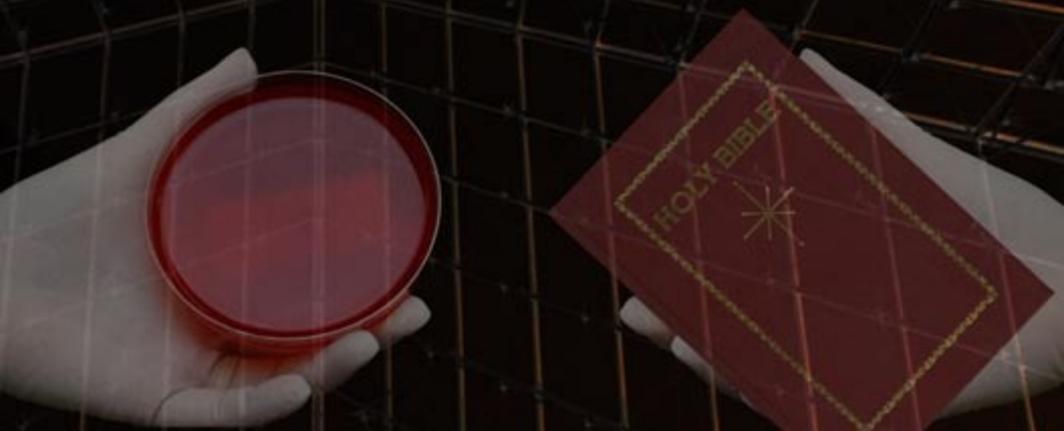
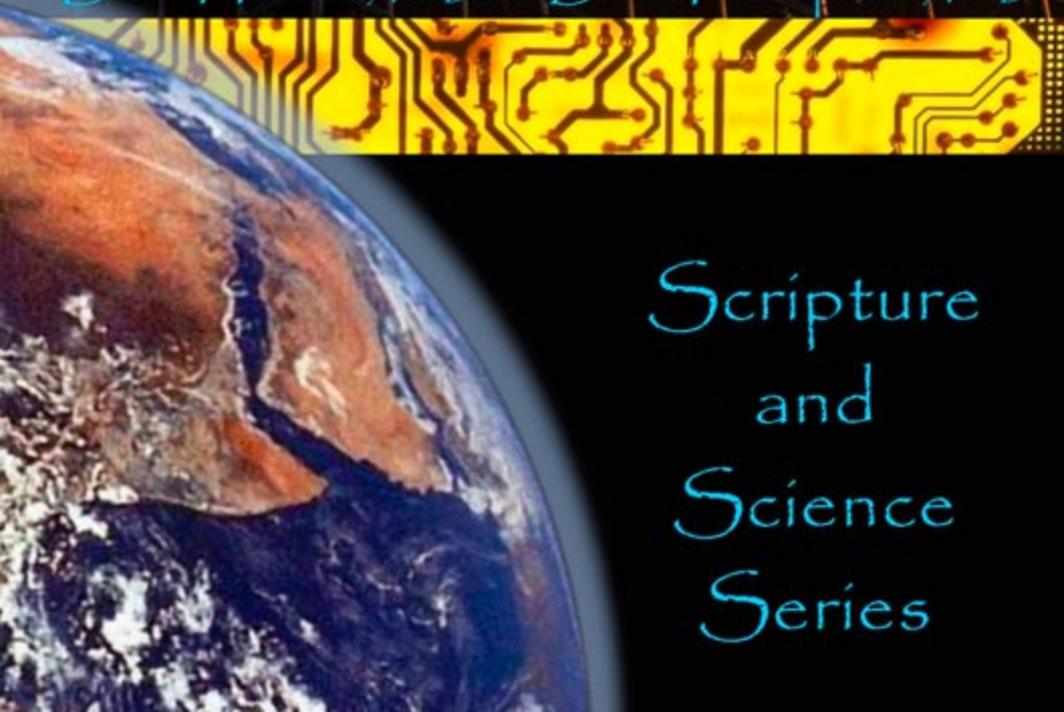


# The Christian and Medical Ethics



Brad Harrub, Ph.D. & Bert Thompson, Ph.D.



Scripture  
and  
Science  
Series

# The Christian and Medical Ethics

Brad Harrub, Ph.D.  
and  
Bert Thompson, Ph.D.



**Apologetics Press, Inc.**  
**230 Landmark Drive**  
**Montgomery, Alabama 36117-2752**

© Copyright 1987  
© Copyright 1999 (second edition)  
© Copyright 2004 (third edition)  
ISBN: 0-932859-73-9

All rights reserved. No part of this book may be reproduced in any form without permission from the publisher, except in the case of brief quotations embodied in articles or critical reviews.

# TABLE OF CONTENTS

CHAPTER 1	Introduction . . . . .	1
CHAPTER 2	Genetic Engineering—an Overview . . .	5
	A Brief History of Genetic Engineering . . . . .	7
	The Bible and Genetic Engineering . . . . .	9
CHAPTER 3	The Biblical Ethics of Reproductive Technologies. . . . .	11
	<i>Before</i> Conception . . . . .	11
	<i>At</i> Conception . . . . .	13
	Cloning . . . . .	13
	Reproductive Cloning of Humans . . .	39
	Richard Seed . . . . .	39
	Panayiotis Zavos and Severino Antinori . . . . .	40
	Clonaid, the Raelians, and Brigitte Boisselier . . . . .	41
	The Expert Witnesses . . . . .	50
	Colin Tudge . . . . .	50
	Barbara Rothman . . . . .	51
	Sir John Polkinghorne . . . . .	51
	Ian Wilmut . . . . .	52
	David Stevens . . . . .	53
	Scott Rae . . . . .	54
	Leon Kass . . . . .	54
	Mark Ridley . . . . .	56
	Richard Lewontin . . . . .	57
	Jonathan Marks . . . . .	58
	“ <i>There Ought to be a Law...</i> ” . . . . .	59
	The Implications and Safety of Reproductive Human Cloning . . . . .	61
	The Implications of Reproductive Human Cloning . . . . .	63
	The Safety of Human Cloning . . . . .	65
	The Smoking Gun—Why Human Cloning is Unsafe . . . . .	71

Where do We Go from Here? . . . . .	91
Is Cloning Ethical? . . . . .	95
Is the Experiment	
to the Subject's Benefit? . . . . .	98
Has the Subject Given	
"Informed Consent"? . . . . .	100
Would a Cloned Human	
Possess a Soul? . . . . .	104
Artificial Insemination . . . . .	105
<i>In Vitro</i> Fertilization. . . . .	110
Cytoplasmic Transfer	
and <i>In Vitro</i> Fertilization . . . . .	119
The Implications of	
<i>In Vitro</i> Fertilization . . . . .	121
Surrogate Motherhood. . . . .	122
(1) The History of Surrogacy . . . . .	125
(2) A Biblical Example of Surrogacy	
and the Anguish It Caused . . . . .	126
(3) The Faustian Bargain	
of Surrogacy . . . . .	128
(4) Current Law . . . . .	130
Conclusion . . . . .	133
Prenatal Manipulation . . . . .	138
Fetal Tests and Treatments . . . . .	138
Abortion. . . . .	140
RU-486—An Abortion Alternative? . . . . .	150
Abortion and the	
Value of Human Life. . . . .	153
Conclusion . . . . .	170
Postnatal Manipulation. . . . .	172

CHAPTER 4

The Ethics of Human	
Stem-Cell Research . . . . .	177
Sources and Functions of Stem Cells. . . . .	179
The Sanctity of Human Life	
and Science's "Slippery Slope". . . . .	183
The Ethics of Stem-Cell Research . . . . .	186

	Legal Guidelines for Stem-Cell Research. . . . .	189
	Is Stem-Cell Research a Panacea? . . . .	191
	Conclusion . . . . .	196
CHAPTER 6	Euthanasia . . . . .	197
CHAPTER 7	Conclusion . . . . .	203
REFERENCES	. . . . .	209



# INTRODUCTION

On October 13, 2001—just thirty-three short days after the World Trade Center tragedy—America lost eight more precious innocent souls. It was not until Sunday, November 25, 2001, that scientists at Advanced Cell Technology, Inc. announced they had created human embryos through a process known as somatic nuclear transfer (cloning). [This is the same group of scientists who reported in the May 22, 1998 issue of *Science* that they had created a “transgenic” cow/human hybrid embryo.] In discussing their latest endeavor to clone humans, Dr. Michael West, president and CEO of the company, remarked: “I don’t think this is safe yet for human reproduction” (see CNN, 2001), and he then stressed that he does not support cloning to create human beings as a means of reproduction. However, his overall goals are not as altruistic as they might first appear. While Dr. West and his colleagues do not support human cloning as a means of human reproduction, they have absolutely no problem creating human embryos through cloning in order to extract the precious stem cells of which those embryos are composed. West argued: “There are people out there, people we all care for, who are suffering and dying and need therapies now” (CNN, 2001). How is it that we now find ourselves trying to redefine human life?

It was on April 25, 1953, that James Watson and Francis Crick published a scientific paper describing for the first time the intricacies of the DNA molecule. For their attainment, they received the Nobel Prize—and initiated a biological revolution. The elucidation of the molecular biology of the gene clearly ranks among the greatest scientific achievements of all time. Because of this discovery, a new age has dawned—the Genetic Age.

In the opinion of many scientists, the last great revolution in science was the coming of the Nuclear Age. Nuclear technology tends to be viewed as either the most powerful industry for human benefit, or the most dangerous tool for human destruction, ever available for mankind's use. With the development of genetic engineering, the potential for controversy is even greater because in their experiments scientists no longer are dealing with inanimate nature but with **human** subjects, and the consequences are far-reaching indeed. Some have made comparisons between current advances and those that led, little more than a generation ago, to the dropping of the atomic bombs over Nagasaki and Hiroshima. Science fiction writers have created, in the true tradition of Dr. Frankenstein, modern-day monsters ranging from potentially killer microorganisms to exact duplicates of Adolph Hitler. Some among us see the immediate demise of the human race; others see, and tremble before, the prospect of a Huxleyan *Brave New World*-type society that promises the complete and utter dehumanization of mankind. What, then, is the truth of the matter?

Today the citizens of most civilized countries are better fed, better clothed, and healthier than they have ever been. Transportation, educational, medical, industrial, and even recreational facilities are vastly improved compared to those of previous generations. Prospects for the future should be brighter than ever. But are they? There are ominous signs that the future may hold some of the worst of times as well. The truth is that man increasingly desires to be his own "god." The words of the infidel poet, William Ernest Henley, in his famous composition, *Invictus*, reflect the attitude of many in contemporary society—"I am the master of my fate; I am the captain of my soul." The late George Gaylord Simpson, evolutionary scientist of Harvard University, concluded one of his books by saying that man is "his own master. He can and must decide and manage his own destiny" (1953, p. 155). Such a philosophy, if widely accepted, will spell ultimate disaster.

No one knows what the future will hold, but whatever comes, there are growing indications that much of it may not be for good. The irony is that man has become more smug as scien-

tific knowledge has increased. In his egotistical pride, man has drifted farther and farther from God. Humanity progressively attempts to cut itself loose from the moral, ethical, and spiritual guidelines found within God's Word. It is safe to say that the average person of our day knows far less about the Bible than the common man of a half-century ago. What will happen, then, as science accelerates, while man's relationship with and knowledge of his Creator degenerates? The possibilities are staggering. And the frightening thing is that now we are confronting situations we thought only future generations would have to face.



# 2

## GENETIC ENGINEERING— AN OVERVIEW

In the past, genetic engineering generally was looked upon as an area of science dealing with the substitution of new (“improved”) genes for old (damaged) ones. But to the man on the street today, it usually means far more than that—like conjuring up ideas of recombinant DNA monsters or cloning world-famous figures such as Stalin or Churchill. In this book, the term is used in its broadest sense to include any form of artificial reproduction or genetic manipulation. The questions we shall attempt to answer are these: (a) how extensive is our current technology; and (b) what should be the Christian’s response to that technology?

The motivation behind most human genetic engineering research certainly is commendable. Scientists want to alleviate human suffering by the correction of genetic or behavioral defects, therapeutically control and rehabilitate those who are dangerous to society, and improve the general functioning and future potential of the human race. Few would argue with the goal of helping people function better. Even opponents of human genetic engineering would concede that most scientists are not attempting to be malicious or oligarchical elitists.

We must remember, however, that even scientists are not completely free of the desire for power. Further, some scientists work on the underlying assumptions that suggest: (a) we can do better than nature (or as the Christian would say, better than God); (b) we are responsible to no higher being than ourselves; (c) economic value is the final test in considering what should or should not be done; and (d) the end justifies