

# Sanctity of Human Life Sunday 2020

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Date: 19 January 2020

Preacher: Mike Scrivani

[0:00] Psalm 139, 13-16, and Mark 10, 13-16.

Reading first Psalm 139, verse 13-16. Your eyes saw my unformed substance. In your book were written every one of them, the days that were formed for me, when as yet there was none of them. Mark 10, 13-16. And they were bringing children to him that he might touch them. And the disciples rebuked them. But when Jesus saw it, he was indignant and said to them, Let the children come to me. Do not hinder them, for to such belongs the kingdom of God.

Truly I say to you, whoever does not receive the kingdom of God like a child shall not enter it. And he took them in his arms and blessed them, laying his hands on them.

May God add a blessing to the reading of his word. Would you please be seated? Well, this Sunday, we honor the sanctity of human life and churches around the nation are following suit with us.

[1:59] Each year we designate this Sunday to speak to the issues in our country. The issue surrounding, again, the sanctity of human life.

And this is an important matter. One that is certainly worth addressing at least once a year on a Sunday morning. But one that we should be addressing every day of our lives until things are changed.

You know, you have probably, or maybe, experienced church hurt before. When somebody whom you go to church with.

Somebody who should care about you. Somebody who should more than care about you. They should love you. But they say something to you.

That is so painful and so hurtful. And because it happens in God's house. You know, I've had conversations with people where they've been so hurt. By people who they went to church with.

[3:05] That they didn't go back to church for years. And some didn't want to go back ever again. And so, I'll never forget being in seminary and being in Midwestern and being in church administration class.

And this was the subject for the time that we had together. Our professor had been in the church for a long time. He obviously, well, he had grown up in the church.

He had served as pastor in a number of churches. He had been a church planner. And he had a great experience to share with us. And one of the subjects that we spent a long time talking about in class was antagonizers in the church.

How to identify them. And how best to minister to them. And seek to change their antagonizing ways.

And so, I'll never forget this story. I know I've shared it here before. But it's one that is worth repeating. Because these are the dangers that we can slip into when we take it upon ourselves to judge others unfairly.

[4:19] Without looking at the plank that is sticking out of our own eye. And so, my teacher at the church he was at at the time, they had a ministry to women who were either considering having abortion or who had had one.

And so, what he and other members of his church would do is they would go to a ministry that was in their town. And they would minister to these ladies. Either encouraging them and supporting them.

Not just with their prayers. But if needed financially. To help them through the time. To have this baby. To encourage them to do so. But they would also minister to the mothers who had recently had an abortion.

And he talked about how a lot of times they would meet them. And they would feel so ashamed and guilty for the decision that they had made. And so, they would share the gospel with them.

Talk about Christ and his forgiveness and his mercy and his grace. And share that good news with them. And it came to many of those mothers as wonderful news. That they were eager to trust in.

[5:28] One such mother started coming to their church. And she came to my teacher's church for a time. For a while. To the point where people were starting to know who she was.

And you know how people in church get to know a lot about somebody. Without really going to that person. Word spreads. You know, who is that? What's their name?

Why are they here? And so, just the way church works. It got out that this was a woman who was reached through the ministry. That sought to share the gospel with mothers.

Others who had contemplated or had had an abortion. And for the most part, people in the church loved this woman. As they should have.

And they welcomed her into their fellowship. Then my teacher told us one Sunday morning. As they were out in the foyer after church. A gentleman in the congregation.

[6:27] Saw this woman speaking with other church members. Having a good time. Just fellowshiping like we do. And he came over to their circle. And he put his hand on that woman's shoulder.

And he asked her loudly. So not just those who in that circle could hear. But everybody else within earshot of the foyer could hear. And he asked that mother. Have you had any more abortions lately?

And when our teacher shared that story.

And this has happened years before. He got teary eyed. And you could hear a pin drop in our class.

And then he told us that she immediately ran out of that foyer.

And got into her car. And she never stepped foot in their church again. Though he tried. And he tried hard. He went to her house. And he spoke to her.

[7:30] He rebuked the man for what he had said. But she was hurt too bad. By the people of God. Or who should be the people of God.

And in such an unfortunate way. And so I share that story with you. To remind us all of the danger. That we can step into.

When our eagerness to abolish abortion. Takes on a sinful nature. Our mission. Is to fight. For the voiceless. By speaking the truth to them.

In love. Not to villainize the women. Who have had abortions. By seeking to make them. And those who participated in the abortion. Of their child.

Pay. For their sin. How unchristian it is. When Christians make other believers. Feel. Like they must continue to pay. For their sins.

[8:27] By flinging. Flaming arrows of shame. Their way. When Christ has already. Extinguished those arrows. At the cross. When the woman.

Who was caught in adultery. Was set. Before Jesus. At his feet. He didn't fling. Shame. In her face. But offered her forgiveness.

And not only that. He shielded her. From her attackers. And he did so. By speaking. The truth. The truth. In love.

Saying. To her antagonizers. He. Who is without sin. Cast the first stone. So I want to begin. With a warning.

Sanctity of human life. Sunday. Should not be used. To heap scorn. And shame. But to speak truth. In an effort. To bring awareness. To shield.

[9:30] The innocent. And offer hope. Through the message. Of the cross. To those who feel guilty. None of us. Is without sin. Like those.

Self-righteous. Pharisees. None of us. Is in position. To act as if. We stand. Above. Another. We too.

Are sinners. Who have been saved. By grace. We may hate abortion. But we should not seek. To put an end to it.

By hating those. Who participate in it. Instead. We should seek. To minister to women. Who have had an abortion. Or who are considering it. We should share the gospel.

With them. Telling them. About God's grace. Forgiveness. About his hope. We should not shame them. To the point.

[10:25] Where. The love. And the forgiveness. Of God. Is overshadowed. By human hatred. This Wednesday.

Marks the 47th. Anniversary. Of the infamous. Roe versus Wade. Decision. By the United States. Supreme Court. And since that time.

Close to 60 million babies. Have been legally executed. In our country. It's frustrating. To know that while. Three fourths.

Of the United States. Populate. Professes to be Christian. And where the Bible. Is readily available. For anybody to. To thumb through it.

And to see. With their own eyes. And to hear. God's voice. Tell them about. The value. Of human life. That still. Many continue to support.

[11:22] The pro-choice movement. Or. Tragically. Are indifferent. To it. At all. But even if we were to. Set aside our religious convictions.

Science itself. Objects. To this practice. Modern advancements. In technology. And molecular biology. Make it impossible. To argue. That a baby. Inside of a mother's womb.

Is anything less. Than a baby. In a human life. So if Christianity. And modern science. Stand opposed. To the legitimacy. Of abortion.

Why does the slaughter. Continue. We've seen over the past couple of weeks. As we've worked through. John chapter 3. Verses 22 through 30.

That Christ calls. Us. To be totally committed. To him. We are called. By him. To take up our cross daily.

[12:17] And follow him. We are called in that. To deny ourselves. And follow him. Understanding. That he who wishes. To save his life.

Is the one who will lose it. But he who loses his life. For Christ's sake. Is the one. Who will save it. Jesus isn't interested.

In your half hearted commitment. But in your total. Commitment. In the total commitment. Of his people. And he set the example for us.

By being totally committed himself. To the crushing wrath. Of God. On the cross. Where he stood. In place of sinners.

Dying for us. Atoning for our sins. Paying our debt. Suffering in our place. Enduring our shame. Bearing our guilt. So he doesn't ask.

[13:13] Of you. For anything more. Than he hasn't already done. For you. And so we understand. Having been born again. That this world. Is not our forever home. We have been given a mission.

To tell the world. About what Christ. Has done. That they would have the opportunity. To trust in him. And to receive. His salvation. And so. To do this.

We must be like him. Which means that we must live. Selflessly. And it's in our selflessness. That the gospel. Is most purely communicated. To the world. So as Christians.

We live. With the understanding. That it is Christ. Who comes before all. It is Christ. Who comes even before. Ourselves. And so like Christ.

We go to the least of these. We go to those. Who do not have a voice. Who are not being heard. We go to the marginalized. We go to the outcast.

[14:13] We go to those. Who are suffering. From some sort of injustice. And we plead their case. And we do not. So not for our own glory. But because it's the right. Thing to do.

It's the Christ. Like thing. To do. Doing so. Is costly. But let me tell you. It's a cost. That is worth it. Because we are living.

With eternity. In mind. To have our lives. Count towards. Advancing the kingdom of God. On this earth. And to do that.

We can't be half heartedly. Committed. We must be totally. Committed to our Lord. And to his church. And to his mission. To go. To make disciples.

And so we must live. Totally committed to Jesus Christ. Christ. But that message. Is a message. That is different.

[15:12] From the message. That the world. Preaches to us. While God's word. Preaches Christ. Above all. The world teaches. Self. Above all.

That message. Originated with. The ruler of this world. Whom the Bible. Identifies as Satan. That fallen angel. Who tempted. Our parents. Adam and Eve. In the garden of Eden.

Whose disobedience. Plunged all of creation. Under the curse of sin. If you remember. His message. Was a message. Of self love. It was a message. Of self preservation. And an attitude. That said. Self. Above all. Let's look at. Genesis 3. 1 through 8. And that. That encounter. Where this message. Was born. And. Now. The serpent. Of you. Are crafty.

[16:07] Than any other beast. Of the field. That the Lord God. Had made. Satan. Said to the woman. Did God actually say. You shall never eat. Of the tree in the garden. And the woman.

Said to the serpent. We may eat. Of the free. Of the fruit. Of the trees. In the garden. But God said. You shall not eat. Of the fruit of the tree. That is in the midst. Of the garden. Neither shall you touch it. Lest you die.

But the serpent. Said to the woman. You will not surely die. For God knows. That when you eat of it. Your eyes will be open. And you will be like God.

Knowing good and evil. So when the woman. Saw that the tree. Was good for food. And that it was a delight. To the eyes. And that the tree. Was to be desired. To make one wise. She took of its fruit. And ate. And she also gave some. To her husband. Who was with her. And he ate. Then the eyes. Of both. Were opened. And they knew. That they were naked. And they sewed fig trees together.

[17:01] And made. Themselves loincloths. And they heard the sound. Of the Lord. Walking in the garden. In the cool of the day. And the man. And his wife. Hid themselves.

From the presence of the Lord. Among the trees. In the garden. It's incredibly foolish. And self-righteous. Of us. To think. That if we had been there.

In the place of Adam and Eve. That the outcome. Would have been any different. We've inherited their sin. All of us have fallen short.

Of the glory of God. Sin separates us. From him. Instead of seeking. The glory of our creator. We seek our own. Instead of enthroning him.

In our hearts. We seek to occupy. That seat. For ourselves. Just like King Herod did. When he got news. That the true king. The king of the Jews.

[17:55] Had been born. Instead of seeking. To find. The true king. And to worship him. He sought. His destruction. Each of us. Is born.

With like a little King Herod. In our heart. Self-loving. Self-preserving. And demanding. Self. Above. All. Now this does not mean in any way that the answer to our problem is to hate ourselves. That was never a message that Jesus advocated for.

We aren't to engage in self-harm or self-hatred. That isn't going to remedy the problem. But what we've got to understand is that you and I make terrible gods.

We are finite. We are infected by sin which clouds our judgment and our feelings. We aren't fit to rule ourselves. Though our ways may seem right to us.

[18:57] The Bible says that they end in death. You see what we need is a new king. We need someone who can make our crooked paths straight. Someone who can guide us in the truth.

Someone who cannot be manipulated or controlled by sin. We need this king to save us from ourselves. We must acknowledge that God must be the one enthroned in our hearts in order to escape the message of self above all.

Because it is a message that condemns and does not save. When Adam and Eve made the choice to enthrone themselves. Usurping God's authority by disobeying him.

We see the immediate consequences of their choice. First they go and they hide from God. And then they blame everyone else for the choice that they made.

So we see the results of believing in the message of self above all. Creating distance between you and God. Distance between you and what is true.

[19:59] And then playing the blame game. Thinking my actions aren't truly my fault. But other people are to blame for the way that I am. For the choices that I've made.

Self love. Self preservation. Self above all. It's a message that appeals to our fallen sinful nature. This message continues to be preached to us.

And it is a battle that we must fight every day to deny it. Though God had been rejected. Though his truth had been trampled upon.

And though Adam and Eve were guilty. God in his graciousness. In his love and his mercy. He spared them. Making a promise to them. To deliver them from sin's curse.

And to vanquish Satan and his lies. Once and for all. And so in Genesis 3.15. He says. I will put enmity between you and the woman. And between your offspring and her offspring.  
[20 : 56] Addressing Satan. He shall bruise your head. You shall bruise his heel. Here. We have the first mention of the gospel. One would be sent to us.

A king of kings. A lord of lords. God himself would enter into human history. He would set the captives free. He would deliver us from sin's curse.

He would be stricken on the cross to accomplish it. But. His resurrection on the third day would deliver the fatal blow. He is a king.

Who left the glories of heaven behind. To dwell with his people. To give them life. By substituting his own. To set us free from sin's curse. And the death. That it brings.

By being raised again. As a guaranteed promise. That those of us who trust in him. Will live eternally. Eternal life. Begins at salvation.

[21 : 53] The moment you realize. That you aren't fit to be a king. That you aren't fit to be a God. But that Christ. Above. Is all. That you need. That he is the way.

The truth. And the life. And who. Wouldn't. Want to live their life. In service to this great king. Who is willing.

To take your sins. Upon himself. Who is willing to take. Your debt of sin. Upon himself. Who is willing to be crushed. In your place. For your iniquities.

So that he could clothe you. In his righteousness. This is a great king. A king who came to serve. A king who.

A king who came to set the captives free. To give them life. In abundance. Increasing joy. Enduring hope. And everlasting peace.

[22 : 48] Peace. After pronouncing the consequences of sins. His curse. Before God escorted. Adam and Eve. Out of the garden of Eden. And though. Though things would be much different now.

For them. Paradise had been lost. But they had been promised. That one would come. Who would restore it. For them. And then in verse. 21.

It says. And the Lord God made for Adam. And for his wife. Garments of skin. And he clothed them. And in that act. It symbolized.

What Christ would do. One day for us. Their nakedness. Had been exposed. And was a reminder. Of their guilt.

And their shame. Their attempts to cover it up. To preserve their innocence. Was insufficient. Those skins that God provided them. Came from an animal.

[23 : 43] We don't know which one it was. But I imagine. That it was most likely. A lamb. One life. Was.

Substituted. For another. One life. Had to have its blood. Spilled. To cover the sinfulness. Of another.

And you remember. John the Baptist. Testified when he saw Christ. On the scene. Behold. The lamb of God. Who takes away. The sin of the world. Because he shed his blood.

For our sins. And he. He clothes us. In his righteousness. When we trust. In him. He's the one who saves us. He's the one who preserves us. He is the one who committed himself.

To the cross. For our salvation. And so it should be our desire. To live our lives. Totally. Committed. To him. And I say all this.

[24 : 42] Because it is the message of self above all. That serves. As the engine. Under the hood. Of the pro-choice movement. And fuels the idea.

That to take the life of the innocent. Is an act of empowerment. But let me tell you. The Bible teaches a different message. And that's the message for the main idea.

For this morning's sermon. The Bible reveals to us. That it is more empowering. To give life. Than to take it away.

It is more empowering to give life. Than to take it away. To give life. Jesus came. That we may have life. That we may have it in abundance.

Human life. Created in the image of God. Is precious. And it's valuable. As such it should not be seen. As something discardable. Or something to be inconvenienced by.

[25 : 49] As followers of Christ. We are to preach this truth. And like Christ. Be totally committed to his cause. To offer hope. To the sinner. And to speak.

For those who do not have a voice. And so here are two principles. Of truth. That we must keep in mind. That we must speak. In support of.

Scripture's declaration. Of the sanctity of human life. And the first is this. Human beings are created. In the image of God. Therefore no human life. Should be treated. As an inconvenience. No human life. Should be treated. As an inconvenience. Again in Mark 10. It says. And they were bringing children to him. That he might touch them.

And the disciples rebuked them. But when Jesus saw it. He was indignant. And said to them. Let the children come to me. Do not hinder them. For such belongs to the kingdom of God. Truly I say to you.

[26 : 44] Whoever does not receive the kingdom of God. Like a child. Shall not enter it. And he took them into his arms. And he blessed them. Laying his hands on them. In Mark 10.

Jesus and his disciples have been welcomed. By a large crowd. In Judea. Where he then began to teach to them.

Then in the middle of his sermon. He is interrupted. By a mob of children. Whom his disciples. Attempt to intercept.

Because to them. This is not a time. And a place. For children. We can be quick to rebuke.

The disciples actions. Because we know how Jesus responded to them. Hindsight is 20-20. But let's put ourselves. In their shoes.

[27 : 43] Just for a moment. Jesus' time is important. And Jesus is an important person. He's come to preach. Good news to people who will.

Desperately. Need to heal it. He's come to heal their sick. To cast out demons. Then suddenly. During the midst of. One of his sermons.

His teachings. He is. Swarmed. Swarmed. Children. And as we know. Children. No matter the context.

Or the culture. Tend to be loud. They tend to be loud. And. Sometimes. And I'll get some amens. From those who work in the nursery.

In Awana. Sometimes. They tend to be. Out of our control. That's just the way children are. And so to the disciples. This was terrible.

[28 : 41] This was going to ruin everything. These kids are going to ruin. Everything. And so they were irritated. To the disciples.

These children. Were an unwelcomed. In. Convenience. Disdain. And let me tell you. That that attitude.

Is the same attitude. Underneath. The abortion. Movement. That children. Are an inconvenience. The abortion attitude.

Isn't fueled by a desire. For blood to be spilled. But. Disdain. And desire. To remove. What they determined. To be. An inconvenience.

We protect. What we value most. In anything. That threatens. Those things. Or interrupts. Our pursuit. Of those things. We believe. Or we are told. That they must be prevented.

[29 : 41] They must be aborted. At this recent. Past. Golden Globe. Awards. Michelle Williams.

Received an award. For best actress. In her speech. She made a startling. Revelation. She began her speech. By saying.

When you put this. In someone's hands. Referring to the trophy. You're acknowledging. The choices. That they have made. As an actor. Moment by moment. Scene by scene. Day by day. But you're also. Acknowledging the choices. They make. As a person. The education. They pursued. The training. They sought. The hours. They put in. I'm grateful. For the acknowledgement. Of the choices. I've made. She said. And I'm also. Grateful. To have lived. In a moment. In our society. Where choice. Exists. Because as women. And as girls. Things can happen.

[30 : 36] To our bodies. That are. Not our choice. And she continued. I've tried. My very best. To live a life. Of my own making. And not just a series.

Of events. That happened to me. But one that I. Could stand back. And look at. And recognize. My handwriting. All over. Sometimes messy. And scrawling.

Sometimes careful. And precise. But one that. I. Had carved. With my. Own hand. And I wouldn't have been able. To do this. Without employing.

A woman's right. To choose. Choose. And then she concluded. To choose. When to have my children. And with whom.

When I felt supported. And able to balance our lives. As all mothers know. The scales must. And will tips. Towards our children. Now I know. My choices might look different.

[31 : 30] Than yours. But thank God. Or whoever you pray to. That we live in a country. Founded on the principle. That I am free. To live my faith. And you are free. To live by yours. So women.

18 to 118. When it is time to vote. Please do so. In your self-interest. It's what men. Have been doing for years. Which is why the world. Looks so much like them.

But don't forget. We are the largest voting body. In this country. Let's make it look. More like us. And so. If you know the context. She had. Taken this role.

And she was able to take it. And win this award. Because she had been pregnant. And she. Chose to abort. That child. Now. Going back to what I said at first.

I do not want to. Villainize this woman. But I. Bring her speech. To your attention. Because. I can summarize. That speech. And others like it.

[32 : 24] Whom you've heard. On the pro-choice. Side of things. I can summarize. That speech. In three words. Self. Above. All.

Jesus Christ. Did not seek. A life of convenience. In fact. It was quite the opposite. He said. To one. Who would follow him.

Foxes have holes. And birds of the ears. Have nests. But the son of man. Has nowhere. To lay his head. His was a life. Of servitude. Accomplishing.

The father's will. To save sinners. By dying in their place. For the sins. That he did not commit. So to follow. Our Lord's footsteps. Requires.

Self-denial. It requires. Total commitment. It requires. Serving the least. Of these. And now. I'm not going to sugarcoat this. Because. He didn't.

[33 : 23] Doing this. Comes at a cost. To Jesus. It came at the ultimate cost. To us. Being pro-life. May very well mean. That we lose friendships.

Maybe customers. Potential employment. Maybe even church members. It will mean. Being seen. As. The enemy.

Being treated. As a religious zealot. With outdated ideas. People who are trying. To impede. On the freedoms. Of others. It will come at a cost.

But better. To live. For truth. Than die. Upholding. A lie. It will be better. To hear Jesus say.

To us. On that day. Of judgment. As you did. To one of the least. Of these. My brothers. You were doing it. To me. So we speak.

[34 : 18] The truth of God. We share the gospel. That brings life. And we speak. For those who do not have a voice. And we defend those. Who are defenseless. And I'd say.

That this goes beyond. Speaking for. And defending. The unborn. But to all people. In our world. Who are oppressed. We go. And we speak. Because no one else.

Has the courage. To do so. Will you do that? Do you have the courage? Let's not permit ourselves. To be inconvenienced.

By this issue. And let's demonstrate. That in our church. How do we demonstrate. That in our church? Our children. Are not an inconvenience.

To us. We're glad. That they are here. Because guess what? They're the future. Of the church. And so let's equip them. Because they're going to need.

[35 : 14] Equipping. Second. Human beings are created. In the image of God. Therefore we must not. Become desensitized. To the plight. Of the unborn.

Psalms 139. Speaks. Of being formed. In a mother's womb. God. Knowing the days. Before. They had. Been lived. This passage.

Of scripture. Testifies. To the truth. That human life. Begins at conception. And that God.

Providentially. Watches. Over the development. Of human life. Before birth. Ending such a life.

Then. Is murder. By definition. And the methods. Employed. In abortion. To commit. Those acts. Are horrific. These babies.

Feel. The pain. Of being sucked. And ripped. Piece. By piece. From the wombs. Of their mothers. But we don't. See that part.

[36 : 09] They don't show us. That part. We're not exposed. To that. Nor are their mothers. Who grieve afterwards. Often permitted. To share. Their stories.

Women. Who do. Are shouted down. And they're vilified. And so people. In our culture. Have become. Desensitized. To the act. Of abortion.

But they need. To be told. And they need. To be shown. The truth. William Wilberforce. Was a British politician. Who began his career. In 1780.

Wilberforce. Regarded slavery. As a national crime. For which all Englishmen. Were responsible. In the year 1818. He wrote in his diary. In the scripture.

No national crime. Is condemned. So frequently. And so. Few. So strongly. As oppression. And cruelty. And the not using.

[37 : 08] Our best endeavors. To deliver. Our fellow creatures. From them. Wilberforce. And his friends. Engaged. In anti-slavery. Abolition.

And they worked together. To put an end. To the slave trade. In 1814. They gathered. One million signatures. One tenth of the population. On 800 petitions.

Which they delivered. To the House of Commons. The English ruling classes. Viewed abolitionists. As radical. And dangerous. Similar to those. Who started.

The French Revolution. Anti-slavery bills. Of one sort. Or another. Were defeated. In parliament. For 11. Consecutive years. Before the act.

Abolishing the slave trade. Was finally passed. In 1807. And this is what. William Wilberforce did. He was a brilliant man. And a tremendous Christian.

[38 : 05] He knew. That he had to. Make people aware. Of how horrific. The slave trade was. And he wasn't able to do that. Without showing.

It to them. With their own eyes. And so he got some. Influential. English. Men and women. Together. Bureaucrats. He didn't tell them.

Where they were going. But what he did. Is he took them down. To the shipyard. And there. He took them. On the tour. Of a ship. That had recently. Come over. From Africa.

Having brought slaves. And when these people. Saw the conditions. Of that ship. When they saw. The horrors. Of that ship. They responded.

He gained. Their support. The truth. Is that. Planned Parenthood. Was founded. By racist. Ideals. Ideals.

[38 : 59] That put self. Above all. That sought. To eliminate. Human beings. Created in God's image. For the betterment. Of the social. Elite. According to her. Own biography.

Margaret Sanger. The founder. Of Planned Parenthood. While speaking. Get this. To a women's. Auxiliary. Of the Ku Klux. Klan. A support group.

Of the Klan. In New Jersey. In 1926. She spoke to them. In drummed up support. To lay the groundwork. For the first abortion clinic.

In Harlem. If you haven't noticed. Planned Parenthood. Often targets. Lower income neighborhoods. And neighborhoods. Populated by.

Minorities. That's where they go. To set up business. Sanger. Who advocated. For the sterilization. And segregation. Of people with disabilities. Was an idea.

[39 : 54] That the Nazis. Were inspired by. In 1932. She published. An article. Called. The place. Or a plan. For peace. And she listed.

Her agenda. First. She said. Control the intake. And output. Of morons. Mental defectives. Epileptics.

And then second. Take an inventory. Of the secondary group. Such as. Illiterates. Poppers. Unemployables. Criminals. Prostitutes. Dope fiends. Classify them.

In special departments. Under the government. Medical protection. And segregate them. On farms. And open spaces. As long as necessary. In other words. Seek.

To eliminate. From society. Those. Whom Jesus. Has called. The least of these. I want to close.

[40 : 53] By reading. That passage. To you all. With the hope. That the Holy Spirit. Will use it. To inspire. Your action.

To not sit. On your hands. To not see. The plight. Of the unborn. As being an inconvenience. And not. To be desensitized.

By it. Either. But to be totally. Committed. To Christ's call. To serve. By serving. Speaking. And protecting. The least of these. Matthew 25.

34 through 40. You'll be here. On this day. You will be here. When he speaks. These words. Then the king.

Will say to those. On his right. Come you. Who are blessed. By my father. Inherit the kingdom. Of God. Prepared.

[41:50] For you. From the foundation. Of the world. For I was hungry. And you gave me food. I was thirsty. And you gave me drink. I was a stranger.

And you welcomed me. I was naked. And you clothed me. I was sick. And you visited me. I was in prison. And you came to me. Then the righteous. Will say to him. Lord. When did we see you hungry.

And feed you. Or thirsty. And give you drink. And when did we see you. As a stranger. And welcome you. Or in prison. And visit you. And the king. Will answer them.

Truly. I say to you. As you did it. To one of the least. Of these. My brothers. You did it. To me. We must seek.

The least of these. And treat them. As the treasures. That God. That God. Sees them. As be. Three things.

[42:47] That we need to do. In response. To this message. It's one thing to hear it. But God calls us to be more than hearers. Doesn't he? He calls us to be doers.

What do we do with this? First of all. Commit. To pray. Pray. For the mothers. Pray. For our decision makers.

In politics. Pray. For those people. And organizations. Who act. As modern day. William. Wilber forces. Pray. About this thing.

Pray. Be committed. To praying. About it. Often. Second. Commit. To serve. One of the. Ministries. That we. Serve. In. Our gospel. Debt. Giving. Is the cottage. A local. Mission. Here in town. That reaches. Young mothers.

[43:41] That supports them. And the ability. To have. Their children. Often. They do not have. The family support. Or the support. Of their husbands. They need help.

Information. About the cottages. In your bulletin. Take that. Visit their website. They have many needs. And please. Prayerfully.

Consider. Serving there. There. There's lots of needs. And they could use your help. One of the things that we're doing. Beginning this Sunday. Going through February 2nd.

Is we are collecting items that they need. And they're listed here in your handout. In your bulletin. And we are collecting those in the foyer. You can bring them by the office. But we want to do something.

Besides just. Speak it. We want to do it. So please commit to serve. You know what else this might include? How can we serve? Consider adoption.

[44:41] Consider adoption. Do you have spot in your home? To bring in one of these child. Who is the least of these. Whose mom and dad. Weren't able to support.

Or maybe. Elevated themselves over. Consider adoption. And then also consider foster care. You have space in your home. You can bring one of those children in.

Who have been hurt. Who are broken. And you can minister them in a powerful way. And we have people in this church. That if you're interested in either of those things. Would love to talk to you and help you.

And then third. Commit to give. The gospel debt. Is there. We give to the cottage. Commit to give to that. Commit to give to the cottage.

Commit to give to other pro-life agencies. Give of your own time. Give of your own treasures. Give of your own talents. Let's do something. And let's make a difference.

[45:39] For the Lord. Let's go to those. Who do not have a voice. And let's speak truth. And love. And let's be used by him. To make a difference in this world.

Take care.