


2025-7-6



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

Questions for Reflection or Discussion

Starter Question

- 1 From Sunday's sermon, what did you **like best**, or what **caught your attention most**—and **why**?

Observation—*What do I see?*

- 2 God speaks eleven times in Genesis 1. But notice carefully the change **to whom** he speaks.
To whom does God speak in v. 26?
To whom does God speak in v. 28-29?
But to whom—or, **what**—did he speak in v. 3, 6, 9, 11, 14, 20, 22 and 24?
- 3 Genesis 1:11-25, circle the ten occurrences of the word "kind". What do you learn?
Now notice Genesis 1:26-30. Although the word "kind" is not used, after what "kind" are people made?
- 4 { According to v. 28, what relationship does **mankind** have with fish, bird and animal "kinds"?
According to v. 29, what relationship does **mankind** have with plant "kinds"?
According to Genesis 9:3, what relationship does mankind **now** have with fish, birds and animals?

Interpretation—*What does it mean?*

- 5 What significance do you think we should find in the change of God's "audience" in Genesis 1?
- 6 Compare what Numbers 35:30–31 forbids (and then requires) with what Genesis 9:3 permits.
What does this tell you about **what kind of a thing** people are versus **what** animals are?

Application—*What do I do with this?*

- 7 Together read and discuss the article, "**The SLED Test**", included with today's **Talking Points**.
With what points do you agree and disagree—and why? Support your opinion biblically.
- 8 Read Proverbs 24:11-12 and 31:8-9. What are some **personal** applications of these passages?

- ❶ This is just a starter question. Enjoy it, but don't spend too much time on it.
- ❷
 - In Genesis 1:26, God speaks **to himself**; here is an “intra-Trinitarian discussion”.
 - In Genesis 1:28-29, God speaks **to Adam and Eve**.
 - But in v. 3, 6, 9, 11, 14, 20, 22 and 24 God speaks **to no one/nothing**; he's simply making **commands—and everything he commands immediately comes into being and obeys**.
(Oh that human beings—the pinnacle of God's creation—were as obedient as the beasts are! But no.)
- ❸
 - Non-human creation is (and reproduces) “after **its** kind”. (Sorry—but evolution doesn't occur!)
 - Human creation is “after **God's** kind”.
- ❹
 - In the beginning (and now), humans “subdue and rule over” fish, birds and land animals.
 - In the beginning (and now), human's eat plants.
 - Ever since Noah's time, humans also eat animals.
- ❺ The change of “audience” in Genesis 1 subtly draws our attention to profound truths:
 - God **simply** creates “stuff” (planets, stars, water, light, animals and plants).
 - God **specially** created human beings. The intra-Trinitarian discussion (v. 26) is designed to draw our attention to the creation of people. (Just as does “after its kind” vs. “in our image”.)
 - God's speaking **to** humans, instructing and commanding us, indicates that humans are distinct from lower creation. (Even when he told animals to multiply, see v. 22, it is simply was a statement of reality, not a command, since animals instinctually procreated. Humans, on the other hand, are horribly disobeying God's command. We're not even **replacing** ourselves, much less **multiplying**! Shame on us.)
- ❻
 - Numbers 35:30–31 **forbids** murder and capital punishment for **unconfirmed** murderers (and then **requires** capital punishment for **confirmed** murderers).
 - Genesis 9:3 **permits** the eating (“killing”) of non-humans.
 - This tells us that people are a **totally different kind of a thing** from what animals are.
- ❼ Make sure you read—and understand—this article **before** your group meets.
Be prepared to challenge unbiblical thinking—but try to let biblically-informed group members go first.
- ❽ Make plans as a group to...

**This Wednesday evening join TCCers
for prayer and worship for the sanctity
of all life.**

1



**This Saturday morning join believers
from across the Triangle to pray for life!**

2



Sermon Outline

I. Who are we?

Genesis 1:24-31

- ²⁴ Then God said, "Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind"; and it was so.
- ²⁵ God made the beasts of the earth after their kind, and the cattle after their kind, and every creeping thing of the ground after its kind; and God saw that it was good.
- ²⁶ Then God said, "Let Us make man in Our image, according to Our likeness, so that they will have dominion over the fish of the sea and over the birds of the sky and over the cattle and over all the earth and over every creeping thing that creeps on the earth."
- ²⁷ And God created man in His own image, in the image of God He created him; male and female He created them.
- ²⁸ 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 over the birds of the sky and over every living thing that creeps on the earth."
- ²⁹ Then God said, "Behold, I have given to you every plant yielding seed that is on the surface of all the earth, and every tree which has the fruit of the tree yielding seed; it shall be food for you;
- ³⁰ and to every beast of the earth and to every bird of the sky and to every thing that creeps on the earth which has life, I have given every green plant for food"; and it was so.
- ³¹ And God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

Genesis 5:1-3

- ¹ This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God.
- ² He created them male and female, and He blessed them and named them Man in the day when they were created.
- ³ When Adam had lived 130 years, he became the father of a son in his own likeness, according to his image, and named him Seth.

II. Why are we valuable?

Genesis 1:1

- ¹ In the beginning God created the heavens and the earth.

Genesis 9:6

- ⁶ Whoever sheds man's blood, by man his blood shall be shed, for in the image of God He made man.

III. What must we do?

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Open your mouth for the mute, for the rights of all the unfortunate.
Open your mouth, judge righteously, defend the rights of the afflicted and needy.

Proverbs 31:8-9

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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 **D**ependency. 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?”

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 who’s 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.

Digging Deeper in Your Daily Quiet Time

The answer to the question: "How must we treat something?" hinges on *what "it" is*. Is it Grandmother's heirloom china—or is it just *Chinet*? Let's explore this important topic...

Monday— In Genesis 1:11-25, circle the ten occurrences of the word "kind". What do you learn?

Tuesday— In Genesis 1:26-30, after what "kind" is man made? How does man relate to lesser "kinds"?

Wednesday— In Genesis 1:4-31, circle the seven occurrences of "good". Why does v. 31 add "**very** good"?

Thursday— List everything you learn about the pre-born from Psalm 139:13–16.

Friday— In Luke 1:41–44, what is the pre-born called (v. 41 & 44)? What do we call the post-born?

Saturday— Study Jeremiah 1:4–5. **When** did Jeremiah **start** being "Jeremiah"?

Bible Text: _____

Date: _____



What idea particularly strikes me from this text? [Note in which verse(s) it is found.]



What question does this text raise in my mind—and how would **this text** answer it?



What about Jesus Christ—his character and/or his redemption—relates to this text?



What action must I take as a result of this text? Be concrete and specific.



With whom will I share what I learned from this text? [and what was their response?]