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Viewpoints

Viewing life as Christ's cross-scarred hand points out the blessings he's overseeing.

Abortion's Pain - April 12, 2013

There's a "doctor" on trial for mass murder. Have you heard about it? Major media appear to be shunning it. Kermit Gosnell, a Philadelphia abortionist who "regularly performed abortions beyond the 24-week limit prescribed by (Pennsylvania) law" is on trial for murdering seven viable, born-alive babies.

You can watch the testimony of the District Attorneys by going to The Philly Post online, which offers an embedded video named "3801 Lancaster" (the address of the clinic). Here's some of the testimony from the District Attorneys.

"Women would come. Specific medicines would be given that would induce labor. They would then take scissors and place them at the base of the skull and snip, [i.e.] or sever the spinal cord of those children that were born alive."

"There was one baby, that when it was born: one of the workers was playing with it for several minutes before the worker...snipped the back of the neck... a very, very painful thing."

At this point, a misconception may be forming in your mind: that Gosnell's actions are rare and abnormal. But logically think through this...

- Statistically every day in America, 20 babies who are 24 weeks or older are aborted 365 days a year.
- When these 20 babies who are 24 weeks or older are daily aborted, how do you think the clinic kills babies who are this old, this large?
- I've yet to learn of an abortion clinic's procedure that isn't painful to the baby victims, which is one of the reasons why partial-birth abortions were banned and why Gosnell is on trial for murder.

Besides the babies themselves, what about the pain that abortion on demand inflicts upon humanity? And worse, what about the pain it inflicts on God. Yes, God!

Consider how the medical field, as much as possible, replaces cut and sew surgeries with less traumatic, minimally invasive operations. Low-impact intrusions into the human body, like keyhole surgeries are heralded as significant improvements.

Now consider Christ's crucifixion. Death of course was the mandate, and a lingered hanging on the cross was employed to frighten any would-be criminals into civil obedience. And even though those who drove the nails into the crucified were tough-as-nails characters,

they were still human beings who had to endure the results of the suffering they were commanded to inflict. No surprise then, that after nailing Jesus to the cross, Scripture simply reports: “they offered Jesus wine to drink, mixed with gall” (Matthew 27:34a). Historians explain that gall was a bitter substance mixed into the analgesic potion given to those being crucified. In spite of its abrasive bitterness, gall was a welcomed pain reliever.

But as soon as Jesus recognized the substance? “But after tasting it, he refused to drink it” (Matthew 27:34b). Friend, don’t pass over this moment too quickly! Someone is compassionately offering Jesus a way to take the edge off his pain and discomfort. But when he tastes the gall, he spits it out and jerks his head away. He’s not going to lessen the pain, or dull the agony. He’s going full-throttle with the plan to be the prophesied Savior, “a man of sorrows, and familiar with suffering” (Isaiah 53:3).

A less traumatic “minimally invasive” crucifixion would not do for the Jesus who left heaven to carry our hell and remedy the world from the sickness of sin. He had already set his divine powers aside so nails could pin him into payment-position; he wasn’t about to dull his human receptors to the ravages of our sin’s punishment.

Jesus denied himself any pain-reducing elixir to assure us that he fully and completely understands the consequences of our living in this sin-infected world: “Because he himself suffered when he was tempted, he is able to help those who are being tempted” (Hebrews 2:18).

And Jesus denied himself any reduction in the pain of the cross in order to fill us with confidence that he truly is the Savior who has paid for the sins of the world.

And finally this: in the timeless miracle of the cross, the pain of each and every aborted baby was fully carried in the agony of Christ’s suffering. Yes, Jesus went to this extreme in order to offer every repentant person who painfully regrets their support of or use of abortion, the confidence that Jesus’ forgiveness is greater than one’s sins.

So let’s suppose that at some point, the terrors of hell sweep over Gosnell and he admits the guilt of his performing abortions. A Christian can point Gosnell to the fact that Jesus carried the pain of his punishment at the cross. If Gosnell is going to escape hell, it’s because this message implants faith to believe in Christ, through which he receives Christ’s forgiveness. Thus Christ’s pain will have become Gosnell’s peace, just as Christ’s pain is our peace. “We have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand...You see, at just the right time, when we were still powerless, Christ died for the ungodly” (Romans 5:1-2,6).

If Gosnell should ever be led to repent and believe in Christ, there’s little doubt in my mind that the peace of Christ would lead him to become a pro-life advocate. Such a radical change is not uncommon (remember the persecutor who became the Apostle Paul?) when Christ’s pain has become our peace. †

[Source Material](#) (Links may become inactive over time.)

[VIDEO: Kermit Gosnell Documentary 3801 Lancaster](#) @ [The Philly Post](#)

[Philly 'House of Horrors' trial of abortion doctor](#) @ [AmericanThinker](#)

[Gosnell Worker: Baby “Jumped” When I Snipped Her Neck...](#) @ [LifeNews](#)

[The Other Twenty](#) @ [January 10, 2013 Viewpoints](#)

[Abortion Procedures](#) @ [Abort73.com](#)

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Blessings to you and your loved ones, Pastor Mike Nitz

