

Sample Pro-Life Sermon

This sample sermon was prepared for use in Ohio in 2023. Pastors should feel free to use it word-for-word or modify it. No attribution is needed.

Introduction

In Psalm 127:3, we read that children are a “gift from the Lord” (NLT). If you’ve ever cradled a newborn baby in your arms and felt your heart swell with love, you probably have some sense of just how precious those gifts are. And if you’ve looked with wonder at the intricacies of an infant’s tiny fingers, nose, and toes, you’ve probably recognized that those children deserve love, care, and protection.

But have you thought about the value of even younger and smaller children—children in the womb? The topic is worthy of our consideration. For knowing how God sees children in the womb will help us be salt and light in the culture and be prepared to personally confront questions about the morality of abortion.

God forgives

For some, simply hearing the word “abortion” stirs up feelings of terrible guilt and shame. So, before we go any further, I want to make something perfectly clear. This message is to equip and encourage you, *not* to condemn you. Today, we are going to see that abortion is a sin. And we know from Romans 3:23 that we have *all* “sinned and fall short of the glory of God” (NKJV).

Statistics suggest that the sin of abortion has affected people in this room in a very personal way. Some may have had an abortion themselves or encouraged someone else to have an abortion. If that is you and you have turned to God for forgiveness, *He has* forgiven you. And if you have not sought forgiveness, God stands ready to forgive. As 1 John 1:9 assures us, “[i]f we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from *all* unrighteousness” (NKJV) (emphasis added). Yes, He *will* cleanse us and make us clean.

That can be easy to forget. Our adversary, the devil, wants us to feel useless and unworthy because of our past mistakes. But once God forgives, He does not dwell on our sin. Indeed, as we read in Psalm 103:12, “[a]s far as the east is from the west, so far has He removed our transgressions from us” (NKJV). So let’s accept God’s amazing grace, put our sins and shame behind us, and go forth to do all the wonderful things God has created us to do!

Human life is precious to God

Today, my goal is for us to see how God views life in the womb and to understand why abortion is wrong from a biblical perspective. To do that, let's start by briefly establishing that human life is uniquely precious. Most of us know that, but let's just make it plain. Genesis 1:27 says that "God created mankind in His own image, in the image of God He created them; male and female He created them" (NIV). Think about that for a moment. Every human is created in the image of God *by* God, and we are precious to Him! That is the source of our human dignity, *not* our financial status, beauty, abilities, or any other characteristic.

Unborn babies are unique, precious human beings

Knowing that humans are precious in God's sight and that murdering a human is a violation of one of the Ten Commandments, we should ask: are unborn children *humans*? Because if they are, then we know that they deserve protection from abortion—the intentional killing of unborn children.

Fortunately, the Bible does not leave us guessing. It makes clear that children in the womb *are* humans, just like you and me, and that they are precious in God's eyes. Let's consider a few passages that demonstrate those truths.

One is found in the first chapter of Luke. Mary is greeted by the angel Gabriel, who tells her that she will bear a son (Luke 1:26-38). Then, while pregnant with Jesus, Mary goes to visit her relative, Elizabeth, who was pregnant with John the Baptist (Luke 1:36-40, 43). So, we're about to have a meeting of four people: two women and the two baby boys they are carrying inside them. And something amazing happens! When Elizabeth heard Mary's greeting, verses 41 and 44 tell us that "Elizabeth was filled with the Holy Spirit" and John the Baptist "leaped for joy" in Elizabeth's womb (NIV). And in verse 43, Elizabeth says something very profound: "why am I so favored, that the mother of *my Lord* should come to me?" (NIV) (emphasis added).

Let's consider just John the Baptist for a moment. There he is, while in the womb, *leaping for joy* in the presence of his unborn Savior—the one he would preach about in the wilderness (Mark 1:1-6). We also read in Luke 1:15 that the angel Gabriel said that John would "be filled with the Holy Spirit even before" his birth (NIV). And because we know that John experienced joy in the womb and was so valued by God that he was filled with the Holy Spirit before he drew his first breath, we must reject the argument that unborn babies are merely disposable blobs of cells.

Now let's consider Jesus as an unborn baby. Elizabeth refers to Him—while He is still in the womb—as her “Lord,” because that is precisely who He was even as an unborn child. It is common for Christians to think of Jesus first coming to us as both God and man as an adorable baby lying in a manger. But that is not the beginning of the story. He was fully man and fully Lord in the manger *and* in the womb—as Elizabeth recognized.

Let's turn from Luke 1 to our second enlightening example. I hope you remember the patriarchs, Abraham, Isaac, and Jacob. The last on that list, Jacob, was a twin. He and his brother, Esau, didn't always get along very well—to put it mildly. You may recall that Jacob deceived his father to steal Esau's blessing, so Esau decided he would try to kill Jacob (Genesis 27). Well, the tension between these brothers began even before they were born.

In Genesis 25:21-23, we learn that God allowed Rebekah to conceive Jacob and Esau, and that “the children struggled together within her” (NKJV). And the struggle between these unborn brothers was apparently so intense that Rebekah inquired of the Lord about what was happening within her. And the Lord explained to her: “[t]wo nations are in your womb” (Genesis 25:23, NKJV).

So let's consider a few things about this passage. One is that the Bible refers to Jacob and Esau in the womb as “the children.” Not as products of conception. Not as pregnancy tissue. Not as blobs of cells. But *children*.

And the Bible says that the children “struggled together” while they were still in the womb. So Jacob and Esau were not only living human beings in the womb, but their intense rivalry had already begun there.

Now let's turn to another helpful biblical account. You may remember Samson, the supernaturally strong man with long hair. Well, he had long hair because he was a Nazarite—a person consecrated to God who observes certain special rules, like dietary restrictions and a prohibition on hair cutting.

Do you know when Samson became a Nazarite? As an unborn baby! Indeed, Judges 13:3-7 tells us that the Angel of the Lord came to Samson's mother and told her not to eat or drink certain things while pregnant because Samson was to be “a Nazarite of God from the womb” (NIV).

You may have heard the mantra “my body, my choice,” which some use to try to justify abortion. Well here, the Bible is making clear that when a woman is pregnant with one child, two bodies are involved—the body of the mother and the body of the baby. So when a woman has an abortion, she is not just making a decision about *her* body. She is making a decision that ends the life of her child.

God did not call Samson’s mother to be a Nazarite. But she needed to observe certain dietary restrictions while pregnant so that the son she carried could follow the vows of a Nazarite while still an unborn baby. That mattered to God because Samson was the same person in the womb that he was outside the womb. Birth did not transform Samson from a meaningless mass of cells to a human who was precious in the eyes of God.

So, let’s recap. We have John the Baptist being filled with the Holy Spirit and leaping for joy in the womb. We have Jesus being recognized as “Lord” even as an unborn baby. We have Jacob and Esau beginning their struggle with one another in the womb. And we have Samson’s mother observing dietary restrictions while pregnant so that Samson could abide by the vows of a Nazarite while in the womb.

This is powerful biblical evidence that unborn children are in fact human beings who are precious in God’s sight.

Science confirms the humanity of unborn babies

As Christians, the Bible’s teachings about unborn life should be sufficient for us to view abortion as a grave evil—the intentional killing of innocent human beings made in the image of God.

But since God is the Creator of the world, it is no surprise when science confirms the truth of God’s teachings. And science confirms that unborn babies *are* human beings.

Dr. Jérôme Lejeune was an accomplished geneticist who discovered the chromosome composition that causes Down syndrome.¹ He said that “[l]ife has a very long history, but each of us has a very definite beginning—the moment of conception.”²

¹ Eric Pace, *Dr. Jerome Lejeune Dies at 67; Found Cause of Down Syndrome*, N.Y. TIMES (Apr. 12, 1994), <https://www.nytimes.com/1994/04/12/obituaries/dr-jerome-lejeune-dies-at-67-found-cause-of-down-syndrome.html>.

² Dr. Jérôme Lejeune, *21 Thoughts*, <https://lejeunefoundation.org/21-thoughts/>.

This was confirmed by Dr. Hymie Gordon, who was a professor of medical genetics and a physician at the Mayo Clinic. Dr. Gordon testified that “the question of the beginning of life—when life begins—is no longer a question for theological or philosophical dispute. It is an established scientific fact.”³

After all, as author Francis Beckwith explained, an unborn baby’s “genetic makeup is established at conception, determining to a great extent her own individual physical characteristics—gender, eye color, bone structure, hair color, skin color, susceptibility to certain diseases, and so on.”⁴

Oftentimes, terms like “embryo” and “fetus” are used to describe a child at various stages of development in the womb, but those terms do not mean that the child is less than fully human. “Toddlers” and “teenagers” are not fully developed, but they are fully human. These labels simply refer to developmental stages of living human beings.

Within the womb, a child develops rapidly. Dr. Lejeune explained: “A month after conception, . . . [t]he tiny heart has already been beating for a week, and the arms, legs, head and brain have already begun to take shape. At two months, the child . . . [has] hands, feet, head, internal organs, brain, everything in place. All she needs to do is grow. Look even more closely with a standard microscope, and you’ll be able to make out her fingerprints.”⁵

So make no mistake. Although a baby in the womb is within his or her mother, the baby is distinct from the mother. The baby has a separate heart, a separate brain, a unique DNA, sometimes a different blood type, and, about half of the time, a different sex.⁶

So even science shows that when we talk about abortion, we are talking about the killing of a separate, unique human being. Yet that killing is legal in most of

³ Senate Subcommittee on Separation of Powers Report on the Human Life Bill, at 9 (97th Cong., 1st Sess.), <https://bit.ly/3iLQcIx>.

⁴ Francis J. Beckwith, *Defending Life* 67 (2007).

⁵ Dr. Jérôme Lejeune, *21 Thoughts*, <https://lejeunefoundation.org/21-thoughts/>.

⁶ Note to Pastor: You can learn more about the development of children in the womb using this resource from the Charlotte Lozier Institute: <https://lozierinstitute.org/voyage/> And thanks to the organization Live Action, you can even show your congregation this three-minute animated video showing a child’s development in the womb (complete with a narration describing certain developmental milestones): <https://bit.ly/3qRCkAn>.

America. That is a terrible tragedy. It should break our hearts. I know that it grieves the Lord.

Abortion contradicts God’s plans and commands

Consider what King David said of the Lord in Psalm 139:13-14: “For you created my inmost being; you knit me together in my mother’s womb. I praise you because I am fearfully and wonderfully made . . .” (NIV).

So God lovingly crafts children in the womb, and, as Psalm 127:3 tells us, they are gifts from the Lord. If we choose to end the life of an unborn child, we not only commit the sin of murder, but we also reject a gift from the Lord. We reject the blessing of a child made in His image. We reject all the good things He called that child to accomplish.

When we turn to abortion, we also demonstrate a lack of faith. We are saying that we do not trust God with our future or the future of the child He has created.

And when we turn to abortion, we are violating God’s command to love. In Matthew 22:37-40, we read that “all the Law and the Prophets” hang on two commands (NKJV). The first is to love the Lord with all our heart, soul, and mind, and the *second* is to love our neighbors as ourselves. And we know from John 15:13 that there is no greater love than “to lay down one’s life for one’s friends” (NIV).

With abortion, we do the exact opposite. Instead of laying down our own life for the benefit of another, we lay down someone else’s life for our own perceived benefit. How the Lord must grieve, and the devil must rejoice over this!

Abortion has had terrible consequences

At this point, I hope you understand with absolute certainty that abortion is a terrible wrong. I would now like us to consider some of its impacts.

Abortion became legal across the nation in 1973, when the United States Supreme Court issued its *Roe v. Wade* decision. The Supreme Court reversed that decision in 2022, allowing “the people and their elected representatives” to decide whether

children in the womb will be protected or killed at will.⁷ While some states then took action to protect unborn children, abortion remains legal in most states.

We know that the devil comes to steal, to kill, and to destroy (John 10:10), and he has used abortion quite effectively to accomplish those aims. In the 50 years since the Supreme Court decided *Roe v. Wade*, statistics suggest that we as a nation have taken the lives of over 64 million children in the womb⁸—often in some of the most barbaric ways imaginable. I don't think we can ever fully wrap our minds around that degree of loss, but let's try.

Imagine that you're on vacation in whatever country you've always dreamed of visiting and you wake up to see on TV or the internet that the United States was hit with a nuclear attack.

The City of Phoenix is destroyed. In fact, the whole state of Arizona is gone. So is Seattle and all of Washington. The same is true of Denver and all the rest of Colorado. The hard hits keep coming. Oregon has been blown off the map. So have Idaho and Utah. Montana is gone. Wyoming is no more. Nevada and New Mexico are only ash heaps. North Dakota. South Dakota. Nebraska. Oklahoma. Minnesota. Iowa. Missouri. Arkansas. West Virginia. All the people who lived in those 19 states are now dead.⁹

If that happened, the death toll would be close to the number of people killed by abortion in the United States over the past 50 years. And as you know, each life is more than a statistic. We are each fearfully and wonderfully made by our Creator to accomplish God's purposes.

⁷ *Dobbs v. Jackson Women's Health Organization* (2022), https://www.supremecourt.gov/opinions/21pdf/19-1392_6j37.pdf.

⁸ *Abortions in the United States Since Roe v. Wade*, <https://abortionclock.com/> (real-time estimate); National Right to Life Education Foundation, *Abortion Statistics: United States Data and Trends*, <https://nrlc.org/uploads/factsheets/FS01AbortionintheUS.pdf> (1973 – 2021).

⁹ This is based on census estimates of state populations on July 1, 2019. The total population of all these states is 63,967,809: Idaho (1,787,065), Nevada (3,080,156), Arizona (7,278,717), Utah (3,205,958), Montana (1,068,778), Wyoming (578,759), Colorado (5,758,736), New Mexico (2,096,829), North Dakota (762,062), South Dakota (884,659), Nebraska (1,934,408), Oklahoma (3,956,971), Minnesota (5,639,632), Iowa (3,155,070), Missouri (6,137,428), Arkansas (3,017,804), Oregon (4,217,737), Washington (7,614,893), and West Virginia (1,792,147). U.S. Census Bureau, *Annual Estimates of the Resident Population for the United States, Regions, States, and Puerto Rico: April 1, 2010 to July 1, 2019* (Dec. 2019), <https://bit.ly/3zzv7Yk>.

In Isaiah 49, verses 1 and 5, we read that God called Isaiah from the womb and formed Isaiah “in the womb to be His servant” (NIV). I believe that is true of all of us. Ephesians 2:10 tells us that “we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them” (NKJV). That workmanship—that creation of the people we are today—began before birth.

Remember, the Lord “knit [you] together in [your] mother’s womb” (Psalm 139:13, NIV). In doing so, He created each person with different gifts and callings. And yet in our nation, we have destroyed over 64 million of the unique and wonderful people God created. We may never know what we have lost.

Although abortion is sufficiently tragic on its own for us to strongly oppose it, the harm of abortion is not confined to the deaths of millions of unborn children, the absence of their contributions to humanity, and the grief and brokenness people often experience after turning to abortion. Society’s acceptance of abortion infects the way people think in other arenas of life. The truth that we are all precious in the sight of God is obscured. The value of life is forgotten.

In fact, at the root of abortion is the same misguided thinking that resulted in the holocaust and slavery: a rejection of the Bible’s teachings that *all* human life is made in God’s image and precious to Him. Those who truly believe that all people are made in God’s image would not subject Jewish people to the Nazi’s gas chambers. They would not subject people with black skin to the chains of slavery. And they would not subject unborn babies to death by abortion. They would love people of all colors, sizes, shapes, and abilities because they bear the image of God and are loved by God.

Steps we can take

We have established that abortion is evil and that children in the womb are humans who are precious in the sight of God. But what should we do with that knowledge? There are many options, and God will probably call each of us to respond in different ways. I encourage you to seek the Lord about how He wants *you* to personally respond to the tragedy of abortion.

One thing I know we should all do is pray. Pray that abortion will end. Pray that those considering abortion will choose life for their children. Pray that society’s worldview will transform to see children as blessings from the Lord. Pray that the Lord will intervene and protect the unborn.

In 2 Chronicles 7:14, the Lord said, “if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land” (NKJV).

I think we can all agree that our land needs healing. But notice that God called Israel to turn from its wicked ways before the promise of healing comes.

It would be hard to overstate just how important it is for America to turn away from abortion. In Isaiah 1:15, the Lord told Israel: “When you spread out your hands in prayer, I hide my eyes from you; even when you offer many prayers, I am not listening. *Your hands are full of blood!*” (NIV) (emphasis added).

As a nation, *our hands are full of blood.*

After the Bible’s first recorded murder, when Cain killed his brother, Abel, God said to Cain in Genesis 4:10: “What have you done? Listen! Your brother’s blood cries out to me from the ground” (NIV).

With the blood of over 64 million babies on our nation’s hands, consider how loud the cries must be that are now reaching God’s ears. We must turn away from this evil. To do so, we must allow our knowledge of God’s Word to impact the way we live and the decisions we make.

In Isaiah 1, immediately after God said that Israel’s hands were full of blood and that He was not listening to their prayers, God said in verses 16 and 17: “Wash and make yourselves clean. Take your evil deeds out of my sight; *stop doing wrong. Learn to do right; seek justice. Defend the oppressed. Take up the cause of the fatherless; plead the case of the widow*” (NIV) (emphasis added).

This passage in Isaiah is just one of many places in Scripture where we see the Lord’s heart for the oppressed and vulnerable. Proverbs 31:8-9 instructs: “Open your mouth for the speechless, in the cause of all who are appointed to die. Open your mouth, judge righteously, and plead the cause of the poor and needy” (NKJV).

There are none more oppressed, vulnerable, and needy in the United States than the unborn. Unborn babies cannot hire lobbyists. They cannot march for justice. They cannot run from danger. They cannot vote. They cannot even utter a word. They

depend on others—*they depend on us*—to speak for them. So let’s be a voice for the voiceless and look for ways to show love to the most helpless among us.

When we look at human-caused tragedies in history, like the holocaust, we may wonder: Where was the Church? Where were those of conscience? Oftentimes, the answer is that they cowered in silence. There were some brave souls who spoke the truth, but not enough. Many turned a blind eye to the evil.

So today, we should ask ourselves: What will we do to end the tragedy of abortion here in America? What will we do to help the innocent and helpless children whose lives are in peril?

In America, we have the remarkable blessing and responsibility of governing ourselves. Sometimes we govern by electing people whom we hope will represent our views. Other times, we govern directly.

Through direct ballot initiatives, the citizens of three states (Michigan, California, & Vermont) voted this past November to make abortion a “right” under their respective state constitutions. And now the abortion industry is trying to do the same thing right here in Ohio.

This fall, you will answer a very consequential question through the way you vote—or fail to vote—on a ballot measure.¹⁰ And that question is this: are children in the womb worthy of protection, or should there be a constitutional right to kill children whom God created in His own image?

Of course, that is not how the ballot measure will be presented by others. It is likely that we will be asked to vote for this deadly measure in the name of “reproductive freedom,” women’s healthcare, gender equality, bodily autonomy, and the right to make our own medical decisions.¹¹

¹⁰ On July 25, 2023, the Ohio Secretary of State certified that abortion supporters had gathered enough valid signatures to put the measure on the November ballot. Sarah Szilagv, *Ohians Will Vote on Abortion Rights This November*, NBC4 (July 25, 2023), <https://www.nbc4i.com/news/your-local-election-hq/ohioans-will-vote-on-abortion-rights-this-november/>.

¹¹ The title of the proposed amendment to the Ohio Constitution is “The Right to Reproductive Freedom with Protections for Health and Safety.” The full text of the proposed amendment is available at <https://www.togetherforlifeohio.org/amendment-summary-and-text>.

But no matter how the measure is marketed to you, if it passes in November, please understand this: children created and loved by God—children who in many cases can hiccup, yawn, and suck their thumbs—will be killed, and they will be killed in some very brutal ways.¹²

As one constitutional attorney put it, this is “literally a matter of life and death for the next generation of Ohioans and the safety of women and girls living in Ohio right now.”¹³

Consider the warnings of other legal scholars who have said that this extreme measure would remove “virtually any restrictions on abortion”—even forbidding laws ensuring that parents can talk to their daughters before they turn to abortion. These lawyers also explained that the measure would “erase any meaningful limits on late-term abortions,”¹⁴ meaning that we would see abortion through all nine months of pregnancy here in Ohio—the killing of children even after they are old enough to be delivered and survive outside the womb. And, as medical experts have noted, late-term abortions not only come with increased health risks for mothers, but they also kill children who are sufficiently developed to experience and suffer the severe pain associated with dismemberment and other forms of abortion.¹⁵

¹² Note to Pastor: You can learn about common abortion methods at <https://www.abortionprocedures.com/>.

¹³ Denise Burke, *Ohio Amendment Would Permanently Legalize Abortion Extremism*, ALLIANCE DEFENDING FREEDOM (July 25, 2023), <https://adfflegal.org/article/ohio-amendment-would-permanently-legalize-abortion-extremism>.

¹⁴ Carrie Campbell Severino & Frank J. Scaturro, *Ohio’s Disastrous Abortion Ballot Proposal*, NATIONAL REVIEW (Mar. 13, 2023), <https://www.nationalreview.com/2023/03/ohios-disastrous-abortion-ballot-proposal/>.

¹⁵ American Association of Pro-Life Obstetricians & Gynecologists (AAPLOG), *The Harms of Abortion After 15 Weeks: The Medical Perspective*, <https://aaplog.org/wp-content/uploads/2022/09/15-week-fact-sheet.pdf> (explaining that abortion after the first trimester “inflicts severe pain on a pain capable living human being and presents increased risks to the mother,” and that a common second-trimester abortion method involves “pulling off [the child’s] legs and arms and sections of his torso, prior to crushing and removing his skull”); Brief for Maureen L. Condic, Ph.D. & the Charlotte Lozier Institute as *Amici Curiae* Supporting Petitioners, *Dobbs v. Jackson Women’s Health Org.* (2022) (No. 19-1392), <https://t.ly/aZVQk> (noting that “the fetus can and does experience pain from early in the second trimester,” and there is “overwhelming evidence that neurocircuitry present from early in the second trimester is sufficient for both consciousness and suffering”).

So, when you're asked for your vote to support this bloodshed, do not forget God's love for children in the womb and His call for *each of us* to defend them—the most innocent and vulnerable.

And please, be in prayer that this evil effort will fail. In Jeremiah 29, verse 7, God told the Israelites in Babylon: “*seek the peace* of the city where I have caused you to be carried away captive, *and pray to the Lord for it*; for in its peace you will have peace” (NKJV, emphasis added). If our Ohio Constitution is changed to promote abortion, children in our communities will suffer deadly violence. So please, pray for peace.

We should also look for other ways to stand for the unborn. One way to do so is to partner with one or more of the wonderful pro-life organizations that work tirelessly to promote and defend life. You can pray for their efforts, support them financially, and look for opportunities to volunteer with them.

Another incredible way to show love and promote life is by choosing to adopt. A pregnant woman who does not feel like she's in a position to raise a child may choose to place her child in an adoptive home instead of turning to abortion *if* she believes her child will be cared for and loved. It's wonderful to have loving Christian families ready to fulfill that need.

You can also look for ways to minister in your own spheres of influence. When those you know encounter difficult pregnancy circumstances, you may be the only person who can reach them with truth and grace in their time of distress. Please, help them understand that they are not deciding *whether* to have a child. Help them see that they *already have a child*—a child who is living, precious, unique, and a gift from the Lord. The question is how they are going to treat that child. Help them see that preserving life is the *right* choice. Tell them about the resources available to them. And make sure they know you'll be there for them in the good times and the hard times.

As a church, we also stand ready to help those experiencing difficult pregnancy circumstances. *We want to know* about those situations so we can support and walk alongside those who are struggling and carry out the biblical instruction to bear one another's burdens (Galatians 6:2).

And please know that we never want people to turn to abortion to conceal sin. We firmly believe the Bible's teachings that sex should only occur within the confines of marriage. We also believe in forgiveness. So if someone in this church falls into

sexual sin, we want to help them find restoration and forgiveness. This church does not want them to turn to another sin—the sin of abortion—to conceal the first sin. That will only lead to more harm and suffering. We’re a body of believers that seek to extend the same grace that our Lord Jesus Christ extends to us. Forgiveness and grace are always available to those who seek it.

I also encourage each of you to make sure that those close to you—your kids, grandkids, cousins, nieces, nephews, and friends—know from your words and your actions that if they fall into sexual sin and become a mother or a father, they can turn to you and find grace and forgiveness. You don’t want anyone to turn to abortion in secret because they fear your response to their mistake more than they fear living the rest of their lives knowing that they killed their child.

Now please allow me to reiterate something I mentioned before. If you are carrying the weight of guilt and shame from past participation in an abortion, please remember that we serve a God who forgives, heals, and restores. And He teaches us to forgive. I forgive you and love you. And I want you to know that Jesus desires to help you live a full and abundant life just as He helped the many sinners who turned to Him for grace and restoration when He walked the earth.

Right here in our community, we are blessed to have [INSERT NAME], a pregnancy resource center that provides free programs to help people find emotional and spiritual healing after an abortion. [INSERT NAME] also provides free ultrasounds, baby items, and education to help people choose life for their children. When those you know are facing difficult pregnancy circumstances, you can direct them to [INSERT NAME].¹⁶

These are just a few of the ways you can stand for life. Again, I encourage you to seek the Lord to discover what He is calling you to do to defend and love the “least of these” (Matthew 25:31-46, NKJV).

¹⁶ Note to Pastor: You can search for nearby pregnancy resource centers using this directory from Heartbeat International: <https://www.heartbeatinternational.org/worldwide-directory>. After reviewing the center’s website or talking with its staff, you may need to adjust this sample sermon’s description of the available services. If those suffering with post-abortion regret would like assistance beyond what your local pregnancy resource center offers, a list of organizations that specialize in post-abortive healing is available here: <https://www.heartbeatservices.org/stay-connected/life-links#abortionrecovery>.

Conclusion

In closing, I leave you with this. Jesus said that the world will know we are His disciples if we love one another (John 13:35). But will they see love if we kill our own children for our own convenience? Will they see love if we vote to make the intentional killing of our unborn neighbors a constitutional right?

Brothers and sisters, we must align our hearts with God's heart for children in the womb. Let us go forth and demonstrate God's love to the world by caring for our unborn neighbors and their parents and by reminding people that every person, born and unborn, is fearfully and wonderfully made *for a purpose* and is precious in the sight of God.