

# WHAT IS A HUMAN?

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WHAT IS MAN THAT YOU ARE MINDFUL OF HIM?

# *The Importance of Abortion*

“What is involved in the abortion issue is nothing less than our Christian doctrines of both God and humanity, or more precisely the sovereignty of God and the sanctity of human life.”

John Stott

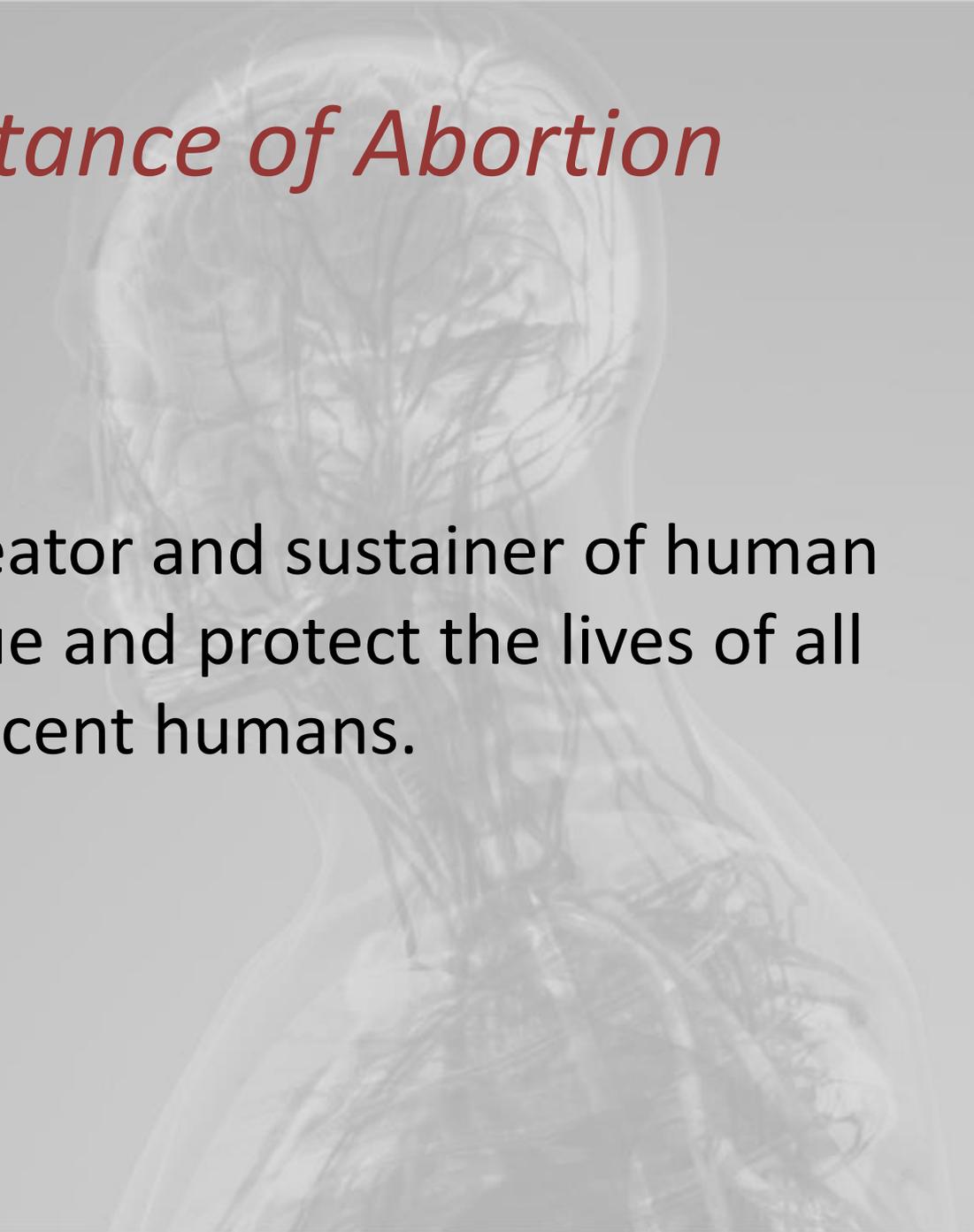
# *The Importance of Abortion*

“ . . . Only God can decide life and death. . . . That is why abortion is such a terrible sin. You are not only killing life, but putting self before God; yet people decide who has to live and who has to die. They want to make themselves almighty God. They want to take the power of God in their own hands. They want to say, ‘I can do without God. I can decide.’ That is the most devilish thing that a human hand can do. . . .”

Mother Teresa

# *The Importance of Abortion*

Since God is the creator and sustainer of human life, we should value and protect the lives of all innocent humans.



# *Three Views of Abortion*

	<b>No Abortion</b>	<b>Limited Abortion</b>	<b>Free Abortion</b>
<b>Status of the Unborn</b>	Fully Human	Potentially Human	Subhuman
<b>Abortion</b>	Never	Sometimes	Anytime
<b>Basis</b>	Sanctity of Life	Emergence of Life	Quality of Life
<b>Mother's Right</b>	Life over Privacy	Combination of Rights	Privacy over Life

# *Argument for Pro-Choice*

## Scripture Used:

- Genesis 2:7 – Man became a living being after God breathed life into him.
- Job 34:14-15 – If God withdrew his breath, all mankind would perish.
- Isaiah 57:16 – God states that he created the breath of mankind.
- Eccl 6:3-5 – A stillborn child comes into the world without meaning and departs in darkness.
- Matt 26:24 – Jesus states that it would have been better if Judas had not been born, suggesting that Judas' life began at birth not conception.

# *A Consideration of the Texts*

1. Breathing is not the beginning of humanness.
  - If breathing is the mark of humanness, then not breathing is the end of humanness. But
    - Humanness extends beyond “earth-bound” breathing (2 Cor 5:6-8; Phil 1:23; Rev 6:9).
    - Before birth a babe is described as human (Psalm 51:5; Matt 1:20).
    - Adam was a unique case. God breathed into him *life*. This is far more than just Adam’s first breath.

## *A Consideration of the Texts*

2. The Preacher in Ecclesiastes is making a comparison between a vain rich man and a child who is not born. He is not making a statement on life's beginnings.
3. Jesus is reflecting not on Judas' conception, but on his life post-conception that led him down the path of self-destruction.

# *Arguments for Potential Humans*

## Scripture Used:

- Exodus 21:22-23 (KJV) - 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.

## *English Standard Version*

“When men strive together and hit a pregnant woman, so that her children (*yeled* – Hebrew word for living child) come out (*yahtzah* – Hebrew word for birth), 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. . .”

# *Arguments for Viewing the Fetus as Fully Human*

1. Unborn babies are called “children,” the same word used of infants and young children (Luke 1:41, 44; 2:12, 16; Exod 21:22) and sometimes even adults (1 Kings 3:17).

# *Arguments for Viewing the Fetus as Fully Human*

2. The unborn are created by God (Ps 139:13) just as God created Adam and Eve in His image (Gen 1:27).
3. The life of the unborn is protected by the same punishment for injury or death (Exod 21:22) as that of an adult (Gen 9:6).

## *Arguments for Viewing the Fetus as Fully Human*

4. Christ was human (God-man) from the point he was conceived in Mary's womb (Matt 1:20-21; Luke 1:26-27).
5. The image of God includes "male and female" (Gen 1:27), but it is a scientific fact that maleness and femaleness is determined at the point of conception.

## *Arguments for Viewing the Fetus as Fully Human*

6. Personal pronouns are used to describe unborn children (Jer 1:5; Matt 1:20-21).
7. The unborn are said to be known intimately and personally by God as he would know any other person (Psalm 139:15-16; Jer 1:5).

# *Arguments for Viewing the Fetus as Fully Human*

8. The unborn are even called by God before birth (Gen 25;22-23; Judge 13:2-7; Isa 49:1; Gal 1:15).



# *Abortion and Church History*

One of the earliest documents of Christianity after the New Testament is the *Didache*, dated to around AD 80–120. The teaching describes two ways: the way of life and the way of death. The way of life demands that Christians “shall not murder a child by abortion nor commit infanticide.” Both abortion and infanticide were common in the Roman Empire. Christians were forbidden to murder any child, born or unborn.

# *Abortion and Church History*

Clement of Alexandria (AD 150–215) made clear the sin of women who “in order to hide their immorality, use abortive drugs which expel the matter completely dead, abort at the same time their human feelings.” Tertullian (AD 160–240) taught even more comprehensively: “For us, we may not destroy even the fetus in the womb.”

These church fathers are just two examples of a pro-life position rejecting abortion that also included—at the very least—Athenagoras, Hippolytus, Basil the Great, Ambrose, Jerome, John Chrysostom, and Augustine.

# *Abortion and the Church*

1. The church should unequivocally support the sanctity of life.
2. The church should be a beacon of hope, light, and faith for those that are in unwanted pregnancies.
3. The church should be a place of forgiveness for those who have aborted a child in the past.
4. The church should be a place of wisdom and grace for those who must make difficult choices.

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