

DOCTRINAL STATEMENT ADDENDUM: ON ABOLISHING ABORTION

This document can serve as a robust addition to your church's doctrinal statement to strengthen and solidify your position on abolishing abortion.

DEFINITIONS

1. **Abortion:** The unjustified, premeditated killing of a preborn human being. Also known as murder.
2. **Abolish:** To formally and officially end or outlaw a law, system, practice, or institution.
3. **Abolitionism:** The doctrine that answers the question: "How does the Bride of Christ address and combat great evil in our society?" The abolitionist's answer is: "Cease to do evil, immediately, without exception or compromise."
4. **Abortion Abolitionism** then answers the question, "How does the Bride of Christ address and combat the great evil of the unjustified, premeditated killing (murder) of preborn humans in our society?" The abolitionist's answer is: "Officially cease murdering the preborn immediately without exception or compromise."
5. **Five Tenets of Abortion Abolition - GATES:** Gospel-centered, Aligned providentially, Through the church, Engaged biblically, Sought immediately without exception or compromise.
6. **Five Components of Abolition Bills:** (1) outlaw abortion from conception; (2) include no exceptions for abortion; (3) criminalize abortion itself, and establish equal justice for the preborn; (4) do not submit to the unconstitutional ruling in Roe; and (5) repeal or supersede all statutes which allow for abortion.

AFFIRMATIONS

- (1) From the moment of fertilization, all humans are created in God's image by, through, and for Jesus to the glory of God, and all souls belong to Him (Genesis 1:27; 4:1; 21:2; Isaiah 7:14; Colossians 1:16; Romans 11:36; Ezekiel 18:4).
- (2) As God's image-bearers, all humans both display His divine worth, power, and attributes, and possess equal, objective worth before God, not varying based on incidental characteristics; such as ethnicity, age, size, means of conception, mental development, physical development, gender, potential, or contribution to society (Rom 1:19-20; Gen 1:27; 9:6; Matthew 18:6).
- (3) Abortion is murder, and to murder any preborn image-bearer is a sin, violating both the natural law of retributive justice as set forth in the Noahic covenant, as well as the sixth commandment forbidding murder, and as such, is ultimately an assault on God's image, seeking to usurp God's sovereignty as Creator (Gen 9:5-6; Exodus 20:13; Proverbs 6:17).
- (4) God's Word declares that all human life is a sacred gift and that His Law is supreme over man's life and man's law (Psalm 127:3-5; 139:13-16; Rom 2:15-16; Acts 10:42; 17:31; 1 Corinthians 4:5).

- (5) God commands His people to “rescue those who are being taken away to death” and holds them responsible and without excuse when they fail to do so (Prov 24:11-12).
- (6) God establishes all governing authorities as His avenging servants to carry out His wrath on the evildoer and commands these authorities to judge justly, neither showing partiality to the wicked, nor using unequal standards, which are abominations (Psa 82; Prov 20:10; Rom 13:4).
- (7) In 1973, the Supreme Court of the United States rendered an iniquitous decision on Roe v. Wade, and in doing so, deprived the innocent of their rights, and usurped God, who sovereignly ordained their authority (Isa 5:23; 10:1-2; Psa 2; Matt 22:21; John 19:11; Acts 4:19; 5:29, Rom 13:1).
- (8) In the Roe v. Wade decision, the Supreme Court of the United States subverted the U.S. Constitution, namely, the Preamble, as well as the Fifth and Fourteenth Amendments, without any legal authority (Article 6, Clause 2 “Supremacy Clause”).
- (9) Governing authorities at every level have a duty before God to uphold justice asserting their God-ordained and constitutional authority to establish equal protection under the law for all, born and preborn, by intervening, ignoring, or nullifying iniquitous decisions when other authorities, such as the Supreme Court, condone such injustices as the legal taking of innocent life (Daniel 3; 1 Kings 12; 2 Kings 11; Jeremiah 26:10-16; 36:9-31; 37:11-21; 39:7-10).
- (10) Over the past 48 years with 60+ million abortions, traditional Pro-life laws, though well intended, have not established equal protection and justice for the preborn, but on the contrary, appallingly, have established incremental, regulatory guidelines for when, where, why, and how to obtain legal abortion of innocent preborn children, thereby legally sanctioning abortion.
- (11) The murder of preborn children is a crime against humanity that must be punished equally under the law.
- (12) Ectopic pregnancies are a tragedy during which medical triage is necessary, with doctors never ceasing to treat both mother and baby as human beings and upholding the Hippocratic Oath by exhausting all possible options to save as many human lives as they can.

DENIALS

- (1) We reject any position that allows for any exceptions to the legal protection of our preborn neighbors, compromises God’s holy standard of justice, or promotes any God-hating partiality (Psa 94:6; Isa 10:1-2; Prov 24:11; Psa 82:1-4).
- (2) We will not embrace an incremental approach to ending abortion because it challenges God’s Lordship over the heart and the conscience and rejects His call to repent of sin completely and immediately (Gen 3:1; John 8:44; Rom 2:14-15; 2 Cor 11:3).
- (3) We deny that the treatment of an ectopic pregnancy is abortion. The predominant number of babies that implant somewhere other than the uterus pass away before any treatment is given. Removal of a deceased baby is not abortion. In cases of surviving ectopics, we must not equivocate between preterm delivery (leading to the unintended and inevitable death of the baby) and the intentional destruction of the baby by abortion through Dilation and Evacuation (D&E) or Dilation and

Curettage (D&C). This conflation of preterm delivery with intentional destruction also impugns grieving parents who are forced to deliver the child early.

OUR RESPONSE

- (1) We humbly lament, confess, and repent of any complicity in recognizing exceptions that legitimize or regulate abortion, and of any apathy, in not laboring with the power and influence we have to abolish abortion (Prov 24:10, 12; Zephaniah 1:12-13; Rom 12:11; Galatians 6:9; Hebrews 12:1-7; James 4:17; Revelation 3:2, 6, 15-16).
- (2) We will engage, with God's help, in establishing equal justice and protection for the preborn according to the authority of God's Word, as well as local and federal law, and call upon pastors and leaders to use their God-given gifts of preaching, teaching, and leading with one unified, principled, prophetic voice, to abolish abortion (Matt 28:18-20; 2 Cor 2:17; 4:1-6; 5:11, 20).
- (3) Because abolishing abortion is a Great Commission issue, we must call upon governing authorities at all levels to repent and "obey everything that [Christ] has commanded," exhorting them to bear fruit in keeping with repentance by faithfully executing their responsibilities as God's servants of justice, and working with all urgency to enact legislation, using the full weight of their office to interpose on behalf of the preborn, abolishing abortion immediately, without exception or compromise (Mark 6:18; Matt 28:18-20; Rom 13:4, 6).