

The Barren and Miscarrying Womb

Sermon to the Elect of God on Sunday, April 5th, 2026.

The matters of the womb are both vast and mysterious. It is used throughout all of scripture for teaching, for warning, for symbolism, for lamentations, for representing our Lord's return, among others. No human can ever understand it. Even if you ask the most experienced physician, and if they are being honest, they will tell you that they don't know what fully happens in the womb or why. Whether a babe forms physical or mental anomalies, is born with genetic diseases, has serious life threatening sicknesses, is born prematurely, is stillborn, dies in labor, or is safely born; a physician can give you their "best educated guess" but they truly do not know. King Solomon made it comparable to the ways of the spirit and the forever unknown workings of God.

As thou knowest not what *is* the way of the spirit, *nor* how the bones *do* grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all. (Ecclesiastes 11:5)

Naturally, this includes how, why, or when a womb is barren, and how, why, or when a womb miscarries. No one can ever answer those questions. As with anything, our truth lies in the scriptures, and if I was to spend this time today to look at everything the Lord teaches of the womb in His word, I would only scratch the surface. Therefore, I would like to narrow my focus to what scripture teaches regarding the barren or miscarrying womb. To do that, we'll look at several examples in the Bible and what are some practical things we can learn and watch for. I do not presume to know what experiences each of my dear friends here today have had in these matters, but I know my own and that's the lens I will stick to. The main thing to remember in all of this, is the womb is a mystery known and owned solely by God Almighty. He will do what He will with His own and we as His creation have to submit to that. There is indeed sorrow in the moment, but when submitting with a proper spirit, there is peaceable fruits of righteousness and true thankfulness (**Hebrews 12:11**). A barren or miscarrying womb is a universal matter, impacting all creation, and frankly, it is an absolute miracle whenever a child is born without issue. An absolute, astounding miracle, by God's hand.

To start things off, I just want to make sure we're clear on the definition of these two words. In the Bible, the definition for the word barren (with respect to the womb), in both the Hebrew and the Greek, is sterile, or unable to produce children. Interestingly, when used to describe when a land is barren, it means to bereave, abort, to rob of children, cast the young, which is the same root word when defining a miscarrying womb. Barren can be a temporary or permanent state of being or existence, while miscarry refers to a temporary situation or occasion. This is part of the curse that God gave to women.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee. (Genesis 3:16)

I just said that this is something common to all men and is not simply reserved for the wicked, although God has used these as punishments, and we will look at a few examples, but the truth is that if a woman goes through her childbearing years and doesn't have experience with either situation, it is a great mercy and again a miracle from God.

The horseleach hath two daughters, *crying*, Give, give. There are three *things* that are never satisfied, *yea*, four things say not, *It is* enough: The grave; and the barren womb; the earth *that is* not filled with water; and the fire *that saith* not, *It is* enough. (Proverbs 30:15-16)

Now, let's begin our dissection of these wonderful Bible examples.

Abraham and Sarah

Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name *was* Hagar. And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. ... And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee. (Genesis 16:1-2, 4-5)

In Genesis chapter 16, we read of a woman so desirous to have children that she goes through great lengths to get that desire. Often times, when a woman becomes a wife, she will have that natural expectation to receive of the thing that God set aside just for women: to have a fruitful womb and bear children. Even when something is a part of God's natural order of His creation, it is still presumptuous to expect it. Our covetousness and discontentment can lead to such great sin, but as time has borne out from the birth of Ishmael, the Lord intended the outcome to have such lasting impact throughout history. Praise God.

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*. And I will bless her, and give thee a son also of her: *yea*, I will bless her, and she shall be a *mother* of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him. (Genesis 17:15-19)

In this next chapter of Genesis, we read of God establishing His covenant with Abraham, which included the promised seed from Isaac. Abraham laughed at the prospect that the deadness of Sarah's womb could ever be quickened and that he in fact could ever father another child (see **Romans 4:19-21 and Hebrews 11:11-12**). Abraham even requested of God that his son Ishmael be the chosen seed! As we learned in the example concerning the birth of Ishmael, things rarely work how we want them to when we put our hands to force something to happen because of our discontentment, but the Lord intends another outcome and only He knows the lasting effects. This happens often for many things in our own lives.

And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him. Now Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh. (Genesis 18:9-15)

As we move to the next chapter of Genesis, the Lord and his angels visit Abraham and Sarah on the plains of Mamre, where they warn of the coming destruction of Sodom and Gomorrah. However, there is vital business to attend to first. The reminder and token of the promise God made regarding the chosen seed. It's now Sarah's turn to laugh. It may be that Abraham never passed on this news, and could be why God chose to deliver this news in person so that she could hear it. Yet, she doubts the power and promise of God that a womb so long dead could ever live. We don't know the mind of God as to why these things happened the way they did, but we do know that the Lord wrought such unspeakable things in a matter that was simply too easy for Him to accomplish. Abraham and Sarah had many things to learn, before this moment could occur. To bear in what they saw as a great affliction for many years, to learn patience, to wait on the Lord, and to faithfully submit to Him. These were all accounted unto them as faith (**Hebrews 11:11-12**).

Abraham and Abimelech

So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare *children*. For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife. (Genesis 20:17-18)

This is the first place in the Bible where we read of the Lord using the barren womb as a punishment. In this instance, the punishment is brought on to this king for raising his hand against the Lord's chosen, even in ignorance. Significant time had to have passed or some

other clear sign, in order to know the women were barren. In this example, Abraham prayed to God and God granted his petition, showing that God has the power to shut up and open any womb at any time.

Isaac and Rebekah

And Isaac intreated the LORD for his wife, because she *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived. (Genesis 25:21)

In this example, what we learn about Isaac and Rebekah seems nearly opposite of Abraham and Sarah. I do not doubt that Abraham had prayed, but Isaac goes straight to the source of help. She had been barren for 20 years and yet he continued to pray, and wait, and submit. Perhaps Isaac had been told all about his parent's experiences from them, to help teach him, but at the very least Ishmael was in his life and he knew his parent's ages, so he knew something. What he also had as an advantage in his favor is that he had the promised covenant and lived and breathed that from his parents every day. This often happens between generations, especially of God's people. The parents struggle, make mistakes, learn such hard often brutal lessons, and bear those in the crucible of affliction that God Almighty has appointed for their refining and purification. The children get to be the recipients of the fruits that come from the struggles and learnings of their parents. They have a better advantage because of what their parents bore that they didn't have to. We see this within this church, in each generation. The advantages that the next generation gets to receive because of what the previous one went through is astounding. We are supposed to make the most of these benefits gained by our parent's struggles, and it would be folly and despair if we didn't, but the younger generations should firm up within their hearts the reality of how and where these came from and be humbled by it. Isaac prayed to the Lord and the Lord granted his petition. It wasn't just because of the covenant but because Isaac was the Lord's precious child and He had compassion on him.

Jacob, Leah, and Rachel

And when the LORD saw that Leah *was* hated, he opened her womb: but Rachel *was* barren. And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me. And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name Simeon. And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi. And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing. (Genesis 29:31-35)

This is the section where we will probably spend most of our time today. To set up the context, Jacob is brought to the land of Padanaram because of the counsel of his parents to get a wife from among their brethren and not follow the example of his brother Esau. This also came from a place of urgency and necessity, after Rebekah and Jacob's scheme to trick Isaac and steal the blessing in addition to the birthright that Esau had sold Jacob. Jacob had worked for his father-in-law, Laban, for seven years and was promised that he'd get to marry his youngest daughter, Rachel, afterwards. After being tricked into marrying Leah instead, Laban's oldest daughter and now Jacob's true wife, he got to have Rachel but worked another seven years. Now married to both sisters, Jacob only loved Rachel and it appears he was just a husband to Leah in the flesh only. When the Lord saw the mistreatment of Leah, He made her womb fruitful and Rachel's barren. You can only imagine the hate, the envy, the pride, and the covetousness going on as these sisters waged brutal war against each other in order to vie for the love of their husband, using children to keep score. Given that we are told that Leah was plain and Rachel was beautiful, there was already some form of conflict between these sisters, when there should have been help and love for each other.

One note I want to call out at the end of this passage. Leah left bearing. After she pulled ahead in the race, she learned from the passage of time that she was barren. Mothers often experience this situation during their childbearing years where the Lord appoints a period of fruitfulness followed by a period of barrenness, and then often allows a period of fruitfulness to return. Let's read further.

And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and she said unto Jacob, Give me children, or else I die. And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb? (Genesis 30:1-2)

Leah was winning in this game and Rachel could not stand it. Give me children, or else I die. Just imagine the stewing going on in their tents each day, and the biting upon one another while Jacob was gone working in the fields, an inexperienced man who had no proper example of a husband on the ground being left to try to rule his house in knowledge. They were drowning in their struggles, increasing their sin daily (e.g. mandrakes), meanwhile Jacob was weathering the storm. Many commentators say that this quarrel was because of the covenant, the promised seed of the redeemer, and that is the reason why they desired this. No, my friends. It's more likely our sisters of old did what any other woman would do if in their position. Please remember, this event is included in scripture for us to learn from and not to think poorly of or look down on these three in the midst of their folly. I say three, because as husband Jacob was most at fault.

We also read in Genesis 30, where after Leah realized she left bearing, and the two women being so desperate to out-do the other one, that they followed in the footsteps of Sarah and

used their handmaids to get children from their husband. And no matter what they did, in each of their eyes it was not going to be enough. This is a frequent experience when we spend so much time toiling to get the thing that we so desire and as we get it or get more of it, we are never satisfied. What an awful disease discontentment is.

And God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach. (Genesis 30:22-23)

I often have a deep emotional reaction to the struggle of these two women, as I read of these events. The relief and joy Rachel must have felt is palpable. We read of God hearkening to her, evidencing that Rachel prayed and no doubt Jacob prayed as well. This was all appointed by God and ordered by God's perfect providence. A woman can go their whole life being barren or having miscarriage after miscarriage, if that is what God has appointed for them. Or he can appoint a woman to bring forth twenty children. The Lord opens and shuts the womb. God will give us what we have need of and what He knows we have the capacity to bear, in everything not just in childbearing. Submitting and patiently waiting upon God is the lesson to learn.

And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni; but his father called him Benjamin. (Genesis 35:17-18)

I find myself often considering what our brethren in scripture thought and felt. If you'll indulge me, imagine what could have been going through this woman's mind and heart as the very thing that drove most of her waking thoughts was the very thing that was bringing about her death. She wanted so badly to have children. That strong, innate, compulsion that many wives often have is a confounding phenomenon. A husband can experience this, but for a wife this is something truly unique to her lot. She named the babe Benoni, meaning son of my sorrow, which is what she was feeling in that moment. As the light of her life began to extinguish, was she thinking about her children growing up without her? Was she contemplating her sin and this was God dealing with her because of it? Perhaps it was just a result of the pain and travail to bring the babe into the world? We don't get to know the why or how that caused her to die during the birth of her second and last child, but thinking about what could have been going on in her heart can teach us to be considerate and compassionate towards a brother or sister suffering any affliction. Jacob in turn, not wanting the daily reminders that Benoni would have brought, renamed him Benjamin, which means son of my right hand or son of my strength. Nearing the end of his own life, Jacob told Pharaoh that few and evil were the days of the years of his life (**Genesis 47:9**), and that was heavily due to the many events surrounding how his children came to be in the world and the lives they lived.

Hannah, Elkanah, and Hannah's adversary

But unto Hannah he gave a worthy portion; for he loved Hannah; but the LORD had shut up her womb. And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb. And as he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat. Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons? ... Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the LORD. ... And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD. (1 Samuel 1:5-8, 15, and 2:21)

In the example of Hannah, we have some similar themes to that of Leah and Rachel, with some differences. Here we read of her husband trying to help her and making the case that his love was better than ten children. Again, we see the phenomenon of a woman wanting a child badly, and mostly brought on by the provoking and tempting of her adversary. She was given a worthy portion, but it wasn't what she wanted. Again, we learn what breaking that holy union of one man and one wife can do, my friends. However, Hannah didn't want to compete with her adversary, but she wanted just one son, so she laid out her case and poured out her soul to the Lord. She submitted and waited patiently for the Lord and He blessed her. Then after she promised the child to the Lord and followed through on that promise, the Lord rewards Hannah with more children. In all that we do, we must put the Lord first. When you resign yourself to God, then everything else works out as it ought. One caution, don't follow Hannah's example to get what you want, but follow it to please the Lord.

Job and his wife

So the LORD blessed the latter end of Job more than his beginning: ... He had also seven sons and three daughters. (Job 42:12-13)

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. (James 5:11)

I'm including these verses about Job and his wife, to remind us of the faithfulness of God in the matter of the womb. Job and his wife were bereaved of their adult children and were probably to a point where they thought they were past having children. In one of my house's experiences, a faithful aged sister shared these verses about Job, and it was a great source of comfort. Even more so, when we saw the proof of the Lord's pity and tender mercy. As a tremendous token of God's mercy, the journey that is producing and rearing up the fruit of the womb, becomes a source of joy and lasting impact when done in faith.

David and Bathsheba

And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. ... And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* GOD will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me. (2 Samuel 12:15-16 and 22-23)

This example is not directly related to our topic, but it mirrors the experience of a miscarrying womb. When you begin to receive the signs that the womb has miscarried, which can be different each time, you follow this example from David. He fasted and prayed and besought the Lord, and because we don't know what is going on within the womb you do this until you receive your answer from God. Then once the answer is given, you submit and yield to God's will. It's not a stoic, non-emotional response, as it is okay to mourn, but when you have sadness about something, it has to be for the right reason. Not sad because you lost something or are missing something, but when you have those lapses of mourning it's because of your sinful part in it. It might not be always a direct punishment for sin, as it was in David and Bathsheba's case, but don't be fooled, there is always sin involved and the outcome is just and right. Recognizing that is the yielding. David said, I will go to him but he will not return to me.

Zacharias and Elisabeth

And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years. ... And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. ... But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. ... And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men. (Luke 1:7, 11, 13, 24-25)

This is a powerful chapter full of such relatable human dynamics, the beauties of the invisible world of heavenly hosts spilling over to the visible world of flesh, and the eternal promises of God being fulfilled in our Savior and his forerunner. When we read of Zacharias and Elisabeth, we learn that Zacharias doubted, similar to that of Abraham and Sarah, but different from them he is stricken with dumbness until the promise of their son is fulfilled and he confesses his faith. Elisabeth, however, soberly believes the promise and lest she tempt the Lord with her boasting from having had a fruitless womb for so long, she likely hid herself for five months until receiving a further token from God. Those that have experienced barrenness or miscarriages know that this is a wise thing for Elisabeth to do, but they also know the trial on their faith that this presents for them. The long days of anxiously waiting and fearing that any of the slightest changes makes you start to think that the pregnancy has failed, and this was

before God brought to bear all of the amazing technology that allows us to hear the beating heart of the babe and see images of how they look within the womb. Many a time have I sat praying in those doctor's offices while they search for a babe's heartbeat and feeling the joy when one is finally found. What faith Elisabeth teaches us in her resolve to wait upon her God. Then finally Zacharias, when he says those words, his name is John.

The Law of Moses and Curses

I wanted to read a few places in the old testament that mention punishments and blessings about the womb. When causing a woman to miscarry, there was punishment in the law. This was actually the context for the law an eye for an eye and a tooth for a tooth (**Exodus 21:24**).

If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*. (Exodus 21:22)

The law also speaks to the blessings of God upon Israel if they kept His commandments.

There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil. (Exodus 23:26)

See also Deuteronomy 7:12-14

The prophet Hosea prophesied that one of the curses upon Israel, would be a miscarrying womb for their rebellion against the Lord their God.

As *for* Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception. ... Give them, O LORD: what wilt thou give? Give them a miscarrying womb and dry breasts. (Hosea 9:11 and 14)

What can we learn across all of these examples?

A major theme that is struck in nearly all of these examples, is that great sin abounded with each of our brethren of old, but where sin abounded grace did much more abound (**Romans 5:20**). We have to be cautious to not accuse any of the brethren and consider ourselves, let we also be tempted (**Galatians 6:1**). There are times when the Lord does punish a husband or wife in this fashion, because of one or both of their sins. In some cases it's obvious and the church should be engaged to help them, or perhaps the sin is being hidden and the Lord will bring it to light, but mostly it is unknown whether sin is the cause and that is between that couple and the Lord. If a couple suspects they are being punished for sin, then the best thing for anyone to do is to follow the example of Aaron and hold their peace (**Leviticus 10:2-3**). Not out of anger or pride, but out of a humble submission to the sovereign will of God.

Having children is not the primary goal of being married, but rather an added blessing or heritage that God provides. The real reason to be married was laid out very thoroughly by our

brother Benjamin in part four of his Sermon Series on Union with Christ, given on November 19th, 2023, and that reason is because of Christ and the church. Also, having children is not a token that God loves you or that you are one of God's people. If a person has a hundred children and are not the Lord's, an untimely or miscarried birth is better.

If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, and also *that* he have no burial; I say, *that* an untimely birth *is* better than he. (Ecclesiastes 6:3)

Another take away to learn from these examples, is that praying is the proper thing to do. For anything, when in doubt, pray. It's not sinful to ask the Lord for healing of a womb, deliverance when the signs of a miscarriage present themselves, and especially when the mother reaches her hour of travail. The Lord will give you an answer eventually, even if it takes until the end of a woman's childbearing years. If you reach the end of that journey barren, then simply transitioning to that next phase is your answer. It is indeed a humbling and often very sad matter, if that is your lot, but that brings me to the next lesson to learn. Submit to the Lord. Hold your peace.

Submission in any case is a hard thing to do and is against our desperately wicked hearts. Many words have been said about submission from this pulpit, so I will spare you, but submitting to the Lord in this matter is a uniquely difficult thing for our flesh to do. Often times when we are waiting for an affliction to lift or for a matter to be resolved, we start to see relief ahead. For the womb, it's a thing so invisible and elusive to us in every way, that from our perspective nothing is certain about it until the moment when the mother remembers no more the anguish but joy that a child is brought into the world (**John 16:21**).

In addition to submitting to the Lord, we should trust the Lord. This submission and trust is especially hard for a mother that has a lot of experience in the sterility of their womb or bereavement of children in the womb. There can be periods of excessive worrying that comes in waves at times and at different periods and for different reasons. Will there ever be a babe, if there is what could happen, how many babes will I have, and your mind can spiral in many directions at the faintest of causes. Then eventually, the distress of what happens when a mother seems done having children. These things are all vastly different for every woman and each of these could happen at different times or degrees throughout their childbearing years. Submitting and trusting in the Lord is the only thing we can do, because there is nothing we can do to change the outcome in this matter or any matter.

Another lesson stems from the union that a husband and wife share, and the union we have with the church and with Christ. A husband and wife are given to each other to be a help meet. There is tremendous help that either can give to the other, and there is tremendous help and experience to be found in the church. The wealth of experience that can be drawn from the deep wells of wisdom that God has provided to this body, is invaluable. We need to drink from

those refreshing waters and be glad. Our brother Sam gave a sermon on June 5th, 2022, titled “She Shall Be Saved in Childbearing”, which I think is a good pairing to this topic.

What to watch out for: The dangers of not submitting to the Lord

I tried to touch on each of these thoughts throughout the entirety of this sermon, so I will end with a summary. The sins that come from matters of the womb have their foundation in discontentment, envy, and pride. Which, if we’re being honest, are the foundations of nearly every sin, and whenever you are doing any of these, you are not submitting to the Lord. Discontentment can create such deep roots of bitterness that leads a person to do anything to get what they want, in addition to other sins. Women are unique in that they are physically able to have children and with that comes the many challenges in their flesh that God has appointed for them. Remember that the trap of wanting a child more than anything can happen to both men and women. If a husband or wife aren’t happy with what God has given to them in the matters of the womb, you start to become envious of other mothers or families. You start to compare yourself with other families, whether it be circumstances in your home life, or the number of children you have, or the types of children you have, or even how your pregnancies have gone. That envy can be so gripping to your heart that everything else becomes white noise to that sole desire. You can begin to murmur and kick against the Lord, you can start to think that you know what’s best and you know how to get it, you can start to be covetous which then leads to resentment of your spouse, your brethren, or even the Lord, and then finally that can lead to further lust and temptation into other sins that you couldn’t even think of. Pretty soon, you’ve tempted and provoked the Lord and He deals with you.

This is the same pattern of nearly any sin that can bring a person to venture off the straight and narrow path of following Christ. These sins when it comes to the matters of the womb can be so easy to fall into and anyone can look up and find themselves caught up in these trappings. I will conclude with my main message of today’s sermon; the womb is something that is God’s and God’s alone. The Lord will do whatever He wants and whatever He has appointed will be done. Our job is to submit to it and be truly **thankful** for it, no matter how much it opposes our sinful flesh. It is a thing to truly celebrate, and be happy for, when looked at with an eye of faith, because it will be so much better for you in the end thereof. My Dad did a series of sermons on thankfulness (10/05/2025, 12/14/2025, and 03/29/2026), and those are well worth your time when you’re able to revisit them. In the third part of that series from last week, he said some words that impacted my heart, stating that our thankfulness to God should be matched to our love for Him: “We are to give thanks to Him in like manner, in the most intense way we are capable of; as we are to serve Him with grace in our hearts in every branch of duty; so in this, even in the exercise of every grace.” I thank my God and you all for the blessing of allowing me to stand before you today. I love you all dearly. The grace of our Lord Jesus Christ be with you all. Amen.