

Abortion

Layers of the Dilemma

(Portion Seven)

*As thou knowest not what is the way of the spirit,
nor how the bones do grow in the womb of her that is with child:
even so thou knowest not the works of God who maketh all.*
Ecclesiastes 11:5

Specificity

In one place, or another, we have criticized all behaviors that are done for convenience sake; especially, when those behaviors are represented as being in line with the will of the LORD. However, we are very careful in the use of the expression, for convenience sake, when we are considering an already fully active human life; because we have already stated that a living human woman or girl is a definite soul, whereas the result of conception still has an unknown part; particularly, in the matter of our understanding of the LORD'S activity in the womb. Therefore, because the impregnated woman is a known living soul, convenience is not an issue when the life of the woman is involved. Consideration for the life of the woman, is not a matter that is bound by rules of maturation, either; that is, it also includes the well-being of those young girls who are impregnated before they can withstand the rigors of pregnancy, while still living a healthy life.

The LORD demonstrated His great concern for the little ones, during Israel's passage through the wilderness. In that case, God removed a mass of human impediment, which was attempting to block the prosperous development of the generation of the little ones.

And the LORD spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you: Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

*But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.
But as for you, your carcasses, they shall fall in this wilderness.*

(Numbers 14:26-32)

In some critical cases, the life of the mother may be an elective matter; but it is never, a matter of convenience. There is Scripture that describes an election by a woman, to continue a pregnancy that resulted in her death. We must stress that her decision was not legislated, either to continue the pregnancy or to terminate it.

And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.

And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.

(Genesis 35:16-20)

Indeed, there is no place in the law of God, where continuance of pregnancy is legislated, under conditions such as Rachel endured. Conversely, there is Scripture that tells of a woman who was given control over the life or death of a child. Still, the woman was only given such authority since she believed that she had a reason in righteousness for the decision. Sarah is the woman in the example of this type of delegation. However, before we repeat the Scripture that involves the reasoned delegation, we will recite the Scripture that seems to have more of vengeance in it, than righteous reasoning.

Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her.

And Abram hearkened to the voice of Sarai.

And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it

pleaseth thee.

And when Sarai dealt hardly with her, she fled from her face.

(Genesis 16:1-6)

Though we labeled the decision, above, as containing a heavy dose of vengeance; we must admit that we are reviewing this from the perspective of the modern day. In the time of Sarah, her decision may have been the best one for the continuation of the household of Abraham; as might be the case if there were inheritance issues that she had considered in the matter. The next Scripture seems to have aspects of that type of consideration, in it. This is the Scripture that involves an action by Sarah that seems to be a much more reasoned decision, on her part.

And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

And the thing was very grievous in Abraham's sight because of his son.

And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed.

(Genesis 21:8-13)

The LORD'S interaction with Abraham, in respect of the lad, is an example that can be projected back to the womb as pertains to the well-being of the woman, as well as, the product of conception. God did not command Abraham to sacrifice the mental well-being of Sarai, for the sake of the child. God allowed the removal of the child, in favor of the woman, Sarai. We must also note, though, that the LORD directly intervened for the child. In that light, if you want to stop an abortion, when the well-being of the mother is at stake; ask the LORD to directly intervene. Scripture tells us that, according to the LORD'S will, such a request will be effective.

Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up;

and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed.

The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

(James 5:13-18)

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As regards the expression, convenience sake; so, too, we must do be very careful about withholding the opportunity to terminate a pregnancy in case of rape. In the case of rape, extreme care must be taken in applying the word, abortion. For a rape victim to have her system cleansed of an abomination, in the time immediately following her abuse, when she has renewed control of her life, is a cleansing; it is not an abortion.

We say, renewed control of her life, because there have been cases, where young girls were abducted, and impregnated, by force. In that case, the girl does not have immediate access to cleansing. In such cases, there may be sufficient time for the pregnancy to start to develop into a fetus. Therefore, when the girl or woman does have access to medical care, such a termination is a cleansing.

We say, cleansing, because of the example of the flood of Noah's day. As a prior point of understanding, though, please read the following Scripture.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

(Genesis 2:1-3)

The goodness that the LORD declared for the whole creation was violated by mankind. In the day of Noah, mankind performed a spiritual rape of the world, violating its goodness. It seems, too, that the men of the world were moving fairly close to natural rape of some of the women of the world of that day. In any case, there is a strong hint that the men of that day were haphazard in their care for the women. The unwholesome nature of the behavior of the men is indicated by the closeness, in text and maybe even in time, of the condemnation of the world of that day.

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the

daughters of men that they were fair; and they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

(Genesis 6:1-6)

These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth.

The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

(Genesis 6:9-13)

In the time that God had appointed, the LORD cleansed the abomination from the earth.

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of life, of all that was in the dry land, died.

And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

(Genesis 7:17-23)

The abomination that is brought about by rape is like unto the *living substance* that was removed to cleanse the way for future prosperous growth. The victim deserves this chance to produce abundantly, or not, as a matter of her communion with the LORD. In the day of Noah, the LORD did not withhold this choice from the earth. For, with the cleansing of Noah's day, the earth was once again able to produce abundantly, as the LORD had fashioned it to do, in the beginning.

And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread.

(Genesis 9:18-19)

