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History's Most Amazing "Baby Talk"

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HISTORY'S MOST AMAZING “BABY TALK”

“And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS ... Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. And Mary arose in those days, and went into the hill country with haste, into a city of Juda”
(Luke 1:30, 31, 34-39).

Never in the history of childbirth did two expectant mothers have more to talk about than these two women.

- A. Here was Elisabeth, well past the childbearing years, but anticipating a baby.
- B. Here was Mary, a young virgin, but now with child. This was the case because *“with God nothing shall be impossible”* (Luke 1:37).

It should be noted that Elisabeth’s unborn child is referred to twice as “the babe” (Luke 1:41, 44), indicating scripture’s position on abortion. From the beginning, John was not looked upon as a developing mass of human tissue or a fetus, but as “the babe.”

But what about a therapeutic abortion? Consider the following: A therapeutic abortion occurs when a pregnant woman is persuaded (often by her doctor) that her unborn child presents an emotional or mental threat to her general well-being. Therefore, the most practical and painless solution (for the mother at least) is simply to kill the offending baby. There are two well-known instances in history in which this attitude toward unborn human life could certainly have been applied.

The first case involved that of an older woman, the wife of a respected religious leader, living in a large southern city. Present-day advice to her would have been: “Do you really feel it wise to complete this birth? Consider your age.

The psychological strain upon you will be much greater than it would be on a younger woman. Then too, as an older parent, don't you think you'll have real problems adjusting to this infant? I mean, it might even affect your relationship with your husband. No, all things considered, it would be far better to terminate the potential problem right now."

The second case had to do with a teenage girl, engaged to a struggling young tradesman, living in a small northern town. Here there could be no doubt. A quick abortion would immediately solve the embarrassment and downright hostility, which would certainly develop if the unborn baby was not destroyed.

Two simple and clear-cut cases for therapeutic abortion. Not quite. Could even the most calloused present-day abortion mill operator stomach the thought of Elisabeth (the older woman) and Mary (the teenager) with trembling hands and hearts awaiting the sharp instrument of some ancient abortionist?