

Thou Shalt Not Kill

Gen 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Exo 20:13 Thou shalt not kill (*Heb.7523- [raw-tsakh'] to dash in pieces, that is, kill [a human being], **especially to murder**: -put to death, kill, [man-] slay [-er], murder [-er]*). (*Emp. Added*)

Deu 5:17 Thou shalt not kill (*Heb.7523*).

- As opposed to Heb.5221- [*naw-kaw'*] to *strike*: -beat, kill, murderer, punish, slaughter, slay, etc., Heb.7523- is used when specifically referring to murder. **Context always determines a word's ultimate meaning!** The Hebrew word which specifically means "kill" is Heb.4191 [*mooth*] and is used in various applications.

Murder: according to *Webster's 1828 Dictionary*

1. The act of unlawfully killing a human being with premeditated malice, by a person of sound mind. To constitute murder, in law, the person killing another must be of sound mind or in possession of his reason, and the act must be done with malice, pretense, aforethought or premeditated; but malice may be implied, as well as expressed.

v.t.:

1. To kill a human being with premeditated malice. [See the Noun.] 2. To destroy; to put an end to.

Accidental vs. Premeditated

Num 35:9 And the LORD spake unto Moses, saying, 10 Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan; 11 Then ye shall appoint you cities to be **cities of refuge** for you; that **the slayer may flee thither**, which **killeth any person at unawares** (*Heb.7684- a mistake or inadvertent transgression*). 12 And they shall be unto you cities for **refuge from the avenger** (*Heb.1350*); that the manslayer die not, **until he stand** before the congregation **in judgment** (*like a holding cell before court*). 13 And of these cities which ye shall give six cities shall ye have for refuge. 14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge. 15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger (*Heb.1616- a guest; by implication a foreigner*), and for the sojourner (*Heb.8453- alien: -foreigner-inhabitant, stranger*) among them: that every one that **killeth any person unawares** may flee thither. (*Emp. Added*)

- These were six cities set apart among the total of forty-eight (*v.7*) for the Levites who had no inheritance in the land of promise (*Num 18:23*). Even the alien who had no inheritance in Israel but lived there and the stranger that was just passing through was given a fair trial.

Num 35:16 And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer (*Heb.7523*) shall surely be put to death. 17 And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. 18 Or *if* he smite him with an hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. 19 The revenger (*Heb.1350- to redeem: -[do, perform the part of near, next] kinsfolk*) of blood (*Heb.1818- blood [as that*

*which when shed causes death] of man or an animal: -blood [guiltiness], + **innocent**) himself shall slay the murderer (Heb.7523): when he meeteth him, he shall slay him. 20 But if he thrust him of hatred, or hurl at him by laying of wait (*premeditated*), that he die; 21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for he is a murderer*: the revenger of blood shall slay the murderer, when he meeteth him.*

Num 35:22 **But if** he thrust him suddenly **without enmity** (Heb.342- *hostility: -hatred*), or have cast upon him anything without **laying of wait** (Heb.6660- *design*), 23 Or with any stone, wherewith a man may die, **seeing him not**, and cast it upon him, that he die, and **was not his enemy, neither sought his harm**: 24 **Then the congregation shall judge** between the slayer (Heb.5221) and the revenger of blood **according to these judgments**: (*It would be open for discernment to judge whether the slaying was accidental or premeditated.*) 25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil. 26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; 27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood: 28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession. (*Emp. Added*)

Num 35:29 So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings. 30 Whoso killeth any person, the murderer shall be put to death **by the mouth of witnesses**: but **one witness shall not testify against any person to cause him to die**. (*Emp. Added*)

- One person couldn't accuse another of murder without at least one other who witnessed the act since there would be many who would blame their own acts of premeditated murder on others and get away with it.

Mat 18:16 *But if he will not hear thee, then take with thee **one or two more**, that in the mouth of two or three witnesses every word may be established.* (*Emp. Added*)

2Co 13:1 *This is the third time I am coming to you. **In the mouth of two or three witnesses shall every word be established.*** (*Emp. Added*)

Num 35:31 Moreover ye shall take **no satisfaction** (Heb.3724- *a cover: -bribe, ransom*) for the life of a murderer, which is guilty of death: but he shall be surely put to death. 32 And ye shall take **no satisfaction** (Heb.3724) for him that is fled to the city of his refuge, that he should come again to dwell in the land (*where the avenger could find him*), until the death of the priest. (*Emp. Added*)

- Just as a person couldn't take a ransom to hold the guilty party from the avenger, so also a person wasn't to accept a bribe to get someone who was innocent of intentional homicide to leave the city so the avenger could lawfully avenge the death of their loved one.

Deu 27:25 Cursed *be* he that **taketh reward** (*Heb.7810- a donation*) to **slay** (*Heb.5221*) an **innocent person** (*In the context with reference to an innocent person here, murder would be the correct gloss from Heb.5221-[naw-kaw']*). And all the people shall say, Amen. (*Emp. Added*)

- Since abortion doctors take the lives of the innocent they would be committing murder. And since they do it for pay, they are accursed by God for it.

Justifiable

Deu 7:1 When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; 2 And when the LORD thy God shall deliver them before thee; thou shalt smite (*Heb.5221- to strike: -beat, kill, murderer, punish, **slaughter**, slay, etc.*) them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: 3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 4 For they will turn away thy son from following Me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

1Sa 15:1 Samuel also said unto Saul, The LORD sent me to anoint thee *to be* king over His people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. 2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt.

Exo 17:8 Then came Amalek, and fought with Israel in Rephidim.

Exo 17:14 And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. 15 And Moses built an altar, and called the name of it Jehovahnissi (Heb.3071- Jehovah [is] my banner): 16 For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.

1Sa 15:3 Now go and smite (*Heb.5221*) Amalek, and **utterly destroy** (*Heb.2763- to devote to religious uses [especially destruction]: -make accursed, utterly [slay]*) all that they have, and spare them not; but slay (*Heb.4191- kill*) both man and woman, infant and suckling, ox and sheep, camel and ass. (*Emp. Added*)

- If anything was to remain that would be referred to as having belonged to Amalek, his memory would not have been blotted out and his sin thus could possibly be duplicated. Either through his own descendants or the descendants of his people, his idolatrous practices could once again resume. Innocent children would grow up to emulate their heathen parents and be separated from God for eternity. God showed them mercy in taking their lives even though He would have allowed them free agency when they would have grown up to become accountable for their own sin.

Joh 10:30 I and *My* Father are one.

- Jesus is in total agreement with His Father in everything since He was with God in creating all that is in existence.

*Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by Him; and **without Him was not anything made that was made.** (Emp. Added)*

Joh 12:47 And if any man hear My words, and believe not, I judge him not: for I came not (*the first time*) to judge the world, but to save the world. 48 He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day (*when Jesus comes His last time*). 49 For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. 50 And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto Me, so I speak.

Capital Punishment

Rom 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he **beareth not the sword** (*Gk.3162- judicial punishment*) **in vain**: for he is the minister (*Gk.1249- [dee-ak'-on-os] an attendant: servant*) of God, a revenger (*Gk.1558- punisher*) to execute wrath (*Gk.3709- by implication punishment: vengeance*) upon him that doeth evil. (Emp. Added)

- Paul's use of "the sword" here shows his agreement with capital punishment as an option for serious crimes.

*Act 25:11 For if I be an offender, or have **committed any thing worthy of death**, I refuse not to die... (Emp. Added)*

Ecc 8:11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

Soldiers in The Military

Luk 3:14 And the soldiers (*Gk.4754- to serve in a military campaign*) likewise demanded of him (*John the immerser*), saying, And what shall we do? And he said unto them, Do violence (*Gk.1286- to shake thoroughly, that is, [figuratively] to intimidate*) to no man, neither accuse *any* falsely; and be content with your wages.

- Notice the absence of a command to lay down their swords. John wasn't telling them to give up their careers as soldiers because of the necessity of having an army to any nation. He only told them that, to be truly repentant, they were to not be so intimidating to their fellow citizens, as was common then, and to be satisfied with whatever pay they were given along with their daily rations of food. Thus, when a soldier kills an enemy of the state, as long as he does so without any hatred or vindictiveness, he does so without sin.

Rom 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Attitude

Mat 5:21 Ye have heard that it was said by them of old time, **Thou shalt not kill** (*Gk.5407- murder*); and whosoever shall kill shall be in danger of the judgment: 22 **But** I say unto you, That whosoever is angry (*Gk.3710- to provoke or enrage, that is, be exasperated [Webster: irritated]*) with his brother without a cause (*Gk.1500- without reason*) shall be in danger of the judgment: and whosoever shall say to his brother, Raca (*Gk.4469- O empty one, that is, thou worthless [as a term of utter vilification]*), shall be in danger of the council: but whosoever shall say, Thou fool (*Gk.3474- dull or stupid, blockhead*), shall be in danger of hell fire. (*Emp. Added*)

- Even though Jesus was against murder, it was what initially caused the premeditated killing of the innocent that mattered to Him more. One doesn't murder (*kill premeditatedly*) someone else unless his heart first kills him from within.

Mat 23:25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 26 *Thou* blind Pharisee, cleanse first that *which* is within the cup and platter, that the outside of them may be clean also. 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful **outward**, but are **within** full of dead *men's* bones, and of all uncleanness. 28 Even so ye also **outwardly appear righteous** unto men, **but within** ye are full of hypocrisy and iniquity. (*Emp. Added*)

Mat 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart (*Gk.2588- [figuratively] the thoughts or feelings [mind]*), and with all thy soul (*Gk.5590- breath, that is, [by implication] spirit, abstractly or concretely [animal sentient {Webster: sentient- of or capable of feeling; conscious} principal only; thus distinguished ... from G4151, which is the rational and immortal soul]: -life*) (here it is the "person" from within- CY), and with all thy mind (*Gk.1271- deep thought: -understanding*). 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.

- It is the person from within, our emotional being, that controls our physical being. When we can train our thoughts, feelings and understanding into loving God and our neighbor, we fulfill the Old Covenant which brought the ultimate gift of love to mankind, Who in turn gave us...

Joh 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

In Conclusion

Rom 13:9 For this, Thou shalt not commit adultery, **Thou shalt not kill** (*Gk.5407- to be a murderer [of]: -kill, do murder, slay*), Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love (*Gk.25-[agape]- to have a preference for, wish well to, regard the welfare of*) thy neighbour as thyself. (*Emp. Added*)

- If I "agape" my neighbor I want what's best for them. I would have no intention to even think about committing adultery with their spouse, killing them, stealing from them,

lying about them or desiring something that belongs to them. All these sinful things would have to begin with thought from within.

Jas 1:14 But every man is tempted, when he is drawn away of his own lust (*Gk.1929- a longing [especially for what is forbidden]*), and enticed (*Gk.1185- to entrap, that is, [figuratively] delude*). 15 Then when lust hath conceived (*Gk.4815- to clasp, that is, seize [arrest, capture]*), it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Mat 7:12 Therefore all things whatsoever **ye would that** men should do to you, do ye even so to them: for this is the law and the prophets. (*Emp. Added*)

- As my neighbor I am obligated to want what's best for you and what is absolutely best for you is an eternal home in Heaven. But you need to do your part to receive it.

Hear: Romans 10:17 ... "faith cometh by hearing, and hearing by the word of God."

Believe: Heb 11:6 ... "for he that commeth to God must believe that He is"...

Repent: Lk 13:3 ... "except ye repent, ye shall all likewise perish."

Confess: Mat 10:32 "Whosoever shall confess Me before men, him will I confess before My Father which is in Heaven."

Be baptized: Acts 22:16 "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Remain faithful: Rom 6:4 ... "even so we also should walk in newness of life."

Charli Yana
September 26, 2025
www.truthdiscovered.net