

# Human Life

## *The Sacredness of Human Life*

### Summary and Goal

In this session, we will learn that every human life, regardless of age or ability, has inherent value as an image-bearing creation of God. Taking the innocent lives of young, old, or weak humans through abortion or euthanasia is a sin against God and His image bearers. The good news is that the gospel provides the basis of human worth before God as well as the promise of forgiveness and healing for any person who repents and believes, including one who has taken an innocent human life.

### ***Steps to Prepare***

- 1. Read the main passages for this lesson, recording your insights and questions:**
  - Genesis 9:5-6 (see also Jer. 32:35; 2 Cor. 12:7-10)
  - Jeremiah 1:5 (see also Gen. 1:26-27; Ps. 139:13-16; Luke 1:15)
  - Acts 22:1-5; Romans 8:1 (see also Acts 8:1-3)
- 2. Study the Expanded Lesson Content (pp. 4-11).**
  - Determine what elements of this lesson are most applicable to your particular group.
  - Consider ways to personalize the lesson content for you and your class.
- 3. Review the Teaching Plan (pp. 2-3).**
  - Refine the lesson plan based on your group's particular needs, adjusting the plan if necessary.
- 4. Pray for the Lord's guidance as you lead your group through this material.**

### ***Lesson Outline***

- 1. Every human life has inherent value as an image-bearing creation of God (Jer. 1:5).**
- 2. Taking innocent lives of young, old, or weak humans through abortion or euthanasia is a sin against God (Gen. 9:5-6).**
- 3. Christ can forgive and heal anyone, including those who have taken an innocent human life (Acts 22:1-5; Rom. 8:1).**

# Human Life

## *Sanctity of Human Life*

### ? For Further Discussion

Who or what assigns value to each human life? Family? Government? Culture? According to what standard is personal value measured?

### ? For Further Discussion

If society measures the value of human life by “quality of life,” then what are the implications for the pre-born, elderly, poor, and disabled?

### ? For Further Discussion

How does adoption show the value and worth of human life?

### Introduce the Lesson

Begin the lesson by describing Max Lucado’s book *You Are Special*. If you own the book, consider bringing it to show the group. Discuss the attributes society rewards as valuable and those it looks down upon (leader p. 4; personal study p. 3).

- ? What kind of people would receive dots and what kind would receive stars by the following groups and why: classmates, coworkers, neighbors, family? In what ways can you relate the story of receiving stars and dots to your life?

Summarize this lesson, and then transition to the text from Jeremiah that backs up our view that all human life is sacred (leader p. 5; personal study p. 4).

### **1. Every human life has inherent value as an image-bearing creation of God.**

Provide the background for Jeremiah 1:5 and lead your group through this and other biblical texts to see that the inherent value of each person as an image-bearing creation of God can be seen throughout Scripture. Discuss the viewpoint that says a human has no more value than a rat or a pig (leader pp. 5-6; personal study p. 4).

- ? What makes humans categorically different than rats, pigs, and dogs? What do you think it means for humans to be made “in God’s image”?

Present the SLED acronym, a powerful argument for the full humanity of all people. This argument can be helpful when discussing the Christian worldview with a person who does not yet accept the authority of Scripture (leader pp. 6-7; personal study p. 5).

- ? What arguments have you heard that claim an infant in the womb is not fully human? How does the SLED acronym answer those arguments?

## 2. Taking innocent lives of young, old, or weak humans through abortion or euthanasia is a sin against God.

Transition to Genesis 9:5-6, and encourage your group to notice how seriously God takes the shedding of innocent blood. Mention the ancient practice of child sacrifice as well (leader p. 7).

- God was outraged by child sacrifice and strongly prohibited parents from sacrificing their children. What are the similarities and differences between ancient child sacrifice and abortion?

Explore the downward spiral of deeming some human life “unfit” or “inferior.” Contrast these views with the biblical view of life, including the wisdom of age (leader pp. 8-9; personal study pp. 6-7).

- How might the birth of a child with a disability or your own aging be an opportunity to experience God’s power and grace? In what ways can we in our church demonstrate our love and care for the elderly among us?

## 3. Christ can forgive and heal anyone, including those who have taken an innocent human life.

Highlight the persecutions enacted by the apostle Paul. Read Acts 22:1-5, which gives an overview of Paul’s life before Christ. Then point to Romans 8:1, where Paul declared that those in Christ are free from condemnation (leader pp. 9-10; personal study pp. 7-8).

Use the testimony of Kim Ketola to show how abortion brings unique pain and shame, but there is new life available in Christ (leader p. 10).

- God’s Word declares no condemnation for those in Christ (Rom. 8:1), but Satan is called “the accuser” (Rev. 12:10). Have you ever been burdened by forgiven sin? How might a believer turn a discussion of the sanctity of human life to the gospel?

## Conclusion

Consider returning to the Wemmicks from the opening illustration. Ask the questions in the conclusion that point to the biblical worldview of human life. Then discuss ways you can act on behalf of those who are weak and vulnerable (leader p. 11; personal study p. 8).

### ? For Further Discussion

What are the common reasons people give for justifying euthanasia or abortion? What do these reasons say about one’s priorities?

### ? For Further Discussion

In what ways can Christians speak up for the unborn or show love and grace to the elderly?

### ? For Further Discussion

Why is it important to make sure that as we condemn the sin of abortion or euthanasia, we also speak of the loving kindness of God? What are some wrong ways we go about speaking of these issues?

# Human Life

## *Sanctity of Human Life*



### Opening Illustration and Introduction

In *You Are Special*, Max Lucado tells the story of a land of wooden people, the Wemmicks. These people are all unique. Some have big noses; some have big eyes; some are just big, while others are short. Some wear hats and others wear coats.

The wooden people spend all their time assessing the worth of each other and placing stickers on each other. Beautiful, talented, and smart Wemmicks receive golden stars. Plain-looking Wemmicks with average ability and intellect receive gray dots. One day, a young Wemmick learns the secret of refusing to receive either the acclaim or disdain of his peers when he is introduced to the woodcarver, Eli.

Society rewards with attention people who have brains, bucks, or beauty. These are often the people popular at school or at work. Their faces grace magazine covers, their lives provide fodder for blogs and TV shows. They boast of millions of followers on social media platforms.

But do those traits (intelligence, wealth, and beauty) give a person more value than others? If so, then most people are not as valuable as the rich and famous. But what if the value of a person is found elsewhere? What is it that gives us value? And what are the implications for life and ministry?



What kind of people would receive dots and what kind would receive stars by the following groups and why: classmates, coworkers, neighbors, family? In what ways can you relate the story of receiving stars and dots to your life?

### Voices from the Church

“The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.”

—Article III from *The Baptist Faith and Message* (2000)

## Lesson Summary

In this session, we will learn that every human life, regardless of age or ability, has inherent value as an image-bearing creation of God. Taking the innocent lives of young, old, or weak humans through abortion or euthanasia is a sin against God and His image bearers. The good news is that the gospel provides the basis of human worth before God as well as the promise of forgiveness and healing for any person who repents and believes, including one who has taken an innocent human life.

## 1. Every human life has inherent value as an image-bearing creation of God (Jer. 1:5).

Jeremiah was probably in his early twenties when God called him to be a prophet. During a ministry spanning 40 years, Jeremiah addressed the nation of Judah (Jer. 2–45) and the nations surrounding Judah (Jer. 46–51). In 626 B.C., the 13<sup>th</sup> year of King Josiah’s reign (Jer. 1:2), the word of the Lord came to Jeremiah:

*<sup>5</sup> I chose you before I formed you in the womb;  
I set you apart before you were born.  
I appointed you a prophet to the nations.*

Before Jeremiah was even born, God chose, set apart, and appointed him to be a prophet. Notice that God said He formed Jeremiah in the womb.

Other biblical texts make similar claims. In Isaiah 44:2, the Lord is referred to as “your Maker who formed you from the womb.” David declared that the Lord “knit me together in my mother’s womb” and “my days were written in Your book and planned before a single one of them began” (Ps. 139:13,16). Luke 1:15 is a prophecy about John the Baptist, “He will be filled with the Holy Spirit while still in his mother’s womb.” Paul testified about himself in Galatians 1:15 that God “from my birth set me apart.”

David, Jeremiah, John the Baptist, and Paul were assigned unique roles by God. God doesn’t call every Christian to fulfill a ministry of kingly, prophetic, or apostolic calling, but we can still draw from these texts a principle that applies today as it did in their day.

God formed them in their mother’s womb and had plans for them prior to their birth. The same is true of every person today. Every infant in the womb has inherent value as a special creation of God and should be regarded as a person with a future.

## Further Commentary

“The prophet was told that God ‘chose’ him ‘before’ He ‘formed’ him ‘in the womb.’ The verb for ‘to choose’ is the Hebrew word ‘to know.’ Similar concepts are used in the call of the Servant of the Lord (Isa. 49:5) and the apostle Paul (Gal. 1:15). God had more than an intellectual knowledge of Jeremiah; He had a personal relationship with him. He was ‘set...apart’ or separated (as in the root ‘to be holy,’ or ‘set apart’ to the Lord) and ‘appointed’ to be a ‘prophet to the nations.’ If God is the Lord of the entire world, it is natural that His message would extend to all nations.”<sup>1</sup>

—Walter C. Kaiser,  
*HCSB Study Bible*

## Further Commentary

Some Christians view the prophecy of Luke 1:15 about John the Baptist being filled with the Holy Spirit while still in the womb as a reference to an unusual instance of salvation prior to physical birth. But the text is probably a reference to God selecting and empowering John in the tradition of the Old Testament prophets.

## Further Commentary

The Bible declares but does not explain what it means to be made in God's image or likeness. Perhaps it involves ruling over animal life, mentioned in Genesis 1:26. A reference is made to people as image bearers when the punishment for murder is prescribed (Gen. 9:6). An appeal is made to people as made in God's likeness when cursing men is denounced (Jas. 3:9). In these texts, bearing God's image, or likeness, demonstrates the value of every person.

## Voices from the Church

"Life is sacred and given to us by God; for that reason we must never condone the deliberate, unnatural taking of life."<sup>4</sup>

—Billy Graham

Additionally, every person is made in God's image. Genesis 1:26-27 declares, "Then God said, 'Let Us make man in Our image, according to Our likeness. They will rule the fish of the sea, the birds of the sky, the livestock, all the earth, and the creatures that crawl on the earth.' So God created man in His own image; He created him in the image of God; He created them male and female."

Some in our society believe that humans and animals have equal value and worth. One animal rights activist has denied that humans have special rights, saying instead, "A rat is a pig is a dog is a boy. They're all mammals."<sup>2</sup>

But the Bible makes a clear distinction between human life and the other kinds of life on earth. Humans of every age and ability have inherent value because each one is a special creation of God. Humans are unique among God's creation because only humans were endowed with God's image.



What makes humans categorically different than rats, pigs, and dogs? What do you think it means for humans to be made "in God's image"?

There are some who believe humans have value but say that a baby in the womb is not fully human. Others would question whether or not an elderly woman who depends on medication and assistance in a nursing home has as much value or worth as someone young and fit. For this reason, the youngest and oldest in society are in danger because they are not considered fully human.

But does this stand up to scrutiny? Not biblically. Not logically either. The SLED acronym, first developed by Stephen Schwartz, argues that a person's humanity does not depend on his or her size, level of development, environment, or degree of dependency.<sup>3</sup> (For more on the SLED acronym, see *The Case for Life: Equipping Christians to Engage the Culture* by Scott Klusendorf.)

### **S—Size**

Infants in the womb are usually smaller than infants outside the womb. So? Children are usually smaller than teenagers. Women are usually smaller than men. Accountants are usually smaller than bodybuilders. But none of those groups are any more or less human because of their size.

### **L—Level of Development**

Infants in the womb are less developed than toddlers both physically and mentally. Children are less developed than adults. Senior adults usually decline in their physical and mental abilities. None of those groups are any more or less human because of their level of development.

### **E—Environment**

Are people fully human when they are under water? In an airplane? In a cave? Why would an 8-inch journey through a birth canal change the human nature of a person? If infants are human outside their mothers, then why should anyone regard them as non-human inside their mothers? People are people, regardless of their environment.

### **D—Degree of Dependency**

Infants in the womb are dependent on their mothers. Similarly, newborns depend on their parents; mentally and physically disabled people depend on caregivers; and diabetics depend on insulin. Humanity is comprised of some people who depend on medicine or caregivers for their survival. This dependence makes them no less human.



What arguments have you heard that claim an infant in the womb is not fully human? How does the SLED acronym answer those arguments?

## **2. Taking innocent lives of young, old, or weak humans through abortion or euthanasia is a sin against God (Gen. 9:5-6).**

The Scriptures clearly teach that humans are made in God's image and therefore have innate value. It is no wonder, then, that the Scriptures condemn the shedding of innocent blood. This is why, following the account of the flood, God told Noah:

*<sup>5</sup> I will require the life of every animal and every man for your life and your blood. I will require the life of each man's brother for a man's life.*

*<sup>6</sup> Whoever sheds man's blood, his blood will be shed by man, for God made man in His image.*

The strict response God set down regarding the shedding of innocent blood is a clear picture of how seriously He takes murder. To sin against another human being in this way is a strike at the heart of God, for humans are made in His image.

The Bible speaks to the shedding of innocent blood in other places as well. In Jeremiah 32:35, for example, God declared it unthinkable that parents would sacrifice their children in an act of worship to the false god Molech. Jeremiah's statement (see also 7:31; 19:5) was not made because the child sacrifices surprised God; He has perfect knowledge of all future events. Rather, God was outraged and rebuked the action of the parents. He explicitly prohibited this ancient practice of child sacrifice (see Lev. 18:21; Deut. 12:31; 18:9-10).

### **Further Commentary**

In his Genesis commentary, Kenneth Mathews explains, "The general rule is that human life when violated, either by animal or fellow human, required the life of the offender." Taking a human life is a special case because the victim bears God's image. "As verse 6 implies, killing a person who is made in the 'image of God' is a blow against God himself." Also, "the basis of the prohibition against taking human life is rooted in the transcendent value of human life conferred at creation... The value of human life is extended even to the unborn child, who in the case of injury merits reparations (Ex. 21:22-25)." Finally, "our point here is that life, even in the womb of the mother, has value and merits covenant protection."<sup>5</sup>

## Voices from Church History

“Do not murder a child by abortion or kill a newborn infant.”<sup>9</sup>

—The *Didache*  
(early 2<sup>nd</sup> century)

## Voices from the Church

“In America today, it’s illegal to harm your pre-born child, but it’s perfectly legal to kill him.”<sup>10</sup>

—Randy Alcorn



God was outraged by child sacrifice and strongly prohibited parents from sacrificing their children. What are the similarities and differences between ancient child sacrifice and abortion?

Whenever we adopt the idea that some human beings are more valuable or more human than another, we are on a dangerous path. Eventually, some will recommend that the “less fit” members of society be eliminated in order to improve the human race. This view judges an individual’s humanity based on “usefulness to society” or “quality of life”; a person who will be a drain on society’s resources should be eliminated.

It sounds unmerciful and rather far-fetched, doesn’t it? It’s certainly unmerciful, but it is not far-fetched. The eugenics movement a century ago openly sought to eliminate the “unfit” through means of birth control and later through the targeting of African-American mothers for sterilization and abortion. World War II saw the horror of a civilized society (Germany) systematically killing those deemed “inferior,” such as Jews, Gypsies, and homosexuals.

Even today, some studies show that 90 percent of infants diagnosed with Down syndrome through pre-term testing are aborted.<sup>6</sup> Bringing down the number of babies born with genetic issues due to correcting the genetic issue would be cause for celebration. But bringing down the number of births by ending those lives in the womb is an example of taking innocent lives.

Shockingly, infanticide (killing born-alive infants) is commonly discussed among scientists and philosophers as a good option for society. Princeton University medical ethicist Peter Singer argues, “When the death of a disabled infant will lead to the birth of another infant with better prospects of a happy life, the total amount of happiness will be greater if the disabled infant is killed. The loss of happy life for the first infant is outweighed by the gain of a happier life for the second. Therefore, if killing the hemophiliac infant has no adverse effect on others, it would, according to the total view, be right to kill him.”<sup>7</sup>

Where does such a view come from? The denial of humanity’s innate worth and value. Singer writes in *Pediatrics*, “We can no longer base our ethics on the idea that human beings are a special form of creation, made in the image of God, singled out from all other animals, and alone possessing an immortal soul.”<sup>8</sup>

Worldviews matter. Ideas have consequences. If humans are no longer regarded as special creations of God who are made in His image, then they are wrongly considered disposable and replaceable. Tragically, this rejection of the inherent value of human life extends to the elderly and the weak.

Although society considers growing old to be a curse, the Bible speaks of old age as a blessing from God (Ex. 20:12; Deut. 5:33; Prov. 16:31). Aging provides an opportunity to experience God's power in our weakness (2 Cor. 12:7-10).

In an article titled "Thank God for Aging," professor Chuck Dolph shows how God uses aging to sanctify us: "Aging strips us. If we live long enough, we will lose our beauty, our strength, our wealth, our independence, the control of our bodily functions, our pride, and perhaps our very self. These are our idols, all the things that we trust in life to make us attractive, valuable, and self-sufficient. If our aging is successful, we will end our lives stripped of everything but God, totally naked and helpless, utterly dependent on Him and the love of others. Everything that we trusted in life for our worth will have been stripped away. What a blessing to finally find our right relationship to God! Thank God for aging."<sup>11</sup>

The elderly and the weak have opportunities to experience God's power being perfected in their weakness. Because all human beings are valuable in God's eyes, we reject the taking of innocent lives—whether young or old, strong or weak.



How might the birth of a child with a disability or your own aging be an opportunity to experience God's power and grace? In what ways can we in our church demonstrate our love and care for the elderly among us?

### 3. Christ can forgive and heal anyone, including those who have taken an innocent human life (Acts 22:1-5; Rom. 8:1).

One of the greatest figures in Christian history was the apostle Paul. He was God's chosen instrument to deliver the gospel to the Gentiles (Acts 9:15). He planted churches throughout the known world. He wrote 13 of the New Testament books.

But listen to Paul's description of his life before coming to Christ:

*<sup>1</sup> "Brothers and fathers, listen now to my defense before you."<sup>2</sup> When they heard that he was addressing them in the Hebrew language, they became even quieter. <sup>3</sup> He continued, "I am a Jewish man, born in Tarsus of Cilicia but brought up in this city at the feet of Gamaliel and educated according to the strict view of our patriarchal law. Being zealous for God, just as all of you are today, <sup>4</sup> I persecuted this Way to the death, binding and putting both men and women in jail, <sup>5</sup> as both the high priest and the whole council of elders can testify about me. After I received letters from them to the brothers, I traveled to Damascus to bring those who were prisoners there to be punished in Jerusalem.*

### Further Commentary

Do infants who die go to heaven? Most Christians affirm that infants are safe with God or saved. No single Bible verse addresses the issue, but a case for infant salvation can be built from the Scriptures.

Some Christians believe infants inherit from Adam a nature inclined toward sin and a body that is able to die but they do not inherit Adam's guilt. In this view, those who die in infancy are safe with God even though they did not repent of sin and confess faith in Christ because they never knowingly transgressed God's law (Rom. 7:9). Those infants will be renewed or regenerated when God restores His creation because of the work of Christ on the cross (Matt. 19:28; Rom. 8:20-22).

Other Christians believe infants inherit from Adam both a sinful nature and Adam's guilt (Rom. 5:12-21). In this view, infant death is evidence of the wages of sin (6:23). Even so, because infants are unable to repent of sin and confess faith in Christ, God passively applies to them the benefits of the atonement purchased at the cross of Christ.

## Further Commentary

Sometimes an objection is raised that all views of infant salvation justify taking their lives through abortion. Such a claim is absurd and unfounded. It is true that infants will be welcomed by God into heaven. But that is no justification for abortion, just as affirming that God will welcome adult Christians into heaven is no justification for taking their lives. The eternal destiny of the victims is not a factor when considering whether an action is permissible or prohibited. In the cases of both the infants and the adults, God's Word prohibits taking innocent human life.

## Voices from Church History

"On the human level, Judas gave [Jesus] up to the priests, who gave him up to Pilate, who gave him up to the soldiers, who crucified him. But on the divine level, the Father gave him up, and he gave himself up, to die for us."<sup>13</sup>

—John Stott (1921-2011)

Before Paul served Christ and His church, he persecuted Christ and His church. Paul's pre-Christian life, when he was still known as Saul included persecuting believers to the point of death. Before his Damascus Road conversion (Acts 9:3-8; 22:6-21; 26:12-18), Saul attempted to serve God by arranging the arrest and persecution of Christian believers. He gave his approval of Stephen's martyrdom and then dragged other believers out of their homes and into prison (8:1-3). Saul had blood on his hands, as did other giants in biblical-redemptive history. Consider the lives of Moses and David.

But God's grace extends to people with blood on their hands. That is good news for all of us because the Bible teaches that Christ died for our sins. We are included among those who are responsible for the death of Christ. As Paul explained in Romans 5:8, "But God proves His own love for us in that while we were still sinners, Christ died for us!" Christ laid down His life by His own authority, according to the will of the Father. Still, Christ died for our sins (1 Cor. 15:3).

Paul, who had persecuted believers, preached a gospel that declared everyone in Christ to be free from condemnation. How did he view his life after coming to Christ? He wrote in Romans 8:1:

*<sup>1</sup> Therefore, no condemnation now exists for those in Christ Jesus,*

In *Cradle My Heart: Finding God's Love After Abortion*, Kim Ketola explains, "Abortion strips us of the dignity of our unique role in producing human life, and wherever dignity has departed, shame resides." "Many of us have become spiritually confused after abortion, thinking we are being punished by God. We are sure that he hates us for what we have done. In our ignorance and fear, we may picture an angry judge, full of punishments that can never be satisfied. But endless condemnation is not part of God's plan for resolving our spiritual crisis. Jesus came to save the world, not condemn and destroy us." She continues, "No matter what your situation or issue, there is new life in Christ."<sup>12</sup>

Like the bleeding, ritually impure woman who reached out to Jesus and was healed and restored (Mark 5), Christ still heals women who are burdened by impurity and shame. Christ heals men who have failed to take responsibility for their actions. By coming to the Savior in repentance and faith, we can find forgiveness.



God's Word declares no condemnation for those in Christ (Rom. 8:1), but Satan is called "the accuser" (Rev. 12:10). Have you ever been burdened by forgiven sin? How might a believer turn a discussion of the sanctity of human life to the gospel?

## Conclusion

Do you remember the Wemmicks from our opening illustration? The main character of the story is a wooden doll named Punchinello. He learns that the value of a Wemmick does not go up with the stars he receives or go down with the dots. Each doll in the story is valuable because it was personally crafted by the woodcarver, Eli.

What might change in our thoughts or actions if we began viewing people as the Bible describes them, as special creations of God and bearers of His image? How might we view senior adults differently? How might we view the unborn differently? How might we view the physically disabled differently? Would this perspective lead us to treat them in different ways—even speaking and acting to defend their right to life?

The gospel compels us to action on behalf of the weak and needy. Just as God sent His Son to rescue us, vulnerable and perishing in our sinfulness, we are sent out for the sake of the vulnerable and the weak. We are on the front lines of the adoption movement. We provide a voice for the voiceless, sharing and showing the grace of a God who loves us all.

## Prayer of Response

*O God of Beginnings, You are the Creator of all life. May You by Your Holy Spirit and by the voice of Your church lead Your people to rescue innocent children from death and bring those who participate in their death to true repentance that they may taste of Your goodness and mercy. Overcome evil with good in the hearts of those who reject Your truth. Rebuke the enemy for the sake of innocent children and for Your sake, O Lord.*

*O King of kings, let Your kingdom come for the sanctity of all human life. You have said that Your kingdom is justice, peace, and joy in the Holy Spirit. Where there is unrighteousness, let righteousness come to bear; where there is hostility, cause Your peace to reign supreme; where there is sorrow, bring joy in the hearts of people.*

*Lord Jesus Christ, as You hung on the cross, You asked that those who were putting You to death might be forgiven. O Lord, help us offer that same forgiveness to those who participate in abortion, euthanasia, the destruction of embryonic life, and who by other means violate the sanctity of human life, that in all things the world would know the height, depth, breadth, and width of Your love, mercy, and grace.*

*Hear our prayers as we cry out to You to end the merciless shedding of innocent blood in our nation and throughout the world. Through death You have conquered death, and through Your life we experience eternal and everlasting life. Cause life to spring forth in the hearts of all people and bring forth a love and respect for life that will dominate our culture. May Your kingdom and church apprehend and overtake the culture of death that has prevailed through deceit and selfishness; may the Seed of the woman crush the head of the serpent through Jesus Christ our Lord. Amen.*<sup>14</sup>

## References

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3. Scott Klusendorf, *The Case for Life: Equipping Christians to Engage the Culture* (Wheaton: Crossway, 2009), 28-29.
4. Billy Graham, *Billy Graham in Quotes*, ed. Franklin Graham (Nashville: Thomas Nelson, 2011), 215.
5. Kenneth A. Mathews, *Genesis 1-11:26*, vol. 1A in *The New American Commentary* (Nashville: B&H, 1996), 403-406; n. 129.
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11. Chuck Dolph, "Thank God for Aging," *Cedarville Torch* 28.1 (Spring/Summer 2007): 12.
12. Kim Ketola, *Cradle My Heart: Finding God's Love After Abortion* (Grand Rapids: Kregel, 2012), 30-31, 74.
13. John R. W. Stott, *The Cross of Christ* (Downers Grove: InterVarsity, 2006), 64.
14. Adapted from "Prayers," by Priests for Life [online; cited 3 May 2013]. Available from the Internet: [www.priestsforlife.org](http://www.priestsforlife.org).
15. Steve R. Parr, *Sunday School That Really Works* (Grand Rapids: Kregel, 2010), 136.

## Additional Resources

# Human Life

### Devotional Material

Encourage your group to read the three devotional readings included in the *Personal Study Guide*.

### Study Material

- *The Case for Life* by Scott Klusendorf
- “The Sanctity of Life”—Chapter 12 from *The Faith* by Charles Colson and Harold Fickett
- *Innocent Blood: Challenging the Powers of Death with the Gospel of Life* by John Ensor
- “Five Bad Ways to Argue About Abortion”—Article by Scott Klusendorf; find a link to this article at [gospelproject.com/additionalresources](http://gospelproject.com/additionalresources)
- “What Hath Balloon Boy to Do with Abortion?”—Article by Justin Taylor; find a link to this article at [gospelproject.com/additionalresources](http://gospelproject.com/additionalresources)

### Sermon Podcast

John Piper: “Father, Forgive, For We Know What We Are Doing”

### Movie

*October Baby* (DVD)

Find links to these at [gospelproject.com/additionalresources](http://gospelproject.com/additionalresources)

## Tip of the Week

### New Community Members

Do you know what it is like to move to a community where you do not know anyone? It is a fact that new neighbors are looking for relationships and assistance in acclimating to the community. Consider putting together a welcome basket from your group with gifts, community information, church information, and an invitation to your next group fellowship. Ask group members to identify one newcomer each month from their own neighborhood. Have them deliver the gift, provide a warm welcome to the community, and offer to accompany the newcomer to the next Bible study or fellowship.<sup>15</sup>