

The Shedding of Innocent Blood Defiles The Land
By Ron Smith

Why is it that certain men of the cloth seem to think they are more enlightened than God's prophets by opposing capital punishment?

So you shall not pollute the land where you are; for blood defiles the land, and no atonement can be made for the land, for the blood that is shed on it, except by the blood of him who shed it. 34 'Therefore do not defile the land which you inhabit, in the midst of which I dwell; for I the LORD dwell among the children of Israel'" (**Numbers 35:33 NKJV**).

The imagery in the above Scripture is of a Holy God walking among the children of Israel on polluted ground. The idea is that if we want God with us, we had better not defile the ground. He will not walk on it. He will not be with us. He says the only way to cleanse the land is with the blood of the one who murders. Killing innocent unborn babies is murder.

When God made His covenant with Noah, He said that He was not only making it with Noah, but also with Noah's descendants (That is all of us humans). Look at what He commanded us in Genesis 9:6.

Whoever sheds man's blood,
By man his blood shall be shed;
For in the image of God He made man (Gen 9:6 NKJV).

So we see that God clearly commands capital punishment for the guilty and forbids the killing of the innocent. Is it not ironic that nations who have been most guilty in shedding innocent blood are the ones who oppose capital punishment? I wonder why.

Why is it that many prefer to kill innocent unborn babies and save the guilty murderers?

Capital Punishment is not about penalty but about protection. The value of human life is clearly seen in the Crucifixion of Christ. His ultimate sacrifice places our focus on life's importance both for now and for eternity.

When God's law says, "You shall not kill," it is prohibiting individuals from murdering. The

government, on the other hand, is commanded to execute justice on those who murder.

For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same.
4 For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil (Romans 13:3 NKJV).

Therefore, war to protect a nation is just war because it is the duty of leaders to protect the life of the innocent. Civil leaders are God's ministers according to the above verse in Romans 13.

Unlike Moslem law that cuts off a hand for stealing bread, God's law is just. "An eye for an eye and a tooth for a tooth" is a fair and just law. Bread is not equal to a hand. The only fair exchange for first-degree murder is death. (However, there may be extenuating circumstances in each case. Under some cases, there may be a lesser penalty.)

If men fight, and hurt a woman with child, so that she gives birth prematurely, yet no harm follows, he shall surely be punished accordingly as the woman's husband imposes on him; and he shall pay as the judges determine. But if any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe (Exodus 21:22-25 NKJV).

But at the time of Jesus, the Pharisees were misusing this law and were applying it as individuals. As individuals we are to forgive. The civil government, however, is to execute justice for the sake of the protection of life.

If anyone is found slain, lying in the field in the land which the LORD your God is giving you to possess, and it is not known who killed him, then your elders and your judges shall go out and measure the distance from the slain man to the surrounding cities. And it shall be that the elders of the city nearest to the slain man will take a heifer which has not been worked and which has not pulled with a yoke. The elders of that city shall bring the heifer down to a valley with

flowing water, which is neither plowed nor sown, and they shall break the heifer's neck there in the valley. Then the priests, the sons of Levi, shall come near, for the LORD your God has chosen them to minister to Him and to bless in the name of the LORD; by their word every controversy and every assault shall be settled. And all the elders of that city nearest to the slain man shall wash their hands over the heifer whose neck was broken in the valley. Then they shall answer and say, 'Our hands have not shed this blood, nor have our eyes seen it. "Provide atonement, O LORD, for Your people Israel, whom You have redeemed, and do not lay innocent blood to the charge of Your people Israel." And atonement shall be provided on their behalf for the blood. So you shall put away the guilt of innocent blood from among you when you do what is right in the sight of the LORD (Deuteronomy 21:1-9 NKJV).

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