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**Grace Fellowship Church, Port Jervis, New York**

**October 5, 2014**

**Life Chain Sunday**

**Selected Scriptures**

**Prayer:** *Father, I just again I thank you for this time, I thank you that we can come together and offer up worship to you and that in particular on this day we can focus on what it is you've done for us at the cross. Father, we thank you for it, we thank you for the gift also of your Holy Spirit, and we pray now that your Spirit would guide us, that you'd be with us, that you give us the ability to open up your word, understand a bit about what it is you've done for us, and that we could gain an understanding of that in a practical way, and Lord, that you would give us the ability to make it a permanent part of our lives. We pray this in Jesus' name. Amen.*

Well, this is the first Sunday of the month, and again, this is the day that we remember Jesus Christ and his cross. And Jesus on the night that he died, he met with his disciples and there for the last time he celebrated a Passover supper with them that we recount in Matthew 26. It says: *Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples,*

*and said, "Take, eat; this is my body." And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." Jesus took bread and he took wine and he offered them up as symbols of his flesh and blood and then he instructed his disciples to eat the bread and drink the cup to symbolically eat his flesh and drink his blood. And then he asked them to repeat this remembrance of his sacrifice on a regular basis, and this is what we do and we call it the Lord's table and we celebrate it once a month. And just to remind us, we do this by meditating on what it is Jesus Christ has done for us on the cross, by examining ourselves, asking God's Holy Spirit to convict us of sins, by confessing our sin and then by participating in the elements. John 6:53 says: So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you."*

Now we've been following the life of Jesus, and this Sunday is going to be a little bit different. We're changing our tack a little bit because this Sunday is Life Chain Sunday. It's something that we've been participating in for decades now, and as you've heard, it consists of standing on Route 211 holding a sign

that somebody gives you and the sign makes a statement about how much damage abortion does to women, to men, to families, and to our country. It's an hour and a half demonstration that takes place once a year. Now, it's possible if you are new to Grace that you might be wondering, isn't this veering a little too close to politics for a church? And I believe that there's the only time when a church should ever get into politics is when politics veers into the moral sphere, and in the case of abortion, it clearly has. So I want to take some time this morning to explain the biblical reasons why we feel it is critically important to stand as a church at this point.

It was Tim Keller who made the now famous statement: "When you do sin, sin does you." And what Keller meant was that sin's consequences affect far more than just the object of that sin. In fact they bounce back on the sinner as well, and they inevitably change him or her and never, never for the better. See, the goal of sin is to turn you into an objective representation of that sin. And for many sins it's simply a matter of time and repetition for that to happen. I mean, think about it. How many lies do you have to tell before you become a liar? How many people do you have to cheat before you become a cheater? How many times do you have to brag before you become a braggart? You see, in each case there's a certain finite number of times when you do the sin before the sin

actually begins to do you. You see, we change incrementally when we sin. *Proverbs 23:7* says: *For as he thinks in his heart, so is he.* We become what we do. Hence when we do sin, sin does us. And abortion as sin does everything it touches, from the baby in the womb, to the father, to the mother, to the family, to the society itself. And the problem is like most sins, what it does, it does incrementally usually in stages too small to be noticed. And what it often -- what its offense takes to make us notice it is somebody who's outside, somebody who is prophetic, somebody who is able to look at us, not from the perspective of an insider but from the perspective of an outsider, knowing who we are, what we used to be, and what we are now. One such prophetic voice was Mother Teresa. She not only had a very powerful ministry when she was alive but even in death her words sum up perfectly what has happened to the United States since that fateful day in 1973 when we made it legal to kill our children. This is what she wrote about America. She said, "America needs no words from me to see how your decision in *Roe versus Wade* has deformed a great nation. The so-called right to abortion has pitted mothers against their children and women against men. It has sown violence and discord at the heart of the most intimate human relationships. It has aggravated the derogation of the father's role in an increasingly fatherless society. It has portrayed the greatest of gifts, a child, as a competitor, an intrusion, and an inconvenience. It has nominally

accorded mother's unfettered dominion over the dependent lives of their physically dependent sons and daughters. And in granting this unconscionable power, it has exposed many women to unjust and selfish demands of their husbands or other sexual partners."

Mother Teresa defines America as a deformed nation because of abortion. And it's a triple deformation of heart, mind, and spirit because abortion hardens the heart, it sears the conscience, and it wounds the spirit. And I want to look this morning at how that happens.

You see, hard heartedness is not just something that is just reserved for monsters or perverts or murderers. It is the condition of any heart that resists the truth and accepts a lie. Now, I once heard someone describe hearts as being either of two types, you either have a heart of wax or a heart of clay. And at one point, all hearts are still subject to change. The intense sunlight of God's intervention can soften and soften and soften a heart of wax until eventually it melts. But that very same light will drive the moisture out of a heart of clay, and until -- and it will make it set up until it's as hard as stone.

Now, God alone controls the individual heart and we've seen in the pages of scripture how some hearts melt and some hearts do turn to stone. We all know how God hardened Pharaoh's heart and we saw how

that heart once hardened could not change directions even in the face of absolute and imminent destruction. I mean, the ten plagues that God unleashed on Egypt, they absolutely destroyed it as a nation. And in the end, even though their agriculture and their livestock and their health and their infrastructure was virtually wiped out, Pharaoh still could not change his course because his hardened heart just would not let him. Abortion has the exact same effect on the hearts of those who embrace it. Not only do they get harder and harder, but those whose hearts are hardening are seldom if ever aware of it. A case in point is the historical argument against abortion that used to be summed up in the pro-life phrase: "It's a child, not a choice." You've all seen that over and over again. You know, the pro-choice camp always insisted that abortion merely meant the removal of a clump of cells or what they call the "problem of the products of conception," and so the ideological battle lines were always very clear and they were very clearly drawn. One side said it's a child; the other side said it is not. Well, over the last decade or so with the advance of 3D ultrasound and other technologies, we've proven without a doubt that the child in the womb is just that, it is a child. I mean, in essence the pro-life side won the argument. Or did we? You see, I don't think we did, and the reason lies in the fact that we never allowed for the hardness of people's hearts to drive them deeper and deeper and deeper into places where decent people never, ever thought they

could be. And as a result of the extraordinary evidence that the pro-choice movement faced, they simply declared that while it may be obvious now that it is a child, it remains a fact that that child is still a choice. And the choice of the mother is always going to trump the life of the child.

Naomi Wolf is one of the leading feminist thinkers of today. She wrote these words about her own decision to abort. She wrote this in an article in the New Republic, she said this: There were two columns in my mind, "me" and "baby." And the first won out. Now freedom means that women must be free to choose self, or to choose selfishly. There is no easy way to deny the powerful argument that a woman's equality in society must give her some irreducible rights unique to her biology including the right to take the life within her life. Sometimes the mother must be able to decide that the fetus, in its full humanity, must die. But it is never right or necessary to minimize the value of the lives involved or the sacrifice incurred in letting them go." Did you get that? Did you get what she is saying? What Wolf is saying is okay, okay, it is a child, okay, okay, it is a person but I'm tired of the delusions, I'm tired of the evasions, I intend to destroy it, but I'm willing to feel bad about it. I mean, after all, Wolf goes on to say, "For human beings, grief and respect are the proper tones for all discussions about choosing to endanger our destroy a manifestation

of life." You know, the first time I read those words I was absolutely speechless. We had turned a corner. The argument was now changing. And six years ago when Naomi Wolf wrote them, they were considered to be somewhat radical. This is now mainstream.

"So what if abortion ends life," writes Mary Elizabeth Williams in *Salon* magazine just recently. She says this: "Here's the complicated reality in which we live: All life is not equal. That's a difficult thing for liberals like me to talk about, lest we wind up looking like death-panel-loving, kill-your-grandma-and-your-precious-baby storm troopers. Yet a fetus can be a human life without having the same rights as the woman in whose body it resides. She's the boss. Her life and what is right for her circumstances and her health should automatically trump the rights of the non-autonomous entity inside her always." See, it was only a matter of time and repetition for the objective reality of the abortionist mindset to become our new national mindset, and you know why? Because when you do sin, sin does you. You see, abortion is transformational and not in a good way. Part of that transformation is the hardening of the heart that is so profound that it includes an inability to see what monsters we have become.

I want you to consider these words from an abortionist, a female abortionist by the name of Dr. Lisa Harris. She's describing



performing an abortion on an 18-week-old baby while she herself is 18 weeks pregnant with her own baby. This is what she says: "With my first pass of the forceps, I grasped an extremity and began to pull it down. I could see a small foot hanging from the teeth of my forceps. With a quick tug, I separated the leg. Precisely at that moment, I felt a kick, a fluttery "thump, thump" in my own uterus, it was one of the first times I felt fetal movement. There was a leg and a foot in my forceps, and a "thump, thump" in my abdomen. Instantly, tears were streaming from my eyes -- without me -- meaning my conscious brain -- even being aware of what was going on. I felt as if my response had come entirely from my body, bypassing my usual cognitive processing completely. A message seemed to travel from my hand and my uterus to my tear ducts. It was an overwhelming feeling -- a brutally visceral response -- heartfelt and unmediated by my training or my feminist pro-choice politics. It was one of the more raw moments of my life." Now you would ask yourself surely at this point this woman changed her life, changed her direction, changed what happened. The answer's no. She ends this statement by saying: "Doing second trimester abortions did not get easier after my pregnancy; in fact, dealing with little infant parts from my born baby only made dealing with dismembered fetal parts sadder." Now, I don't know what to say in response to this other than to say that Jesus predicted that there was going to be a time such as this. He said this in *Matthew 24*,

he said: *"And because lawlessness will be increased, the love of many will grow cold."* But here's the horrifying thing about the nature of societal sins. They don't just harden those who commit them. They harden the hearts of everybody, including you and me.

You know, a number of years ago the EPA rightly cracked down on power plants in Ohio who were spewing sulphur dioxide as it was causing acid rain to destroy forests in Maine. They understood rightly that some pollution that was taking place in Ohio could have disastrous effects all the way up in the forests of Maine. Well, so too the moral pollution that takes place in abortion. You see, the heart hardening that takes place in the culture trickles down to the politics and it affects even you and me no matter how far removed from the origins we may be. Moral pollution is no different than any other type of pollution. Listen to what God says about it in *Psalm 106*, it says: *They served their idols which became a snare to them. They sacrificed their sons and their daughters to the demons; they poured out innocent blood, the blood of their sons and daughters, whom they sacrificed to the idols of Canaan, and the land was polluted with blood.*

The effect of that moral pollution is a collective hardening of hearts for all of us. I mean, if you doubt that there's been any hardening of your own heart, just consider where we were as a

culture less than half a century ago. In 1962, Sherri Finkbine, she was part of Romper Room, she was the presenter at Romper Room in Arizona. She learned that the drug Thalidomide that she had been taking would cause massive birth defects in her pregnancy, and so she attempted to procure an abortion. And when no doctor or any hospital in the entire United States would do it, she boarded a plane for Stockholm, Sweden, to have the procedure done. It was considered a national disgrace. I remember that 'cause I was 13 at the time, I remember reading about it, and when she returned from Sweden, she was out of a job, her husband lost his job and they were treated as pariahs. Today you and I can go online -- and I did it last night -- just to look, you can get almost two dozen different types of pro abortion t-shirts that parade and shout how proud you are of the fact that it is now legal to kill your children, that abortion is the law of the land, and taking the life of your baby is your right and no one can stop you. I always used to wonder why it was the prophet Daniel, a righteous man who has ever walked the earth, a man who lived in an incredibly wicked culture, would pray this prayer that he prayed in *Daniel 9*, he said this: *I prayed to the LORD my God and made confession saying, "O Lord, the great and awesome God, who keeps covenant and steadfast love with those who love him and keep his commandments, we have sinned and done wrong and acted wickedly and rebelled, turning aside from your commandments and rules. We have not listened to*

*your servants the prophets, who spoke in your name to our kings, our princes, and our fathers, and to all the people of the land."*

Now you look at that prayer and you say why is it that Daniel didn't use the equivalent of the pronoun "they" as opposed to "we?" And is it not because the wickedness of the culture in some way affects every single person in that culture, and we have not escaped that wickedness. I mean our hearts have become hardened as well. Now, for me going to the Life Chain is simply a way to push back against that hardness of heart. And what easily accompanies a hardened heart is also a seared conscience. God describes in vivid terms what that looks like in *2 Kings 6:24*. This is *2 Kings 6:24*, it says: *Afterwards Ben-hadad king of Syria mustered his entire Army and went up and besieged Samaria. And there was a great famine in Samaria, as they besieged it, until a donkey's head was sold for eighty shekels of silver, and the fourth part of a kab of dove's dung for five shekels of silver. Now as the king of Israel was passing by on the wall, a woman cried out to him, saying, "Help, my lord, O king!" And he said, "If the LORD will not help you, how shall I help you? From the threshing floor, or from the winepress?" And the king asked her, "What is your trouble?" She answered, "This woman said to me, 'Give your son, that we may eat him today, and we will eat my son tomorrow.' So we boiled my son and ate him. And the next day I said to her, 'Give your son, that we may eat him.' But she has hidden her son." When the king heard*

*the words of the woman, he tore his clothes.*

Now the king who is -- he's a wicked man himself, he recognizes the profound wickedness of a seared conscience. He recognizes that cannibalism and murder no longer even register on this woman's conscience. And all she can think about is the injustice of being denied the ability to eat her neighbor's child. We can't conceive of a conscience that defiled. But you see, starvation is what drove that wickedness. There's no such external force driving that wickedness for us today other than convenience and shame, and our consciences have been seared. See, conscience is the inner sense of what is right or wrong. Everybody, pagan or Christian, has one. God gives it to us. *Romans 2:15* says: *They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them.* You know, God may give us a sense of right and wrong but the world is quite capable of shaping and molding that conscience to fit its definition of what is right or wrong rather than God's. And furthermore, we know that conscience is just like hearts, those consciences are subject to hardening and to evil. *Hebrews 10:22* says: *Let us draw near with a true heart and full assurance of faith, with our heart sprinkled clean from an evil conscience and our bodies washed with pure water.*

So where does an evil conscience come from? Well, the way it happens in most societies is by slowly and subtly shifting the idea of "normal" to the idea of "correct" or "right." See, the term "normal" just comes from the term "norm" which simply means "average." It means you're right in the center of the pile. You know, normal means you're not too tall, you're not too short, you're not too fat, you're not too skinny, you're not too bright, you're not too dull. Normal puts you right in the middle of the herd, right in the center of the school. It's the safest place to be. You know sharks and barracudas, they always pick off the individuals on the outside, but being in the center is where it is safe. Politicians understand and define "normal" for their constituencies, and in so doing they help a culture confuse what is normal with what is right. For example, it is normal today to say that abortion is a decision between a woman, her family, her doctor, and her God. I'm sure you've all heard that. And every successful politician says that whether they're left or right, democrat or republican. It's the normal response to a difficult situation. The problem becomes obvious when we look at it objectively. If we take two different women, one a pro-choice woman and one a pro-life woman each after consulting with their God and they reach two very different conclusions, well does that mean that there must be two different gods? I mean, after all, the pro-choice god says it's your body, it's your decision; and the

pro-life God says of the baby: *"I knitted you together in your mother's womb. You're fearfully and wonderfully made."* And so we have to ask the question which one is it? You see, when you assume what is normal is what is right, you have to ask the most basic question, and that is, normal according to whom? Who gets to define what is right? And in the absence of any higher moral authority such as the word of God, folks go to the next highest authority which they call the law of the land. So what is legal becomes what is normal, normal becomes what is moral. That's a slippery slope of the very worst kind. Legal and normal in Nazi Germany was the extermination of six million Jews. I mean, legal and normal was human beings being made into soap and lamp shades. And we think that could never, never happen here, I mean, after all, we're a Christian country and God's on our side. We would never make that kind of mistake. Or would we? Is history truly on our side? Well, history suggests that it's not.

In 1857, the supreme court said no black man could become a United States citizen. It became the law of the land. The Dred Scott decision of the supreme court said that slavery was legal, that slavery was normal and that a black man was only two-thirds of a person. 1973, that very same supreme court said abortion was perfectly legal, and it too became the law of the land. In 1995, the legislature became aware of "late term" or "partial birth

abortion." It was new back then. By now almost everybody knows what that means. And when photos of what actually took place during a late term abortion were brought into the senate chamber, Barbara Boxer who's a senator from California who was a vocal pro-choice advocate, she was outraged. She was outraged because she claimed that the pictures would offend the teenage senate pages. She wasn't concerned at all about what actually took place during a late term abortion; She was concerned that photos of it would offend the sensibilities of those who had to look at the pictures. And when she was confronted with the details of the procedure, her response was unequivocal. She said, "Sir, this is a legal procedure." It was the law of the land. Legal equals normal and normal equals moral. Now government figures say this procedure is going to take place 11,000 times this year in this country. Just two weeks ago channel 13 aired a special. It was called *After Tiller*, named after a partial birth abortionist who was killed by a pro-life zealot. It celebrated the lives of four doctors who still do the procedure. This is PBS's own words, they said: "*After Tiller* presents the complexities of these women's difficult decisions and the compassion and ethical dilemmas of the doctors and staff who fear for their own lives as they treat their patients." Treating their patients means stopping the beating heart of a five-month-old or older baby, puncturing it's skull, sucking out it's brains so that the baby who is dead can be



delivered whole. "Sir, this is a legal procedure," says Barbara Boxer. So legal trumps everything. And if it's legal, therefore it must be normal. And if it's normal it must be moral. Right? See, in the United States, abortion is absolutely legal. In 1973, the supreme court made it, so you don't get more normal than that. You see, there is a difference between a hardened heart and a seared conscience. A hardened heart no longer cares about what is right or wrong. A seared conscience doesn't even know that there's a difference. Collectively the conscience of our culture has been seared, and to an extent our conscience has been seared as well. You can't be presented with these issues over and over and over again without them having an effect on your conscience. You know, my guess is by now everyone of us knows at least someone who's had an abortion, and its very commonality has changed it from something that God sees as horrific to something that we now see as legal. Going to the Life Chain helps me push back against a seared conscience.

When it comes to the topic of abortion, I guess the question we all have to ask ourselves this morning is not is our heart hardened and is our conscience seared, it's more how much is our heart hardened and how much has our conscience been seared, because we can't escape it. It's a moral pollution that rains down on us just like the acid rain rains down on the forests of Maine. And so this

morning, as the elders begin distributing the bread, I would like you to ask God to show you and me the true states of our hearts and our consciences when it comes to abortion. As the elders begin distributing the bread, I want to read to you this warning that accompanies communion. This is from *1 Corinthians 11:28*, it says: *But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged. But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.* Communion is extremely serious business. I say this each time we undertake it, and I say to enter into it in an unworthy manner is to literally court disaster, and that if you're not absolutely confident that you are a child of the King or if you first need to be reconciled with your brother before you bring your sacrifice to the altar, than just pass the elements on when they come to you. I say it every month, nobody's going to look at you, nobody's going to think you're strange. They may in fact think you're wise. But also on the other hand, we can make the mistake of thinking that unless we're spotlessly perfect, we are unworthy to receive communion. That too is a mistake. See, being a child of the King does not mean that we don't sin and that we never fail. It means that we recognize that salvation is a gift

and no one is ever capable of earning it by being good. As Dane Ortland puts it, "In the kingdom of God, the one thing that qualifies you is knowing that you don't qualify, and the one thing that disqualifies you is thinking that you do." You see, it also means that when we do fail, we are aware of the fact that we have sinned because God's Spirit is now inside us and God's Spirit is convicting us of sin, and so we grieve as children who know that we have a Father who longs to forgive us, who longs to cleanse us. God says in *1 John 1:9*: *If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.* See, being a child of the King doesn't mean we're without sin. It means that when we do sin, we have an advocate with the Father, someone who speaks out on our behalf. *1 John 2:1* says: *My dear children, I write this to you so that you will not sin. But if anybody does sin, we have an advocate with the Father -- Jesus Christ, the Righteous One.* Because we have Jesus's righteousness and not our own, we are free to eat from his table. And so if you love the Lord, don't deny yourself the privilege that Jesus has purchased for you. He lived the life we were supposed to live and then he died the death we all deserved to die in our place so that we could be made worthy of heaven. So as the bread is being distributed, take some time right now to ask yourself about the state of your heart when it comes to abortion.

1 Corinthians the 11th chapter, the 23rd verse says: *For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me."* So take, and eat.

As the elders begin distributing the cup, we are looking at why we as a church are so firmly against abortion. And we've seen how abortion hardens the heart and it dulls the conscience. Now I want to look to Jesus to see how this actually happens. As I said, Tim Keller once said, "When you do sin, sin does you." And one of the hallmarks of the way sin "does" us is an inability to see what it is doing while it is doing it. Just a few months ago we were in John 9, and we saw what happened when Jesus healed a blind man. The Pharisees were upset, they insisted that it was the Sabbath and such healings were forbidden, and they turned on the blind man himself and threatened to throw him out of the temple if he didn't deny what his newly opened eyes had already seen. So Jesus seeks the blind man out, in John 9 and says this: *Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of Man?" He answered, "And who is he, sir, that I may believe in him?" Jesus said to him, "You have seen him and it is he who is speaking to you." He said, "Lord, I believe," and he worshiped him. Jesus said, "For judgment I came into this world,*

*that those who do not see may see, and that those who see may become blind.*" Now, do you hear what Jesus is saying in this passage? This is one of the main reasons why so many have hardened hearts and seared consciences. This is the price that we pay when we refuse to accept the truth. You see, the Pharisees, they looked at the truth, they saw the truth, they knew the truth, they understood the truth, and they rejected that truth. The penalty that Jesus imposed on them was severe. *"For judgment I came into this world, that those who do not see may see, and those who see may become blind."* The fact that he already imposed the penalty and that it had immediately taken effect can be seen in the very next words that the Pharisees state. You see, Jesus had given them a choice, acknowledge your sin or you will be blinded by it. What the Pharisees chose was self-evident, they were absolutely incredulous at the concept. In verse 40 it says: *Some of the Pharisees near him heard these things and said to him, "Are we also blind?" Jesus said to them, "If you were blind, you would have no guilt; but now that you say, 'We see,' your guilt remains."* You see, our consciences act somewhat like a camera lens. When they're operating properly, they're wide open and they see the light and it registers and it connects and it makes sense and it causes us to pause and to redirect our lives in the right direction. What Jesus is saying here is that he's telling them that sin shuts down the aperture and it progressively shuts down the light, making us more

and more blind until it shuts down so completely that we can no longer see it in the first place. *"And those who see may become blind."* Well, these words describe our culture perfectly. I mean, how else can you describe a culture that sits idly by while 53 million children are slaughtered, a culture that doesn't seem to care that tens of thousands of children each year have their skulls punctured and their brains sucked out or are systematically cut to pieces for the crime of seeking to be born. And we're still -- we don't kill our young because we're terrified that the rain gods are not going to supply us with enough rain or that the barbarians are at the gate; no, we kill them because they're not perfect or they're not convenient or they're the wrong sex. It is beyond my comprehension to fully grasp how evil we have become. And like Daniel, we are forced to use the pronoun "we," because this type of moral pollution infects every single person, and there's no escape whatsoever, save one. And it's not a plan, it's a person. Jesus Christ left heaven itself and he took on flesh and he entered into a world of profound wickedness such as we're discussing this morning, and he was on a mission to seek and to save that which was lost, and he lived out his life perfectly and then he went before his heavenly Father to offer that life as a sacrifice for you and me and while he was hanging on that cross, every one of our sins including the sin of abortion was there demanding payment. I want you to know that no sin would ever, ever escape the attention of

the Lord Jesus Christ while he was hanging on that cross. No sin that we could ever commit would ever stop him from pouring out his love on us. Never forgot what God says in *Romans 5:6*, he says: *For while we were still weak, at the right time Christ died for the ungodly. For one will scarcely die for a righteous person -- though perhaps for a good person one would dare even to die -- but God shows his love for us in that while we were still sinners, Christ died for us.* See, going to the Life Chain is just one tiny little way that I can show my Lord Jesus Christ how much I love and thank him for what he freely chose to do in laying down his life for me. I mean, it earns me no points whatsoever because there's nothing you and I could ever do that could ever equal the sacrifice that paid for my sin. Nothing to the throne I bring, simply to the cross I cling. It's just a small way -- going to the Life Chain is just I was small way to push back against the hardened heart, the seared conscience and the wounded spirit that abortion produces. That's all. That's why I go. Now if you can't go and I know some of you can't go, I would just ask that you use this time to ask God to give you a way that you can push back against the profound wickedness that we are right in the middle of. Just take a moment to do that.

First Corinthians, the 11th chapter, the 25th verse says this: In the same manner He also took the cup after supper, saying, "This

cup is the new covenant in my blood. This do, as often as you drink it, in remembrance of Me." So take, and drink.

This is the head, hands, and feet part, the part where we talk about the practical application of what it is we're trying to do when we remember Jesus Christ. I just wanted to point out a couple of things about the Life Chain. Number one, there's a number of pro-lifers who don't like the Life Chain at all. And one of the reasons why they don't like it is they say, you know, it's too easy, people say, okay, I'll go out there for an hour and a half and I'll hang up -- I'll sit there or stand there with a sign and then I'm done. I don't have to think about it until next October. That's a problem. It's far more than simply holding up a sign. It's too easy in a heart hardened, conscience seared, spirit wounded culture to simply just say, well, that's all I have to do and I'm done with it. I was thinking of why -- I think it was one of the Duggar girls made a mention where she compared abortion to the Holocaust, and of course folks went nuts. There was a lot of faux outrage over the idea that you would make such a comparison. But there's one thing that I -- that I think bears understanding about what happened in Germany is that after the war in Germany, the entire generation of that country experienced a collective guilt that lasted for an entire generation, and the guilt centered around, "I did nothing. All of this was taking place and I did



nothing." And so what I would say to us this morning, what I would say practically speaking, there's so many different choices that we have, there's prayer, there's donating, there's volunteering, there's holding a sign, there's being part of this, you want to be able to look back ten years, twenty years, God, if he ever grants us the ability to say this scourge is over to look back and say I did something. I didn't just go with the flow, I didn't just stay in the middle of the school and of the herd where it's safe, I did something to push back against this evil. Let's pray.

*Father, I just again come before you this morning, I thank you for your grace, I thank you for your goodness, I thank you that in spite of the evil that surrounds us we have the cross, we have goodness, we have your word, we have the standard, Lord, when our culture redefines normal as legal and moral. I thank you that we have the word of God that stands apart from time, apart from culture, apart from government, apart from politics, and it speaks to us about what is right and true. Father, I pray this morning that you would speak to each and every one of us about this scourge, this evil that we are part of, and I pray that you would give us the means and the ability and the heart to do something about it. And I pray this in Jesus' name. Amen.*