

TINY HUMAN LIFE

WHEN, WHETHER, AND WHERE

(ON ENSOULMENT, ABORTION, *AIH*, *AID*
IVF, SURROGATE WOMBS, AND CLONING)



by

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ON: HUMAN ENSOULMENT, ABORTION, NATURAL REPRODUCTION, ARTIFICIAL
INSEMINATION FROM DONOR, SURROGATE HUMAN WOMBS, ARTIFICIAL
INSEMINATION FROM HUSBAND, *IN VITRO* FERTILIZATION, NON-HUMAN WOMBS
FOR HUMANS, HUMAN GENETIC ENGINEERING, HUMAN RECOMBINANT
DIOXYRIBONUCLEIC ACID (*DNA*), & HUMAN CLONING

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FRONTISPIECE

Around 315 A.D., Lactantius Firmianus - the tutor of Constantine the Great, the first Christian Emperor of the Roman Empire - made two rather important observations in his work *The Divine Institutes*. First, in the *Institutes* IV:12, he made some remarks about the truly unique conception of the Lord Jesus Christ:

"The Holy Spirit of God, descending from heaven, chose the holy virgin - so that He might enter into her womb. Then she, after having been filled by the possession of the Divine Spirit, conceived.... Her virgin womb was suddenly impregnated.... The womb of a virgin was strengthened, and conceived. Thus a virgin was made fruitful - and became a mother.... Likewise the prophet Isaiah (7:14), whose words are these: 'Therefore God Himself shall give you a sign - behold, a virgin shall conceive and bear a son; and you shall call His name "Emmanuel!"'"

Secondly, Lactantius Firmianus recoiled in horror against both abortion and infanticide. Thus, in his *Institutes* VI:20, he insisted: "God forbids us to kill.... Let no one imagine that it is allowed to strangle even newly-born children - which is the greatest impiety! For God breathes into their souls for life, and not for death! But men - so that there may be no crime with which they may not pollute their hands - deprive souls as yet innocent and simple of the light which they themselves have not given...."

"Parricides" - or slayers of their own relatives, such as their own prenatal or postnatal infants - "complain about the scantiness of their means, and allege that they have not enough for bringing up more children. As though, in truth, their means were in the power of those who possess them - and as if God did not daily make the rich poor, and the poor rich! Therefore, if any one on account of poverty shall be unable to bring up children - it is better to abstain from marriage, than with wicked hands to mar God's workmanship."

Thus the mentor of Constantine. His famous pupil responded well. After becoming Emperor, he set the legislative stage for making abortion and infanticide serious crimes subject to severe punishments. This would then remain the case throughout christianized Europe, for almost 1500 years, till the hellish holocaust of the French Revolution and its ungodly aftermath.

Today, that holocaust is beginning to run toward the end of its course. Like primitive Paganism as its predecessor, also the neo-heathen Revolution contains the seeds of its own destruction - and generates its own gravediggers. Abortionists are aborting themselves out of existence. The future belongs to consistent Christianity.

Let us then arise and build in the power of the Holy Spirit of the risen Christ! For greater is He that is in Christians, than the demons which are in the World.

PREFACE

America, Australia, and most other English-speaking countries have all received the godly inheritance of British Common Law. Various European lands have inherited other versions of the christianized codes of Later Roman Law. In both cases, however - throughout Western civilization - "tiny human life" has historically been protected by wise regulations largely derived from the Christian Bible as their ultimate source.¹

For abortion, the penalty has always - until just yesterday and only in certain places - been very severe, throughout the civilized world. In Queensland, the penalty is fourteen years hard labour. In South Australia it used to be life imprisonment. For Augustine (430 A.D.) abortion was "murder" - and "punishable by death."

John Calvin (1560 A.D.), commenting on Exodus 21:22 (*q.v.*), declared: "It ought surely to be deemed more atrocious to destroy a foetus in the womb before he or she has come to light... It would be a crime punishable with death - not only when the mother died from the effects of the abortion, but also if the infant should be killed."²

Throughout almost the entire world, babies conceived within married women by Artificial Insemination from Donor (*AID*) - are regarded as illegitimate. This is also the case with babies conceived by way of *In Vitro* Fertilization by Donor Sperm (*IVF-BDS*). *In Vitro* means "in a glass flask." The form *in vitro* means "in a little glass flask" (such as a test-tube). *IVF* thus means "fertilization in a (little) glass flask" - hence, outside the mother's body, whether in a glass flask of whatever size or (more usually) in a petri dish.

This means that, in the absence of specific statutory enactment to the contrary - children conceived through *AID* or *IVF-BDS* have no legal claims for maintenance or for education. Nor could they claim, by way of intestate succession, against their own mothers' husbands. Only legal adoption by the husband of the mother - could make such latter claims entertainable.

Nor would such a husband be entitled to receive those minor children's earnings; nor to administer any parental discipline to them; nor to exercise custody of their persons; nor to be held responsible for their delicts. So the only adult male who **could** be held legally responsible for satisfying the above-mentioned rights of a child conceived through *AID* or *IVF-BDS*, is the generally-anonymous semen donor.³

An illegitimate child has always **had** a 'father' - a male parent who actually "begot" that child (*cf.* James 1:17,18,27). But an illegitimate child sometimes lacks an **identified** 'father.' For that illegitimate child may have been **conceived** through non-coital *AID* or *IVF-BDS*. Indeed, even if coitally conceived, the child may still be illegitimate if actually brought forth at birth (alias **born**) of unmarried or adulterous parents.

In all cases where the father is unidentified, an illegitimate child has enforceable legal rights solely in respect of his or her **mother**. If there is no subsequent legal adoption of the child by somebody else, the 'father' is the one who physically 'begot' that child and the 'mother' is the person who actually carried or **bore** him/her within her very own womb.⁴

1. See chapters H to P, below. Compare too our own *Christocracy and the Divine Saviour's Law for All Mankind* (Tallahassee: Jesus Lives, 1979). See too especially H.B. Clark's *Biblical Law* (Portland: Binfords & Mort, 1944); J.W. Ehrlich's *The Holy Bible and the Law* (New York: Ocean Pub., 1962); P. Goard's *The Law of the Lord or the Common Law* (London: Covenant, 1943); R.J. Rushdoony's *Law and Liberty* (Nutley, N.J.: Craig, 1973); and especially *Digest of the Divine Law* (Birmingham, England: Destiny, 1943), by Howard Rand (LL.B.).

2. See paragraphs 1498f & 1708f & 1786f.

3. See the arguments of Stephen Mason, Legislative Draftsman for the Australian Law Reform Commission, in his July 1982 article *Abnormal Conception* (in the *Australian Law Journal*, 56, pp. 348f)

4. Mason: *op. cit.*, p. 351.

Biblically too, the 'mother' is the person whose "inward parts were stirred up" by the pregnancy, and whose "bowels yearned upon her child." See First Kings 3:16-28 (and especially verse 26). This means that even a woman who, in defiance of good morals alias *contra bonos mores* "rents out" her womb to bear a child for another woman and/or for the latter's husband, is nevertheless herself still the true 'mother.'

This is so even when that "surrogate **mother**" bears the child by *IVF-SHW* - where she bears the child by way of *in vitro* fertilization alias *IVF* from another woman's egg-cell followed by embryo transfer into her own "surrogate human womb."⁵ Indeed, she is also the 'mother' when she bears the child in her own *SHW-FCO* - in her own Surrogate Human Womb From Conception Onward (for some other woman and/or the latter's husband). Genesis 16:1-11 & 21:10.

The possessor of the *SHW* (or Surrogate Human Womb) would still be the 'mother' - even if she were to carry the child within herself (whether from conception or thereafter) only to fulfil an agreement to bear that child for somebody else and not for herself.⁶ So, the barren Rachel wanted the children (Dan and Naphtali) who were being carried within the 'womb' of Bilhah - to be born upon Rachel's own knees. Yet those children were really Bilhah's and not Rachel's offspring. See: Genesis 30:3-8 & 35:22 & 46:25-35 (*q.v.*).

Some would remove such children from the true parent-mother who carried them within her own womb, and give them even to the sterile wife of the very man who actually fathered them. Others would insist even homosexuals should be allowed to adopt and perhaps also to demand alien embryo transplants into their own bodies or into those of others they may care to nominate. **But such procedures (even if "contracted into" prior to conception) - except by way of mutually-agreeable legal adoption thereafter - are morally appalling and also juridically illegal (in most parts of the world).**⁷

Others would argue that a sterile husband who freely consents to his wife getting pregnant by *AID*, thereby himself legitimizes her child. Indeed, some would even assert that such a consenting husband has himself *ipso facto* tacitly yet legally 'adopted' that child to be his own. Some would extend this consideration to *de facto* couples, and yet others to homosexual liaisons.

All this, however, should not be - any more than a man, permitting his wife to commit adultery, would thereby legally be adopting whatever adulterous child she might subsequently conceive. Even the very notion of children conceived through *AID* or *IVF-BDS* automatically being 'adopted' by a sterile husband's tacit or even explicit consent to that *AID* or *IVF-BDS* - is an affront to the seriousness of the adopting process itself.⁸

On the legal issues of *AID*, *IVF* and *SHW* - we find ourselves in very general agreement with the Australian Law Reform Commission's Legislative Draftsman Stephen Mason. He declares:⁹

"The issue for public policy in general is whether to encourage the use of these techniques - for example by funding research into them and [also] allocating scarce medical, clinical and hospital resources to them. Likewise, the issue for legal policy is whether to encourage them - by altering the law to treat more favourably the children conceived by them [than the way in which naturally-conceived adulterous children are treated]. There are strong arguments against public policy in general, and legal policy in particular, encouraging the use of these techniques."

5. *Ib.*, pp. 355f.

6. *Id.*

7. *Id.*, and *cf.* paras. 3955f

8. See Mason: *op. cit.*, pp. 352f

9. *p. cit.*, p. 357

Throughout our dissertation, the quotations from Scripture are frequently our own translations straight from the Hebrew or the Greek. Similarly, our quotations from the Early Church Fathers (and ancient jurists and medicos) are often our own translations from the Greek or the Latin. Indeed, our various quotations from later Theologians and Jurists and Medicos are often our own translations from the original German or French or Dutch *etc.*

In this way, we have tried to present the impact of the infallible Word of God (and also of significant but fallible Theologians and Jurists and Medicos) in a contemporary and easily-understandable idiom. Yet, at crucial points, we sometimes (in the accompanying footnotes) explain our rationale for the given translation - for the benefit of all those readers who would delve more deeply.

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TINY HUMAN LIFE

A. THE BIBLE: WHEN DOES HUMAN LIFE BEGIN?

"Adam had sexual intercourse with his wife Eve. Then she conceived, and bore a son.... Isaac prayed to the Lord for his wife, because she was barren..... Rebekah his wife conceived...and the children tussled together within her..... There were twins in her womb.... In sin did my mother conceive me.... I was shaped in iniquity!" - Genesis 4:1; 25:21-24; Psalm 51:5.

1. In this dissertation, we are concerned only with **human** conception and human abortion and human reproduction. There is indeed a place for man to apply artificial techniques of inducing animal conceptions and animal abortions and animal reproductions. For man is, progressively, to subjugate the animals and the rest of the sub human creation to the glory of God.¹
2. However, man himself, also as regards his prenatal development - is body and soul quite unlike even the highest primate. Existentially, man is further from a monkey than the latter is from a mushroom. For man (and man alone) is the very image of God Himself.² As such, man is a unique kind of creature. From the womb to the tomb, man and man alone is deserving of that very great degree of respect which should be shown solely to the unique and triune image of the Almighty - the Triune God Himself.³

The origin and nature and tri-unity of man

3. After creating the pre-human animals by putting the breath of life into their nostrils,⁴ God uniquely created man (and man alone) as His very own image (both in body and in soul-spirit).⁵ Man's soul-spirit (or living principle) is quite distinct from the many different kinds of soul-spirits of the various sorts of animals created before man.⁶ Yet man's soul-spirit - or the driving "force" which vitalizes his uniquely-human body in a uniquely-human way - is not compounded, but simple.⁷
4. For man does not consist of different "parts" combined - whether two or whether three "parts" - held together in an uneasy tension, in spite of their essential dissimilarity. Indeed, the human "spirit and soul and body" mentioned in First Thessalonians 5:23 does not imply that man is a compound of three different substances temporarily glued together. Neither do the human "soul" and "spirit" and "joints" and "marrow" and "thoughts" and "intents" and "heart" mentioned in Hebrews 4:12, imply that man is compounded together from seven distinct ingredients.
5. Though man's personality kernel resides especially in his unique soul-spirit, human beings (at least from their conception till their death) are neither dichotomic nor trichotomic (which respectively have bitheistic and tritheistic implications). Nor is man essentially "monotomic" (which would have unitarian implications).
6. As the very **image** of the **Triune God**, man does in fact seem to be trini-structured (which has trinitarian implications). For the Triune "God shaped Adam, soil from the ground - by breathing into his nostrils the breath of life (or *nishmath chayyim*) - so that man became a conscious living being (or *nephesh*

1. Gen. 1:26-28; 2:20; 9:2-4; 31:38; I Cor. 15:39; Jas. 3:3-7

2. Gen. 1:26-28; 5:1-f; 9:6.

3. Gen. 1:1-3; 1:26; Matth. 28:19; Eph. 4:24-26; Col. 3:8-10; Jas. 3:17-19.

4. Gen. 1:21f; 6:17; 7:21f.

5. Gen. 1:26f; 2:5-7; Job 31:33; 32:8; 33:4-6; 34:14f.

6. Eccl. 3:21 *cf.* I Cor. 15:39.

7. See F. Delitzsch's *Biblical Psychology*, Edinburgh: Clark, 1825, p. 114.

chayyah).⁸ Thus **man**, imaging God, is himself a **tri-unity**.

7. So the Lord shaped some earthy clay, and formed it into the first human being - precisely by breathing the breath of life into that particular matter. In this way, exactly as the Triune God had intended, that formerly- lifeless matter thus became a living human triune creature.⁹ The very moment God enlivened that human being (the man called Adam) - He gave him a simultaneously-increated human personality,¹⁰ human consciousness,¹¹ and human sexuality.¹² Yet all of that, of course, would undergo considerable further growth and expansion in the future.¹³

Man's origin in Job, Zechariah, and the New(er) Testament

8. Centuries later, also the mature Job referred back to the date of his own **conception**. He claimed, by revelation from God, that he was even at that latter time (nine months prior to his own birth) already a conscious human being. Indeed, he was right then already ensouled, male, and personal.
9. For Job himself said when suffering as an ailing adult: "Let the day perish in which I was born, and the night in which it was said that a male child had been conceived! ... Why did I not die from the womb? ... For then I would have...been at rest.... As a hidden untimely birth, I would not have been - like infants which never saw light."¹⁴ Elsewhere, the same Job also said: "The Spirit of God has made me, and the Breath of the Almighty has given me life.... I too have been formed out of the clay."¹⁵
10. Indeed, later still, also Zechariah apparently referred to the way in which all descendants of the first human couple are brought into being - yes, into **human** being; and precisely as human **beings**. For the prophet Zechariah stated that "the Lord...stretches forth the Heavens; lays down the foundation of the Earth; and forms the spirit of man within him."¹⁶ So the Tri-une God makes a fully-human being (with a vast human potential) - whenever He begins to fashion a (furtherly-developable) human body, precisely by simultaneously infusing it with a just-created (and indeed furtherly-developable) human soul.¹⁷
11. Since the very beginning of history, God has commanded man - male and female - to be fruitful and to multiply and to subjugate the earth to His glory.¹⁸ This multiplication of the human race was to be initiated solely inside the female human body. That is one of the mid-term purposes (and an occasional short-term result) of sexual intercourse, solely between married spouses,¹⁹ as part of their long-term range of human activities to the glory of God.

Human life begins at conception

12. On some occasions, human sexual intercourse (alias a husband's physical "cleaving" to his wife and lovingly "knowing" her) - results in conception just a few hours later. Then, "conception" is God's post-

8. Gen. 1:1-3; 1:26; 2:7; Matt. 28:19; II Cor. 13:14.

9. *Idem*.

10. Note that the Hebrew Massoretic Text's *b^eapayv* in Gen. 2:7 is rendered *pros-oopon* or "person" in the 3rd-century B.C.'s.

11. Greek Septuagint translation

12. Gen. 1:27 & 2:7,18,20,23.

13. See F.N. Lee: *Creation and Commission*, Tallahassee: Jesus Saves, 1979, pp. 19f. See too Origen's *Against Celsus* 4:23-30 (in *Ante-Nicene Fathers*).

14. Job 3:3,11,13,16.

15. Job 33:4-6.

16. Zech. 12:1.

17. Gen. 2:7; 7:22; Job 3:3-16; 12:10; 31:15,33; 33:4-6; 34:14f; Zech. 12:1; Luke 1:33-44; I Cor. 15:37-39,45-47.

18. Gen. 1:26-28; 9:1-7; I Cor. 7:1-5,14.

19. Gen. 2:23f; 4:1f; 5:2f; 17:17f; 21:1f; I Cor. 1-7,14; Eph. 5:5 to 6:4 *etc.*

coital bringing into living existence of a new human being or ensouled person.

13. This latter is never an impersonal or a genderless *conceptum*, but always a person - namely either a male *conceptus*, or a female *concepta*.²⁰ Yet always hereinafter, purely for the sake of descriptive convenience, we shall refer to both as *concepti* (alias 'conceived persons') - and use the word *conceptus* to refer to either a male *conceptus* or a female *concepta*.
14. This *conceptus* (or newly-conceived human being) is produced by God's ensouling - by His fertilization of an ovum or female human egg through the agency of a penetrating human sperm. Before that fertilization, the living human sperm and the living human ovum are no more living human **persons** (alias living human beings) - any more than are living human white and red blood corpuscles in the human bloodstream.
15. Between the time of conception of a new fully-human male or female descendant in one of the woman's fallopian tubes and the subsequent time of that *conceptus's* implantation or nidation in the woman's womb some four days later, the human *conceptus* is also called a (human) zygote. Now this tiny zygote, at the time of his or her conception, is just one-tenth the size of a pin-head.²¹ Yet the zygote is even then a new human being (with an unannihilatable human soul which exists from the very moment of conception onward).²²
16. Significantly, out of the very mouth of one of the World's first successful pair of Practitioners who helped pioneer the *IVF* programme of *in vitro* fertilization, we have the statement that the zygote is indeed 'a microscopic human being'.²³ The zygote usually develops in one of the mother's fallopian tubes, prior to a possible²⁴ later implantation or "nidation" (or nestling) in her uterus.
17. Even where the *conceptus* rapidly turns into a malignant tumour and soon dies, that zygote has still been a living human being (with a human soul or soul-spirit incapable of annihilation). Here, there is such a very rapid deterioration of the *conceptus* - so as very soon to be no longer humanly-recognizable even as a zygote. For here the body-mass deforms even more rapidly than (but analogously to) the body of a mature adult human being who contracts some kind of highly-malignant disease.²⁵
18. Even the Lord Jesus became so disfigured under the burden of our sins imputed to Him especially as He was dying, that God calls Him "a 'worm' and no man." Psalm 22:6. Indeed, the 'King of Prophets' calls Him: unbeautiful; undesirable; despicable; rejected by man; unesteemed; stricken; afflicted; and even smitten by God. Isaiah 53:2-7. Yet He still remained fully human, in spite of His hideous appearance.
19. In the case of the soon-death of a grossly-deformed human zygote, the zygotic human soul-spirit immediately returns to God Who gave it.²⁶ The highly-deformed bodymass of the *conceptus*, once dead, then decomposes. So too does even a mature adult's corpse, after death. In both cases, such corpses then await their later resurrection as incorruptible human bodies.²⁷

20. Gen. 4:1; 25:20f; Judg. 13:2-7; Ruth 4:13; I Sam. 1:5,19f; 2:21 *etc.*

21. *Courier Mail*, Brisbane, 2nd Nov. 1981, under five photomicrographs of a just-conceived human zygote, has this caption: "The Miracle Is Just One-Tenth The Size Of A Pin-Head!"

22. Gen. 4:1; Job 3:3-17; 10:8-12; Ps. 51:5; Lk. 1:34-44.

23. See para. 2992.

24. Many human zygotes are never implanted, and soon die. If regenerated before their deaths, these ensouled human beings are justified by Christ's imputed righteousness and go straight to glory as soon as they die. See: *Westminster Confession of Faith* 10:3 (in *Subordinate Standards*, Edinburgh, Free Church Offices, 1933); and *Decrees of Dordt* 1:15-17 (in *Doctrinal Standards and Liturgy of the Reformed Dutch Church* (Cape Town: Rose, 1876).

25. Num. 12:12 & I Cor. 15:8 *cf.* Job 3:3-16.

26. Job 3:3-19; Eccl. 3:21; 11:5; 12:7.

27. Job 3:16 & 19:25-27; I Cor. 15:8,35-54 and esp. vv. 37 & 42. See too especially paragraphs 31-37.

20. Even the very matter of the gender-determination of the new zygote - as to his maleness or her femaleness - is initiated quite together with his or her personality (already at conception itself). For we now know that, within twelve hours after the sperm penetrates the egg, the nucleus within the fused sperm-egg or zygote already contains all the genetic information for the new human being. Indeed, in those cases where a zygote dies shortly after his or her conception, Specialists are now able to verify²⁸ either the maleness or the femaleness of that zygote - even if he or she had lived for less than a day after the commencement of conception itself.²⁹

Tertullian on the *conceptus* as a human being

21. Significantly, the great Theologian Tertullian - the father of Western or Latin Christianity - already seemed to be referring to this as early as around 200 A.D. Wrote Tertullian:³⁰ "The soul, being sown in the womb at the same time as the body, likewise simultaneously receives its sex along with it.... The insertions [or 'seminations' alias the implantings] of the two substances" (*viz.* the soul and the body) - and the time of their combination (into the new zygote) - "are inseparable...."
22. "A community of gender is secured to them.... We have an attestation of the method, in the first two formations.... The male was moulded and tempered...when Adam was first formed. And then the woman came.... For Eve was later formed." Thus Tertullian on the origin of gender-differentiation.
23. In the case of identical twins and identical triplets and identical quadruplets *etc.*, it seems that both or all of the new souls are increased by God at conception itself. It is true that this cannot easily be verified before the time of cell-differentiation within the zygote. Yet the Bible itself implies that twins exist as twins even from the time of conception.³¹
24. As the modern Lutheran Theologian Rev. Professor Dr. John Warwick Montgomery states in his careful study titled *Christian View of the Fetus*:

"Perhaps the soul is divisible, as is the fertilized egg. If the resultant identical twins show remarkable affinities in appearance, temperaments, habits, *etc.*, and if (as we have seen) Scripture sets forth a soul-body relationship - perhaps one can as legitimately speak of 'twin souls' as of 'twin bodies.'"³² (See too Tertullian's helpful comment on what we shall call 'the twinnification of the *conceptus*' - in paragraphs 25 and 26.)

25. Tertullian of Carthage gives an important theological comment on the prenatal formation of twins. There may indeed, he says, be somebody "who - like Plato - supposes that two souls cannot...co-exist [with]in the same individual. I, on the contrary, could show him...the co-existence of two souls in one person!" Compare, for example, the soul of a pregnant mother and the altogether-different soul of her unborn child. For both of these two different souls reside within the body and within the person of the pregnant mother herself.
26. Indeed, adds Tertullian, one could also "show him...two bodies in the same womb." Consider, for example, a pregnant woman carrying twins, each of which has his or her own tiny body and his or her own tiny soul - however difficult it may be even for the mother or her Doctor to recognize this during the earliest stages of growth. "Now," continues Tertullian, "one soul is naturally more susceptible of

28. Once the fertilized egg is outside the mother's own body.

29. See Overduin, D.C., and Fleming, J.I.: *Life in a Test-Tube - Medical and Ethical Issues Facing Society Today*, Lutheran Publishing House, Adelaide, 1982, p. 63.

30. Tertullian: *On the Soul*, ch. 36 (in *Ante-Nicene Fathers*).

31. Gen. 25:21-24; 38:3-5,9,18,27-30; Eccl. 11:5; Hos. 12:3; Rom. 9:10-12; *etc.*

32. J.W. Montgomery: *Christian View of the Fetus* (in eds. Spitzer & Saylor's *Birth Control and the Christian*, Wheaton Illinois, Tyndale, 1969, p. 78).

conjunction with another soul - by reason of the identity of their substance."³³ Such is indeed the situation in the case of a zygote before his or her possible 'twinning' (or even before their later possible re-unification).

Human personality from conception onward

27. After conception and before implantation, the soul of the *conceptus* (or the souls of the *concepti* if later detected to be twins or triplets *etc.*) already has an incipient *ego* or "I-ness" (and also already has gender and an unfoldable and to-be-developed genetic template). Consequently, the tiny *conceptus* already possesses a discrete personality quite distinct from that of his or her father. Indeed, the zygote's personality differs even from that of his or her mother - also **prior** to the organic flesh-in-flesh connection between mother and zygote commencing only at the latter's implantation into the wall of the uterus some four days after conception.³⁴
28. This is somewhat similar to the way in which the first man Adam exercised his personality quite distinctly from that of the first woman Eve after her subsequent creation yet before her coming into intimate physico-sexual contact with him.³⁵ For a human being is already a person, simply because he or she is human - even before intimately contacting another human person or persons. Then that latter contact can enrich the first-mentioned human being³⁶ - who already existed prior to that contact.
29. At the implantation of the **zygote**, the interpersonal relationship thus established between the mother and her **blastocyst** (alias her own multi-cellular zygotic offspring) only confirms and enriches and promotes the further development of the personalities which both the mother and her zygote already had even prior to implantation. Indeed, though this zygote possesses his or her very own personality even before implantation - it is especially after he or she roots and nestles in the mother's uterus, that the unfolding human personality of this new human being is more and more clearly seen.
30. Thus about four weeks after the conception of the **zygote**, and some three weeks after the implantation of the **blastocyst**, the zygote has become an **embryo** (when the various human body parts develop). Thereafter, from about the seventh week since conception, the tiny human being is called a **fetus** (alias an easily-recognizable unborn baby).³⁷
31. The soul-possessing *conceptus* is, of course, already a human person - even before the development of the embryonic brain (only some days after implantation). Similarly, even postmortally, the conscious bodyless soul still embraces a (truncated) human personality - and goes either to Heaven or otherwise to Hell. There, that person continues his or her conscious soulish existence even until the resurrection of the body when Christ comes back to our planet at the Last Judgment³⁸ - and of course also for ever thereafter.
32. Indeed, a conscious postmortal soul necessarily continues to embrace personality - even without a body and a brain. On this, see Dr. John Calvin's great work *Psychopannychia* - against the error alleging postmortal soulsleep (which is still not annihilation). For it is only when World History ends,³⁹ that the disembodied soul-spirit of man again receives back its (then-reconstituted) brain - at the time of the resurrection of the body (including its brain). And it is only thereafter that man (with his then re-embodied soul-spirit) is finally judged and driven into the lake of everlasting fire - or (otherwise) installed in a

33. *On the Soul*, ch. 25.

34. See Ps. 51:5, and our paras. 115-22 & 140-56.

35. Gen. 2:20-22 *cf.* I Cor. 11:8,9,11,12.

36. Gen. 2:7-25; I Cor. 11:8f; I Tim. 2:13-15. *Cf.* too paras. 140 & 177f.

37. Job 3:3-17; Ps. 139:13-16; Isa. 44:2,24f; 49:5; Hos. 12:3.

38. Lk. 16:20-31; I Cor. 15:42-54; II Cor. 5:6f; Phil. 1:21-23; I Tim. 4:13-16; Rev. 6:6f; 20:4-6.

39. Job 19:25-27; I Cor. 15:35-44; I Jh. 3:2.

heavenly way on the renewed Earth at the perfecting of everlasting human life in body-and-soul.⁴⁰

33. Consequently, if the soul-possessing *conceptus* should die before birth - and even before implantation in the womb - the soul itself continues to exist in a state of consciousness (in Heaven or in Hell), for ever there-after.⁴¹ Until the resurrection, it does so without a body (and therefore even without a brain)⁴² - but not without indwelling personality.

Augustine on deformities at conception

34. Perhaps better than any other Patristic Theologian, Augustine the great Presbyter-Bishop of Hippo-Regius masterly summarizes the Early Church's understanding of the Bible's teachings about the above affairs. In his work *Enchiridion*,⁴³ Augustine deals with "abortive conceptions which have indeed been conceived in the mother's womb."
35. Before being miscarried or even aborted (also when the pregnant mother's life is in danger), explains Augustine, "the infant begins to live in the womb.... Life exists in a latent form before it manifests itself in the [quickenings] motions of the living being. It seems too audacious to deny that the young have ever been alive - the young who are cut out from the womb limb by limb [after dying prenatally in the womb] lest, if they were left there dead, the mother should die too. Now - from the time that a human being begins to live - from that time, it is possible for him to die."
36. Moreover, continues Augustine on the subject of a prenatally-dying human embryo, "wherever death may overtake him - I cannot discover on what principle he can be denied an interest in the resurrection of the dead. We are not justified in affirming even of monstrosities which are born and live - however quickly they may die [thereafter] - that they shall not rise again." Nor [should we think] that they shall rise again in their deformity - and not rather with an amended and perfected body."
37. Conceptions and "births which...have either a superfluity or a defect...shall at the resurrection be restored to the normal shape of man. And so, each single soul shall [then] possess its own body [again] - and no bodies shall cohere together [like 'Siamese twins'] - even though they were [previously] born in cohesion. But each, separately, shall [then] possess all the members which constitute a complete human body." (On the copious Early-Patristic teaching as to the salvation of aborted or miscarried human embryos and fetuses, see paragraphs 1411 & 1428 & 1435 & 1451.)

Westminster: creation; covenant; sin; resurrection (commenced)

38. The historic *Westminster Standards* constitute quite the greatest systematic exhibition of the teachings of Holy Scripture ever constructed in the history of ecclesiastical symbols. They were adopted by both the British Parliament and the British Churches during the seventeenth century. Let us now consult them about some of these matters.
39. The *Larger Catechism* states⁴⁴ that God blessed the first man, "ordaining marriage for his help" (Genesis 2:18), and thus "entering into a covenant of life with him" and his wife (Malachi 2:14f) - and also with "his posterity" (Hosea 6:7) or "all mankind descending from him by ordinary generation" (Acts 17:26). Sadly, that *Catechism* goes on,⁴⁵ the result was that "all mankind descending from him...fell with him" in his "first transgression." Genesis 2:16f; Romans 5:12-20; First Corinthians 15:21.

40. Dan. 12:2-13| Jh. 5:21-29; Rev. 20:4 to 21:8.

41. Job 3:3-17; Ps. 58:8; I Cor. 15:8.

42. Eccl. 3:19-21; 12:7,14; Dan. 12:1f; Jh. 5:28f; II Cor. 5:1-10; Phil. 1:20-23; Jas. 2:26; Rev. 20:4-13.

43. Augustine: *Enchiridion*, chs. 85-87, in *Nicene & Post-Nicene Fathers* (1st Series).

44. *Westminster Larger Catechism*, QQ. 20 & 22 (in *Sub. Stand.*).

45. *Ib.*, Q. 20.

40. Now, this "original sin is conveyed from our first parents unto their posterity by natural generation" - the *Catechism* continues⁴⁶ - "so as all that proceed from them, in this way, are conceived and born in sin. Psalm 51:5 and Job 14:4 & 15:14."
41. Consequently, the *Catechism* concludes,⁴⁷ "the fall brought upon mankind the loss of communion with God." As a result, from our conception onward, now "we are by nature children of wrath. Ephesians 2:2f." Nay more - at some point between their conception and their decease, all human beings also become subject even to physical "death itself. Romans 6:21-23."

Westminster: creation; covenant; sin; resurrection (continued)

42. The one and only exception to this loss of communion with God, is the unstained and sinless man Jesus Christ. It is indeed so, as *Westminster* affirms,⁴⁸ that He humbled Himself at His "conception and birth (John 1:14-18 & Galatians 4:4)" - and certainly did this with far "more than ordinary abasement. Luke 2:7." Indeed, there were then also "infirmities in His flesh, whether common to the nature of man or particularly accompanying that His low condition. Hebrews 2:17; 4:15; Isaiah 53:13f."
43. It is also altogether true that He "became man, by taking to Himself a true body and a reasonable soul (John 1:14 & Matthew 26:28) - being conceived...in the womb of the virgin Mary of her substance, and born of her (Luke 1:27,31,35,42 & Galatians 4:4)." Nevertheless, He was still "without sin (Hebrews 4:15 & 7:26)." Though taking on all the "common infirmities" of fallen man's human nature, such as the ability to die, Jesus Christ Himself was both unfallen and infallible⁴⁹ - nay more, absolutely impeccable.
44. Expanding on this, the *Westminster Confession of Faith* states⁵⁰ that God "created man, male and female, with reasonable and immortal souls. Genesis 2:7; Ecclesiastes 12:7; Luke 23:43; Matthew 20:28." Indeed, "life was promised to Adam and, in him, to his posterity (Romans 10:5 & 5:12-20) - upon condition of perfect and personal obedience."⁵¹ However, once they "fell from their original righteousness" - they "became dead in sin and wholly defiled in all the faculties and parts of soul and body. Genesis 2:17; 3:6-8; 6:5; Ecclesiastes 7:29; Jeremiah 17:9; Romans 3:10-18,23; Ephesians 2:1; Titus 1:15."⁵²
45. Nevertheless, "elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit Who worketh when and where and how He pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the Word. Luke 18:15-16; John 3:5-8; Acts 2:38-39; 4:12; Romans 8:9; First John 5:12."⁵³
46. Yet such salvation is possible (and indeed certain) only through the human work of the Son of God. He came to "take upon Him[self] man's nature (John 1:1 & 1:14 & First John 5:20 & Philipians 2:6 & Galatians 4:4), with all the essential properties and common infirmities thereof, yet without sin (Hebrews 2:14-17 & 4:15), being conceived...in the womb of the virgin Mary, of her substance. Luke 1:27,31,35 and Galatians 4:4."⁵⁴

46. *Ib.*, Q. 26.

47. Q. 37.

48. *W.L.C.*, QQ. 47f.

49. *Ib.*, Q. 37, & *Westminster Confession of Faith* 8:1.

50. *W.C.F.*, 4:2.

51. *Ib.*, 7:2.

52. *Ib.*, 6:2.

53. *Ib.*, 10:3.

54. *Ib.*, 8:2.

Westminster: creation; covenant; sin; resurrection (concluded)

47. The *Westminster Confession* adds⁵⁵ that "the bodies of men after death return to dust and see corruption (Genesis 3:19 & Acts 13:36); but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God Who gave them. Luke 23:43 & Ecclesiastes 12:7.
48. "The souls of the righteous, being then made perfect in holiness, are received into the highest Heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies. Hebrews 12:23; Second Corinthians 5:1,6,8; Philippians 1:23; Acts 3:21; Ephesians 4:10. And the souls of the wicked are cast into Hell, where they remain in torments and utter darkness reserved to the judgment of the Great Day. Luke 16:23-24; Acts 1:25; Jude 6 & 7; First Peter 3:19."
49. "At the Last Day," concludes the *Confession*,⁵⁶ "all the dead shall be raised up with the selfsame bodies and none other, although with different qualities, which shall be united again to their souls for ever. Job 19:26-27 & First Corinthians 15:42-44. The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by His Spirit, unto honour, and be made conformable to His own glorious body. Acts 24:15; John 5:28-29; First Corinthians 15:43; Philippians 3:21."
50. Seeing that this is so, it is not too difficult to see how the soul and the personality were brought into existence even at conception (and then remained in existence both before and after fetalization). For it is not the later fetal development which initiated the new human being's life. Oh no! That already-alive new human being had pre-embryonically been fashioned continually - from previously-existing raw material (such as the sperm and the ovum *etc.*) ever since his or her conception some weeks earlier. Job 3:2f; Psalm 51:5 & 139:13-16; Zechariah 12:1; Luke 1:35-43f.

1977 Abortion Report to Presbyterian Church in America

51. the 1977 *Report of the Ad Interim Committee on Abortion to the National General Assembly of the Presbyterian Church in America*, was drawn up by a panel of nine Churchmen (including three Medical Doctors). In the section titled 'Medical Understanding of Abortion' it states⁵⁷ the following as to the prenatal development of a human being:
52. "The development of this unique being begins at the moment of conception.... The intra-uterine development, however, is usually separated into three stages - **zygote**, **embryonic**, and **fetal**."
53. "In the **zygote** stage rapid division of cells occurs as the development and the formation of this human being proceeds. In a few days, the zygote moves down the fallopian tube - and in about five to six days implants itself into the mother's uterus which has been prepared for this...by hormonal influences within the mother herself. The zygote stage lasts through the fourth week after conception. After implantation into the mother's uterus the placenta through which the developing baby is nourished, is rapidly formed. Within four weeks, a precursor to the fully-developed heart has formed and is actually pumping blood⁵⁸ through the baby's developing body."
54. "The next stage is called the **embryonic**, and exists from the fourth to the seventh week after conception.... During the embryonic stage, all major internal and external structures are developed.... At

55. *Ib.*, 32:1.

56. *Ib.*, 32:2f

57. See *Minutes of the Sixth General Assembly of the Presbyterian Church in America*, Committee for Christian Education and Publications, Suite F, 4319 Memorial Drive, Decatur Ga., 1978, pp. 272f.

58. Compare Genesis 1:26-28 & 2:21-25 & 9:6 with Ex. 21:12-14,22f & Lev. 24:17 & Ps. 139:13-16 & Hos. 9:11-16 & Acts 17:26-28 & I Cor. 15:39. Note, however, that Lev. 17:11 & Dt. 12:23-24 are referring to animal and not to human flesh and blood (which are qualitatively different). Again, see I Cor. 15:39.

the end of the embryonic stage the head, ears, eyes, nose, mouth, legs, fingers, and toes are recognizable - though small. The baby at this point is only about one-half inch long....

55. "The next and last stage of intra-uterine development is the **fetal** - which occurs from the eighth week.... At eighteen to twenty weeks the mother perceives fetal movement, and this is defined as 'quickening.' From then on, the child develops and adds weight and length - to the time of birth." Thus the *1977 Report of the Ad Interim Committee on Abortion to the National General Assembly of the Presbyterian Church in America*.

Conclusion on when human life begins

56. Conclusion. Man, and man alone, is the unique image of God. Human life, involving the creation of a (furtherly-developable) soul and a (furtherly-developable) body, comes into being at conception. So too does personality, and sex differentiation. This new human being is alive, and is called a zygote. Normally, he or she is later implanted into his or her own mother's womb - quite naturally - when less than a week old. At or after that time, it then becomes humanly-possible to establish whether only one child or whether more than one child has (or have) been conceived. Four weeks after conception, an implanted zygote becomes an embryo. Then, from eight weeks after conception until birth, that embryo becomes a fetus (alias an easily-recognizable unborn baby).
57. As the celebrated South African Writer Dr. J.H. Smit (Professor of Theology at the Orange Free State University) rightly remarked⁵⁹ in a 1981 article: "God made man 'human' not just **down**...to the **last** cell" - but even **from** the very **first** cell. "A sperm-cell and an egg-cell merged into a zygote (which then divides and develops into an embryo) is in all cases an expression of man's total existence - spiritually and bodily. Man's 'soulness' cannot be **divorced** [though it is indeed **distinguishable**] from his 'cellness'!"
58. Also the Roman Catholic Congregation for the Doctrine of the Faith stated respectively in its November 1974 *Declaration on Procured Abortion* and in its February 1987 *Instruction on Respect for Human Life in its Origin and on the Dignity of Procreation*: "From the time that the ovum is fertilized, a life is begun which is neither that of the father nor the mother; it is rather the life of a new human being with his own growth.... How could a human individual not be a human person? ... The human being is to be respected and treated as a person from the moment of conception."

⁵⁹. See J.H. Smit: *Cloning - Demonic Technique?* In: *Vocation and Guidelines*, Sacum, Bloemfontien, September 1981, p. 7.

B. MODERN MEDICINE AND SCIENCE ON THE START OF HUMAN LIFE

"You covered me in my mother's womb. I will praise You. While I was being fashioned in secret, my substance was not hidden from You.... Your eyes saw my embryo before it developed.... When none of my bodyparts yet existed, You predetermined that all of them should be fashioned." - Psalm 139:13-16.

59. Today, there are ever-increasing attacks - though only by certain Scientists, and not by others - against the Biblical view of the origin of prenatal human life. Yet it is also very encouraging to note that very large numbers of Medical Scientists (including many who are not Christians) continue to uphold the traditional Christian view as to when human life begins.

Drs. Patten, Gordon, Montagu & Fridhandler on the start of human life

60. In his 1968 book *Human Embryology*,¹ for example, Medical Textbook Writer Dr. Bradley M. Patten clearly states that "fertilization...marks the initiation of the life of a new individual." Moreover, such fertilization indeed "can be said to have occurred when the chromosomes from the male and female *pronuclei* become aggregated together."
61. Again, Dr. Hymie Gordon (while Chief Geneticist at the Mayo Clinic in the United States) wrote a paper on *Genetical, Social and Medical Aspects of Abortion* - in the July 1968 issue of the *South African Medical Journal*.² Says Dr. Gordon: "From the moment of fertilization, when the Deoxyribose Nucleic Acids [*DNA*] from the spermatozoon and the ovum come together to form the zygote, the pattern of the individual's constitutional development is irrevocably determined."
62. Dr. Ashly Montagu, the Harvard and Rutgers Geneticist, agrees. In his 1977 study *Life Before Birth*,³ he wrote that "life begins not at birth but at conception." And Dr. Louis Fridhandler, in his chapter 'Gametogenesis to Implantation' (in the 1968 medical textbook *Biology of Gestation*), boldly describes fertilization as "that wondrous moment that marks the beginning of life for a new unique individual."⁴

Drs. Potter, Craig, Shettles, & Heffernan on the start of human life

63. Drs. E.L. Potter and J.M. Craig wrote their book *Pathology of the Fetus and the Infant*⁵ in 1975. There they insisted that "every time a sperm cell and ovum unite, a new being is created which is alive and will continue to live - unless its death is brought about by some specific condition."
64. Dr. Landrum B. Shettles of the Columbia University College of Physicians and Surgeons - himself one of the Pioneers of human *IVF* research⁶ - made a similar statement. Indeed, he wrote in the December 7th 1970 *Journal of the American Medical Association* that "life begins [when] a particular aggregate of hereditary tendencies (genes and chromosomes) is first assembled. This occurs at the moment of

1. B.M. Patten: *Human Embryology*, McGraw Hill, New York, 1968, pp. 43f.

2. H. Gordon: *Genetical, Social and Medical Aspects of Abortion* (in the *South African Medical Journal*, July 1968. Cited in T.W. Hilgers & D.J. Horan: *Abortion and Social Justice*, Sheed & Ward, New York, 1972, p. 5.

3. A. Montagu: *Life Before Birth*, Signet, New York, 1977, p. vi.

4. N.S. Assau (ed.): *Biology of Gestation*, Academic Press, New York, 1968, I p. 76

5. Potter, E.L., & Craig, J.M.: *Pathology of the Fetus and the Infant*, Chicago: Year Book Medical Publishers, 1975, p. vii.

6. See para. 2896.

fertilization.... A new, composite individual is started at the moment of fertilization."⁷

65. Dr. Bart T. Heffernan is Head of the Department of Medicine at St. Francis' Hospital (and also Director of its Calvin Heart Centre). Heffernan writes⁸ that "from conception the child is a complex, dynamic, rapidly-growing individual.... At fertilization, a new and unique individual is created which - although receiving one-half of its chromosomes from each parent - is really unlike either."

Dr. Hellegers and the Abortion Congress on the start of human life

66. Dr. Andre' E. Hellegers, Professor of Obstetrics and Gynecology (and Professor of Physiology and Biophysics) at Georgetown University, gave an address titled *Abortion* to the 1974 United Nations World Population Conference in Budapest. There, Hellegers declared:⁹ "In abortion, human life is indeed killed... Each life, biologically, begins at conception... The fetus is human from conception. In brief - it is a biological, human being.... The human, including the fetus, should be assessed genetically - rather than sociologically, economically, or relationally."
67. Already earlier, in Autumn 1967, the First International Congress on Abortion had been held in Washington D.C. Attended by sixty prominent medical authorities, that Congress had adopted the following statement: "We can find no point in time between the union of sperm and egg, and the birth of an infant, at which point we can say that this is not a human life."¹⁰

Drs. Cooke, Bourne & Carles on the start of human life

68. Compare too the book of Dr. Robert Cooke (and others) titled *The Terrible Choice - The Abortion Dilemma*. The name of the book tells it all. Very significantly, it is based on the proceedings of the 1967 International Conference on Abortion.¹¹
69. The choice, maintains Dr. Cooke, is terrible indeed. For it is a choice between the rights to life of two different human beings (the mother and her embryo) - purporting that the one should die, for the sake of the convenience or the desire of the other.
70. There is also Dr. Gordon Bourne's book, *Pregnancy*. There, he writes¹² that a "newly-fertilized [human] egg has twenty-three pairs of chromosomes - thus creating a new individual with its own particular blueprint." This means that the *conceptus* himself or herself, from the very beginning of his or her existence, possesses an individuality quite distinct from that of his or her mother (and father).
71. French Medical Researcher Dr. Jules Carles makes some important observations - in his 1967 book on fertilization entitled *La Fecondation*. Writes Carles:¹³ "The first cell (formed by sperm-and-egg union) is already the embryo of an autonomous living being.... In that first cell, the profound dynamism and the precise direction of life appears...."
72. "In spite of its fragility and its immense needs, an autonomous and genuinely-living being has come

7. Shettles, L.B.: *Questions and Answers - When Does Life Begin?* In *Journal of the American Medical Association*. December 7, 1970, p. 1895.

8. Heffernan, B.T. (M.D.): *The Early Biography of Everyman*. In Hilgers, T.W., & Horan, D.J.: *Abortion and Social Justice*. New York: Sheed & Ward, 1972. p. 4.

9. Hellegers, A.E. (M.D.): *Abortion - Another Form of Birth Control?* In *Human Life Review*, pp. 23f.

10. See K. Gentry: *The Christian Case Against Abortion*, in *Journal of Christian Reconstruction*, Vallecito Ca., II:2, 1982 p. 127.

11. R.E. Cooke (M.D.) & Others: *The Terrible Choice - The Abortion Dilemma*, New York: Bantam, 1968.

12. G. Bourne (M.D.): *Pregnancy*, New York: Harper & Row, 1972, p. 55.

13. J. Carles (M.D.): *La Fecondation*, Paris: University Press, 1967, pp. 81f.

into existence.... It is rather surprising to see certain Physicians speak here [only] of 'potential life' - as if the fertilized egg began its real life [only] when it nests in the uterus.

73. "Modern biology does not deny the importance of nidation [or implantation]. But it sees it only as a condition - indispensable, to be sure - for the development of the embryo and the continuation of a life already in existence."

Dr. Vincent and Our Future Inheritance on the start of human life

74. Dr. Merville Vincent (M.D., C.M., F.R.C.P.), Assistant Medical Superintendent of Canada's largest private and psychiatric institution (Homewood Sanatorium in Guelph), wrote a paper on *Psychiatric Indications for Therapeutic Abortion* - in 1969. There, he rightly states¹⁴ that "conception is the great divide between non-life and life. Implantation, placentation and birth change the form of nutrition - but not the character of the embryo.
75. "The Church of England stated at the Lambeth Conference of 1930 that 'abortion aims at the destruction of life which has already come into being. This is contrary to the law of God and of man'.... I know of no scientific evidence that has been developed since...that proves that a life is not being destroyed" by abortion.
76. Last, even the Non-Christian 1974 British book *Our Future Inheritance* rightly admits that "a biologist might say that human life started at the moment of fertilization when the sperm and the ovum merge." For clearly: "At what [other] stage of development could the status of 'patient' be attributed to the embryo or foetus?"¹⁵

Conclusion of scientific data on the start of human life

77. Conclusion. In the opinion of many modern Medical and Genetical Scientists - in the professional judgment of many topnotch Scientific Textbook Writers - the human life of the *conceptus* begins even prior to his or her nidation (and, in fact, at his or her conception itself). For such are the judicious convictions of the sixty prominent Medical Specialists who attended the First International Congress on Abortion.
78. Such too is the considered opinion of Doctors Patten, Gordon, Potter, Craig, Heffernan, Hellegers, Bourne, and Vincent (all cited above) - as well as of many other prominent Specialists too. Significantly, even *Newsweek* admitted on January 11th 1982 - in a six-page article (unusually long for that magazine) - that human life begins at conception.
79. The crux of the matter, however, is not: What do scientists say? To the Bible-believing Christian, the crux can only be: "What does the Scripture say?" Romans 4:3. It is to Holy Scripture, then, that we must now turn.

¹⁴. In Spitzer & Saylor, pp. 191 & 198.

¹⁵. In F.A. Schaeffer: *How Should We Then Live?*, Old Tappan, N.J.: Revell, 1976, pp. 220f.

C. SCRIPTURE: ARE PRENATAL HUMANS REALLY PERSONS?

When Elisabeth heard Mary's greeting, the baby [John] jumped up in Elisabeth's womb [three months before he was born].... Then Elisabeth said [to Mary]: 'You have been blessed among women, and the Fruit of your womb [the only-just-conceived Lord Jesus] has also **been** blessed! But why should the mother of my Lord come to me? For look, as soon as the sound of your greeting came into my ears, the baby jumped up for joy within my womb!" - Luke 1:30-44.

80. Let us now carefully hear God's Word - about the 'conception' and the 'birth' of the very first man. Before He created Adam, God first made the prehuman living-and-breeding creatures. He gave them 'seed' with which to reproduce and to yield fruit, each according to its kind.¹

Adam's personality created at his very inception

81. Then God also made man, with the intention that he too should multiply. The Lord God caused an enveloping moisture to rise up from out of the earth. He irrigated the surface of the ground, and He then formed man from the saturated soil. God did this - apparently through His life-giving Holy Spirit. He breathed the breath of life into the man He was forming as a living creature - and indeed also as His very own image.²
82. Here, we note the following. First: there is a resemblance (see Genesis 2:7 and Psalm 139:13-16) between the first man Adam's own coming-into-existence (within and from the 'womb' of 'mother earth'), and the later coming-into-existence of human zygotes (within and from the wombs of human mothers descended from Adam). Second: Calvin comments on Adam's creation that "the peculiar dignity of man is shown in that he was gradually formed"³ - even as prenatal babies are now 'gradually formed' (over nine months). See too the comment of Delitzsch in paragraph 86.
83. Third: "Adam's body was formed with a view to the incarnation of the Second Adam Jesus Christ" (thus Atkinson),⁴ and He was conceived within a woman and later born from her womb.⁵ Fourth, comparing Genesis 1:2 & 1:26 with 2:6, we note "the waters of the deep...went up from the earth" - and through an implied act of the Spirit of God Himself (Cassuto).⁶
84. Note fifth, that man (or *·aadaam*) was made from the 'liquefied' *·a:daamaah* or 'clay of the ground' - as

1. Gen. 1:11,12,21,24,25.

2. Gen. 1:26f (*na'a:seh ·aadaam b^e-tsalmenuu kidmuutheenuu...way-yibraa ·E:lohiym ·eth-haa-^aaadaam b^e-tsalmoo...zaakaar uu-r^eqeebaah...*, *way-yo mer laahem...p^eruu uu-r^ebuu*); 2:6f (*w^e-eed ya'a:leh min-haa-^aarets w^e-hishqaah ·eth-kaal-p^eneey haa-a:daamaah*, *way-yiytser J^ehovaah ·E:lohiym ·eth-haa-aadaam 'aafaar min-haa-a:daamaah*, *way-yippach b^e-aappaayvnishmath chayyiyim*, *way-hiy haa-aadaam p^e-nefesh chayyaah*); and 2:21-25 (*way-yafel J^ehovaah ·E:lohiym thardeemaah 'al-haa-aadaam*, *way-yiyshan*, *way-yiqach ·achath mitsal'oothaayv*, *way-yisgor bosaar thachthennaah*. *Way-yiben J^ehovaah ·E:lohiym ·eth-haats-tseela' a:sheer-laaqach min-haa-aadam p^e-ishshaah*, *way-bi ehaa ·el-haa-aadaam*. *Way-yo mer haa-aadaam zo th hap-pa'am 'eetsem mee-'a:tsamai*, *uu-bosaar mi-bšariy*. *L^e zo th yiq-qaree ·ishshaah*, *kiy mee-iysh luuqa:chaah-zo th*. *'Al-ken ya'a:zaab ·iysh ·eth-aabiyy we-eth-immoo*, *w^e-daabaq b^e-ishshthoo*, *w^e-hayuu p^e-bosaar ·echaad*. *Way-yihyuu sh^eneeyhem 'a:ruumiym haa-aadaam w^e-ishshthoo w^e-lo yithboshashuu*). See too: Gen. 1:1,26-28; Job 27:3; 31:33; 32:8; 33:4-6; 34:14f; Ps. 104:29f; and Eccl. 3:19 & 12:7.

3. J. Calvin: *Commentaries on the Book of Genesis* in his *Commentary on the Bible*, Grand Rapids: Eerdmans, 1948, I p. 111.

4. B.F.C. Atkinson: *The Book of Genesis*, in *The Pocket Commentary of the Bible*, London: Walters, 1954, I. p. 31.

5. Lk. 1:31 to 2:7f.

6. Cited in W.H. Gispen's *Creation and Paradise*, Kampen: Kok, 1966, p. 120.

Dr. G. von Rad remarks, "*aadaam-a:daamaah* (man-earth)."⁷ Note sixth, that "the Lord God blew the breath of life into the nostrils of the man He was shaping out of the clay from the surface of the earth" (Gispén).⁸ And note seventh, that "the first man Adam was made a living soul"⁹ alias a conscious living creature - from the very moment God dug up a lump of clay and started shaping it precisely by breathing His own life-giving breath into it so that it thus became a human being.¹⁰

Delitzsch on Adam's concreated personality

85. The great Lutheran scholar Rev. Professor Dr. Franz Delitzsch makes an important comment on Genesis 2:7, in his book *Genesis Expounded*. He explains: "A misty cloud arose...from the earth, and saturated...the whole surface of the earthy ground.... Jehovah Elohim [the Triune God] shaped man from the clay of the earth...so that he came into existence 'dug out and heaped up from the earth.' First Corinthians 15:47 ['The first man is from the earth - earthy']."
86. Expounding Genesis 2:7, Delitzsch goes on:¹¹ "The Latin translates: 'out of the muddy earth.' And Luther translates: 'out of an earthy clod' (or a claylike mass all rolled up together)." See Psalm 139:16's *golem* or 'rolledup embryo' or 'substance.' "Without doubt, man was called 'Adam' [or *Aadaam*] because shaped from the earth (*a:daamaah*).... *Jehovaah Elohiym* breathed a *nishmath chayyiyim* or a living and lifegiving breath into that matter. As a result, 'man' became a *nefesh chayyaah* or a 'living soul' alias an ensouled (and therefore a living) being" - indeed, a human being.'
87. "The account" in Genesis 2:7, continues Delitzsch, "gives us the composition, time of commencement, and condition of man (from the history of his origin).... Man is a *nefesh chayyaah* - that is, a living being whose earthy matter has become corporeal flesh by the living breath which entered into him, and whose life-principle has penetrated throughout that earthy matter to enliven him into a living creature. The *nefesh* [or the 'living soul'] is not something substantially different from the *nishmath chayyiyim* [or the 'breath of life']. It is not a 'third thing' which came into being through the union of the living breath with the earthy matter. Nor did it arise as a *tertium quid* from the potential contents of what had been called forth. No! Instead, the *nefesh* is the life-principle itself. As the life in the body, it establishes the singular connection which has been entered into with the earthy matter."¹²
88. Delitzsch goes on: "God Himself breathes the *nishmath chayyiyim* into man's nostrils. So he becomes a *nefesh chayyaah* in a way which explicitly depicts God's own personal life.... Elihu spoke the truth, when he said to Job (33:4) - 'The Spirit of God has made me, and the Breath of the Almighty has given me life.' For "the human spirit (in a creaturely way) comes into being from the Divine Spirit - although the former is just as little the same as the Latter, as breath is identical to the one who breathes.
89. "For this reason, the human spirit needs the Absolute Spirit to carry it throughout its own continual existence - and to bring back holiness within man, when he became alienated from his Origin. For this reason, after the fall, man needs a second 'inbreathing' - like the one when Jesus breathed into His disciples while saying to them: 'Receive the Holy Ghost!' (John 20:22). The absolute Spirit of God must carry us. And the Holy Ghost of the One declared to be the Son of God, restores us." Thus: "God, in the whole fullness of His personality, breathes the breath of life directly into the nostrils of one man - so that, in a manner corresponding to the personality of God, man may become a living soul."¹³

7. G. von Rad: *Genesis*, Philadelphia: Westminster Press, 1961, p. 74.

8. *Op. cit.*, pp. 122f.

9. I Cor. 15:45-47

10. Gen. 2:7.

11. F. Delitzsch: *Genesis Expounded*, Leipzig, Doerffling & Francke, 1853, pp. 130-35.

12. *Ib.*, pp. 133-36

13. Delitzsch, as cited by Keil, in C.F. Keil & F. Delitzsch's *Biblical Commentary on the Old Testament*, Vol. I, *The*

90. Delitzsch discusses Genesis 2:7 not only in his above-mentioned book *Genesis Expounded*. He also analyzes it in his great work *Biblical Psychology*. There, he derives the later *in corpore* conceptions of all of Adam's descendants - from the original 'conception' of Adam himself.

Adam's concreated personality: Lange and Kurtz and Delitzsch

91. Some time before Delitzsch, Rev. Dr. J.P. Lange had maintained that the soul was created at the same moment as the body - claiming that it was by one act of creation that God formed the body and originated the soul even of the very first man (by breathing His own Breath into him).¹⁴ Schoeberlein too had opposed the idea of a two-stage creation of Adam's body and soul "subsequent to one another in time."¹⁵
92. Also Rev. Professor J.H. Kurtz insisted¹⁶ that Adam's body and soul, though they differ "*toto coelo*" (or 'by the whole of Heaven'), were nevertheless both brought together *uno momento* (or 'in one moment'). The human soul and the human body, he stated, both originated at the same time.
93. Stated Delitzsch:¹⁷ "The significant word [in Genesis 2:7] for the creative act of inbreathing, is *way-yippach* (LXX = *enephuseesen*). It is not said that God, externally to Himself, created a breath and conveyed it into man.... No! **God** breathes. **He** breathes forth **into** the bodily form.... [**He**] comprises it into an individual life. And [it is **He Who**] thus creates the human spirit....
94. "The 'inbreathing'...therefore can only be meant to affirm that God - by means of His Breath - brought forth and united with the bodily form that same principle of life which became the source of all the life of man." Indeed, even in the book of Ezekiel the 'Breath of life' or "'Wind' is a figure of the Spirit. For in [Ezekiel] 37 verse 14, Jehovah says, in interpretation of the vision - 'I will put My Spirit into you!'"

Keil on Adam's concreated personality

95. Delitzsch's close associate, Rev. Professor Dr. C.F. Keil, himself gives us further important insights into the meaning of Genesis 2:7. Keil tells us¹⁸ that "Jehovah God formed man (*wa-y-yitser*)." God formed man "from the dust of the ground." God formed man "by breathing (*wa-y-yippach*) into him." God breathed into man "the Breath of life." And, as a result, man "became (*wa-y-hi*) a living creature."
96. Now, explains Keil, these three '*wa-s*' or "waw-consecutive imperfects - "*wa-y-yitser*" and "*wa-y-yippach*" and "*wa-y-hi*" - do **not** indicate three **successive** happenings. They only indicate three aspects of **one and the same contemporaneous and triune event**. Similarly, explains Keil, "the *waw*-consecutive imperfects (in Genesis 2 verses 7-9), do not indicate the order of time or of thought" but synchronized triune actions.
97. "For the meaning is not that God planted the garden after He had created Adam; nor that He caused trees to grow after He had planted the garden and placed men there.... We must not understand the formation of man from dust and the breathing of the Breath of life in a mechanical sense - as if God first of all constructed a human figure from dust, and then, by breathing His Breath of life into the clod of earth which He had shaped into the form of a man, made it into a living being."

Pentateuch, Edinburgh: Clark, 1885, p. 80.

14. *Bib. Psych.*, p. 153

15. *Studies and Criticism*, 1860, p. 153.

16. *The Bible and Astronomy*, VI sec. xi.

17. *Bib. Psych.*, pp. 94 & 101.

18. In Keil & Delitzsch: *op. cit.*, I, pp. 88f (1885 ed. of Edinburgh: Clark).

98. No! To the contrary! It was "by an act of divine omnipotence [that] man arose from the dust. And in the same moment in which the dust, by virtue of creative omnipotence, was shaped into a human form - [in that same moment] it was pervaded by the divine breath of life and created a living being. Consequently, we cannot say the body was earlier than the soul." For man "was formed into a personal being whose immaterial part was...a soul breathed entirely by God."

Adam's and Eve's concreated personalities according to Leupold

99. The modern Lutheran Scholar, Rev. Professor Dr. H.C. Leupold, in his *Exposition of Genesis*, sheds even further light on Genesis 2:7. Thus Leupold declares:¹⁹ "Here without a doubt a damp mass of the finest earth is under consideration.... This breathing on God's part must, as Keil rightly reminds us, be understood *theotrepes* - that is, in a manner befitting God.
100. "Nor can we for a moment hold that air or human breath was what God breathed into man's nostrils. It was His Own vital Breath.... The author is at this point chiefly reporting the fact that this lifeless clay became animate by the Breath of the Almighty.... The expression 'living being' employs the term *nefesh* (or 'soul'), because the soul is the animate thing in man. God's Spirit animates the soul."
101. Next, let us hear God's Word about the 'conception' and the 'birth' of the first woman - Eve. Removing part of the living man (from inside of Adam), God built that part up into a 'wom(b)an' - or a 'woman' taken from the 'womb' of the 'man.'²⁰ To that 'woman' the man himself was henceforth to 'cleave' - by becoming "one flesh" with her.²¹ This would then sometimes result in the conception and birth of children.
102. God made the first two human beings - respectively "male and female." Then He commanded them: "Be fruitful and multiply!"²² For not just prehuman creatures, but man too was given 'seed.'²³ Indeed, it was (and is) to be by way of 'conception' (or pregnancy) that the man's 'seed' - through the woman's eggs - "shall produce children."²⁴

The commencement of personality in Adam and Eve and their children

103. In his *Commentary on Genesis* (2:18) Calvin states man and woman both image God. The Calvinist Dr. Gispén says: "Humans...are endowed with the power to reproduce. They are to make use of this.... Because they are human and have received the command to fill the Earth and to subdue it and to have dominion over the animals, they must use it!" When humans "are fruitful and multiply, it is a blessing. It is something good."²⁵
104. So, the man "knew" or started to have sexual relations with his wife. He "knew" her both psychically and physically. Then, a new *phusis* or 'material being' with a new *psuchee* or 'soul' was generated - a new living creature or ensouled corporeal person.²⁶ Adam generated, and Eve "conceived." She first "became hot" with passion, and then she "became hot" with pregnancy.²⁷

19. H.C. Leupold: *Exposition of Genesis*, Grand Rapids: Baker, 1968, I pp. 115f.

20. Gen. 2:21-23 & I Cor. 11:8.

21. *Ib.* & Gen. 9:4f & Lev. 17:11; *cf.* too I Cor. 6:16f & Eph. 5:22.

22. Gen. 1:26-28 (*p^eruu oo-r^evuu*).

23. Gen. 4:1f & 1:11f *cf.* 3:16 (*zera*).

24. Gen. 1:24-29; 2:21-25; 3:15f; 4:1f (*zar'aah...w^eheeroneech...theeldiy baaniym...wath-thahar wath-theeled...wath-thosef laledeth*).

25. *Op. cit.*, p. 83.

26. Gen. 4:1; Prov. 30:18-20; John 3:8.

27. Gen. 4:1 (*W^eAadaam yaada' eth-Chavaah ishthoo wath-thaha*). See too n. 50 and paras. 115 & 140.

105. "Afterward she gave birth to a child" - to a male baby.²⁸ "Then she again conceived. And [later still,] "she gave birth" to her first child's brother - and then also to other sons and daughters.²⁹
106. Adam begat children³⁰ "in his likeness³¹ as his image."³² This suggests continuity in personhood, from conception onward, first *in utero* and then *ex utero*. It also suggests the **continual resemblance** between **parents and their offspring**, from conception itself onward.³³

The personalities of the twin unborn children of Isaac and Tamar

107. Hear Moses³⁴ on the prenatal existence of discrete personality, even in unborn twins! "Isaac pleaded with the Lord for his wife, because she was **barren**.... Then Rebekah his wife conceived.³⁵ Yet the children [Jacob and Esau] struggled together within her....³⁶ The Lord said to her....: 'Two nations are in your womb,³⁷ and two peoples shall be separated from your inside.'³⁸ ... Then, when her days to give birth had been fulfilled³⁹ - look, there were twins in her womb!"⁴⁰
108. Later, Tamar sent word to Judah, saying: "I am pregnant!"⁴¹ Then, at the time when that pregnancy had run its full course, and when she was about to give birth - "look, twins were in her womb!"⁴² Yet those twins too - Pharez and Zerah - had quite different personalities.

Moses on the personalities of the unborn in Exodus

109. The very same chronicler Moses refers to the conception and gestation and birth centuries later of many Israelitic infants - including that of himself too when he was a baby.⁴³ Later, Moses also describes further cases where single births and miscarriages yielded more than one child at a time - where mothers were expecting twins (or triplets *etc.*).
110. He refers to cases where accidental injuries are inflicted on "a pregnant woman,⁴⁴ so that her [multiple] children miscarry"⁴⁵ after she had conceived them yet before she had carried them full term. Exodus 21:22-25. Some such children continue to live, even after sustaining injury. This proves those

28. Gen. 4:1 (*wath-theled*), & Heb. 11:4.

29. Gen. 4:2 (*wath-thosef laaledeth eth-aachiyv*). See too Gen. 4:25f & 5:1-4f. "Adam knew his wife again; and she bare a son and called his name Seth.... This is the book of the generations of Adam.... He begat sons and daughters, and all the days that Adam lived, were 930 years."

30. Gen. 3:16 & 4:4f,25.

31. Gen. 5:3's *bid^emuuthoo* (*cf.* Heb. 9:4-10).

32. Gen. 5:3's *k^etsalmoo* (*cf.* Heb. 9:4-10).

33. *Cf.* nn. 31 & 32 with Job 10:3-11 & Ps. 139:13-16 & Jer. 18:1-6.

34. Gen. 25:21f (*'akaaraah* = barren).

35. *wath-thaahaar*.

36. *way-yithrotsa:tsuu ha-baaniym b^eqirbaah*.

37. *sh^eneey goyyiym b^evitneech*.

38. *uu-sh^eneey l^eummiym mim-mee'a-yik yip-paareeduu*. Here, *mee'a* means womb. It is used to describe a person's central inside body-part. Thus: intestines; bowels; belly; womb; heart; mind (Davidson). To this Gesenius adds "breast," deriving it from a root meaning "flowing down" and hence "softness." See A.B. Davidson's *Analytical Hebrew and Chaldee Lexicon*, London: Bagster, 1959, p. DI (501); W. Gesenius: *Hebrew and Chaldee Lexicon*, Grand Rapids: Eerdmans, 1950, p. 491 at *maa'aah*.

39. *way-yim^euu yaameyhaa laaledeth*.

40. *thoomiym b^evitnaah*.

41. Gen. 38:25, *aanokiy haaraah*.

42. Gen. 38:27, *way-hiy b^eeth lid^ethaah w^e-hinneeh th^e.oomiym b^evitnaah*.

43. Ex. 1:7 to 2:2.44.

44. Ex. 21:22, *ishshaah haaraah*.

45. *w^eyaats^euu y^elaadeyaa*.

children had the same legal personalities and also similar existences after their miscarriages, as they did prenatally. Compare paragraphs 1181-1264 for full details of the above vital passage.

Judges on Samson's personality from conception onward

111. Let us now hear the book of Judges, on the conception and birth of Samson. God's angel appeared unto the woman (who was to become the mother of Samson), and said to her: "Now, you are barren. You are not yet pregnant - but you shall conceive. And you shall give birth to a son. Now, therefore, please take care - and do not drink wine or strong drink or eat anything unclean! For look, you shall conceive and bear a son and...the child shall be a Nazarite for God even from the womb."⁴⁶
112. Notice how the diet Samson's mother was to follow, starting even before his conception, presupposes its influence over Samson himself right from the very time of his conception. This further presupposes Samson's personal existence even from the first second he became a zygote immediately after he was conceived. Hence the angel reminded Samson's mother that her son would "be a Nazarite for God, **even from the womb**" of his soon-to-be-dieting maternal parent who would shortly conceive him.
113. Keil and Delitzsch commented on the above passage about Samson. "The promised son," they explain,⁴⁷ "was to be a Nazarite all his life long.... And in order that he might be so, his mother was to share in the renunciations of the Nazarite vow during the time of her pregnancy."
114. Also Dr. C.J. Goslinga observed⁴⁸ the woman "would become the mother of a child who would be dedicated to God in a special way.... The promise would be fulfilled with all speed.... Samson was undoubtedly to observe the prescription of abstaining from wine and strong drink, for that was even enjoined upon his mother herself.... Even before his birth and certainly also thereafter all unholy operations of a stimulating and intoxicating nature were to be avoided - unholy operations hindering the operation of the Spirit of God" in Samson from his very conception onward!

The inspired Job on prenatal personality and consciousness

115. Hear Job on the existence of human consciousness in fetuses, long before their birth. Hear him too even on zygotic consciousness right around conception itself - as well as on the continuing consciousness of dying fetuses after their prenatal deaths. For, harking back to his birth and even to the still-earlier time of his own conception, the adult Prophet Job referred to "the day when I was begotten⁴⁹ and the night when it was said: 'A male child has been conceived!'"⁵⁰
116. Note first: Job refers to the very day 'he' was begotten. 'He' was thus brought into existence fully nine months prior to his later birth. Note second: Job refers to the night in which '**he**' was conceived or 'began to get hot' as a result of his mother 'beginning to get hot' with passion, and shortly thereafter 'getting even hotter' (when she conceived Job).⁴¹
117. Note third: not just Job's personhood, but even his maleness or 'manchildness' was determined during the very night he was conceived. And note fourth: the Theologians Bickell and Duhm⁵¹ and

^{46.} Judg. 13:3-5.

^{47.} *Op. cit.* (Joshua, Judges, Ruth), p. 406.

^{48.} C.J. Goslinga: *The Book of Judges*, Kampen: Kok, 1952, II pp. 16f.

^{49.} Job 3:3a, *yoom iwwaaled boo*.

^{50.} *ha-lay^elaah...horaah gaaver*. Here, *horaah* is derived from *haaraah*, "to get hot" (with passion) and consequently at least sometimes thereafter "to get hot" (in pregnancy) as a result of "getting hot" (with passion). See too n. 83.

^{51.} Bickell and Duhm: "It was the night of conception which properly gave Job being." Cited in Gentry's *op cit.*, p.

Delitzsch⁵² - and even S.R. Driver⁵³ - all agree that it was during the very night of his conception that Job the new male child was given his very 'being.'

118. Feeling sorry for himself when sorely tried as an adult, Job then sorely complained: "Why did I not die **in** the womb?"⁵⁴ He explained further: "For then I would have...been at rest with Kings and Counsellors of the Earth, or Princes that [previously] **had** possessed gold." And then I would have been at rest "like a secret miscarriage" or abortion - "like infants which never saw the light. There, the wicked cease from troubling [others] - and there, the weary are at rest."
119. Starting in 3:1-3 and 3:11-12, the suffering Job traces his own early existence from conception through fetushood and birth to his being suckled. Bitterly, he thus bewails: "Cursed [be]...the night in which it was said: 'A male child has been **conceived**'.... Why didn't I die **in** the womb? Why didn't I give up the ghost [or yield my spirit to death] when I **came out** of the womb? Why did the knees [of my father] **receive** me? Or why did the breasts [of my mother], that I should **suck**?"

Delitzsch on Job's conscious prenatal personality

120. As regards Job's above queries, Rev. Professor Dr. Delitzsch rightly discerns:⁵⁵ "The four questions, verses 11 *sqq.*, form a climax. He follows the course of his life from its commencement in embryo [verse 11a *cf.* 3b]...to the birth [verse 11b *cf.* 3a], and from the joy of the father who took the newborn child upon his knees [verse 12a]...to the first development of the infant [verse 12b when his mother first suckled him] - and curses this growing life" frustratedly, yet sinfully.
121. Job then sins once again. Querying God's ways, he asks yet another important question about the actions of the Lord. Now Job poses the query:⁵⁶ "Why did He [then] give light...and life to those whose souls are bitter [now;] who long for death;⁵⁷ [and] who rejoice and are exceedingly glad when they find the grave?"⁵⁸
122. Delitzsch states:⁵⁹ "The whole strophe contains strong reason for his cursing the night of his conception." That night, complains Job, "should rather have closed...the doors of his [mother's] womb...and so have withdrawn from his unborn eyes the sorrow he now experiences." Job thus "follows the course of his life from its commencement in embryo." The phrase "Why did I not die **in** the womb?" - is "taken from the thought of the **first** period of his conception....."
123. "Millionaires, abortions (*cf.* Ecclesiastes 6:3-5), and the stillborn...are all removed from the sufferings

144.

52. Delitzsch: *op. cit.* (*Job*), I pp. 77f: "The night alone was witness of this beginning of the development of a man-child, and made report of it to the High One."
53. S.R. Driver : *A Critical and Exegetical Commentary on the Book of Job* (in S.R. Driver, A. Plummer, & C.A. Briggs: *The International Critical Commentary*, rep. 1977, p. 31): "The night is personified, and so able to bear witness to what had happened in it. The poet...endows it with the faculty of knowing...the sex of the child at the moment of conception."
54. Job 3:11-17, *Laammaah lo mee-rechem aamuuth? ... Yaashanthiy oz yaanuuach liy 'im-m^elaakiym...oo 'im-saariym zaahaav laachem...oo k^eneefel taamuun...k^eo^eliym lo-raa uu oor*. Here *mee-* (in the phrase *mee-rechem*) is the temporal '*mem* of condition' and needs to be translated **not** "from" but "**in** the womb." Thus too the 270 B.C. Greek Septuagint's *en koilias* (and **not** *apo tees koilias*). In v. 16 the Hebrew *neefel* (translated 'secret miscarriage') is rendered *ektrooma* in the B.C. 270 Greek Septuagint (*cf.* too I Cor. 15:8), and *abortivum* in the Latin Vulgate.
55. Delitzsch: *op. cit.* (*Job*), I p. 80.
56. Job 3:20, *Laammaah yith-theen P'aameel oor...w^echayyiyim P'maareey naafesh?*
57. Job 3:21, *ha-m^echabbiym laam-maaweth*.
58. Job 3:21, *hash^emeechiym e:leey-giy l yaashiyshuu kiy yimts^e uu qaaver*.
59. *Op. cit.*, pp. 79-81.

of this life - in their quiet of the grave.... There, *i.e.* in the grave, all enjoy the rest they could not find here [their earthly life]" - *viz.* "perfect freedom from care." Even **before** the death of fetuses and others - "their longing for the grave...is placed before the eye...accompanied by rejoicing."

124. Immediately after the sad event of their deaths, those who go to glory thus and then, give a "cry and gesture of joy."⁶⁰ Such who then cry out for joy, include also those aborted and miscarried - those whom Professor Dr. Delitzsch calls: "abortions...and the stillborn." This then indicates that the latter too had been - and ever remain - human **persons**.

Delitzsch on Job's prenatal personality (continued)

125. Still speaking of his own prenatal condition the adult believer Job says⁶¹ to his Creator: "Your hands have made me and fashioned me."⁶² For "You moulded me like clay."⁶³
126. Job then goes on to refer to his yet-earlier condition, when he had been first a 'milky' zygote; then a 'cheese-like' embryo; and next a skeletal fetus.⁶⁴ In respect of his prenatal condition, the adult Job now tells the Lord: "Did You not pour me out like milk, and curdle me like cheese?⁶⁵ You clothed me with skin and flesh, and strengthened me with bones and sinews.⁶⁶ You granted me life and favour.⁶⁷ And Your providential care preserved my spirit."⁶⁸
127. Complained Job: "Why then did You bring me forth from the womb?⁶⁹ Would that I had died [then], so that no eye would have seen me!⁷⁰ Then I would have...flowed forth from the womb to the grave."⁷¹
128. Delitzsch's comment on this passage is very illuminating.⁷² First, he states the passage is dealing with "the development of the embryo." There, "a creative act similar to the creation of Adam is repeated at the origin of each individual." And there, "the primal origin of man from the moist earth (Job 33:6 and Psalm 139:15) is repeated in the womb."
129. Second, "the *sperma* is likened to milk"; and "the embryo which is formed from the *sperma* is likened to...cheese curd." For "the embryo - forming itself from the *sperma* - is like milk which is curdled."
130. Third, the adult Prophet "Job looks back to the beginning of his life." For the passage "describes the development of the embryo - to the fullgrown infant."
131. Fourth, if Job had indeed died before he was born, then (as he himself said), "I should have been...as one who had **scarcely** entered upon **existence** - and that, only of the **earliest** (as at conception)." Yet even such an existence, though 'early' and very soon stunted, is indeed a **human** existence - which, in the **hereafter**,⁷³ continues **growing for ever**.

60. *Ib.* on Job 3:20-22.

61. Job 10:8-19.

62. Job 10:8, *'its^ebuuniy way-yal'asuuniy.*

63. Job 10:9, *w^eel-'aapaar th^eshiybeeniy.*

64. *Cf.* Gentry's *op. cit.* p. 131 n. 52

65. Job 10:10, *Ha-lo k^echaalaav thath-thiykeeniy w^ekag^evinnaah thaq^epiy eeniy?*

66. Job 10:11, *boşar thal^ebisheeniy uu-va'atsaamooth w^egiydiym th^esook^ekeeniy.*

67. Job 10:12a, *chayyiym wa-chesed 'aasuythaa 'immaadiy.*

68. Job 10:12b, *uu-p^equdaathkaa shaamraah ruuchiy.*

69. Job 10:18a, *W^elaammaah mee-rechem hootse thaaniy?*

70. Job 10:18b, *'Egva' w^e'ayin lo-thir eeniy.*

71. Job 10:19, *mib-biten laq-qeber uubaal.*

72. *Op. cit.*, pp. 166-72.

73. Gentry (*op. cit.* pp. 145f) notes Job lamented he had not died prenatally. If he had, he would have gone to the realm of the dead in peace. This is elaborated on in Job 3:12-19. *Sheol* is not non-existent, but is a place for

132. Last, Job here wishes he had "been carried...from the womb (without seeing the light as one born alive) to the grave." For thus, he would have achieved "alleviation of his sufferings." See paragraphs 504f.

Delitzsch on Job's prenatal personality (concluded)

133. The adult Job also made further important statements about his own prenatal condition. "The Spirit of God has made me,"⁷⁴ he declared, "and the Breath of the Almighty has given me life."⁷⁵ "I too have been formed out of the clay."⁷⁶ "If God sets His heart upon man - if He gathers His Spirit and His Breath back to Himself - all flesh shall perish together, and man shall again turn back into dust."⁷⁷
134. Here, Professor Delitzsch comments:⁷⁸ "The spirit of man...is an inspiration directly coming forth from God the Personal Being - transferred into the bodily frame, and therefore forming a [human] person...endowed with life from the inbreathed Breath of the Almighty." Man's body, on the other hand, is "nipped from the clay, *i.e.* taken from the earth (as when the potter nips off a piece of his clay)."
135. Delitzsch further states it is only "by God's Spirit and Breath [that] the animal world as well as the world of men...has its life.... If He should...draw in...to Himself His Inspiration and Breath (Which emanated from Him or was effected by Him), all flesh would sink together, *i.e.* die off at once.... And man would return...to dust."

The children of Ruth from their conception onward

136. When Boaz married Ruth, all the people and some elders exclaimed to him in respect of his wife: "'May your house be like the house of Pharez whom Tamar bore for Judah' - see paragraph 108 and at note 42 above - 'from the seed which the Lord shall give you, from this young woman!' So Boaz took Ruth, and she became his wife.... After he went in unto her [or completed *coitus* with her], the Lord gave her conception."⁷⁹
137. Explains Dr. van Ronkel:⁸⁰ "The Lord usually works through the means provided. And He certainly does so as regards the continuing unfolding of the line of natural life. He works through the omnipresent power of His providence - with which He maintains and keeps in existence that which He created once and for all.... So the Bethlehemites expressed the wish that Ruth may, in God's hand, be the means of giving Boaz children. Indeed, this is why they added to their expressed wish the explicit words: 'from **this** young woman!'"

The children of Hannah from their conception onward

138. Let us next observe the clearly-described circumstances of the coming into being of Samuel, and of

departed human beings continuing in time and quite consciously. In the context of Job 3:13-19, the phrase "I would not have been" in verse 16 can only mean: "I would no longer have continued in this present life." Thus: "I would not have been [here]" means "I would no longer have kept on being here." Those in *Sheol* "are not" with reference to this **present** life - but they certainly "are" with reference to the **next** life.

^{74.} Job 33:4a, *Ruuchee-Eel 'aasaathni*.

^{75.} Job 33:4b, *W^enishmath-Shadday th^echayyeeniy*.

^{76.} Job 33:6b, *heen-aaniy k^epjychaa laa-eel mee-chomer qoratsthiy*.

^{77.} Job 34:14f, *im-yaasjym eelaayv libboo Ruuchoo w^enishmaathoo eelaayv ye e:soof yigva' kaal-bo_sar yaachad w^eaadaam 'al- 'aafaar yaashuuv*.

^{78.} *Op. cit.*, pp. 218f & 251f.

^{79.} Ruth 4:12f.

^{80.} G. van Ronkel: *The Book of Ruth*, Amsterdam: Hoeveker & Son, n.d., pp. 374f.

and his younger brothers and sisters.

"Elkanah had sexual intercourse with Hannah his wife. And the Lord remembered her" - by rendering her pregnant. "Therefore it came to pass that, after Hannah had conceived, the time came about for her to give birth. She bore a son, and called his name Samuel." Later, "the Lord visited Hannah [again], so that she conceived and bare three sons and two daughters."⁸¹

139. Keil and Delitzsch comment Elkanah slept with or "knew his wife Hannah; and Jehovah remembered her, *i.e.*, heard her prayer [that she might become pregnant]. 'In the revolution of the days' - *i.e.* of the period of her conception and pregnancy - Hannah conceived and bare a son which she called Samuel."⁸² So all her children existed even from conception!

David's personality from conception onward in Psalm 51

140. Hear too David, in Psalm 51. There, he declares, "my mother did conceive me in sin";⁸³ and "I was shapen in iniquity."⁸⁴ First, note here that the word "conceive" - is derived from a verbal root with the meaning of 'to get hot' (with passion). Hence, it also means 'to get pregnant' (as a result of that passion).
141. Second, it should be noted that the word "shapen" here refers to the post-conceptual 'turning' of the zygote *via* the embryo into the fetus. For the word describes how the embryo 'gets twisted' into the shape of an unborn baby within his or her mother's womb.⁸⁵
142. Third, David here traces his sin back to the very beginning of his life. That was when his mother "did conceive" him.
143. Fourth, as Rev. Professor Dr. John Calvin comments:⁸⁶ "We are cherished in sin from the first moment that we are in the womb. David, then, is here brought...to cast a retrospective glance upon his whole past life.... David...confesses that he was formed in sin, and that he was a transgressor before he saw the light of this World.... David was far from seeking to invent an apology for **his** sin.... He traced it back to the period of his conception." **He** sinned, back then. Thus, he **existed**, already - even **then!**
144. In his great *Commentary on the Psalms*, Rev. Professor Dr. Delitzsch remarks⁸⁷ on this passage (at Psalm 51:5) that even the pious "David here confesses his hereditary sin.... The declaration moves backwards from his birth, to his conception. It consequently penetrates even to the most remote point of life's beginning.... His parents were sinful human beings.... This sinful state (or '*habitus*') operated upon his birth and even at his conception - and from that point had passed over to him.... Man from his first beginning onwards...is tainted with sin."

Yet David, "being born and conceived in sin, was commended to God's mercy." Indeed, God's **mercy** was given to **David** - at his **conception!** Psalm 22:9f.

David's prenatal personality according to Psalm 139

^{81.} I Sam. 1:11,19,24 & 2:21.

^{82.} *Op. cit.* (*The Books of Samuel*), p. 25.

^{83.} Ps. 51:5(7)b, *ye:chemathiy* - from *yacheem* ("to get hot"; hence, "to get pregnant").

^{84.} Ps. 51:5(7)a, *choolaalthiy* - from *chuul* ("to turn"; "to twist"; "to bear").

^{85.} *Op. cit.*, commenting on Ps. 51:5f.

^{86.} In Keil & Delitzsch: *op. cit.* at Ps. 51:7f.

^{87.} *Op. cit.*, pp. 247f.

145. In his fine work *Biblical Psychology*, Rev. Professor Delitzsch rightly observes⁸⁸ that "whenever the Holy Scripture speaks of the act of begetting and conception, *e.g.* Psalm 51:5, it speaks of it as of a fact to which is referred the beginning of the being...of the whole man.... The embryo...is, as much as possible, thrown into the form of an egg....
146. "A more significant word for the embryo could hardly be found than *golem* [alias 'still-undeveloped substance' in Psalm 139:16] - from '*gaalam*' (to roll together).... In the *Talmud*," explains Delitzsch, "*golem* implies the unformed man (especially the still-unformed 'vessel'). The development of the embryo, to the wisdom of the Israelite, stands for one of the profoundest mysteries. 'As you do not know what the direction of the wind is'...[so Ecclesiastes 11:5], 'nor how the bones grow [with]in the womb of her that is [pregnant] with child' - as you do not know how that child grows into a man - so too you cannot know the works of God Who makes all things."
147. Hence David praised the Lord: "You covered me in my mother's womb."⁸⁹ "I have been made awesomely and wonderfully."⁹⁰ Then, David went on: "My very substance⁹¹ was not hidden from You - while I was being made in seclusion⁹² and while I was being woven artistically in the depths of my mother [earth].⁹³ Your eyes saw my still-undeveloped substance [or embryo].⁹⁴ All of my bodyparts which were even then only starting to be shaped, when not one of them yet existed - had previously already been recorded in Your book."⁹⁵ Psalm 139.

Calvin on David's prenatal personality in Psalm 139

148. Here, one should note Calvin's helpful comments:⁹⁶ "Nothing is hid[den] from God.... He fashioned us in our mother's womb.... The embryo, when first conceived in the womb, has no form.... David speaks of God's having known him when he was yet a shapeless mass.... For *to embruon* is the name given to the foetus - from the time of conception to birth inclusive." David "was known to God before he had grown to certain definite shape....
149. "The different parts of the human body," continues Calvin, "are formed in a succession of time. For in the first germ - there is no arrangement of parts, or proportion of members. But it is developed, and takes its peculiar form progressively.... The members were formed in the course of days, or gradually. None of them had existed, no order or distinctness of parts having been there at first but a formless substance. And thus, our admiration is directed to the providence of God - in gradually giving shape and beauty to a confused mass."

88. *th^esukeeniy b^eveten ·immiy.*

89. *nooraa ooth nibleethiy.*

90. *'ots^emiy*

91. *·asher-·ushsheeythiy vas-seether.*

92. *duqqamthiy b^ethachthiyyooth ·aarets.* See Gentry's *op. cit.*, p. 134 n. 49.

93. Massoretic Hebrew: *golem*. Here in its inflected form of *golem-iy* [meaning 'my embryo'], this word *golem* is not used elsewhere in Holy Scripture - though it is in the *Talmud*, see in our paragraph 146 above. *Golem* means: "my still- undeveloped substance." The B.C. 270 Greek Septuagint translates it: *akatergaston mou* - meaning: "my not-yet- completed manufacture." In Classical Greek, the expression *katergazesthai meli* means: "to manufacture honey." Compare the Latin Vulgate's *imperfectum meum*, meaning: "my unfinishedness." Throughout, the word "my" (Hebrew *-iy* and Greek *mou* and Latin *meum*) is very significant here. For it indicates the prenatal and postnatal **continuity** of human personality. See too Gentry's *op. cit.*, p. 137.

94. *w^e'al-sifr^ekaa kullaam yik-kaatheevuu yaamiym yuttsaaruu w^elo ·echaad baahem.*

95. *Op. cit.* (on Ps. 139:15f).

96. *Commentary* on Ps. 139:13-18. Although what David here writes is said about his condition as a *fetus*, his statements are true (*mutatis mutandis*) also of his pre-fetal stage even as an unnidated *conceptus*. For the fetal David is still the identical person he was as his very conception. Hence his other statement: "In sin did my mother conceive **me**." Ps. 51:5.

Delitzsch on David's prenatal personality in Psalm 139

150. Also Professor Delitzsch's comments on the above passage are very illuminating. Explains Delitzsch:⁹⁷ "The fact that man is manifest to God even to the very bottom of his nature, and in every place, is now confirmed from the origin of man. The development of the child in the womb was looked upon by the Israelitish *chokma* as one of the greatest mysteries. Ecclesiastes 11:5...."
151. Here [in Psalm 139] the poet praises this coming into being as a marvellous work of the omniscient and omnipresent omnipotence of God." The unborn human embryo is "worked in different colours, or also embroidered." This gives us "a retrospective conception of...the undeveloped beginning - and of the forming of the members and of the organism in general."
152. In the *Talmud*, continues Delitzsch, "the egg of a bird or of a reptile is called *m^eruqqemeth* - when the outlines of the developed embryo are visible in it. And likewise the mole (*mola*) - when traces of human organization can be discerned in it." Now "the mother's womb [or]...the place where the foetus is formed, is here called 'a threefold darkness.'"
153. Furthermore, "the 'lowest parts of the earth'" here means "the secret laboratory of the earthly origin [of man] - with the same retrospective reference to the first formation of the human body out of the dust of the earth.... The mode of Adam's creation is repeated in the formation of every man.... The earth was the mother's womb of Adam; and the mother's womb out of which the child of Adam comes forth is the earth out of which it is taken."
154. Next, concludes Delitzsch, "the embryo - folded up in the shape of an egg - is here called *golem* [from *gaalam* = to roll or wrap together (compare *glomus* = a ball)]. In the *Talmud*, this is said of any kind of unshapen mass.... [And] among the 'days' which were preformed in the idea of God...there was also one ['day'] - says the poet - for the embryonic beginning of my life." Cf. Job 3:3 with paragraphs 85 & 144 and 504-07.

Calvin on "the virgin shall conceive" in Isaiah 7:14

155. Let us heed what Calvin calls 'the Gospel according to Isaiah.' "Look," he predicted,⁹⁸ "the young woman [or virgin]⁹⁹ shall conceive¹⁰⁰ and bear a son¹⁰¹ and call His name 'Immanuel!'" It is significant that Matthew¹⁰² quotes this Isaian text at the very time of its deepest and ultimate fulfilment. Matthew makes it very clear that to "conceive"¹⁰³ means "to be with child"¹⁰⁴ - alias "to be pregnant." (On the ultimate fulfilment of Isaiah 7:14, in its bearing on human life before birth, see especially paragraphs

⁹⁷. Isa. 7:14.

⁹⁸. Hebrew *haa-'almaah*. This means 'the young woman' (and usually one who is also a virgin). The B.C. 270 Greek Septuagint translation of the Alexandrine Jews here has *hee parthenos* (which can only mean 'the virgin'). In the New Testament, quoting Isa. 7:14, Matthew 1:23 infallibly renders the Hebrew word as *parthenos*. In Isa. 7:14 itself, the word *'almaah* seems to refer to a non-virginborn son then soon to be born and to be called 'Immanuel' **as well as** to our best Immanuel: Jesus of Nazareth (the **virginborn** son of Mary) - cf. too Isa. 7:3 & 8:1-8. Hence Isaiah's use at 7:14 of the word *'almaah*, rather than the word *b^ethulaah* (which latter, like the Greek word *parthenos*, can only mean 'virgin'). See F.N. Lee: *The Virgin of Isaiah 7:14*, in *Anticom Newsletter* (Pretoria: D.R.C. Publishers, 1971). See too Justin Martyr's *Dialogue with the Jew Trypho* (chs. 43 & 67 & 71 & 84). See too J.G. Machen's definitive 1930 book *The Virgin Birth of Christ*, Grand Rapids: Baker, rep. 1965, pp. 288f. See too paragraphs 178f and 2004-06.

⁹⁹. Heb. *haaraah*. Septuagint *hexei*, and Vulgate *concipiet*.

¹⁰⁰. Heb. *w^eyoledeth ber*; LXX *textetai huion*.

¹⁰¹. Matt. 1:23.

¹⁰². *hexei* (= 3rd pers. sing. fut. tense, from *echein* ("to be with child")).

¹⁰³. Matt. 1:18.

¹⁰⁴. *Op. cit.* (on Isa. 7:14).

178f and 2504-06.)

156. Here, Calvin correctly comments:¹⁰⁵ "There can be no doubt that the Prophet [Isaiah (7:14 *cf.* 9:6f)] was referring to Christ.... 'Look, a virgin shall conceive'.... It is, therefore, plain enough that Isaiah speaks of 'a virgin' who should conceive not by the ordinary course of nature but by the gracious influence of the Holy Spirit. And this is the mystery which Paul extols in lofty terms [First Timothy 3:16] - that 'God was manifested in the flesh.'"
157. Indeed, also Isaiah himself has at least one other similar prediction. There, he apparently once again pre-eminently foreshadows the conception and birth of Jesus. Personifying the latter, Isaiah has the Messiah Himself predict: "The Lord shall call Me from the womb, from the inner parts of my mother...; the Lord Who shall form Me as His servant from the womb. Isaiah 49:1-5 (*cf.* too 52:13 to 53:12).

Calvin and Habel on Jeremiah's prenatal sanctification

158. We should also note how God assured the adult Jeremiah. Thus, the Lord reminded him:¹⁰⁶ "Before I formed you in the womb,¹⁰⁷ I knew you.... Before you came forth from the womb, I sanctified you."¹⁰⁸
159. Comments Rev. Professor Dr. Calvin:¹⁰⁹ "God declares that He 'knew' Jeremiah before He 'formed' him 'in the womb.' This is not said specially of the Prophet, as though other men are unknown to God.... The second part...says - 'Before you came forth from the womb, I sanctified you'.... It is nothing at all strange - that God declares that He had 'sanctified' Jeremiah." This is "as though He had said: 'I formed you as a human being - in the womb!'"
160. Lutheran Concordia Seminary's Old Testament Professor, Rev. Dr. Norman Habel (St. Louis U.S.A.) also makes an important comment on this verse. States Habel:¹¹⁰ "Jeremiah was molded as though God the Creator were a potter at work in his mother's womb. There and then, God personally selected him and reserved him for His own use."
161. The verb "formed" in Jeremiah 1 "verse 5," continues Habel, "calls for comment. 'Form' is used in Genesis 2:7 to describe God molding man, as a potter would a vessel [*cf.* Jeremiah 18:1-4]. And in Isaiah 49:1, a special call 'from the womb' is affirmed."

Conception and miscarriage in Hosea 9:1 to 10:1

162. Let us now observe God rebuking His 'whoring' people. Through the prophet Hosea, He first of all chastises the whole nation of Israel. "Do not rejoice, O im - which name, in Genesis 41:52, had implied 'Fruitfulness.' Again through Hosea, He assures them that "Ephraim shall return to Egypt.... Therefore, God will remember their iniquity; He will visit their sins.... As for Ephraim, their glory shall fly away like a bird - from childbearing¹¹¹; yes, from the womb; and even from conception!¹¹² Though they raise their children,¹¹³ yet will I bereave them... Ephraim is to bring forth¹¹⁴ his children - to the murderer!"

105. Jer. 1:5.

106. *b^eterem^e ts-tsaavr^ekaa va-beten.*

107. *uu-b^eterem theetsee mee-rechem hiqdashthiycha.*

108. *Op. cit.*, on Jer. 1:5.

109. N. Habel: *Jeremiah and Lamentations*, St. Louis: Concordia Pub. House, 1968, p. 40.

110. Hos. 9:1 to 10:1.

111. Hos. 9:11a, Massoretic Hebrew: *milleedaah.*

112. Hos. 9:11b, Massoretic Hebrew: *uu-mib-beten uu-mee-heeraayoon.*

113. Hos. 9:12a, Massoretic Hebrew: *kiy-im y^egadoolu eth-b^eneeyhem.*

114. Hos. 9:13a, Massoretic Hebrew: *h^ehootsiy...baanaayv.*

164. The B.C. 270 Greek Septuagint and the Latin Vulgate here both have: "Ephraim is to lead out their children to be slain."¹¹⁵ With this, we may freely compare intentional abortion today.
165. Hosea then continues: "O Lord, give them - what should You give them? - give them a miscarrying womb" (alias 'a womb that casts out the fetus')!¹¹⁶ "Their root has been dried up,¹¹⁷ so that they shall develop no fruit.¹¹⁸ Yes, though they may start to have children¹¹⁹ - I will slay¹²⁰ even the beloved fruit [or 'the desires'] of their womb."¹²¹ For "Israel is an empty vine"¹²² - 'a vine which keeps on emptying the fruit it bears.'

The implications of Hosea 9:1 to 10:1 for deliberate abortion

166. What a perfect description of modern abortion especially the latter phrase is! 'Israel is a vine which keeps on emptying the fruit it bears.' Similarly, modern aborting mothers keep on emptying the womb - as soon as it starts to bear fruit.
167. Here in Hosea 9:1f, note first: Hosea seems to mean that the Ephraimites "slew their own children in the service of idols." Thus the *Targum* or the ancient Israelitic translation and comment thereon, and also Rabbi Jarchi.
168. Note second: Ephraim's children were perishing in a threefold gradation. (1) They were perishing "from childbearing" - or from birth onward. (2) They were perishing "from the womb" - or from fetushood onward. (3) They were perishing "even from conception" - or from zygotehood onward.
169. Note third. Those slain "in the womb" - were "abortive." Thus the great Baptist commentator, Rev. Dr. John Gill.
170. Note fourth. "Here judgment blasts the very **germs** [alias the '**embryos**'] of the population." Thus Adam Clarke.
171. And note fifth (and last) that "the unchaste worship of Baal" had as its "natural punishment...the decrease of the population" through "the **unfruitfulness** of marriages." Thus Lange.
172. Here, Calvin correctly comments:¹²³ "Israel committed fornication like an unchaste and perfidious woman." For Hosea "says that they were like harlots...so enticed by gain that they are not ashamed of their lewdness.... The Prophet speaks of offspring [of such immoral 'harlots' even]...'from the birth, and the womb, and the conception'.... They shall be suffocated - as in the very womb.... What can be more miserable than...that children not yet born should perish with[in] their mothers?"
173. Note that the offspring are alive as human beings - even from conception onward. Indeed, they continue to remain the same persons - if they live long enough from their zygotehood and throughout their embryohood and fetushood to their birth and their subsequent childhood *etc.* So, the abortive slaying of a *conceptus* in the womb is the killing of a tiny human being.

^{115.} Hos. 9:13b, Massoretic Hebrew: *·el hooreeg*. The B.C. 270 Greek Septuagint has: *Ephraim tou exagagein eis apokenteesin ta tekna autou*. The Latin Vulgate renders it: *Ephraim educet ad interfectorem filios suos*.

^{116.} Hos. 9:14b, Massoretic Hebrew: *rechem mashkiyl*.

^{117.} Hos. 9:16b, Massoretic Hebrew: *shaarshaam yaabeesh*.

^{118.} Hos. 9:16c, Massoretic Hebrew: *baly-ya'aṣuun [b^eliy (bal) ya'aṣuun] p^eriy*.

^{119.} Hos. 9:16d, *gam kiy yeeleeduun*.

^{120.} Hos. 9:16e, *w^eheemathiy*.

^{121.} Hos. 9:16f, *macha:madeey bitnam*

^{122.} Hos. 10:1a, *gefen booqeeq Yiṣṣraa eel*.

^{123.} *Op. cit.*, on Hos. 9:11-16f.

The implications of Zechariah 12:1 for prenatal personality

174. Hear too the testimony of the Prophet Zechariah the son of Iddo, in a vital but often overlooked passage. "The Lord," he declares, "stretches forth the Heavens and lays down the foundation of the Earth - and forms the spirit of man within him."¹²⁴
175. Note first: God "**forms**" or shapes man's spirit.¹²⁵ Note second: God thus forms "**the spirit of man.**"¹²⁶ Note third: God forms that spirit "**within**" man¹²⁷ (Hebrew: 'in his inward parts').¹²⁸
176. Note last, and above all, that the text clearly implies God **begins** to form man's **spirit** not before nor after but **at the very moment** He **begins** to form the human **body**. This takes place **at conception** itself - for God forms man's spirit "within" him. Very significantly, the B.C. 270 Greek Septuagint translation here has "[with]in him"¹²⁹ - and the Latin Vulgate "moulding [with]in him."¹³⁰

Matthew's testimony about the prenatal personality of Jesus

177. Now let us go on to the New(er) Testament, and investigate Matthew's account of Christ's own truly-human conception.¹³¹ Matthew refers to "Mary, from whom Jesus was conceived."¹³² Now this Mary, states Matthew, was found to be pregnant by the Holy Ghost."¹³³
178. Then the angel of the Lord appeared to Mary's fiance' in a dream, saying: "Joseph, you son of David - do not be afraid to take Mary as your wife! For that child Who has been conceived in her¹³⁴ - is from the Holy Spirit.¹³⁵ And she shall bring forth a son and you shall call His name 'Jesus.'"¹³⁶ For, as the prophet Isaiah (7:14) previously predicted: "Look, the virgin shall become pregnant¹³⁷ - and shall bring forth a son."¹³⁸
179. "Then Joseph...did as the angel of the Lord had commanded him. And he took Mary as his wife. But he did not have sexual intercourse with her¹³⁹ - until after she had brought forth her [firstborn]."¹⁴⁰
180. Here, one should carefully note the following points. First: although the Son of God had existed from all eternity past (as regards His divinity), He now became 'the Son of man' (as regards His humanity) only when He was "conceived" within the virgin Mary - some nine months before He was brought forth by her at His birth.

^{124.} Zech. 12:1. ^{125.} Heb., *w^eyootseer*; Sept., *plassoon*.

^{125.} Heb., *w^eyootseer*; Sept., *plassoon*.

^{126.} Heb., *ruuch- aadaam*; Sept., *pneuma anthroopou*; Vulg., *spiritum hominis*.

^{127.} Heb., *b^e qirboo*.

^{128.} From the verb *qaarab*, "to draw near."

^{129.} *en autou*;

^{130.} *in eo fingens*.

^{131.} Matt. 1:16-23.

^{132.} *looseeph ton andra Marias ex hees egenneethee leesous*.

^{133.} *heurethee en gastri echousa ek Pneumatos Hagiou*.

^{134.} *to gar en autee; genneethen*.

^{135.} *ek Pneumatos estin Hagiou*.

^{136.} *texetai de huion, kal kaleseis to onoma Autou leesoun*

^{137.} *hee parthenos en gastri hexei*.

^{138.} *kai texetai huion*.

^{139.} *ouk eginoosken auteen*.

^{140.} *heoos hou eteken huion ton proototokon*. Thus C, D, *Koinee*, and many Latin mss.

181. Note second: Jesus the Son of man was already a "child" - even at His conception. He was not just a piece of flesh but a fullyhuman "child" (capable of yet further growth) - ever since His incarnation nine months before His birth.
182. Note third: the son Whom Mary would bring forth at His later birth, was already there at and after His conception and long before His birth. His human personhood or personality - though indeed subject to growth and enrichment - was already there. Indeed, it was present there from the very second of His conception onward.
183. Note fourth: the ongoing pregnancy of Mary and the prenatal growth of Jesus the Son of man - as distinct from His miraculous conception - was quite normal. So much was this the case, that Joseph had to be reminded that Mary had not been unfaithful to him.

Luke's account of the personality of Jesus at His conception

184. The "beloved Physician" Dr. Luke's account¹⁴¹ of the virgin Mary's conception of Jesus, and of her resulting pregnancy, gives further important gynecological details. "The angel Gabriel was sent from God...to a virgin."¹⁴² To her, "the angel said: 'Greetings! You have been graced!¹⁴³ The Lord is with you! You have been blessed among women! ... Don't be afraid, for you have found favour with God!¹⁴⁴ Now look, [in just a few moments] you **shall** conceive in your womb.¹⁴⁵ And you shall [in nine months give birth to or] bring forth a son.'"¹⁴⁶
185. "Then Mary said to the angel: 'How shall this happen, seeing that I do not engage in sexual intercourse with any man?'¹⁴⁷ Then the angel answered, saying to her - 'The Holy Spirit **shall** come upon you¹⁴⁸ and the power of the Allhighest **shall** overshadow you.'"¹⁴⁹
186. These very words from God the Father *via* His angel started the process of the conception of the Son of man within Mary. "Therefore" - continued the angel - "the Holy One **Who is now being generated**" within and '**from** you' (so many manuscripts) "shall be called "the Son of God."¹⁵⁰
187. God's angel then continued to inform Mary: "Look, your cousin Elisabeth **has** herself **also** conceived a son."¹⁵¹ Then Mary said: "Let this happen to me, just as you have said!"¹⁵²
188. The points concerning the conception of Jesus already revealed in Matthew,¹⁵³ are here augmented also by Luke. We should in addition here carefully note also the following additional points.

141. Luke 1:26-38.

142. Luke 1:27, *pros parthenon*

143. Luke 1:28, *kecharitoomenee*.

144. Luke 1:28c-30a, *eulogeemenee su en gunaixin* (thus C, Koinee, D, etc.)...*heures gar charin para tou Theou*.

145. *epei andra ou ginooskoo*.

146. *sulleempsee, en gastri*.

147. *kai texee, huion*.

148. *Pneuma Hagion epeleusetai epi se*.

149. *episkiasei soi*.

150. See too: Luke 1:13; 23:29; Acts 13:33; Heb. 1:5; 5:5; *etc. dio kai to gennoomenon Hagion [ek soi (C, Theta, Lat., etc.)], kleetheesetai 'Huios Theou*. 'Here, note that the word *gennoomenon* is the singular neuter **present** passive participle of *gennaoo*. This verb often means to "conceive" (rather than 'to give birth to'). See its usage in Matt. 1:20, where the passive aorist participle *genneethen* indicates the **completedness** of conception

151. *kai autee sunelleephen huion*.

152. *genoito moi*.

153. See at paras. 177-83f.

189. Note first: the instantaneous nature of Mary's conception. To her, the angel said: "You **shall** conceive." A moment later, the angel added: "The Holy One is **now** being conceived within you and from you."
190. Note second: Mary's act of conceiving and her resulting pregnancy - save for its initiation directly by the Holy Spirit Himself - was **just like** her cousin Elisabeth's. And the latter herself, like any other woman, conceived instantaneously.
191. Note third: Elisabeth had herself conceived a son (with his own **life** and his own **personality** and his own **maleness**) just six months earlier. No wonder, then, that Mary immediately replied to the angel: "Let this happen to me, just as you have said!"
192. That is to say: "May I too indeed carry a son, and later bring Him forth after carrying that son within me throughout my own just-begun pregnancy!" This proves that Jesus - the perfect human being - had a distinct personality and masculinity even from His very conception onward.

Luke on John's prenatal recognition of the just-conceived Jesus

193. Hear too Luke's subsequent account¹⁵⁴ of the announcement alias the annunciation (to her cousin the six-months-pregnant Elisabeth) - as regards Mary's own pregnancy just after it began. "Mary rose up at that time,¹⁵⁵ and hastily went...and greeted Elisabeth.¹⁵⁶ And as soon as Elisabeth heard Mary's greeting, the baby [of Elisabeth]¹⁵⁷ jumped up in her womb.¹⁵⁸
194. "Then Elisabeth...said [to Mary]: 'you have been blessed among women!¹⁵⁹ And the Fruit of your womb has also been blessed!¹⁶⁰ For who am I, that the mother of my Lord should come to me?'¹⁶¹ For look - as soon as I heard the sound of your greeting...the baby jumped up for joy in my womb!"¹⁶²
195. Here, a number of rather important points should be marked well. Note first: it was at the very moment Mary conceived, that she was "blessed."
196. Note second: this was at that very same moment when also Jesus the Fruit of her womb was "blessed" along with Mary. Because Jesus was even then fully 'blessable' - He is thereby proven to have been right then in existence as the just-conceived **son** of man alias the Fruit of Mary's womb.
197. Note third: Elisabeth called Mary "the mother of my Lord" **just** after Mary had conceived. This again implies that the son of man even then already existed as an acknowledgeable person.
198. Note fourth: the unborn John is already called both a "baby" and a "son." This was so, even three months before he was born.
199. Note fifth: the unborn John was even then undeniably a human person. For he right at that very time

^{154.} Lk. 1:39-44.

^{155.} anastasa de Mariam en tais heemerai tautais.

^{156.} eporeuthee...meta spoudees...kai eespasa teen Elisabet.

^{157.} brephos (compare II Tim. 3:15).

^{158.} eskirteesen...en tee; koilia; autees.

^{159.} eulogeemenee su en gunaixin.

^{160.} kai eulogeemenos ho Karpos tees koilias sou.

^{161.} hina elthee hee meeteer tou Kuriou mou pros eme.

^{162.} eskirteesen en agalliasei to brephos en tee; koilia; mou.

not only personally recognized the just-conceived Jesus; but he also personally signalled that recognition to his own mother Elisabeth.

200. Note last: the only-just-conceived Jesus was also even then a human **person**. For though still but a zygote or at most an embryo, He was right then already recognizable and worshippable. Indeed, he was precisely then recognized and worshipped - and not just by his adult mother Mary and by her adult cousin Elisabeth, but also even by the unborn John just six months after the latter's own conception and fully three months before John's own birth.

How normative for us was Christ's unique conception within Mary?

201. It is, of course, quite true that Jesus' prenatal development (even when but a just-conceived zygote) was quite unique. For even before His human conception, He (and He alone) had been (and ever continues to remain) the pre-incarnate and essential Son of God (from all eternity past).¹⁶³ Indeed, He alone - as regards His now-assumed humanity - was conceived, miraculously, in a virgin, by the Holy Spirit.¹⁶⁴
202. Yet Jesus was, just like us, also "made of a woman."¹⁶⁵ He assumed our very own human nature, and was thus made like us in all things (except that He remained - and always will remain) - "without sin."¹⁶⁶
203. Hence, while announcing that Mary was right then conceiving Jesus, the angel rightly told her: "Look, your cousin Elisabeth has herself also conceived a son."¹⁶⁷ Accordingly, Augustine (the Bishop of Hippo-Regius)¹⁶⁸ and Leo the Great (a Bishop of Rome)¹⁶⁹ both rightly note that the infant Jesus in no way differed from the generality of infants.
204. Augustine himself insists that Christ was in the womb of Mary for fully nine months.¹⁶⁹ John (Bishop of Damascus) states of Christ's incarnation: "At the very instant there was flesh, it was the flesh of the Word of God...animated with a rational and intellectual soul."¹⁷⁰
205. Also Thomas Aquinas fully recognizes that "we are conceived from the seed of man, but Christ was not." Yet Thomas also understands that "a difference...with reference to the origin of the soul, would bespeak a diversity of nature"¹⁷¹ between us and Christ - a diversity which does not and could not exist.
206. In fact, Thomas even rightly adds¹⁷² that the postnatal "development of Christ's body (see Luke 2:52) was the effect of the augmentative power in Christ's soul. And since this was of the same species as ours it behooved also His body to develop in the same way as do the bodies of other men, so as to prove the reality of His human nature."¹⁷³

163. Gen. 1:1-3; Prov. 8:12-30; John 17:1-5. 164.

164. Mt. 1 & Lk. 1.

165. Gal. 4:4-6.

166. Heb. 2:16-18 & 4:14-16.

167. Lk. 1:36.

168. Aug.: *On the Trinity*, ch. 4.

169. Leo: *4th Sermon in Epiphany*.

170. John Dam.: *On the Orthodox Faith*, 3.

171. Thos. Aq.: *Summa Theologiae*, IIIa, Q. 6, art. 4.

172. *Ib.*, Q. 33, art. 1, reply to obj. 1.

173. However, see too: *ad* 3, reply to obj. 2.

James slams bloodshed and implies the human soul is given at conception

207. Let us now hear James on the sanctity of human life. Moderator of the First Synod of the Christian Church,¹⁷⁴ he apostolically¹⁷⁵ and very authoritatively¹⁷⁶ influenced the first General Assembly of the New Testament Church¹⁷⁷ to decree¹⁷⁸ that the Gentile converts to Christianity must "abstain...from things strangled and from blood."¹⁷⁹
208. This is a prohibition against murder, and hearkens back to the Genesis 9:1-12 Noachic provisions against human bloodshedding. During the past, at the present, and throughout the future - it therefore binds both Gentiles and Jews.¹⁸⁰ Even the Judaistic *Talmud* rightly considers it as prohibiting also the abortion of unborn children.
209. However, it is not just the Jewish *Talmud* which, in terms of the universal Noachic Covenant of Genesis 9:1-12 - prohibits abortion by all persons of all nations and in all times.¹⁸¹ Also the Early Church's Epistle of James enjoins: "you shall not murder!" For, "if you murder, you have become a transgressor of the Law."¹⁸² Indeed, "the body without the spirit - is dead."¹⁸³
210. This is obviously true at the end of our earthly life. Yet this must also surely imply that the body of a human zygote or an embryo would also be dead - if he or she no longer had a human spirit within, to personalize and genderize him or her.
211. Now human zygotes are alive - indeed **at** and certainly right after their conception. Therefore, it is **from conception itself onward** - that human beings already have their enlivening souls or spirits.¹⁸⁴
212. James belabours the fact that human beings have been conceived alias brought into existence "according to the similitude of God" or in His image.¹⁸⁵ Indeed, James even seems to imply that human zygotes are conceived in sin (and are therefore in existence) **before** they are engrafted into the womb - and long before they are brought forth at birth unto ultimate physical death.¹⁸⁶

Paul on the personal nature of human fetushood

213. Hear the Apostle Paul on the essentially **personal nature** of human life - already before birth; even during fetushood; and right at conception itself. The Apostle claims that God had separated him [*viz.* Paul] from his mother's womb.¹⁸⁷ Timothy, he said, had known the Holy Scriptures "from infancy"

174. Acts 15:13.

175. Acts 12:17 & 21:18-25 *cf.* Gal. 1:19 & 2:9.

176. Acts 15:28.

177. Acts 15:22-29.

178. Acts 15:27-32 & 16:4f.

179. Acts 15:20,29.

180. Acts 15:20f.

181. *Sanhedrin 56b*. See too *Encyclopaedia Judaica* (Jerusalem: Keter, 1971), arts. on *Abortion*, *Castration*, and *Murder*. See too A.M. Hyamson & A.M. Silberman: *Vallentine's Jewish Encyclopaedia*, London: Shapiro, Vallentine, & Co., 1938, art. *Laws, the Noachian*.

182. Jas. 2:11.

183. Jas. 2:26.

184. See W. Randolph's *God Is Pro Life*, in *Journal of Pastoral Practice*, Philipsburg, N.J.: Presbyterian & Reformed Pub. Co., 1971, p. 11.

185. Jas. 3:9, *tous anthropous tous...gegonotas* (compare the use of *ginomai* and *gennaoo* in Mt. ch. 1).

186. See Jas. 1:15's *sullabousa* or "conceived" - and 1:21's *emphuton* or "implanted or "fixed in" or "sprouted out."

187. Gal. 1:15 *cf.* II Tim. 1:3.

(which can mean even "from fetushood").¹⁸⁸

214. Paul also assures Christian spouses married to unbelievers that the children produced by such unions are not "unclean" like unbelievers. For, in spite of being "by nature" children of wrath¹⁸⁹ even from their conception in a state of sin,¹⁹⁰ such covenant children are nevertheless also "holy" even from the same moment of conception itself onward.
215. During such acts of sexual intercourse as result in conception - even an "unbelieving husband" is "sanctified" through his believing wife. Also, an unbelieving wife is "sanctified" through her believing husband. **So**, "the thus-conceived children are **holy**";¹⁹¹ yes, **are holy!**
216. Indeed, such children are "holy" even from the time of their very **conception** onward - right after their believing parents' (thus-fruitful) act of sexual intercourse. "For if the first act of dedication is holy," explains Paul - compare the holy marriage act of the Christian parent - "the lump [also of 'clay'] is holy too" - compare the thus-produced embryo. "And if the root is holy" (compare the holy parent) - then so too are the branches" (compare the holy offspring).¹⁹²
217. **Human offspring** or "branches" (says Paul) are "holy" from their very conception onward - because conceived from their "holy" parental "roots." Of course, when those children grow up, "some of the branches may be broken off...because of unbelief" (compare Esau).¹⁹³ Too, "when Rebekka had conceived..., before the children [alias her twins Jacob and Esau] were born...it was said to her: 'The elder shall serve the younger.' For it is written: 'Jacob I have loved, but Esau I have hated.'"¹⁹⁴
218. So, as regards even embryos and fetuses, "let not the one formed say to the One forming him: 'why have You made me thus?'"¹⁹⁵ For assuredly: "Doesn't the Potter have the authority to make one pot unto honour, and another to dishonour - from the same lump [of clay]?"¹⁹⁶
219. Indeed, it is precisely during man's prenatal existence - from his zygotehood through his fetushood to his infancy - that unborn humans are being shaped like clay. Compare: Genesis 2:7; Job 3:3-11; 4:9,19; 10:8-18; 33:4-6; Psalm 139:13-16; Isaiah 45:9f; 64:8; Jeremiah 18:1-6; Romans 9:10-21; 11:16.

Summary of Scriptures on the prenatal personality of fetuses

220. On the strength of passages of Scripture such as the above, there is an overwhelming consensus

188. II Tim. 3:15's "from a child" (KJV) translates the Greek *apo brephous*, which literally means "from an infant" or "from a fetus" or even "from an embryo." See A.B. Davidson's *Analytical Greek Lexicon*, London: Bagster, rep. n.d., s.v. *brephos*. See too the use of the same word in Lk. 1:41-44.

189. Eph. 2:3.

190. Rom. 5:12f cf. Ps. 51:5f.

191. I Cor. 7:14, *heegiastai gar ho aneer ho apistos en tee, gunaiki, kai heegiastai hee gunee hee apistos en too, adelphoo, epei ara ta tekna humoon akatharta estin, nun de hagia estin.*

192. Rom. 11:16-20, *ei de hee aparchee hagia, kai to phurama kai ei hee rhiza hagia, kai hoi kladoi. Ei de tines toon kladoon exeklastheesan...tee, apistia,*

193. Gen. 26:34f & 27:46 cf. Heb. 12:16f.

194. Rom. 9:10-13, *Rebekka ex henos koiteen echousa..., meepoo gar genneethentoon..., errethee autee, hoti ho meizoon douleusei tee, helassoni kathaper gegraptai ton lakoob eegapeesa, ton de Eesau emiseesa.*

195. Rom. 9:20f, *mee erei to plasma too, plasanti, ee ouk echei exousian ho kerameus tou peelou ek tou autou phuramatos poieesai ho men eis timeen skeuos, ho de eis atimian?*

196. Rom. 9:21.

among Bible expositors that human life begins at conception itself. On this, see our subsequent chapters, respectively on: The Ancient Bible Commentators on Tiny Human Life; Post-Nicene Theologians on Tiny Human Life; Augustine and the Mediaevalists on Tiny Human Life; and Protestant Theologians on the Full Humanity of All Conceived. In the next few paragraphs, we simply state the findings of those chapters.

221. Extant Ancient Hebrew and other Semitic authorities manifest very strong positions against human abortions. Thus the *Samaritan Targum* and Philo of Alexandria both prescribe death against abortionists. The second-century-B.C. *Zohar*, in commenting on the Mosaic Pentateuch, calls abortions "abominations." The *Mishnah* insists that human fetuses are precious, and the *Talmud* prohibits the termination of any human pregnancy (except to save the mother's life). Too, the greatest first-century-A.D. Jewish Historian Flavius Josephus does not hesitate to call any woman who deliberately aborts her child - a "murderess."
222. Also Ancient-Christian Theologians clearly teach that human life and human ensoulment begin simultaneously - and both indeed at the moment of conception itself. Among the Ante-Nicene Fathers, such Theologians include: the Apostle Paul's friend Clement of Rome; the Samaritan Christian Justin Martyr; Irenaeus; Tertullian; Hippolytus; Dionysius of Alexandria; Methodius; and Lactantius (the mentor of the Emperor Constantine).
223. The above view is endorsed also by the *Apostolic Constitutions*. Among the various Nicene and Post-Nicene Fathers, it is further upheld by: Athanasius; Aphrahat the Persian; Hilary of Potiers; Basil the Great; Ephraem the Syrian; Cyril of Jerusalem; Gregory Nazianzen; Gregory of Nyssa; Ambrose; Chrysostom; Jerome; Augustine; John Cassian; Leo the Great; Fulgentius; Gregory the Great; John of Damascus; Anselm; Odo of Tornay; and Thomas Aquinas.
224. At and from the Protestant Reformation onward, the above view was endorsed by both Martin Luther and John Calvin. Thereafter, it was upheld also by: Zacharius Ursinus; Bartholomew Keckermann; John Wollebius; Francis Turretin; Leonard Riissen, Jonathan Edwards, Samuel Hopkins, Robert Dabney, Dr. Charles Hodge, A.A. Hodge, William Shedd, Franz Delitzsch, Abraham Kuyper Sr., Herman Bavinck, William Geesink, A.G. Honig, and J. Gresham Machen.
225. Such too is the position also of the great Creeds of the Christian Church. For we find it either expressed or implied in the *Nicene Creed*; the *Athanasian Creed*; the *Chalcedonian Creed*; the *French Confession*; the *Scots Confession*; the *Belgic Confession*; the *Thirty-nine Articles*; the *Heidelberg Confession*; the *Second Helvetic Confession*; the *Canons of Dordt*; the *Polish Confession* (alias the *Declaration of Thorn*); and the *Westminster Standards*.

Conclusion: prenatal human beings are really persons

226. . Conclusion. The Bible teaches that not just human life but even human personality and sexuality all begin with the increation of the soul (or personality-kernel) at conception itself. For conception is the very event which immediately "enlivens" the spermimpinged ovum and causes it to become a zygote alias a tiny human being.
227. Prenatal human life therefore begins at conception - before cellular division; prior to implantation alias nidation; ahead of embryonization; and long before the still-later formation of the fetus's material brain and other developing organs. This is the common and indeed also the inspired view of God, Adam, Moses, Job, David, Isaiah, Jeremiah, Zechariah, Matthew, Luke, James and Paul.
228. It is therefore also the common view of pious Ancient Hebrew expositors; of many leading Christian Theologians; and also of all the great Creeds of the Church. Indeed, it also seems to have been the

common prenatal experience not only of John the baptizer and all other "holy children" - but even of the sinlessly-conceived Lord Jesus Christ Himself.

D. ANTE-NICENE BIBLE COMMENTATORS ON TINY HUMAN LIFE

"The king of Egypt spoke to the Hebrew midwives...and he said: 'When you act as midwives toward the Hebrew women and see them ready to give birth - if it be a son, kill him!' ... But the midwives feared God, and did not do as the king of Egypt had commanded them. For they saved the male children alive.... Therefore God made houses for the midwives. But Pharaoh commanded all his people and said: 'Every son that is born, you must throw into the river!'" - Exodus 1:15-22.

229. In our previous chapter, we have seen that Holy Scripture itself places a high premium on prenatal human life. As we shall see (in subsequent paragraphs), even many ancient Bible Commentaries themselves do the same.

Tiny human life in the Samaritan Targum, Zohar, Mishnah, and the Talmud

230. The ancient *Samaritan Targum*, for example, requires the death penalty for abortion. Also the second-century-B.C. *Zohar* - when commenting on Moses' Pentateuch - calls abortions "abominations."
231. The *Mishnah*, an originally-oral tradition which claims to be of Mosaic antiquity, asserts the preciousness of unborn human fetuses. Indeed, also the Judaistic *Talmud* prohibits the termination of human pregnancy - except when trying to save the mother's life (but even then only when mortally imperilled).

Philo and Josephus protect tiny human life

232. The Alexandrian Jew Philo (B.C. 30 to A.D. 50) insists on "life for life" from anyone aborting a formed fetus. Indeed, the Palestinian Jew Flavius Josephus (A.D. 37-104) is adamant that a woman who aborts her own child - is a "murderess."¹
233. Philo was contemporary to the New Testament writers themselves. He firmly grounded the conception of all children - in the first woman Eve's conception of Cain and Abel. Also, he firmly grounded the criminal abortion of all murdered fetuses ("life for life") - in humanity's first murder, when Cain slew Abel.
234. For "Adam had sexual intercourse with his wife" Eve, and "she conceived. She gave birth to Cain. Then she said: 'I have received a male [baby], by the instrumentality of God!' ... Again, she gave birth to his brother - Abel." Later, after Abel had been slain by Cain, the latter had very good reason to fear retribution. For he fearfully said: "Everyone who finds me, shall slay me!" Genesis 4:1,2,14 *cf.* Exodus 21:22.
235. Comments the Judaist Philo:² "A man, in accordance with nature, comes together with a woman - a male of the human race with a female - to enter upon those embraces that lead to the generation of children.... Yet they alone will never of themselves bring forth offspring, without receiving seed from an Other.
236. "Who then is that [Other] One? Who sows in them the things that are good? Unless it be the Father of existing things - the uncreated God, Who Himself begets all things! It is God, then, Who indeed sows the seed. But on the other hand, [God] bestows His Own offspring [upon parents] - as a gift which He has sown."
237. Thus, "Moses...introduces Sarah as being 'with child' - when God 'visited' her." Yet Moses also

¹. *Against Apion*, 2:202 (*cf.* paras. 624-743f & esp. 221 & 225 & 1931-50).

². Philo's *On the Cherubs* 12-15 and his *The Special Laws* III:108f.

represented Sarah "as being 'with child' **not** to **Him** Who made the visitation - but to...**Abraham**....

238. "Indeed, in the case of Leah, Moses teaches that...**God** indeed opened her womb." Yet, "to open the womb is the function of a husband." So Leah, "when she conceived, brought forth **not** to God...but to **Jacob**."
239. In his treatise *The Special Laws*, Philo also elaborates on Exodus 21:22f. There, he explains: "If a man comes to blows with a pregnant woman and strikes her...and she miscarries...; if the offspring is already shaped and all the limbs have their proper qualities and places in the system, then **he must die** (*thneasketoo*). For that living entity (*zooon*) which answers to this description, is a human being - which he has destroyed."
240. To Philo, then, deliberate abortionists merit capital punishment. For though the human offspring is fathered directly by his immediate parent, indirectly he is generated by God the Father - Whose little image he is.
241. Here Philo combines the Noachic provisions of Genesis 9:5f with the Mosaic directives in Exodus 21:22f. "I shall requite the blood of your lives.... At the hand of every man's brother, I will requite the life of man. At the hand of man, I will requite it...."
242. "Whosoever sheds man's blood - by man shall his blood be shed. For God made him as His image.... If men...hurt a pregnant woman so that her fetus depart from her..., if any mischief follow - you shall give life for life, eye for eye, tooth for tooth" *etc.*

Clement of Rome on man's prenatal personality

243. Also the Apostle Paul's friend³ Clement - the Presbyter Bishop of Rome around A.D 95 - discusses "what matter we were made of." He then concludes⁴ that "we came into the World as it were out of a sepulchre, and from utter darkness [Psalm 139:15]."
244. Clement here presupposes the pre-existence of human persons ("we") before their birth. He further realizes that "we" are the same persons after our birth as "we" were before that. Thus, also prenatal fetuses are persons.

Justin Martyr on the status of tiny babies

245. It was, however, Justin Martyr of Samaria (around A.D. 150) who in the first great *Apology* (or 'Defence of the Christian Faith') ever written, rightly identified the creation of man as the very antithesis of his destruction such as by way of abortion. Wrote Justin: "God took dust of the earth, and made man [Genesis 2:7]. It is evident, however, that man - made in the image of God - is flesh. Is it not absurd, then, to say that the 'flesh' (made by God in His Own image) is contemptible and worth nothing?"⁵
246. So to Justin, not only the human soul but also the human body images God Himself. At least to some extent, therefore, it is probably for this reason that Justin elsewhere adds: "We have been taught that, to expose newly-born children, is the part of wicked men." We Christians, however, fear to expose our children - "lest...we become murderers."⁶

³ . Phil. 1:1 & 4:3.

⁴ . Clem. Rom.: *First Epistle to the Corinthians*, ch. 38.

⁵ . Just. Mart.: *On the Resurrection*, ch. 7

⁶ . Just. Mart.: *1st Apology*, chs. 27 & 29. Phil. 1:1 & 4:3

Irenaeus: soul and body are concreated and comingled

247. Around 185 A.D., Irenaeus Presbyter Bishop of Lyons denied⁷ the existence of the human soul before its conception - but not thereafter, before birth. States he:⁸ "When God...bestows life and perpetual duration it comes to pass that even souls which did not previously exist, should henceforth endure [for ever].... Thus far, then, let me speak concerning the creation and the continued duration of the soul."
248. Indeed, even at the first man's creation - states Irenaeus - "God formed man, taking clay from the earth, and breathed into his face the breath of life."⁹ "For by the hands of the Father - that is, by the Son and the Holy Spirit - man, and not [merely] a part of man, was made in the likeness of God."
249. "Now the soul and the spirit are certainly part of the man. But they are certainly not the [whole] man. For the perfected man consists in the commingling and the union of the soul (which receives the spirit from the Father) and the flesh (or that moulded fleshly nature) - according to the image of God. Genesis 2:7."¹⁰

Clement of Alexandria and Theodotus on embryonic souls

250. Clement of Alexandria called "the embryo...a living creature."¹¹ Also Theodotus was an Anti-Gnostic Theologian of the Early-Alexandrian School. He wrote "that aborted infants share a better fate"¹² than abortion itself: namely, a better fate after their abortive deaths. See paragraphs 1408-51.
251. Explains Theodotus: "An ancient [rightly] said that the embryo is alive.... The soul [of the embryo] enters into the womb after the latter has been cleansed and prepared for conception." The new soul is "introduced" into the mother's womb "by one of the angels who preside over generation and who, foreknowing the time of conception, moves the woman to intercourse...."
252. "On the seed being deposited, the 'spirit' which is in the 'seed' is so to speak 'appropriated' [by the woman's egg-cell] and is thus assumed into conjunction, in the process of formation [of the embryo].... When the angels give glad tidings to the barren, they introduce souls [right] at conception.... In the Gospel [Luke 1:43], 'the baby leaped up' as a living being." On the other hand, "the barren are barren - because the soul...is not in such cases introduced to secure conception and generation."

Tertullian of Carthage's *Treatise on the Soul*

253. It was Tertullian, the great Presbyter-Theologian of Carthage, who around 200 A.D. wrote the first-ever Christian *Treatise on the Soul*. In that work, he has a great deal to say about pre-natal human development in general. His work is so thorough, that it has still hardly been equalled (and never surpassed) by any subsequent theological reflection on this subject.¹³
254. Tertullian is 'the Founder of Latin Theology.'¹⁴ Indeed, the Western Church by and large¹⁵ followed his

7. Iren.: *Against Heresies*, II:33.

8. *Ib.*, II:34:4.

9. *Ib.*, IV:20:1.

10. *Ib.*, V:6:1

11. Cl. Alex." *The Instructor*, in ANF II p. 221

12. Theod.: *Excerpts 48-50* (quoting the *Apocalypse of Peter*) in *Ante-Nic. Fath.* VIII pp. 48f. See too R.J. Rushdoony's art. *Abortion*, in *Encyclopaedia of Christianity*, Wilmington: National Foundation for Christian Education, 1964, I p. 20.

13. Yet we reject some Tertullianic concepts anent the soul - such as its unincarnability. For see Zech. 12:1 & Lk. 2:40f

14. Tert.: *On the Soul*, in *Ante-Nic. Fath.* III pp. iii et seq.

15. *Soul*, ch. 19

theology. Here are just a few important excerpts from his insights concerning the vital area of psycho-anthropology.

255. Even in "the infancy...of a human being," states Tertullian, he has a "soul which may be compared with the nascent sprout of a tree." So, right after birth, "his infant cries...testify to his actual possession of the faculties of sensation and intellect - by the fact of his birth.... The baby knows his mother; discerns the nurse; and even recognizes the maid.... It would be very strange indeed that infancy were naturally so lively - if it had not mental power!"

Tertullian vs. the Pagan Greeks: the embryo is ensouled prenatally

256. What, however, is the position as to the nature of the soul **before** birth? "The Stoics, along with Aenesidemus" - explains Tertullian¹⁶ - quite wrongly "begin by maintaining that the soul is not conceived in the womb, nor is produced at the time that the flesh is moulded.... [For] they say...that the human seed - having been deposited duly in the womb by sexual intercourse, and having been quickened by 'natural' impulse - [then] becomes condensed into the mere substance of the flesh...."
257. "Plato himself...tells us that the soul...(originating elsewhere and externally to the womb) is inhaled when the new-born infant first draws breath - and by and by exhaled with the man's last breath.... This view of his is merely fictitious. Even the medical profession has not lacked its Hicesius - to prove a 'traitor' both to nature and to his own calling!"
258. "These gentlemen" (the Stoics; Aenesidemus; Plato; and that traitor to the medical profession Dr. Hicesius) - continues Tertullian - "were too 'modest' to come to terms with women regarding the mysteries of childbirth.... Give us then **your** testimony, you mothers - whether yet pregnant, or after delivery!" Tell us then "whether you feel in the embryo within you, any vital force [or vivacity] - other than your own? ... Inasmuch as sustenance by food and the lack thereof, growth and decay, fear, and motion are conditions of the soul or life - he who experiences them, must be alive."

Tertullian's insistence on the personhood of prenatal babies

259. It is true, now as then, that sometimes "infants are still-born. But how so - unless they **had** had life" previously? Human **personality** and **ensoulment**, then, are brought into existence long before our birth. Indeed, they both **originate at our conception** itself. For "where does it come from, that from similarity of soul we resemble our parents in disposition" - asks Tertullian - "if we are not produced from this 'seed of the soul'?"
260. From the above, Tertullian therefore cannot but deduce that "a man's 'nativity' [exists] from his earliest conception." Accordingly, "his soul also draws...its origin from that moment. To this ['nativity'] likewise belongs the 'inbreathing' of the soul." Genesis 2:7.
261. Continues Tertullian:¹⁷ "Consider the wombs of the most sainted women naturally implanted with the [zygotic or embryonic] life within them." For "their babes...were not only alive within, but were even endowed with prophetic intuition. See how the inward parts of Rebecca are disquieted [Genesis 25:22f] - though her giving birth is as yet remote.... A twin off-spring chafes within the mother's womb...."
262. "Consider, again, those extraordinary conceptions...of the barren woman [Elisabeth] and the virgin [Mary]. These women would [normally] only be able to produce imperfect offspring - against the course of nature." This is clear "from the very fact that one of them was too old to bear seed, and the other was pure from

^{16.} *Ib.*, ch. 25.

^{17.} *Ib.*, ch. 26.

the contact of man....

263. "However, even these [offspring of Elisabeth and Mary] have life - each of them in his mother's womb.... Mary magnifies the Lord, [for] Christ had stirred her up within [Luke 1:46].... Elisabeth exults with joy, [for] John had leaped up within her womb [Luke 1:41-45]. The mothers each recognize their own offspring, being moreover each recognized by their infants which were therefore of course alive....
264. "Accordingly, you read [about] the Word of God which was spoken to Jeremiah [1:5] - 'Before I formed you in the belly, I knew you!' Since God forms us in the womb" - first in one of the fallopian tubes and, within the next week, thenceforth in the uterus - "He also breathes upon us" when starting to form us. "So did He also do at the first creation, when 'the Lord God formed man and breathed into him the breath of life' [see Genesis 2:7]. Nor could God have known man in the womb, except in his entire nature.... **'Before you came forth out of the womb - I sanctified you!'**" Jeremiah 1:5.

Tertullian: humans are ensouled from their very conception onward

265. "How then," Tertullian now asks,¹⁸ "is a living being conceived? Is the substance of both body and soul formed together at one and the same time? ... **Both are conceived and formed, and absolutely simultaneously**.... Not a moment's interval occurs, even at their conception....
266. "Consider what occurs at man's earliest existence - in the light of what occurs to him at the very end [of his earthly existence]. As death is defined to be nothing else than the **separation** of body and soul - life, which is the opposite of death, is susceptible of no other definition than the **conjunction** of body and soul. If the severance happens at one and the same time to both substances by means of death - then the law of their [initial] combination ought to assure us that it [too] occurs simultaneously....
267. "Life begins with conception... The soul also begins from conception. For life takes its commencement at the same moment, and in the same place, as the soul does."
268. Comparing differences between the body and the soul, Tertullian explains: "We still declare that they are...contemporaneous and simultaneous in origin.... It is lust, not natural usage, which has brought shame on the intercourse of the sexes.... The normal condition has received a blessing from God, and is blest by Him: 'Be fruitful and multiply!'" Genesis 1:28.
269. Tertullian continues: "In this usual function of the sexes which brings together the male and the female in their common [sexual] intercourse, we know that both the soul[s] and the flesh [of the marriage partners] discharge a duty together: the soul supplies desire; the flesh contributes the gratification of it....
270. "Adam's flesh was formed of clay. Now what is 'clay' - but an excellent moisture from which the generating fluid should spring? It is from the Breath of God that the soul first came.... The clay and the Breath combined at the first creation, in forming the individual man. They then both amalgamated...and ever afterwards communicated to the human race the normal mode of its propagation.... Even now, the two substances - although diverse from each other - flow forth simultaneously in a united channel.
271. "The entire process of sowing, forming, and completing the human embryo in the womb" - explains Tertullian - "is no doubt regulated by some power.... We, for our part, believe that the angels here officiate for God." The embryo is clearly "a human being in the womb....
272. "We are, however, forbidden to suppose that the soul increases¹³ in substance - lest it should be said also to be capable of diminution in substance, so that even its extinction should be believed to be possible. But

¹⁸. *Ib.*, ch. 27.

its inherent power, in which are contained all its natural peculiarities originally implanted in its being, is gradually developed along with the flesh - without impairing the germinal basis of the substance which it received when at first breathed into man."

Tertullian on man's prenatal spirit and the resurrection

273. Opposing the gnostic heresy of Marcion, Tertullian insists¹⁹ that Jesus the Son of man - like every other human person at conception and during subsequent embryonization - was "condensed [or coagulated] as human flesh in the womb of a woman...; grew from human beginnings, according to the law of corporeal substance, from the fluids of a woman [namely *ex femine humore*]; was...deemed 'flesh' before being shaped in the womb; [was]...called *foetus* [or '*pecus*'] after such shaping; [and] was...delivered [or 'brought forth'] - after a ten months' [or forty weeks'] writhing in the womb."
274. Last, in his important treatise *On the Resurrection of the Flesh*, Tertullian rounds off his discussion of man's prenatal development. For there, he tells us²⁰ that "Adam was wholly a new man. And of that new man, there could be no part an old man. And from that time - ever since the blessing which was pronounced upon man's generation [Genesis 1:28], the flesh and the soul have had a simultaneous origin²¹ - without any calculable difference in time...."
275. "The two have ever [since] been generated together in the womb.... Contemporaneous[ly] in the womb, they are also temporally identical in their origin. The two are no doubt produced by human parents from two [different] substances - but not at two different periods. Rather - they are so entirely one, that neither is before the other in point of time."
276. So then, Tertullian comprehensively demonstrates that the human soul and the human body both originate contemporaneously. God makes them both together, in the womb, at conception - and in a way rather analogous to the creation of Adam himself. Genesis 2:7 *cf.* Zechariah 12:1.

Origen on the personhoods of the prenatal John and Jesus

277. Soon after Tertullian's time, Origen - President of Alexandria's Catechetical School - wrote²² the following passage around 230 A.D.: "The mother of Jesus..., as soon as she conceived, stayed with John's mother [Elisabeth], who was also at that time pregnant [expecting John]. And [the Lord Jesus Christ,] the 'Former' [of all things], then with some exactness communicated His Own image to [John] the 'formed.'"
278. For Christ then "caused John to be conformed to Christ's [Own] glory.... When the voice of Mary's salutation came to the ears of Elisabeth, the baby John leaped up in the womb of his mother.... For it came to pass, we read [in Luke 1:41f], that 'when Elisabeth heard the salutation of Mary, the baby leaped up in her womb. And Elisabeth was filled with the Holy Spirit. And she lifted up her voice with a loud cry...."
279. "John was helped - to the shape he was to have - by the Lord Who approached Elisabeth." For also Origen saw that Christ was not merely pre-existent before His incarnation - but also, as regards His just-assumed human nature, was Himself still in the process of formation within His Own mother's womb.
280. "Mary," continued Origen, "journeyed hastily to the hill country - and entered into the house of Zacharias and greeted and saluted Elisabeth. She did thus, so that she might communicate some of the power she

19. Tert.: *Against Marcion*, 4:21

20. Tert.: *On the Resurrection of the Flesh*, ch. 45

21. See our paragraphs 265f

22. Origen: *Commentary on John* (10:30). Elisabeth's womb three months before the latter was born. To Origen, then, John was already a **human person** three months - and Christ in His human nature fully nine months - before birth.

derived from Him she had conceived - to John, [who was] yet in his mother's womb."

281. Clearly, Origen understood that Christ in His divine nature was the "Former" and Shaper of all things. Yet He, in Person - within the womb of His mother from His conception onward (as regards His assumed human nature) - caused His older half-cousin John to leap up for joy within his mother

Dionysius's anti-materialistic human embryology

282. Dionysius, the Presbyter-Bishop of Alexandria, around A.D. 260 condemns the Epicurean materialists who denied the existence [and therefore also the prenatal existence] of human souls. "Let them," he exclaimed,²³ seek for themselves - to see into what is beyond the reach of sight!"
283. "Let them perceive that which is beyond the range of perception!" For these materialists, Dionysius goes on, are quite unlike the faithful David who declared in respect of himself prenatally: "my eyes, then being imperfect, saw Your work!" Psalm 139:16, Alexandrian Septuagint.
284. "Further," continues Dionysius²⁴ in his views on the Epicureans, "these men understand neither themselves" nor that which is proper to themselves. "For if any of the leaders in this impious doctrine only considered what manner of person he himself is, and where he comes from - he would surely be led to a wise decision." For - like one who has obtained understanding of himself - he would then not say to those atoms, but to his Father and Maker: 'Your hands have made and fashioned me!'" Psalm 119:72.
285. Dionysius adds if one would but consider where he comes from, "he would take up too the wonderful account of his formation given by one of old. 'Have You not poured me out like milk, and curdled me like cheese? You have granted me life and favour, and Your visitation has preserved my spirit.'" Job 10:10f. The milky element (*sperma*) marvellously changed into flesh, and the embroidery or weaving of the human anatomy before birth, are here admirably brought out." Compare Psalm 139:12-16, on the human embryo.²⁵
286. "For of what quantity and of what origin," asks Dionysius with holy irony, "were the atoms which the father of Epicurus gave forth from himself - when he begat Epicurus? And how, when they were received within his mother's womb, did they coalesce and take form and figure?"
287. "And how were they put in motion, and made to increase? And how did that little seed of generation draw together the many atoms that were to constitute Epicurus - and change some of them into skin and flesh for a covering, and make bone of others for erectness and strength, and form sinews of others?"²⁶

The Apostolic Constitutions on prenatal human life

288. The famous *Apostolic Constitutions* (275f A.D.)²⁷ declare that "He Who formed man[kind] in the womb out of a little seed, created in him a soul which was not in being beforehand. This is what He Himself somewhere speaks to Jeremiah [1:5, 'Before forming you in the womb I knew you'] - and elsewhere": 'I am the Lord Who established the Heaven...and Who forms the spirit of man within him.' Zechariah 12:1. Indeed, God Himself "also wishes to raise up all men as His workmanship...."
289. "The most godly and patient Job [10:10]...speaks to God thus: 'Have You not milked me like milk, and curdled me like cheese? You have clothed me with skin and flesh - and have fenced me with bones and

23. Dion. Alex.: *Book of Nature* - as quoted in Eusebius's *Preparation for the Gospel* 14:23-27.

24. Dion. Alex.: *Theological Fragments*, I.2:4.

25. *Ib.*, penult.

26. *Ib.*, in *Ante-Nic. Fath.* VI p. 88n

27. Thus Von Drey and Schaff, see *Ante-Nic. Fath.* VII p. 388.

sinews. You have granted me life and favour. Indeed, Your visitation has preserved my spirit.'

290. "David, the beloved of God, says: 'Your hands have made me and fashioned me' [Psalm 119:73]. And again [David says]: 'You know my frame' [Psalm 103:14]. And afterward [he again says]: 'You have fashioned me and laid Your hand upon me' [Psalm 139:5]. 'In Your book, Your eyes saw my substance [or embryo] while still unperfected[ed]."²⁸ Psalm 139:16.

Methodius on the status of the human embryo

291. Methodius, the famous Presbyter-Bishop of Olympus, around 300 A.D. elaborated even further on the prenatal origin of the human soul at the very time of conception itself. See his work *The Banquet of the Ten Virgins*.
292. Writes Methodius:²⁹ "Man must co-operate in the forming of the image of God, while the World exists.... For it is said [Genesis 1:28] - 'Increase and multiply!' Indeed, we must not be offended at the ordinance of the Creator - from which, moreover, we ourselves have our being. For the casting of seed [or *sperma*] into the furrows of the matrix, is the beginning of the conception [or *generatio*] of men....
293. "Therefore, while God still forms man - shall we not be guilty of audacity if we think of the conception of children as something offensive, [something] which the Almighty Himself is not ashamed to make use of in working with His undefiled hands? For He says to Jeremiah [1:5], 'Before I formed you in the belly - I knew you!' Indeed, [He says] to Job [38:24 LXX], 'Did you [as I the Lord did!] take clay and form a living creature and make it speak upon the Earth?' Then Job [10:8] draws near to Him in supplication, saying - '**Your hands have made me, and fashioned me!**'
294. "The creative power of God pervading all things," continues Rev. Methodius, "is more especially the real cause in the conception of men.... Nature could not thus, in [so] little a time, accomplish so great a work.
295. Methodius continues: "By Whose providence was it that the foetus was not suffocated by damp, when shut up within? ... Or Who, after it was brought forth and had come into the light [Job 3:3-16], changed it from weakness and smallness to size and beauty and strength? As I said, only God Himself: the Supreme Artist Who made 'living images' by His creative power!"³⁰
296. Methodius does concede³¹ that "some may argue plausibly - among those who are wanting in discrimination and judgment - that [the body alias] this fleshly garment of the soul, being planted by men [*viz.* by way of sexual intercourse], is shaped spontaneously - apart from the sentence of God.... However...the immortal being of the soul is also sown - along with the mortal body.... For the Almighty alone breathes into man the undying and undecaying part.... For He says He 'breathed into his nostrils the breath of life; and man became a living soul.'" Genesis 2:7.

Lactantius: human life starts from conception also in the case of Christ

297. Around A.D. 315, the accomplished Theologian Lactantius Firmianus became the mentor of the first

28. *Banq. Ten Virg.*, II:1-2. without divine help. For Who gave to the bones their fixed nature? And Who bound the yielding members with nerves, to be extended and relaxed at the joints? Or Who prepared channels for the blood, and a soft windpipe for the breath? Or what 'god' caused the humours to ferment, mixing them with blood and forming the soft flesh out of the earth? Only the Supreme Artist - Who made us to be human [alias the rational and living image of Himself], and Who from small moist seed formed us like wax within the womb!" *Cf.* Job 10:8-12

29. *Apost. Const.*, V:1.

30. *Ib.*, chs. 4 & 6.

31. *Ib.*, ch. 7.

Christian Roman Emperor - Constantine the Great.³² Indeed, Constantine would himself thereafter start christianizing the previously-pagan Roman Law³³ - and then apply his Christian legislation throughout his Empire.

298. Lactantius declares:³⁴ "Every animated creature consists of soul [or the living principle], and body. The essence of the body is contained in moisture; that of the soul, in heat. This we may know from the eggs of birds. For though these are full of thick moisture - unless they are cherished by creative heat [or the constructive force], the moisture cannot become a 'body'...animated with life.... The young of animated creatures are furnished with a 'body' - by heat and moisture, and are thus animated to life.... For when moisture and heat become mingled, they conceive."
299. Moreover, Lactantius also remarks³⁵ about the conception of Jesus that "the Holy Spirit of God, descending from Heaven, chose the holy virgin so that He might enter into her womb. Then she, after having been filled by the possession of the Divine Spirit, conceived.... Her virgin womb was suddenly impregnated." For to Lactantius, the human life of Jesus - just like that of all other men - began at conception.

Conclusion: The Ante-Nicene Bible Commentators uphold prenatal human life

300. Conclusion. The Early Church Fathers, even before the great incarnational declarations at the Council of Nicaea in 325 A.D., all seem to have followed the 'zygotic' teaching of both the Old(er) and the New(er) Testaments. This is the Biblical teaching that a human being's soul is connected to his or her zygotic or embryonic body no earlier or later than at conception itself.
301. For that is the unambiguous verdict not just of the *Targums* and the *Talmud* and Judaistic Philosophers like Philo and the great Jewish Historian Josephus. It was further - and in a much more Biblical form - very clearly taught also by Early Christian Church Fathers like Clement of Rome, Justin the Samaritan Martyr, Irenaeus, Theodotus, Tertullian, Dionysius of Alexandria, the *Apostolic Constitutions*, Methodius, and Lactantius.
302. The way thus inevitably led to Nicaea. There, the Church would link the origin of human life to the incarnation of Christ. Indeed, Emperor Constantine and his successors would then give political recognition to this - throughout the civilized World.

32. *Ante-Nic. Fath.*, VII pp. 3f.

33. See at paras. 1111f.

34. Lact.: *Div. Inst.*, II:10.....

35. *Ib.*, IV:12.

E. POST-NICENE THEOLOGIAN ON TINY HUMAN LIFE

"The Word was made flesh and dwelt among us.... Jesus Christ our Lord...was made of the seed of David, according to the flesh.... When the fullness of the time had come, God sent forth His Son - made of a woman...so that we might receive the adoption of sons.... God was manifested in the flesh!" - John 1:14; Romans 1:3; Galatians 4:4f; First Timothy 3:16.

303. After the declarations of the early-fourth-century Methodius and Lactantius about man's prenatal existence, also the Church Universal accepted this position. It did so, especially as a consequence of the christological formulations in the *Nicene Creed*.

The impact of the *Nicene Creed* on human embryology

304. For the Council of Nicaea gave much further impetus to the ongoing study of this matter. It did this, by its dogmatic definition of the extreme importance of the conception and the incarnation of Jesus the Son of man in the womb of His human mother.
305. Declares the *Nicene Creed* of 325 A.D.: "We believe...in one Lord Jesus Christ...Who for us men and for our salvation came down and was incarnate and made man."¹ Later, the *Nicaeno-Constantinopolitan Creed* of 381 A.D. went on to clarify that Christ came down "from Heaven and was incarnate by the Holy Ghost of the virgin Mary."²
306. After the Council of Nicaea, the doctrines of human ensoulment and sex-determination and **personalization at conception itself** went almost without challenge throughout all subsequent Church History. This continued until the rise of evolutionism in certain ecclesiastical circles (only just recently).

Aphrahat the Persian on prenatal human death

307. Thus Aphrahat the Persian - a Christian Theologian altogether the contemporary and successor of the Nicene Theologians themselves³ - around 345 A.D. reaffirmed the abovementioned classic position anent human personhood from the time of conception onward⁴. That was just two decades after the date of the great Council of Nicaea.
308. Quoting the great "zygotic" and "embryonic" and "fetal" passage Job 3:3-19, Aphrahat clearly presupposes that those dying before birth had truly lived before they died. He writes:⁵ "Suddenly death shall come and separate and lead away the beloved children from their parents." Death "leads away and gathers unto himself the beloved infants of days.... Death rules over the unborn and takes them captive to himself before they are born."

Hilary on the ensoulment of Adam and Christ and us

309. Presbyter-Bishop Hilary of Poitiers developed this further, around 350 A.D. Said he: "Each one who had been conceived" - with the exception of only the first Adam and the Second Adam Jesus Christ - "had his origin from one who had been. Nevertheless, that very parent from whom he was conceived, did not

1. See P. Schaff: *History of the Christian Church*, Grand Rapids: Eerdmans, 1971 rep., III pp. 668f.
2. See Barhebraeus's *Ecclesiastical History*, II.10 cc. 31-33 with I.16 cc. 83-85.
3. See Barhebraeus's *Ecclesiastical History*, II.10 cc. 31-33 with I.16 cc. 83-85.
4. *Nicene and Post-Nicene Fathers*, 2nd Series, Grand Rapids: Eerdmans, 1969f, XIII p. 153.
5. Aphrahat: [*Select*] *Demonstrations* 22:7 (in *Nic. & Post-Nic. Fath.* XIII).

[himself] exist before he [himself] was conceived.... He who has been conceived, was conceived after he was not.... For, if he is conceived today, in the time which was yesterday he was not; and he has come into a state of being from a state of non-being."⁶

310. In respect of the unique (because pre-existent and divine) Second Adam Jesus Christ, "the virgin conceived what she conceived - from the Holy Ghost alone." Yet the eternal Son of God then became fully human - from the moment of His incarnation in Mary's womb. Thus, explains Hilary,⁷ "for His conception in the flesh she supplied from herself that element which women always contribute to the seed planted in them."
311. So then, Hilary concludes, "Mary contributed to His growth in the womb." The Son was conceived by the Holy Ghost and born of the virgin Mary. By the Son's "own power, the power of God which overshadowed her - He sowed the beginning of His body and entered on the first stage of His life in the flesh.... He passed through every stage - through conception, birth, wailing, cradle, and each successive humiliation."⁸

Athanasius on the human personality even from conception

312. In his *Defence of the Nicene Definition*, the Chief Presbyter-Bishop of Alexandria - the great and godly Athanasius himself - issued a very clear statement on man's prenatal condition. Declared Athanasius:⁹
313. "Adam was created alone; by God alone; through the Word.... We all spring from Adam, and exist according to succession of the race.... The hand Which then fashioned Adam, is also both now and ever fashioning - and giving entire existence to those who come after Adam. And God Himself declares this to Jeremiah (1:5). As I said previously: 'Before I formed you in the womb, I knew you.'
314. "And so He says of everything: 'All those things My hand has made' [Isaiah 66:2]. And again by Isaiah [44:2], 'This is what the Lord your Redeemer says - He Who formed you from the womb'.... And David, knowing this, says in the Psalm [119:73] - 'Your hands have made me and fashioned me.' And he who [in Isaiah 49:5] says: 'This is what the Lord says Who formed me from the womb to be His servant' - signifies the same."
315. In *Four Discourses Against the Arians*, Athanasius states¹⁰ that "Jeremiah [1:5] was hallowed even from the womb. And John [the baptizer], while yet in the womb, leaped up for joy at the voice of Mary [Luke 1:44]."
316. In the *Athanasian Creed* of the Post-Nicene Church, "whosoever will be saved" must believe not only in the Trinity. Indeed, "it is necessary to everlasting salvation that he also rightly believe in the incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess that:
317. "'Our Lord Jesus Christ the Son of God, is God and man - God, of the substance of the Father, begotten before the World; and man, of the substance of His mother, born in time: perfect God and perfect man, having a reasonable soul and a human body: equal to the Father, according to His God-head; and inferior to the Father, as to His manhood: Who, although He be God and man, yet is not two but one Christ: one, not by conversion of the Godhead into flesh, but by taking of the manhood into God.'"¹¹

6. Hilary: *On the Trinity*, 12:16.

7. *Ib.*, 10:15f.

8. *Ib.*, 2:24.

9. Athanasius: *Defence of the Nicene Definition*, III:33.

10. Ath.: *Four Discourses Against the Arians*, arts. 1 & 29-35.

11. *The Athanasian Creed*, arts. 29-55.

Ephraem the Syrian on the incarnation and on embryonic human life

318. Perhaps around 350 A.D., Ephraem ("the Prophet of the Syrians") wrote about the pre-natal Jesus. Declares Ephraem: "While His [human] body was forming within the womb - [according to His pre-conceptual Divinity] His power was fashioning all [His human body-parts or] members. While the conception of the Son [of man] was fashioning [His humanity] in the womb - He Himself [as the Son of God] was fashioning babes in the womb.... When He was dwelling wholly in the womb - His hidden will was visiting all...."
319. "Thus was He entirely in the womb - while He was again wholly in everything.... [Also even] while He was in the womb - He opened wombs.... While His power was dwelling in the womb - He was fashioning infants in the womb.... While He was within the womb - He left not His hold of all. He in His own Person shaped an image in the womb [of His own mother] - and was shaping all countenances in all wombs."¹²
320. So then, concludes Ephraim, "John leaped up in the womb and perceived the voice of the mother of our Lord [Luke 1:41].... For lo, it was because of Him that John knew [so as] to hear in the womb."¹³

Cyril of Jerusalem's *Catechetical Lectures* on prenatal human life

321. About A.D. 380, the *Catechetical Lectures* were written by Cyril the Presbyter-Bishop of Jerusalem. Cyril challenged¹⁴ his catechumens: "From your own nature, consider its Manufacturer! What is there to find fault with, in the framing of your body? ... The Maker thereof, is wise."
322. "Who prepared the recesses of the womb for childbearing? Who gave life to the lifeless thing within it? Who 'knitted us with sinews and bones, and clothed us with skin and flesh' [Job 3:11] - and, as soon as the child was born, brought streams of milk out of the breasts?" Only God could - and did - do this."
323. Indeed, "it is God Who even now creates the children in the womb. For it is written in Job [10:10f], 'have You not poured me out like milk and curdled me like cheese? You have clothed me with skin and flesh, and You have knit me together with bones and sinews."¹⁵
324. Accordingly, also John the baptizer "was sanctified by the Holy Ghost, even while he was still being carried in his mother's womb [Luke 1:15]. Jeremiah [1:5] was sanctified...in the womb.... John..., while being carried in the womb, leaped up for joy [Luke 1:44]. And, though he did not see with the eyes of flesh," yet John even then "**knew** His Master - by the Spirit."¹⁶
325. Indeed, concludes Cyril, concerning man's soul the Scripture says: 'his spirit shall go forth - and he shall return to his earth' [Psalm 144:4]. And of the same soul, it says again...[that the Lord] 'forms the spirit of man within him.' Zechariah 12:1."

Prenatal human life in Gregory Nazianzen

326. The career of the famous Presbyter-Bishop of Sasima, Gregory of Nazianze, zenithed around 385 A.D. This Gregory observed: "I might bring
327. "What was Adam? A creature of God. What then was Eve? A fragment of the creature. And what was

12. Ephraem the Syrian: *Hymns on the Nativity*, III

13. Eph.: *Three Homilies on Our Lord*, 53.

14. Cyril Jerus.: *Catechetical Lectures*, VIII:15.

15. *Ib.*, 12:26.

16. *Ib.*, 3:6 & 16:13. forward...from the history of animate beings...what [the Divine] Nature has contrived with wonderful art, in connection with their generation.... I will mention just one fact of our own nature....

Seth? The begotten of both [Genesis 2:7 to 4:26].... Did not both Eve and Seth come from the one Adam?" Yes. "But were they both begotten by him? No. For the one was a fragment of him - and the other was begotten by him."¹⁷

328. Again, in Romans 9:11 - adds the Nazianzene - "Esau" was in existence after his conception and "before his birth."¹⁸ Also Jesus Christ - before His human birth and after His human conception - "dwelt in the womb." Even then, "He was recognized [Luke 1:41f] by the Prophet [John] - himself still in the womb, leaping up before the Word."¹⁹
329. Accordingly, Gregory becomes urgent with his addressees - in his *Oration on the Theophany or Birthday of Christ*. "Now, then" - he implores them - "Please! Accept His conception - and 'leap up' before Him...like John [did - even] from the womb!"²⁰

Gregory of Nyssa's *On the Early Death of Infants*

330. Shortly after this, the Presbyter-Bishop Gregory of Nyssa wrote an important essay *On the Early Deaths of Infants*. There, he declares²¹ that such an early-ailing infant is "a human being [which then] enters on the scene of life." Even a newborn baby boy has "no advantage over the embryo in the womb - except that he has seen the air." For an embryo is simply a conceived "infant - ere it sees the light."
331. The situation of dying embryos, however, is much better than that of dying adults who "during their sojourn in life have been fierce.... More execrable still - [some of them have committed] patricide, [and others of them have become] mother-killers [and] child-murderers."

Gregory Nyssa's essay *The Making of Man*

332. In his essay *On the Making of Man*, Gregory once more refers²² to "the first beginning of our existence." For "you see," he declares, "how that which is implanted in the womb to be the beginning of the formation of
333. "It is not true to say either, that the soul exists before the body - or that the body exists without the soul [at least before death].... There is one beginning of both.... It is possible for one who considers the mode of his own life and learns how closely concerned the body is in every vital operation, to know in what the vegetative principle of the soul was occupied on the occasion of the first formation of that which was beginning its existence.... The seminal cause of our constitution is neither a soul without body, nor a body without soul.... From animated and living bodies, it is generated at the first as a living and animate being."

Gregory Nyssa's *On the Soul and the Resurrection*

334. Gregory explains this in his *On the Soul and the Resurrection*. There he writes²³ about "the **when** of the

17. Greg. Naz.: *Oration* 31:10f.

18. *Orat.* 44:36 (*Panegyric on Basil*).

19. *Orat.* 3 (29) (*On the Son*).

20. *Orat.* 38:17.

21. Greg. Nys.: *On the Early Death of Infants*, in *Nic. & Post-Nic. Fath.* V pp. 373-80

22. Greg. Nys.: *On the Making of Man*, 27:9 & 29:1,3,10 & 30:29. The body, is in a manner simple and homogeneous.... Man is one - the being consisting of soul and body. We are to suppose that the beginning of his existence is one - common to both parts - so that he should not be found to be antecedent and posterior to himself, [as] if the bodily element were first in point of time and the other were a later addition....

23. Greg. Nys.: *On the Soul and the Resurrection*, in *Nic. & Post-Nic. Fath.* II:5 pp. 458f. soul show themselves in proportion to the size to which his body has attained. They dawn first in the foetus, in the shape of the power of nutrition and of development.... From these considerations, we grasp the fact that - in the compound which

soul's commencement of existence."

335. He argues: "No one who can reflect, will imagine an afterbirth of the soul - *i.e.*, that it is younger than the moulding of the body. For every one can see for himself that not one amongst all the things that are inanimate or soulless, possesses any power of motion or growth. Whereas there is no question about that which is bred in the uterus, both growing and moving from place to place....
336. "The point of commencement of existence is one and the same for body and soul.... The earth receives the sapling from the hands of the husbandman and makes a tree of it, without imparting the power of growth to its nursling - but only lending it, when placed within itself, the impulse to grow. In this very same way, that which is secreted from a man for the planting of a human being, is itself [after producing conception]...a living being - as much gifted with a soul and as capable of nourishing itself as that [parent man] from which it comes.
337. "We need not be surprised," continues Gregory, "if this offshoot" or prenatal *conceptus* "cannot in its diminutiveness at first contain all the activities and the movements of the soul. For neither in the seed of corn is the ear...visible all at once.... But the earth keeps on feeding it with its congenial aliment. And so the grain becomes the ear, without changing its nature while in the clod, but only developing it and bringing it to perfection under the stimulus of that nourishment.
338. "As, then, in the case of those growing seeds, the advance to perfection is a graduated one - so, in man's formation, the forces of his

Ambrose of Milan: human personhood starts at conception

339. Ambrose was the famous Presbyter-Bishop of Milan. Around 395 A.D., he wrote²⁴ that "men have existed - before they are born.... Jacob, while yet hidden in the secret chamber of his mother's womb, supplanted his brother...before he was born [Genesis 25:23].... Jeremiah [1:5] - to whom the message comes: 'before I formed you in your mother's womb I knew you; and before you came forth from the belly I sanctified you' - [was a] great Prophet who was sanctified before he was born, and known before he was shaped.
340. "Again, what shall I say of John [the baptizer]? His holy mother [Elisabeth] testifies of him that - while he yet lay in her womb - he perceived in spirit the presence of his Lord, and leaped for joy.... Surely John was [then already] in being - [he] who worshipped his Maker? [Yes,] John **was** in being. For he 'spake' - in his mother's womb! And so Elisabeth was filled with [the Holy Ghost within] the spirit of her son - and Mary was sanctified by [the Holy Ghost within] the spirit of hers!
341. "For this is what you can find recorded: 'the babe [John] leaped up in her womb, and Elisabeth was filled with the Holy Ghost.'" Now "consider," continues Ambrose, "the proper force of each word [above]. Elisabeth was indeed the first to hear the voice of Mary. But John was first to feel His Lord's gracious presence.... The women speak words of grace; the babes move hiddenly; and, as their mothers approach one another, so do they [the unborn offspring] engage in mysterious conversation of love. Indeed, in a twofold miracle - though in diverse degrees of honour - the mothers prophesy in the spirit about their [already existing] little ones."
342. Yet Christ, explains Ambrose, was unique! "He was not begotten - as is every [other] man [since the first pair] - by intercourse between male and female. But he was conceived by the Holy Spirit, and of the virgin. He received a stainless body which no sins polluted.... Neither the generation nor the conception had been stained by any admixture of defilement. Yet **we** men are all born

results from the joining of both [soul and body] - there is a **simultaneous passage of both into existence**. The **one** does **not** come **first**."

²⁴. Ambrose: *On the Christian Faith*, IV:9:113-15.

under sin, and **our** very origin is in evil. As we read in the words of David [Psalm 51:1] - 'look, I was conceived in wickedness!'"²⁵

343. Ambrose adds: "We men are all of us born in sin. Our very origin is in sin - as you may read [Psalm 51:5] when David says: 'behold, I was shapen in iniquity; and in sin did my mother conceive me!'"
344. Yet elsewhere, once again, Ambrose insists:²⁶ "Before we are born, we are spotted with contagion.... We are conceived in iniquity." Indeed, "Scripture often designates the soul of man by the word 'spirit.' For (Zechariah 12:1) you read [about God that He] 'creates the spirit of man within him.'"²⁷ At that very same moment, the human spirit gets tainted with the guilt of sin inherited from Adam. Yet also often at that very same moment, the elect child of the covenant is regenerated.
345. Accordingly, Ambrose could remind²⁸ even the Christian Emperor Gratian about "that faith which - from your earliest childhood - you have ever devoutly and lovingly kept. 'Before I formed you in your mother's belly, I knew you,' - says the Scripture [Jeremiah 1:5]. 'And before you came forth out of the womb, I sanctified you.'"

Chrysostom: incarnation shows nine months' prenatal humanity

346. John Chrysostom was the Patriarch of Constantinople, around 400 A.D. In the third and fourth chapters of his essay *Against the Marcionites and the Manichaeans* he observes²⁹ that God Himself "designed to become man." For He deigned "to take flesh formed of the earth and clay, and to enter the womb of a virgin, and to be carried there for the period of nine months...."
347. "The patriarch [Jacob] predicted it, saying [Genesis 49:9] - 'You shall spring from a tender shoot, my Son!' And Isaiah [in 7:14 predicted it too], saying - 'look, the virgin shall conceive and bear a son!' And elsewhere, again [he predicted]: 'we behold Him as a young child - as an offshoot out of dry ground' [Isaiah 53:2]. And by the 'dry ground' he means the virgin's womb.
348. "Indeed, again [Isaiah predicts in 11:1] - 'a rod shall come forth out of the root of Jesse, and a flower shall spring out of his root.' And David...said [Psalm 72:6] - 'He shall come down like the rain...which distills upon the earth' - because He noiselessly and gently entered into the virgin's womb.... For he did not enter once and for all into a matured and completely-developed [adult] man - but into a virgin's womb, so as to undergo the process of gestation and birth."

Jerome: those conceived in the womb already possess the image of God

349. Around 410 A.D., Jerome the famous Presbyter-Theologian of Palestine addressed the "problem about the nature of the soul." Especially did he insist that souls "are formed by God and introduced into bodies day by day -
350. Asks Jerome anent the life-principle of every human being: "**When** was that soul made? ... The 'inbreathing' of God" [in Genesis 2:7], is "the creating of the human soul.... I ask, when did Cain and Abel - who were the firstborn of our first parents - get their souls? And as regards the whole human race after that - what, are we to think, was the origin of **their** souls? ... Surely [as the Church teaches, in accordance

25. Amb.: *On Penitance*, I:3:13 and I:2:3 (against the Novatians), as cited in Augustine's *On Original Sin* II:47(41).

26. Amb.: *Apology of the Prophet David*, chs. 56f.

27. Amb.: *Of the Holy Spirit*, II:6:56.....

28. Amb.: *Exposition of the Christian Faith*, I, Prologue, 2.

29. John Chrysostom: *Against the Marcionites and the Manicheans*, 3-4. according to the saying in the Gospel [John 5:17], 'My Father keeps on working hitherto' [or 'even up till now'].

with the Saviour's words, John 5:17] - 'My Father keeps on working till now.'³⁰

351. Moreover, adds Jerome,³¹ it is God "Who makes the spirit of man within him [Zechariah 12:1]." Too, "in the Psalms [33:15]," we read that God "fashions the hearts one by one." We conclude, then, that "God daily makes souls." For, "as in the case of seeds" in the vegetable kingdom, "the seed which is thrown into the furrows...under whose influence the grain bursts into bud" - so too, "in the begetting of men, the womb...receives its own and nourishes what it has received and then gives a body to that which it nourishes.... Within those secret recesses of the belly, the hand of God is always working. And there [too] - is the same Creator of body and soul."
352. What about the nature of "the blessing...conferred upon Adam and upon the generations which descended from him?" Explains Jerome (approvingly translating Epiphanius):³² "No one can presume to say that this grace of God was given to only one." No one can presume to say that Adam "alone was made in the image of God" - for see too Genesis 9:6 and James 3:9. Indeed, no one can presume to say "that those who were conceived in the womb (subsequently) and not 'born' in the way Adam was - did not possess God's image."
353. For the very opposite, explains Jerome,³³ was evidenced by God "when He sanctified Jeremiah [1:5] before he was born; when He made John to leap up in his mother's womb [Luke 1:41]; and when...He set Paul apart" or distinguished him within and later from his mother's womb [Galatians 1:15 *cf.* Second Timothy 1:3]." The same is true of the Son of man Jesus Christ, even from the very moment of His conception in the womb of Mary. Thus "Mary the mother of the Lord left the lowlands and made her way to the hill country when, after receiving the angel's message, she realized she herself was carrying the Son within her womb."³⁴ Luke 1:26-31,39.
354. Then there is also the unborn "John the baptizer who, when Mary came in, leaped up for joy [Luke 1:41]. For he heard the Lord speaking [shortly after His Owen conception even] by the mouth of the virgin³⁵." Indeed, "John leaps up in his mother's womb when - at Mary's salutation - Elisabeth declares herself unworthy" of Mary's notice. "In this way," Jerome explains, "John prophesied while still in his mother's womb."³⁶ Luke 1:41. For the Lord gave the Holy Ghost to John "who from his mother's womb cried out: 'Who am I, that the mother of my Lord should come to me?!'"³⁷

Conclusion: the Post-Nicaean Church upholds tiny human life

355. Conclusion. The A.D. 325 Council of Nicaea was a watershed in Church History. It gave sharp definition to the doctrine of Christ's incarnation - even from His very conception onward, and precisely within the womb of Mary. For there it was that the Son of God, in the fullness of time, became fully human - prenatally through post-mortally, and even unto all eternity thereafter.
356. This christology was reflected in the views of very many early Post-Nicene Theologians - even as regards their understanding of the anthropology of all men everywhere. For it strengthened the Biblical view that

30. Jerome: *Epistle* 126:1. To Jerome and to all who have a non-traducian or 'creationist' view as to the time of the origin of the soul, the text John 5:17 seems to imply that God continued and still continues 'creating' new human souls even after the commencement of His seventh-day creation sabbath - and that He continued and still continues creating such souls 'hitherto' alias right down to the time of Christ's first advent (and beyond).

31. Jer.: *To Pammachius against John of Jerusalem*, 21f.

32. *Ib.* 11-14 and Jer.: *Epistle* 51:6

33. Jer.: *Ep.* 24:2.

34. *Ep.* 46:2

35. *Ep.* 107:3. 36. *Ep.* 124:8 & 130:4. 37. Jer.: *Dialogue Against the Luciferians*, 7.

36. *Ep.* 124:8 & 130:4.

37. Jer.: *Dialogue Against the Luciferians*, 7.

all human embryos, just like Jesus, receive their human soul at conception itself.

357. Indeed, this was clearly taught not only by the great Nicaean Athanasius himself. It was taught, even before Augustine of Hippo-Regius, also by the leading Post-Nicaeans. Such include: Aphrahat the Persian; Hilary of Poitiers; Ephraem the Syrian; Cyril of Jerusalem; Gregory of Nazianze; Gregory of Nyssa; Ambrose of Milan; John Chrysostom of Constantinople, and the great Jerome of Bethlehem.

F. AUGUSTINE AND THE MEDIAEVALISTS ON TINY HUMAN LIFE

"Let the day perish on which I was born! And let the night perish when it was said, 'A male child has been conceived!' Why didn't I die from the womb? ... Remember, I implore You, that You made me - like clay.... Didn't You pour me out like milk[y sperm], and curdle me like cheese? You clothed me with skin and flesh, and protected me with bones and sinews.... Why then did You bring me forth out of the womb? O, that I would have died before anybody ever saw me!" - Job 3:2-3,11 & 10:9-11,18.

358. The great Augustine of North Africa was conceived by his Christian mother Monica in 354 A.D. His later impact on subsequent theological history and indeed also on the course of all human culture on this planet, has been very profound. Certainly the greatest thinker between the time of the Apostles and the Protestant Reformation, if not also down to this very day, his views merit very careful consideration.
359. Before becoming Presbyter-Bishop of Hippo-Regius in 395 A.D., he underwent some fascinating developments. One of the most interesting of these, involves his lifelong study anent the origin of the human soul.*

* Right after his conversion from Manichaeism, Augustine was, at first, a straightforward 'soul-creationist' - believing that the soul was created no earlier (and probably too no later) than at conception. See his *Questions on the Heptateuch*, II Q. 80 on Ex. 21:22-25 and his *Questions on the Old and New Testaments* 23. Especially during the Pelagian controversy, however - when the Pelagians opted for creationism perhaps principally to try to deny the transmissibility of original sin - Augustine reacted away from their (pseudo-) 'creationistic' emphasis. See Aug.: *The Literal Meaning of Genesis*, X ch. 16 para. 28. Yet he later again re-evaluated his own doctrine of the soul, in his *Retractions* (2:45-52 & esp. 71). Indeed, in his *Epistle to Optatus*, Augustine stated that the traducian "Tertullian was dreaming when he thought...that souls...are derived from their parents." See Aug.: *Retract.* (ed. Bogan, Washington D.C.: Catholic University of America Press, 1968, p. 219; and compare too F. Copleston's *History of Philosophy*, Garden City, N.Y.: Image, 1962f, II pp. 79f). In Augustine's *The Lit. Mean. of Gen.* (10:19:34 & 10:25:41), he admitted that "the question of the [origin of the] soul is not easily solved from the Scripture (Dan. 10:17). Largely because he denied that the human soul of Christ Himself had been in the loins of the sinners Adam and Abraham, Augustine felt obligated to expose "the error of [the traducian] Tertullian regarding the soul." On the other hand, Augustine also had sympathy toward traducianism. This can be seen quite clearly, in his *Epistle to Jerome* (166:q:27) and in his work *Forgiveness and Baptism* (3:18). Cf. B.B. Warfield's great essay *Augustine and the Pelagian Controversy*. See too Dr. W.G.T. Shedd's *Dogmatic Theology* (Grand Rapids: Zondervan, 1969 rep., III pp. 250f) and J.O. Buswell Jr.'s *Systematic Theology* (Grand Rapids: Zondervan, 1962, I pp. 248f). As Dr. Bogan rightly observes (*op. cit.* p. 219): "He [Augustine] believed in creationism, and in a form of traducianism.... He firmly maintained that the soul of man is spiritual, not corporeal." See too the Eerdman's ed. of the *Nic. & Post-Nic. Fath.*, 1st Series, I p. 183 & esp. n. 4 (*q.v.*!). Augustine thus carefully seems to have allowed for traducianism, although he continued to favour creationism. Yet he clearly rejected pre-existentialism, transmigrationism, and incidentalism. See his *Epistles* 166:3:6d (*q.v.*!). See too paras. 1721f.

Augustine's *Confessions*: the human soul created at conception

360. In his famous *Confessions*, Augustine writes¹ about God's creation of "the moving creatures which have life" (*viz.* in Genesis 1:20). Then, in an obvious reference to the creation of

1. Augustine: *Confessions*, 13:20:26 to 13:21:25.

man, Augustine goes on to state that the earth next brought forth "not the creeping and flying creature that has life, but the living soul itself [Genesis 2:7]."

361. Some twenty years later,² Augustine would oppose the Pelagians. They denied not only the transmission, but also the very transmissibility, of Adam's original sin to all of his descendants. Here, Augustine himself responded that original sin was transmitted to the next generation nine months before their birth, even at conception itself. Cf. Psalm 51:5.
362. Accordingly, Augustine clearly continued to believe that the souls of infants - or at least their 'sensitive' souls³ - were created by God out of nothing even at the time of each fresh conception. (For such, maintained Augustine's contemporary the creationistic Jerome,⁴ was also the view even of "Tertullian, Apollinaris, and the majority of the Western divines.")

Augustine's A.D. 415 Treatise on the Origin of the Soul

363. In A.D. 415, Augustine wrote his *Treatise on the Origin of the Soul* (addressed to his famous contemporary Jerome of Bethlehem). There, Augustine insists⁵ "that there is not one soul in the human family to whose salvation the one Mediator between God and men, the man Christ Jesus, is not absolutely necessary." Job 3:3 & 19:25.
364. Augustine then continues:⁶ "I ask - **when** can the soul, even of an infant snatched away by death, have contracted the guilt" of Adam's sin? The only answer could be [Psalm 51:5] - 'Look, I was shapen in iniquity; and in sin did my mother **conceive** me!' For, Augustine continues, as the Septuagint itself points out in "the book of Job [14:4f] - 'in Thy sight, no one is clean - not even the infant whose time of life on Earth is a single day.'"
365. It is true, however - continues Augustine⁷ - that "some bring [an objection] forward...against this opinion [that souls are created for each individual separately at conception]. The objection [is] that it seems unworthy of God that He should give souls to the offspring of adulterers...."
366. "This objection does not disturb me... In the case of stolen wheat, there is no fault in the grain but only in him that stole it.... The earth is not under obligation to refuse to cherish the seed [just] because the
367. "These things," Augustine continues, "I constantly state against those who attempt to overthrow...the opinion that souls are made for each individual [just as the first man's soul was made for him]."⁸ Some may ask: "Why are bodily sufferings experienced by the little children who by reason of their tender age have no sins" committed by themselves personally? Answers Augustine:⁹ "Is there any reason why these things should **not** take place?"

Augustine never retracted his conceptional creationism

368. It is true that Augustine does not definitively push his own personal variety of 'creationism'

2. See Nic. & Post-Nic. Fath., Eerdmans ed., I:1, p. 522 n. 1.

3. See at para. 414.

4. Jerome: *Epistle to Marcellinus and Anapsychia* I:1 (in *Nic. & Post-Nic. Fath.*, I:1, p. 522).

5. Aug.: *Epistle* 166:2:5, in *Nic. & Post-Nic. Fath*

6. *Ib.*, 166:3:6.

7. *Ib.*, 166:5:15. sower may have cast it in with a hand defiled by dishonesty.... God brings many good things to light, even out of our evils and our sins. Now the creation of any living creature compels every one who considers it with piety and wisdom, to give to the Creator praise which words cannot express. And if this praise is called forth by the creation of any living creature whatsoever - how much more is it called forth by the creation of a man.

8. *Ib.*, 166:6:16.

9. *Ib.*, 166:7:18.

as to the soul's origin - in the rest of his *Treatise on the Origin of the Soul*. Nor does he push this view in his later *Retractions*.¹⁰ Yet it is clear enough from what we have already seen above, that Augustine indeed believed the soul of an unborn baby already exists - at least 'sensitively' - even from conception itself.

369. For, in his great pre-400-A.D. work *On the Trinity*, Augustine points out¹¹ that "the Son of God so came - as to become the Son of man." Indeed, "He is the Word" - and "He is sent by Him from Whom He was begotten (*genitum*)."¹²
370. In his work *Concerning Holy Virginity*, Augustine gladly admits that those who have been justified, "are chaste." Yet he also insists that "their mothers [had previously] nurtured them in their wombs - in sin."¹³

Augustine's *City of God* on the resurrection of those aborted

371. In his renowned work *The City of God*,¹⁴ Augustine even considers whether "abortions shall rise again" - that is, whether there will be a resurrection of aborted human beings who "were alive in the womb" - and who "also died there." Here, Augustine concludes: "I fail to see why, if they are not excluded from the number of the dead, they should not attain [also] to the resurrection of the dead...."
372. "All human souls shall receive again the bodies which they had, wherever they lived.... I do not see how I can say that even those who died in their mother's womb, shall have no resurrection.... We must at least apply to them [too]...all that we have to say of infants who have been born."
373. Of course, continues Augustine, those that die as "infants...will not rise in that diminutive body in which they died - but shall receive by the marvellous and rapid operation of God, that body which time (by a slower process) would have given them.... To the dead infants, there was wanting the perfect stature of its body.... This perfect stature is (in a sense) so possessed by all, that they are **conceived** and born with it - that is, they have it **potentially**, though not yet in actual bulk. Just as all the members [or bodyparts] of the body are potentially in the 'seed' - though, even after the child is born, some of them (the teeth for example) may be wanting."
374. At the resurrection, however, "every man shall receive his own size which he had in youth, though he died an old man - or which he would have had, supposing he died before his prime.... The measure of Christ will be completed when...all shall rise neither beyond nor under youth - but in that vigour and age to which we know that Christ had arrived. For even the World's wisest men have fixed the bloom of youth at about the age of thirty."

Augustine on the prenatal personalities of John and Jesus

375. In his *Reply to Faustus the Manichaeon*, Augustine makes¹⁵ an important statement about the prenatal John the baptizer and his half-cousin Jesus Christ. "John saw his Relative - in the family of Abraham, and...of Mary, and Elisabeth. And he recognized the same Person, as his Lord and his God. For, as John says, he himself received of His fullness [John 1:6-16]."
376. "On account of this vision, among those born of women there has arisen nobody greater

10. See Aug.: *Retractions*, II:45.

11. Aug.: *On the Trinity*, 4:18:24 (in *Nic. & Post-Nic. Fath.*).

12. *Ib.*, 4:20:28.

13. Aug.: *Concerning Holy Virginity*, ch. 37.

14. Aug.: *The City of God*, 22:13-15.

15. Aug.: *Reply to Faustus the Manichaeon* 22:85 (in *Nic. & Post-Nic. Fath.*).

than John [Matthew 11:11]. Because - of all who foretold about Christ - John alone saw what many righteous men and prophets desired to see, yet did not see." Indeed, "John saluted Christ - from the womb [Luke 1:44]."

377. Yes, even then, John "knew Him... For he even leaped up in his mother's womb - when Mary visited Elisabeth." Luke 1:41. Thus Augustine, in his *Harmony of the Gospels*.¹⁶

Prenatal life in Augustine's Treatise on...Forgiveness of Sins

378. Augustine gives us additional valuable information, in his *Treatise on the Merits and Forgiveness of Sins*. "By one man," namely Adam - explains Augustine¹⁷ - "sin entered into the World, and death by sin [Romans 5:12].... Sin and death together...passed by natural descent [or 'by one man'] from one [human being] - upon **all** human beings...."
379. "This indicates **propagation**, not imitation [of sin]. For if imitation were meant - Paul would have said 'by the devil' [and not: 'by one **man**']. But, as no one doubts, Paul refers to that first 'man' [who is called 'Adam']. 'And so,' says Paul, sin and death 'passed upon all men.'
380. "Yet, by grace," Augustine further explains, "God engrafts into His body even...infants, who certainly have not yet become able to imitate anyone.... He in Whom all are made alive - besides offering Himself as an example of righteousness to those who imitate Him - gives also of His Spirit, Which He secretly infuses even into infants."
381. Augustine goes on: "Others again, like Jeremiah [1:5], are sanctified even in their mother's womb. Whereas all men, if there is original sin [as is indeed the case], are equally guilty.... Infants do not deserve to be absolved from that guilt even before they are born." Some wrongly "think of the soul...that, before birth, it had done nothing good or evil." But "it is quite possible for one who is not cleansed, to be born [even] of parents who are cleansed." For "not generation, but regeneration, makes Christians...."
382. "Therefore the saying of the Apostle: 'For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband. Otherwise your children would be unclean. But now they are holy'...."
383. "The Apostle's words [here in First Corinthians 7:14] seem...to indicate [that]...some particular sanctification is to be understood here." By such a particular sanctification - "an unbelieving husband or wife is sanctified by the believing partner." For only in this way could it come about that even the unborn "children of believing parents were sanctified" before their birth. For there is indeed "a sprinkling of holiness arising out of the close ties of married life and children."

The relevance of Augustine's work *On the Soul and its Origin*

384. It is especially in his treatise *On the Soul and its Origin* that Augustine addresses¹⁸ these matters. Of course, it is not only the soul which is made by the Lord. For "God also creates the entire body of man" - and "He makes the human body by the process of propagation...."
385. "We have read," recalls Augustine, "all about the mother of the Maccabean youths" - about the mother who said: 'I cannot tell, my sons, **how** you came into my womb.... But it was **God** Who...formed the generation of men'

¹⁶. Aug.: *Harmony of the Gospels*, II:15.

¹⁷. *Treatise on the Merits and Forgiveness of Sins*, I:9f,30 & II:59 & III:17,21 (compare his *On Original Sin* II:36).

¹⁸. Aug.: *On the Soul and its Origin*, I:21,23,25 & I:24,33 & III:9 & IV:32f.[Second Maccabees 7:22f].... The mother of the Maccabean youths...knew very well that she had conceived children from her husband, and that they had been created for her both in body and in soul and spirit by the Creator of all....

386. "At the same time, we do not hesitate to affirm that the proposition...that the soul comes to man neither out of descent nor out of nothing, is certainly not true.... We certainly do not in the least object to the opinion being maintained that new souls are created by [God's] inbreathing."

Augustine against the Pelagians and on the Psalms

387. One does not "find male organs of generation in the body of a bird without also finding a male bird" - even at conception. So Augustine claimed against the Pelagians:¹⁹ "The infant that you look upon, was conceived in iniquity; and in sin did the mother nourish him or her in the womb."
388. Also in his *Expositions on the Psalms*, Augustine concludes²⁰ that during a baptism "if that infant could speak to you, he or she would say...: 'I have been conceived in iniquity - and in sin did my mother nourish me in the womb'.... God has foreknown men...even in the wombs of their mothers [Genesis 25:23]. For why when Rebecca was yet pregnant and was bearing twins in the womb was it said: 'Jacob have I loved, but Esau have I hated?'" Malachi 1:2 & Romans 9:13. "It was said: 'The elder shall serve the younger!' Hidden at that time was the judgment of God. But yet, from the womb - that is, from the very origin - sinners are [already] alienated [from God]...."
389. "You have been conceived [and]...you have been generated inside a mother.... Therefore even Mary was told: 'For He Who is being generated inside you, is of the Holy Spirit' [Matthew 1:20 and Luke 1:35]. He had not yet been born from her. But He had already been **conceived** inside of her!"
390. Similarly, said Augustine,²¹ "certain little ones are generated inside the Church. It is a good thing when, while being formed, they do not drop out by way of miscarriage - but go out [by way of normal birth]."
391. "Let the mother give birth to you - and do not miscarry! If you are patient while you are being formed" [even until the sure doctrine of truth shall be in you] - "the maternal womb ought to protect you. But if you impatiently shake the sides of your mother [the Church], she will indeed expel you outside - and more to your loss, than to hers!" See Galatians 4:19-27.

John Cassian on prenatal human life and personality

392. Around 435 A.D., John Cassian - the Presbyter-Abbot of Marseilles - wrote his work *The Second Conference of Abbot Serenus*. There, he says²² that "the compacting of flesh is formed from man's seed.... In the actual compacting of this body, a ministerial office alone must be attributed to men. But the chief part of its formation [...is done by] to God the Creator of all."
393. "As David says: 'Your hands have made me and fashioned me' [Psalm 119:73]. And [as] the blessed Job [declares] - 'have You not milked me like milk, and curdled me like cheese? You have put me together with bones and sinews' [Job 10:10f]. And [as] the Lord [said] to Jeremiah [1:5] - 'before I formed you in the womb, I knew you!'"

Leo the Great and Fulgentius: human life begins at conception

394. About two decades later, Leo the Great - the Presbyter-Bishop of Rome - wrote his *Letter to*

19. Aug.: *Against Two Letters of the Pelagians*, IV:4.

20. Aug.: *Expositions on the Book of Psalms* (51 - para. 10).

21. Aug.: *Expositions on the Book of Psalms* (51:10).

22. John Cassian: *The Second Conference of Abbot Serenus*, VIII:25.

Terribius around 455 A.D. There, Leo states²³ that "the universal Christian faith acknowledges every man to be formed by the Maker of the universe, in the substance of his body and soul - and to receive the breath of life within his mother's womb...."

395. "This is why David too - who certainly was a son of promise - says to God: 'Your hands have made me and fashioned me' [Psalm 119:73]. And the Lord says to Jeremiah [1:5] - before I formed you in the womb, I knew you; and I sanctified you in your mother's belly."
396. Almost a century later, around 533 A.D., Fulgentius (Presbyter of Ruspe) wrote a work titled: *On Faith*. There, he indicated²⁴ that "infants carry...original sin from their first conception."
397. This shows that Fulgentius not only affirmed the ongoing transmittibility of inherited guilt. It further implies he believed that personhood exists even from conception itself. For he well perceived that infants possess a moral status even from then onward.

Gregory the Great on the conceptional origin of human life

398. Around 600 A.D., Gregory the Great - the Presbyter-Bishop of Rome - drew attention²⁵ to David who said: 'Behold, I was conceived in iniquities; and in sin did my mother bring me forth' [Psalm 51:7]. Here, states Gregory, "knowing himself to have been conceived in iniquities, David groaned because he had been born in sin: because the [parent] tree bears in its [offspring] branch, the vicious humour which it has drawn from its root [Adam]."
399. Elsewhere too²⁶ - while describing the origin of Jesus' human nature - Gregory writes that "when the holy virgin...heard the angel speaking to her, she said: 'Behold, I am the Lord's handmaid! Let this happen to me, just as you have said!'" Luke 1:38. "Then, when Mary had conceived Him and
400. Here, Gregory adds: "It was not that the **flesh** was first conceived in the womb of the virgin - and the divinity **afterwards** came into the flesh. But, as soon as the Word came into the womb, immediately: the Word, retaining the excellence of His own [divine] nature, was made flesh...."
401. "The Only-begotten Son of God, through the womb of the virgin, was born a perfect man - that is, in verity of flesh and of rational soul.... He Who existed as God before the ages, was conceived as man through the Holy Spirit in the virgin's womb at the end of the ages.... To be conceived in the Holy Spirit of the flesh of the virgin, was itself to be anointed."

John of Damascus: body and soul both made at generation

402. Presbyter John of Damascus wrote his *Exposition of the Orthodox Faith* around 750 A.D. In that work,²⁷ he states that "no one will say to his Maker: 'why have You fashioned me like this?' For the Potter is able at His will to make vessels of various patterns out of His clay - as a proof of His own wisdom [cf. Romans 9:21].... He creates [man] with His own hands...."
403. "On the one hand, He formed man's body out of earth. And on the other, He bestowed man's reasoning and thinking soul upon him by His own inbreathing.... **Body and soul were formed at one and the same time**.... The soul, accordingly, is a living

23. Leo the Gt.: *Epistles* 15:10.

24. Fulgentius: *On Faith*, 27.

25. Greg. Gt.: *Epistles*, 64.

26. *Ib.*, 67. gone to Elisabeth her kinswoman, at once she heard: 'Who am I, that the mother of my Lord should come to me?'" Luke 1:28.

27. John Dam.: *Exposition Orthodox Faith*, ch. 12.

essence...making use of an organized body and being the source of its...life and growth and sensation and generation."

Anselm: infants exist from and inherit sin at their conception

404. Anselm was Chief Presbyter-Bishop of Canterbury around 1080 A.D. He declares: "Before my mother conceived me [Psalm 51:5], I fell.... I was conceived in that darkness; and I was born wrapped up in it."²⁸ After the fall, man "is conceived and born in sin."²⁹
405. Apparently following Augustine of Hippo-Regius,³⁰ Anselm of Canterbury further claims³¹ that "the conception" only of Jesus Himself "is pure and free from sin." Even "the virgin herself from whom He was taken, was 'conceived in iniquities'; and her mother conceived her 'in sins' [Psalm 51:5] and she was conceived with original sin - since she also sinned in Adam, 'in whom all have sinned' (Romans 5:12)."
406. It is certainly quite true that "if Adam and Eve...had preserved their original justice, those who were born of them would originally have been just."³² But, especially after the fall, is it seen "that an **infant** has a **rational soul**...from the very moment of its **conception** - for otherwise there would be no original sin in it as soon as it is conceived."³³
407. Indeed, continues Anselm, "if the infant does not have sin from the very instant of its conception - what does Job [14:4] mean when he says to God: 'Who can cleanse him that is conceived of unclean seed?' ... And how then would what David says be true: 'I was conceived in iniquities; and in sin did my mother conceive me?'"³⁴ Psalm 51:5. For "how - if sin were not in infants from the very moment of their conception - could infants be said to be conceived in iniquities and in sins, from unclean seed?"
408. After the fall, the simple fact about any human being - explains Anselm of Canterbury - is this: "From the very seed and the very **conception** by which he **begins** to be **human**, he derives the necessity of having the [abiding] uncleanness of sin...[just] as soon as he has a rational soul."³⁵ The fact is, "each and every child of Adam is [hu]man by propagation - and a person by that individuation whereby he is distinguished from others."³⁶
409. This also means that "the sin of Adam descends to infants.... None of them can be conceived without sin.... [For the Apostle Paul] declares that all the children of Adam - except the virgin's Son - are 'sinners' and 'children of wrath.'"³⁷ Romans 5:8 and Ephesians 2:3.
410. Yet "by original sin," concludes Anselm, "I do not understand anything different from what is in the infant as soon as it has a rational soul.... [For] corruption...is...in all infants naturally begotten."³⁸

28. Ans.: *Proslogium* 18.

29. Ans.: *Why Did God Become Man?* 22.

30. Compare Augustine's *Against Julian the Pelagian* V:15, and his *Imperfect Work* VI:22 (in Migne's *Patrologia Latina*, Paris, XLIV-XLV, at pp. 813 & 1552f).

31. Ans.: *Why Did God Become Man?* 16:1.

32. Ans.: *Virgin Conception & Original Sin*, ch. 2

33. *Ib.*, 7:1.

34. *Ib.*, 7:2.

35. *Ib.*, 7:4.

36. *Ib.*, ch. 10.

37. *Ib.*, 22:2.

38. *Ib.*, 27:1.

Odo of Tornay: the human embryo is an animated or ensouled egg

411. Around 1110 A.D., Abbot Odo of Tornay (and later the Presbyter-Bishop of Cambrai) wrote³⁹ his treatise *On Original Sin*. There, he explains human propagation or conception from the fact that "the **soul** is the **animating**, energizing, and governing part of the man. The life and force of the body - come from the mind, or spirit, behind it. For when the spirit leaves the body, this [body] has neither life nor force....
412. "**The human embryo** is the result of one solely-physical ovum [once fertilized].... The merely physical ovum is animated and rationalized by the life of reason which is in the mind or spirit of the man.... The human embryo in this way...has two principles, an animate and a rational."⁴⁰

Thomas Aquinas: prenatal soul created at the same time as the body

413. Around 1275 A.D., the great Mediaeval Theologian Thomas Aquinas wrote much on the subject of human ensoulment (in his great work *Summa Theologiae*). Says Thomas:⁴¹ "The 'soul' is defined as the first principle of life in those things which live.... It is the first principle of life which we call the 'soul'.... The soul, which is the first principle of life, is not the body - but the **act[ivator]** of a body....
414. "**In man, the sensitive soul [and] the intellectual soul and the nutritive soul are numerically one 'soul'**.... The **embryo** has **first** of all a soul which is **merely sensitive**."⁴² Yet "**the human soul...was itself created at the same time as the body**."⁴³ At conception, "the generating power begets.... In perfect animals generated by coition, the active force is in the semen of the male.... The foetal matter is provided by the female....
415. "This matter, therefore, is **transmuted** by the power which is in the semen of the male - **until** it is actually '**informed**'.... After the sensitive soul (by the power of the active principle in the semen) has been produced...the sensitive soul of the offspring begins to work towards the perfection of its own body."⁴⁴ However, adds Thomas, "**the intellectual soul...is an immaterial substance. It cannot be caused through generation**, but only through creation by God."⁴⁵
416. To Thomas - quite rightly - the soul is substantially distinct from the body. Yet he then very questionably adds that "both in man and in other animals...the **intellectual** soul is created by God at the **end** of human generation, and this soul is at the same time sensitive and nutritive."⁴⁶ Indeed, "in the generation of an animal [alias an 'enspirited' creature which is not a plant], the seminal power disposes the matter - while the power of the soul gives the form."⁴⁷ Semi-Aristotelianism rides again!
417. We agree with semi-tricho-tomistic Thomas - against both dicho-tomists and dicho-tomists - that human souls indeed have **three** aspects. But we disagree that man's soul is (semi-)tricho-tomous, and that an zygote's soul is at first merely sensitive and not yet also intellectual and nutritive. We cannot see that a human zygote first needs a brain in order to be at least incipiently 'intellectual.' After all, man still has intelligence in the next life - even after his brain has decomposed in the grave (until later resurrection). Luke 15:19-30 &

39. Odo of Tornay: *On Original Sin* (in A. Migne's *Patrologia Latina* CLX pp. 1071).

40. See in W.G.T. Shedd: *Dogmatic Theology*, III pp. 254-58.

41. Thos. Aq.: *Summa Theologiae*, Ia, Q. 75, art. 1, ans

42. *Ib.*, Q. 76, art. 4, Reply to Obj. 3.

43. *Ib.*, Q. 90, art. 4, ans

44. *Ib.*, Q. 118, art. 1, Reply to Objs. 2 & 4.

45. *Ib.*, Art. 2, ans.

46. *Ib.*, Q. 118, art. 2, ans.

47. *Ib.*, Q. 118, Reply to Ob. 3.

Revelation 6:9-11.

418. Nor can we agree with the prenatal misapplication by some Neo-Thomists (both Romish and Protestant) of the postnatal particulars given in Leviticus 12:1-8. We deny that a male human embryo receives any aspect of his soul at but forty days and a female only at eighty days⁴⁸ - for both male and female humans are ensouled *in toto* at their very conception. Too, the human soul is not tricho-tomous but tri-une. Whether male or female the human soul is **not** (semi-)tri-partite **but** a complete tri-unity - created by the Triune God at conception itself. For the triune human soul reflects **the Holy Trinity** even from **conception onward**, and indeed increasingly so. Compare Genesis 1:26-28 with Luke 2:40-52 & 3:21-38 and Matthew 20:22f & 28:18.

⁴⁸. See: Dr. W. Farrell's *A Companion to the Summa [of Thomas Aquinas]*, New York: Sheed & Ward, 1941, IV, pp. 270f, 284f, & 446f; Dr. B.V. Miller's *God the Creator*, London: Burnes Oates & Washbourne, 1927, pp. 64 & 73f; and Dr. J.P. Murphy's *The Sacrament of Baptism*, London: Burnes Oates & Washbourne, 1929, p. 32 (citing Thomas: *IV Sent.*, I:ii, dist. xxx, q. II, a. 2, ad 5^{um}). See too, on Thomas, Drs. J. van Genderen & W.H. Velema's *Concise Reformed Dogmatics*, Kampen: Kok, 1993, pp. 309-12; Dr. H. Bavinck's *Biblical and Religious Psychology*, Kampen: Kok, 1920, pp. 20f, 31, 58f & 79. The Protestant Neo-Thomist Polan, in his *Syntagma Theologiae Christiana* (Hanover, 1625 ed., V:31), apparently misapplying prenatally the postmortal portions in Leviticus 12:1-8, states that the uniting of newly-created souls with newly-begotten bodies takes place "in males, according to common opinion, about the *40th*; in females, about the *80th* day" after conception (see in Dr. Heppe's *Reformed Dogmatics*, Grand Rapids: Baker, 1978 ed., p. 231). Better is Dr. A. Kuyper Sr., in his *Dogmatic Dictations*, Kampen: Kok, n.d., II pp. 66f: "God creates the soul in the embryo.... Previously, it was said on the 30th or 40th day after fertilization." Yet "the new trilogy of father and mother and child comes into being as a reflection of the (co-eternal) Holy Trinity. Just as the Holy Spirit goes forth from the Father and from the Son, and the Father and the Son again find their unity in the Holy Spirit - so too do father and mother again find their unity in the child." Kuyper's son rightly fixes this at the very time of the child's conception. "Think of the first beginning of fertilization in the womb. O, how small and puny is that 'very first beginning' of the human who will one day stand in front of you as an adult man or woman! But here too there is the development, the continual becoming, of what it yet shall be.... All that the big strong man possesses, was in...him from the moment he began living.... So was it even with the holy child Jesus.... Luke 2:52" cf. 1:35f & 2:52 & 4:16. Thus Dr. A. Kuyper Jr.: *The Image of God*, Amsterdam: N.V. Daily & Pub., 1929, pp. 116f.

Conclusions: Augustine and the mediaevalists on tiny human life

419. Conclusion. Although Augustine never seems to have resolved the issue of creationism *versus* traducianism, he firmly believed that the soul was present in the human zygote even at conception. For this reason, as we shall later see,⁴⁹ he strongly condemned abortions performed on tiny human beings.
420. This view anent the personality of human embryos and their great worth was carefully maintained by all of the Post-Augustinian Fathers. For such was the clear teaching of John Cassian, Leo the Great, Gregory the Great, John Damascene, Anselm of Canterbury, and Odo of Tornay. This was taught too even by the great Semi-Aristotelian Thomas Aquinas himself - in spite of his semi-trichotomistic embryology (which because of his baptismal regenerationism persuaded him to allow the removal from the womb of apparently-dying 'formed' or 'intellectual'⁵⁰ fetuses in order then to get them baptized 'in time').
421. Understandably, as to be seen in our next chapter, the **Biblical** aspects of the above teaching were continued also by the two greatest Protestant Augustinians. We mean, of course, Martin Luther and John Calvin. Indeed, *mutatis mutandis*, the same applies also to their many successors.

⁴⁹. See para. 1494-97.

⁵⁰. See para. 414.