

EAST CAMBRIDGE CHURCH OF CHRIST

"A first century church in the 21st century"

Bible Reading Plan

Week 28

- 1 Kg 12; 2 Chr 10-11; *Tit 1*
- 1 Kg 13-14; 2Chr 12; *Tit 2*
- 1 Kg 15; Ps 47; *Tit 3*
- 1 Kg 16; 2Chr 13-14; *Phm*
- 1 Kg 17-18; Ps 119; *Jude*

Leading Services

Announcements: Mike V.

Morning:

Song Leader: Ron V.

Opening Prayer: Larry L.

Lord's Table: Zack V.

Asst By:

Closing Prayer: Brock G.

Evening:

Song Leader: Bill G.

Opening Prayer: Richard L.

Closing Prayer: Zack V.

Scripture Reading: .
(Zechariah 7:7-14)

Sermons

AM: What Jew Believe About Hell
PM: The Realities of Hell



Abortion

On January 22, 1973 the Supreme Court ruled in favor of legalizing abortion. During that year there were 750,000 legal abortions performed in this country. In 1974, there were 900,000 legal abortions. During the first eighteen months after the state of New York's abortion-on-demand law went into effect, 278,122 abortions were performed. Imagine how many abortions have been performed within the last 49 years. Does this surprise, even alarm you? *"Is it nothing to you, all ye that pass by?"* (Lamentations 1:12)

It is a rather twisted set of values that would put to death an unborn child for such reasons as convenience, family planning, economics, dislike for children, embarrassment of illegitimacy, etc. (these reasons are taken from a quote by Justice Byron White, wherein he expresses the view of the Supreme Court in legalizing abortion), and, at the same time, cry out of the inhumanity and the violation of human rights for the convicted murderer on death row, or to protest against cruelty to animals.

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Abortion and the Bible

Abortion is more than a question of science or medicine. It is a moral question, and though the word "abortion" is not found in the Bible, there is divine truth which condemns such an act.

The question raised when abortion is considered is, "When does life begin?" The flip-side to this is, "When does death occur?" To answer one is to answer the other from the Bible stand-point. Death is defined scripturally as the separation of the human spirit from the body (James 2:26; Eccl. 12:7). When death occurs there is no exercise of human will to enable the body to act accordingly, thus, no life. The body lies dormant; it does not walk, talk, breath, etc. There is life, however, because those activities described are present; the spirit of man dwells in the body (Luke 8:55).

So, when does life begin, before or after birth? From creation we learn that man is made in God's image (Gen. 1:26-27). We do not suppose this is a physical likeness because God is not flesh and blood, but spirit (John 4:24). Our likeness to God is our eternal spirit which He gave us (Zech. 12:1; Eccl. 12:7). God is the "*father of our spirits*" (Heb. 12:9). Because of man's uniqueness, there must always be held the sanctity for human life (Gen.9:6). Can it be shown from the Bible that the unborn child possesses that spirit given from God for life? Can the unborn be recognized as alive and a human being? If so, the axe would be laid at the root of the abortion issue. Consider these scriptures:

Exodus 21:22-24: This law is set forth to protect a mother with her unborn child. The distinction made is not between that of harming the unborn child or harming the mother, but rather between causing harm to either of them. If the child was born prematurely due to these violent acts described, and lived, a fine would be imposed because of the danger involved. If, however, any harm did occur, either the death of the unborn child or the death of the mother, the penalty would be "life for life." Both the life of the born and unborn are equally precious in God's sight.

Job 3:11-19: As Job expresses his misery in life, he asks, "*Why died I not from the womb? Why did I not give up the ghost when my mother bare me?*" (vs. 11) From inspired scripture, Job informs us of the fact that the unborn has a spirit (ghost), and furthermore, that when death occurs in the womb, the unborn spirit's destiny is the same as the "*kings and counsellors of the earth...with princes that had gold...The great and small are there...*" (vs. 14,15,19) Our point is this: There is no distinction placed between life of the unborn and the born. In both, the spirit has been given by God and one is just as real as the other!

Luke 1:41,44: "*And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb.*" (vs. 41) Notice that what was in Elisabeth's womb was not an "it", but a "babe" (Greek, *brephos*). This same word is used in the very next chapter to describe the "babe" of Mary, lying in a manger (2:12,16), and also, to describe the "babes" that were brought to Jesus so he could touch them (Luke 18:15). Furthermore, the "babe" in Elisabeth's womb "*leaped...for joy*", God revealing the motive which caused the action. Again, the scriptures attribute much more to the unborn than does the pro-abortionists.

The problem of abortion is one of murder and God hates "hands that shed innocent blood" (Prov. 6:16-17). Those that have ears to hear, let them hear.

- Dan Richardson