Exposing the Liberal Lie: What the Bible Says About Political Correctness

by Jim Alexander

All scripture quotations, unless otherwise indicated, are taken from the New King James Version. Copyright 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.
Bible text from the New King James Version is not to be reproduced in copies or otherwise by any means except as permitted in writing by Thomas Nelson, Inc., Attn: Bible Rights and Permissions, P.O. Box 141000, Nashville, TN 37214-1000.

Chapter Nine: Their Children To The Slayer

The third chapter of I Kings relates the account of two women who came before King Solomon, each claiming to be the mother of a disputed infant. Unable to ascertain which woman is the true mother, Solomon puts the women to a test by ordering that a sword be brought to him. His judgment is that since the women cannot come to an agreement over the child, he will (quite literally) divide the child between the two of them. The woman who was not the infant's *true mother* easily agreed to this; however, the infant's true mother cried, *"O my lord, give her the living child, and by no means kill him!"* (I Kings 3:26). Solomon wisely determined that the true mother, rather than seeing her child slain before her eyes, would give him to another woman.

Sadly, Solomon's great wisdom would not work today, where millions of mothers willingly bring their children to be slain by a wicked, desensitized culture that embraces such a horrid and evil act.

Had this volume been subtitled *What **I** Think About Political-Correctness* rather than *What the **Bible** Thinks About Political Correctness*, this chapter might've been somewhat lengthier. As it is, however, it numbers among the shortest chapters of this work -- the reason being: All chapter lengths are reflective of the amount of coverage the Bible actually gives to each topic covered (with the exception of the last chapter, which assuredly could've been lengthier than the whole rest of this volume). Had the word of God said more about this topic, this chapter's length would have increased accordingly. However, as the word of God actually says very little on this matter, I feel it would have been presumptuous of me -- particularly in a work subtitled *What the **Bible** Says About...* to attempt to add anything to that. As we shall see, the word of God's infrequent pronouncement of this offense by no means detracts from its seriousness in God's eyes. It merely implies that, unlike sexual immorality (chapter eight) or capital punishment (chapter fourteen), there are far fewer variables with this topic necessitating coverage. Indeed, with abortion, there is but one issue requiring deliberation -- the murder of the unborn child.

It has been my observation that when people want to hide their wrong-doing or convince others of its rightness, they often rename or sugar-coat it to make it easier to swallow -- like the "reproductive freedom" and "freedom of choice" labels. What has abortion to do with ***reproduction***? One involves the bringing of a new life ***into*** this world, and the other the taking it ***out***. I have to admit, though, it has such a nice ring to it. It sounds like something that should've been included there in the *Declaration of Independence* right beside the rights to life, liberty and the pursuit of happiness. If one didn't know better, one could hear that term and never actually suspect the horrid reality of what it signifies.

"Freedom of choice" is another. It sounds so wholesome and American; never mind that it has nothing whatsoever to do with ***choice*** -- as long as it sounds pleasant and projects a positive image it's entirely acceptable to mask the true nature of this utterly depraved and reprehensible

crime.

"Freedom of choice" -- as if women didn't have the right to ***choose*** an abortion prior to its legalization -- but, there is no connection between illegality and one's freedom to ***choose***. ***Choice*** is an inherent freedom, regardless of legality. How does the law ever prohibit ***choice***? Aren't we all free to choose whatever we please, regardless of the law, others or even God? Mankind has always been free to choose to obey or disobey. Murder is illegal -- at least it was in most states as of the writing of this chapter -- yet when or how has that illegality ever deprived anyone of their right to choose to murder someone? It hasn't and it never will.

What the "freedom of choice", abortion proponents are actually advocating is a freedom from ***responsibility*** for choice. They seek the right to choose behavior, entirely free from responsibility for that behavior. No one is ever prohibited from exercising choice by any law, whether it's the law of man or the law of God. The right to choose is always ours. But, with every choice also comes a responsibility for that choice. The law never makes one's choice, nor does it, in any way, limit it. The only limitation where personal choice is concerned is the strength of one's convictions. If one's convictions are solid, one will choose what one believes to be right, regardless of any law. In the case of abortion, that choice is to whether or not one believes it is right to murder an unborn child.

But, is abortion *murder*? Those on the right say that it is, while those on the left say that it isn't. Many insist that it is nothing more than optional surgery -- like a facelift or a rhinoplasty. Others are willing to defy the law of the land in defense of these lives they claim are being so cruelly extinguished within. Is abortion ***murder***? To answer this question, one must first establish two primary principles: Is the unborn child considered a ***life***, and if so, is a deliberate termination of that life ***murder***? To begin with, does the word of God address the issue of life in the womb?

> ***Luke 1:15*** -- (the angel Gabriel speaking to Zechariah about John the Baptist) *"For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother's womb."*

The Greek word translated above as *"womb"* is *koilia*, meaning ***cavity***, i.e. the ***abdomen***, ***belly*** or ***womb***. There can be no doubt, the above passage is referring to an unborn, fetal John the Baptist.

What, if anything, does this signify? Perhaps we need to ask the question: Would the Holy Spirit be sent to indwell a ***lifeless*** thing? I cannot answer that; only God can. Yet, I wonder -- why not wait until the birth? Why enter a fetal John the Baptist in the womb, particularly if he was still only a ***lifeless, soulless growth of tissue***?

Another interesting aspect of this issue is found in the forty-fourth verse of the same chapter from Luke.

> ***Luke 1:44*** -- (Elizabeth speaking to Mary) *"For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy."*

How can this be? A lifeless, soulless growth of tissue ***leaping***, much less expressing an emotion like ***joy***?!?! Let's again look at the Greek to make sure we aren't missing anything here. "Perhaps the word ***womb*** has been improperly translated?"

No, it's the same word *koilia* used in verse fifteen.

"How about *leaped*? It could be the actual word implies nothing of the sort, and is merely the result of an over-zealous translator trying to forward his own agenda?"

No, again. The Greek word translated here as *leaped* is *skirtao*, meaning just what it says: ***leap*** or ***jump***. It's the same word used by Jesus a bit later in Luke 6:23, where He says: *"Rejoice in that day and leap for joy!"*(Luke 6:23) It definitely means ***leaped*** -- no doubt about it.

"What about *joy*? Certainly fetuses can't express emotion?"

Wrong, yet again. The word used here is the Greek word *agalliasis*, meaning ***exultation***, ***welcome***, ***gladness*** or ***joy***. They certainly all seem like emotions to me.

"Aha! *Baby*! That's it! The translation of *baby* is all wrong?!!"

Alas, a fourth and final incorrect assertion. It's *brephos*, meaning ***infant***, ***baby*** or ***young child*** -- and in accordance with the usage of the word *womb*, we're most definitely dealing with an ***unborn child***. One can't fault the translation here. The passage means exactly what it says. The ***unborn*** John the Baptist -- ***still in his mother's womb -- leaped for joy*** at the greeting of the mother of his Savior. And, whereas it could be argued that many liberals might possibly be construed as masses of lifeless, soulless tissue -- indeed, throughout the entirety of their lives -- this fetal forerunner of the Messiah was not, but rather a living, emotional, soul-filled-with- the-Holy-Spirit being.

> ***Jeremiah 20:17*** *-- Because he did not kill me from the womb, That my mother might have been my grave, And her womb always enlarged with me.*

Here, the prophet Jeremiah complains to the LORD that, so great are his troubles, he wishes he'd never been born (chiefly verses 14-18). The word translated here as *kill* is the Hebrew word *muwth*, meaning ***kill***, ***put to death***, ***slay*** or ***destro***y. Indicative of rather stressful times, it appears over eight hundred times in the Old Testament. Clearly, one cannot ***kill*** that which is not ***alive***. And, clearly, Jeremiah here refers to being killed *in his mother's womb*. Nevertheless, as some will undoubtedly remain unconvinced from these passages, let's turn to the twenty-first chapter of Exodus.

> ***Exodus 21:22-25*** -- (the LORD speaking) *"If men fight, and hurt a woman with child, so that she gives birth prematurely, yet no harm follows, he shall surely be punished accordingly as the woman's husband imposes on him; and he shall pay as the judges determine. But if any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe."*

Before anyone protests, let's check the Hebrew here to determine what's actually being said by the LORD God Almighty. What's the first word or phrase that might draw some debate from this passage? How about *"woman with child"*? After all, let's make sure we're dealing with the same issue here. The Hebrew word here translated as *"with child"* is the word *harah*, meaning ***pregnant***, ***conceive*** or ***with child***. It appears twelve times in the Old Testament, and is the same word found in Genesis 16:11, 38:24-25, I Samuel 4:19, II Samuel 11:5, II Kings 8:12, 15:16, Isaiah 26:17, Jeremiah 31:8, Hosea 13:16 and Amos 1:13. In not one of these passages does it mean anything but what the actual Hebrew word indicates: ***pregnant woman***.

On to the next phrase of possible contention, we look at that which the *NKJV* has translated as

"gives birth prematurely". The Hebrew here comes from two words: *yeled*, meaning ***something born***, ***offspring***, ***fruit*** or ***young ma***n; and *yatsa*, which may be translated many ways, including ***to go out***, ***pull out*** or ***spring out***. The former word appears ninety times in the Old Testament, nearly always indicative of a ***child*** or ***baby***. (In Isaiah 2:6 the *NIV* translates it as ***pagans***; both the *KJV* and the *NKJV* translate it as ***children***.) The latter word appears over one thousand times in the Old Testament, and is diversely translated throughout. Here, the *NIV* implies ***birth***, where the *KJV* translates it ***depart***, as in *"fruit depart from her"*; the *NKJV* reads as *"gives birth prematurely"*.

Surely, these words indicate that this *"pregnant woman"* has ***miscarried***, but ***not*** resulting in the child's ***death*** -- as *"no harm follows"*. The Hebrew here translated as *"harm"* is the word *'acown*, meaning ***hurt*** or ***mischief***. It is only used five times in the entire word of God (elsewhere in Genesis 42:4,38; 44:29; and twice in the passage above).

As there is no *"harm"* to the unborn child, the men are to be fined, and that is that. (It's curious to note here, too, that *"he shall be punished accordingly as the woman's **husband** imposes on him"*. So much for "a woman's right to her own body".) However, in continuing down to verse twenty-three, should the woman miscarry and the child is ***dead***, then the death of the man who caused it is also required, as *"then you shall give **life** for **life**"*. The Hebrew word translated here as *"life"* is *nephesh*, meaning a ***breathing creature*** (contrast with the Hebrew word *chay*). It is clear from this passage, not only that the miscarried child is considered a *"life"*, but that its ***death*** -- whether intentional or not -- is a capital offense. How much more are those who ***deliberately*** destroy such ***"life"*** today guilty and deserving of death, according to God's word?

To answer our first question: Is the unborn child in the womb considered a ***"life"***? According to God's word -- **yes**. To answer the second: Is the deliberate termination of that life ***"murder"***?

> ***Exodus 21:23*** -- (the LORD speaking) *"But if any harm follows, then you shall give life for life..."*

Again, according to the word of God -- ***yes***. What does all this say about those who today destroy the lives of their own children? That our age has come to this is a clearer indicator than most may wish to admit that our depravity knows no end, and that only by the grace of God can we even hope to see tomorrow.

The unborn child is alive in God's eyes, and its deliberate termination is murder. Of this, there can be no doubt. The word of God stands clear and unchangeable. Those who ***choose*** to ignore it, do so at their own risk.

> ***Hosea 9:13-17*** -- (the LORD speaking in verses 13,15-16) *"Just as I saw Ephraim like Tyre, planted in a pleasant place, So Ephraim will bring out his children to the murderer." Give them, O LORD -- What will You give? Give them a miscarrying womb And dry breasts! "All their wickedness is in Gilgal, For there I hated them. Because of the evil of their deeds I will drive them from My house; I will love them no more. All their princes are rebellious. Ephraim is stricken, Their root is dried up; They shall bear no fruit. Yes, were they to bear children, I would kill the darlings of their womb." My God will cast them away, Because they did not obey Him; And they shall be wanderers among the nations.*

Those who ***choose*** to deny life to others should, themselves, be wary, lest they also be denied that right by God.