

Turn in your Bible to Acts 2:42

“And they devoted themselves to the apostle’s teaching & fellowship, to the breaking of bread and the prayer.”

Two weeks ago in Acts 2 we saw how God birthed the church...life-giving church-led people to faith in Christ!

Acts 2:42 notes it was devoted to 4 things: Apostolic teaching, fellowship, breaking of bread & prayer.

- 1) Life-giving churches: devoted to breaking of bread are Spirit-filled, bold-witnessers, in-community, God-channels.
- 2) Life-giving churches: devoted to apostolic teaching rejoice in the ‘expository exultation’ of Christ! *Appetite!

A third thing this life-giving church was devoted to is prayer.

My goal today is simple & humanly impossible: It is that YOU would become devoted to prayer in 2008.

That you would be dedicated to the purpose of prayer AND to the action of praying.

Let me ask you... 1) Do you want to be a life-giving Christ follower? 2) Do you want to obey Jesus Christ?

If you do, YOU must choose this morning to become devoted to prayer for 2 very simple reasons:

Acts 2:42 commends to us being ‘devoted to prayer’ by the example of the first Christ followers.

Romans 12:12 commands every Christ follower to be ‘devoted to prayer.’

This morning I want us to ask and answer three questions...

1. **What does it mean to be devoted to prayer?** Acts 2:42, Rom. 12:12, Col. 4:2
2. **What is the connection between being devoted to prayer and being a God-channel & a witness for Christ?**
3. **How should being devoted to prayer direct you concerning the issue of Abortion?**

1. What does it mean to be devoted to prayer?

Being Devoted to Prayer is...

1. Our constant response of joyful, surrendered dependence on the Lord & His willingness & ability to meet a need. Jesus, I need You!
2. Our passionate partnering with the Lord in intimate communion so the Spirit can lead us to pray in Jesus’ name. Jesus, I love You!
3. Not twisting the Lord’s arm to get what we want, *but giving ourselves fully to Him so He can accomplish His will in & through us. Jesus, I yield to You!*

A. The New Testament teaches that the normal Christian life is a life devoted to prayer.

Acts 1:14 *“These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers.”*

Acts 6:4 *“But we will devote ourselves to prayer and to the ministry of the word.”*

Romans 12:12 *“rejoice in hope, be patient or persevere in tribulation, be constant or devoted to prayer.”*

Colossians 4:2 *“Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving.”*

Ask yourself: “Am I devoted to prayer?”

B. Being devoted to prayer is NOT...

24-7 Praying God does not expect you to pray 24 full hours, 7 days a week!

In the same way that a husband who is devoted to his wife doesn’t mean that he is always with her.

Being devoted to his wife does affect everything in his life & leads him to give himself to her in many ways.

Being devoted to prayer doesn’t mean all you do is pray but that praying affects everything you are & do.

It means that there will be a pattern of praying that looks like devotion to prayer.

This won’t be the same for everyone, but it will be something significant—something you will know.

Meal & Bedtime Praying: Praying at meals and at bedtime is good but it doesn’t make you devoted to prayer.

Hail Mary Praying: Praying only as crises enter your life is good but it doesn’t make you devoted to prayer.

All these are good. But each of these falls short of what it means to be devoted to prayer.

C. You should be devoted to prayer because...

1. The Bible commands you to be devoted to prayer and you should do what God says. Rom. 12:12

When we are not devoted to prayer, we disobey Jesus Christ & grieve the Spirit...is foolish & dangerous.

If prayer doesn’t come easy for you, consider yourself normally fallen with everyone else. Then fight.

Preach to yourself. Don’t let your sins & worldly inclinations rule you. God says, ‘Be devoted to prayer.’

2. The needs in your life, family, this church, our culture, and in the cause of world missions are huge and desperate--often heaven and hell hang in the balance, faith or unbelief, life and death are at stake and prayer is the means by which God has given us to engage Him in all of these things.

In **Romans 9:2** and **Romans 10:1** Paul shares of his grieve over the ‘lostness’ of non-Christians and how he earnestly prays for them, "Brothers, my heart's desire and prayer to God for them is that they may be saved."

3. God acts when we pray. God can do more in five seconds than we can do in five years.

What an amazing thing to bow my head in prayer and humbly & earnestly ask God for wisdom, strength, comfort, direction, words...which He often gives. Breakthroughs follow being devoted to prayer...

Prayer can make your work 5,000 times more fruitful than you can make it alone.

2. What is the connection between being devoted to prayer and being a God-channel & a witness for Christ?

1. Believers devoted to prayer are sensitive/submissive to the Spirit who uses them as God-channels & witnesses
2. God chooses to use those who are in fellowship with Him through prayer, because they are HIS!
3. Believers who are used as God-channels and witnesses for Christ are often ‘forced’ to be devoted to prayer.

Turn in your Bible to Acts 4:23-35 where God shows the connection between prayer and being a God-channel.

23 When they (Peter & John) were released, they went to their friends and reported what the chief priests and the elders had said to them. 24 And when they heard it, they lifted their voices together to God and said,

Praise: "Sovereign Lord, who made the heaven and the earth and the sea and everything in them, 25 who through the mouth of our father David, your servant, said by the Holy Spirit, "'Why did the Gentiles rage, and the peoples plot in vain? 26 The kings of the earth set themselves, and the rulers were gathered together, against the Lord and against his Anointed' — 27 for truly in this city there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, 28 to do whatever your hand and your plan had predestined to take place.

Petition: 29 And now, Lord, 1) look upon their threats and 2) grant to your servants to continue to speak your word with all boldness, 30 3) while you stretch out your hand to heal, and signs and wonders are performed through the name of your holy servant Jesus."

Power: 31 And when they had prayed, the place in which they were gathered together was shaken, and they were all filled with the Holy Spirit and continued to speak the word of God with boldness.

32 Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common. 33 And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. 34 There was not a needy person among them, for as many as were owners of lands or houses sold them and brought the proceeds of what was sold 35 and laid it at the apostles' feet, and it was distributed to each as any had need.

A. Believers devoted to prayer are directed by the Spirit to serve as ‘God-channels.’ Acts 3:1-7

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| 1. They were ‘dedicated vessels’ to be used by God. | Willing offering! | 1:13-14 |
| 2. They were Spirit-filled vessels that could be directed by God. | Obediently waited! | 2:1-4 |
| 3. They were in agreement with the Spirit’s prompting to act on God’s behalf. | Went together! | 3:1-4 |
| 4. They were Spirit-empowered to do the impossible in Jesus’ name. | Risked failure! | 3:5-7 |
| 5. They were used by God to raise important ‘life questions.’ | Caused a stir! | 3:8-10 |

B. Believers devoted to prayer are empowered by the Spirit to courageously make Christ known. 3:11-4:22

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| 1. Peter’s response: “Don’t be amazed at us, but at Jesus’ great love for you and turn to Him. | 3:11-29 |
| 2. Religious leaders arrest Peter & John and question them: What power? What name? | 4:1-7 |
| 3. Peter’s reply: Jesus’ power...Jesus’ name He alone is the source of salvation! | 4:8-12 |
| 4. Religious leaders: recognize Jesus in these Christians BUT warn & threaten them to shut up! | 4:13-18 |
| 5. Peter’s reply: We must obey God rather than you—Sorry! Go and gather with others... | 4:19-22 |

C. Corporate prayer is driven by our desperate need for God & His willingness/ability to answer. 4:23-30

Corporate prayer is driven by our compassion for the needy & courage to make Christ known.

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| 1. Meet with God: They gather together to pray—to seek God’s guidance and assistance. | 4:23-24a |
| 2. Praise God: You are sovereign-Creator & Ruler over all, Who faithfully fulfills Your Word. | 4:24b-28 |
| 3. Petition God: 1. See what is happening! 2. Empower us to speak boldly! 3. Do the miraculous! | 4:29-30 |
| 4. Empowered by God: shook & filled with the Spirit--they continued to boldly speak His Word. | 4:31 |

3. How should being devoted to prayer direct you concerning the issue of Abortion?

You should engage God in prayer about social & political issues with an eye to pointing people to Jesus.

A. Learn the Facts...

1. Know what abortion is!

Abortion is “the termination of a pregnancy after, accompanied by, resulting in, or closely followed by the death of the embryo or fetus.”

Defining abortion as the “termination of a pregnancy” is like defining the death of your aged father as the “termination of hospice care.”

-Abortion is not just the termination of a pregnancy but the intentional killing of unborn babies.

-Abortion happens by inserting instruments in a mother’s womb, tearing a baby into pieces & removing them.

-You can watch an actual abortion online at [The Center for Bioethical Reform](http://www.CenterforBioethicalReform.com) [This is very graphic.]

-One of the fullest and best sites for education on abortion is Abort73.com.

-1.2 million abortions per year happen in the U.S.

-46 million babies in U.S. have been killed by abortion since it was legalized by the Supreme Court in 1973.

2. Know where Abortion counseling and support comes from

There are special clinics where abortions happen. There used to be over 2,000. Today there are about 752.

To see a list of them, state by state: <http://www.klanparenthood.com/DeathCamps/DeathCamps.cfm#MN>
In Rochester...

Abortions occur in Rochester?

Counseling for abortion comes from Planned Parenthood here in Rochester.

In Minnesota...

1. Women's Health Center	218-727-3352	32 E. 1st # 300, Duluth , MN 55802
2. Dr. Mildred Hanson-Medical Aids	612-870-1334	710 E 24th St. # 403, Minneapolis , MN 55404
3. Meadowbrook Women's Clinic	612-376-7708	825 S 8th St. # 1018, Minneapolis , MN 55404
4. Midwest Health Center For Women	612-332-2311	33 S 5th St. FL 4, Minneapolis , MN 55402
5. Robbinsdale Clinic	763-533-2534	3819 W Broadway Ave., Robbinsdale , MN 55422
6. GYN Special Services	651-254-9091	640 Jackson Street, St. Paul , MN 55101
7. Highland Park Planned Parenthood	651-698-2406	1965 Ford Pkwy., St. Paul , MN 55116

3. Know that God’s solution is both/and NOT either/or (save babies AND lead people to faith in Christ).

The people who own and operate and work there are real people. Above all, they need Christ.

-What might God do if we corporately prayed that Christ would manifest His saving grace in those places?

-What divine encounters of compassionate involvement might God create?

-Let there be no violence from our side. The gospel is the power of God to save anyone who trusts Jesus.

-If the owners and administrators and employees of these five clinics met the living Christ and were saved, there would be fewer abortions. There is more you can do but prayer is the basis of all doing.

-Pray regularly that the owners, administrators, and employees of these 7 clinics in MN would be saved.

B. Be a bold-witnesser for Jesus Christ by...

1. Being utterly sure you have seen Jesus Christ and His truth.

Acts 4:20... *‘for we cannot but speak of what we have seen and heard.’*

Boldness comes from spending time with Jesus. He is the truth we need to see and He is good-radically good.

The more you have real dealings with Jesus Christ, the more confident you become in the truth.

The more you are freed from the desire to exalt yourself or protect yourself or win an argument with someone

Rather, you just want to speak the truth for Jesus sake and for the benefit of those who hear.

2. Knowing that those who benefit from wrongdoing & wrong-thinking usually turn a deaf ear & a blind eye to contrary evidence for what is right and what is true.

Acts 4:1-22! The religious leaders could not—would not see the healed man as evidence of the truth that Jesus is the Messiah, who is alive, who can change a person’s life

BECAUSE to en-throne Jesus would de-throne self. They were NOT willing to do this!

This disease affects ALL of us: Our mind perceives reality selectively to justify what our heart desires.

Complete objectivity—whatever side you are on—is a myth.

INCONSISTENCY: If showing pictures of mutilated babies threatens your desire for abortion on demand, then the pictures are emotionally manipulative or in bad taste or irrelevant. But if showing dead sea otters or

oil slicked cranes or mutilated seals helps your cause, then this is simply telling it like it is and forcing people to come to terms with what is really happening.

EXAMPLE: A booklet distributed to high school students in connection with sex education says, "Medically, it is best to have an abortion after the sixth week and before the 12th week of pregnancy."

Abortion defenders turn a deaf ear to the question: "Medically best for whom; baby or mother; or neither?"

The evidence mounts on all hands that the unborn are persons and patients alongside their mothers.

But abortion providers turn a deaf ear to observations like Dr. Steve Calvin's in a letter a few years ago to the *Arizona Daily Star*: "*There is inescapable schizophrenia in aborting a perfectly normal 22 week fetus while at the same hospital, performing intra-uterine surgery on its cousin.*"

DEAF EAR: Many Christians involved in abortion turn a deaf ear to the Bible when it says that the growing life in the womb is the unique creative work of God knitting together a being in his own image (Psalm 139:13; Job 31:13–15); or when it speaks of babies in the womb with the very same words as babies out of the womb (Genesis 25:22; Luke 1:41; cf. 2:12, 16; 18:15); or when it warns repeatedly against shedding innocent blood (Psalm 106:38); or when it calls again and again for the protection of the weakest and most vulnerable members of the community (Psalm 82:3–4); or when it says that God alone has the right to give and to take human life (Job 1:21).

When people benefit from wrongdoing or wrong-thinking, they will turn a deaf ear and a blind eye to the mounting evidence for what is right and what is true—this is especially true with the issue of abortion. The mind selectively sees what will justify the desires of the heart. In the end that is what must be changed.

3. **Speaking God's Truth: You are NOT called to WIN (arguments), but to WITNESS of Jesus Christ!**

Christians—should stand up in public and tell God's truth as they see it without worrying that secular listeners may not even agree with our most basic assumptions.

Peter and John's response to the leaders is amazing and somewhat unexpected!

The rulers tell them to get out and not to speak in the name of Jesus any more.

Then **4:19–20** they say, "*Whether it is right in the sight of God to listen to you rather than to God, you must judge; for we cannot but speak of what we have seen and heard.*"

An obstacle to our speaking in public about the truth is that we think we have to win.

Or we think we have to operate with the assumptions of secular leaders.

But Peter shows us that this is emphatically not what we have to do.

Our calling is not to win or to borrow the assumptions of the world.

Our calling is to stand up and tell it like it is in the eyes of God.

Imagine how the rulers might have responded to Peter and John when they said, "You decide if we should listen to you or God." They probably thought: "Who do think you are! Telling us the choice is between what we say and what GOD says! How do you know WE don't speak for God?"

All Peter says is, "*We must speak what we have seen and heard.*" He is a witness.

Some people are gifted and called to enter more extended debate to find common ground & labor to persuade.

But the point here is simpler: all Christians should stand up and tell it like they see it.

Let the chips fall where they will. Don't worry if the public doesn't agree with your most basic assumptions.

Your job is not to win. Your job is not to control this society. Your job is to say what God wants said.

To be devoted to prayer apply these truths to your daily prayer life... Prayer never FADES...

F Free (your heart) and Formed (God's truth=Word)	What to pray?
A Alone (by yourself) and Assembled (with other believers=corporate prayer)	Who to pray with?
D Desperate (an eye on your burdens) and Delighted (eye on God: praise...)	Why to pray?
E Explosive (shorter periods of time) and Extended (longer periods of time)	How long to pray?
S Spontaneous (when—NOW) and Scheduled (planned times)	When to pray?

Ten Reasons Why it is Wrong to Take the Life of Unborn Children By John Piper

[http://www.desiringgod.org/ResourceLibrary/TopicIndex/47 Abortion/82 Father Forgive For We Know What We Are Doing/](http://www.desiringgod.org/ResourceLibrary/TopicIndex/47%20Abortion/82%20Father%20Forgive%20For%20We%20Know%20What%20We%20Are%20Doing/)

This is not a defense of the humanity of the unborn. It is an argument that if the unborn are human they ought not to be aborted. There are some abortionists who believe that the unborn are human beings. But these doctors do abortions regularly anyway because they believe that taking innocent human life, while tragic, is justifiable in view of the difficult circumstances faced by mother and child. Some of these doctors want to be Christian and Biblical, and do not see their practice as wrong. I have written this brief paper to encourage these doctors to reconsider.

1. God commanded, "Thou shalt not murder" (Exodus 20:13).

I am aware that some killing is endorsed in the Bible. The word for "kill" in Exodus 20:13 is the Hebrew rahaz. It is used 43 times in the Hebrew Old Testament. It always means violent, personal killing that is actually murder or is accused as murder. It is never used of killing in war or (with one possible exception, Numbers 35:27) of killing in judicial execution. Rather a clear distinction is preserved between legal "putting to death" and illegal "murder". For example, Numbers 35:19 says, "The murderer shall certainly be put to death." The word "murderer" comes from rahaz which is forbidden in the Ten Commandments. The word "put to death" is a general word that can describe legal executions. When the Bible speaks of killing that is justifiable it generally has in mind God's sharing some of his rights with the civil authority. When the state acts in its capacity as God's ordained preserver of justice and peace, it has the right to "bear the sword" as Romans 13:1-7 teaches. This right of the state is always to be exercised to punish evil, never to attack the innocent (Romans 13:4). Therefore, "Thou shalt not kill," stands as a clear and resounding indictment of the killing of innocent unborn children.

2. The destruction of conceived human life — whether embryonic, fetal, or viable — is an assault on the unique person-forming work of God.

Can we say anything from Scripture about what is happening when a life in the womb is aborted? Consider two texts. Psalm 139:13 says, "Thou didst form my inward parts, Thou didst knit me together in my mother's womb." The least we can draw out of this text is that the formation of the life of a person in the womb is the work of God. God is the "Thou" in this verse. Further we can say that the formation of life in the womb is not merely a mechanical process, but is something on the analogy of weaving or knitting: "Thou didst knit me together in my mother's womb." The life of the unborn is the knitting of God, and what he is knitting is a human being in his own image, unlike any other creature in the universe. The other, less well-known, text is in the book of Job. Job is protesting that he has not rejected the plea of any of his servants, even though in that culture many people thought that servants were non-persons and only property. The thing to watch for here is how Job argues. Job 31:13-15 says, "13) If I have rejected the cause of my manservant or my maidservant, when they brought a complaint against me, 14) what then shall I do when God rises up? When he makes inquiry, what shall I answer him? 15) Did not he who made me in the womb make him? And did not One fashion us in the womb?"

Verse 15 gives the reason why Job would be guilty if he treated his servant as less than a human equal. The issue isn't really that one may have been born free and the other born in slavery. The issue goes back before birth. When Job and his servants were being fashioned in the womb the key person at work was God. That's the premise of Job's argument.

So both Psalm 139 and Job 31 emphasize God as the primary Workman — Nurturer, Fashioner, Knitter, Creator — in the process of gestation. Why is that important? It's important because God is the only One who can create personhood. Mothers and fathers can contribute some impersonal egg and some impersonal sperm, but only God creates independent personhood. So when the Scripture emphasizes that God is the main Nurturer and Shaper in the womb, it is stressing that what is happening in the womb is the unique work of God, namely, the making of a person. From the Biblical point of view gestation is the unique work of God fashioning personhood.

We can argue, I say, endlessly over what "full" personhood is. But this we can say, I think, with great confidence: what is happening in the womb is a unique person-forming work of God, and only God knows how deeply and mysteriously the creation of personhood is woven into the making of a body. Therefore it is arbitrary and unwarranted to assume that at any point in the knitting together of this person, its destruction is not an assault on the prerogatives of God the Creator.

To put it positively: the destruction of conceived human life — whether embryonic, fetal, or viable — is an assault on the unique person-forming work of God. Abortion is an assault on God, not just man. God is uniquely at work in the womb from the moment of conception. This is the clear testimony of Psalm 139:13 and Job 31:15.

3. Aborting unborn humans falls under the repeated Biblical ban against "shedding innocent blood."

The phrase "innocent blood" occurs about 20 times in the Bible. The context is always one of condemning those who shed this blood or warning people not to shed it. Innocent blood includes the blood of children (Psalm 106:38). Jeremiah puts it in a context with refugees and widows and orphans: "Thus says the Lord: Do justice and righteousness, and deliver from the hand of the oppressor him who has been robbed. And do no wrong or violence to the alien, the fatherless, and the widow, nor shed innocent blood in this place." Surely the blood of the unborn is as innocent as any blood that flows in the world.

4. The Bible frequently expresses the high priority God puts on the protection and provision and vindication of the weakest and most helpless and most victimized members of the community.

Again and again we read of the sojourner and the widow and the orphan. These are the special care of God and should be the special care of his people.

"You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt. (And you were all once babes in the womb!) You shall not afflict any widow or orphan. If you do afflict them, and they cry out to me, (like the blood of Abel cried out to God from the ground, Genesis 4:10) I will surely hear their cry; and my wrath will burn." (Exodus 22:21-24).

"Father of the fatherless and protector of widows is God in His holy habitation" (Psalm 68:5).

"Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute. Rescue the weak and the needy; deliver them from the hand of the wicked" (Psalm 82:3-4).

"They slay the widow and the sojourner, and murder the fatherless; and say, 'The Lord does not see; the God of Jacob does not perceive.' But the Lord will wipe them out for their wickedness" (Psalm 94:6,23).

5. By judging difficult and even tragic human life as a worse evil than taking life, abortionists contradict the widespread Biblical teaching that God loves to show his gracious power through suffering and not just by helping people avoid suffering.

This does not mean we should seek suffering for ourselves or for others. But it does mean that suffering is generally portrayed in the Bible as the necessary and God-ordained, though not God-pleasing, plight of this fallen world (Romans 8:20-25, Ezekiel 18:32), and especially the necessary portion of all who would enter the kingdom (Acts 14:22; 1 Thessalonians 3:3-4) and live lives of godliness (2 Timothy 3:12). This suffering is never viewed merely as a tragedy. It is also viewed as a means of growing deep with God and becoming strong in this life (Romans 5:3-5; James 1:3-4; Hebrews 12:3-11; 2 Corinthians 1:9; 4:7-12; 12:7-10) and becoming something glorious in the life to come (2 Corinthians 4:17; Romans 8:18).

When abortionists reason that taking life is less evil than the difficulties that will accompany life, they are making themselves wiser than God who teaches us that his grace is capable of stupendous feats of love through the suffering of those who live.

6. It is a sin of presumption to justify abortion by taking comfort in the fact that all these little children will go to heaven or even be given full adult life in the resurrection.

This is a wonderful hope when the heart is broken with penitence and seeking forgiveness. But it is evil to justify killing by the happy outcome of eternity for the one killed. This same justification could be used to justify killing one-year olds, or any heaven-bound believer for that matter. The Bible asks the question: "Shall we sin that grace may abound?" (Romans 6:1) And: "Shall we do evil that good may come?" (Romans 3:8). In both cases the answer is a resounding NO. It is presumption to step into God's place and try to make the assignments to heaven or to hell. Our duty is to obey God, not to play God.

7. The Bible commands us to rescue our neighbor who is being unjustly led away to death.

"Rescue those who are being taken away to death; hold back those who are stumbling to the slaughter. If you say, 'We did not know this,' does not He who weighs the heart perceive it? Does not He who keeps watch over your soul know it, and will He not requite man according to his work?"

There is no significant scientific, medical, social, moral or religious reason for putting the unborn in a class where this text does not apply to them. It is disobedience to this text to abort unborn children.

8. Aborting unborn children falls under Jesus' rebuke of those who spurned children as inconvenient and unworthy of the Savior's attention.

"Now they were bringing even infants to him that he might touch them; and when the disciples saw it, they rebuked them. But Jesus called them to him, saying, 'Let the children come to me, and do not hinder them; for to such belongs the kingdom of God'" (Luke 18:15-16). The word for "infant" in Luke 18:15 is the same word Luke uses for the unborn infant in Elizabeth's womb in Luke 1:41,44.

"And Jesus took a child, and put him in the midst of them; and taking him in his arms, he said to them, 'Whoever receives one such child in my name receives me; and whoever receives me, receives not me but him who sent me'" (Mark 9:36-37).

9. It is the right of God the Maker to give & take human life. It is not our individual right to make this choice.

When Job heard that his children had all been killed in a collapsing house, he bowed to worship the Lord and said, "Naked I came from my mother's womb, and naked shall I return; the Lord gave, and the Lord has taken away; blessed be the name of the Lord" (Job 1:21).

When Job spoke of coming from his mother's womb, he said, "The Lord gave." And when Job spoke of dying, he said, "The Lord has taken away." Birth and death are the prerogatives of God. He is Giver and Taker in this awesome affair of life. We have no right to make individual choices about this matter. Our duty is to care for what He gives and use it to His glory.

10. Finally, saving faith in Jesus Christ brings forgiveness of sins and cleansing of conscience and help through life and hope for eternity. Surrounded by such omnipotent love, every follower of Jesus is free from the greed and fear that might lure a person to forsake these truths in order to gain money or avoid reproach.