



Abortion and the Church

Evangel Presbytery

2022

# Contents

About this book	iii
1 Preface	1
2 Summary Introduction	9
3 Chapter 1. The Bloodshed of the Twentieth Century	11
3.1 A Grim Progression . . . . .	12



# About this book

Originally published as “Abortion and the Church,” statement by Evangel Presbytery, June 24, 2022.

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# Chapter I

## Preface

Evangel Presbytery is a group of churches who have joined together to confess the historic orthodox, Christian, Protestant and Reformed faith. Evangel provides for our mutual fellowship and instruction, but also serves as an ecclesiastical court adjudicating the inevitable disagreements and conflicts which every church has faced since the Council of Jerusalem recorded in Acts 15. Evangel has produced a Book of Church Order<sup>[1]</sup> by which we govern the proceedings of our individual congregations and presbytery.

From time to time, Evangel writes and adopts statements addressing contemporary doctrinal and moral challenges mounted against God and His truth by the world in which we live. One previous statement titled Declaration of Doctrine and Policies Concerning Sexuality<sup>[2]</sup> condemns the world's attack upon God's gift of the diversity of sexuality by which He makes every man either male or female. Two statements addressing matters related to Covid also were adopted by Evangel: the Statement on Sphere Authority, Worship, and COVID-19 Quarantines (2020)<sup>[3]</sup> and the Statement on Conscience and COVID-19 Vaccine Mandates (2021).<sup>[4]</sup>

This statement on abortion was written by members of Evangel Presbytery in response to a petition by the session of Sovereign King Church<sup>[5]</sup> requesting that Evangel Presbytery address the sin of abortion. In response to that petition, at its stated meeting on October 8, 2021, Evangel appointed a committee to study and write a report on abortion. This report was presented to Evangel Presbytery for their action at the stated meeting held on June 2, 2022. The Presbytery received this report titled Abortion and the Church, voting to commend it to our member churches and the church catholic around the world.

When the committee began its work, there wasn't a hint of the Supreme Court of the United States taking any action to reverse its 1973 ruling in *Roe v. Wade*. Then, on May 2, 2022, Politico shocked the nation by releasing a draft majority opinion by Justice Alito in the case *Dobbs v. Jackson Women's Health Organization*. Reading Alito's draft opinion, it seemed apparent a majority of the court was poised to overturn *Roe v. Wade*.

On June 24, 2022, the Supreme Court of the United States issued their decision in *Dobbs v. Jackson Women's Health Organization* in which they did, indeed, reverse *Roe v. Wade*.<sup>[6]</sup>

Evangel Presbytery thanks God for causing the Supreme Court to overturn *Roe v. Wade*. Roe's forty-nine years of oppression represent a bloody rebellion against God's Sixth Commandment, our nation's Constitution, and the fundamental rule of law. The court's 1973 ruling fueled the greatest denial of basic human rights in our history, as well as the most enduring and highest conflict our nation has experienced since its founding in 1776. The court's formal repudiation of their former wicked decision is joyful news for the righteous across our nation, as well as those who fear God across the watching world.

Infinitely more important, though, is the hope this brings that the millions of little ones who have been slaughtered during the genocidal holocaust perpetrated against this class of defenseless persons may finally be recognized and mourned as victims of murder, so



that, in time, our nation may come to full repentance for this bloodshed we have committed individually and as a nation.

We have addressed Abortion and the Church to “the church of the living God, the pillar and ground of the truth” (1 Tim. 3:15, KJV). It is our prayer that, first, the church herself will repent of her own murders committed against the little ones given her by God as His individual blessings placed in the wombs of His daughters. This statement does its most exhaustive work naming and proving the church’s own bloodguilt in this matter. This is only right given God’s words, “For it is time for judgment to begin with the household of God; and if it begins with us first, what will be the outcome for those who do not obey the gospel of God? And if it is with difficulty that the righteous is saved, what will become of the godless man and the sinner?” (1 Pet. 4:17–18).

Still, the end of all things is near and soon the King of kings and Lord of lords will return in power and glory to judge the whole earth. On that day, the Creator of all things will not render His judgments concerning only His own people, the Christian church. Rather, He will judge all men who will then learn the truth of Scripture that “it is a fearful thing to fall into the hands of the Living God” (Heb. 10:31, KJV). Concerning our slaughter of many millions of little ones, we must face our Lord Jesus’ warning concerning those who harm children:

He called a child to Himself and set him before them, and said, “Truly I say to you, unless you are converted and become like children, you will not enter the kingdom of heaven. Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven. And whoever receives one such child in My name receives Me; but whoever causes one of these little ones who believe in Me to stumble, it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea. (Matt. 18:2–6)

The Father Almighty sees everything. Nothing can be hidden from Him who has warned us He hates the bloodshed of innocents.

Whether the murder of His little ones is accomplished with drugs very early or surgically very late, every abortion is the bloodshed of innocents. Will the people of God repent? Will those who have no faith in Jesus turn and repent, fleeing to His cross for the forgiveness of their bloodguilt?

The reversal of *Roe v. Wade* may lead to some decrease in the slaughter, but it will not bring this slaughter to an end. The end of this horror will arrive only when God works among us to cause men to repent and turn to the Lord Jesus, restoring the love and honor of woman as the life-giver God created her to be. The bloodshed will end only when man<sup>[^7]</sup> once more receives with joy those little ones God blesses us with when He places them in woman's womb.

Genesis records that Adam "called his wife's name Eve, because she was the mother of all the living" (Gen. 3:20). To love woman is to love the fruit of her womb. In springtime, this is the beautiful opening and awakening cried out by all creation.

May God cause the heart of man to return to woman, the heart of husband to return to wife, and the heart of father and mother to return to the little child who is the fruit of their love, knit together by God in the secret place.

For You formed my inward parts;

You wove me in my mother's womb.

I will give thanks to You, for I am fearfully and wonderfully made;

Wonderful are Your works,

And my soul knows it very well.

My frame was not hidden from You,

When I was made in secret,

And skillfully wrought in the depths of the earth;

Your eyes have seen my unformed substance;

And in Your book were all written  
 The days that were ordained for me,  
 When as yet there was not one of them.  
 (Ps. 139:13–16)

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## Chapter 2

# Summary Introduction

In chapter 1, we outline the historical context for the spread of abortion in the twentieth century. We show how world wars and Communist tyranny set the stage for genocide in our very own homes. In addition to seeing the staggering number (billions) of souls who have been sacrificed in this most recent holocaust, readers may be shocked to see how dependent our society is on abortion's bloodshed. Perhaps the most difficult matter for Christians to accept will be the true nature of hormonal birth control, IUDs, and in vitro fertilization. To those who have ears to hear, we explain that many, if not most, of our little ones are being destroyed, not by surgeon's instruments late in pregnancy, but before our babies are even allowed to attach themselves to their mothers' wombs.

After building an understanding of how and to what extent we have given ourselves to this destruction, we then lay out in chapter 2 the many arguments which exist against the practice of abortion. Several sections of this chapter are very technical, drawing on research from a wide range of academic fields. We thank God for blessing Evangel Presbytery with godly brothers who are experts in the disciplines of economics, biochemistry, law, classical studies, and

medicine. These brothers' careful and faithful labors unequivocally demonstrate abortion's vileness. The arguments assembled from their work build up to and conclude with Scripture's authoritative, clear, and multifaceted teachings against the practice of murdering our children.

In chapter 3, we lay the biblical foundation of what it looks like for (1) civil authorities, (2) church authorities, and (3) individuals to act and speak faithfully regarding the slaughter of the unborn. We answer many common questions and objections, but not all, since the work of application is necessarily specific to each person's unique calling, relationships, location, gifts, weaknesses, and so forth. Walking in obedience to God's will in these matters will require Christians to live together, counsel one another, and submit to one another in the fear of Christ (Eph. 5:21).

The thrust of the work before you is unavoidably negative. Our primary objective here is to awaken consciences to the depth of our bloodguilt. When we as a people have given ourselves to such evil for so long, we absolutely must do the painful work of exposing our unfruitful deeds of darkness (Eph. 5:11). We all must hear the condemnation of God's law. And then we must repent. To do so is to flee the wrath to come, and we know that God's wrath is certainly coming upon murderers, whose part will be "in the lake that burns with fire and brimstone, which is the second death" (Rev. 21:8). When we repent of murder, we run away from this second death.

Repentance, however, is more than just turning away from death. The repentance which our merciful God grants us is not just repentance from death, but repentance unto life (Acts 11:18). We flee from God's wrath and towards the eternal life promised in Christ Jesus. Then, as possessors of life eternal, we embrace God's gift of life here and now. This is why we conclude our work by showing that the end of abortion is not simply the denouncing of murder, but the embracing of God's beautiful blessing of fruitfulness, especially in His giving of woman to be the giver of life.



## Chapter 3

# Chapter 1. The Bloodshed of the Twentieth Century

When the record of our time is written, it will be a record of bloodshed on a scale previously unimaginable across the history of mankind. The heart of that bloodshed is the war carried out by the born against the unborn. The victims of this war are a class of persons constrained within the wombs of their mothers, and they live without sight, sound, or voice. The disability that unites them is their incapacity to lift a finger in their own defense.

Other great moral evils exist, of course, but abortion is unique in targeting the most helpless members of our society. Our bloodlust has never before found a class of victims so utterly vulnerable. For this reason abortion's bloodshed dwarfs every other bloodshed. How we repent of this bloodshed is thus the greatest moral issue of our time, and this repentance or its absence will be predictive of our repentance of a multitude of other moral evils of our age. Infanticide, euthanasia, and physician-assisted suicide are of the same moral fabric as our slaughter of little ones.

Some speak of this genocide as being on the decline today. This is false. Across the world, abortions are not falling, but rising. The United Kingdom's premier medical journal *The Lancet* reports abortions currently stand at 73.3 million per year.<sup>[8]</sup> Based on that figure alone, we are killing 1 percent of the world's population each year—but we note this estimate excludes those babies aborted in their first week of life. To facilitate the murder of these babies, our medical authorities have (as we will see) declared that babies in the first week of life are not yet living beings.

Abortion's slaughter is staggering. Reading such estimates, we ask if it is possible we have murdered billions of babies? How can this be? Why did we not know this number? How did we get here? Who is responsible? What can be done about it?

The beginning of answering these questions is to take a step back.

### 3.1 A Grim Progression

#### 3.1.1 War

The twentieth century—what would become history's bloodiest century—began with war between many nations. The warfare's scale, tactics, and techniques were unprecedented. World War I's trench warfare was so dehumanizing and the killing so sustained that many declared their optimism this horror would force a sea change in governments' ability to send their men into war. Thus H. G. Wells named World War I "the war to end all wars."

He was wrong. World War II followed hard on the heels of World War I so that, during the first half of the century, fatalities from these two world wars reached 77 million. But cloaked within this number was a detail foreshadowing the trajectory massive killing would take as the century continued.

### 3.1.2 Targeting Civilians

Until the twenty-first century, Christendom had condemned the killing of civilians during warfare. Since the Middle Ages, the Western world had held to the necessity of *jus in bello*, and three commitments stood out among just war principles: soldiers who surrendered were not to be killed; suffering was to be minimized; and the indiscriminate killing of noncombatants was prohibited.

But at the turn of the twentieth century, Christendom itself was, in a sense, on the wane. Atheism and rebellion against God's moral law had grown in the centuries since the Enlightenment, and civilization was about to pay the price. Sadly, of the 17 million fatalities of the First World War, 7 million were civilians. The Second World War was worse: of an estimated 60 million fatalities, 40 million were civilians. Note that these numbers don't even include the tens of millions who died from secondary causes like disease and famine.

Thus, from the start, the twentieth century was exceedingly bloody. The wars were worldwide, the killing was beyond anything imaginable, and civilians were intentionally targeted so that the elderly, women, and children made up the majority of the wars' casualties. By the end of the Second World War, targeting civilians was a major strategy of both Axis and Allied forces. Both sides of the conflict used conventional bombs to kill the civilian populations of their enemies.

Speaking only of our Allied air forces' attacks on Japan, on March 9 and 10, 1945, the air raid called Meetinghouse sent 300 bombers to drop 1,665 tons of bombs on Tokyo, leaving close to 16 square miles destroyed and 100,000 dead. United States forces later dropped nuclear warheads on Hiroshima and Nagasaki, killing 105,000 men, women, and children.

By the end of World War II, Allied bombing had damaged or destroyed over one-quarter of German homes, killing or injuring 1 million German civilians. The relentless nature of Allied bombing

of civilians is demonstrated by the fact that 50,000 tons of bombs were dropped on the city of Cologne alone.<sup>[9]</sup>

In the end, during the first half of the twentieth century, war claimed 77 million souls, of whom 47 million were civilians. Just war principles had been cast aside. In its conduct of war, the Western world had sown the wind. In the justice of God, we would now reap the whirlwind.

### 3.1.3 Rulers Killing Citizens

As the century continued, the killing turned from nations killing nations to rulers of nations killing their own people.

The Soviet Union's great prophet Aleksandr Solzhenitsyn estimated Joseph Stalin was responsible for the deaths of more than 60 million. Chairman Mao's Great Leap Forward, Great Famine, and Cultural Revolution claimed somewhere between 40 and 100 million lives. The death toll of Pol Pot's Khmer Rouge in Cambodia was only 2 million, but these 2 million souls comprised one-quarter of his nation's population.

First, World Wars I and II killed 77 million souls. Then Communism killed at least 100 million souls; and this was bloodshed in service, not to national boundaries defended as patriotism, but pure ideology. As Solzhenitsyn wrote documenting Stalin's death toll in the Soviet Union, "Thanks to ideology, the twentieth century was fated to experience evil-doing on a scale calculated in the millions. This cannot be denied, nor passed over, nor suppressed."<sup>[10]</sup>

First, soldiers killed soldiers. Then, soldiers killed civilians. Then, rulers killed their own people.

The prophet Hosea warned that bloodshed begets bloodshed,<sup>[11]</sup> and so it was that the killing next turned inward to the home and family; fathers and mothers killed their own sons and daughters.

### 3.1.4 Parents Killing Children

Domestic slaughter began with birth control.<sup>[^12]</sup> The first abortions were not surgical, but chemical and hormonal. Before women became willing to pay for their child to be cut out of their wombs, they began using birth control methods that had an abortifacient agency. As we will discuss in greater detail later, these methods include intrauterine devices (IUDs) and the Pill.

This was well-known and presented a problem the medical establishment felt the need to resolve. There was no debate in the scientific and medical world that the moment sperm and egg joined, a new life came into existence.<sup>[^13]</sup> Nor was there any question this preborn life had a rightful claim to all the protections accorded life outside the womb.

These truths, though, stood squarely in the path of the mid-century explosion of the practice of birth control so that, midway through the century, the American medical establishment undertook the project of denying these little ones were living human beings. Every scientist, physician, and mother knew conception was the beginning of life, so what was to be done?

The story is recounted by the American College of Pediatricians who report that, back in 1959, a physician with ties to Planned Parenthood named Bent Böving “argued for . . . moving the date of conception from when fertilization occurs to when implantation occurs.”<sup>[^14]</sup> Böving suggested “the social advantage of

*birthcontrol*

being considered to prevent conception rather than to destroy an established pregnancy could depend upon something so simple as a prudent habit of speech.”<sup>[^15]</sup>

A few years later, Dr. Böving’s “prudent habit of speech” was formally adopted by the American College of Obstetricians and Gynecologists who, in 1965, issued a bulletin changing the definition of conception from fertilization to implantation.<sup>[^16]</sup>

Consider the significance of this subterfuge promulgated by the American medical establishment. By redefining conception, the killing of babies during their first week of life by means of birth control methods was no longer “abortion,” but “contraception.” The baby was not aborted, because he was never conceived. The baby never died, because he never lived.

Never mind that these little ones are God’s own image-bearers having unique DNA and needing nothing more than the sustenance and protection of their mother’s womb to be born and live three-score and ten. Who could ever have imagined then, eight years before *Roe v. Wade*, the monstrous death toll that would result from this lie adopted as merely a “prudent habit of speech”? This saying is true: “What a tangled web we weave, when first we practice to deceive.”

We can’t be reminded often enough that murderers lie. In his book *Aborting America*, Dr. Bernard Nathanson confesses the history of his work legalizing abortion in the late sixties and early seventies. He speaks candidly of the lies he and his Abortion Rights Action League co-belligerents told. He writes:

I confess that I knew the figures were totally false. . . . But in the “morality” of our revolution, it was a useful figure, widely accepted, so why go out of our way to correct it with honest statistics? The overriding concern was to get the laws eliminated, and anything within reason that had to be done was permissible.<sup>[17]</sup>

The legalization and growth of the practices of birth control and abortion are inseparable. This fact must be faced squarely by the people of God. The use of birth control would not have spread as it did without the lie that life doesn’t begin at conception. This wicked lie has metastasized across the past seventy years, and now the life of the unborn is denied during all three trimesters.

Abortifacient birth control methods that killed children in their first days of life gave birth to abortions throughout pregnancy so that, today, in some places late-term abortions are legal even as the baby

is in the birth canal about to take his first breath outside the womb.

Thus, in the decades following 1950, abortion came to dwarf every other killing field of the twentieth century.

Today, it is commonly thought, at least in the United States, that the slaughter of abortion was unleashed by the Supreme Court's 1973 decision *Roe v. Wade*. This is factually wrong. Birth control of an abortifacient agency as well as surgical abortions were widely practiced prior to the Supreme Court's *Roe v. Wade* ruling. In 1972 alone, the year prior to *Roe v. Wade*, the death toll of unborn babies surgically aborted in the United States was 586,760.<sup>[18]</sup>

Abortifacient birth control methods propped up by scientists and physicians redefining conception and life make no sense outside a world that had become inured to the bloodshed of innocents. World wars and Communist ideologies had killed their hundreds of millions. Now the bloodthirst turned inward, and the home became the killing field.

Not surprisingly, this intimate familial bloodshed was first normalized behind the Iron Curtain within the Soviet Union where Russians and Eastern Europeans began killing their unborn children in the early fifties. But it didn't take many years for this horror to spread to Western Europe and North America; and now, most of the world. Violence begets violence.

We become proficient at killing, thinking we have it under control. But actually, the bloodshed has us under its control, and its appetite is voracious and growing.