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**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

**Note:** For each of the following questions, refer to the **Sermon Summary** inside.

### Observation—*What do I see?*

- 1 In what ways are slavery and abortion similar? In what ways are they different?
- 2 How does Psalm 139:13–16 support the value of pre-born human life?
- 3 How has “viability” been redefined when applied to the pre-born? Is that change legitimate?

### Interpretation—*What does it mean?*

- 4 Do you agree or disagree that neither size, nor level of development, nor environment, nor degree of dependency change any person's essential nature, and thus his moral worth—**and why?**
- 5 Romans 13:8-10 **requires** that we “love our neighbor as we love our selves” and that we “do no wrong to others”. But do the pre-born **truly** qualify as “neighbor”? **Why or why not?**
- 6 Do you agree that human rights depend solely upon qualifying as being human? Why or why not?

### Application—*What do I do with this?*

- 7 Do you experience greater moral revulsion to slavery or to abortion? Why do you think that is?
- 8 How should grace and forgiveness shape our response to those who have participated in abortion?
- 9 What have you done in the past to protect the rights of the pre-born?  
Is there anything else you think you **should** be doing? If yes, how can we help you do that?

① Explore with your group the following **possible** answers:

- Both involve debates about who counts as fully human. In both cases, the central moral question is: Who is included in the community of those whose lives must be protected?
- Both have been legally permitted at certain times—but does legality equal morality?
- Both involve competing claims of human rights
- Both have sparked deep moral, political, and religious conflict
- Both involve claims of differences in nature of those involved (the full humanity of slave owners and pregnant women are unquestioned; the full humanity of African-Americans and pre-born is denied).
- Motivations. Slavery was driven by economic gain and racial ideology. What reasons do people claim for “needing” to abort? Are they really any different from those used to justify slavery?

② Below is the text of Psalm 139:13-16. Proof of the humanity of the preborn is in [red brackets].

“You made all the delicate [a **born person** is talking to God, and claims that God made him], inner parts of my body and knit me together in my mother’s womb [this person claims continuity as the same “self” both in the pre-born and post-born phases of existence]. Thank you for making me so wonderfully complex! Your workmanship is marvelous—how well I know it. You watched me as I was being formed in utter seclusion, as I was woven together in the dark of the womb [ditto—”That was ‘me’ back there in the womb!”]. You saw me before I was born [same logic—continuity of “me”]. Every day of my life was recorded in your book. Every moment was laid out before a single day had passed. [The lifespan of a person stretches from womb to tomb! The event of birth does not change one’s **essence** any more than any other significant milestone, such as graduation and marriage.]”

③ The pre-born are required to be viable outside of their God-given natural environment (the womb). You are not viable in space or at the bottom of the sea. The pre-born are held to a deceitful, unfair standard.

④ Be prepared with your own brief, concrete thoughts on this, but let group members go first.

⑤ Ditto. And be prepared to (kindly) push back on any faulty logic.

⑥ Ditto. And be prepared to (kindly) push back on any faulty logic.

⑦ Be prepared with your own brief, honest thoughts on this—**and this time, you go first.**

⑧ Be prepared for some emotional (guilty) responses to this. Be compassionate. Be ready with **biblical** examples of God’s readiness to forgive (see 1 Timothy 1:13–16). Avoid sentimental, vague comforts.

⑨ Be prepared with your own brief, concrete thoughts on this, but let group members go first.

## Sermon Summary Romans 13:8-10

The United States declared that all people are created equal and endowed by their Creator with unalienable rights: life, liberty, and the pursuit of happiness. However, this declaration exceeded national practice, as enslaved Africans were denied these rights. The Civil War resulted in approximately 650,000 deaths, largely among those who fought to abolish slavery, sacrificing themselves for the rights of others (John 15:13).

This abolitionist effort reflected a moral commitment to end injustice for a vulnerable population. Yet a class of human beings—the pre-born—continues to be denied these same rights. Scripture affirms the humanity and personhood of the pre-born (Psalm 139:13–16). Denial of personhood has been used to justify oppression.

Human life is a continuous process of development from conception through old age. Differences between individuals do not alter their humanity or value. The **four differences** between a mother and her pre-born child do not alter their status as "persons":

- **Size** – Physical size does not determine rights.
- **Level of Development** – Maturity does not determine humanity (Luke 2:52).
- **Environment** – Location does not change what a being is.
- **Degree of Dependency** – Dependency is universal among humans.

Just remember: **S–L–E–D**. None of these distinctions nullify human identity or moral worth.

We have a moral obligation to love our neighbor—including our pre-born neighbors. God's law is fulfilled through love of neighbor (Romans 13:8–10). Love requires doing no harm and applies to all neighbors, including the pre-born. Human beings share mutual obligations as members of one human family.

Some are not convinced the unborn are people. The principle "do no harm" still applies; actions that may end human life must be avoided if personhood is uncertain. One of the obstacles to loving our pre-born neighbors involves a recent shift in the definition of "viability". Viability literally refers to the ability to live and develop. The term is often misapplied to mean the ability to live outside the womb. But viability outside the womb does not determine the value of the pre-born.

Abortion is the intentional ending of human life before birth. The scale of abortion in the United States represents a significant moral issue, involving millions of lives. The nation bears responsibility to address this injustice. Abortion is sin but not beyond forgiveness. Christ provides atonement and forgiveness for all sin. Healing and restoration are available through repentance and biblical counseling. Write to **BiblicalHopeAndHelp@gmail.com**.

We are called to act in love toward the pre-born, and praying is one of the most powerful things we can do. Prayer, advocacy, and presence contribute to lives being saved and transformed. All human beings, from conception onward, possess equal value and rights as image-bearers of God. The command to love one's neighbor applies universally, requiring protection of the most vulnerable. The task remains unfinished until every human life is cherished and protected.

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



- Peaceful praise and prayer for an end to abortion (not a protest).
- Family-friendly—perfect for toddlers, teens and seniors!
- **This Saturday, May 9<sup>th</sup>** (9am to 11am)
- Carpool from TCC—**departing at 8<sup>30</sup> sharp!**  
(Or, meet us at 3501 Horton Street, Raleigh.)
- Scan this QR code to let us know you're coming →



## Digging Deeper in Your Daily Quiet Time

**Christians know we are obligated to practice the "one another" commands with each other.  
This week, consider how you can apply them to your *pre-born neighbors!***

1. be devoted to one another in brotherly love (Romans 12:10)
2. give preference to one another in honor (Romans 12:10)
3. be of the same mind toward one another (Romans 12:16 and 15:5)
4. do not owe anything—except love—to anyone (Romans 13:8)
5. determine not to put an obstacle or a stumbling block in a brother's way (Romans 14:13)
6. do not judge one another anymore (Romans 14:13)
7. pursue the things which make for peace and the building up of one another (Romans 14:19)
8. accept one another (Romans 15:7)
9. have the same care for one another (1 Corinthians 12:25)
10. do not bite and devour one another—lest you be consumed by one another (Galatians 5:15)
11. show forbearance to one another in love (Ephesians 4:2)
12. speak truth, each one of you, with (about) each other (Ephesians 4:25)
13. be kind to one another (Ephesians 4:32)
14. be subject to one another in the fear of Christ (Ephesians 5:21)
15. regard one another as more important than yourself (Philippians 2:3)
16. do not lie to (about!) one another (Colossians 3:9)
17. bear with one another (Colossians 3:13)
18. live in peace with one another (1 Thessalonians 5:13)
19. always seek after that which is good for one another (1 Thessalonians 5:15)
20. do not speak against one another (James 4:11)
21. pray for one another (James 5:16)
22. be hospitable to one another without complaint (1 Peter 4:9)
23. employ your gifts in serving one another (1 Peter 4:10)
24. clothe yourselves with humility toward one another (1 Peter 5:5)
25. fervently love one another from the heart (1 Peter 1:22 & 4:8; Romans 13:8; 1 John 3:11, 23; 4:7, 11; 2 John 1:5)