

Thou Shalt Not Kill, Part 5 – Manslaughter/Accidental Death and Self-Defense

Thou Shalt Not Kill – Involuntary Manslaughter and Accidental Death

Involuntary Manslaughter – Killing without malice, intent or premeditation. “Accident” comes to mind, but it usually involves reckless, negligence or disregard for human life (texting while driving or DUI - resulting in the death of a pedestrian). There was a recent case in Topeka where a woman was taking her daughter and two other Girl Scouts to an event, and she made a U-turn on the Interstate (that is a no no) in front of a semi tractor trailer and the semi hit her car and killed all three girls in the car. The mom was convicted of three felony counts of involuntary manslaughter. Never, ever, ever make a U turn on a highway. You should go to the next exit and turn around.

Accidental Homicide - Someone is killed during the course of a lawful act that is done with a reasonable belief that no harm will take place. This is not a crime. You are shooting a gun at a gun range and the gun misfires, the bullet ricochets and strikes and kills someone else.

Cities of Refuge

*Joshua 20: 1The LORD also spake unto Joshua, saying, 2 Speak to the children of Israel, saying, Appoint out for you **cities of refuge**, whereof I spake unto you by the hand of Moses: 3 **That the slayer that killeth any person unawares and unwittingly** may flee thither: and they shall be your refuge from the avenger of blood. 4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them. 5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbor unwittingly and hated him not before time. 6 And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled. 7 And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjatharba, which is Hebron, in the mountain of Judah. 8 And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the*

tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. 9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation. See also Number 35:6-34.

Gill: *The contents of this chapter are the renewal of the order to appoint cities of refuge for such that commit manslaughter ignorantly, to flee unto, and have shelter in from the avenger of blood...*

Ver. 3. That the slayer that killeth [any] person unawares, [and] unwittingly, may flee thither] *Who through mere accident, and without design, killed a person, friend or foe, one of his own kindred, or a stranger, without any malice against him, or intention to take away his life: and they shall be your refuge from the avenger of blood; from any of the relations of the deceased, who might be stirred up to avenge the blood of his kinsman on the slayer; see #Nu 35:12.*

Ver. 4. And when he that doth flee unto one of those cities - *Any one of them, that was nearest to him: shall stand at the entering of the gate of the city; for he might not rush in without leave: and shall declare his cause in the ears of the elders of that city; lay before them the whole matter, how that he had killed a person unawares, by what means it came about, and that it was merely through error, without any malicious design, and was a mere accident: they shall take him into the city unto them; directly, lest the avenger of blood should come and seize on him, and kill him; and they were to take him into the city, not only to prevent that, but to examine him still more closely about the matter, and get further satisfaction; and being satisfied, were to continue him in it: and give him a place, that he might dwell among them; until his death, or the death of the high priest, if that was first. Kimchi observes from their Rabbins, that he was not to hire a house all the time of his dwelling there, but was to have one freely, because it is said, "and give him." (You might say that he is in jail in the city of refuge – think Escape from New York, or as they say, Gaza is an open air prison because of the conditions that Israel inflicts upon them.)*

Ver. 5. And if the avenger of blood pursue after him - *To the city of refuge, whither he is fled, and demand him: then they shall not deliver the slayer up into his hands; to be slain by him but shall protect him.*

Ver. 6. And he shall dwell in that city until he shall stand before the congregation for judgment - *That is, until his cause was heard in the court of judicature in his own city, or in any other to which the avenger of blood should appeal: see #Nu 35:24,25; who if they found him guilty of death, they put him to death; but if only guilty of accidental manslaughter, then*

they delivered him up to his city of refuge for safety, where he was to abide until the death of the high priest that shall be in those days; see #Nu 35:25;

then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled; and live with his family in the enjoyment of his possessions and estates, honors, and privileges belonging to him, as before; see #Nu 35:28.

*Deuteronomy 19: 1 When the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses; 2 Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it. 3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither. 4 And this is the case of the slayer, which shall flee thither, that he may live: **Whoso killeth his neighbor ignorantly, whom he hated not in time past; 5 As when a man goeth into the wood with his neighbor to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbor, that he die; he shall flee unto one of those cities, and live: 6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past. 7 Wherefore I command thee, saying, Thou shalt separate three cities for thee. 8 And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers; 9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three: 10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee. 11 But if any man hate his neighbor, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities: 12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. 13 Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.***

Matthew Henry: It is supposed that the relations of the person slain would be forward to avenge the blood, in affection to their friend and in zeal for public justice. Though the law did not allow the avenging of any other affront or injury with death, yet the avenger of blood, the blood of a relation, shall have great allowances made for the heat of his heart upon such a provocation as that, and his killing the manslayer, though he was so by accident only, should not be accounted murder if he did it before he got to the city of refuge, though it is owned he

was not worthy of death. Thus would God possess people with a great horror and dread of the sin of murder: if mere chance-medley did thus expose a man, surely he that willfully does violence to the blood of any person, whether from an old grudge or upon a sudden provocation, must flee to the pit, and let no man stay him (#Pr 28:17); yet the New Testament represents the sin of murder as more heinous and more dangerous than even this law does. #1Jo 3:15, You know that no murderer has eternal life abiding in him. It is provided that, if an avenger of blood should be so unreasonable as to demand satisfaction for blood shed by accident only, then the city of refuge should protect the slayer. Sins of ignorance indeed do expose us to the wrath of God, but there is relief provided, if by faith and repentance we make use of it. Paul that had been a persecutor (he held the coats of the men that slew Stephen) obtained mercy, because he did it ignorantly; and Christ prayed for his crucifiers, Father, forgive them, for they know not what they do (Luke 22:34). Acts 7:60 And he (Stephen) kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Accidental death or accidental manslaughter is expressly provided for in the Bible. If one killed another and it was truly an accident, then as long as that person stayed in a city of refuge, they were safe and sound and if/when the high priest died they would then gain their freedom. God Almighty provided a safe place for those who were slayers by accident. However, please, avoid this at all costs! Pray to God that He deliver us from such an awful thing! This includes that when we make use of everything that the Lord has provided us (cars, tools, etc.) that we be circumspect, follow rules of use (speed limits and rules of the road included) and seek the Lord to keep us from this life-changing awfulness. *Thou shalt not kill* (Ex. 20:13).

There is also this, and it is BIG! *Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him* (1 John 3:15). *When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble* (Psalm 9:12). Pr 6:16 These six things doth the LORD hate: yea, seven are an abomination unto him: 17 A proud look, a lying tongue, and **hands that shed innocent blood**, 18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief, 19 A false witness that speaketh lies, and he that soweth discord among brethren.

Thou Shalt Not Kill – Self Defense

The general rule is the 6th Commandment, *thou shalt not kill* Ex. 20:13/De. 5:1). My recommendation is to not kill for any reason including to save your own life or the life of

another. If you must defend yourself, I recommend doing so short of killing another human being. That said, there are several instances of self-defense in the Bible.

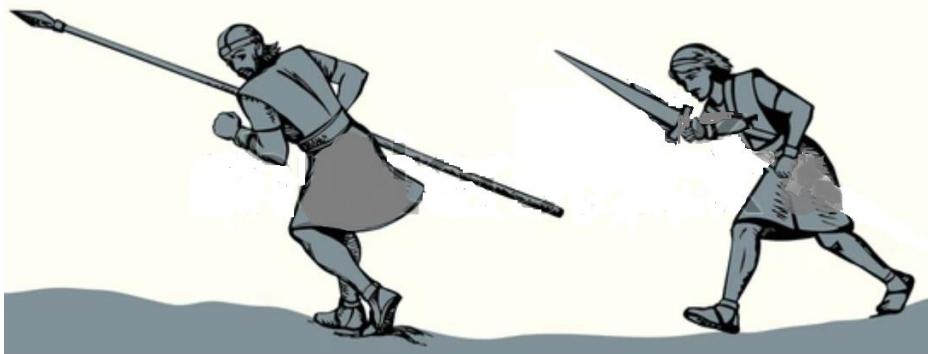
Abner and Asahel

*And Joab the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool. 14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise. 15 Then there arose and went over by number twelve of Benjamin, which pertained to Ishbosheth the son of Saul, and twelve of the servants of David. 16 And they caught everyone his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called Helkathazzurim, which is in Gibeon. 17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David. 18 **And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was as light of foot as a wild roe. 19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner. 20 Then Abner looked behind him, and said, Art thou Asahel? And he answered, I am. 21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Asahel would not turn aside from following of him. 22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother? 23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still (2Sam 2:13-23).***

The whole story here is astonishing. You have this strange contest (a death wish) between a dozen of Abner's men and a dozen of Joab's men. This is not valor or bravery – it is stupidity. This leads to a big battle between their armies, where Joab's army is the victor and Abner's army is the loser. Abner then retreats and flees the scene, apparently on foot. In response to this, Joab's brother, Asahel, pursues Abner and Abner's entourage to either kill or take Abner as his prisoner. **Asahel was as light of foot as a wild roe.** Asahel was a very fast runner (even with a sword) and ran down Abner and his entourage. He turned neither to the left hand or the right. Asahel was so fast that he apparently outran his own soldiers or platoon, so that he had no backup. He probably took off his armor to cut down on weight (this becomes critical later). **20 Then Abner looked behind him, and said, Art thou Asahel? And he answered, I am. 21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour.**

This is Abner's first attempt to persuade Asahel not to pursue him. Abner advises Asahel and gives him an out and even suggests that Asahel fight one of the young men of his group that Asahel is more likely to prevail against than him and take his armour – this is consistent with my speculation Asahel did not have any on at the time). Abner was straight up here and tried to persuade Asahel to not do this foolhardy thing. Abner knows that Asahel is no match for him. Asahel's speed while an asset, is no match for Abner's experience, cunning, and strength. Asahel is also blinded by his own ambition, arrogance and pride in the providence, that he was not able to see that he was outmatched.

But Asahel would not turn aside from following of him. 22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother? 23 Howbeit he refused to turn aside:



Abner issued a second warning to Asahel to stop pursuing him. A second warning is nearly unheard of in combat. This is a fair warning and extremely generous of Abner. Abner courteously begged Asahel to

stop his pursuit. Abner was loathe to kill Asahel, He clearly did not want to kill Asahel, because of his relationship with Joab. Yet, even in the face of this second clear warning, Asahel persisted, leaving Abner little choice but to defend himself. And, during this colloquy Abner was likely devising a scheme to defend himself if Asahel persisted in his fool's errand. Asahel didn't seek God to inquire if he should do this thing. All Asahel had to do is deescalate the situation and fall back. And, where is the Lord in all of this? Asahel should have sought God in this matter. We should be earnestly seeking the Lord early and often!

Asahel approached Abner and Abner used a backstroke to thrust the butt end of his spear and impaled Asahel. That would take a tremendous amount of force. Asahel was likely running up behind Abner, maybe with his spear or sword over head to slay Abner and in self-defense Abner slays Asahel. If Asahel had armour on protecting his chest, this probably would not have occurred. There is no language in the Scripture condemning Abner for this, like when Joab and Abishai slew Abner in peacetime (2 Sam 3:30). Asahel was no ordinary soldier either. 2nd Sam. 23:24 says that Asahel was one of the 30 of David's mighty men. You have to assume that Abner's life was truly in jeopardy. Trapp seems to say that Abner having clearly warned Asahel twice (and remember Abner is fleeing from the scene – he is attempting

to deescalate this matter) has the right to *defend himself by all means possible*. So, does Abner have a right to defend his life in this case, yes. But, if Abner's name is not written in the Lamb's Book of Life, does he have to give an account to God for slaying Asahel – I believe he does. I would that he had done what he could to stop the threat and not kill the man.

Peter at Gethsemane (Self-Defense of Another)

- Mat. 26: 50 *And Jesus said unto him, **Friend, wherefore art thou come?** Then came they, **and laid hands on Jesus,** and took him. 51 *And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. 52 Then said Jesus unto him, **Put up again thy sword into his place: for all they that take the sword shall perish with the sword. 53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? 54 But how then shall the scriptures be fulfilled, that thus it must be?****
- Mark 14: 46 **And they laid their hands on him, and took him.** 47 *And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.*
- John 18: 7 *Then asked he them again, **Whom seek ye?** And they said, Jesus of Nazareth. 8 Jesus answered, **I have told you that I am he: if therefore ye seek me, let these go their way:** 9 *That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. 10 Then **Simon Peter** having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. 11 Then said Jesus unto Peter, **Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?** 12 *Then the band and the captain and officers of the Jews took Jesus, and bound him.***
- Luke 22: 48 *But Jesus said unto him, **Judas, betrayest thou the Son of man with a kiss?** 49 *When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? 50 And one of them smote the servant of the high priest, and cut off his right ear. 51 And Jesus answered and said, **Suffer ye thus far.** And he touched his ear, and healed him.**

The account at Gethsemane of Jesus being betrayed by Judas with a kiss, the Roman soldiers arresting Jesus and Peter defending Jesus and cutting off Malchus ear (servant of the high priest) is told in all four gospels. From a non-spiritual perspective, if there was ever a time to

defend another person with violent force from what Peter viewed as sure death (which it was) one might argue this was THE time. John's version is the only one that names Peter. Gill says the other gospels were written close in time to the event (and when Peter was alive) and they did not want to expose Peter to danger, while John's version was written years later when there was no such threat. Gill says Peter intended to strike Malchus' head and take him down (fatal blow), but instead the Lord only let him cut Malchus' ear off (this reminds me of the attempt on Trump's life a few months ago when God spared Trump's life, appointing him to turn his head at the last second and the assassin only shot his ear). The Lord God of Eternity controls all such things.

The Lord rebuked Peter. Gill - ***put up again thy sword into its place***, or sheath. *This Christ said not only to rebuke Peter for his rashness, but to soften the minds of the multitude, who must be enraged at such an action; and which was still more effectually done by his healing the man's ear: and indeed, had it not been for these words, and this action of Christ's; and more especially had it not been owing to the powerful influence Christ had over the spirits of these men, in all probability Peter, and the rest of the apostles, had been all destroyed at once.*

For all they that take the sword, shall perish with the sword. ... of private persons that use the sword, ***and that not in self-defense, but for private revenge***; or engage in a quarrel, to which they are not called; and such generally perish, as Peter must have done, had it not been for the interposition of almighty power. Though this seems to be spoken not so much of Peter, and of the danger he exposed himself to, by taking and using the sword, and so to deter him from it, but rather of these his enemies: and as an argument to make and keep Peter easy and quiet, and exercise patience, since, in a little time, God would avenge himself of them; and that the Jews, who now made use of the sword of the Roman soldiers, would perish by the sword of the Romans, as in a few years after the whole nation did. Gill is of the mind that killing for self-defense would be okay. Let me add here, it is also for us! That we should be clear at this hour that we are not going to use weapons, as our weapons are not carnal, but spiritual and Christ is sufficient to keep us pursuant to His will.

Barnes: *The most satisfactory interpretation is that which regards it as a caution to Peter. Peter was rash. Alone he had attacked the whole band. Jesus told him that his unseasonable and imprudent defense might be the occasion of his own destruction. In doing it, he would endanger his life, for they who took the sword perished by it. This was probably a proverb, denoting that they who engaged in wars commonly perished there.*

Calvin: *First, then, he does not choose to be defended by force and violence, because God in the Law forbade men to strike... But here a question arises. Is it never lawful to use violence in repelling unjust violence? So then, in order that a man may properly and lawfully defend himself, he must first lay aside excessive wrath, and hatred, and desire of revenge, and all irregular sallies of passion, that nothing tempestuous may mingle with the defense. As this is of rare occurrence, or rather, as it scarcely ever happens, Christ properly reminds his people of the general rule, that they should entirely abstain from using the sword. And add, we must put our trust only in God!*

- **Euthanasia** – This is assisting someone else in taking their life, typically when someone is dying or in great pain. This violates Thou shalt not kill. My recommendation is to not engage in it. Stop looking for loopholes. There is hospice, which attempts to make the suffering of people dying better and not as painful.
- ***For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy (Rev. 16:6).*** This Satanic world has shed the blood of saints, martyrs, and prophets without restraint since the righteous blood of Abel (Gen. 4:8). It is a promise of God Almighty to render such destruction upon their own heads. They have been engaged in scenes of bloody persecution, and this is a just recompense that they will be given blood to drink. Gill says: *And thou hast given them blood to drink; sent the sword among them, making great slaughter and devastation; - for they are worthy; or deserving, to have their blood shed by the law of retaliation. See #Isa 49:25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. 26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.* At Genesis 4:10 And he said, *What hast thou done? the voice of thy brother's blood crieth unto me from the ground.* Genesis 9:6 *Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.*

Rev 17: 4 *And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: 5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. 6 And I saw the*

woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

Romans 12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

Eze 7: 3 Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations. 4 And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the LORD. 5 Thus saith the Lord GOD; An evil, an only evil, behold, is come. 6 An end is come, the end is come: it watcheth for thee; behold, it is come. 7 The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains. 8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations. 9 And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations.

Revelation 6: 9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled).

I love you all Amen.

Taking of Human Life Table (Work in Progress)

No.	Description	Permitted by God	Bible Authority	Bible Example
1.	Premeditated Murder (Planned/premeditated and with intention to kill)	No	Thou shalt not kill. Ex. 20:13	DONE - Sermon June 9, 2024 <ul style="list-style-type: none"> • Cain murders Abel • Joab murders Abner • Jacob's sons premeditate to kill Shechem and the men of the city for Shechem raping Dinah
2.	2nd Degree Murder (Killing Without Premeditation, may or may not have intended to kill, just serious bodily harm) (shooting a gun in a crowd)	No	Thou shalt not kill. Ex. 20:13	
3.	Voluntary Manslaughter (Crime of passion) – Willful killing, but not premeditated or planned and involves provocation like – finding a partner in bed with someone else and immediately pulls out a gun and kills them	No	Thou shalt not kill. Ex. 20:13	
4.	Involuntary Manslaughter – Killing without malice, intent or premeditation. “Accident” comes to mind, but it usually involves	No	The culpability of the person would be determined by the congregation (see Numbers 35, De. 19 and Josua 20).	Done – Sermon Nov. 3, 2024.

	reckless, negligence or disregard for human life (texting while driving or DUI), resulting in the death of a pedestrian).			
5.	Accidental Homicide - Someone is killed during the course of a lawful act that is done with a reasonable belief that no harm will take place. This is not a crime. You are shooting a gun at a gun range and the gun misfires, the bullet ricochets and strikes and kills someone else.	Allowed	<ul style="list-style-type: none"> • (Axe head slippeth from the helve and kills neighbour – De. 19) <p>Slayer that killeth any person unawares and unwittingly (City of Refuge) ... and hated him not before time (Josh. 20:3-5).</p>	Done Sermon Nov. 3, 2024.
6.	War (Not Ordered by God)	Gill and Henry say yes, I am not comfortable with that	<ul style="list-style-type: none"> • Ex. 20:13 Thou shalt not kill. • Luke 3:14 Do violence to no man • James 4:1 From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? • 2 Kings 6:8 – God delivered Syria into Elisha’s hand into Samaria – God said to feed and give them drink. • 2 Cor. 10:4 The weapons of our 	DONE - July 28, 2024 <ul style="list-style-type: none"> • At times the Israelites would ask of God whether they should go up or not to fight against an enemy and sometimes He would approve it and sometimes not depending on the situation.

			warfare are not carnal.	
7.	Death Penalty	Allowed	<ul style="list-style-type: none"> • Romans 13:1-7 	DONE - Sermon Sept. 15, 2024
8.	Self-Defense	Gill & Matthew Henry say yes – Some of us are not comfortable with that.	<ul style="list-style-type: none"> • 2nd Sam. 2:23 (Abner retreated and Asahel pursued him. Abner warned him Asahel twice not to pursue him and tried to talk him out of fighting him but Asahel would not turn aside. Finally Abner defended himself and slew Asahel. • Ex. 20:13 Thou shalt not kill. • Mat. 5:39 ...Whosoever shall smite thee on thy right cheek, turn to him the other also. • Mat. 5:44 Love your enemies, pray for your enemies, etc. • Ex. 22:2 If a thief be found...and he smitten that he dies, there shall no blood be shed for him. • Ex 2:11-12; Acts 7:22-24 Moses saw a Hebrew suffer wrong by the Egyptian and 	This Sermon

			<p>killed the Egyptian – and defended him.</p> <ul style="list-style-type: none"> • Abraham taking his servants to save Lot (and killing Lot’s captors). • David recovering his wives at Ziklag. 	
9.	Euthanasia (Assisting someone in ending their life)	No		This sermon
10.	The murder of the saints and prophets of God.	No	<i>For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.</i> Rev. 16:6	This sermon
11.	Abortion	No	Thou shalt not kill. Ex. 20:13	DONE – June 9, 2024 <ul style="list-style-type: none"> • Giving seed to Molech • The midwives in Egypt refused to abort the male babies because they feared God and the Lord did good by them
12.	Mass Murder	No	Thou shalt not kill. Ex. 20:13	DONE – June 9, 2024
13.	Serial Killer	No	Thou shalt not kill. Ex. 20:13	DONE – June 9, 2024

14.	Genocide	No (unless authorized by God)	Thou shalt not kill. Ex. 20:13	DONE – June 9, 2024
15.	Suicide	No	Thou shalt not kill. Ex. 20:13	DONE – June 9, 2024
16.	Euthanasia	No	Thou shalt not kill. Ex. 20:13	DONE – June 9, 2024
17.	Allowing someone to die – A person is drowning and you can swim and can save him, but decide not to because you didn't want to be burdened – love your neighbour	No	Thou shalt not kill. Ex. 20:13	