

# Bible clearly proves life before birth

To the editor:

In Peggy Loonan's Roe v. Wade comments in a recent open forum letter, Ms. Loonan states that "God bestows official recognition of the beginning of human life, that being the moment of birth." She uses Genesis 2:7 as the basis for this fact.

Possibly, Ms. Loonan should consider Genesis 2:7 in the context that the Scripture was presented to us. In this context, at the time that Adam was created there was neither a conception nor birth. God formed Adam from dust with His own hands and breathed life into him.

Ms. Loonan proclaims that based on the above and "by God's" own desire and design, human beings breathe upon birth through their nostrils, marking for God the official beginning of human life." This proclamation by Ms. Loonan is a huge leap from the event described above, as there is absolutely nothing in Genesis 2:7 that provides the "official beginning of human life" at the time of birth.

I would like to ask Ms. Loonan to read the story provided in Luke 1:24-44. In this story Mary visits Elizabeth, the mother of John the Baptist being five months pregnant, shortly after conceiving Jesus Christ. According to this story, when Mary greeted Elizabeth at this meeting, John the Baptist, the baby just five months in the womb of Elizabeth, "leaped in her womb" and Elizabeth was filled with the Holy Spirit.

My point here is that it is clear that the baby of Elizabeth was alive and able to "leap" in the womb. This baby was not able at this time to breathe, but was clearly alive.

Today we have the advantage of ultrasound and other medical machines to be able to see the very much alive babies that are not yet able to breathe. We can see their beating hearts and the blood as it goes through the babies' veins, while yet still in the mother's womb. I cannot see how anyone can deny that these children are alive with this kind of evidence.

Another story in the Bible about life in the womb prior to the babies breathing is contained in Genesis 25:21-26. This is the story of Esau and his brother Jacob, who were fighting with each other in the womb prior to birth. This is another very interesting story provided for us in the Bible by God and clearly shows life in the womb prior to the baby being able to breathe.

Charles Preston  
Loveland

# Abortion argument not square with Bible

To the editor:

Regarding Peggy Loonan's letter on April 26, promoting abortion: It was apt of her to bring up Exodus 21:22. This reference deals with a baby prematurely born as the result of its mother getting too close to men as they were fighting. The infant might survive, as did Ichabod (Samuel 4:19-21), who arrived through abnormal trauma, or it might not. In Exodus 21:22 "her fruit" which "departed" translates a word commonly meaning "children." A child, you know, is not a piece of its mother. If "harm followed," the offending man was to be punished "eye for eye," — tremen-

dous legal protection for both mother and infant. It would be hard to prove that the "harm" could only be the woman's. Suppose the baby were John the Baptist, who leaped for joy while he was still in Elizabeth's womb, because her "Lord" (Jesus) was within Mary's womb as she approached (Luke 1:39-44). Would there have been no harm had either infant been killed? Mothers normally see harm in the loss of their babies, who are inexpressibly precious to them.

Ms. Loonan cites Genesis 2:7 to prove that a baby is not a "living soul" until it takes its first breath. But there is a big difference between a natural birth and the initial creation of mankind out of dust. These cannot be equated. Just as "the life of the flesh is in the blood" (Leviticus 17:11), so the unborn infant, with its own blood and circulatory system, is a living and distinct person.

Robert S. Morse  
Loveland

*Reposted Herald  
Loveland - 5/1/01*

*Loveland Reporter Herald  
5/2/01*