**Livin’ the Life**

**Sacred Life and Abundant Life**

**John 10:7-10**

January 20, 2019

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Today we are backtracking to John 10:7-10, looking at Sacred Life and Abundant life, to see the relationship between the two as we continue looking at the life of Jesus and the life he promises in our series, Livin’ the Life. Over the years some have criticized me and left CCC because they thought the issue of abortion is a political one. But abortion and the value of human life and the issues surrounding it are not primarily political or social issues but are a moral, theological, and spiritual issue. Nor is it my desire to cause pain or to offend or make anyone feel guilty but I want to hold up the value of human life.

Sanctity of Life Sunday is celebrated every year on the Sunday closest to the anniversary of the 1973 U.S. Supreme Court decisions Roe v. Wade and Doe v. Bolton, which legalized abortion in every state for any reason through all nine months of pregnancy. In light of this, it is important to remind ourselves of Sacredness of Life and Abundant life.

Jesus says that he came that we might have life and have it abundantly (10). This text gives us two truths that I want to share with you today. First, that Jesus came tells us that life is sacred, it is valuable. Second, that Jesus came tells us that the sacredness of life points us to something greater, abundant life.

**Jesus’ Coming Validates Human Life**

Human life is bound up with Jesus’ mission. When Jesus says, I came, he is referring to, in part, to his incarnation, the eternal Son of God becoming a man (1:1-4). He had a human body, a human mind, and human emotions, yet was without sin (Jn 15:10; Heb 4:15). And when God became flesh, he became vulnerable, at the mercy those around him. The incarnation may be the most famous unplanned crisis pregnancy ever known to man. Mary was somewhere between thirteen and fifteen years old, unmarried, and a devout Jew. She was informed of it by an angel. Her life as she knew it was put on hold. And yet by faith she chose life (Lk 1:26-38). When Joseph found out he was going to break off their engagement until an angel spoke to him and gave him the backstory (Mat 1:18-25). He too chose life and married Mary, though it was the harder road. One of the narratives of the prolife movement is that abortion is a personal issue. That a woman has the right to choose what she wants to do with her own body as she desires. But what about the body of the unborn who is vulnerable and at the mercy of the mother? A body part is defined by the common genetic code it shares with the rest of its body. Every cell of the mother’s body shares the same genetic code but the unborn child has a different genetic code, and every cell of his body is uniquely his, each different than every cell of his mother’s body.[[1]](#footnote-1) The unborn has a separate body with its own distinct DNA. Also, the right to choose does not tell us anything about whether the choice is right or wrong or whether it should be legal. Our government limits our choices and freedoms all the time. Can a man legally rape a woman because he chooses to do that with his body? Can a woman sell her body for sex or an individual steal or trespass? Most agree with most of these laws, even though they restrict our personal freedoms, because they protect the rights and interests of others personal freedoms they may violate.

In the incarnation, God validates and vindicates and verifies the value of human life. He could have come in any way but chose to come in the way we all do to affirm human life. The birth of Jesus Christ tells us that life is sacred. God valued human life enough to become one of us. Jesus’ coming in the incarnation not only demonstrates that human life is sacred, Jesus’ coming offers the promise of abundant life. And so the Sanctity of human life is ultimately about abundant life.

**Jesus Coming Offers Abundant Life**

He came refers not just to his incarnation but also his mission. Human life is bound up with Jesus’ mission. John wrote his gospel in light of Jesus’ mission. I have written this that you may believe that Jesus is the Christ, the Son of God, and by believing may have life in his name (20:31). Jesus did not come just to validate and vindicate human life but he came to give abundant life. In contrast to the religious leaders who steal, kill, and destroy, Jesus came that we may have life and have it abundantly. John’s gospel describes people as physically alive but spiritually dead, devoid of the life that only he can give. This life is described here as abundant life but also as eternal life and new life. In one conversation, Jesus describes it as new birth, it is so radically different from human life. It is life where all your sins are forgiven no matter how dark and hideous they are. It is life where all your guilt, both subjective and objective, is removed. It is so radically different that you are given a new nature and a new power to live. It is life where your wounds, so deep that you cannot escape them, are healed by Jesus. Jesus said, Come to me, all who labor and are heavy laden, and I will give you rest (Mat 11:28).

**Life Group Questions:**

1. How is Jesus different than the Religious leaders?
2. How do the religious leaders come to steal, kill, and destroy?
3. How do you feel about abortion?
4. How are you involved in protecting life? Why or why not?
5. Should you be more involved?
6. What is the abundant life Jesus describes?
7. How are you experiencing abundant life?
8. Are you actively sharing the good news of abundant life with others?
9. Why or why not?
10. What is it about your heart that prevents you from sharing the gospel message?

1. <https://www.lifesitenews.com/resources/abortion/pro-life-101-the-ultimate-guide-to-why-abortion-is-wrong-and-how-to-fight-for-life/part-4-a-woman-has-a-right-to-choose-to-control-her-own-body>. Accessed January 6, 2019. [↑](#footnote-ref-1)