

**The 7 Things God Hates
When the Innocent Are Wounded
Dr. John Carmichael**

[Pro 6:16-19 NASB95] 16 There are six things which the LORD hates, Yes, seven which are an abomination to Him: 17 Haughty eyes, a lying tongue, And hands that shed innocent blood, 18 A heart that devises wicked plans, Feet that run rapidly to evil, 19 A false witness [who] utters lies, And one who spreads strife among brothers.

- When we hear “shed innocent blood,” we think of murder scenes and crime reports. But Scripture speaks deeper than headlines.
- “Innocent blood” includes physical violence, exploitation, abuse, betrayal, taking advantage of the defenseless...
- Most people in this room may never have shed physical blood. But some in this room have been wounded: emotionally, relationally, financially, and spiritually.
- **The good news: God saw what was done to you when you were innocent. And He hated it. God does not merely observe injustice. He responds.**
- This sin is not just about criminal acts. It is about harming the vulnerable, crushing the defenseless, and exploiting the powerless.
- And this message is both: a warning to the oppressor and a comfort to the wounded.

What do we need to know about God’s perspective of when innocent blood is shed?

Here are five powerful truths we need to know about God’s perspective of when innocent blood is shed.

I. GOD SEES INNOCENT SUFFERING

- a. [Mat 23:35 NASB95] 35 so that upon you may fall [the guilt of] all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar.
- b. Jesus speaks of blood guilt across generations. God keeps account of injustice.
- c. [Psa 56:8 NASB95] 8 You have taken account of my wanderings; Put my tears in Your bottle. Are [they] not in Your book?
- d. Nothing done to you was unseen.
- e. The Spirit is not passive toward injustice. [Act 10:38 NASB95] 38 "[You know of] Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and [how] He went about doing good and healing all who were oppressed by the devil, for God was with Him.
- f. Application:
 - i. For those who were hurt: Stop minimizing what happened. Stop spiritualizing your pain away. Bring it into the light before God.
 - ii. For those who have harmed others: Stop justifying what you did. Confess it. Make it right where possible.

II. VIOLENCE IS NOT JUST AN ACT - IT CAN BE A SYSTEM

- a. [Jas 5:1-6 NASB95] 1 Come now, you rich, weep and howl for your miseries which are coming upon you. 2 Your riches have rotted and your garments have become moth-eaten. 3 Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure! 4 Behold, the pay of the laborers who mowed your fields, [and] which has been withheld by you, cries out [against you;] and the outcry of those who did the harvesting has reached the ears of the Lord of Sabaoth. 5 You have lived luxuriously on

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the earth and led a life of wanton pleasure; you have fattened your hearts in a day of slaughter. 6 You have condemned and put to death the righteous [man;] he does not resist you.

- b. James addresses exploitation: withheld wages, economic abuse, financial manipulation.
- c. "Innocent blood" can include: using power to crush someone, financial betrayal, emotional control, institutional harm
- d. [Rom 3:15-17 NASB95] 15 "THEIR FEET ARE SWIFT TO SHED BLOOD, 16 DESTRUCTION AND MISERY ARE IN THEIR PATHS, 17 AND THE PATH OF PEACE THEY HAVE NOT KNOWN."
- e. Paul includes this in a description of fallen humanity.
- f. Violence includes systems, not just acts.
- g. We may not carry weapons but words can wound. Neglect can wound. Control can wound. **Weapons are not just bullets and blades but words and words.**
- h. Application: Ask: Have I benefited from someone else's vulnerability? Have I ignored someone's suffering because it was inconvenient?
- i. Repentance here may look like: restitution, reconciliation, advocacy.

III. HATRED IS THE SEED OF VIOLENCE

- a. [1Jo 3:15 NASB95] 15 Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him.
- b. Jesus and John both move violence from hands to hearts.
- c. You can wound someone without ever striking them.
- d. [Mat 5:21-22 NASB95] 21 "You have heard that the ancients were told, 'YOU SHALL NOT COMMIT MURDER' and 'Whoever commits murder shall be liable to the court.' 22 "But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, 'You good-for-nothing,' shall be guilty before the supreme court; and whoever says, 'You fool,' shall be guilty [enough to go] into the fiery hell.
- e. The Spirit produces love, not harm. Where the Spirit rules, violence recedes.
- f. Application:
 - i. For the wounded: Ask the Spirit to cleanse bitterness. Release vengeance to God.
 - ii. For the offender: Ask the Spirit to expose pride and cruelty. Seek forgiveness before it becomes destruction.

IV. GOD WILL RISE UP FOR THE INNOCENT

- a. [Exo 22:22-24 NASB95] 22 "You shall not afflict any widow or orphan. 23 "If you afflict him at all, [and] if he does cry out to Me, I will surely hear his cry; 24 and My anger will be kindled, and I will kill you with the sword, and your wives shall become widows and your children fatherless.
- b. [Psa 10:17-18 NASB95] 17 O LORD, You have heard the desire of the humble; You will strengthen their heart, You will incline Your ear 18 To vindicate the orphan and the oppressed, So that man who is of the earth will no longer cause terror.
- c. [Rom 12:19 NASB95] 19 Never take your own revenge, beloved, but leave room for the wrath [of God,] for it is written, "VENGEANCE IS MINE, I WILL REPAY," says the Lord.
- d. God does not merely observe injustice. He responds.
- e. Throughout Scripture: He defended Israel in Egypt. He judged oppressors. He raised up deliverers. He sent Jesus to proclaim freedom to captives.
- f. God is not neutral toward abuse. He is not passive toward exploitation. He rises.

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- g. The same Spirit who: drove out demons, broke chains, healed the oppressed...still moves today to defend and restore.
- h. [Act 10:38 NASB95] 38 "[You know of] Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and [how] He went about doing good and healing all who were oppressed by the devil, for God was with Him.
- i. Application
 - i. For the wounded: Release revenge. Trust God's justice. Invite the Spirit to heal what anger cannot.
 - ii. For the offender: Repent now. Do not mistake delayed judgment for divine approval. Make restitution where possible.

V. GOD RESTORES WHAT WAS BROKEN

- a. [Isa 61:1-3 NASB95] 1 The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; **He has sent me to bind up the brokenhearted**, To proclaim liberty to captives And freedom to prisoners; 2 To proclaim the favorable year of the LORD And the day of vengeance of our God; To comfort all who mourn, 3 To grant those who mourn [in] Zion, Giving them a garland instead of ashes, The oil of gladness instead of mourning, The mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness, The planting of the LORD, that He may be glorified.
 - b. The cross is proof: God does not ignore innocent blood. Jesus' blood speaks a better word.
 - c. Where injustice wounded, the Spirit heals.
 - d. Where harm was done, restoration is possible.
 - e. Application:
 - i. For those wounded: Invite the Holy Spirit into the memory. Ask Him to restore what shame stole. Receive identity back.
 - ii. For those guilty: Repent deeply. Seek reconciliation. Submit to accountability.
- **God hates the shedding of innocent blood because He fiercely defends the vulnerable, and He sees, judges, and heals what was unjustly done to them.**
 - God does not hate "hands that shed innocent blood" because He is distant. He hates it because He loves the innocent.
 - Healing for the Innocent. Repentance for the Harmful. Trusting God's Justice