

1 & 2 Samuel Series

Lesson #197

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Dean Bible Ministries

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THE BATTLE IS THE LORD'S
EXCURSUS PART 3:

THE VALUE OF LIFE IN THE WOMB
2 SAMUEL 12:15–23

- 1. What is happening *in* the womb?**
- 2. God forms, shapes, covers.**
- 3. What is the value of the human biological life in the womb?**
- 4. Questions on specific passages.**

“The question of ‘ensoulment’ cannot be answered scripturally, as the Scripture makes no reference to the process at all. But even if we could answer it, naming, in contrast to the prevailing views, a late point in pregnancy, our answer would not be relevant to the current legal discussion, inasmuch as it would move on a theological plane and deal with issues of which the legislatures and the courts are supposed to take no notice.”

~Harold O. J. Brown



What is he saying:

- 1. Whatever is in the womb is human. That is true, whether it is ensouled or not.**
- 2. Scripture cannot answer the question as to the timing of ensoulment. This is false.**
- 3. We do not want the government or the courts attempting to decide the time of ensoulment apart from revelation. That is true.**

1. Is the soul passed from one generation to another by procreation, or does God create each soul directly and immediately?

Traducianism, from L. “*traducere*” meaning to transfer. This view teaches that both the material body and the immaterial soul are transmitted through physical procreation. This position was first developed by Tertullian, AD 155–220, who held that the soul was material, not immaterial.

William G. T. Shedd (1820–1894): “Creationism has been the most common view during the last two centuries.”

Thomas Aquinas (AD 1225–1274):

“Moreover, since it is an immaterial substance it cannot be caused through generation, but only through creation by God. Therefore, to hold that the intellectual soul is caused by the begetter is nothing else than to hold the soul to be non-subsistent, and consequently to perish with the body. It is therefore heretical to say that the intellectual soul is transmitted with the semen.””

**~See Thomas Aquinas,
Summa Theologiae I. 118, 2.**



Creationism

teaches that only the body is generated through physical generation, the soul is directly created by God.

Hence, for Creationists, the body is created by God INDIRECTLY through intermediate means of sexual procreation and the soul is created DIRECTLY by God through immediate means.

2. The starting point is in Gen. 2:7.

Gen. 2:7, “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.”

יצר *yatzar*

**qal wawConsec 3
masc sing
to form, plan, make
pottery**

נפח *naphach* qal

**wawConsec 3
masc sing
to breathe**

נשמה *neshamah*

**comm fem sing
constr
breath**

Gen. 2:7, “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.”

(nephesh) ḥayyāh: **חַיָּה** *chay*
feminine noun meaning a living thing, an animal, a beast, a living thing. The basic meaning is living things, but its most common translation is animals or beasts. The word refers to all kinds of animals and beasts of the field or earth (Gen. 1:24, 25; 1 Sam. 17:46).

נֶפֶשׁ *nephesh*

wind, breath,
soul, animating
principle,
emotion, a
person, passion,
desire

**Human biological
life plus human
soul life = full
human life**

Birth (verb)

יָלַד (*yālad*) bear, beget, bring forth, gender, travail

There is no noun for “birth”
yeled, means “child, son, youth”

A noun for birth,

לִדְהָ comm fem sing abs childbirth

Like a woman in childbirth; Jer. 13:21;
**is not used in any passage related to time, i.e., from x to y.

Conceive

**הָרָה (hārâ) verb. bear, be with child,
conceive, progenitor, be conceived,
conceive**

**הֵרָיוֹן (hērāyôn) noun. conception,
pregnancy**

**To say, “from birth” there should be a noun
for “birth.” Hebrew has no such noun. So
“from the womb” is the idiom for “from
birth.”**

Neither of these words for *conceive* is used of the parameters of life.

****The Septuagint (LXX) translates the adjective of this word with the phrase ἐν γαστρὶ, note the preposition, it is EN, not EK, which is what we find with the noun *beten*.**

5. Biblical verses for the parameters of life.

Eccl. 3:2, “A time to give birth and a time to die;

A time to plant and a time to uproot what is planted.”

Isa. 9:6, “For a child will be born to us, a son will be given to us;

And the government will rest on His shoulders;

And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.”

10. The value of human biological life within the womb.

- 1. Pregnancy and children were viewed as a gift and blessing from the Lord.
Gen. 33:5; Pss. 113:9; 127:3**

Gen. 33:5, “And he lifted his eyes and saw the women and children, and said, ‘Who are these with you?’ So he said, ‘The children whom God has graciously given your servant.’ ”

Psa. 113:9, “He grants the barren woman a home, Like a joyful mother of children. Praise the LORD!”

Psa. 127:3, “Behold, children are a heritage from the LORD, The fruit of the womb is a reward.”

1. Some passages speak of God's involvement in either allowing the mother to conceive or not.

Gen. 29:31, “When the LORD saw that Leah was unloved, He opened her womb; but Rachel was barren.”

- 1. Some passages speak of God's involvement in either allowing the mother to conceive or not.**

Gen. 30:22, “Then God remembered Rachel, and God listened to her and opened her womb.”

Gen. 30:23, “And she conceived and bore a son, and said, ‘God has taken away my reproach.’”

Gen. 30:24, “So she called his name Joseph, and said, ‘The LORD shall add to me another son.’”

Ruth 4:13, “So Boaz took Ruth and she became his wife; and when he went in to her, the LORD gave her conception, and she bore a son.”

1 Sam. 1:19, “Then they rose early in the morning and worshiped before the LORD, and returned and came to their house at Ramah. And Elkanah knew Hannah his wife, and the LORD remembered her.”

Direct: God would directly be involved in the process of forming each baby in the womb.

This means God is directly involved with causing something, i.e., the judgment of Sodom and Gomorrah, the judgment on the first born in Egypt.

Indirect: This means God is the indirect cause of shaping the life in the womb, using the intermediate means of the biological processes He created for procreation.

This means God uses intermediate means to accomplish the goal.

Psa. 139:13, “For You formed my inward parts; You covered me in my mother’s womb.

Psa. 139:14, “I will praise You, for I am fearfully and wonderfully made; Marvelous are Your works, And that my soul knows very well.”

Psa. 139:13, “For You formed my inward parts; You covered me in my mother’s womb.” ~NKJV

Psa. 139:13, “For You formed my inward parts; You wove me in my mother’s womb.” ~NASB95

Psa. 139:13, “For you formed my inward parts; you knitted me together in my mother’s womb.” ~ESV

Psa. 139:13, “For it was You who created my inward parts; You knit me together in my mother’s womb.” ~HCSB

Psa. 139:13, “For thou hast possessed my reins; thou didst cover me in my mother’s womb.” ~Darby

Psa. 139:13, “For thou hast possessed my reins: thou hast covered me in my mother’s womb.” ~Webster 1833

Psa. 139:13, “For thou hast possessed my reines: thou hast couered me in my mothers wombe.” ~Geneva 1599

Psa. 139:13, “For You formed my inward parts; You covered me in my mother’s womb.”

קנה *qanah* qal perf 2

masc sing to buy,

“to get, acquire, create”

~TWOT;

“buy, acquire” ~NIDOTTE

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Gen. 4:1, “Now Adam knew Eve his wife, and she conceived and bore Cain, and said, ‘I have acquired a man from the LORD.’ ”

Psa. 139:13, “For You formed my inward parts; You covered me in my mother’s womb.”

**קנה *qanah* qal perf 2
masc sing to buy,
“to get, acquire, create”
~TWOT;
“buy, acquire” ~NIDOTTE**

**סכך *sakak* qal
imperf 2 masc
sing
“to weave”**

Psa. 139:15, “My frame was not hidden from You, When I was made in secret, And skillfully wrought in the lowest parts of the earth.

Psa. 139:16, “Your eyes saw my substance, being yet unformed. And in Your book they all were written, The days fashioned for me, When as yet there were none of them.”

גֹּלֵם (*gōlem*) embryo (Psa. 139:16, only).

“Even if life in the womb is not the same as it is after birth, it is human life in a certain form. And it is life which God is intimately concerned about.”

**~Ryrie, *You Mean the Bible Teaches That?*,
p. 89**

Luke 1:15, “For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother’s womb.”

From birth: Luke 1:14; NIV, New Century Version, NET recognizes as valid but translates differently; Cont Eng Version, “from the time he is born” The Message, “from the moment he leaves his mother’s womb”

**Jer. 1:5, “Before I formed you in the womb I knew you;
Before you were born I sanctified you; I ordained you a prophet to the nations.”**

**יָצַר *yatzar* qal imperf
1 com sing to form,
plan, make pottery**

Luke 1:15, “For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother’s womb.”

~NKJV

NIV “from birth”

πίμπλημι *pímplēmi*; “to cause to be completely full, fill, fulfill”. This is a phrase that is quite different from the use of *pleroo* in Eph. 5:18. This refers usually to an Old Testament type of enduement that is for power and in the New Testament almost always precedes a verbal statement.

Luke 1:15, “For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled **with the Holy Spirit, even from his mother’s womb.”**

~NKJV

NIV “from birth”

Gen. of *pneuma*, no preposition

Of, from, by the Holy Spirit

Luke 1:41, “And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit.”

~NKJV

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The beginning of one's life on the earth is sometimes viewed as "when he comes out of his mother's womb" (TDOT 2:97; cf. Job 3:11; 10:18, see Dhorme, Job, 32, 154)

TDOT, 2:97 "Birth, then, being the *terminus a quo* in life, is often viewed both by *Yahweh* and by man as the beginning of a relationship. Or, on the other hand, it may be the point at which a relationship goes awry.

Luke 1:44, “For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy.”

**because of joy
by means of joy**

Whose joy?

Luke 1:44, “For indeed, as soon as the voice of your greeting sounded in my ears, the babe **leaped in my womb for joy.”**

σκιρτάω *skirtáō*; “To leap, spring, especially of animals, to leap for joy, to exult.” Used in the Septuagint (LXX) for movement in the womb, Gen. 25:22. This may refer to physical movement from external physical stimuli.

Luke 1:44, “For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for **joy.”**

ἀγαλλίασις *agallíasis*;

With the preposition *en* it could be giving a reason or explaining the surrounding circumstances.

Ex. 21:22, “If men fight, and hurt a woman with child, so that she gives birth prematurely, yet no harm follows, he shall surely be punished accordingly as the woman’s husband imposes on him; and he shall pay as the judges *determine.*”

~NKJV

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~NKJV

Both sides agree this is not miscarriage. In miscarriage the baby would be dead coming out of the womb. This is a premature birth, the baby is alive at birth.

Ex. 21:23, “But if any harm follows, then you shall give life for life,

Ex. 21:24, “eye for eye, tooth for tooth, hand for hand, foot for foot,

Ex. 21:25, “burn for burn, wound for wound, stripe for stripe.”