

WHO IS MOST ACCOUNTABLE FOR AMERICA'S ABORTION CRISIS?

**The U.S. and Western Church's Tragic Disconnect
with 1900 Years of Christian Church History**

By Royce Dunn, President of Please Let Me Live,
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33 years

**“There has never been, nor will there ever be,
a good way to do a bad thing.”**

—Donald Wildmon, Methodist minister and founder of
American Family Association

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PREFACE

Have you the reader wondered how America—graced so richly by God with a noble founding and widely esteemed as a beacon of liberty, justice, and compassion—could legalize abortion and its willful killing of preborn American citizens by the tens of millions? A half-century later the carnage continues.

Have you wondered why abortion's legalization was preceded and accompanied by an alarming increase in fornication, adultery, and unwanted pregnancies; in divorce, cohabitation, child neglect and alienation; and in pornography, rape, sexually transmitted diseases, acute perversions, euthanasia, addictions, and related destroyers of family and culture? Why did those huge increases occur?

As America's moral decline accelerated, did you wonder why the enemy forces could penetrate, decimate, and transform our culture without strong resistance from any of our institutions? What disarmed our defenders and bred their permissiveness—in political discourse, legislation, court rulings and law

enforcement; in media coverage, in our medical, financial, and educational systems? And yes, what disarmed the church in America and the prosperous Western nations and caused the church to withdraw from bold and virtuous warriorship through the Gospel and power of Christ?

Decades passed as the cultural decay consolidated, and by year 2015 our spiritual adversaries and their human agents on the earth had conditioned our homeland for the legalization of same-sex unions and the defilement of holy marriage. With that grievous milestone achieved in *Obergefell v. Hodges*, the adversaries focused on the surge of gender unrest in America and popularized “gender transition” surgery until its affliction and mutilation reached small bewildered children in what had become a treacherous motherland.

In that climate our regressive culture was a vulnerable target. It was ripe for a “pandemic” that would scheme and paralyze nations across the world with goals that included a sweeping reduction in human population and coercive restraints on both the nations’ sovereignty and their citizens’ right to self-govern. America yielded to a direful degree. For months most church doors obeyed government’s demand that they close. So very evident it was that the “*democracy*” with “*pulpits*” that Alexis de

Tocqueville heard “*flame with righteousness*” in 1835 had lost much of its freedom, permitted deceitful invaders to trounce Christianity, and had become the world’s leader in pornography production.

That summary, while brief, is sufficient to indicate that at some point in America’s church history a grave adversary, an eminently devious and spirit-driven saboteur, initiated our culture’s tragic turn and descent. The lead sentinel God had assigned to our nation’s security, the church, did not foresee the inherent dangers and the inborn chain reactions stored in the malignant sabotage. The church did not foresee because it no longer found useful the numerous warnings that venerable Christian leaders had provided during 19 prior centuries, beginning with prominent leaders of the Early Church, extending to and beyond the Protestant Reformation, and including revered translators and commentarians of God’s inspired Word. A partial (representative) list of those churchmen is entered on pp. 37-39.

Did those champions of the faith warn aimlessly? No, they did not. Their warnings were Scripture based and certain to be time proven, but they grew remote to a church drawn adrift by forces I address in the following pages. The drift moved the church and its seminaries in

the Western nations into a fateful disconnect with their history whereby the pulpits “flamed” less, and then much less, with teachings essential for the Body of Christ to ably serve and lead our culture. With diminished discernment and empowerment, the church could no longer repel its shrewdest and strongest aggressors.

And when did the critical sabotage occur? It gained its “foothold” in America in the 19th century, as I endeavor to explain, and reached its maturation during the first half of century 20. Thereafter, its influence grew with each new stage of our culture’s descent. The descent stages may appear to us to rely on isolated causes, but they rely primarily on the primal sabotage and its potential for ongoing assaults and carnage. We might then view the sabotage as the “trigger” or the “switch” most responsible for the Western church’s mounting calamities—and view the saboteur as the commander of Satan’s atomic arsenal for cultural upheavals.

As to the evil sabotage and its ruthless leadership, let us probe it with abundant help from church history and from a crucial commandment the Western church has minimized for many years, **Genesis 1:28**. Further help resides in **2 Chronicles 7:14**, an oft-quoted Scripture revered for what it says but rarely observed and revered

more fully for what it purposefully does not say or include, as I discuss hereafter.

I want to thank everyone who reads this small booklet (which is to serve, Lord willing, as a portion of a longer study I hope to complete). The booklet's content involves everyone alive on earth today, but my primary appeal is to readers who adhere to the Christian faith. I firmly believe God graced to me the booklet's primary message before He overturned *Roe v. Wade* through His use and guidance of the U.S. Supreme Court. And having achieved in *Roe*'s overturn what He alone could, God now awaits His church's response. Will we amend our ways and become the Triumphant Church, the true Bride of Christ, whereby our "sin" may be forgiven and our "land" may be healed? That opportunity—and the instructions for its attainment—remain before us, in 41 free-standing words:

***If my people, who are called by my name, will
humble themselves and pray
and seek my face and turn from their wicked
ways, then I will hear from Heaven, and I will
forgive their sin and will heal their land.***

—2 Chronicles 7:14

WHO IS MOST ACCOUNTABLE FOR AMERICA'S ABORTION CRISIS?

God blessed them and said, "Have many children and grow in number. Fill the earth and be its master. Rule over the fish in the sea and over the birds in the sky and over every living thing that moves on the earth."

— Genesis 1:28 (NCV)

Then God blessed them and said, "Be fruitful and multiply. Fill the earth and govern it. Reign over the fish in the sea, the birds in the sky, and all the animals that scurry along the ground." —Genesis 1:28 (New Living Translation).

God blessed them and said, "Have many children, so that your descendants will live all over the earth and bring it under their control. I am putting you in charge of the fish, the birds, and all the wild animals." —

Genesis 1:28 (GNT)

And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and the birds of the heavens and over every living thing that moves on the earth." —Genesis 1:28 (ESV)

Does accountability for the horrendous killing of America's preborn children and the resultant cultural decline in our nation rest chiefly with the U.S. Supreme Court's 1973 decision to legalize abortion in all states?

The answer is No. Government's role in abortion's legalization was inexpressibly abhorrent, but it was not most accountable. Government reacted to and callously exploited pivotal *cultural change* that a *more vital institution* condoned or approved years prior to *Roe v. Wade*.

What we term "the abortion holocaust" is a *grave by-product* of practice and policy seldom voiced in today's church and pro-life circles. We who occupy those circles have adapted to government bearing the heavy blame, and that is precisely what the spiritual powers that crafted America's massive carnage and its accompanying cultural woes desire of us. As long as we focus on government misgivings, however degenerate and onerous they may be, we will evade what has been most detrimental to our preborn citizens and our constitutional republic. We will also fail to humble ourselves and prepare our minds and hearts to confess our "*wicked ways*," whereby merciful God can apply His promise to "*forgive our sin*" and "*heal our land*."

As to practice and policy most accountable for America's betrayal of its youngest and most dependent citizens, the Supreme Court revealed the answer, if inadvertently, while reckoning with *Planned Parenthood v. Casey* in 1992. With millions of Life defenders hopeful the Court would use that critical case to overturn *Roe v. Wade*, the Court, instead, reacted decisively to the progression of cultural change it observed in 1992 and upheld the sinister case of 1973. Then, with candor and brevity, the Court stated its clearest reason for retaining *Roe v. Wade*.

And the Court's reason? Its majority opinion read: "... ***the abortion decision is of the same character as the decision to use contraception***" and then followed with "[Americans have come to rely on] ***the availability of abortion in the event that contraception should fail.***" Two conclusions with greater import cannot be found in U.S. Supreme Court rulings. And how did the Protestant church respond to the Court's insight into contraception, insight the Justices did not likely realize affirmed Christian Church doctrine from the Early Church period until the 20th century?

Evasion was the church's primary response. Few in the pulpits and pews had given thought to the intimate (bonded) relationship of abortion and contraception

because the latter had become a non-issue in almost all Protestant sanctuaries in America. Thus, the innate empowerment of contraception to obscure (hide) the detriment and loss that *child aversion* inflicts on family, church, and nation.

The Church's Sanction of Contraception Lays the Foundation for *Roe v. Wade*

The seedbed for abortion's legalization received advanced preparation about three decades before the germinal seed was planted. The historic preparation occurred in England in 1930 when a majority of the Anglican bishops attending that year's Lambeth Conference voted to sanction contraception "*...when there is a clearly felt moral obligation to limit or avoid parenthood and where there is a morally sound reason for avoiding complete abstinence.*" Could vain presumption be more craftily stated? In America the sanction came in 1931 by way of the Federal Council of Churches, a confederation of small denominations that were unified by a social gospel akin to Christian Socialism (which viewed Christ's ministry through socialist politics and economics). Thereafter, pervasive acquiescence led to pervasive approval of contraception in America and the Western churches, and by default

the Protestant church became our culture's most detrimental population controller and the leading groundbreaker for the vast population reduction calls from future globalists.

In such manner, satanic powers sought arduously to lure Western Protestantism into approval of pregnancy prevention. Their 19th-century stepping-stones were ideas and trends emanating from industrialization, urbanization, Darwinism (*Origin of Species*, 1859), the expanding influence of science and technology on church orthodoxy—and, more perceptibly, the advent of conspicuous (open) promotion of birth control. In America, Robert Dale Owen, son of utopian socialist Robert Owen and birth control theorist, wrote (in 1831) *Moral Physiology: A brief and plain treatise on the population question*. In 1832, Charles Knowlton, physician, atheist, and a pioneer birth control advocate, published *The Fruits of Philosophy: The Private Companion of Young Married People*. In 1855, Charles Goodyear's vulcanized rubber condom replaced many centuries of would-be equivalents. Lectures where contraceptive devices were sold (with increasing regularity) invaded urban areas, especially in the northeast states. Birth control interest, advocacy, literature, and product availability spread, but no actual birth control movement emerged.

The movement erupted early in the 20th century, led by combat-ready feminists and most notably by socialists Emma Goldman, Jessie Ashley, Mary Dennett, and the woefully driven “Radiant Rebel” Margaret Sanger. Goldman, a political anarchist, rebel writer, fiery lecturer, and “free lover,” was arrested multiple times, imprisoned, and at one point deported to Russia. Ashley, attorney for women’s issues, writer, and dissident, was arrested for birth control patronage and jailed for refusing to honor the National Anthem. Dennett and others (including Ashley) founded the National Birth Control League in 1915.

In the prior year (1914), Sanger fled to Europe to avoid arrest for her newspaper *The Woman Rebel*’s violation of postal obscenity laws. In 1916, she opened (illegally) America’s first birth control clinic, and 30 days in jail did not lull her fervor. In 1917, she launched her influential *Birth Control Review* magazine and in 1921 founded the American Birth Control League. In 1942, she replaced the League with Planned Parenthood Federation of America and its culture-revamping call for a deep-rooting “*new morality*.” The rapidly expanding birth control movement was enhanced by WWI allurements (such as the war’s prominent use of condoms), by the social leniencies of the Roaring Twenties, and later by the “liberating” spirit of WWII.

Did opposition within the Protestant church fight back against the ruinous birth control gains in the 19th century? In America, fervent opposition endeavored to do so, as with Charles Knowlton's arrest, trial, and conviction for his disruptive publication named earlier. Opposition more widespread and substantive culminated in 1873 when devout Christian crusader Anthony Comstock, a Protestant reformer, achieved federal passage of the Comstock Act, which defined contraceptives as "obscene and illicit" and made their distribution through the mail or across state lines a federal crime. For many years denominational leaders had opposed birth controls much like the Early Church fathers and writers (Justin Martyr, Irenaeus, Clement of Alexandria, author of the Didache, Cyprian, Hippolytus, Lactantius, Epiphanius, Chrysostom, Jerome, among others) had done and centuries later like Protestant reformers, preachers, and authors (Martin Luther, John Calvin, Martin Bucer, William Bradford, John Knox, William Tyndale, Matthew Henry, Cotton Mather, John Wesley, (and later) Charles Spurgeon, C.S. Lewis, Arthur Pink, and John R. Rice) did, to name several among the many.

But with long revered church barriers steadily eroding, the 20th century would begin and progress with Protestants numbing to contraception opponents, such

as renowned Baptist evangelist Billy Sunday. Soon the dark invaders would see windfall gain with the church's sanction of birth control—a permeative step that would sever 1900 years of Christian Church unity against child aversion and anchor into church history an *epochal turning point* in Western values. The result would be uncharted cultural transformation with far-reaching desolation. Today, with the transformation and desolation screaming at us, the church in America condemns the population reduction schemes of vain theorists (alluded to earlier) yet appears to remain oblivious to the population control disaster it formally initiated before World War II and continues to sustain with silence and indifference.

The Birth Control Movement Advances and Fills Strategic Voids Created by the Church's Retreat

Encased increasingly in church secrecy, contraception was of minimal concern to America's Protestants by mid-20th century. Had an impassioned army of pastors and laity led with prayer and resolve to purge the church of child aversion's inherent perils, God would have forgiven the initial sanction and spared the church and America untold tragedy. But with Protestants partaking ever more freely of Planned Parenthood founder

Margaret Sanger's religion, "Birth Control," they did not perceive the ominous cultural upheaval underway. Nor did they have heart to battle the aggressive and cunning leadership that Sanger and her associates thrust against America's traditional moral values and the Christian Church. Sanger reviled "*Christianity*" as "*parasitic*" and "*infamous.*" She deemed "*The marriage bed...the most degenerating influence in the social order... a decadent institution.*" Desiring a "*race of human thoroughbreds,*" she reviled the poor and uneducated as burdensome "*human weeds.*"

And how does Planned Parenthood advise youth today? Their "Birth Control Choices for Teens" (published in 14 pages) suggests to youth that they delay their advance to "intercourse" until they believe themselves ready for the risk of pregnancy. Until then, Planned Parenthood advise youth as follows (WARNING, ADULT CONTENT):

If you choose outercourse, you will enjoy sex play without vaginal intercourse. This will keep sperm from joining egg. Outercourse includes:

- Masturbation—Masturbation is the most common way we enjoy sex. Partners can enjoy it together while hugging and kissing or watching one another. Masturbation together can deepen a couple's

intimacy. •**Erotic Massage**—Many couples enjoy arousing one another with body massage. They stimulate each other's sex organs with their hands, bodies, or mouths. They take turns bringing each other to orgasm. •**Body Rubbing**—Many couples rub their bodies together, especially their sex organs, for intense sexual pleasure and orgasm. —
“Birth Control Choices for Teens”

The bitter fruit from the Protestant church's alliance with contraception is now on display in America, with broad public approval or convenient toleration of legal abortion. The political turbulence generated makes passage of a crucial Life Amendment (to end forthrightly all child killing) painfully difficult. With the innocent blood crying out and no Life Amendment, the crisis rests with our pastors, evangelists, denominational heads, today's modern prophets, seminary leaders and theologians; with the elected officials and other office holders we respect; and with the authors, publishers, spiritually-minded scientists, movie directors, TV news, radio talk hosts, and other relevant voices. Of those, many if not most are admirable and a substantial number are God-fearing; yet with rare exception they appear unaware that contraception is the enemy's cleverest and sharpest weapon for upholding child aversion and, thereby, for enfeebling (confusing,

exploiting, depleting, and corrupting) our culture and robbing the church of vital discernment, growth, influence, and authority.

Disregard for church history assuredly thrives today. Few Protestant clergy will so much as utter publicly the word contraception. Equally few will inform their people that traditional birth control pills contain an abortifacient chemical that inhibits a newly conceived child's implantation in the uterus. That is the chemical's purpose, and pill manufacturers so disclose shrewdly in spreadsheets to pharmacists. The pills' hidden death toll may rival or exceed the toll of surgical abortions, and the toll likely includes many deaths in the congregations and homes of silent clergy. I discuss these matters more thoroughly in *To End the American Holocaust: The Leadership Only Pastors Can Provide*; in *The Taproot of America's Holocaust: Child Aversion, Contraception, and Church Silence*; and in *What the Facts Reveal about Planned Parenthood*. Each of those publications is posted at PleaseLetMeLive.org, the archive home of Life Chain's original website and the future home, Lord willing, of a library for the study of child aversion and contraception.

Virtually gone from the Western pulpits is the vital sermon that asserted *Why God Instituted Holy*

Marriage. Already in decline two centuries ago as the Protestant Reformation priorities steadily declined, that strategic message denounced birth control much as the Early Church. It required new spouses to be ready for family life, with sufficient spiritual maturity to discern their children's incalculable worth to the Christian home and to the "*Kingdom of God*" that Christ affirmed during His ministry on earth. Today, rare is the Protestant, young or elderly, who has ever heard the word *contraception* spoken in a church service. The deprival underscores Western Protestantism's perilous devaluation of both the sanctity of holy marriage and the value of *covenant offspring*, and it leads observers to ask if traditional *Christian marriage* can retain its essential role in Western culture.

Those concerns accentuate the calamity of our leaving contraception to the relentless and seductive promotion of Planned Parenthood and their insidious allies, as witnessed earlier. The Early Church writers and Protestant Reformation leaders viewed the use of birth control as *sexual perversion*, as did liberal neurologist-psychologist Sigmund Freud (and by consensus, Freud said, of the other psychoanalysts of his era). *Will we ever realize that the spirit of child aversion (with its reliance on contraception) is, intrinsically, the lead recruiter for illicit sex, abortion, illegitimacy (now 46%*

*of U.S. births), pornography (with its three million U.S. websites), cohabitation (includes almost 60% of U.S. adults age 18 to 44), divorce (up from 4% to 40% since 1950), severe sexual addiction, sexual diseases (that oppress 1 in 4 Americans), appalling gender confusion, and the genital mutilation (horrid yet pitiable) now afflicting American adults, youth, and even small children (as mentioned earlier) in alarming and rising numbers? One definition of the “Sexual Revolution” (which has proven to be multiple times more deadly than all U.S. wars and similar outbreaks) is none other than *contraception*—or “*birth control*,” the title of Margaret Sanger’s religion. Has not her religion infiltrated the Western church direfully, much as pagan practices and sensualistic rituals infiltrated decadent Israel and Judah and greatly hastened their decline?*

It is therefore essential for Protestants to view contraception (the primogenitor of sexual perversion and all of its degenerative levels) as far more than a “private” issue. It is a fundamental Scriptural issue with early relevance (very early) in the 28th verse of God’s holy decrees for mankind. Western Protestantism upheld that core decree during periods of both spiritual fervency and apathy until 1930 (in England). Prior to church sanction of contraception in America (1931), the staunch activism against that shrewd and powerful

enemy was Protestant led. Catholic author John F. Kippley described America's Catholics of that time as a "small and quiet minority," and he added: "***There is no doubt about it: the anti-contraception laws of the later 19th century were passed by Protestants for a largely Protestant America.***" About 30 states had laws that forbade the sale, transport, and advertisement of contraceptives. But those laws fell prey to the cultural compromises accumulating in Western Protestantism.

Thereafter, the unrelenting birth control crusade led by Margaret Sanger and her inner circle of feminists and socialists easily outmaneuvered the uninformed and compliant Protestant church in America. Aided by FDA approval of oral contraceptives (the "Pill") in 1960 and by support from other high government offices and popular liberal clergy (and their wives), Sanger alertly turned to a U.S. Supreme Court mindful of the church's leniency. The Court proceeded to issue a series of verdicts, beginning with *Griswold v. Connecticut* in 1965, that (taken together) legalized birth control for all women, men, and youth. That step further confirmed that broad public acceptance of birth control is necessary before a country will accept legal abortion—because broad acceptance of birth control had been underway in America for many years. As for the *Griswold v. Connecticut* ruling in 1965, until then Mrs.

Estelle Griswold (who served as Planned Parenthood's executive director in Connecticut) could not legally buy or use a contraceptive in her state. Four years prior, in 1961, she was arrested, found guilty, and fined for providing contraceptives to other married women.

Amid prevailing church passivity, the Supreme Court rulings were determinative. In 1967, Colorado and California legalized abortion. New York followed in 1970, and three years later *Roe v. Wade* and *Doe v. Bolton* assumed their ghastly duties on January 22, 1973. With the addition of *Doe v. Bolton* (which followed *Roe v. Wade's* same-day passage), abortion became legal throughout nine months of pregnancy or "up to birth." Since then, no state that lacking legal protection for the survivors of abortion has incurred penalty if the victims starve or are willfully killed (as by suffocation).

The year 1973 was 110 years after President Lincoln's ***Emancipation Proclamation***, his executive order in 1863 to end in the U.S. the institutionalized iniquity of slavery. The premier cost of ending that wretched evil was a catastrophic civil war that claimed 600,000 American lives, millions of injuries, and massive economic loss; but *Roe v. Wade* and *Doe v. Bolton* institutionalized an even graver (and far more deadly)

evil. The cost of those rulings (in human lives and cultural devastation) has been incalculable, and what will be the eventual result if God imposes proportional retribution for the depth and scope of their injustice? Grievous evils institutionalized by nations draw God's most wrathful abhorrence, as conveyed by God's anger through His prophets and painfully experienced by Biblical Israel and Judah.

Further Overview of Western Church Losses

So how destructive was Western Protestantism's decision to sanction and abide contraception? The decision led the Western nations to woeful disregard for the value of human life (created always in God's image) and to the deadliest period in world history. In America, it led to far more surgical and chemical abortion deaths than the 60 to 70 million reported by sources reliant on abortion industry statistics. Inescapably, the decision led to the defamation of Biblical marriage (with Supreme Court approval of *Obergefell v. Hodges* in 2015), to gender chaos, and to a sorrowful remake of our political and legislative standards. The church's condonement and silent approval of contraception led our nation into social turmoil reminiscent of the paganism and hedonism from which the Early Church significantly

lifted Western culture. And today, in year 2024? The Western church's allegiance to God Jehovah, its cultural relevance and influence, its membership and leverage have plummeted and most drastically in Europe, the fatherland of Protestantism. In Germany, Luther's homeland, Protestant church attendance has fallen below 10%, with 33% of Germans claiming no religion and 15% declaring themselves atheists. Unsurprisingly, many churches that have closed now house Muslim worship, prayer, or social events.

A similar pattern is underway in the "*Land of the Free and Home of the Brave*," where God found cause to lift His protective shield as our culture degraded to a tipping point far too similar to Biblical Israel's (and later Judah's) fatal defiance. Our regular church attendance has fallen to 20% or lower. Pagan norms now thrive in America, and only one example need be given. Consider how our law enforcement agencies, despite their oath to protect all lawful persons, uphold abortionists' egregious "right" to kill the most innocent and most dependent citizens among us while arresting fellow citizens who nobly and peacefully interfere with the killing. Such is the case in America's most conservative cities and counties, and how can such brazen injustice prevail in the U.S.? Did not the absence of church *salt and light* impose that dilemma on law

enforcement? And does that merciless “new normal” anguish us? Or do most of us simply complain a bit (or a lot) and regard such barbarism as the “way it is” today? In such manner, truth and justice endure ceaseless dishonor in our nation. The nuclear family battles vicious predators. And much can be learned from the high percentage of youth who leave the church when they reach adulthood and depart home.

Another problem noted earlier (population control) will not forever lie dormant among America’s and Western culture’s challenges. It reflects child aversion’s reliance on materialism and leisurism, on feminism and weak husbandry and fatherhood; and news headlines we often discount or ignore identify it. Consider the headline “Women Now Outnumber Men on U.S. Payrolls.” Or: “Study: ‘Jaw-Dropping’ Decline in Births to Have Disastrous Global Impact.” Another headline titled “‘Remarkable’ decline in fertility rates” precedes a stern warning that “...there will be profound consequences for countries with ‘more grandparents than grandchildren.’” Two weeks before the 2020 election, a timely headline asked: “Are there enough Christians to save America?” In late 2021: “Poll: More American Adults [44%] Say They Don’t Expect to Have a Child.” In 2022: “Elon Musk Reiterates Warning About ‘Population Collapse’: There Aren’t Enough People

[about 8 billion] For Earth, Let Alone Mars.” In 2023, we read such headlines as “Deflecting America’s Birth Rate Asteroid,” and several countries are now urging and paying mothers to produce more babies, hoping to curb their nation’s economic and military risks. But efforts to restore declining populations have been a hard sell and only marginally successful.

Sadly, the low birth trend is not new. A 1982 book title asked: *Where Have All the Mothers Gone?* With birthrates declining globally, about 100 countries are now below the birthrate required for nations to maintain their populations: the rate of 2.1 children per female whether wed or unwed. South Korea has fallen below 1 child per female, while Singapore, Spain, Italy, Ukraine, Japan, China, and some other nations are slightly above 1. The U.S. birthrate of 1.70 is aided by immigrants who birth more children than do native Americans.

How critical is *child aversion*? Mathematically, the current world birthrate is leading humanity away from Genesis 1:28’s fulfillment and toward our eventual extinction. As for the current (world) population of 8 billion residents, everyone on earth could stand inside Jacksonville, FL’s huge city limits, the largest “city limits” in America. As for world hunger, adequate food abounds, but sin prevents its rightful distribution.

Is the Western church alarmed about the birth dearth's impact on Christianity? The alarm cries are few. Most readers of this page will not likely recall a single alarm cry. Have church leaders upgraded their premarital counseling for the Christian home and stressed the values and sanctity of family growth? Have they urged more family time for in-home fellowship, training, and worship? Are they encouraging families to adjust to less income so that employed mothers can stay home and joyfully strengthen Christ's Bride with more covenant offspring and their progeny? Are churches adjusting their budgets to assist that goal? And instead of further beautifying their own campuses, are the prosperous churches applying the larger portion of their building funds to functional church facilities in Third World nations so that families in those stressed countries can grow their congregations with more births?

The Western Church's Current Mindset

Meanwhile, disheartened but with good intent, we of the church invoke the weary *"if only" mindset*. *If only more Christian candidates were elected to public offices and more pro-life justices were appointed*. Yet after waiting a half-century for favorable elections and court rulings,

public opposition to *Roe v. Wade*'s total overturn rose to new highs in 2023 and 2024. In early 2022 I wrote:

And if *Roe* is overturned? It will be momentous and may reduce abortions by 15% or more, but the heavy curse of abortion will remain if no church-led solution emerges. *Roe*'s overturn will require no state to end its killing, and abortions will likely increase in states that permit them. Will states with 'trigger laws' enforce them? How long will the state battles last? What about offshore and international abortion networks, the countless deaths from birth control pills now in common use, the mail-order chemicals, and the flood of funding widely promised for free abortions? What about political schemes and the future reliability of state legislation and U.S. Supreme Court rulings, unless the church intervenes profoundly?

With *Roe*'s overturn and support for abortion rising, our "*if onlies*" continue. *If only all citizens could see what an actual abortion entails.* A very purposeful goal indeed, yet when the church (much less the public) saw glaring fetal tissue consume our TV screens in 2015 (a marvel only God could achieve against big media's impenetrable bias), we of the church expressed little remorse for what had occurred on our watch, and we

hastily blamed abortion providers and government for the cruelty and defilement we said we abhorred. *If only the media and our elections were honest. If only the church and pro-life were better funded. If only....*

Such *if onlies* are desirable, but they will not disarm abortion's guileful enablers and restore Western Protestantism. Nor will more customary prayer services in Washington, D.C. likely do so. ***The "if only" most urgent is for us to conquer our sexual preoccupation and prideful self-interests and entrust our fertility to God's procreative purpose.*** That will lead our church into genuine renewal, and God will surely help us if His permissible timeline remains open to our plea.

If the renewal occurs, darkness will lift from the Western church. We will have overcome the lethal spirit of child aversion and its alluring bait for pregnancy prevention. We will realize why birth control breeds lust for *carnal pleasure* and robs home, church, and nation of *Godly treasure*. Having subdued the enemy's strongest appeals (lustful sex, selfish will, and prideful interests), we will deem each child God creates for our home precious beyond measure and then rejoice if cynics ask, "Are all those children yours?" As those realities bond in our lives, our expanding families will serve to discipline and humble us to be ***"the peculiar***

people” and “*the peculiar treasure*” God asks of His true **sons** and **daughters**. As such, we will delight in how holy matrimony affirms Genesis 1:28 and in why God's primary purpose for marriage was to obtain ably trained offspring to “*fill*” and “*subdue*” planet Earth with His eternal love and flawless requirements.

A Personal Confession: Multiple times when writing about my failures I have addressed what I consider my “*mountainous life regret*”: that of limiting my family to only two precious children (and, through one of them, to four precious grandchildren. Our daughter is unmarried.)

Child aversion and contraception deceived my heart and mind, and I can only hope that the additional children God intended for my home were birthed into homes more loving and deserving. My grief from loss of additional offspring is unending and non-correctable. Yet it is not without value. Merciful God provides for me to share my loss frequently, both to warn and to encourage other spouses (of childbearing age and young adults who intend to marry). God also provides for me to share often a quote I received from a dear brother in Christ regarding how a Christian man should humbly process a critical (life-changing) mistake. The quote: “*When an honest man learns he is mistaken, he will either cease being mistaken or cease being honest.*”

My wife (of 62 years) and I were blessed with easy conceptions and easy births. If only we had dedicated to God the fertility He had entrusted to us. While very grateful for His forgiveness, I have asked God to not lessen the loss I experience day by day. As expressed above, it reminds and helps me convey my regret to others, with hope of saving them deep sorrow. My wife readily acknowledges similar loss and regret.

God's True "Sons and Daughters": When providing the generational lineage of Jesus, Luke identifies Adam as the first (created) "*son of God.*" From Adam and Eve (the first daughter of God) to Noah, Abraham, Isaac, Jacob, and Moses onward, God's Word aligns human procreation with blessing and obedience. Prominent among the many confirmations of that principle was the foremost reward God assured Israel for her fidelity in Canaan: He promised her "*abundant prosperity in the fruit of your womb.*" Among God's correlative promises to an obedient Israel was His assurance that "*all enemies who rise up against you will be defeated before you.*" Less than two centuries later, God mercifully and miraculously rescued His Chosen People (then deeply backslidden and ill-equipped militarily) with reluctant Gideon and a God-chosen and pride-taming 300 warriors. But about 150 years thereafter, in order to expand David's noble kingship and to empower

Israel to serve as the model nation God had long sought, God promised “*to make Israel as numerous as the stars in the sky.*” Solomon’s sins ended that promise, and God stripped Judah from Israel’s boundary. Thereafter, only ungodly kings ruled Israel and led her ever deeper into idolatry and then into Assyrian captivity. About 120 years later, Judah’s captivity began in Babylon. Neglect of Genesis 1:28 proved fatal.

God Foreknew Each Inhabitant of Earth: Having created earth for mankind’s habitation, God foreknew each person who would ever live on earth and each person who would be denied conception. He foreknew each miscarriage and each pregnancy that would be terminated, and He held provision for those children. He foreknew the best size for each family and the best order for the children’s births. He foreknew the parental hearts that would welcome children and would nurture them into covenant offspring. And yes, He foreknew the *covenant offspring* who would help build His Kingdom on earth and in Heaven. The Early Church so taught and rejected the birth controls in which the Romans reveled.

For another 16 centuries, Church leaders dared not revise the Early Church’s high valuation of pregnancy. But what about the Western church today? The vast majority of us do not discern the unique worth of

covenant offspring to either our own family or to God's Kingdom of believers, and we are beset by aimless desires and longings. Until we assume our duty to obey *Genesis 1:28* and to honor God's preeminent purpose for sacred marriage, our efforts to defeat the evils assaulting our culture and devouring our church's rightful impact will fall tragically short. Let us grasp that compelling reality and humbly trust the counsel God has already provided for solving our crisis, as stated clearly in the verse below. If His solution is still available to us (and I believe it is), we are assured of the *forgiveness* and *healing* that God promised.

A CLOSER LOOK AT 2 CHRONICLES 7:14

If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from Heaven, and I will forgive their sin and will heal their land.

The preceding verse (spoken by God to Solomon after the Temple dedication) pointed ahead to the crises God foresaw for Israel. For their deliverance and recovery, He prescribed a four step solution, and the solution He provided His Chosen People surely fits the precarious circumstance of America today. Having blessed the

church in our nation with *Roe v. Wade's* overturn, God now waits to see how His sons and daughters manage our portion of the abortion crisis. Yes, I am confident God is willing to help us more, but His terms are conditional, and we have not yet embraced them. Instead of discerning and confessing our **“wicked ways,”** we have permitted persistent enemy forces to control our vision and to lure us into the ancient folly of blaming adversaries for our own sinful failures.

Might then we consider what 2 Chronicles 7:14 does not include? It says nothing to us about vain politicians, corrupt elections, oppressive laws, global enemies, or devouring cultural trends but speaks only to and about God's sons and daughters who comprise the unsettled and drifting church in America. Then what about our deliverance? Does it require us to part our own Red Sea? Or should we simply repent and through humble obedience and faith trust God to vanquish foes too powerful for us? Did not God impose on errant Israel (and Judah) armies and other calamities too powerful for them, which left them no option but to rely on their God or submit to their oppressors?

Our adherence to God's four-step solution would bolster our faith in His promises and His sovereignty. It would curb or greatly reduce our distractions. And it would

lead us, as Christ's cleansed Bride, to an astonishing victory for the world to behold. What a glorious testimonial! And from what "*wicked ways*" should the Western church "*turn*"? Among the several, our most essential is a sharp turn away from *child aversion and contraception*. Let us humble ourselves, make that turn, and see God defeat the cunning destroyers that defy Genesis 1:28 and the church's assigned mission to subdue the earth with covenant offspring.

RESOURCES FOR A CONGREGATIONAL STUDY AND DISCUSSION OF CHILD AVERSION AND CONTRACEPTION

A Reliable Primary Book: For a serious study of child aversion and contraception (with use of a single primary source), I recommend *The Christian Case against Contraception: Making the Case from Historical, Biblical, Systematic, and Practical Theology & Ethics* (285 pp), by Protestant (Presbyterian) scholar, pastor, teacher of Hebrew, and father of five children Bryan C. Hodge. His book is thorough yet readable and involves numerous Christian Church leaders and writers who sustained the Church's opposition to birth control from the Early Church period until the 1900s. Hodge endeavors to leave no stone unturned in his search for

truth about contraception—which involves his perceptive analyses of the flawed reasoning of current churchmen who have attempted to justify birth control. We, the church, are very fortunate to see this book written in our day. [Purchase of 5 or more copies earns a 40% discount. The publisher can be reached at 541-344-1528.]

A 2nd Reliable Source: A superb companion to Bryan C. Hodge’s carefully researched book is Rick and Jan Hess’s very friendly and heart-warming classic (a 1990 publication) titled *A Full Quiver* (236 pp). Both Bryan Hodge and I recommend this refreshing and encouraging selection. [Regrettably, it is out of print due largely to reduced interest in procreation, but used copies are available on the internet. A strong church demand could lead to renewed publication of this gem.]

A 3rd Reliable Source: An exceptional and sadly forgotten book, *The Home (Courtship, Marriage, and Children)* by much beloved evangelist and pastor John R. Rice, contains 398 pages of pure sensibility and wisdom. Included is a penetrating pastoral overview of contraception (one of the last such overviews published by an American pastor), plus 21 additional chapters on aspects of dating, marriage, child raising, and family-life principles that help assure fulfillment for each

family member. Published in 1945, *The Home* reckons with family much as did the Early Church and gives the reader a glimpse into the final years of America's church leaders' open discussion of birth control. A close friend of evangelist Billy Sunday and known for his deep compassion and for "weeping over both sinner and saint," John R. Rice fathered six daughters (who with their husbands remained in Christian service). He was a revivalist used mightily by God and was a prolific author of more than 200 books, articles, and pamphlets. Over 100 million copies of his "What Must I Do To Be Saved?" were printed. His biographer called him "The 20th Century's Mightiest Pen." As with *A Full Quiver*, used copies of *The Home* are available on the internet. I am now urging Sword of the Lord Publishers (the organization John C. Rice founded) to reprint this masterful book. For *The Home (Courtship, Marriage, and Children)* to be out of print further reflects the contemporary church's disconnect with Church history and its silence on the imperative subject of child aversion and its lead anchor, *contraception*.

Bryan C. Hodge Defines "Contraception"

"Any practice, with or without a device, that is intended to be used by an individual involved in the

sexual act, in an effort to prevent the climax of that act from creating an opportunity for God to bring forth a covenant child through the natural, created means of the biological processes that He has set in place.” —*The Christian Case against Contraception*

Prominent Church Leaders Who Rejected Child Aversion and Contraception

In his book, Hodge provides what he terms a “representative” but “by no means exhaustive list” of Church leaders and authors who throughout Christian Church history until the 1900s opposed pregnancy controls and warned against their use. Hodge listed the churchmen in alphabetical order, as seen below.

Henry Ainsworth, Henry Alford, Jacob Alting, Thomas Aquinas, The Augsburg Confession, Augustine, Author of the Epistle of Barnabas, Christian Gotlob Barth, Richard Baxter, Johann Albrecht Bengel, Samuel Thomas Bloomfield, William Bradford, Martin Braga, Keith Leroy Brooks, John Brown, Johannes Brunneman, Heinrich Bullinger, Martin Bucer, Abraham Calovius, John Calvin, Robert S. Candlish, Joseph Caryl, Geoffrey Chaucer, Adam Clarke, Anthony Comstock, John Chrysostom, Clement of

Alexandria, Cyprian, Cyril of Alexandria, Robert Dabney, Conrad Dannhauer, Author of the Didache, Daniel Defoe, Franz Delitzsch, William Dodd, Phillip Doddridge, The Synod of Dort, Alfred Edersheim, Edward Elton, David Engelsma, Epiphanius, Simon Episcopius, Joseph S. Exell, Marcus Minucius Felix, John H. C. Fritz, Ludwig E. Fuerbringer, Thomas Gataker, Annotations of Geneva Bible, Christian Gerber, Johann Gerhard, John Gill, Charles Gore, William Gouge, William Greenhill, Joseph Hall, Robert Hall, Matthew Henry, Hippolytus, Geore Hughes, Irenaeus, Melancthon W. Jacobus, William Jenkyn, Jerome, Franciscus Junius, Justin Martyr, Johann Karl Friedrich Keil, Richard Kidder, John Knox, Paul E. Kretzmann, Lactantiu,s Theodore F. K. Laetsch, Johann Peter Lange, Thomas H. Leale, Edward Leigh, Herbert Carl Leupold, C. S. Lewis, Martin Luthe,r Walter Arthur Maier, Thomas Manton, Cotton Mather, John Mayer, Jean Mercier, James G. Murphy, Wolfgang Musculus, Martin Justus Naumann, Teunis Oldenburger, Johannes Olearius, Lukas Osiander, John Owen, David Paraeus, Simon Patrick, Arthur W. Pink, Edward Pocock, Matthew Poole, Charles Haddon Spurgeon, Franklin P. Ramsay, J. Heinrich Richter, Andre Rivet, John B. Robbins, Richard Rogers, The Saxonian Confession, Sebastian Schmidt, Friedrich W. J. Schroder, Thomas Scott, Titus, John Skinner, Richard

Stock, Francis Taylor, Jeremy Taylor, W.H. Griffith Thomas, John Trapp, Johann Christian Friedrich Tuch, Zacharius Ursinus, James Ussher, C. F. Vent, J. F. Walvoord, Richard Watson, John Weemes, John Wesley, The Westminster Divines, William Whittingham, Christopher Wordsworth, Adolph Wuttke

OF FUNDAMENTAL IMPORTANCE TO PROTESTANTISM

No Protestant denomination upheld contraception before century 20. I cite (below) a passage from a document I wrote several years ago and referenced earlier, *The Taproot of America's Holocaust: Child Aversion, Contraception, and Church Silence* (posted at PleaseLetMeLive.org). The author of the quote is gifted Christian researcher Brian Clowes, PhD, who authored *The Pro-Life Activist's Encyclopedia*, a truly massive resource, and other very purposeful and useful publications. Multiple authors have drawn the same conclusion as Clowes, who wrote:

From the time of its founding, the Christian Church has universally condemned contraception [until 1930-1931].... As the various Protestant denominations formed, their founders and leaders

also condemned contraception in the most forceful terms imaginable. John Calvin called the sin of contraception “condemned” and “doubly monstrous”....John Wesley said contraception is “very displeasing to God, and the evidence of vile affections.” Martin Luther called contraceptive users “logs,” “stock,” and “swine.”

Virtually every leader of every Protestant denomination condemned contraception explicitly in sermons and writings. These included Anglicans Henry Alford, William Dodd, Joseph Hall, Richard Kidder, John Mayer, Simon Patrick, Arthur W Pink, Thomas Scott, Jeremy Taylor, W. H. Griffith Thomas, James Usher and Christopher Wordsworth; Calvinists Jacob Alting, Robert S. Candlish, Franciscus Junius, Cotton Mather, Teunis Oldenburger, David Paraeus, Franklin P. Ramsay, Andre Rivet and Sebastian Schmidt; Evangelicals Keith Leroy Brooks and Thomas H. Leale; Huguenot Jan Mercier; Lutherans Johann Albrecht Bengel, Johannes Brunneman, Abraham Calovius, Conrad Dannhauer, Franz Delitzsch, John H.C. Fritz, Johann Gerhard, Johann Kaarl Friedrich Keil, Paul Kretzmann, Theodore F.K. Laetsch, Herbert Carl Leupold, Walter Arthur Maier, Wolfgang Musculus,

Johannes Olearius, Lukas Osiander, and J. Heinrich Richter; Methodists Adam Clarke and Richardson Watson; Nonconformists Henry Ainsworth, Daniel Defoe, John Gill, Matthey Henry, George Hughes William Jenkyn and Matthew Poole; Presbyterians John Brown, George Bush, Robert Dabney, Alfred Edersheim, and Melancton W. Jacobus; and Puritans Richard Stock and John Trapp. Until 14 August, 1930, all Christian churches were unanimous in their opposition to artificial means of birth prevention.

[Clowes observes in an article “Does Contraception Lead To Abortion?” that while “Even committed Christians rarely discuss the moral aspects of contraception anymore....it is impossible to find any early Protestant minister speaking out in favor of contraception.”]

[Clowes follows contraception’s progression in its preparation for legal abortions]: The classical definition of the word “*contraception*” comes from the Latin (*contra* = opposed to, and *concepto* = conceive). This definition was generally accepted by the medical profession until the beginning of large-scale development of scores of different abortifacients in the late 1960s. At about

that time, pro-abortion and population control groups intentionally began to blur the line between contraceptives (which prevent the union of sperm and egg) and abortifacients (which end the life of an early developing human being *after* the sperm and egg have been united). The semantic subterfuge was committed for three purposes: (1) to anticipate the shift in abortions from surgical butchery to silent chemical killings, which are much more acceptable to the public; (2) to protect the availability of abortifacients should surgical abortion be outlawed; and (3) to promote the use of abortifacients, which, as a class, have a higher effectiveness rate than do contraceptives. As a result, all medical dictionaries now simply lump contraceptives and abortifacients together into a single category. —*The Facts of Life*

The Anglicans' Prior Lambeth Conference Statement on Contraception in 1920

The “prior statement” was issued by the Anglican (Protestant) Bishops (in England) 10 years before their conference that officially approved contraception in 1930. U.S. approval followed in 1931. The Anglican’s 1920 statement read:

We utter an emphatic warning against the use of unnatural means for the avoidance of conception, together with the grave dangers—physical, moral and religious—thereby incurred, and against the evils with which the extension of such use threatens the race. In opposition to the teaching which, under the name of science and religion, encourages married people in the deliberate cultivation of sexual union as an end in itself, we steadfastly uphold what must always be regarded as the governing considerations of Christian marriage. One is the primary purpose for which marriage exists, namely the continuation of the race through the gift and heritage of children; the other is the paramount importance in married life of deliberate and thoughtful self-control. —“Resolution 68: Problems of Marriage and Sexual Morality”

Brief Comments on My Personal View of Contraception

With kind regard for readers who may wonder about the nature and degree of my opposition to birth control, I could explain my opposition in detail, but my short and informal reply is *“No pleasure if no treasure.”*

That quite evidently means that no pleasure is deserved and should not be sought if the prospect for treasure (the conception of a covenant child) is withheld. To that conviction I add my agreement with Bryan Hodge's definition of *contraception* (on pp. 36-37). Imagine how noble and transforming Western church priorities would be if God's sons and daughters embraced Hodge's definition.

Today the church in America and Western nations rejects Hodge's view as we strive to satisfy and justify our lifestyles and our engrossment with sexual pleasure. As we self-servingly misinterpret Song of Solomon, we blend with the world. Hodge's definition was not deemed extreme by the church until a century ago, when Western leaders began pressing for a more lenient policy on sexual norms. In *The Christian Case against Contraception*, Hodge debates with disarming insight and Scripture the shallow and detrimental arguments held today by several Western church leaders.

Yes, we of the church are mindful of the anguishing ills we observe daily in our culture, yet we (aside from a devoted minority) appear comfortably unaware of our nonengagement and of our self-stifled means to defeat the pillaging forces with the righteous weapons of faith, truth, courage, and resolve. We discount time-proven

warnings of prior centuries as if they are trite and out of touch with our “new reality.” As were Israel and Judah, we are enamored by “*false prophets*” whose frailty and falsity often reside not in what they speak but in what they refuse to expose and denounce and to war against. Such teachers, the Bible tells us, were “*loved*” in the synagogues, while God’s true prophets were shunned, scorned, or punished with death. Today the Western church is likewise blinded by its false prophets.

Western Protestantism’s Odd and Perilous View of Planned Parenthood’s Specialties

Planned Parenthood ideology and methods are the Western nations’ foremost destroyer of human lives and cultural wellbeing, and Planned Parenthood’s two specialties are *birth control* and *abortion*. With birth control serving as abortion’s bonded partner and its high failure rate serving as abortion’s prime recruiter (victim supplier), how can the church expect to abolish Planned Parenthood’s second specialty as long as it refuses to expose and denounce the lead purpose and function of Planned Parenthood’s first specialty?

Similarly, however much our pulpits may choose to preach against abortion cruelty and injustice, will the

demonic forces that plot the killing ever fear the preaching as long as it ignores child aversion's insufferable spirit and contraception's assist role? A half-century of preaching since abortion's legalization has provided valuable insight to the answer of that question. During our church's praiseworthy periods (such as the Early Church and Protestant Reformation eras), the pulpit permissiveness and sidestepping we observe today had no footing. Instead of evading contraception, the Church exposed and rejected it outright, as a primary teaching. Our pulpits in century 21 must do likewise and then *"plead their case to win it."*

The Wisdom of Church Leaders: Past and Present

Are today's stewards of the Western church wiser and more devout than the numerous Christian leaders who (in unity through 19 centuries) denounced contraception and warned church and culture about its corruptive powers? In century 20, the Western church began to ignore those warnings, and the results are now before us as our culture implodes with no turnaround in sight.

With our words, we continue to reverence the "Pillars of the Faith" who provided the warnings, but we forsake

them by disregarding their awareness of the adverse impact pregnancy prevention has on God's Kingdom (both on earth and in Heaven). How can we continue to discount the glaring (exploding) evidence that the evils they spoke against are now ravaging and revamping our culture? How can we excuse ourselves so easily by blaming government, Hollywood, and other forces?

Whereas the Early Church rigidly opposed the Roman Empire's obsession with lustful sex and contraceptives, the Western church has chosen not to dwell on the Western democracies' obsession with them—but to a lamentable degree has chosen to join their obsession. Consider “The Pill,” which I referenced earlier. It is now a mainstay in our vernacular and traditions, following its federal approval in the U.S. in 1960. And instead of our pulpits exposing its ignoble use and proven lethality (it prevents the implantation of newly conceived Preborns), we have spent *billions* of dollars on church facilities, church salaries, church TV and radio programs, on divinity schools and universities, on prayer assemblies and conferencing, on church growth and counseling projects, on charities and therapy centers and recovery programs required as a result of the church's failure, and the list could extend. Yes, good fruit can be attributed to those expenditures, but our culture's losses since 1960 dwarf the good fruit. The

legalization of abortion alone led to the gravest death toll, by far, in our nation's history. And as we look back, how could we have doubted that abortion's legal sanction would lead to legal defilement of holy marriage, to gender chaos, then to legislation to defend the chaos, and to an array of other cultural ills armed with a spiritual entourage of evil ground enforcers?

For an example of a prior Christian leader whom we laud for our preferred reasons while ignoring his perceptive insights into contraception's ruinous power, is any Christian author admired more today than apologist C.S. Lewis (1898-1963)? Yet how often do we hear or read of his discernment of contraception's adverse generational impact on humanity? As quoted by Bryan Hodge in *The Christian Case against Contraception*, Lewis asserts that "the biological purpose of sex is children" and that "*Man's power*" by means of "*contraception*" allows one generation to be determinative over the following generation. In his words:

As regards contraceptives, there is a paradoxical, negative sense in which all possible future generations are the patients or subjects of a power wielded by those already alive. By contraception simply, they are denied existence;

by contraception used as a means of selective breeding, they are, without their concurring voice, made to be what one generation, for its own reasons, may choose to prefer. From this point of view, what we call Man's power [not God's power] over Nature turns out to be a power exercised by some men over other men with Nature as its instrument. —*The Abolition of Man*

If not for the deception and control imposed by the spiritual powers now gutting our culture, why do Western church leaders refuse to study contraception and to search out the root causes of our culture's ills? Why do they refuse to evaluate contraception's nefarious role in Church history? And to what degree does the love of money and sex—both dominant powers in the spiritual realm—account for the Western church's lack of restorative influence?

May God grant that America and the Western church will soon discern our separation from the leaders most consequential in Christian Church history and that our pulpits will again urge God's people, His sons and daughters, to doubt no longer that child aversion is a weapon of immeasurable impact and is wielded by spiritual raiders. If the pulpits resolve to so persuade,

the truth and righteousness they inspire will steadily consume the beguiling evils now central to America's disintegration.

**Contraception Deprives God of Children He
Desires to Add As Family Members,
and Approval of Contraception
Is Anti-Life and Betrays "Pro-Life" Values**

The preceding C.S. Lewis quote coincides with a passage John R. Rice wrote in his classic book *The Home*, which I recommended (on pp. 34-35) for a congregational study of contraception and child aversion (as well as for study of a family-life plan that honors God). While addressing God's sacred option to build large families whenever He purposes, Pastor Rice wrote:

The use of contraceptive devices to prevent the conception and birth of children is wrong because it goes against the clear tenor of Bible teaching.

The Bible teaches that to have large families is a positive good, a blessing from God.... If it is a virtue to have large families, then it is a lack of virtue to limit the family to less than what it would

be if God had His way and gave the children that He wants to give to a home. Since married couples are commanded to “multiply and replenish the earth” (Gen. 1:28, 9:1), then not to multiply is a sin....It seems also that we may properly infer from the general tenor of the Scripture that to want fewer children than God would give without human rebellion and contraceptive devices is likewise a sin.

A second theological issue that intersects with contraception is the church’s pro-life message. Abortion advocates quickly spot instances of hypocrisy among those who defend life in the womb. Sadly the contradiction of many pro-lifers runs far deeper than the pro choice crowd even accuses. It is inconsistent for one woman to encourage another not to get an abortion because the life in her womb is precious, while at the same time taking actions to prevent such “precious” life from forming in her own womb. It is likewise disingenuous for one woman to tell another not to be afraid to bring a child into this world while she herself is terrified to become pregnant. If you think the common use of contraception would be for the welfare of the nation, and for society, then consider carefully what happened in France and

Russia when birth control information was freely available, when the birth rate fell, when the home disintegrated, and when morality declined fearfully. —*The Home (Courtship, Marriage, and Children)*

And what has happened in America since the now traditional contraceptive Pill was federally approved? Has not the birthrate declined dangerously, with more and more headline warnings about the seismic social and economic losses that the scarcity of births will eventually impose on countries? Has not the home been plundered? Has not morality been shattered? And has not sodomy settled in as a ghastly badge of shame on the Stars and Strips of our once thriving nation?

In Renouncing Contraception, the Early Church Viewed Its Use as Rebellion against God and His Desire To Create Human Beings Whom He Foreknew as Living Persons

In *The Christian Case against Contraception*, Bryan Hodge quotes an array of Early Church authors and leaders to convey the Church's long-held view of contraceptive use as aberrant and evil. In doing so Hodge includes Epiphanius' revulsion to "*strange*

Gnostic cult” behavior that was the ***“worst practice and crime.”*** Epiphanius (AD 315-402) explained the “strange” cult behavior as follows:

They exercise genital acts, yet prevent the conceiving of children....for the purpose of satisfying lust. To such an extent has the devil deceived these wretched people that they betray the work of God by perverting it to their own deceits. Moreover, they are so willing to satisfy their carnal desires as to pollute each other with impure seed, by which offspring are not conceived but by their own will evil desires are satisfied. [Twelve centuries later, Protestant Reformation leaders used similar words to assess contraception use.]

Hodge thereafter writes about mankind’s use of contraception to deny God’s preference for who is conceived and lives on earth:

The conclusion is that the person who uses contraception is not simply limiting a biological function...but is directly attacking an act of God.... All such acts, as the Church has always concluded, therefore, are acts of rebellion. God wants to make a child through the sexual act, and the person wants to prevent Him from doing so.... In God’s

perspective, then, the person is alive before coming into existence.... Psalm 139:16, Jeremiah 1:5, Hebrews 7: 9-10, among others.... In Deuteronomy 32:39, God declares that He alone is God and therefore He alone is to control life and death.... We find in these passages the intent of God to reserve both the giving and the taking of life as His domain.... Christianity exists when Christ is Lord of the person in all things, and false Christianity thrives in giving over only what the person cannot control already. When this is applied to the sexual act, one can easily see that the lordship of Christ is scarcely to be seen within the modern evangelical conscience. —*The Christian Case against Contraception*

Those truncations help explain why many Church leaders have historically associated contraception with rebellion against God, with lustful sexual indulgence, with murder (as a sin of omission) and with the deaths of persons whom God selected and foreknew. The truncations also further explain why contraception is a devastating enemy to a “Culture of Life” and why Early Church and Protestant Reformation leaders would seriously question the methodology and earnestness of today’s Life movements in America and the other Western Nations.

America's and the Western Church's Costly Disconnect from "Generational Birthing and Nurturing" of Covenant Offspring

In the Preface of this booklet, I referenced the tragic separation (the *disconnect*) that overtook Protestantism in America and the Western nations. Our cultural lifeboat is now adrift as the storm encircles and pounds us, but security for our lifeboat is available any time we seek it humbly. Our separation and drift reflect our lost regard for God's primary intent for our sexuality and, thereby, our lost regard for the generational birthing and nurturing of covenant offspring. Instead of shunning the world's sexual norms (as did the Early Church and subsequent Protestant leaders until a few centuries after the Reformation began), we of the Western church have permitted the world's norms to lead us into crisis. And inasmuch as church congregations either reflect the empowerment of God's approval or they drift and wither from a lack of spiritual salt and influence, the large majority of Western church congregations are now adrift and withering.

Judah's captive remnant, young Daniel included, crossed 600 miles of sand to reach Babylon and did so chiefly because Judah's disloyal priests and popular false prophets (who, as referenced earlier, often served as

delightful and comforting guest speakers) failed to accept and apply the stern but protective requirements spoken to them by God's anointed prophets. Hardness of heart lured Judah into an unmindful disconnect with their miracle-rich history, and in due time the separation imperiled their nation into captivity. One decisive result of their separation was their lustful obsession with sex (which God described in graphic terms) and their lost regard for God-ordered family life and its generational birthing and nurturing of *covenant offspring*. The same disconnect and yes, the same obsession with sex, had imperiled Israel to Assyrian captivity about 120 years prior. We might reasonably assume that Judah would have learned from Israel's captivity, but Judah followed Israel's sorrowful path to their own ruin. For how much longer will the Western church try to follow both God's path and the secular world's?

Today, the Western church is suffering severely but unaware it seems from a century of separation from its commendable periods, and pastoral staffs should pause at length before shunning a congregational study of child aversion and contraception. They should consider both God's eminent request for covenant offspring and our culture's crucial need for them. Why, for example, must the church in America grieve over oppressive governmental regulations? Or why should we suffer

persecution levied by a hostile “majority rule” when we have God’s solution graced to us, to raise up in our Christian homes sufficient offspring to build a “Godly majority rule”? Does not our grieving and complaining identify readily with Israel’s and Judah’s self-imposed disconnect from wise obedience and the “family values” God imparted to them? Who in fact was Israel’s and Judah’s most consequential enemy? Was it powers like Assyria and Babylon, whom God called His “*servants*” and whom He could easily control with a single word? Or was it their reliance on false security emanating from synagogue oratory and practices that belittled and replaced the protective counsel delivered by God’s chosen prophets?

From that perspective, to what degree is the Western church, by its default, the most consequential enemy of Western culture today? For America, a nation founded on Biblical principles, is not the condition of our culture the most accurate report card our church can obtain? God promised David (and Israel) protection “*against all enemies,*” and He promised them unconquerable strength with offspring “*as numerous as the stars*” if only they would trust solely in Him. In God’s first (yes, His first) commandment to mankind, He conveyed His desire for the entire earth to be a Kingdom ruled by a *lineage of covenant humanity*. Among God’s purposes,

He knew the mutual benefits that Christian parents and covenant offspring would provide each other. To achieve those benefits, He commanded Adam and Eve and their progeny to birth and raise sufficient covenant children to eventually subdue fallen mankind's misuse of freewill and provide for righteousness to rule on earth, as in Heaven. In their family life, earth's first parents faced disappointment and grief early. Their first son (Cain) killed their second son (Abel); and while most of mankind have evaded and thereby broken God's commandment since He spoke it to Adam and Eve and their progeny, the commandment remains commendably binding on us today.

As to the *depth* of current Western church opposition to discussion and study of contraception and relative to the pervasiveness of sexual freedom that church leaders and Christian spouses commonly assume, Bryan Hodge wrote of the following comments in the opening pages of *The Christian Case against Contraception*:

As a preface to this subject, I ought to point out its very controversial nature. It is controversial in that the amount of hostility that arises from the mere claim that there may be something wrong with it pales in comparison to any other subject I have ever encountered.

Why then, as I referenced much earlier, is the word contraception so controversial and unwelcomed in Western Protestantism? Why is it guarded by silence and evaded so comprehensively? Why do our church leaders fear it beyond all other words in their language and steadfastly refuse to study its consummate rejection in Church history? And why is it multiple times more volatile than the word abortion? Those questions share the same answer in my judgment: With contraception the virtual mother of legalized abortion, of holy marriage defamation, of acute gender unrest, of explosive social strife together with their related evils, the spirit of child aversion's powerful allies in the spirit realm cannot afford to lose the church's approval of willful pregnancy prevention. The result leaves most of the Western church restrained in spiritual bondage.

The Western Church's Unmindful Role in Population Control

Until the 1930s, as I often mention, the entire Christian Church upheld the teaching that God should manage human conceptions and pregnancies. The Church did so to the extent that no church leader of historical record supported artificial pregnancy preventives or any technique that provided sexual gratification while

forbidding the possibility of a child's conception. In each age, the leaders lived in what for them were *modern times*, and each leader faced the cultural draw of child aversion because contraceptives were available in both liquid and solid forms. And whether apostasy or revival ruled in their day, the leaders remained mindful of the horrific impact birth controls would have on family, church, and public welfare. Factually speaking, the Western church has fallen short of God's standard during much of its history, and some branches of the church have required life support during lengthy (multi-century) periods. But fearing the dangers inherent in any compromise on pregnancy protection, church leaders maintained unrelenting opposition to contraception as seen in the Anglicans' Lambeth Conference statement of 1920, on pp. 42-43.

Some readers may be surprised to learn that the Lambeth Conference assessment of contraception in 1920 also held true for the first notable population control advocate, **Englishman Thomas Malthus (1766-1834)**, whose scholarly interests were Christianity, political economy, demography, and agriculture. After carefully researching world population and food production records, Malthus concluded that the food supply would one day lag far behind population growth and result in mass starvation. Today he is dear to birth control

enthusiasts and to globalists who seek a deranged population reduction. Malthus wrote his famous essay, *Principle of Population*, in 1798, but both his lifestyle and methods of birth control differed hugely to those of Margaret Sanger and today's birth-control magnates. Malthus was a Protestant (an Anglican) minister who practiced what he preached and firmly opposed artificial contraception. His pregnancy prevention methods were abstinence ("moral restraint," in his words) and "late marriages" that would account for fewer children. He married at age 38 and fathered three offspring. When we look back to 1798, we can readily conclude that his influence on population control was meager compared to the control exerted later by the Western church, with its broad acceptance of child aversion and contraception.

The Western Church's Decline Reveals Its Increasing Cultural Irrelevance

Due primarily to waning Protestant Reformation zeal and influence, Western Protestantism has experienced decay for two centuries, but the decay has accelerated greatly in recent decades. Only a minority (46%) of British citizens check the "Christianity" box when their "Religion" is requested, and America has declined to the 60% range. If truth be known, *regular* (weekly) church

attendance in the U.S. is below 20%. With “church growth” a continual concern, only the power of aberrant cultural influences could prevent church leaders from discerning and declaring childbirths (especially of children raised in covenant-keeping homes) a prime source for church growth.

Would not a rightful covenant offspring mentality dramatically alter the spiritual temperament of America’s congregations and strengthen their readiness for authentic worship? Such mentality would duly retrofit sermons and church policies. It would bolster fellowship and inspire a revival spirit, giving increased hope for God’s will to be ***“done on earth as it is in Heaven.”*** When raised as covenant offspring, children (through their very existence) are, as touched on earlier, deft disciplinarians of their Christian parents. And do not Christian homes need the disciplinary influence of *covenant offspring* as much as the offspring need their parents’ discipline? *A family, a congregation, or a nation that values covenant children will witness elite blessings that are unobtainable from any other source.*

Yet the Western church’s relevance and the quality of its family life have declined steadily as the human birth dearth tightens its grip across the earth. God’s foremost creation, *humanity*, is forsaking its assigned purpose

with self-depletion. Yes, the world population will continue to increase for several years (due to what demographers call “population momentum”), but the growth is temporary and resembles a vehicle traveling 60 miles an hour with little fuel remaining. And while it is regrettable but understandable for the secular world to seek sexual pleasure that denies other humans the blessing of life, is it not grievous when Christians do so and their church leaders remain silent? That question helps us understand why many champions of the faith have linked the use of contraception with *defiance of God, with death, and with (unintended) murder.*

The question also recalls another one I asked earlier: To what degree does the love of money and sex—each a dominant force with spiritual ties—account for the Western church’s current lack of influence on public values and behavior? Compared to today’s affluent Western church, the Early Church was distinguished by its poverty, by private homes for prayer and worship, and by periods of severe persecution. The “Early Church” identifies most accurately with the first 300 years of Church history or until Emperor Constantine gained rule over the Western half of the Roman Empire in 312 AD. During the preceding years, the Church flourished under Holy Spirit anointing and was guided and blessed uncommonly by God. The Book of Acts

tells us the Church “*grew daily,*” while in continual prayer and worship. During those early centuries, the Church spread in the Mediterranean world through numerous “home churches” that yielded to the counsel and supervision of a single bishop who served a given area while preaching and likely pastoring his own congregation. One such bishop, highly revered and martyred, was Pangratia Polycarp, of the Smyrna Church (in today’s Turkey), a church our Lord (through Apostle John) singled out for commendation.

Polycarp exemplified the spirit of the Early Church and the *righteousness* it stressed—and for which he was tortured to death with use of green wood to extend his suffering. A disciple of Apostle John (the last to die of Christ’s chosen 12), Polycarp refused income (as did all bishops of that time period church history tells us) if it exceeded the Church’s allocation to devout widows. Two decades after Jesus’ crucifixion, the apostle Paul, known of and quoted by Polycarp, devoted his life to the Great Commission that Jesus assigned to the Church He created and loved as His “Bride.” Paul sacrificially gave of himself for about 30 years and until he was beheaded by villainous Nero. Amid the bitter persecution that Paul and the Early Church endured, the Church thrived with praise and thanksgiving for being found worthy to spill martyr blood in honor of their Lord and Savior.

Aided by their large families of covenant children, the Early Church grew and anchored Jesus' teachings inside the pleasure seeking and idol-driven Roman Empire. They did so in obedience to Genesis 1:28 and to the Great Commission that Jesus entrusted to His disciples. As for my comments about Polycarp, my intent was not to imply that clergy in our day should be content with income equivalent to a devout widow's pension but rather to note how salary expectations of church leaders have risen steadily and substantially as both our church and culture decayed.

As for the value of large families in the Early Church period, we of the Western church must assume it our duty to discern God's purpose for *instituting marriage and family*. We must likewise discern and expel the spiritual assailants that restrain us from promoting the conception and birth of covenant sons and daughters. God is waiting for us to make that commitment and to become joyful and influential salters who are ***"in the world"*** but ***"not of it."*** Given the sexual preoccupation in our church today, should we wonder why our culture is sex obsessed, as was the culture the Early Church boldly withstood? And must not our pulpits teach us to withstand our pleasure-seeking culture and to turn our sexual preoccupation, however genteel, into righteous procreation of children God intended for our home?

I wonder how many children I personally refused life and family membership during the years I fell prey to child aversion and contraception. I wonder how many empty chairs God sees in my family circle. Might my readers want to ask themselves the same questions, and I hope very much that your experience with them is far more pleasing to God and far more rewarding for your home than my experience is.

Who Is the Rightful Owner of Our Fertility?

I spoke earlier of the fertility God graced to His sons and daughters, whom He chose to grow and maintain His Kingdom on earth. Of the ways we can best serve His Kingdom, He conveyed the foremost way through His first commandment to His first created son and daughter. He commanded Adam and Eve to use their remarkable fertility for the literal creation of other mankind who were to live on earth in a covenant relationship with their Creator and teach their offspring to do likewise. Many Bible verses speak to God's purposes for the birthing and raising of covenant children within a family structure. And while Adam's and Eve's fertile periods were lengthy (due to their expansive lives), our fertile period is much shorter, and we should reverence its use, as unto God.

To whom then does the does the fertility of Christian spouses rightfully belong? Is it ours to manage as we prefer—or is it God’s to manage as He ordains? The Bible tells us clearly that God owns all He has created, and might He as our Creator and thereby as our owner know best how to manage the fertility He graced to us?

Expressed otherwise, are we to be “*sold out to Christ*” and submit to His guidance our very lives—our goals, our time and vocation, our finances and choice of a marriage partner, the home we prefer for purchase, plus our fears and burdens large and small—but not rely on His guidance for *proper use* of the amazing fertility He bestowed to us for creation of our own imprintable offspring to train for His glory and for our fulfillment?

And did He not inform us of our obligation early in His inspired Word, in verse 28 of the more than 32,000 verses in most Bible translations? With God knowing the level of obedience of each son and daughter and the degree of *our desire for covenant offspring* (much like He knew Hannah’s heart), should not devout Christian spouses intent on living free of sexual lust and on serving God honorably through their family (rather than honorably through celibacy) desire God’s guidance and timely management of the fertility that He allotted and entrusted to them?

Sadly, the spirit of child aversion has lured Western Protestants into a mindset that often takes mothers' fertile periods for granted and of little worth. As a result, we have allowed the spirits of child aversion, materialism, and other adversaries to steal our concern about Christian wives leaving home for employment and relying on birth control to sustain their "careers." In the process, many Christian couples are hardly more committed to raising covenant offspring than are the worldly minded who know not Christ—or homosexual couples who are unable to procreate. Psychoanalyst Sigmund Freud reminded us that one's first use of birth control is his or her first step into sexual perversion, and for many Christian spouses that initial perversion feeds on itself until their child bearing years slip away and they lose forever the most precious treasures possible for them.

**Is Not God, Who Foreknew and Created Each of Us
and Ordained Marriage and Family Life, a Much
Wiser Family Planner Than We Are?**

While the Christian Church consistently opposed artificial means of contraception until the 1900s, many Church leaders were reluctant to oppose abstinence from sexual intimacy unless it resulted in persistent

aversion to raising covenant children. For rather evident reasons they thought abstinence far less offensive to God than lustful use of contraceptives. Earlier I wrote about history's first prominent population control advocate, British minister Thomas Malthus (father of three children) who recommended "moral restraint" and late marriage (rather than contraception) to control population growth. But other Church leaders throughout the centuries have believed that Christian spouses, *with their hearts free of lust*, should fully entrust God with their fertility, lest their periods of abstinence deprive God of persons He foreknew and desired to live on earth. With those views before us and as I referenced earlier, no Christian leader can be cited who defended artificial birth controls or any other method that allowed spouses (or anyone else) to "enjoy the pleasure" without "permitting the treasure" if God so willed.

While fervently wishing my wife and I had fully entrusted our fertility to God, I believe that both of the preceding views regarding "abstinence" and "moral restraint" deserve respect. The "moral restraint" view is a clearly distant morality to abortion and contraception that focus on the pleasure without the treasure. I realize a list of questions can be asked about both of the views described above. Thomas Malthus held a mistaken

belief about population growth exceeding food supply, yet he valued both marriage and offspring. Also, for some Christian spouses the need for “moral restraint” may grieve them deeply because they are free of child aversion and deeply desire children. Otherwise, to use abstinence with ill intent is clearly unBiblical when the foremost purpose of Biblical marriage is to build a family with covenant sons and daughters.

Abstinence is, therefore, a strong test of heart and mind regarding the worth of marriage, children, and family. It is important that couples agree on those matters before their wedding day. The once noble tradition of dating should be revived, and church leaders and parents should provide the guidelines.

As for family planning, one who does not believe God is the most reliable “family planner” should ponder how well the Western church has done with our methods. Has not our culture crumbled as our birthrate declined? Abortions have risen exponentially, and about 20% of abortion seekers are said to be “born again” believers. Sodomy is officially legal. America’s divorce rate has risen six times over since contraception was legalized. Illegitimacy has risen ten times over since 1950, which was ten years before “The Pill” was approved and launched its record of devastation and death.

Christian spouses intent on building a family should also ponder who is best qualified to select each egg for fertilization, mindful that the eggs differ in a mother's monthly cycles, and the difference will likely imprint, *uniquely*, each of her offspring. As for the inherent pleasure of sex, *the Christian Church held for centuries that God graced to mankind the desire and the joy of sex primarily for procreation and fulfillment of God's Kingdom goals.* To further enhance procreation, God instituted marriage, and His inspired Word stresses repeatedly the importance of attentive child raising.

And what has occurred as many Christian spouses have grown accustomed to claiming their marriage and sexual desire for their own pleasure? The sacredness of both their marriage and sexual union has fractured. I recall a radio minister boasting about his and his wife's frolicking sexual life as his congregation applauded loudly. With such mindset, we in the Western church are no longer surprised by statistics that reveal the stunning percentage of our leaders who confess to professional researchers their porn addiction. Other leaders are compelled to confess their adultery to their congregations. When the statistics and news reports are published, the result is widespread cynicism in the secular domain, and the Western church suffers further loss of influence and God's favor.

[The preceding and following pages provide favorable opportunity for reader benefit, and they also provide much opportunity for disagreement. Realizing that to disagree is every reader's right, may I ask only that you not discount all I have written because of a single or even a few comments and conclusions I have shared? I thank you in advance for not doing so. Yet please consider that to defend birth control (or to refuse to denounce it) is to aid the spirit of child rejection. *That awful spirit is assuredly not Pro-Life but is anti-Life* and is contrary to the Scriptures that proclaim God's desire for family members whom He predestined for conception—because, as noted earlier, they are *persons* whom He foreknew as living human beings before He created the earth.]

Pivotal Questions Regarding Pastoral Leadership

First, let us ask: Is the Protestant church in America and the Western nations doing a substantial amount of good in our day? My answer is a prompt “Yes” when the good alone is considered. Our church is productive on many fronts. A firm majority of our pastors love and serve God devotedly and have the respect and support of their congregations. Our church draws many lost souls into God's Kingdom through local and foreign

evangelism. Church charities provide compassion, food, and other essentials for numerous people in need, both within their church communities and often beyond. We view our local sanctuaries and church premises as stabilizing centers in our increasingly unstable nation, and we assume our culture would suffer measurable loss without their services and presence. Beyond those several prominent benefits are others that could be readily added.

Yet why the turmoil in the Western nations? Are not our church and culture ill, with no treatment plan? As I asked earlier, why are we beset by tyrannical laws and outvoted in our elections? How did enemy powers gain enough public approval to openly persecute Christians? I previously noted how Germany's church deterioration led to a holocaust that claimed massive human life, and we slept until a larger holocaust settled in under our flag. As to our strong church attendance compared to Western Europe's, why are our social problems (abortion, divorce, STD's, out of wedlock births, crime, and now school shootings) much higher than theirs? Does not Revelation 3:15-16 speak truth: that God prefers a cold church to one that is only lukewarm?

The truth is our soil is polluted by the blood of innocent preborn Americans (**Numbers 35:33-34, Psalm**

106:36-39) and the spiritual powers directing the blood flow face timid opposition. All the while, we appear unable to identify the most crucial single cause of their reign. I therefore stress again the reluctance or outright refusal of church leaders (save for the precious few) to confront the toll that child rejection and church silence are taking on our nation. *We have allowed into our hearts and lifestyles a blinding and deadly apathy for the conception, birthing, and raising of covenant offspring, and God abhors our lack of concern. Must then we wonder why our abortion crisis and cultural decay continue—and why we are ruled by elected officials who arrest and imprison our Life defenders?*

A few years ago, I addressed our church and culture quite seriously in *The Taproot of America's Holocaust: Child Aversion, Contraception, and Church Silence*, (posted at PleaseLetMeLive.org).

There I quote revered pastor and staunch contraception opponent Charles Spurgeon who wrote of the church: ***“If God be with us, we shall be signs and wonders until those about us shall say, ‘What is this that God is doing?’....A healthy church kills error and tears into pieces evil.”*** About a century and one-half later Charles Colson wrote about our church and republic: ***“This nation cannot be saved unless the church is first revived. Reviving the church is the key to saving***

America.” That would of course require the church to repent of its 20th century failure to protect pregnancy and to reconnect with the Christian Church’s 19 prior centuries of solidarity against child rejection and birth control.

Now, another question: Given America’s and Western culture’s absorption with sex and given the concerns many pastors have about their church budget demands in relation to fragile attendance—or given their concerns about failing to condemn the cultural devastation they have observed from birth control; or given their regrettable pre-marital and family counseling; or yes, for some pastors, given their personal and ongoing use of contraceptives—is it fair to expect them to start denouncing child rejection and contraception from their pulpits and through either congregational classes, workshops, or seminars?

My answer is a respectful but firm Yes. It is not only fair but urgent that they do so. Our pastors are our nation’s most essential leaders and are indeed far more essential than our government officials. They are our most gifted communicators and orators and our best hope for inspiration and guidance—especially when graced with Holy Spirit’s anointing. The worth of their discernment has been extolled throughout Church

history, and God waits eagerly to work through them and through each of His sons and daughters to begin restoring the Western church and the nations it serves. To lead ably, our pastors must desire the courage and humility necessary to fulfill their *watchman* duties in our troubled age and to reunite their congregations with the noble periods of Church history. Then, we can be confident that God will empower their pulpits with influence and authority to minister and guide our nation restoratively.

**Let Us of the Church and Life Ministries Consider
Once More the Sacred Matter of God's
Foreknowledge of Each Person To Be Conceived
and Birthed on Earth and Why We Must
Reject and Denounce Contraception**

The Bible tells us that God not only foreknew each of earth's inhabitants but also foreknew the exact time period and place on earth ordained for each of us (**Acts 17:26**). Other prominent Scriptures include **Psalm 139:15-16, Jeremiah 1:5, Romans 8:28-30, and Ephesians 1:3-4.**

Why do we who labor in our Lord's service not see that each abortion, each use of contraception, and for many

of us each failure to denounce those evils betrays the import of God's foreknowledge of all human life? Does not our reluctance to condemn contraception resemble the secular culture's disregard for God's Word? And why do we not weigh our culture's loss and compare it to the gains made by the Early Church and Reformation leaders when they rejected birth control? Does not concern or fear of risking one or more self-interests restrain the vast majority of our most capable church and Life ministry leaders? And how likely is our abortion crisis to end until the thick layer of silence that protects contraception is lifted? That question is ably addressed and answered vividly in the next segment.

The Core Truth about Solving America's Abortion Crisis

The prominent passage from which the quotation below was truncated was written by Dr. Charles Rice, professor of constitutional law for 45 years, father of 10 children, devout seeker of truth and virtue, and devoted friend to America's preborn citizens. His name and service have grown synonymous with our hope for a Culture of Life to bless our nation. With the confirming evidence now before us, Dr. Rice reckoned rightly in 1999 that:

Any pro-life effort that temporizes on contraception will be futile because the trajectory is a straight line from the approval of contraception to the approval of abortion...euthanasia...pornography...promiscuity...divorce...homosexual activity...in vitro fertilization...and cloning. —50 Questions on The Natural Law: What It Is and Why We Need It

Within that quotation, the word “*futile*” deserves our utmost attention. Imagine the wondrous reward if the Western church chose to heed Dr. Rice’s warning. Many millions of preborn lives would be saved from cruel deaths. The prospect for genuine Christian leadership of our constitutional republic, America, would soar. Our most serious social problems would steadily decline as Christian families welcomed the children God desired (and chose) for them—and as the covenantal training of the precious offspring was rewarded with God’s intervening help. Our church, culture, and nation would be strategically transformed, and all of Heaven would rejoice.

[Some of the quoted passages below are included in *The Taproot of America's Holocaust: Child Aversion, Contraception, and Church Silence*, posted at PleaseLetMeLive.org]

Supplemental Quoted Content for Sermons and Congregational Studies

Martin Luther (the desire and love for a large family require of the parents a “hunger for righteousness”):

Now observe that when that clever harlot our natural reason ...takes a look at married life, she turns up her nose and says, “Alas! Must I rock the baby? wash its diapers? make its bed? smell its stench? stay up nights with it? take care of it when it cries? heal its rashes and sores? and on top of that care for my spouse, provide labor at my trade, take care of this and take care of that?”....What then does Christian faith say to this? It opens its eyes, looks upon all these insignificant, distasteful, and despised duties in the spirit, and is aware that they are all adorned with divine approval as with the costliest gold and jewels. It says, “O God, because I am certain thou hast created me as a man and hast from my body begotten this child, I also know for a certainty that it meets with thy perfect pleasure. I confess I am not worthy to rock that little babe or wash its diapers, or to be entrusted with the care of a child and its mother. How is it that I without any merit have come to this distinction of being certain that I am serving thy creature and thy most precious will?” Oh, how gladly I will do so, though the duties should be even more insignificant and despised. Neither frost nor heat, neither drudgery nor labor will distress or dissuade me, for I am certain that it is thus pleasing in thy sight. —*Sex and the Supremacy of Christ.*

George Grant (the Western church's disconnect with Church history in century 20):

It seems that during much of the twentieth century, the memory of the church was erased. Its books, its culture, and its history were all but destroyed in the mad rush toward modernity. The community of faith forgot what it was and what it should have been. The result was that, despite the heroic efforts of a remnant of dissenters, the needy, the innocent, and the helpless lost their one sure advocate....A disinterested church inevitably becomes a self-serving church....Righteous indignation and holy zeal became all but endangered species during much of the century....Risk, jeopardy, and self-sacrifice were replaced by security, certainty, and self-gratification. Thus, the only urgency that drove much of the church during this dark period in history was its own satisfaction. —*Third Time Around: A History of the Pro-Life Movement from the First Century to the Present*

Sam and Bethany Torode (the traditional birth control “Pill” consumed by many Christian women kills

preborn children): Giving up contraception goes against everything our culture tells us about sex and marriage....Our culture tells us that sex is really about pleasure, not spousal unity and procreation. Thus, in order to stay culturally relevant, many Christians stress that it was God who designed sex to yield pleasure....In so doing they unconsciously buy into our culture's hedonistic pursuit of pleasure as an end in itself....check out the shelves of most Protestant bookstores—you'll find books on sexual technique that rival the

pages of *Cosmopolitan*....Is there really a great “controversy” as to whether hormonal contraceptives thin the endometrium [uterus lining], making it hostile to implantation? Outside of Christian circles, I haven’t found any. Bethany and I searched the Internet and scoured the shelves of the local Barnes & Noble, reading everything we could find on the Pill, checking the authoritative pharmaceutical guides (including the *Physicians Desk Reference*), peer-reviewed medical journals, and consumer health organizations. Everywhere we looked, we found the same conclusion: all forms of the Pill thin the uterine lining to prevent implantation....In order to claim that the Pill never acts as an abortifacient, one has to discredit all of the sources the doctors and patients normally rely on for their pharmaceutical information. — *Open Embrace: A Protestant Couple Rethinks Contraception*

Speak the Truth in Love Blog (50 reasons why contraception is bad): It makes Christian sexual morality incoherent. Why wait until marriage if sex is not about children anyway?....Experience has shown that it takes time but eventually premarital sex becomes the norm....It can make you marry the wrong person....It opens the door to gay marriage because marriage is no longer about children....It changes our thinking about sex from being primarily about children to being primarily about orgasm exchange. This changes sex from a loving act to a selfish act....It causes us to lose respect for human life. If we are free to manipulate the act that creates life, then how can that life be sacred? It causes us to lose respect for all holy things....It causes health

problems in women. Too many to mention....It increases the temptation for adultery....It disconnects men from their masculinity and women from their femininity. We lose track of who we are....It causes parents to see children as something to enrich their own life rather than a gift from God to bless the world....It is a societal form of suicide....Sends a message of unlove to your children. I don't want more like you....It creates the impression that denying your sexual desires is unreasonable or even impossible....To me the bottom line is integrity. Integrity in my relationship with God, with my wife, with the church, with society, and with my family. —“50 Reasons Why Contraception Is Bad”

Pastor John O. Anderson (the popular false prophets and failure of the priests to proclaim all of God's Word lured Israel and Judah into eventual captivity, and much the same is underway in America today):

Have we in the Church effectively become a generation of false prophets?....I had always put a “*false prophet*” outside the Church in a cult, or as some eccentric. However, on closer reading of our Lord's warning, I saw that He doesn't warn of false prophets outside the Church but in the Church—“*they come to you in sheep's clothing.*”....In addition, there is that disturbing passage from the Sermon on the Mount: Many will say to me on that day, “Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?....Then I will tell them plainly, ‘I never knew you. Away from me you evil doers’”....This puts the group clearly inside the Church....The messages of

the false prophets to the people were focused so continuously on positive and optimistic themes...that Israel and Judah simply accepted by default the perilous delusion that God would not deal with their sin, that He would not judge them. —*A Compassionate Roar: Raising an Urgent Voice in Our Window of Mercy*

Ronald L. Conte Jr. (who should decide the size of a family): Suppose that a husband says to his wife, “I’ve decided how many children we will have, when we will have them, and when we will stop having children, and you have no say in the matter.” How would his wife react to this?... And if a wife said the same to her husband, what would his response be? Would he not also be upset at having no role to play in decisions about the number of their children and when they will be born?...Suppose that a husband and wife say to God, “We’ve decided how many children we will have, when we will have them, and when we will stop having children, and You have no say in the matter.” How would God react to these words? Wouldn’t God be offended at this couple’s attempt to keep Him from having any influence over the procreation of children? All children are God’s children....Couples who use contraception are attempting to gain control over procreation. —“Why Contraception Is Wrong”

Walter J. Schu, L.C (contraception’s linkage with abortion): Most abortions are the result of unwanted pregnancies, most unwanted pregnancies are the result of sexual relationships outside of marriage, and most sexual relation-

ships outside of marriage are facilitated by the availability of contraception. To turn this ‘progression’ around: contraception leads to more extramarital sexual intercourse; more extramarital sexual intercourse leads to more unwanted pregnancies; more unwanted pregnancies lead to more abortions. —*Contraception and Abortion: The Underlying Link*

Rick and Jan Hess (the challenges posed by only two children in a family): For us, and others we have talked with who had many children, the toughest number to handle was two children. It seems to be that when the second little one pops onto the scene, many parents still have an infant or toddler. Thus, they are faced with two high-maintenance cases to handle. That can be trying. Plus, many parents (us included) think they are experts when they have only one child. But their second-born, very often more independent, may cause a radical drop in their self-confidence. By the third child, though, *Numero Uno* is usually a bit more self-sufficient and, if he or she has been properly trained, is actually beginning to be helpful. My big problem with Zachary, our eighth, is accessibility; I often have to ask one of the older brothers or sisters to let me hold him! —*A Full Quiver*

Mary Pride (family growth and God’s Word): Jesus said that whoever welcomes a little child in his name welcomes *him* (Matt. 18:1-5). We welcome children when we are willing to bear them in our bodies and nurture them thereafter. Anticipating that some people would always disparage

God's blessing of children, Jesus said, "*See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.*" (Matt. 18:10)...If children are a blessing, why don't we want to have them?...The two methods Christians use to plan their families—(1) spacing and (2) limiting family size—both have one thing in common: *they make a cutoff point on how many blessings a family is willing to accept.* Can anyone find one single Bible verse that says Christians should refuse God's blessings?...A blessing is something you want to have....But the only way the world is ever going to know this is to see Christian couples who are willing to have and enjoy large families. —*The Way Home*

Ann Barnhardt (the ruinous results from legal and cultural approval of contraception): Oddly, nay shockingly, nay unexpectedly, after the ratification of contraception and its corollary abortion, illegitimacy rates skyrocketed. Divorce rates skyrocketed. Adultery skyrocketed. Homosexuality is now not only out of the shadows but is militantly demanding a specially protected status on par with race, if not a superior status. The institution of marriage is almost dead. Pedophilia is in the early stages of being normalized, and ephebophilia, or sex with pubescent adolescents, is now almost fully normalized in the entertainment industry. As Freud said, if you take the reproductive function out of sex, then all bets are off. You can pout and whine about this all you want, but you know that it is true. Look around. Turn on your television. Look at the perverse filth that is pumped out

day after day, getting worse and more perverted with each passing season. Look at your families. —*The Entire, Sad Contraception Issue Explained*

Margaret Sanger (her “religion,” Birth Control, as defined by her quotations): Birth control appeals to the advanced radical because it is calculated to undermine the authority of the Christian churches. I look forward to seeing humanity free someday of the tyranny of Christianity no less than Capitalism. —*The Birth Control Review* [Our objective is] unlimited sexual gratification without the burden of unwanted children....The marriage bed is the most degenerating influence in the social order....The most merciful thing that the large family does to one of its infant members is to kill it. —*Woman and the New Race* Through sex mankind may attain the great spiritual illumination which will transform the world, which will light up the only path to an earthly paradise. —*Pivot of Civilization* Before eugenicists and others who are laboring for racial betterment can succeed, they must first clear the way for Birth Control. —*Birth Control and Racial Betterment* **H.G. Wells:** When the history of our civilization is written, it will be a biological history, and Margaret Sanger will be its heroine. —Preface to *Pivot of Civilization*

Sigmund Freud (why abandonment of the “reproductive function” leads to and feeds on perversion): The abandonment of the reproductive function is the common feature of all perversions. We actually describe a sexual

activity as perverse if it has given up the aim of reproduction and pursues the attainment of pleasure as an aim independent of it. So, as you will see, the breach and turning point in the development of sexual life lies in becoming subordinate to the purpose of reproduction. Everything that happens before this turn of events and equally everything that disregards it and that aims solely at obtaining pleasure is given the uncomplimentary name of ‘perverse’ and as such is proscribed. —*The Sexual Life of Human Beings (Introductory Lectures on Psychoanalysis)*

Dr. Patrick F. Fagan (contraception is foundational to sexual perversions, both the initial ones and the severe ones that may and often follow): In traditional society, because the sexual act was seen as exclusive to marriage for the enjoyment only of husbands and wives and for the begetting of children, the censuring of paraphilias [severe perversions, deeply corruptive] had high social value and force. Shaming was incredibly effective; taboos were actions or speech that were unmentionable and, for the fully acculturated, unthinkable. Taboos kept paraphilia hidden and to a large extent contained. When the procreative and pleasure principles of sex were severed by widespread contraception, however, taboos lost their purpose; the ability to censure paraphilias was diminished as well. Infertile sexual pleasure became an end in itself; the rationale for protecting family and marriage-based sex was weakened. By now, society massively separates the two: sex is over here and children are over there, with only a small connection between the two.

The pleasure side of the sexual act is maximized; the child side is minimized. —“The Deconstruction of Perversion: Paraphilias Come Out of the Closet.”

William Newton, PhD (birth control transformed Western culture): The New Oxford Dictionary defines “game-changer” as “an event, idea, or procedure that effects a significant shift in the current way of doing or thinking about something”; [and] contraception is a frequent member in lists of “ten things that changed the world,” alongside earlier inventions like the wheel, the compass, the printing press, electric light bulb, and newcomers such as penicillin and the Internet....Contraception obscures our moral vision....[and] the contraceptive pill is more powerful than a tablet of LSD. The latter only changes one’s perception for an evening; the former has changed the minds of a whole culture and a whole generation. The anti-life atmosphere exuded by contraception goes a long way to explain why countries that permit contraception very quickly follow up with laws permitting large-scale abortion. There was just eight years separating the legalization of contraception and abortion in the USA (1965 and 1973); seven years in Britain (1961 and 1968); eight in France (1967 and 1975). — *Contraception and Abortion: Fruits of the same rotten tree*

Pastor Bryan C Hodge (why he wrote *The Christian Case against Contraception*): Finally, I want to conclude by saying that I did not write this book to argue that everyone on earth should have more children. The goal is not that the

earth should have tons more people on it just for the sake of it. The goal is that more covenant children be born and raised to the glory of God through the gospel of His Christ. My argument, then, is to the Christian community. It is a plea for God's people to do what only they can do (i.e., to have and raise up children to the Lord). The unbeliever, whether holstering a claim to a Christian identity or not, cannot do this.It is time for the modern evangelical to turn away from the pattern set down by the demonically influenced culture and to embrace the pattern God set down in Scripture for His people to follow. —*The Christian Case against Contraception: Making the Case from Historical, Biblical, Systematic, and Practical Theology & Ethics*

Pastor Joseph D. Signore III (our urgent need for sufficient covenant Christians to guide and rule our nation)

nation): Fewer babies born to Christians means a smaller number of Christians. A smaller number of Christians means deeper darkness and less hope for civilization, since Christians are the light of the world....One can only imagine what the beginning of the twenty-first century might have looked like had Christians in the previous century not departed *en masse* from the Biblical and historical teaching of the church to be fruitful and multiply. Yet in saying this, sadly, for many congregations the reality is that statistically it is just too late. Couples of childbearing age make up such a small percentage of many long-established congregations. Even if things dramatically change and those few couples were to faithfully do their part, it would not be enough to undo the compound

effect of previous generations' decisions to abundantly use contraception instead of prolifically procreating children according to God's design and training them for his kingdom....American Christianity is long and perhaps irreversibly on its way into exile.

[Pastor Signore's index note: How severe is the church's decline in the U.S.? The National Opinion Research Center released data in March, 2019, that delineated three groups of Americans: the "no religion" faction had risen to 23.1 percent, while Catholics tallied 23 percent, and evangelicals 22.8. Mainline Protestants, *"once the largest U.S. religious demographic in the 1970s, were at just 10.8 percent of the tally, a far cry from 1975 when they were over 30 percent."* "There are now as many Americans who claim no religion as there are evangelicals and Catholics, a survey finds."] — *Contraception on the Christian Conscience*

Conquer Series (given the present church and culture mindsets and preoccupation with sex, America has weak prospects for revival): As we see the daily political and social turmoil in our society, Christians are praying for God to send a spiritual revival to stir the church and ignite the fire of repentance throughout the land. But some Christian leaders are wondering if revival is possible at this point....Dr. Ted Roberts explained: *"In the church's present condition of sexual bondage, there is no way real revival could ever take place. God would have to repent for it to take place, and He is not about to change His moral*

standard. He asks us instead to repent, which simply means to turn around....Now, real revival is not just where the church gets happy, but where the culture is impacted and changed. Our culture today is over-dosing on destructive sexuality and is desperately looking for answers.” —Why Revival Is Not Possible with the Church in Its Current State

Liane Jablonski (delaying children during dangerous Christian work is a questionable idea): It is quite common for missionary couples to delay having children in order for them to concentrate on a specific situation that requires complete time involvement and/or to send the children they do have away to school for social and for work/time reasons as well. They often say that the only circumstance under which they would do this is for the Lord’s work, which takes precedence over their own normal desires for family. It occurred to me that Paul addressed that subject, but his answer was not to not have children, but NOT TO BE MARRIED. In 1 Corinthians 7, Paul indicates that he believes being single is really the best way to concentrate on God’s work, while allowing that being married is not wrong and is appropriate for some people. —*HELP*, Issue V

Teresa R. Wagner (the harm the “ethic of consent and privacy” has done since its creation through the legalization of the birth control Pill (in 1960)—the nefarious doors it has opened): The ethic of consent and privacy would never have been possible without the Pill, which provided the focus of legal and constitutional claims

about the right to privacy in the 1965 Supreme Court case, *Griswold v. Connecticut*. Once the contraceptive right to sex was established, additional sexual rights followed, including the right to divorce through no-fault divorce, beginning in California in 1970, and right to abortion in 1973 in *Roe v. Wade*, which was based on the same rationale of privacy discovered in the *Griswold* case. Now, almost all sexual conduct except forcible rape (because it lacks consent) is fair game, or is at least on its way to becoming legitimate. While illegitimacy, abortion, adultery, and divorce constitute the first wave of the contraceptive culture, homosexuality, pedophilia, “consensual” incest, necrophilia, and bestiality may be the next. —“The Empty Promise of Contraception”

Prof. Evan Lenow (for many Christians, contraception normalizes additional sins): For many Protestants, acceptance of contraception has created unintended consequences —cohabitation and a growing acceptance of same-sex marriage. According to the Barna Group, 41 percent of practicing Christians believe that cohabitation is a good idea....The normalization of contraception in marriage has fostered the belief that contraceptive sex in marriage is no different than contraceptive sex in a cohabitating relationship. In both relationships, the main consequence to be avoided is the conception of a child....Sex is now understood to be primarily about pleasure. Procreation is something else. It is sex without contraception, no more joyful and meaningful than sex with contraception. Intercourse doesn't need the context of marriage anymore. And marriage need no

longer be directed toward the raising of the next generation. Are we surprised that a contraceptive culture is also one in which marriage declines? — *Protestants and Contraception*

Pastor Erwin Lutzer (spiritual darkness that invaded and consumed a church's devotion to love, justice, and courage—and what of America's church today?): Unfortunately, only a few German Christians saw the Jews as their brothers and sisters; only a few saw them as Christ did; only a few stood against the devils of hell that were un-leashed by a satanic leader. A delegate to the 1950 Synod of the Evangelical Church in Germany declared, "In every train which carried Jews to their death camps in the East, at least one Christian should have been a voluntary passenger." Those who preserved their lives lost their honor. And in the end God used persecution to force His people to clarify their mission. There were reasons why the church was paralyzed, unable to find the strength to act. —*Hitler's Cross*

Martin Luther King (Christ's church past and present): There was a time when the church was very powerful, in the time when the early Christians rejoiced at being deemed worthy to suffer for what they believed. In those days the church was not merely a thermometer that recorded the ideas and principles of popular opinion; it was a thermostat that transformed the mores of society. Whenever the early Christians entered a town, the people in power became disturbed and immediately sought to convict the Christians for being "disturbers of the peace" and "outside agitators."

But the Christians pressed on, in the conviction that they were “a colony of heaven,” called to obey God rather than man. Small in number, they were big in commitment. They were too God-intoxicated to be “astronomically intimidated.” By their effort and example they brought an end to such ancient evils as infanticide and gladiatorial contests. Things are different now. So often the contemporary church is a weak, ineffectual voice with an uncertain sound. So often it is an arch defender of the status quo. Far from being disturbed by the presence of the church, the power structure of the average community is consoled by the church’s often vocal sanction of things as they are. —*Letter from Birmingham Jail*

Ellie Wiesel (indifference is the ultimate affliction—and is applicable to both the German church under Naziism and the Western church today): The opposite of love is not hate, it’s indifference. The opposite of art is not ugliness, it’s indifference. The opposite of faith is not heresy, it’s indifference. And the opposite of life is not death, it’s indifference. —*Oxford Essential Quotations (4 ed)*

Pro-Life Activists Who Use Birth Control: Many pro-life activists use artificial contraception. In fact, it is safe to say that many pro-life women use “birth control” methods that are actually abortifacient in their methods of operation. These men and women may not want to hear that they may be committing one or more ‘silent’ abortions themselves every year, but it would not be intellectually or ethically hon-

est to obscure or omit the truth in this matter. It is ironic in the extreme that a ‘pro-life’ woman who uses an IUD or the Pill for a decade will commit ten to twenty ‘silent’ abortions, while a pro-abortion woman using the same methods may only commit only one or two additional abortions through surgical means....Many of the most popular methods of artificial contraception including most of the new birth control Pills and all IUDs are actually abortifacients. In fact, there are probably five ‘silent’ abortions committed unknowingly by women who use these pills and devices for every single surgical abortion performed in this country. —*Pro-Life Activist’s Encyclopedia*

Brian Clowes, PhD (“more contraception leads to more abortions—always”): For more than 40 years, pro-abortion leaders have admitted that an increase in contraceptive availability inevitably leads to an increase in *promiscuity* and therefore to abortions....America’s most famous “sexologist,” Alfred Kinsey said: “At the risk of being repetitious, I would remind the group that we have found the highest frequency of induced abortion in the group which, in general, most frequently uses contraception”....The two men most often credited with developing the birth control pill now admit that their invention has led to widespread promiscuity. Dr. Robert Kirstner of Harvard Medical School has said: “For years I thought the Pill would not lead to promiscuity, but I’ve changed my mind”....If the population controllers and pro-abortionists know that contraception leads to more abortions, why do they lie and say exactly the opposite? Be-

cause they know that contraception is unreliable and because they know that the only secular “family planning” program that will definitely cut population growth must include both contraception and abortion, either voluntary or coerced.

Clowes compares the mindsets of contraception and abortion much as the U.S. Supreme Court compared them in their ruling on *Planned Parenthood v. Casey* (see p. 9 of this document):there are countless intimate legal, medical, and practical connections between contraception and abortion.

But all of these links pale in comparison to the most important connection of all: The fact that the very same belief system and psychology that accepts contraception also readily accepts abortion.

Most people (including most Christians) use contraception for one or more of several reasons: They can’t afford a baby, they have problems with their relationships, they want to avoid single parenthood, they aren’t ready for the responsibility, they have all of the children they want, and they are concerned about how a child (or another child) would change their lives. These are exactly the same reasons that women give to justify having abortions. Underlying them all is the fundamental denial of God’s plan for children in our lives. People today want to “plan” their families. But who can better plan their families than God? Why does a couple contracept? Because they don’t want a child....And when a couple has denied God’s plan for their lives through contraception, it is so much easier to do it again through abortion.

Clowes provides further insight (see pp. 39-42) into the abortion industry's deceptive plan to prepare our culture for the "Contraception Era" and for the now traditional (birth control) Pill (an abortifacient chemically empowered to deny newly conceived children implantation—and all with the duplicitous help of a new *definition of conception*): Until the mid-1960s, scientists universally acknowledged that conception happened at the moment of fertilization of the ovum by the spermatozoa, somewhere in the Fallopian tube. But pro-abortionists and population controllers already had their sights set on a shift from contraceptive to abortifacient methods of birth prevention....In order to make abortifacients acceptable to women, and to circumvent laws designed to prohibit abortion, the pro-abortionists realized they.... could do this only by changing the definition of "conception" from *fertilization* (union of spermatozoa and ovum) to *implantation*. Under the *new* definition of "conception," if a device or drug—such as an IUD or Depo-Provera—prevents implantation, then no abortion takes place. Under the *new* definition, abortion would only occur if a chemical or device killed a preborn child who had already implanted in the endometrium (lining) of the uterus.

The pro-abortionists' continuing agitation for a terminology change finally bore fruit in 1965 when the American College of Obstetrics and Gynecology (ACOG) published its first *Terminology Bulletin*, which stated: "Conception is the implantation of a fertilized ovum." [Theoretically, in the twisted and devilish intent of ACOG, if the newly conceived

child is killed (chemically) before his or her implantation in the uterus, no child ever existed and no pregnancy ever occurred.] —*The Facts of Life*

R. Arthur Matthews (widely respected for his years of bold spiritual combat with China Inland Mission) challenged the Christian Church to despise and flee from détente and to make sure it has a “spiritual warfare battle plan” that the satanic powers fear. Among his prominent and enduring quotations are):

◆ Passivity towards our enemy is what the devil wants from us and is his trick to cool the ardor of God’s men of war. There is no neutrality on the battlefield.... *“He that is not with me is against me.”*

◆ In warfare there are four possible attitudes—offense, defense, détente, and desertion. It is the first of these attitudes that our adversary fears.

◆ The history of the saints in every age is one of conflict. The pathway the disciple treads as he follows His Lord is one of certain warfare.... Oh Lord! Help me accept the fact that I am born for battle.

◆ We should beware of activities that do not bring us to grips with the enemy. Everywhere Paul went his activities stirred up the enemy and brought him into action like a roaring lion.

◆ There are no safe battles—but there are no safe compromises either.

◆ God looks for a man through whom He may declare war on the enemy.

◆ Without God man cannot; without man God will not.

◆ God identifies Himself with obedient weakness.

◆ For every provocation against God's cause there is provision for victory.

◆ We are as victorious as we want to be.... Each man has his own measuring cup.

◆ Jesus said: 'I send you as sheep into the midst of wolves.'

◆ When God sees a weapon being used in His name and faith daring to attempt the impossible, He musters Heaven's cohorts and moves in to confound and rout the enemy.

◆ Desire by itself is powerless against the enemy unless followed by the will to act. —*Born for Battle*

Evangelist Charles G. Finney (the pulpit's incalculable influence on its culture and its unique and precious potential to restore a decaying nation):

Brethren, our preaching will bear its legitimate fruits. If immorality prevails in the land, the fault is ours in a great degree. If there is a decay of conscience, the pulpit is responsible for it. If the public press lacks moral discrimination, the pulpit is responsible for it. If the church is degenerate and worldly, the pulpit is responsible for it. If the world loses its interest in religion, the pulpit is responsible for it. If Satan rules in our halls of legislation, the pulpit is responsible for it. If our politics become so corrupt that

the very foundations of our government are ready to fall away, the pulpit is responsible for it. Let us not ignore this fact, my dear brethren; but let us lay it to heart and be thoroughly awake to our responsibility in respect to the morals of this nation. —Second Great Awakening sermon (1873)

Pastor Curt Young (the church’s duty and accountability and the frailty of its prayers when “pure and undefiled religion” is missing): In no uncertain terms, God declares that spiritual exercise counts for nothing when injustice is permitted to go unchecked. It is the muted cries of harm’s victims that reach His ears. Their blood cries out to Him from the ground. Petitions from saints indifferent to these sounds that pierce God’s heart are hollow by comparison....The battle lines have advanced. The courage of the early saints is our example. We dare not shrink from the challenges before us. If we do, we bring disgrace to our legacy and hasten our culture’s return to barbarism. Sooner or later, the violence that comes will overtake the church. —*The Least of These*

Bryan C. Hodge Quotations (from His Book, *The Christian Case against Contraception*)

[Contraception use is a sin against both God and the human beings that contraception denies life.] The conclusion is that the person who uses contraception is not simply limiting a biological function, nor simply being

responsible with his or her body, but is directly attacking an act of God. All such acts as the Church has always concluded, therefore, are acts of rebellion. God wants to make a child through the sexual act, and the person wants to prevent Him from doing it....In God's perspective, then, the person is alive before coming into existence. With this in view, it would seem odd that destroying the person, whether at conception or thereafter, would be considered murder by the Almighty in the latter but not in the former....The question with which the modern evangelical must come to terms is this: Is contraception murder if it intentionally wipes out [with sin of omission] the existence of a human being. [pp. 108-109].

Ultimately, if the decision to make a child is God's decision, then mankind has become a god in that he now chooses whether or not a child is made. He will now choose whether future persons will be allowed to exist. Does this mean that human beings can thwart God's decision by using birth control?....God has allowed for us to sin within His sovereign rule [p. 110].

In fact, the Biblical words for worship literally mean "to bow down to." If one does not yield to God in the area of the sexual act, then any claim [of being submissive] to God is false....We can, therefore, see that real Christianity exists when Christ is Lord of the person in all things, and false Christianity thrives in giving over only what the person cannot control already. When this is applied to the sexual act,

one can easily see that the lordship of Christ is scarcely to be seen within the modern evangelical conscience [pp. 111-112].

Covenant children, therefore, are God's possessions who are given to His people as both rewards to worship Him as well as means through which to worship Him. These children are one of the ways the covenant community survives and has further influence in the world....Having and raising them is an essential part of being a member of God's community....Therefore, to have and raise covenant children is to seek the perpetuation and influence of the covenant community in the world without limitation. The desire of every believer ought to be the perseverance of the community's vitality and greater influence and light in this dark place.To shun one's discipleship responsibility in this area is to reject the inheritance, the reward, and the defense against claims of disingenuous membership to God's community (see 1 Timothy 5:9-10); and ultimately it is to reject a large application of the Lord's commandment given in the Great Commission (Mark. 16:15) [p. 117].

[Marriage is of critical importance to God] Therefore, the act of divorce, and especially the act of marrying a non-believer, is the act of destroying the purpose of marriage, sex, and community among God's people. This is true because the primary reason for marriage is to come together in the sexual act so that God can create a person who in turn can be discipled by the covenant parents. The application of con-

traception is made with ease in that the contraceptive act does not permit a covenant child to be conceived through the sexual act in the first place. It would seem odd to believe that God is horribly angry with those who threaten the raising of a covenant child through intermarriage with pagans but has no problem with His people not allowing those covenant children in the first place. If the goal of the sexual union is to raise up godly offspring, then to hinder the sexual union's purpose is to hinder a godly offspring from being born and raised as such. The couple, therefore, who decides to hinder the sexual act, has essentially committed a worse crime than the person who marries a nonbeliever, since the child born in a religiously mixed marriage may still become a covenant child, but a child that is never conceived has no possibility of doing so.

All of this is to say that the reason God wants His people to marry (i.e., why He made the sexes and the sexual act itself) is that he seeks covenant children through it. The Great Commission in Matthew 28:19-21 ought to, therefore, include not only foreign families but our own. This does not mean only that we should disciple our own children but that we should have them in order to be discipled in the first place [pp. 119-120].

[Is use of contraception murder?] Of all the claims of the historic Church concerning the morality of this issue, the most absurd and offensive to us is that the use of contraception is a form of murder. Such a statement seems too

extreme for our culture, not because our culture has thought through the issue and concluded that contraception is not murder but because the practice is so widely accepted and normative to us that such a revelation is more than our presumptions can takeBut it is where we have the greatest amount of presumption without argumentation that we should have the greatest amount of caution. Assumptions of innocence have played a large role in a long history of atrocities. Evangelicals do not need to perpetuate another example of this by assuming what they have yet failed to prove. In fact, the Bible presents us all as murderers, not simply because we all go out and take a life that exists but because we all have participated in the apathy toward the life of another person....This is why the New Testament expands the sin of murder to any act that withholds what another person needs in order to live [pp. 120-121].

[The preceding discussion helps us understand more fully why God commanded His chosen people not to intermarry among the pagan nations and why He took such strong disciplinary measures against His people when they did so. His desire was for covenant offspring raised by covenant parents for the benefit of His Kingdom's general welfare and growth. The preceding discussion also helps explain why Joshua was ordered to completely eliminate the pagan tribes because God knew their hearts would never yield to demands He set forth for His covenant nation. And the discussion also reemphasizes the relevance of God's first commandment in Genesis 1:28.]

[Hodge proceeds to examine an array of arguments held by prominent contemporary evangelical leaders who try to defend contraception. Hodge provides the leaders' names and fills a 51-page chapter with their arguments and his rebuttals. After doing so, He concludes]: There is no historic argument given [by contemporary leaders] for why Christians in the past have seen contraception in a good light. None of this evidence is offered because none of this evidence exists. The opposing position is substantiated by an argument from silence, which then proceeds in its attempt to knock down the numerous positive arguments against contraception in an effort to place it on equal footing....As a further observation, the pro-birth control argument is riddled with logical fallacies. In fact, I have yet to observe a single valid argument given, from a Christian perspective, in favor of the practice. Instead, the arguments fall prey to fallacious reasoning in that they consist of straw men, begging the question, false dichotomies, *ad hominem* attacks, and genetic fallacies. One has to wonder that if the position is so solid, why it is that it must be primarily supported with arguments from silence and fallacious reasoning [pp. 125-126].

A few of the more popular arguments also offered by theologians attempt to legitimate the use of contraception by appealing to circumstance. This is called situational ethics because what moral choices a person makes depends upon the particular circumstance he or she finds himself or herself. The idea is essentially that the person must become the

decision maker in allowing a particular moral principle to be applied to any given situation....Situational ethics has at its roots the concepts of relativism and pragmatism, which seek to find the answer to the question....Situational ethics essentially is antinomian in disguise because, while accepting the idea that an absolute norm exists, it denies any external interpretation of that norm as authority. Hence, when the situation arises, the individual does what he or she thinks is morally acceptable rather than what is expressed to be morally acceptable through the divine revelation of the Bible. The refutation of situationalism comes by way of understanding Biblical anthropology (Jer. 17:5-10) and the need for an external authority in the application of ethical principles (Psalm 19:89-112), without which the community deteriorate into chaos where *“each man does what is right according to his own opinion”* (Judges 21:25) [pp. 130-131].

May (or should) Christian spouses continue sexual intimacy after the wife’s menopause?

Furthermore, it is not the position of Scripture that those who are of old age and past child-bearing according to human understanding should then cease from participation in the sexual act, as God will occasionally desire to use those natural means to create a child (e.g. Abraham and Sarah)....The prohibitions in Scripture are against humans purposefully engaging in a sexual act that prevents it from becoming God’s natural means to create. If the man and woman participate in the sexual act as instructed, and something else hinders the creative process, it is for God...to decide if He will choose to override the

hindrance. The argument here is that a human with moral responsibility ought not to hinder what God has set in place for His purposes [p. 142].

[Hodge is mindful throughout his book (and he so states) that when birth control is used that prevents the creation of a child whom God desired and thereby foreknew, that **“not only is one individual being destroyed but an entire line of humans is being wiped away through the act of contraception”** [p. 181].

While the totality of Hodge’s arguments against contraception should leave no doubter with further reasons to support a pro-contraceptive view, many of Hodge’s individual arguments should be sufficient, also. For example, how can one believe God foreknew every person whom He desired to be conceived on earth and then support a pro-birth control perspective? The extreme extent to which satanic powers have beguiled the Western church into its silent approval of child aversion and contraception calls to mind Matthew 24:24: ***“For there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect.”***

Thus I respectfully urge the readers of this booklet to read the entirety of Pastor Hodge’s book: *The Christian Case against Contraception: Making the Case from Historical, Biblical, Systematic, and Practical Theology & Ethic*

In Conclusion

As William Newton, PhD, reminded us (p. 88), the 1960s brutal wave of birth control fervor that ushered in “the Pill” and “Contraception Era” was a “game-changer” that “transformed Western culture” and the Western church. It introduced “a new way of thinking” that qualified for consideration among “ten things that changed the world” (as did the compass, printing press, and Internet). As Newton observed, contraception obscures our “moral vision,” and it thereby ruptured the Western church’s solidarity with 19 centuries of birth control rejection. In the process, the “wave” disjoined (disconnected) the church in critical ways from its lifeline of spiritual discernment and thus rewarded the ruling satanic powers with an epic victory.

If, therefore, America’s abortion crisis is to end and our culture is to be restored, the calamitous impact of child aversion and contraception must be preached and taught throughout our church—and we, God’s sons and daughters of the laity, must adhere with conviction. No alternative measure exists, and the sooner the preaching and teaching occur, the sooner restoration of our church and nation can begin. To hasten that day, Western Protestantism should humbly assume accountability for our nation’s abortion crisis (as I mention on pp. 19-20).

With our plurality in numbers and our substantial political potential (compared, for example, to Catholics before 1960), our action and acquiescence birthed the abortion crisis and our inaction and indifference have sustained it.

Will we come to realize our failure? We may. Merciful God may rescue us by imposing conditions that compel us to repent and reconnect with Church solidarity by renouncing willful child aversion and pregnancy prevention. Thereafter, Protestantism would be able to serve providentially for the growth and influence of the Western church. If that occurs, the results will reaffirm the power and purpose of the “Watchman” role when assumed by pastors who strive for virtue and truth.

Meanwhile, may I urge my fellow Life leaders to no longer rely on (or devote financial resources so readily to) strategies that to a large degree have failed since abortion’s legalization over five decades ago (1967 in Colorado and California). *Instead, let us grasp the deep root of our nation’s peril and crush the serpent head of the spirit of child rejection and pregnancy prevention. Who can reasonably doubt any longer that the demonic codependency of child aversion and contraception has, in the spirit world, been calculatingly central to our culture’s illness and abortion crisis?*

May I also respectfully underscore for us who lead Life ministries that while fund raising is necessary, “money” is no more the solution to our abortion crisis than it is to public education’s (and our other social) woes. So might we humbly face the regrettable reality of where we stand today and compare our nation’s “Culture of Life” to its status in 1967, when the “legal” killing of our nation’s preborn citizens began?

As to when pastoral leadership will assume its Watchman duty in Western Protestantism, the breakthrough, as referenced earlier, could occur any time God desires. Imagine the impact if only one influential Christian leader (such as Franklin Graham) proclaimed publicly his new awareness (his new discernment) that contraception not only *kills numerous American Preborns but also robs many other children of lives God foresaw and ordained for them*. And what if a second reliable leader followed Franklin Graham? And another? Or what if God chose for breakthrough a little known and under-appreciated pastor of a very small congregation in rural Kansas and empowered his message to penetrate the heart of the Western church? Anointed sermons decrying birth control could then spread rapidly. Some of the sermons may be preached because readers of this booklet gave their pastors a copy. And way of the likely caustic media coverage of

the pulpits' new voice? God may use it to spread convicting insight into contraception's child-rejection role, and He may divinely prepare many hearts both inside and outside His Church to embrace the insight.

By embracing the truth about contraception and child rejection, Protestantism could spare America and much of the world untold grief and loss. God hates all evils and especially idolatrous ones that governments institutionalize, such as abortion and birth control, same-sex "marriage," gender transition surgery and genital desecration. ***Our unified resolve against child rejection and birth control would generate a vital church awakening and spiritual renewal in our republic and hopefully in the other Western nations.***

With the awakening and renewal of our minds and hearts, our major cultural problems would now be solvable and thereby serve as a rich testimonial of God's merciful power to break the stronghold of forces that hate His sons' and daughters' devotion to covenant children and sacred marriage. The lights of Liberty and Justice would brighten vastly as God's rescued Church grew profoundly. And as stated earlier, all of Heaven would "rejoice gloriously" as the Bride of Christ and Church Triumphant forbade "***the gates of Hades***" to "***prevail against***" America any longer.

[I thank my readers again for bearing with me and for weighing carefully what I have written. And may I ask you to consider again three avowals that are very integral to America’s abortion crisis?

1) “...the abortion decision is of the same character as the decision to use contraception.” —U. S. Supreme Court Majority Decision (505 U.S. 833), *Planned Parenthood of Southern Pennsylvania v. Casey*, 1992

2) “The brief definition of the pervasive ‘Sexual Revolution’ (which has proven to be many times more destructive than all U.S. wars and similar outbreaks) is none other than contraception—or ‘birth control,’ the title of Margaret Sanger’s religion.” —*Who Is Most Accountable for America’s Abortion Crisis?*

3) “Any pro-life effort that temporizes on contraception will be futile because the trajectory is a straight line from the approval of contraception to the approval of abortion...euthanasia...pornography...promiscuity... divorce...homosexual activity...in vitro fertilization ... and cloning.” — Dr. Charles Rice, *50 Questions on The Natural Law: What It Is and Why We Need It*

[Readers may freely download copies of this booklet, and you can help greatly to spread of its message by directing

others to a free download at PleaseLetMeLive.org (or at Life.org)

My email: royce@pleaseletmelive.org

***“Father God, I pray in the name of Jesus Your Son,
please guide and reward supremely each pastor and
congregation that studies child aversion and
contraception earnestly.”***

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