


A Mission Opportunity in Our Own Backyard

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TALKING POINTS WALKING POINTS

Leaders' Guide

A publication of , the adult discipleship ministry of Triangle Community Church.

Talk together about the glory of God's kingdom. –Psalm 145:11
Love the Lord your God and **walk** in all his ways. –Joshua 22:5

Triangle Community Church aims to be a "transforming church". We exist to be used by God as He transforms ordinary people into extraordinary followers of Jesus Christ. TCC believes not only that life-change is possible—but that it is to be expected. Growth is God's will for his people. But transformation does not happen by accident. It requires intentional, intelligent action. 1 Timothy 4:7 instructs you to "discipline yourself for the purpose of godliness." Since "Talking Points, Walking Points" is intended both for individual reflection and for group discussion, questions vary in degree of vulnerability required. Generally it is best to begin group discussions with questions which involve less personal disclosure—but don't linger there. Be sure to "dive deep" too! The questions which require the greatest openness and honesty, as well as those in the section entitled "Digging Deeper in your Daily Quiet Time", are perfect for private reflection.

Questions for Reflection or Discussion

- 1 What from Sunday's message interested you? ...made sense to you? ...confused you?
...intrigued you? ...upset you? ...encouraged you? ...and **why**?
- 2 In what ways **do** unborn humans differ from born ones? In what ways **don't** they differ?
- 3 What is the significance of these differences?
- 4
 - Pastor Dan contrasted our responses to damaging an unborn eagle, an unborn chicken, and an unborn human. What assumptions and values undergird those differing responses?
 - Upon **whose or what authority** do each of those assumptions and values rest?
- 5 Is the **jurisdiction of that authority** over these issues valid? Why or why not?
- 6 Pastor Dan believes that abortion is the number one moral issue of our day, as slavery was in 1850. Do you **agree** or **disagree** with that assessment—and **why**?
- 7
 - What sorts of reasons likely were given in favor of slavery in 1850's America?
 - What reasons are given in favor of abortion in America today? What do you conclude?
- 8 If you had lived in Wilberforce's day, do you think you would have supported him? Why or why not?
- 9 In what ways are you able to help "*deliver those who are being taken away to death*" (Proverbs 24:11-12)?

- 1 Standard “starter question”—you know what to do.
- 2 In what **ways** do the pre-born differ from you? See the “**SLED**” Test article (below).
- 3 What is the **significance** of these differences? **None whatsoever!**

4 For the same reason we value butterflies more than cockroaches—subjective choices. We made the Bald Eagle our national symbol, but it could have been the **lovely** turkey—that was Benjamin Franklin’s nominee! Yes, chickens are a dime a dozen, but if we made Bald Eagles a consumer product, they’d be bred in similar numbers as are chickens. So we can’t just chalk it up to supply and demand. **Whose authority?** Mere human beings.



5 We humans have **only** the authority **given to us** by our Creator. God gave us dominion over all animans, so we’re as free to eat a Bald Eagle as we are a chicken. (We may **choose** to protect one over the other—and I’m **glad** we do indeed protect eagles—but the significant point is simply that it is a subjective, cultural choice. The French eat snails!)

6 **Do wait** to hear what others think—you definitely **want** to hear what **others** are thinking on abortion. **Control yourself**; don’t be stunned if there’s push-back on Dan’s position. There are a variety of reasons why folks may resist this conclusion, such as: [1] they’re told every day that climate change (etc.) is more important than anything else. [2] if they’ve participated in abortion, there is often a need to justify one’s choice. [3] etc. The point is, you **want** to know the condition of your flock (Proverbs 27:23).

7 **Slavery**: “It’s an economic necessity.” “It’s legal; it’s my right.” “Everybody does it.” “Blacks aren’t human.”

Abortion: “I can’t afford a baby.” “It’s legal; it’s my right.” “Everybody does it.” “The unborn aren’t human.”

What do we conclude? Well, do you notice any similarities between those two lists?

8 You likely will need to “prime the pump”, so be prepared with your own answer to this question. (But wait for others to think and answer. Check your watch—20 seconds feels like an eternity!)

9 After hearing what group members say, suggest participation in the three points of application from Pastor Dan’s sermon: [1] place the “Am I not a man and a brother?” sticker in their Bibles, [2] the Wednesday night missions prayer meeting, and [3] Saturday’s prayer walk in Raleigh.

The “SLED” Test

Steve Wagner

We all agree that toddlers are valuable human beings with rights. Yet the unborn differ from toddlers in only four ways, and the first letters of each of these differences spell an easy-to-remember acronym, SLED: **S**ize, **L**evel of Development, **E**nvironment, and **D**egree of Dependency. Here’s how to use the SLED test with a technique I like to call “trotting out the toddler.”



- The unborn is smaller than the toddler, but toddlers are smaller than adults.
- The unborn is less developed than the toddler, but toddlers are less developed than elementary school kids.
- The unborn is in a different location than the toddler, but toddlers can change environments without changing their value.
- Finally, the unborn is more dependent than a toddler, but toddlers are more dependent than adolescents (even if some parents would deny this). And many other born people depend on medications, caregivers, and spacesuits to sustain their lives. They are more dependent than those who don’t need these things.

So, there are only four ways the unborn differ from toddlers, but many toddlers and other born humans differ in exactly the same ways. So how can we justify killing the unborn on these grounds, when we protect born humans who have the same deficiencies?

The SLED Test Meets the Real World

Anyone who has talked with an abortion advocate knows that the dynamics of real conversation many times make it impossible to give a four-step argument like the SLED Test. Sometimes people have a short attention span or want to focus on just one of these points. Even still, items from the SLED test come up frequently in any conversation on abortion. All you have to do is keep watch for them, then respond with a response from the SLED Test.

Here are the SLED concerns I hear repeated most frequently, followed by my most favored response(s). Learn these and you’ll be in good shape!

Size: “How Can Something So Small Be a Person? It Looks Like a Clump of Cells.”

“Why should we believe that microscopic human beings aren’t persons? Are you saying those who are larger have the right to determine whether those who are smaller deserve to exist? Doesn’t that sound like discrimination? Would that be called sizism? And to disqualify someone because their body is undeveloped sounds mean. How is your statement different from saying to a disabled person that he doesn’t count because of how his body looks and works? Should we call that developmentism, discrimination against someone for the body she’s developed? Think of a two-year-old: Isn’t she smaller than the rest of us? But she has equal value to adults in spite of her small stature. If she’s valuable, size is irrelevant to value, right? Isn’t the embryo valuable too?”

continued

Level of Development: “The Unborn Can’t Think or Feel Pain or Know That It Exists.”

“Well, in the earliest stages at least, I agree. There’s a debate about when we develop these abilities, but the embryo can’t do any of these things. But is our value really based on our abilities? After all, even adults differ in how well they think or how sensitive they are to pain or how self-aware they are. How can you value all of these people the same even though some of them can’t think well? And some children, like Gabby Gingras, can’t feel pain at all. Are they disqualified? Some severely disabled people aren’t self-aware. People in a reversible coma aren’t thinking, feeling pain, and they definitely aren’t aware of themselves. In order to be consistent, aren’t you going to have to disqualify all of these people with disabilities too? And if not, shouldn’t we value the unborn whose also a human being?”

Environment: “It’s Not in the World Yet. It Doesn’t Even Breathe Air.”

“What do you mean by saying the unborn isn’t ‘in the world’? Surely the unborn is in the world — it’s simply hidden from view. It doesn’t interact with you and me like a toddler does, but isn’t he interacting with his mother in exactly the way someone at his stage of development should? It’s interesting that you claim the unborn is not breathing air. Do you mean that he isn’t even undergoing oxygen exchange, or respiration? All of us did that from the moment we began to exist as zygotes. But you must think breathing air into the lungs is critical for value. What is it about the unborn’s method of respiration or the location of her respiration that diminishes her value? Let me ask you a question. How long can you breathe under water? For about one swallow of water, right? Well, did you know that the unborn is not only surrounded by amniotic fluid, she is breathing it in and out of her lungs? If you can’t survive in her world, why do you expect her to survive in yours? Isn’t that a bit arbitrary and unfair?”

Degree of Dependency: “The Unborn Is Totally Dependent on Only One Person.”

“So let me see if I understand your concern. Are you saying that since the unborn can’t survive without the mother, that it’s dependent in a different way than a toddler, who can survive with any caretaker? So, being dependent on only one person is what disqualifies the unborn? Imagine that you are the last person to leave a swimming pool area and you know everyone else has left and are miles away. As you’re closing the gate, you hear a splash in the pool as an infant falls into the pool. Evidently, her parents forgot her and left her at the pool. How are you going to respond? You would save that infant, right? But why? She’s dependent on only one person – You. Isn’t it the case that human beings are valuable even if they’re dependent on only one person? If we don’t disqualify the infant that’s totally dependent on only one person, why disqualify the unborn? Dependency is irrelevant to value...and doesn’t dependency usually signal that we have an obligation to the dependent person, not a right to terminate them?”



Steve Wagner is a bio-ethics speaker for Stand to Reason and the author of a new book called “Common Ground Without Compromise - 25 Questions to Create Dialogue on Abortion.” In addition to making the pro-life case to those who disagree, Steve specializes in training college students to engage their campuses in large-scale discussion on abortion. Steve has trained students at more than fifteen universities, including the college students at the Focus on the Family Institute.