

*The Impact
of the
Unborn*

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All Scripture quotations, unless otherwise noted, are from the King James Version. Italics for emphasis are ours.

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FOREWORD

On January 22, 1973, with the stroke of his pen, signing the majority opinion of the Supreme Court of the United States, Mr. Justice Blackmun ended criminal penalties for abortion.

In the case of *Roe v. Wade*,* Justice Blackmun declared that it was unconstitutional for any attempt by a governmental authority to restrict a woman's ability to obtain an abortion. Prior to January 22, 1973, the governments of every state, as well as the federal government, had laws protecting the sanctity of life in the womb. Tragically, with the advent of this decision, infanticide of the unborn became legal in the United States.

In the wake of *Roe v. Wade*, the federal government, and particularly Presidents Ronald Reagan and George Bush, resisted efforts to legitimize abortions at federal military facilities throughout the United States and overseas. However, on January 22, 1993—20 years to the

*410 U.S. 113, 93 S. Ct. 705, 35 L. Ed. 2d 147 (1973)

day after the Supreme Court announced its decision in *Roe v. Wade*—William J. Clinton, in his first official act as president of the United States, signed an administrative order that amounted to a death warrant for all unborn children whose mothers desired to abort them and could now do so with private funds at federal military institutions. With the stroke of his pen, President Clinton furthered the dastardly work launched by the Supreme Court almost a generation before. Meanwhile, in the United States alone, more than 30 million viable human beings had been murdered in their mother's wombs.

Early in 1996, Congress was confronted with facts and testimony regarding a particular type of abortion where the head of a viable child (one capable of surviving outside the womb) is held inside the mother's womb by a physician. The child is then subjected to an unbelievably cruel, ugly, inhumane, and murderous procedure. The physician ends the life of the child prior to delivery so that neither he nor the mother can be charged with the murder of a living human being.

This procedure, known as partial-birth abortion, was investigated by Congress. In the summer of 1996, both the House of Representatives and the Senate passed legislation prohibit-

ing this gruesome and immoral procedure. Public opinion polls showed that nearly 80 percent of American's opposed partial- birth abortions and supported the ban.

When the legislation landed on President Clinton's desk to be signed into law, the president, bowing to pressure from the interests that support prenatal infanticide, vetoed this popular and morally appropriate pro-life legislation.

After an impassioned plea for the unborn by Rep. Henry J. Hyde, a Roman Catholic Republican from Illinois, the House of Representatives overwhelmingly voted to override President Clinton's veto. A few days later, however, conservative forces in the more liberal Senate failed to obtain the 67 votes needed to override. Regrettably, the president's veto was sustained.

In the United States, it is now legal to murder a child in the mother's womb, even though that child is capable of living outside the womb. The fact that the child is held within the womb when the act is perpetrated is the *only* thing protecting the physician and the mother from criminal penalties for murder.

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INTRODUCTION

“I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live” (Deuteronomy 30:19).

America is in critical condition. She is reaping tragic consequences from the plague of liberalism. Unborn children, the most innocent among us, are the real victims of this plague. More than 35 million have had their lives terminated since 1973, when the U.S. Supreme Court, with its *Roe v. Wade* decision, determined that it is a woman's right to have an abortion.

Liberal politicians and abortion-rights supporters talk of keeping abortion “safe, legal, and rare.” The fact is that in the state of Maryland, where our church is located, more than 50 percent of those receiving abortions have had more than one. Abortion may be legal, but it is hardly rare. If a memorial similar to the Vietnam

Memorial were constructed and engraved with the names of all the babies aborted since 1973, it would have to be as tall as the Washington Monument and a half-mile long.

Parental consent is required for minors to attend certain movies, yet in many states a young girl can get an abortion without notifying her mother and father.

Consider this: The federal fine for killing a bald eagle in the United States is \$25,000. Any harm done to the nest or the eggs of a bald eagle brings a \$12,000 fine. Yet, it is all right, the government says, to kill a baby in the woman's womb. In South Carolina recently, a farm owner was denied the right to sell a large portion of his property because it was deemed vital to the protection of the habitat of a rare frog on the list of endangered species.

Sadly, unborn children enjoy no such protections.

Even more tragic, there are men who claim to know the Word of God—men esteemed among the top theological scholars—whose teachings and books provide a rationale for abortion. I have studied their positions and I am convinced more than ever that they are apostate in this area of doctrine.

These pages will examine the biblical viewpoint of the beginning of life and the impact of the unborn.

Chapter One

THE ORIGIN OF THE SOUL

“And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know” (1 Corinthians 8:2).

When I hear a doctrine that I already know, I need to understand its fresh application for today. Jesus Christ must increase. I must decrease. If I receive the Word without decreasing, then I have academic possibilities without spiritual reality.

This happens frequently to pastors. They interrupt and try to explain a subject before the other person is finished speaking. They have entered into their field of knowledge, but not into brokenness in the field of reality. They have entered into familiarity, the plague of the New Testament Church.

As we study the truth about the unborn, we must begin by seeing that we know nothing as we ought to know it. My hope is that you will

come to a conclusion resulting in a conviction based upon the absolute truth of a doctrine relevant to our society.

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (Genesis 2:7).

Certain theologians have taken the position that God creates a new soul every time a baby is born and that God breathes a living soul into a baby *when* it comes out of the womb. According to Charles Hodge in his *Systematic Theology*, God creates the soul and immediately unites it with the body. The soul comes from God, and the body comes from earthly parents. Since the nature of the soul is immaterial, it cannot be transmitted by natural generation.¹ This viewpoint in theological terms is known as creationism. If it were true, then we would have to conclude that abortion is not wrong, because according to their rationale, the fetus does not have a soul until it is born. But if they are wrong (and they are), then abortion is murder.

Many of these theologians use Hebrew and Greek texts to complement their views. Theologically, they are brilliant in their academic explanations, but, they are wrong. These men are

excellent in explaining other doctrines, but they have left the spiritual application of truth regarding the origin of the soul. Even Jehovah's Witnesses display a logical brilliance in dissecting the Word of God. Yet, they do not know Jesus Christ. They are wrong and they are of the devil.

The Completion of Creation

God's creation was finished after six days. He does *not* create a new soul every time a baby is born. His work is finished, including the creation of the universe and the creation of souls. However, many theologians say that the only thing in the womb before birth is the soul's format, or "motility reflex"—mere muscular activity distinct from human life.

The Bible teaches that the spirit and the soul are united with the baby at the point of conception. "As you know not what is the way of the wind or how the spirit comes to the bones in the womb of a pregnant woman, even so you know not the work of God who does all" (Ecclesiastes 11:5, Amplified Translation).

Since the time of Adam and Eve, we have natural generation. With each conception, a mystery of formation begins. Even as tiny

hands, legs, and ears are mystically formed, so the soul is mystically formed in the womb. It is real human life in a real human soul connected to a real human body.

1. Charles Hodge, *Systematic Theology*, (Grand Rapids: Eerdmans Publishing Company, 1982), 2:70.

Chapter Two

DIVINE VIABILITY
AND ETERNAL DESTINY

The abortion-rights crowd argues that the unborn child is not viable—not capable of surviving outside of the mother’s womb until the 26th week of development. This speaks of *human viability*.

Before human viability, there is *divine viability*, referring to God’s thoughts about us before the foundation of the world. Long before human conception, we were conceived in the omniscient, omnipotent, omnipresent plan of God. This viewpoint is correct in every phase of human development—academically, biologically, physiologically, realistically, and spiritually.

Speaking to the prophet Jeremiah, God said, “Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations” (Jeremiah 1:5).

Can I abort what God knew before human

conception? Did God *only* foreknow motility reflex, muscular activity with no essence of human life? I don't think so. It would have been very sad if Jeremiah had been aborted. He had divine viability in a prenatal plan. He had an eternal destiny that was personal, and so does every believer. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Ephesians 1:4). The One who knows all things formed you and me before we were born.

Made in Secret, Curiously Wrought

The soul is united to the little body in the mother's womb at the time of conception. It is a work of God, and the formation of this life is a mystery.¹

This is divine viability. The conception of a baby in the mother's womb is part of God's prenatal plan, according to Psalm 139:13-16:

"For You did form my inward parts, You did knit me together in my mother's womb. I will confess and praise you, for You are fearfully wonderful, and for the awful wonder of my birth! Wonderful are Your works, and that my inner self knows right well. My frame was not hidden from You, when I was being formed in

secret and intricately and curiously wrought (as if embroidered with various colors) in the depths of the earth [a region of darkness and mystery]. Your eyes saw my unformed substance, and in Your book all the days of my life were written, before ever they took shape, when as yet there was none of them” (Amplified Translation).

Every individual has an eternal destiny through the eternal purpose of God’s sovereign plan. Before I was conceived, God saw all of “my unformed substance” (Psalm 139:16, Amplified), which is translated from one Hebrew word *golem*., Albert Barnes, in his commentary on the Psalms, says this word “occurs only in this place, though the verb—*galam*—is found in 2 Kings 2:8, where it is used in reference to the mantle of Elijah: ‘And Elijah took his mantle and *wrapped it together*.’ That is, he rolled it up, or he folded it. The noun, then, means that which is rolled or wrapped together.”² Barnes goes on to say that “the embryo, or the fetus, where all the members of the body are as yet folded up, [is] undeveloped” in the eyes of men, but these members are clearly known and developed according to God’s foreknowledge.³

The King James translates Psalm 139:16b, “All *my members* were written....” The original

language does not say “my members,” but “the days that were ordained for me.”⁴ All my days, all the periods of time in my life, were written in God’s book before I was even born. As I was being shaped in my mother’s womb, the days of my life were determined; the whole matter was settled, not by anything that can be seen in the embryo, but before it was formed.

“Made” in Psalm 139:15 is *asah* in the Hebrew text, and *morphoo* in the Greek. These words mean *inward* and *real*. What God forms is inward and real; it isn’t just muscle tissue jumping around in the mother’s womb with its motility reflex. The life in each little baby’s body is inward and it is real. It is mystically growing and maturing, according the plan of God. The veins, the muscles, the nerves, everything in the miracle of the human fabric, is alive and growing, as much as it ever will be — it just hasn’t been exposed to the real world yet.

Destined for Glory

Charles Spurgeon, the great English preacher from the 1800s, said that God was so “intimately acquainted” with him before his birth that God knew every tear he would shed, every step he would take, and every problem that Spurgeon

would encounter.⁵ God had a perfect provision for Spurgeon's life before he ever became a pastor. This is all a part of God's prenatal plan. Our bodily members were fashioned by God before they were formed or shaped physically in the womb.

These thoughts bring Romans 4:17 to mind: "(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were."

Isaac may have been born when Abraham was 100 years old, but God knew Isaac even before Abraham was born. The Lord had a plan, a purpose, and a name picked out for Isaac before the foundation of the world. "And God said [to Abraham], Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him" (Genesis 17:19). Knowing this, Abraham could trust God to bring Isaac into the world, as long as Sarah did not murder him in the womb. Would *you* abort a baby, in light of the knowledge of God's thoughts and plans concerning the unborn?

1. Adam Clarke, *Clarke's Commentary*, (Nashville, Abingdon, 1826), 3:834.
2. Albert Barnes, *Barnes Notes; Notes on the Old Testament*, vol. 3, *Psalms* (Grand Rapids: Baker Book House, 1987), 296.
3. Ibid.
4. Frank Charles Thompson, ed., *The Thompson Chain-Reference Bible* (Indianapolis, B.B. Kirkbride Bible Co., Inc., 1983), 604, margin.
5. Charles Spurgeon, *The Treasury of David*, (Grand Rapids, Baker Book House, 1984), 3:263.

Chapter Three

WHOSE LIFE IS IT?

God sees His Church as perfect in her heavenly position. She is being fashioned, but she is not yet glorified. God sees every believer in the same way. Would God want to abort us knowing that we will someday be glorified? No! Everything about us is written in a book before we are born. God transmits the miracle of human life when the sperm from the man unites with the egg of the woman. From that point, the Lord is committed to perfecting that which concerns us (Psalm 138:8). He finishes what He starts (Philippians 1:6), and whatsoever He does, He does forever (Ecclesiastes 3:14).

The mother is not the *source* of a baby's life. She is the *instrument* for God's life in the baby. Because of this, the mother has no right to kill what belongs to God and comes from Him. The soul belongs to God, and the body and soul are fashioned in the mother's womb through the

miracle of God's transmission. She is not the cause of life.

Before he was born, John the Baptist had life in the womb of Elisabeth. It wasn't just motility reflex. John the Baptist responded to the presence of Jesus Christ in the womb of Mary: "And Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy [Spirit]" (Luke 1:39-41).

The Progression of Life

Within 17 days, the unborn child has developed blood cells. By the 18th day, pulsation of muscular tissue begins. The nervous and digestive systems are established by the 24th day after conception. The spinal column is formed by the 25th day. Within 26 days, the arms and the legs begin to appear. At the end of 30 days, the unborn child has the appearance of a tiny human being.

In the second month, the baby responds to touch and can feel pain. By the 40th day, brain waves can be detected.

In the third month, the child measures approximately two inches and weighs about an ounce. Yet, the baby has facial expressions, and can exercise each limb independently. There are fingerprints, fingernails, and toenails; the baby's genitals are clearly distinguishable; he has periods of sleep and wakefulness. The respiratory system is functioning. The baby can distinguish between sweet and sour and many suck their thumbs.

The baby begins to grow at an incredible rate in the fourth month. By the end of this month, the unborn child weighs around one-half pound and measures eight to 10 inches. Hair, eyebrows and eyelashes begin to grow.

By the fifth month, movements can be felt in the womb. The baby is able to recognize the sound of his mother's voice. Most babies born at this premature stage survive with proper care. Yet, many unborn children are killed *after* this point, without calling it what it is—murder.

Perhaps the most diabolical procedure is partial-birth abortion. In these cases—many of which are performed in late second-trimester and third- trimester of a woman's pregnancy—only the baby's head remains in the womb. The body of the child is manipulated with forceps to

deliver the entire body into the birth canal, except for the head. A puncture is then made at the base of the baby's skull and the brain is extracted, causing death.

Reasons to Kill?

According to a March 31, 1989 article by Ethan Bronner in *The Boston Globe*, the majority of abortions—including partial-birth abortions—are sought for social and not for health reasons. The article was based on the findings of the Alan Guttmacher Institute, the research arm of Planned Parenthood—one of the nation's oldest and largest pro-abortion organizations. The study showed that women almost never abort babies to protect themselves.

Women who have abortions do so mostly because they are concerned about how having a baby could change their lives, because they think they cannot afford to have the baby, and because they are not ready for the responsibility.

Exodus 20:13 gives the commandment, "Thou shalt not kill." The Hebrew word for "kill," *ratsach*, speaks of premeditated murder. We are commanded not to murder, yet the Word of God gives three reasons for killing. First, we may kill to protect our freedom, our property,

and our personal rights. There is a time for war, if it is for the right cause (Deuteronomy 7:1-2; Ecclesiastes 3:3, 8; Mark 13:7). Our nation would not be here today if soldiers hadn't gone to war to protect our freedom. Secondly, killing is allowed for self-defense (2 Samuel 21:17), and, thirdly, for capital punishment (Genesis 9:6; Romans 13:4).

A Child is a Child

Brephos is the Greek word used to refer to “an unborn child, embryo (Luke 1:41, 44)”¹ and “a new-born, an infant”² or young child, up to two years of age (Luke 18:15; Acts 7:19; 2 Timothy 3:15). You were as much alive at conception as you were at age two.

The unborn have a destiny. Psalm 102:18 says, “This shall be written for the generation to come: and the people which shall be created shall praise the LORD.” God wants these people to be born; He wants them to be saved and to praise Him.

Paul was chosen and set apart by God before he was born (Galatians 1:15). Samson was also set apart before his birth, and so were you. God's wisdom is unsearchable. Our lives were purposed, planned, and settled billions of years

ago. Therefore, the issues of death belong to the Lord, not to the mother, or the Supreme Court (Deuteronomy 32:39; 1 Samuel 2:6; Psalm 68:20).

Perhaps you are thinking, “Pastor, why are you giving us all this information?” It’s because I want you to have a precise conviction concerning the Bible’s viewpoint of murder.. I am communicating these truths thoroughly because I have seen former students and teachers turn away from truth. They use rationalizations to condone abortion, when God clearly views it as murder. They have compromised their convictions in order to be academically accepted.

1. Joseph Henry Thayer, *The New Thayer’s Greek-English Lexicon of the New Testament*, (Lafayette, Ind., 1979), 105.

2. Ibid.

CONCLUSION

“If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman’s husband will lay upon him; and he shall pay as the judges determine. And if any mischief follow, then thou shalt give life for life” (Exodus 21:22-23).

From 1973 through 1995, there have been nearly 35 million murders by abortion that we know about, murders allowed by the Supreme Court, by liberal politicians in the Congress and in State Houses around the United States. According to a fact sheet published by the National Right to Life Committee, at least two thousand partial-birth abortions are documented each year. Many have been performed on healthy teenaged girls who concealed their pregnancies until it was too late for conventional abortion procedures.

Surely, our nation is reaping what it has sown. In light of these facts, is it any wonder

that we are plagued with problems of violence and murder, with divorce and dysfunctional families?

The value of life has been diminished by mankind and mischief has followed with devastating results. Today, there is a debate on whether doctors should be allowed to assist terminally ill people in committing suicide. The Supreme Court's *Roe v. Wade* decision did more than sanction a woman's right to seek an abortion; it called into question the value of life. Millions of babies have been murdered over the past three decades. Now there are cases where the sick and the diseased are encouraged to terminate their lives.

When will the murders stop?