

# Life and Liberty for Women

abortion safe and legal

today - tomorrow - forever

## God, the Bible, and Abortion

**God gave legal personhood status to human beings at birth just as our civil laws do today - giving born women legal status and the right to life over unborn human life - conception to birth - no exceptions.**

1. God never condemned nor condoned legal abortion in the bible. Given that God spoke to many other important issues - i.e., marriage and divorce, it's very telling that God didn't speak directly and in no uncertain terms to the issue of legal abortion, isn't it?

2. God recognized the official beginning of human life as being at birth. Genesis 2:7, "God breathed into his nostrils the breath of life and man became a living soul."

While the process God used to create Adam and Eve and a baby born today are very different - and with good reason - Adam and Eve being created as the mother and father of all mankind - Adam and Eve and a baby born today do share a common bond in the culmination of their creative processes.

They breathe the breath of life through the nostrils.

By God's own desire and design human beings born today don't breathe the breath of life through their nostrils until they're born.

3. Neither God nor Life and Liberty for Women has ever argued that the fetus isn't alive in the womb, but that fact doesn't speak to the official recognition by God of the beginning of life, that is at birth.

4. In Exodus 21:22-25 God leaves no ambiguity that for him a born woman's life is paramount to that of an unborn fetus's life through all nine months of pregnancy.

Precisely because it is the born woman who God gave legal personhood status to in those verses. The unborn wasn't afforded legal personhood status by God. If antiabortion Extremists have a problem with that, they need to take it up with God.

Clearly while those verses in Exodus do not address abortion - they do address the status of the unborn as it compares to the status of the born woman that hosts its existence.

Exodus 21:22-25 says: "When men strive together and hurt a woman with child so that there is a miscarriage and yet no harm follows, the one who hurt her, shall be fined, according as the woman's husband shall lay upon him and he shall pay as the judges determine. If any harm follows then you shall give eye for eye, tooth for tooth, life for life." (Revised Standard Version)

The King James Version says, "...hurt a woman with child so that her fruit depart from her and yet no mischief follow: he shall be surely punished,...and he shall pay as the judges determine. And if any mischief follow, then thou shalt give life for life..."

The very act of forcing her fruit to depart from her - regardless of whether the woman miscarries or a premature birth results - and the woman suffers no other harm or is killed, the punishment was only a fine for causing her fruit to depart from her.

No particular time in pregnancy was specified in these verses in any translation. That's significant because a premature birth of a healthy fetus cannot occur in the early stages of pregnancy.

Further, in Biblical times fetuses born much before 40 weeks gestation, wouldn't have survived - so biblical translations using premature birth are inaccurate and deliberately misleading.

It is clear that the law God articulated in these verses is applicable during all stages of pregnancy.

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In fact, the New International Version, which translates the verse to read premature birth", footnotes that verse with these words, "Or she has a miscarriage." They footnoted it that way because they considered that interpretation to have equal validity or they judged another interpretation was possible and important enough to be represented in a footnote. Comparative Study Bible - Revised Edition, 1999 by the Zondervan Corporation.

The verses go on to say: However, if any harm/mischief to the woman followed, then the punishment was an eye for eye, tooth for tooth, and life for life. The word "harm" or "mischief" in these verses refers only to the woman. The phrase "with child" is merely descriptive of the woman, it's an adjective describing the woman and doesn't change the object of the word harm or mischief, that being the woman, in both verse 22 and 23.

What about the Ten Commandments:  
"Thou shalt not kill/murder" Exodus 20:13 -  
Deut. 5:17 - Matthew 19:18

In both the Hebrew and English languages, murder and kill are used interchangeably.

Both the Revised Standard Version of the Bible and the King James Version use the word kill in Exodus 20:13 and the word murder in Matthew 19:18 The King James Version uses the word kill in Deut. 5:17 The Amplified Version uses the word murder in Exodus and Deut. and the word kill in Matthew.

The New Strong's Exhaustive Concordance of the Bible - 1995 does not find a Hebrew translation of the English word "murder." It gives the Greek translation as "phoneuo" from "phoneus" meaning "to be a murderer - kill, do murder, slay...always of criminal or at least intentional homicide."

Webster's New World College Dictionary makes note in the definition of murder that "kill" is a synonym.

Abortion - The termination or killing of pre-viable human fetal life - under the guidelines of Roe vs. Wade is not a criminal act or murder even God subscribes to that view - witness Exodus 21:22-25.

Additionally Dr. Roy Bowen Ward, a professor of religion at Miami University, Oxford, Ohio, 1996, commenting on Matthew 19:18, correctly notes that "No direct object is supplied for the verb 'to kill{murder}.' Certainly the commandment doesn't indiscriminately refer to killing anything alive. The Israelites were expected to kill animals, both to eat and sacrifice. They were also expected to kill Philistines and other enemies in war. The command not to kill was certainly not 'pro-life' in an unqualified way." Religious Coalition for Reproductive Choice Web Site

For example: If antiabortion extremists can pluck the verse out of the Bible that says "Thou shalt not kill/commit murder" and indiscriminately apply it to abortion, that verse can be just as easily plucked from the Bible and indiscriminately applied to the death penalty, the United States war on terrorism, or even the Middle East Crisis between Israel and the Palestinians.

However Say Antiabortion Extremists Thou shalt not kill/commit murder can't be applied to the death penalty or war (I wonder about innocent lives lost in war) because in other verses in the Bible God condoned killing/murder in such circumstances.

If that's true, then obviously other verses must be consulted to determine what is included or excluded from the command thou shalt not kill/murder. Where are the verses that will make the case to either include or exclude abortion from that command, especially considering God never spoke specifically and in no uncertain terms to the issue of abortion?

Those verses would be Genesis 2:7 and Exodus 21:22-25

Does God condemn Roe vs. Wade?

No - God does not condemn Roe vs. Wade.

Our civil laws give born human life legal personhood status - not unborn human life - absolutely in line with God's laws.

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Roe vs. Wade does not criminalize the killing of pre-viable human life just as God did not.

While God did not criminalize the killing of viable unborn human life - Roe vs. Wade allows states to do so - with the only exceptions being for the protection of the health and life of the woman. (42 states and the District of Columbia have such laws on the books)

Going no further than God in the criminalization or not of the killing of unborn human life - assures us that God does not condemn Roe vs. Wade.

## **And God himself committed the deliberate act of abortion.**

Hosea 9:14 Revised Standard Version, To punish Israel for their impiety and idolatry, God Gave them "miscarrying wombs."

1. The Hebrew word for gave is "nathan" - to give, cause, commit The New Strong's Exhaustive Concordance, 1995 page 97 - Hebrew section

Webster's New World College Dictionary, 3rd Edition: A. Give: to produce in a person, cause to have; B. Cause: A person acting voluntarily as the agent that brings about an effect or result; C. Commit: To do or perpetrate

2. In this verse the Hebrew word for "miscarrying," is the word shakol The New Strong's Exhaustive Concordance, 1995, page 141 Hebrew section: which is translated: "to miscarry, i.e., suffer abortion."

Miscarriage involves a spontaneous action or one with no external cause - while abortion involves a deliberate action - an action involving an external cause.

God committed the deliberate act of abortion.

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