glory and honor You crowned him,
giving him power over the works of Your hands” Ps. 8:5-7.***

If God values human life enough to die for it, we also ought to value human life.

More specifically, the Minor Prophet Amos, (the father of the prophet Isaiah), pronounces judgement on the Ammonite kingdom for murdering babies in the womb in **Amos 1:13**.

***“For three transgressions of the people of Ammon, and for four,
I will not turn away its punishment,
Because they ripped open the women with child in Gilead,.....”***

This was a grave offence, because children are a gift from God.

“Truly children are a gift from the Lord; the fruit of the womb is a reward” Psalm 127:3

The Bible teaches that a child in the womb is truly a human child, who even then, before birth, has a relationship with God, and maintains the same identity before and after birth.

“In sin my mother conceived me,” Psalms 51:7.

The same word is used for the child before and after birth in the New Testament. In the original Greek the word “brephos”, that is, “infant or babe” is used in **Luke. 1:41** and **Luke 18:15**. The same word “brephos” used in both cases, unborn and born, both are “brephos.”

Brephos in the womb

And it happened, when Elizabeth heard the greeting of Mary that the babe (brephos) leaped in her womb; and Elizabeth was filled with the Holy Spirit. Luke 1:41

Brephos out of the womb

¹⁵ Then they also brought infants (brephos) to Him that He might touch them; but when the disciples saw it, they rebuked them. ¹⁶ But Jesus called them to Him and said, “Let the little children (brephos) come to Me, and do not forbid them; for of such is the kingdom of God. Luke 18:15

God knows the unborn child,

“You knit me in my mother’s womb . . . nor was my frame unknown to you when I was made in secret” Psalms 139: 13,15

God guides the unborn child,

“You have been my guide since I was first formed . . . from my mother’s womb you are my God” Psalms 22:11-12

and even calls the unborn child to ministry.

“God . . . from my mother’s womb had set me apart and called me through his grace” Paul to the Galatians 1:15.

Scripture repeatedly condemns the “shedding of innocent blood.” How much more innocent can one get than the unborn? With His own hand God writes in stone ***“Thou shalt not kill” in Exodus 20:13***, and Jesus repeats this commandment in **Matthew 19:18**. The most solemn statement comes from **Revelation 22:14-15** where the Bible says murderers cannot enter the kingdom of Heaven. Abortion is the murder of a gift from God, that is known by God, that is called by God, that is created in God’s image and similarity, and that is innocent.

“Blessed are those who do His commandments that they may have the right to the tree of life, and may enter through the gates into the city. ¹⁵ But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.”

God hates the shedding of innocent blood. Let me ask you again, who among us is more innocent than the unborn child?

***There are six things the LORD hates, seven that are detestable to him:
¹⁷ haughty eyes, a lying tongue, hands that shed innocent blood,
¹⁸ a heart that devises wicked schemes, feet that are quick to rush into evil,
¹⁹ a false witness who pours out lies and
a man who stirs up dissension among brothers. Proverbs 6:16-19.***

Having established on page 3 above that the unborn child is a child indeed, then all the verses condemning the killing of children applies to the unborn child as well as those born.

***“They mingled with the nations and learned their works . . . They sacrificed their sons and their daughters to demons, and they shed innocent blood, the blood of their sons and their daughters, whom they sacrificed to the idols of Canaan, desecrating the land with bloodshed”
Psalms 106: 35, 37-38.***

This sin of child-sacrifice, in fact, is mentioned as one of the major reasons that the Kingdom of Israel was destroyed by the Assyrians and the people were taken into exile in the first place.

“They mutilated their sons and daughters by fire . . . till the Lord, in his great anger against Israel, put them away out of his sight” 2 Kings 17: 17-18.

Abortion is a violation of God’s command to be merciful. Consider this from the lips of Jesus,

“Be merciful as your heavenly Father is merciful” Luke 6:36.

The Gospel Coalition lays out the following obvious premises:

- 1. It is wrong to intentionally kill innocent human beings.**
- 2. Abortion intentionally kills innocent human beings.**
- 3. Therefore abortion is morally wrong.**

There is no biblical frame of reference between the value of you the embryo and you the teenager or you the adult. None. In **Exodus 21:22-25** if someone hits a pregnant woman, and the baby dies, it’s the death penalty. The child has the same value as the adult male in God’s eyes..

“When men strive together and hit a pregnant woman, so that her children come out, but there is no harm, the one who hit her shall surely be fined, as the woman’s husband shall impose on him, and he shall pay as the judges determine. But if there is harm, then you shall pay life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe.” Exodus 21:22–25

In the above verse it is a child that comes out, not “a clump of cells”, and that child’s life and limb are valued the same as the adults, “eye for eye, tooth for tooth” etc.

My final thought on the child in the womb that I never hear in this argument is from Luke chapter 1. Read it and you will find that Jesus was a fetus once too.

2. The Scientific Argument:

We argue from science that the unborn are distinct, living, and whole human beings. You didn’t come *from* an embryo; you once *were* an embryo, and now you are no longer an embryo. You didn’t change into someone else. The argument against abortion is not only based on someone’s religious affinity or preference but on natural order. The right to life does not depend on your religious conviction. It is a primary, natural, and inalienable right.

Scientifically the fetus is human life. Science has been unable to distinguish a zygote from being a human person. All human life consists of people. The zygote is both a human, and alive.

The zygote is composed of human DNA and other human molecules, so its nature is undeniably human and not some other species. This DNA includes a complete “design,” guiding not only early development but even hereditary attributes that will appear in childhood and adulthood, from hair, sex, and eye color to personality traits.

It is also quite clear that the earliest human embryo is biologically alive. It fulfills the four criteria needed to establish biological life: metabolism, growth, reaction to stimuli, and reproduction.

Finally, is the human zygote merely a new kind of cell or is it a human organism; that is, a human being? Scientists define an organism as a complex structure of interdependent elements constituted to carry on the activities of life by separately-functioning but mutually dependent organs. The human zygote meets this definition with ease. Once formed, it initiates a complex sequence of events to ready it for continued development and growth:

The zygote acts immediately and decisively to initiate a program of development that will, if uninterrupted by accident, disease, or external intervention, proceed seamlessly through formation of the definitive body, birth, childhood, adolescence, maturity, and aging, ending with death. This coordinated behavior is the very hallmark of an organism.

By contrast, while a mere collection of human cells may carry on the activities of cellular life, it will not exhibit coordinated interactions directed towards a higher level of organization. Thus, the scientific evidence is quite plain: at the moment of fusion of human sperm and egg, a new entity comes into existence which is distinctly human, alive, and an individual organism—a living, and fully human, being.

Recent findings in genetic scientific research show from the 1st instant, the program is fixed as to what this living being will be. A human with individual characteristics and aspects already well determined. Right from the moment of fertilization. Full and individual DNA, and alive.

Not only is the baby alive, but science has proven children as young as 12 weeks old have the neural capacity to feel pain, and at 6 weeks a 4 chambered heart pumping the child's own blood unidirectionally.

The cardiovascular system is the first major system to function. At about 22 days after conception the child's heart begins to circulate his own blood, unique from that of his mother's, and his heartbeat can be detected on ultrasound.

At just six weeks, the child's eyes and eyelids, nose, mouth, and tongue have formed. Electrical brain activity can be detected at six or seven weeks.

By the end of the eighth week, the child, now known scientifically as a "fetus," has developed all of his organs and bodily structures.

By ten weeks after conception the child can make bodily movements. From as early as 12 weeks—and certainly by 20 weeks—an unborn child can feel pain.

Medicine, too, confirms the existence of the child before birth as a distinct human person. Fetal surgery has become a medical specialty, and includes the separate provision of anesthesia to the baby. You can cite some of the surgeries now performed on children before their birth, such as shunting to bypass an obstructed urinary tract, removal of tumors at the base of the tailbone, and treatment of congenital heart disease. There are many others.

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Carl Sagan, *Billions and Billions* (New York: Random House, 1997): 163-179. See *The American Heritage Medical Dictionary*: "The property or quality that distinguishes living organisms from dead organisms and inanimate matter, manifested in functions such as metabolism, growth, reproduction, and response to stimuli or adaptation to the environment originating from within the organism." *The American Heritage Medical Dictionary*, reprint edition (May 7, 2008), s.v. "Life."

For more on the definition of an organism see Med-linePlus, the online health information service of the National Institutes of Health: "Organism," MedlinePlus/Merriam-Webster, accessed March 15, 2021, <http://www.merriam-webster.com/medlineplus/organism>.

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The Argument After the Abortion

How to Witness to Post-abortive Women

"And He called a child to Himself and set him before them, and said, 'Truly I say to you, unless you are converted and become like children, you will not enter the kingdom of heaven. Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven'" - Matthew 18:2-5

"So in Christ Jesus you are all children of God through faith." [Galatians 3:26](#)

"See that you do not despise one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven." [Matthew 18:10](#)

"In the same way your Father in heaven is not willing that any of these little ones should perish." [Matthew 18:14](#)

"Blessed are the peacemakers, for they will be called children of God." [Matthew 5:9](#)

"For those who are led by the Spirit of God are the children of God." [Romans 8:14](#)

"Then people brought little children to Jesus for him to place his hands on them and pray for them. But the disciples rebuked them. Jesus said, 'Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these.'" [Matthew 19:13-14](#)

"But when the chief priests and the teachers of the law saw the wonderful things he did and the children shouting in the temple courts, 'Hosanna to the Son of David,' they were indignant. 'Do you hear what these children are saying?' they asked him. 'Yes,' replied Jesus, 'have you never read, 'From the lips of children and infants you, Lord, have called forth your praise'?" [Matthew 21:15-16](#)

"Jesus, knowing their thoughts, took a little child and had him stand beside him. Then he said to them, 'Whoever welcomes this little child in my name welcomes me; and whoever welcomes me welcomes the one who sent me. For it is the one who is least among you all who is the greatest.'" [Luke 9:47-48](#)

"He took a little child whom he placed among them. Taking the child in his arms, he said to them, 'Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me.'" [Mark 9:36-37](#)

"People were also bringing babies to Jesus for him to place his hands on them. When the disciples saw this, they rebuked them. But Jesus called the children to him and said, 'Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it.'" [Luke 18:15-17](#)

"People were bringing little children to Jesus for him to place his hands on them, but the disciples rebuked them. When Jesus saw this, he was indignant. He said to them, 'Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it.'" And he took the children in his arms, placed his hands on them and blessed them. [Mark 10:13-16](#)

From these wonderful verses I can definitively conclude that no power in heaven, or on earth, can keep one of these aborted children from the arms of Jesus. I also must conclude that if we pick up our crosses and follow Jesus, we will see them again. In the meantime, let's find and help someone going through the trial of their life, and help them. DH

