

Sentencing Someone to Death is Playing God, But is That Bad?

We as Christians raise our pro-life banners high, harping against abortions and euthanasia, claiming no one should play God to take a life. That's why murder in and of itself is wrong—because someone robbed another of his opportunity to live life to the fullest.

But what about when it comes to convicted killers like Boston bomber Dzhokhar Tsarnaev, or Dylann Roof, the confessed killer of nine at Emanuel African Methodist Episcopal Church in Charleston, South Carolina? Did they forfeit their right to life by succumbing to the evil inside them?

The Old Testament is chock-full of examples of the children of Israel claiming victory over their enemies by way of killing, even falling to God's punishment when they failed to execute His orders.

But the old law is dead, much like our old lives, and we are new creatures in Christ, who took the punishment upon Himself so that we could become his children.

Existentialism dictates that we are what we make ourselves, and the pressure of such a situation leads to nothing but depression, for we have no hope to change the world. By this standard, why not kill the killers? Their lives have no value other than what they make of it.

But as Christians, when do we get to decide that a life has lots its value here on Earth and usher someone into eternity? Is the murderer not just as valuable to the shepherd as the singular sheep who wandered off? Or does the shepherd only go after the sheep who maybe told a white lie?

I doubt many of us have committed such heinous crimes as the two mentioned above, but we are not without sin. In all actuality, if we've so much as wished death on a comrade, we are just as guilty as those who have shed literal blood.

It almost seems like we say we're pro-life when life is black and white—obviously a child full of innocence deserves a chance. When life gets more grey, we jump into one camp or the other based on family or cultural values rather than biblical ones.

We take away someone's life because it feels easier than asking citizens to fork over more money to house prisoners away. But to merely house them could provide them the opportunity to escape, such as the prisoners in upstate New York, and kill again.

Take a look at Dietrich Bonhoeffer, who firmly believed that killing Adolf Hitler during World War II was the way to save God's chosen people. Death to Hitler was the only way that could have saved millions. Today, more and more Christians are calling for their brothers and sisters to stand up to evil like Bonhoeffer did, crying out for protection of Christians at whatever cost.

And to many us, it is indulging evil to allow to men of the Islamic State roam free to torture, crucify and maim innocents in the name of the right to life.

God's hand doesn't seem to be evident in these situations. Though salvation and revival have come from Charleston, what about the Boston bombing? The atrocities of ISIS strike fear in the hearts of many, and it's easier to ignore than to embrace head-on.

Being pro-life shouldn't be just about picking and choosing which lives we feel are worth it. Then again, Christ himself said that those who live by the sword will die by the sword. In the name of peace, is it our job to kill others or does

everyone have the right to life?

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