

The Sixth Commandment

Thou shalt not kill.

The Sixth Commandment first appears in Exodus Chapter 20 and it is the shortest of all the Ten Commandments. The King James Version translates it, “Thou shalt not *kill*.” The New American Standard Bible renders it more accurately, “You shall not *murder*.” This commandment is reiterated in Deuteronomy Chapter 5, as are all of the Ten Commandments and in a slightly different form in Exodus 23:7. It is also repeated five times in the New Testament – Matthew 5:21, Mark 10:19, Luke 18:20, Romans 13:9 and James 2:11.

The Sixth Commandment, although, not expressly codified before Moses received the Ten Commandments at Mt. Sinai, was in force in and before Noah’s day:

“**1** And God blessed Noah and his sons and said to them, “Be fruitful and multiply, and fill the earth. **2** The fear and the terror of you shall be [instinctive] in every animal of the land and in every bird of the air; and together with everything that moves on the ground, and with all the fish of the sea; they are given into your hand. **3** Every moving thing that lives shall be food for you; I give you everything, as *I gave you the green plants and vegetables*. **4** But you shall not eat meat along with its life, *that is, its blood*. [See Leviticus 7:26; Acts 15:20; Acts 21:25] **5** For your lifeblood **I will most certainly require an accounting; from every animal [that kills a person] I will require it. And from man, from every man’s brother [that is, anyone who murders] I will require the life of man**. [See Exodus 21:28-29] **6** **Whoever sheds man’s blood [unlawfully], By man (judicial government) shall his blood be shed, For in the image of God He made man**. [See Romans 13:4]” ”

(Genesis 9:1-6, Amplified Bible (AMP), emphasis and comments added)

Yahweh’s Order versus Man’s Order

Yahweh’s created order is set forth in the very first chapter of Genesis:

“**26** Then God said, “Let Us (Father, Son, Holy Spirit) make man in Our image, according to Our likeness [not physical, but a spiritual personality and moral likeness]; and let them have complete authority over the fish of the sea, the birds of the air, the cattle, and over the entire

earth, and over everything that creeps and crawls on the earth.”
[See Psalm 104:30; Hebrews 1:2 and 11:3] **27** So God created man in His own image, in the image *and* likeness of God He created him; male and female He created them. [See Colossians 3:9-10; James 3:8-9] **28** And **God blessed them** [granting them certain authority] **and said to them, “Be fruitful, multiply, and fill the earth, and subjugate it** [putting it under your power]; **and rule over** (dominate) **the fish of the sea, the birds of the air, and every living thing that moves upon the earth.”**”

(Genesis 1:26-28, Amplified Bible (AMP), emphasis and comments added)

The Patriarch David reiterated this same dominion mandate:

“6 You [Yahweh] made him [man] to have dominion over the works of Your hands; You have put all things under his feet, [See 1 Corinthians 15:27; Ephesians 1:22-23; Hebrews 2:6-8] 7 All sheep and oxen, And also the beasts of the field, 8 The birds of the air, and the fish of the sea, Whatever passes through the paths of the seas.”

(Psalms 8:6-8, Amplified Bible (AMP), emphasis and comments added)

Environmentalists and animal rights activists blatantly reject this divinely created order and man’s dominion over all other living things:

“Human beings, as a species, have no more value than slugs.”¹

“There is no ethical basis for elevating membership of one particular species into a morally crucial characteristic. From an ethical point of view, we all stand on an equal footing – whether we stand on two feet, or four, or none at all.”²

“...there will surely be some nonhuman animals whose lives, by any standards, are more valuable than the lives of some humans. A Chimpanzee, dog, or pig, for instance, will have a higher degree of self-awareness and a greater capacity for meaningful relations with others than a severely retarded infant or someone in a state of advanced senility. So if we base the right to life on these characteristics we must grant these animals a right to life as good as, or better than, such retarded

¹ John Davis, editor, Earth First! Journal.

² Peter Singer, the Father of Animal Rights, In Defense of Animals (New York, NY: Basil Blackwell Inc., 1985) page 6.

or senile humans.... At the same time ... the fact that a being is a member of our own species is not in itself enough to make it always wrong to kill that being.... This is why when we consider members of our own species who lack the characteristics of normal humans we can no longer say that their lives are always to be preferred to those of other animals.”³

Contrast Yahweh’s divine order with what Senator Al Gore wrote in his book *Earth in the Balance* (1992):

“[We must] make the effort to save the global environment *the central organizing principle of our civilization.*”⁴

The reason radical environmentalists, such as Al Gore, make such statements is because one of the “Foundation Principles” of UNEP (United Nations Environment Programme) is the “recognition of Gaia as manifest reality.” “Gaia” is the Greek word for earth. The Gaia theory holds that the earth, as a living organism, is the creator of all life and all life is a part of that creator:

“James Lovelock, the originator of the Gaia hypothesis, maintains that the entire complex earth system behaves in a self-regulating manner characteristic of something alive, that it has managed to maintain critical components of the earth’s life support systems in perfect balance over eons of time – until the unprecedented interference of modern civilization: “We now see that the air, the ocean and the soil are much more than a mere environment for life; they are a part of life itself....” ...The long and intricate process by which evolution helped to shape the complex interrelationship of all living and nonliving things ... evokes ... a spiritual response – when one reflects on its deeper meaning.”⁵

While this dogma is ridiculously blasphemous, Christians should, nevertheless, recognize that the environment is important. Furthermore, Christians are commanded to be good stewards of the earth and all of its inhabitants. Many Christians have overreacted to non-Christian environmentalism because it is a direct threat to turn Yahweh’s created order upside down. Regardless, Christians should be in the forefront of *biblically based environmentalism* because it is the only ecological strategy that can

³ Peter Singer, *Animal Liberation* (New York, NY: Avon Books, 1975) pages 20-22.

⁴ Senator Al Gore, *Earth in the Balance, Ecology and the Human Spirit* (New York, NY: Houghton Mifflin Company, 1992) page 273.

⁵ Senator Al Gore, *Earth in the Balance, Ecology and the Human Spirit* (New York, NY: Houghton Mifflin Company, 1992) page 264.

save the environment or restore it to what it was intended to be when Yahweh first created the universe.

Gaia, Mystery Babylon and the Tower of Babel

In reality Gaia is just another term for or tentacle of Mystery Babylon and today's equivalent of Mystery Babylon is just a spiritual extension of the tower of Babel. The book of Jasher⁶ provides an account of this tower raised in opposition to Yahweh:

“...they [the descendants of Noah] began to build it [the tower of Babel], and whilst they were building against the Lord God of heaven, they imagined in their hearts to war against him and to ascend into heaven. And all these people ... divided themselves in three parts; the first said we will ascend into heaven and fight against him; the second said, we will ascend to heaven and place our own gods there and serve them; and the third part said, we will ascend to heaven and smite him with bows and spears.... And when they were building they built themselves a great city and a very high and strong tower.... And ... **if a brick should fall from their hands and get broken, they would all weep over it, and if a man fell and died, none of them would look at him.**” (Jasher 9:25-28)

Under that system even a brick was more precious than human life. Today the same spirit of Gaia weeps at the death of a tree but it does not blink at murdering a human infant. Compare Jasher's account of the tower of Babel with the Apostle John's description of the things that Mystery Babylon values - listed in decreasing order of importance:

“**9** And [In the following verses, the kings (verses 9, 10), merchants (verses 11-17), and sailors (verses 17b-20) mourn the fall of Babylon, just as the same three groups mourn the fall of wicked Tyre in Ezekiel 26; 27.] **the kings and political leaders of the earth, who committed immorality and lived luxuriously with her, will weep and beat their chests [in mourning] over her when they see the smoke of her burning, [See Ezekiel 26:16-17] 10 standing a long way off, in fear of her torment, saying, 'Woe, woe, the great city, the strong city, Babylon! In a single hour your judgment has come.' 11 And merchants of the earth will weep and grieve over her, because no one buys their cargo (goods, merchandise) anymore-- [See Ezekiel 27:36] 12 cargoes of gold and silver and precious stones**

⁶ Although the book of Jasher is not considered part of the inspired canon of Scripture, it is cited twice and it is endorsed in the Scriptures – Joshua 10:13 and 2 Samuel 1:18.

and pearls and fine linen and purple and silk and scarlet; all kinds of citron (scented) wood and every article of ivory and every article of very costly and lavish wood and bronze and iron and marble; [See Ezekiel 27:12-13 and 22] 13 and cinnamon and spices and incense and perfume and frankincense and wine and olive oil and fine flour and wheat; of cattle and sheep, and cargoes of horses and chariots and carriages; and of slaves and human lives.”

(Revelation 18:9-13, Amplified Bible (AMP), emphasis and comments added)

Did you notice that Mystery Babylon valued gold and other material objects above human life and today under the Gaia world-view; human life is likewise valued least in importance. The opposite is true under Yahweh's system – human life is so sacred that Yahweh declared that anyone, even an animal, who maliciously takes a man's life, must forfeit his own life in return.



Under Gaia's environmental plan human life is degraded, taking second place to everything else, from baby whales to spotted owls to snail darters. The following statement from the Club of Rome⁷ demonstrates just how far human life can be degraded under this spurious world-view:

“In searching for a new enemy to unite us, we came up with the idea that pollution, the threat of global warming, water shortages, famine and the like would fit the bill.... All these dangers are caused by human intervention.... The real enemy, then, is humanity itself.”⁸

This view is not unique to the Club of Rome as demonstrated by the following quotations:

“...the world has cancer, and ... the cancer cell is man....”⁹

⁷ “The Club of Rome is a global think tank [currently consisting of 100 individuals from 52 countries and 5 continents].... The Club of Rome [asserts that it] contributes to the solution of what it calls the world problematique, the complex set of the most crucial problems – political, social, economic, technological, environmental, psychological and cultural – facing humanity. It does so taking a global, long term and interdisciplinary perspective aware of the increasing interdependence of nations and the globalisation [sic] of problems that pose predicaments beyond the capacity of individual countries.” www.clubofrome.org.

⁸ Alexander King & Bertrand Schneider, *The First Global Revolution: A Report by the Council of The Club of Rome* (New York, NY: Pantheon Books, 1991) page 115.

⁹ Alan Gregg, “A Medical Aspect of the Population Problem,” *Science* (American Association for the Advancement of Science) 13 May 1955, Volume 121, page 682.

“If I were reincarnated, I would wish to be returned to Earth as a killer virus to lower human population levels.”¹⁰

“...as radical environmentalists, we can view AIDS not as a problem, but as a necessary solution.”¹¹

“The extinction of the human species may not only be inevitable but a good thing....”¹²

The November 1991 UNESCO (United Nations Educational, Scientific and Cultural Organization) Courier quoted the late Jacques Cousteau:

“In order to stabilize world populations, we must eliminate 350,000 people per day. It is a horrible thing to say, but it’s just as bad not to say it.”¹³

Mr. Cousteau has now done his part to “stabilize world populations” in that he is now deceased. Perhaps other “humanitarians” should follow Mr. Cousteau’s lead instead of volunteering others for this “philanthropic” project.

Peter Singer has also been credited with the following statement that points an accusatory finger specifically at Christianity:

“Christianity is our foe. If animal rights is to succeed, we must destroy the Judeo-Christian¹⁴ Religious tradition.”¹⁵

Although today’s environmentalists and animal rights activists loudly protest, Genesis Chapter 9 sanctions the killing of animals by man. However, even a domesticated animal was to be put to death for killing a man. This statute originally found in Genesis 9:1-6 was later codified by Moses:

¹⁰ Prince Phillip Mountbatten, Duke of Edinburg, World Wildlife Fund.

https://nwo.fandom.com/wiki/Prince_Philip_-_%E2%80%9CIf_I_were_reincarnated_I_would...be...as_a_killer_virus...%22.

¹¹ Miss Ann Thropy (pseudonym), Earth First! Journal.

¹² Paul Ehrlich, “Americans are a cancer on the planet,” 1970.

¹³ Jacques Cousteau, UNESCO Courier, (November 1991), quoted by Curtis Dickinson, The Witness (Lewisville, TX: Curtis Dickinson, December 1998) Volume XXXIII, Number 12, page 2.

¹⁴ The term “Judeo-Christian” is an oxymoron. The religions of Christianity and Judaism are wholly incompatible demonstrated by their respective books of faith, the Bible and Talmud. This incongruity is addressed in [*God’s Covenant People: Yesterday, Today and Forever*](#), a 465-page book by Ted R. Weiland, which provides a documented dissertation identifying Israel with today’s Anglo-Saxon, Germanic, Scandinavian, Celtic and kindred peoples.

¹⁵ Peter Singer, <https://www.azquotes.com/quote/695742>.

“If an ox gores a man or a woman to death, the ox must be stoned and its meat shall not be eaten; but the owner of the ox shall be cleared [of responsibility].”

(Exodus 21:28, Amplified Bible (AMP), emphasis and comment added)

This distinction between man and animals was instituted because, unlike animals, man was made “in the image of God.” Thus, a man’s life is more sacred to Yahweh than an animal’s life; whereas, to animal rights activists and environmentalists the reverse is usually true. Consider the following declaration by Reed F. Noss of The Wildlands Project:

“...the native eco-system and the collective needs of non-human species must take precedence over the needs and desires of humans.... Putting the needs of one species (humans) above those of all other species combined ... is one of the most pernicious trends in modern conservation.”¹⁶

While animal life is sacred to these fanatics, the majority of these same people have no regard whatsoever for the most innocent, defenseless and vulnerable of human lives – an infant within its mother’s womb and in some instances even a disabled infant after it has been born:

“...killing a disabled infant is not morally equivalent to killing a person. Very often, it is not wrong at all.”¹⁷

Many animal rights activists cry and wail about every other created thing under heaven while adamantly demanding the right of a woman to kill her own child. Simply put, man’s order is out of order with Yahweh’s order.

Yahweh’s Laws dictate that man takes special care of His creation. For example, Yahweh requires that beasts of burden be rested every seven days along with mankind – Exodus 23:12. King Solomon applied this same principle to the care of animals in general:

“A righteous man has kind regard for the life of his animal, But even the compassion of the wicked is cruel.”

(Proverbs 12:10, Amplified Bible (AMP), emphasis added)

Nevertheless, Yahweh must find it appalling when man turns His created order upside down. For example, the United States government has decreed that life *does* begin at conception, that is, the life of a cow. A prenatal calf is therefore taxable as a capital asset

¹⁶ Reed F. Noss, Ph.D., “The Wildlands Project: Land Conservation Strategy,” Wild Earth (Canton, NY: Cenozoic Society, Inc., 1992) Special Issue, page. 13.

¹⁷ Peter Singer, Practical Ethics, 2nd Edition, page. 191.

and the cost of caring for this capital asset is deductible from the date of conception. However, the same government refuses to recognize a human embryo as having life until it is born, except in rare instances when it serves the government's own purpose.

Turning the World Right Side Up

It should be obvious that *unless we return to the Creator and the Creator's Laws*, man will be unable to properly protect and care for the environment and its inhabitants. The Gaia principle is certainly not going to accomplish this goal. In fact, replacement agendas that substitute worship of the Creator with worship of the creation only make matters worse. The Apostle Paul addressed this transposition:

“18 For [God does not overlook sin and] **the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who in their wickedness suppress and stifle the truth, 19** because that which is known about God is evident within them [in their inner consciousness], for God made it evident to them. **20** For ever since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through His workmanship [all His creation, the wonderful things that He has made], so that they [who fail to believe and trust in Him] are without excuse and without defense. [See Psalm 19:1-4 and Ephesians 2:10] **21** For even though they knew God [as the Creator], they did not honor Him as God or give thanks [for His wondrous creation]. On the contrary, they became worthless in their thinking [godless, with pointless reasonings, and silly speculations], and their foolish heart was darkened. **22 Claiming to be wise, they became fools, 23 and exchanged the glory and majesty and excellence of the immortal God for an image [worthless idols] in the shape of mortal man and birds and four-footed animals and reptiles. 24** Therefore God gave them over in the lusts of their own hearts to [sexual] impurity, so that their bodies would be dishonored among them [abandoning them to the degrading power of sin], **25** because [by choice] **they exchanged the truth of God for a lie, and worshiped and served the creature [or creation] rather than the Creator, who is blessed forever! Amen.** [See Jeremiah 2:11]”

(Romans 1:18-25, Amplified Bible (AMP), emphasis and comments added)

The earth is in a polluted state because its inhabitants have rejected their Creator and His Laws:

“5 The earth also is polluted by [Literally, *under*.] its inhabitants, because they have transgressed [Yahweh's] laws, violated [His]

statutes, and broken the everlasting covenant. [See Genesis 9:1-17 and Deuteronomy 29:20] **6** Therefore, a curse devours the earth, and those who live on it suffer the punishment of their guilt. Therefore, the inhabitants of the earth are burned [under the curse of God's wrath], and few people are left. [See Romans 1:20]"

(Isaiah 24:5-6, Amplified Bible (AMP), emphasis and comments added)

The environment's only hope is to be found in the sons of Yahweh:

"19 For [even the whole] **creation** [all nature, the environment] **waits eagerly for the children of God to be revealed.** **20** For the creation was subjected to frustration *and* futility, not willingly [because of some intentional fault on its part], but by the will of Him who subjected it, **in hope** [See Ecclesiastes 1:2] **21 that the creation itself will also be freed from its bondage to decay** [and gain entrance] **into the glorious freedom of the children of God."**

(Romans 8:19-21, Amplified Bible (AMP), emphasis and comments added)

The success of environmentalism is in the hands of the sons of Yahweh, not in the hands of Al Gore or any other son of Gaia or any other false god. Only the sons of the Creator, Yahweh, can return us to the Laws of the Creator – the One Who built the ecosystem and Who wrote the conservation manual.

Today's environmentalists are in the process of turning the world upside down. It is the commission of the sons of Yahweh to turn it right side up. The first step in accomplishing this task is recognizing Yahweh as our God and that, according to His environmental plan, human life is at the pinnacle of importance:

"Look at the birds of the air; they neither sow [seed] nor reap [the harvest] nor gather [the crops] into barns, and yet your heavenly Father keeps feeding them. Are you [a man/a woman] not worth much more than they?"

(Matthew 6:26, Amplified Bible (AMP), emphasis and comments added)

"How much more valuable then is a man than a sheep! So it is lawful *and* permissible to do good on the Sabbath."

(Matthew 12:12, Amplified Bible (AMP), emphasis added)

It is for this reason that murder is such a grievous sin in the sight of Yahweh.

Voluntary, Involuntary and Justifiable Homicide

The Bible addresses three types of homicide – voluntary, involuntary and justifiable. Voluntary or intentional homicide is murder committed with premeditation and malice and it is often described in the Bible as being committed against innocent blood. Involuntary or unintentional homicide is accidental. Justifiable homicide is the lawful or warranted taking of a human life.

Voluntary Homicide

The following Old Testament passages address voluntary homicide or premeditated murder:

“But if a man acts intentionally against another and kills him by [design through] **treachery, you are to take him from My altar [to which he may have fled for protection], so that he may be put to death.”**

(Exodus 21:14, Amplified Bible (AMP), emphasis and comments added)

“16 But if he struck his victim down [intentionally] with an iron object so that he died, he is a murderer; the murderer shall certainly be put to death. 17 If he struck his victim down [intentionally] with a stone in hand, which may cause a person to die, and he died, he is a murderer; the murderer shall certainly be put to death. 18 Or if he struck his victim down [intentionally] with a wooden object in hand, which may cause a person to die, and he died, he is a murderer; the murderer shall certainly be put to death. 19 The blood avenger shall himself put the murderer to death; he shall put him to death when he meets him. 20 But if he pushed his victim out of hatred or threw something at him with malicious intent, and he died, 21 or if, in enmity, he struck the victim down with his hand, and he died, the one that struck the victim shall certainly be put to death; he is a murderer. The blood avenger shall put the murderer to death when he meets him.”

(Numbers 35:16-21, Amplified Bible (AMP), emphasis and comments added)

“11 But if there is a man who hates his neighbor and lies in wait and ambush for him and attacks him and strikes him down so that he dies, and the assailant escapes to one of these cities, 12 then the elders of his own city shall send for him and have him taken back from

there and turn him over to the avenger of blood, so that he may be put to death.”

(Deuteronomy 19:11-12, Amplified Bible (AMP), emphasis added)

The Hebrew word “*arab*” (Strong’s #**H693**) in Deuteronomy Chapter 19 translated “lie in wait” is also translated in the Old Testament as “ambush.” Both terms indicate premeditated murder.

Innocent Life

The taking of innocent life, whether by an individual or by a nation, is a grievous matter in the eyes of Yahweh. When Cain murdered his brother Abel, Yahweh depicted the consequence in graphic terms:

“**9** Then the **LORD** [Strong’s Concordance #**H3068 YHWH** in the Hebrew text] said to Cain, “Where is Abel your brother?” And he [lied and] said, “I do not know. Am I my brother’s keeper?” **10** The **LORD** [Strong’s Concordance #**H3068 YHWH** in the Hebrew text] said, “What have you done? **The voice of your brother’s [innocent] blood is crying out to Me from the ground [for justice].** [See Numbers 35:33 and Deuteronomy 21:1-9]” ”

(Genesis 4:9-10, Amplified Bible (AMP), emphasis and comments added)

The Pentateuch (Torah) presents essentially the same idea:

“**30** If anyone kills a person [intentionally], the murderer shall be put to death on the testimony of [two or more] witnesses; but no one shall be put to death on the testimony of [only] one witness. **31** Moreover, you shall not accept a ransom [in exchange] for the life of a murderer guilty *and sentenced* to death; but he shall certainly be put to death. **32** You shall not accept a ransom for him who has escaped to his city of refuge, so that he may return to live in his [own] land before the death of the high priest. **33** So you shall not pollute *and* defile the land in which you live; for [the shedding of innocent] **blood pollutes *and* defiles the land.** No atonement (expiation) can be made for the land for the [innocent] blood shed in it, except by the blood (execution) of him who shed it. **34** You shall not defile the land in which you live, in the midst of which I live, for I, the **LORD** [Strong’s Concordance #**H3068 YHWH** in the Hebrew text], live among the people of Israel.”

(Numbers 35:30-34, Amplified Bible (AMP), emphasis and comments added)

Simply put, the voice of the blood of all innocents cries from the ground for justice. For this reason, Yahweh requires redress for even unsolved murders:

“**1** If someone is found slain, lying in the field, in the land which the **LORD** [Strong’s Concordance #**H3068 YHWH** in the Hebrew text] your God gives you to possess, and it is not known who has killed him, **2** then your elders and judges shall go out and measure *the distance* to **the cities which are around** [closest] **the dead person**. **3** **It shall be that the elders of the city which is nearest to the dead man shall take a heifer of the herd**, one which has not been worked and which has not pulled in a yoke; **4** **and the elders of that city shall** bring the heifer down to a [river] valley with running water, which has not been plowed or planted, and **shall break the heifer’s neck there in the valley**. **5** Then the priests, the sons of Levi, shall approach, for the **LORD** [Strong’s Concordance #**H3068 YHWH** in the Hebrew text] your God has chosen them to serve Him and to bless in the Name (Presence) of the **LORD** [Strong’s Concordance #**H3068 YHWH** in the Hebrew text]; and every dispute and every assault (violent crime) shall be settled by them. **6** All the elders of that city nearest to the dead man shall wash their hands over the heifer whose neck was broken in the valley; **7** and they shall respond, and say, ‘Our hands did not shed this blood, nor did our eyes see it.’ ”

(Deuteronomy 21:1-7, Amplified Bible (AMP), emphasis and comments added)

Incidentally, this practice is probably what influenced Pontius Pilate to wash his hands, at the trial of Yeshua and then proclaim that he was “innocent of the blood of this just person” (Matthew 7:24).

Responsibility

Yahweh employed this same standard of judgment upon a whole community when King David ordered an unlawful census in 2 Samuel 24:1-25. Although it was David who imposed the census, his subjects, who let him get away with doing so and as a result, they were judged more harshly than was David.

It might initially appear unfair or unjust of Yahweh to judge a whole community for the sins initiated by one man. Yahweh’s justice system is first about individual responsibility. Only if individual responsibility fails or breaks down is the community then responsible. How different this is from America’s perverse antipodal (diametrically opposite) system that from the onset attempts to do away with individual responsibility by forcing the community to collectively pay for crimes or share in the liability of individuals. America’s government has many insidious ways of accomplishing this

including its [penal institutions](#), the graduated tax system, social services, required insurances, etc.

Under Yahweh's system people are either "a law unto themselves" (Romans 2:14) or they are punished for their lawlessness. When the Apostle Paul enumerated the fruits of the Spirit: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance," he added, "against such there is no law" (Galatians 5:21-22). Moreover, Paul declared that "the law is not made for a righteous man" (1 Timothy 1:9). This does not mean that the law is irrelevant to a righteous man. He or she is, instead, *internally animated* by the Law (Hebrews 8:10), rather than having to be *externally motivated*.

A righteous man does not need the law lording it over him, neither are Yahweh's judgments required to keep him or her in line. Just the opposite is true for the lawless person who manifests the deeds of the flesh: "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like" (Galatians 5:19-21). Criminals of this caliber must be externally kept in check by the law or, more specifically, by the judgments of the law:

"9 understanding the fact that law [specifically the judgments] is not enacted for the righteous person [the one in right standing with God], but for lawless and rebellious people, for the ungodly and sinful, for the irreverent and profane, for those who kill their fathers or mothers, for murderers, 10 for sexually immoral persons, for homosexuals, for kidnappers and slave traders, for liars, for perjurers [false witnesses]--and for whatever else is contrary to sound doctrine,"

(1 Timothy 1:9-10, Amplified Bible (AMP), emphasis and comments added)

Yahweh's Law system is all about responsibility, voluntary or coerced and individual or collective. Thus, Yahweh's Law provides that innocent blood must be atoned for either by an individual or, in the absence of either prosecution or conviction of an individual who commits the crime, by a community at large. In accordance with this Law, the Prophet Joel declared judgment upon both Egypt and Edom:

"Egypt will become a waste, And Edom will become a desolate wilderness, Because of their violence against the children of Judah, In whose land they have shed innocent blood. [See Exodus 1:16 and Amos 1:11]"

(Joel 3:19, Amplified Bible (AMP), emphasis and comment added)

What does this say about modern America and the innocent blood shed in many of her recent military conflicts, not to mention the millions of infants killed in their mother's

wombs? Will Yahweh deal any differently with America compared to how He dealt with Egypt or Edom? But someone may argue, “It’s our presidents, politicians and judges who are to blame for the blood of those innocents!” But who was it who elected these scoundrels into office? Who permits these criminals to remain in office? Who allows these murderers to get away with shedding innocent blood that is crying from the ground unto Yahweh for justice?

The Apostle Paul’s admonition to Timothy concerning the appointment of elders is just as applicable today to those who elect¹⁸ and who continue to support ungodly civil rulers in their evil deeds:

“Do not hurry to lay hands on anyone [ordaining and approving someone for ministry or an office in the church, or in reinstating expelled offenders], **and thereby share in the sins of others; keep yourself free from sin.**”

(1 Timothy 5:22, Amplified Bible (AMP), emphasis and comment added)

Paul also charged the Ephesian Christians with similar instructions:

“5 For be sure of this: no immoral, impure, or greedy person--for that one is [in effect] **an idolater--has any inheritance in the kingdom of Christ and God** [for such a person places a higher value on something other than God]. **6 Let no one deceive you with empty arguments** [that encourage you to sin], **for because of these things the wrath of God comes upon the sons of disobedience** [those who habitually sin]. [See Leviticus 18:24-25] **7 So do not participate or even associate with them** [in the rebelliousness of sin]. **8 For once you were darkness, but now you are Light in the Lord; walk as children of Light** [live as those who are native-born to the Light] **9 (for the fruit [the effect, the result] of the Light consists in all goodness and righteousness and truth), 10 trying to learn** [by experience] **what is pleasing to the Lord** [and letting your lifestyles be examples of what is most acceptable to Him--your behavior expressing gratitude to God for your salvation]. **11 Do not participate in the worthless and unproductive deeds of darkness, but instead expose them** [by exemplifying personal integrity, moral courage, and godly character]; **12 for it is disgraceful even to mention the things that such people practice in secret.**”

(Ephesians 5:5-12, Amplified Bible (AMP), emphasis and comments added)

¹⁸ For further information on a biblical study contrasting elections and appointments, click on this title [To Vote or Not to Vote?](#)

Unless she repents, America will someday be harshly judged for her sins and the sins she tolerates in her elected leaders. In light of this probability, the faithful remnant should pray as the sailors did who dumped the Prophet Jonah overboard:

“Then they called on the **LORD** [Strong’s Concordance #**H3068 YHWH** in the Hebrew text] and said, “**Please, O LORD** [Strong’s Concordance #**H3068 YHWH** in the Hebrew text], **do not let us perish because of taking this man’s life, and do not make us accountable for innocent blood; for You, O LORD** [Strong’s Concordance #**H3068 YHWH** in the Hebrew text], **have done as You pleased.**” ”

(Jonah 1:14, Amplified Bible (AMP), emphasis and comments added)

Homicide

There are a number of different types of voluntary homicides depending upon who murders whom. The English word “*homicide*” is derived from the Latin word “*homoceder*,” “*homo*” meaning “*man*” and “*cedere*” meaning to kill. All words ending in “*cide*” pertain to killing or murder. The person who is killed is identified by the word or partial word that precedes “*cide*.” Homicide is the killing of one man or woman, whereas genocide is the killing of an ethnic group or race of people. Patricide is the killing of your father, matricide your mother, fratricide your brother, sororicide your sister, mariticide your husband, uxoricide your wife, parricide a kinsmen, suicide yourself and infanticide an infant.

All of these killings are criminal if they are committed with malice and premeditation. It is, therefore, unnecessary to belabor the serious nature of most of these acts of homicide. However, there are two exceptions. Not everyone today views suicide and infanticide as murder.

Suicide

Suicide must be categorized as voluntary, involuntary or justifiable homicide. The very nature of suicide rules out involuntary manslaughter. A person could accidentally kill himself/herself and this could *technically* be identified as involuntary manslaughter. However, the debate is not over accidental suicide but the intentional taking of a person’s own life. Consequently, suicide must be categorized as either voluntary or justifiable homicide. In order for it to be justifiable, suicide must be justified in the Bible, not simply in the minds of those who condone or promote it.

Because there are no Bible passages that sanction the intentional killing of one’s self, suicide cannot be categorized as justifiable homicide. In response, the proponents of suicide may ask for Scripture that *explicitly* forbids suicide. However, opponents to suicide are not required to produce such a Scripture as demanded by suicide proponents

any more than they are required to provide Scripture that expressly forbids patricide, matricide, fratricide or other specific types of homicide. All acts of intentional homicide are covered by the Sixth Commandment – “You shall not murder!”

Suicide is generically addressed in Exodus Chapter 23:

“Keep far away from a false charge *or* action, and **do not condemn to death the innocent** or the righteous, for I will not justify *and* acquit the guilty.”

(Exodus 23:7, Amplified Bible (AMP), emphasis added)

In the KJV version of the Bible, it reads...

“Keep thee far from a false matter; and **the innocent** and righteous **slay thou not:** for I will not justify the wicked.”

(Exodus 23:7, King James Bible (KJV), emphasis added)

A person who commits suicide takes an innocent life unless he or she kills them-self as the consequence of guilt incurred from another capital offence. Furthermore, life is only for the taking by the One [Yahweh] to whom it belongs. Our life is not ours but Yahweh’s Who gave us life and Who gave His life for ours:

“Know *and* fully recognize with gratitude that the **LORD** [Strong’s Concordance #**H3068 YHWH** in the Hebrew text] **Himself is God; It is He who has made us, not we ourselves** [and we are His]. *We are His people and the sheep of His pasture.* [See Ephesians 2:10]”

(Psalm 100:3, Amplified Bible (AMP), emphasis and comments added)

Christians, who are the temple of Yahweh’s Spirit, have additional incentive for abhorring suicide:

“**16 Do you not know *and* understand that you** [the church] **are the temple of God, and that the Spirit of God dwells** [permanently] **in you** [collectively and individually]? **17 If anyone destroys the temple of God** [corrupting it with false doctrine], **God will destroy the destroyer;** for the temple of God is holy (sacred), and that is what you are.”

(1 Corinthians 3:16-17, Amplified Bible (AMP), emphasis and comments added)

Because our lives belong to Yahweh, anyone who takes his or her own life is playing God and thus, in addition to breaking the Sixth Commandment, that person is also guilty of transgressing the First Commandment.

We are commanded to choose life over death:

“I call heaven and earth as witnesses against you today, that I have set before you life and death, the blessing and the curse; therefore, **you shall choose life** in order that you may live, you and your descendants,”

(Deuteronomy 30:19, Amplified Bible (AMP), emphasis added)

Suicide is the ultimate expression of faithlessness, whereas to face and endure adversity, especially against what appears to be insurmountable odds, is one of life’s greatest exhibitions of faith. The former depiction is the pessimistic, faithless outlook of Job’s wife. The latter depiction is the optimistic, faithful outlook of Job:

“**9** Then his [Job’s] wife said to him, “Do you still cling to your integrity [and your faith and trust in God, without blaming Him]? Curse God and die!” **10** But **he** [Job] **said to her**, “You speak as one of the [spiritually] foolish women speaks [ignorant and oblivious to God’s will]. **Shall we indeed accept** [only] **good from God and not** [also] **accept adversity and disaster?**” In [spite of] all this Job did not sin with [words from] his lips.”

(Job 2:9-10, Amplified Bible (AMP), emphasis and comments added)

The person who takes his or her own life for reasons of despair, disease or other hardships automatically eliminates any chance of a miraculous deliverance. He or she also negates a legacy of undying faith when faced with physical suffering or death as exhibited by many of the First Century Christians:

“**8** For we do not want you to be uninformed, brothers and sisters, about our trouble in [the west coast province of] Asia [Minor], how we were utterly weighed down, beyond our strength, so that we despaired even of life [itself]. **9** Indeed, we felt within ourselves that we had received the sentence of death [and were convinced that we would die, but this happened] so that **we** [the Apostle Paul and his travelling companions] **would not trust in ourselves, but in God who raises the dead. 10** **He rescued us from so great a threat of death, and will continue to rescue us. On Him we have set our hope. And He will again rescue us** [from danger and draw us near],”

(2 Corinthians 1:8-10, Amplified Bible (AMP), emphasis and comments added)

Physician-Assisted Suicide

In November 1994 Oregon became the first state to legalize physician-assisted suicides. This is known as the so-called “*death with dignity act*.” Delayed by legal injunction,

assisted murder became a legal medical option for terminally ill Oregonians on October 24, 1997. However, human legalization does not make physician-assisted suicides lawful. When man legalizes something, it is usually an attempt to make legal what Yahweh has already made unlawful. In Yahweh's sight, suicide is murder, thus an assistant to suicide is an accomplice to murder:

“ ‘Cursed is he who accepts a bribe [payment] to strike [slay] down an innocent person.’ And all the people shall say, ‘Amen.’ ”

(Deuteronomy 27:25, Amplified Bible (AMP), emphasis and comments added)

Doctors who assist others in killing themselves are thus guilty of murder.

Euthanasia

Euthanasia is the next step on the slippery slope following doctor-assisted suicides. Herbert Hendlin, executive director of the American Suicide Foundation and Professor of Psychiatry at New York Medical College, defined this slippery slope in his book *Seduced by Death, Doctors, Patients and the Dutch Cure*:

“[The] “slippery slope” ... descends inexorably from assisted suicide to euthanasia, from those who are terminally ill to those who are chronically ill, from those who are physically ill to those who are mentally ill, and from those who request euthanasia to those whose lives are ended at the doctor’s discretion.”¹⁹

This slippery slope for Americans, however, did not begin in 1994 in Oregon but rather on January 22, 1973 when the U.S. Supreme Court, in *Roe vs. Wade*, ruled that the killing of an unborn baby was an act protected by the United States Constitution. The Right to Life organization produced a pamphlet in 1974 entitled *The Mercy Killers*, written by Dr. Paul Marx. I quote, in part, from this excellent treatise:

“If you have accepted the communications media’s general interpretation of the Supreme Court decision of January 22, 1973 (“Black Monday”), it may disturb you to learn that abortions in this country are now completely legal for the first nine months of pregnancy. The Court decreed that any restrictions imposed by an individual state, even with respect to the last 10 weeks, must be for the benefit of the mother only. **The child now has no**

¹⁹ Herbert Hendlin, M.D. *Seduced by Death: Doctors, Patients, and the Dutch Cure* (New York, NY: W.W. Norton & Company, 1997) page 48.

legal rights at all before birth, and no absolute legal rights thereafter.

It may further unsettle you to learn that the Court's decision (*Roe v. Wade*) was not based on any notion that the unborn child is not a human being in the "biological" sense. The Court, as it admitted, was fully aware of the "well-known facts of fetal development." And, indeed, it should have been: it had in possession a brief verifying the scientific facts, signed by 220 physicians from around the world – every leading embryologist, fetologist, geneticist, obstetrician and gynecologist who could be contacted – and no contradictory evidence had been offered in rebuttal.

The Supreme Court decision was based, rather, on a "quality of life" criterion: the unborn child is not a person in any "meaningful" or "whole" sense, said the justices. The Court did not conclude that "meaningful" or "whole" personhood [sic] begins at birth; it said only that it does not begin before that time. The distinction is profoundly important, because the Court's vague and open-ended definition supplies the constitutional precedent for dehumanizing other segments of humanity by defining their lives as meaningless or incomplete....

The war on the unborn, then, is inching ever so subtly toward inclusion of the elderly, the severely handicapped, the mentally retarded and other non-productive persons – all of who can easily be dehumanized by being re-defined as "not persons in the whole sense."

...Abortion logically invites euthanasia. For that matter, abortion is fetal euthanasia, and abortionists may fairly be called mercy killers. That this parallel is not a far-fetched invention is evident from the fact that **most ardent pro-abortionists are nearly always euthanasians** as well. For example, pro-abortionist Dr. Alan Guttmacher (president of Planned Parenthood) and theologian Joseph Fletcher (the "Father of Situation Ethics") are members of the Board of Directors of the high-powered Euthanasia Educational Council....

The euthanasians themselves argue that if we may kill unborn babies we may kill other human beings. In the *Atlantic Monthly* (April, 1968) Joseph Fletcher argued that if the life of a mongoloid baby, for instance, can be "ended prenatally [before birth], why should it not be ended neonatally [after birth]?"....

World-renowned anthropologist Ashley Montagu contends that a newborn baby is not truly human until he or she is molded by social and cultural influences later.”²⁰

Do not let this last statement go unnoticed. When is “*later*” and who decides on the “*social and cultural influences*” used as the criterion? In other words, biblically correct Christians, who do not fit the mold of today’s anthropologists like Ashley Montagu and who are, therefore, politically incorrect, might not yet be considered “truly human” and they would thus be expendable under such policy.

The Negative Population Growth, Inc. advertised in 1992 that by the year 2150 the world’s population should be well on its way to being reduced to “an optimum population of not more than two billion.” Addressing the first euthanasia conference in 1968, Chaplain Robert B. Reeves of New York City’s Presbyterian Hospital disclosed that both infanticide and euthanasia were indispensable in accomplishing this objective:

“We have in our society two supreme challenges. They are, first, to find an honorable equivalent to Spartan exposure [of the elderly] on the rocks at one end of life, and second, to find an honorable equivalent to the Eskimo hole in the ice [of unwanted infants] at the other end of life.”²¹

When Yahweh and His Laws are abandoned, man is capable of rationalizing anything:

“4 The wicked, in the haughtiness of his face, will not seek *nor* inquire for *Him*; All his thoughts are, “There is no God [so there is no accountability or punishment].” **5** His ways prosper at all times; Your judgments [LORD] are on high, out of his sight [so he never thinks about them]; As for all his enemies, he sneers at them. **6** He says to himself, “I will not be moved; For throughout all generations I will not be in adversity [for nothing bad will happen to me].” **7** His mouth is full of curses and deceit (fraud) and oppression; Under his tongue is mischief and wickedness [injustice and sin]. **8 He lurks in ambush in the villages; In hiding places he kills the innocent;** He lies in wait for the unfortunate [the unhappy, the poor, the helpless].”

(Psalm 10:4-8, Amplified Bible (AMP), emphasis and comments added)

By example, mercy killing is condemned in the Bible. When the Amalekite, who at King Saul’s request had “mercifully” put Saul to death after Saul had been fatally wounded in

²⁰ Dr. Paul Marx, *The Mercy Killers* (Palos Verdes Estates, CA: Right to Life, 1974) pages 2-5.

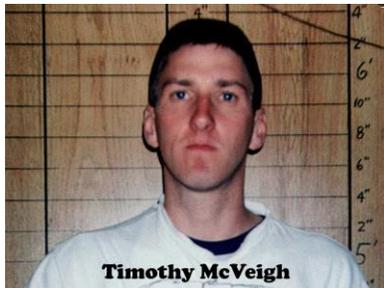
²¹ Chaplain Robert B. Reeves, quoted by Dr. Paul Marx, *The Mercy Killers* (Palos Verdes Estates, CA: Right to Life, 1974) page 2.

battle and after Saul botched killing himself, reported his actions to David, he was dealt with swiftly and decisively:

“15 David called one of the young men and said, “Go, execute him [the Amalekite].” So he struck the Amalekite and he died. 16 David said to the [fallen] man, “Your blood is on your own head, for your own mouth has testified against you, saying, ‘I have killed the LORD’S [Strong’s Concordance #H3068 YHWH in the Hebrew text] anointed.’ ”

(2 Samuel 1:15-16, Amplified Bible (AMP), emphasis and comments added)

Infanticide



On April 19, 1995 one hundred and sixty-eight people were ruthlessly murdered when Timothy McVeigh and accomplices bombed the Alfred P. Murrah Federal Building in Oklahoma City. Our hearts and prayers



went out for the parents, relatives and friends of those innocent victims. Their blood cries out for justice in this society where justice is difficult to find. Nevertheless, the silence of the blood of millions of innocent lives butchered in the wombs of their mothers drowns out the cries from the one hundred and sixty-eight people murdered in Oklahoma. In the same fashion that some people do not identify suicide as intentional homicide, there is also a segment of society who does not recognize infanticide as murder.

Abortion

For obvious reasons, the proponents of what is commonly known as “abortion” do not want this infamous crime labeled as infanticide. The liberal, leftist opinion-makers often win the war of words by semantically biasing the public mind before the battle begins. For example, *Roe vs. Wade* was won prior to reaching the judicial arena by identifying the battle as concerning *abortion* rather than *infanticide*. The primary definition for abortion in the 1975 *Webster’s New Collegiate Dictionary* is as follows:

“abortion... 1: the expulsion of a nonviable fetus: as a spontaneous expulsion of a human fetus during the first 12 weeks of gestation – compare miscarriage....”²²

“miscarriage... 2: expulsion of a human fetus before it is viable and esp. between the 12th and 28th weeks of gestation.”²³

Technically a miscarriage is an abortion. What judge or jury would rule against a miscarriage? Had the battle been waged instead over infanticide or infant murder rather than abortion, *Roe vs. Wade* would likewise have been won before reaching the courtroom. No judge or jury in their right mind would have ruled in favor of murder. Infanticide can no more be debated than can patricide, matricide, fratricide, etc.

Aborticide

Some people who understand the correct definition and use of the word “abortion” have suggested that the term “aborticide” should be used instead. However, because it is impossible to murder an abort, the proponents of infant murder would have won *Roe vs. Wade* just as handily using the word “aborticide” as they did using the word “abortion.”

Feticide

The term “feticide,” Latin for murder of a little one, would be more appropriate than “infanticide” in some instances if the controlling wordsmiths of our day had not already convinced most people that a fetus is something non-living and/or non-viable. Consequently, if this battle for the innocent is to be won, we must stop talking about abortion, aborticide and feticide and call it what it is – infanticide or infant murder.

When Life Begins

The debate concerning infanticide is principally waged over one basic question, “*When does life begin?*” Both sides of the infanticide issue hotly debate this question. However, the only one who has the right to decide this question is the One who created life. Consequently, the final word on the issue of when life begins is to be found in the Creator’s Word. Although a direct statement concerning life in the womb cannot be found in the Bible, there are many Scriptures that clearly and decisively address this issue:

²² “abortion,” *Webster’s New Collegiate Dictionary* (Springfield, MS: G. & C. Merriam Company, 1975) page 3.

²³ “miscarriage,” *Webster’s New Collegiate Dictionary*, page 734.

“22 If men fight with each other and injure a pregnant woman so that she gives birth prematurely [and the baby lives], yet there is no further injury [to the infant or its mother], the one who hurt her must be punished with a fine [paid] to the woman’s husband, as much as the judges decide. 23 But if there is any further injury, then you shall require [as a penalty] life for life, 24 eye [The concept of reciprocal punishment for a wrongful injury is applied mainly to special cases not already covered by more complex laws.] for eye, tooth for tooth, hand for hand, foot for foot, 25 burn for burn, wound for wound, bruise for bruise.”

(Exodus 21:22-25, Amplified Bible (AMP), emphasis and comments added)

There are no conditional statements such as “if the fetus is viable” or “if the pregnancy is in its third trimester” attached to this statute of Yahweh. The fetus or infant who is injured or killed, at any stage of life, in the type of brawl described in Exodus Chapter 21 is treated like any other human being to which *lex talionis* or the “law of retribution” applies. If the baby is miscarried but it lives and no further harm comes to it, the father may choose to hold the perpetrator financially liable for the amount the judges determine. However, if the child lives but it is injured, then the perpetrator is to pay an eye for an eye, a tooth for a tooth, a hand for a hand, etc. For example, if as a consequence of the altercation the child’s arm is deformed and if the father so decides, the perpetrator is to pay with the mutilation or amputation of his own arm. Now, if the child is too premature to live or if he dies later due to injuries incurred during the altercation, the perpetrator is to pay with his life. It is murder because innocent blood has been shed and it makes no difference to Yahweh whether the blood of the innocent is shed within or outside the womb.

Exodus 21:22-25 alone establishes that life begins at conception rather than at birth. Nevertheless, there are many other passages that substantiate this finding. Consider Job’s testimony:

“11 Why did I not die at birth, Come forth from the womb and expire? 12 Why did the knees receive me? And why the breasts, that I would nurse? 13 For now I would have lain down and been quiet; I would have slept then, I would have been at rest [in death], 14 With kings and counselors of the earth, Who built up [now desolate] ruins for themselves; 15 Or with princes who had gold, Who filled their houses with silver. 16 Or like a miscarriage which is hidden and put away, I would not exist, Like infants who never saw light.”

(Job 3:11-16, Amplified Bible (AMP), emphasis and comments added)

“Did not He who made me *in the womb* make my servant, And did not the same One fashion us both *in the womb*?”

(Job 31:15, Amplified Bible (AMP), emphasis and comments added)

In other words, Job acknowledged Yahweh gave him life that could have ended while in his mother’s womb. The Hebrew word “*owlawl*” (Strong’s #**H5768**) translated “infant(s)” literally means a suckling and it is used throughout the Old Testament for *infants both in and out of the womb*. The Bible makes no distinction between life before or after birth – once conceived, a child has life in Yahweh’s eyes and it is murder to destroy that life.

The Patriarch David, like Job, testified that it was Yahweh who created him in his mother’s womb:

“13 For You [Yahweh] formed my innermost parts; You knit me [together] in my mother’s womb. 14 I will give thanks and praise to You, for I am fearfully and wonderfully made; Wonderful are Your works, And my soul knows it very well. 15 My frame was not hidden from You, When I was being formed in secret, And intricately and skillfully formed [as if embroidered with many colors] in the depths of the earth. 16 Your eyes have seen my unformed substance; And in Your book were all written The days that were appointed for me, When as yet there was not one of them [even taking shape].”

(Psalm 139:13-16, Amplified Bible (AMP), emphasis and comments added)

How ironic that today’s environmentalists, who want to protect nature because they recognize it as “wonderfully made,” are often at the forefront of the movement to destroy that most wonderfully made creation of the human embryo. Occasionally, this destruction of life in the womb also destroys *the environment* of the womb preventing these women from conceiving altogether. Moreover, a recent government-funded study in Finland shows that women who kill their babies in the womb are approximately four times more likely to die in the following year than women who carry their pregnancies to term.

David declared that he had been “*skillfully formed [as if embroidered with many colors] in the depths of the earth*” (Psalm 139:15). Is it not the earth that the environmentalists want to protect? Human life is a part of the earth, having been originally formed by the dust of the earth according to Genesis 2:7.

The Prophet Jeremiah testified that Yahweh not only **knew** Jeremiah while he was in his mother’s womb but that Yahweh had a predetermined purpose for Jeremiah *before He was even conceived*:

“**4** Now the word of the Lord [Strong’s Concordance #**H3068 YHWH** in the Hebrew text] came to me, saying, **5** “**Before I formed you in the womb I knew you** [and approved of you as My chosen instrument], **And before you were born I consecrated you** [to Myself as My own]; **I have appointed you as a prophet to the nations.**”

(Jeremiah 1:4-5, Amplified Bible (AMP), emphasis and comments added)

Jeremiah’s life was viable and he had significance not only from the time he was conceived in his mother’s womb but also from the moment he was conceived in the mind of Yahweh.

Jeremiah, while in despair, provided unequivocal evidence as to **when** life begins:

“**14** Cursed be the day on which I was born; Do not bless the day on which my mother gave birth to me! **15** Cursed be the man who brought the news To my father, saying, “A son has been born to you!” Making him very glad. **16** And let that man be like the cities Which the Lord [Strong’s Concordance #**H3068 YHWH** in the Hebrew text] overthrew without regret. Let him hear an outcry in the morning And a shout of alarm at noon; **17** **Because he did not kill me before my birth, So that my mother might have been my grave, And her womb always pregnant.** **18** Why did I come out of the womb To see trouble and sorrow, So that my days have been filled with shame?”

(Jeremiah 20:14-18, Amplified Bible (AMP), emphasis and comment added)

Jeremiah could not have been killed in the womb, unless, of course, he possessed life in the womb.

In Yeshua’s case there was life *before the womb*:

“But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah; **From you One** [Yeshua] **shall come forth** for Me [Yahweh, Who is] **to be Ruler in Israel, His goings forth** (appearances) **are from long ago, From ancient** [Literally, the days of eternity.] **days.**”

(Micah 5:2, Amplified Bible (AMP), emphasis and comments added)

Because **there was life for Him *before the womb*, there had to have been life for Yeshua *during the entire nine months in the womb* as well.** Moreover, there would have been no point to Yeshua’s miraculous conception if His mortal life had not begun until Mary had given Him birth. Yeshua’s mortal life began, as all human life does, in the womb of His mother.

Yeshua’s cousin John also provides evidence of life in the womb. We are told in Luke 1:44 that as a “babe” he “leaped ... for joy” in his mother’s womb when Elizabeth heard

Mary's salutation. Not only did John move as all *living* babies do in their mother's womb but he also expressed happiness. Such expression validates life and if babies can experience joy while in the womb of their mothers, then they can also experience the full-range of emotions including terror of the butcher's knife as it intrudes their safe haven to stop their beating heart.

Furthermore, John's father, Zacharias, was told that John would be "filled with the Holy Spirit, while yet in his mother's womb." (Luke 1:13-15 NASV)

The Greek word "[brephos](#)" (Strong's #[G1025](#)) translated "babe" in Luke 1:44 is the same word used throughout the New Testament whether addressing an infant in the womb, as in John's case or for infants already born such as the babe Yeshua in His manger. **Yahweh does not make a distinction between life in or out of the womb.** Thus, to destroy a life **before** birth is equivalent to destroying a life after it is born.

Life Begins at Fertilization²⁴

The following references illustrate the fact that a new human embryo, the starting point for a human life, comes into existence with the formation of the one-celled zygote:

["Development of the embryo begins at Stage 1 when a sperm fertilizes an oocyte and together they form a zygote."](#)

[England, Marjorie A. *Life Before Birth*. 2nd ed. England: Mosby-Wolfe, 1996, page 31]

["Human development begins after the union of male and female gametes or germ cells during a process known as fertilization \(conception\)."](#)

["Fertilization is a sequence of events that begins with the contact of a sperm \(spermatozoon\) with a secondary oocyte \(ovum\) and ends with the fusion of their pronuclei \(the haploid nuclei of the sperm and ovum\) and the mingling of their chromosomes to form a new cell. This fertilized ovum, known as a zygote, is a large diploid cell that is the beginning, or primordium, of a human being."](#)

[Moore, Keith L. *Essentials of Human Embryology*. Toronto: B.C. Decker Inc, 1988, page 2]

["Embryo: the developing organism from the time of fertilization until significant differentiation has occurred, when the organism becomes known as a fetus."](#)

[Cloning Human Beings. Report and Recommendations of the National Bioethics Advisory Commission. Rockville, MD: GPO, 1997, Appendix-2.]

²⁴ [Life Begins at Fertilization](#).

“Embryo: An organism in the earliest stage of development; in a man, from the time of conception to the end of the second month in the uterus.”

[Dox, Ida G. et al. The Harper Collins Illustrated Medical Dictionary. New York: Harper Perennial, 1993, page 146]

“Embryo: The early developing fertilized egg that is growing into another individual of the species. In man the term ‘embryo’ is usually restricted to the period of development from fertilization until the end of the eighth week of pregnancy.”

[Walters, William and Singer, Peter (eds.). Test-Tube Babies. Melbourne: Oxford University Press, 1982, page 160]

“The development of a human being begins with fertilization, a process by which two highly specialized cells, the spermatozoon from the male and the oocyte from the female, unite to give rise to a new organism, the zygote.”

[Langman, Jan. Medical Embryology. 3rd edition. Baltimore: Williams and Wilkins, 1975, page 3]

“Embryo: The developing individual between the union of the germ cells and the completion of the organs which characterize its body when it becomes a separate organism.... At the moment the sperm cell of the human male meets the ovum of the female and the union results in a fertilized ovum (zygote), a new life has begun.... The term embryo covers the several stages of early development from conception to the ninth or tenth week of life.”

[Considine, Douglas (ed.). Van Nostrand’s Scientific Encyclopedia. 5th edition. New York: Van Nostrand Reinhold Company, 1976, page 943]

“I would say that among most scientists, the word ‘embryo’ includes the time from after fertilization...”

[Dr. John Eppig, Senior Staff Scientist, Jackson Laboratory (Bar Harbor, Maine) and Member of the NIH Human Embryo Research Panel -- Panel Transcript, February 2, 1994, page 31]

“The development of a human begins with fertilization, a process by which the spermatozoon from the male and the oocyte from the female unite to give rise to a new organism, the zygote.”

[Sadler, T.W. Langman’s Medical Embryology. 7th edition. Baltimore: Williams & Wilkins 1995, page 3]

“The question came up of what is an embryo, when does an embryo exist, when does it occur. I think, as you know, that in development, life is a continuum.... But I think one of the useful definitions that has come out, especially from Germany, has been the stage at which these two nuclei [from sperm and egg] come together and the membranes between the two break down.”

[Jonathan Van Blerkom of University of Colorado, expert witness on human embryology before the NIH Human Embryo Research Panel -- Panel Transcript, February 2, 1994, page 63]

“Zygote. This cell, formed by the union of an ovum and a sperm (Gr. zygos, yoked together), represents the beginning of a human being. The common expression ‘fertilized ovum’ refers to the zygote.”

[Moore, Keith L. and Persaud, T.V.N. Before We Are Born: Essentials of Embryology and Birth Defects. 4th edition. Philadelphia: W.B. Saunders Company, 1993, page 1]

“The chromosomes of the oocyte and sperm are...respectively enclosed within female and male pronuclei. These pronuclei fuse with each other to produce the single, diploid, 2N nucleus of the fertilized zygote. This moment of zygote formation may be taken as the beginning or zero time point of embryonic development.”

[Larsen, William J. Human Embryology. 2nd edition. New York: Churchill Livingstone, 1997, page 17]

“Although life is a continuous process, fertilization is a critical landmark because, under ordinary circumstances, a new, genetically distinct human organism is thereby formed.... The combination of 23 chromosomes present in each pronucleus results in 46 chromosomes in the zygote. Thus the diploid number is restored and the embryonic genome is formed. The embryo now exists as a genetic unity.”

[O’Rahilly, Ronan and Møller, Fabiola. Human Embryology & Teratology. 2nd edition. New York: Wiley-Liss, 1996, pages 8 and 29. This textbook lists “pre-embryo” among “discarded and replaced terms” in modern embryology, describing it as “ill-defined and inaccurate” (page 12)]

“Almost all higher animals start their lives from a single cell, the fertilized ovum (zygote)... The time of fertilization represents the starting point in the life history, or ontogeny, of the individual.”

[Carlson, Bruce M. Patten’s Foundations of Embryology. 6th edition. New York: McGraw-Hill, 1996, page 3]

“[A]nimal biologists use the term embryo to describe the single cell stage, the two-cell stage, and all subsequent stages up until a time when recognizable humanlike limbs and facial features begin to appear between six to eight weeks after fertilization....

[A] number of specialists working in the field of human reproduction have suggested that we stop using the word embryo to describe the developing entity that exists for the first two weeks after fertilization. In its place, they proposed the term pre-embryo....

I'll let you in on a secret. The term pre-embryo has been embraced wholeheartedly by IVF practitioners for reasons that are political, not scientific. The new term is used to provide the illusion that there is something profoundly different between what we nonmedical biologists still call a six-day-old embryo and what we and everyone else call a sixteen-day-old embryo.

The term pre-embryo is useful in the political arena -- where decisions are made about whether to allow early embryo (now called pre-embryo) experimentation -- as well as in the confines of a doctor's office, where it can be used to allay moral concerns that might be expressed by IVF patients. 'Don't worry,' a doctor might say, 'it's only pre-embryos that we're manipulating or freezing. They won't turn into real human embryos until after we've put them back into your body.' ”

[Silver, Lee M. Remaking Eden: Cloning and Beyond in a Brave New World. New York: Avon Books, 1997, page 39]

Murder or homicide ends human life. The reader would not be here today if his life had been terminated either before or after he was born. Consequently, **infanticide is just another form of homicide that constitutes murder.**

If Only You'd Have Cared

Thelen Paulk

I could have seen the sunshine; I could have known the spring.
I could have watched the robins fly, I could have heard them sing.
I could have smelled the flowers; I could have felt the snow.
The things you take for granted, are things I'll never know.

You could have heard my laughter; you could have dried my tears.
You could have watched me playing, and growing through the years.
You could have shown me rainbows; God painted in the sky.
You could have held me in your arms; instead you made me die.

I might have been your daughter; I might have been your son.
I might have learned to crawl, and stand, and walk, and even run.
I might have felt you hug me, as your milk began to fill me.
I might have called you 'Momma,' but instead you chose to kill me.

They say "Have an abortion, it is your legal right."
They say I'm not a person, I can't put up a fight.
They say that I'm not born yet, I haven't drawn a breath.
My heart beats in my mother's womb, as they sentence me to death.

If only you'd have loved me, like only mothers do.
If only you'd have given me, what your mother gave to you.
The gift of life, the gift of love, with me you could have shared.
I could have seen the sunshine, if only you'd have cared.

As it is with most things, the Jewish Talmud teaches something quite different from the Bible concerning when life begins. Consider the following quotation from *The Jewish Encyclopedia*, which, in turn, references the Talmud:

"If young, by which is meant a new-born infant, it must be proved that it was not of premature birth; if prematurely born, it must be at least thirty days old to be considered a human being (Sifra, l.c.; Niddah 44b; "Yad," Rozeah, ii. 2). But the unborn child is considered as part of its mother (Sanh. 80b); killing it in its mother's womb is therefore a finable offense only (Mek., Nez. 8; B. K. 42b)."²⁵

Consider also the following statements found under the heading "Abortion" in the *Encyclopaedia Judaica*:

"...The talmudic scholars ... maintained that the word "harm" refers to the woman and not to the foetus.... In talmudic times, as in ancient *halakhah*, abortion was not considered a transgression unless the foetus was viable (*ben keyama*; Mekh., Mishpatim, 4 and see Sanh. 84b and Nid. 44b; see Rashi; *ad loc.*).... In the view of R. [Rabbi] Ishmael, only a Gentile [non-Jew], to whom some of the basic transgressions applied with greater stringency, incurred the death penalty for causing the loss of the foetus (Sanh. 57b).... Abortion is permitted if the foetus endangers the mother's life. Thus, "if a woman travails to give birth (and it is feared she may die), one may sever the foetus from her womb

²⁵ "Homicide," *The Jewish Encyclopedia*, (New York and London: Funk and Wagnalls Company, 1904) Volume VI, page 453.

and extract it, member by member, for her life takes precedence over his” (Oho. 7:6). ...when the mother’s life is endangered, she herself may destroy the foetus – even if its greater part has emerged – “for even if in the eyes of others the law of a foetus is not as the law of a pursuer, the mother may yet regard the foetus as pursuing her” (Meiri, *ibid.*). ...the majority of the later [Jewish] authorities (*aharonim*) maintain that abortion should be permitted if it is necessary for the recuperation of the mother, even if there is no mortal danger attaching to the pregnancy and even if the mother’s illness has not been directly caused by the foetus (Maharit, Resp. no. 99).... A similar view was adopted by Benzion Meir Hai Uziel, namely that abortion is ... permitted “if intended to serve the mother’s needs ... even if not vital;” and who accordingly decided that abortion was permissible to save the mother from the deafness which would result, according to medical opinion, from her continued pregnancy (*Mishpetei Uziel, loc. cit.*).”²⁶

Although he may not have been aware of the previous quotations, former U.S. Surgeon General, C. Everett Koop objected to the former Talmudic excuses for infanticide:

“Protection of the life of the mother as an excuse for an abortion is a smoke screen. In my 36 years of pediatric surgery, I have never known of one instance where the child had to be aborted to save the mother’s life. If toward the end of the pregnancy complications arise that threaten the mother’s health, the doctor will induce labor or perform a Caesarian section. His intention is to save the life of both the mother and the baby. The baby’s life is never willfully destroyed because the mother’s life is in danger.”²⁷

The previous Jewish quotations demonstrate that *Talmudic immorality* rather than *biblical morality* is influencing American justices as it pertains to infanticide. Consequently, America’s courts have become *tribunals of injustice* rather than *courts of justice*. Accordingly, **any judge or juror who decides in favor of infanticide is an accomplice to murder**. The blood of the innocent IS upon their heads and they SHALL be held accountable.

²⁶ “Abortion,” Encyclopaedia Judaica (Jerusalem, Israel: Encyclopaedia Judaica Company, 1971) Volume 2, pages 98-100.

²⁷ E. Everett Koop, J.D., former U.S. Surgeon General, quoted in The Jubilee Newspaper, (Midpines, CA: The Jubilee Newspaper) March-April 2001, Vol. 12, No. 6, page 7.

Ironically, America's justice system cannot decide whether the infant in its mother's womb is alive or not. This is demonstrated by court cases in which individuals have been accused of murder or attempted murder of unborn fetuses. The *Milwaukee Journal Sentinel* provided one example of our courts incongruity:

“Kenosha – A Kenosha man has been charged with attempted murder for allegedly punching a pregnant woman in the stomach in what authorities say is the first time the state’s new “feticide” law has been used. Moses Tate, 26, was charged Wednesday [August 19, 1998] in Kenosha County Circuit Court.... Tate was angry because the woman had become pregnant by another man.... Saying he planned to “kick the baby out of her stomach,” Tate grabbed her by the neck, swung her to the ground and punched her twice in the stomach, the complaint says....”²⁸

If this was a case of attempted murder, why is it not murder when a physician actually gets the job accomplished? Of course, that is precisely what it is. Even opponents to this type of legislation recognize that such laws indict infanticide doctors as murderers:

“If causing a miscarriage is murder, then by implication, so is abortion,” said Rep. Jerrold Nadler, D-N.Y.²⁹

Our society's inconsistency, confusion and transposition of Yahweh's created order is also demonstrated in that some of the techniques used for killing babies in hospitals and infanticide mills are illegal for killing animals in slaughterhouses.

Although a baby killed while in its mother's womb is murder, Yahweh may look upon women who have been indoctrinated by government policy and liberal opinions as victims themselves. They may not be held as accountable as those who indoctrinate the unsuspecting and who, through man's vain philosophy, renounce the morality of Yahweh. In order for such mothers to be guilty of murder, they must be cognizant that the fetus in their womb is a human life and then, with malicious intent or selfish motives, snuff out its life. In either case, praise Yahweh, He makes room for repentance and He provides a covering for all sin with the shed blood of Yeshua the Messiah.

Infanticide is not just about women killing the unborn. If there were not men who are moral reprobates, many women would not be faced with infanticide. It is a shared responsibility - with probably the greatest guilt to be laid at the feet of immoral, godless men.

²⁸ David Cole, “Prosecutors make first use of ‘feticide law,’” *Milwaukee Journal Sentinel*, Friday, August 21, 1998, page 5B.

²⁹ Jesse J. Holland (Associated Press), “House passes bill to make it crime to harm fetus,” *The Journal Times*, (Racine, WI: Richard R. Johnston Publishers) Thursday, March 29, 2001, 4A.

There are many more men and women culpable for this sin than one might initially think. Some methods of contraception, including the “Pill,”³⁰ Orval, the “morning-after-pill,” RU484 and the IUDs (intra-uterine devices), can also terminate life after conception. Praise Yahweh for the propitiating blood of Yeshua the Messiah because only a small percentage of people in today’s promiscuous society have not participated in this horrific sin in one fashion or another.

In addition to suicide and infanticide the Bible speaks to and condemns other forms of voluntary homicide.

Assassins and Hired Killers

“Cursed is he who accepts a bribe to strike down an innocent person. And all the people shall say, ‘Amen.’”

(Deuteronomy 27:25, Amplified Bible (AMP), emphasis added)

Although applicable to doctors who assist in killing another person, this statute primarily applies to assassins and hired killers. It stands to reason that this would also apply to those who hire these murderers. They would be co-conspirators and thus, they would be equally guilty of murder. Consequently, they should be judged and punished impartially under the law.

Kidnapping

“Whoever kidnaps a man, whether he sells him or is found with him in his possession, must be put to death.”

(Exodus 21:16, Amplified Bible (AMP), emphasis added)

“If a man is caught kidnapping any of his countrymen from the sons of Israel, and he treats him violently or sells him [as a slave], then that thief shall die. So you shall remove the evil from among you.”

(Deuteronomy 24:7, Amplified Bible (AMP), emphasis and comment added)

In the King James Version of the Bible, it uses the words “stealeth,” “stealing” and “thief” in these passages. As a result of using these words in the KJV, this statute is often mistakenly placed under the Eighth Commandment, “Thou shalt not steal” instead of under the Sixth Commandment, “Thou shalt not kill.” One way to determine which commandment a statute belongs with is by the statute’s judgment. A statute’s judgment must be the same as the judgment for the commandment it falls under. In other words,

³⁰ “Progestogen [found in birth control pills] ... also causes endometrial changes that prevent implantation of the fertilized ovum.” “Oral Contraceptives,” Nursing 90 Drug Handbook (Spring House, PA: Springhouse Corporation, 1990) page 524.

the judgment for a transgression of a statute can never be more severe than the judgment for a transgression of the commandment to which the statute is subordinate. The judgment for the Eighth Commandment transgression is restitution and not the death penalty; thus, a man or women stealing or kidnapping cannot be an Eighth Commandment statute.

Kidnapping is a Sixth Commandment statute because it often culminates in murder or a kidnapped person might very well die while in or as a direct result of his or her captivity. Kidnapping is a crime of theft; however, it is the theft of a person's life and not his or her possessions. Consequently, kidnapping is a Sixth Commandment violation and it is punishable by death whether the kidnapped person has already been killed, sold or they are in the possession of the kidnapper when he or she is apprehended.

Burglary

Bouvier's Law Dictionary defines "burglary" as follows:

"The breaking and entering the house of another in the night-time, with intent to commit a felony therein, whether the felony be actually committed or not."³¹

According to Yahweh's Law, burglary is a capital offense. Therefore, the prohibition forbidding burglary must be a statute under one of the capital crime commandments. The conditions in the following passage would indicate that burglary is a Sixth Commandment infraction:

"2 If a thief [be they a man or woman] **is caught breaking in** [to someone's home after dark] **and is struck** [by the owner] **so that he** [or she] **dies, there shall be no bloodguilt for him** [the thief]. **3 But if the sun has risen, there will be bloodguilt for him** [the thief with the exception for self-defense]. **The thief** [if he or she lives] **must make** [full] **restitution; if he** [or she] **has nothing, then he** [or she] **shall be sold** [as a slave to make restitution] **for his** [or her] **theft."**

(Exodus 22:2-3, Amplified Bible (AMP), emphasis and comments added)

A person who defends his family, home or possessions by killing a thief in the dark of the night is not to be held accountable for putting a burglar to death. However, if an unarmed thief, who, in the judgment of the homeowner does not intend bodily harm, is killed during daylight hours, the killer is to be held responsible for the thief's blood. Although unstated, the obvious reason for this distinction is because it is impossible to

³¹ "Burglary," *Bouvier's Law Dictionary: A Concise Encyclopedia of the Law* (Kansas City, MO: Vernon Law Book Company, 1914) Volume 1, page 404.

determine an intruder's intentions in the dark of the night. Thus, during a night raid, Yahweh gives the benefit of doubt to the homeowner.

Rooftop Legislation

In the days of ancient Israel, flat roofs also served as terraces where the homeowner dried, stored crops and entertained guests. For this reason, homeowners were required to build protective railings around the perimeters of their rooftops:

“When you build a new house, you shall make a railing (parapet) around your [flat] roof, so that you do not bring the guilt of [innocent] blood on your house if someone falls from it.”

(Deuteronomy 22:8, Amplified Bible (AMP), emphasis and comments added)

This statute makes homeowners responsible, within reason, for the safety of service providers or visitors to their home or property. If a person is injured or killed because of a homeowner's negligence, the homeowner is held liable according to *lex talionis* or the “law of retribution:”

“19 If a man injures his neighbor (fellow citizen), whatever he has done shall be done to him: 20 fracture for fracture, eye for eye, tooth for tooth [or life for life]; just as he has injured a man, so shall the same be done to him.”

(Leviticus 24:19-20, Amplified Bible (AMP), emphasis and comments added)

In cases where a person does not die as the result of an attack or negligence there is an added stipulation for his care:

“18 If men quarrel and one strikes another with a stone or with his fist [or is injured because of reckless negligence], and he does not die but is confined to bed, 19 if he gets up and walks around leaning on his cane, then the one who struck him [or who is responsible for his injury] shall be left [physically] unpunished [shall not be put to death]; he must only pay for his loss of time [at work], and the costs [of treatment and recuperation] until he is thoroughly healed.”

(Exodus 21:18-19, Amplified Bible (AMP), emphasis and comments added)

“Rooftop legislation” extends far beyond terraces or patios. Deuteronomy 22:8 applies to anywhere a person might be endangered by negligence. In addition to home safety, this statute should also be applied to the workplace, construction zones and, machinery including farm equipment, automobiles, etc. For example, if demonstrable negligence is established in a court of law in the case against Firestone Tires for the accidents caused

by tread separation; those responsible should be liable according to *lex talionis*. Furthermore, Firestone Tires should also be compelled to pay for any and all loss of time from employment for those injured or disabled as a result of their injuries.

Lex talionis should also be applied to the abusive use of alcohol and drugs. Scripture does not prohibit the use of alcohol or drugs altogether. Consequently, there is no scriptural reason to make the use of these substances illegal. Furthermore, alcohol prohibition did not work in the 1920s and neither has today's drug legislation.

Instead of making either alcohol or drugs illegal, responsible use should be promoted. Abstinence is preferable and it is safest for everyone concerned. However, not everyone is going to abstain regardless of the prohibitions enacted. Consequently, instead of legislating what Yahweh does not legislate, we should adjudicate what Yahweh adjudicates. In turn, this will promote personal responsibility. For example, instead of attempting to curb drunk driving by prohibiting excessive alcohol consumption, it should be mandatory that any drunk driver convicted of causing or contributing to the death of an innocent person be put to death. If the injured party does not die, the convicted felon should be compelled to pay for medical expenses and financial compensation during convalescence. This compensation should be in addition to his or her paying ***an eye for an eye, a tooth for a tooth***, etc.

Man's efforts at controlling drunken driving and drug abuse have been wholly ineffective. However, when Yahweh's Laws are enforced, people will be deterred from indulging in these potentially criminal activities. There will certainly be no repeat offenders when someone is killed as a result of someone's drunken carelessness because the convicted murderer would be put to death and not imprisoned for life. In the same manner, if someone is injured, disabled or dies as a consequence of another person's irresponsible use of drugs, the punishment should correspond to the injury, death or damage to property. On the other hand, today's ineffective drug and alcohol laws have, in many instances, made criminals out of people who have hurt only themselves. This has consequently also forced innocent taxpayers to pay for the housing, feeding and the entertainment of people who should have never been imprisoned³² in the first place.

A downsized and smaller government is an additional benefit derived from "rooftop legislation" enforced by *lex talionis*. Federal agencies such as OSHA and the Federal Drug Administration would be superfluous under such Biblical Law. The oversight of a speedy trial and administration of the proper judgment would be the only government intervention required or needed.

³² [*Prisons: Shut Them All Down!*](#) by Ted R. Weiland.

Ox Goring

Animals are also held responsible for the death of humans:

“28 If an ox gores a man or a woman to death, the ox must be stoned and its meat shall not be eaten; but the owner of the ox shall be cleared [not held responsible]. 29 But if the ox has tried to gore on a previous occasion, and its owner has been warned, but has not kept it confined and it [the ox] kills a man or a woman, the ox shall be stoned and its owner shall be put to death as well.”

(Exodus 21:28-29, Amplified Bible (AMP), emphasis and comments added)

This statute applies to any domestic animal or household pet that maliciously kills or maims someone. It is not limited to an ox killing someone. This applies to “*any*” animal.

There are two exceptions to the death penalty for this statute:

“30 If a ransom is demanded of him [in return for his life], then he shall give whatever is demanded for the redemption of his life. 31 If the ox has gored another’s son or daughter, he shall be dealt with according to this same rule. 32 If the ox gores a male or a female servant, the owner shall give to the servant’s master thirty shekels of silver [the purchase price for a slave], and the ox shall be stoned.”

(Exodus 21:30-32, Amplified Bible (AMP), emphasis and comments added)

In other words, in such cases it is at the discretion of the victim’s next of kin whether the guilty party is to be put to death or pay a ransom for the life of the person killed. These exceptions should also be applied to “rooftop legislation” where the injury or death is likewise the consequence of negligence rather than malicious intent.

Perjury in Murder Cases

Perjury is a capital crime in capital cases. For example, if an innocent man is or could potentially be found guilty of any capital crime as the result of malicious false testimony in a court of law; the perjurer is to be executed:

“16 If a malicious witness rises up against a man to [falsely] accuse him of wrongdoing, 17 then both parties to the controversy shall stand before the Lord [Strong’s Concordance #H3068 YHWH in the Hebrew text], before the priests and the judges who will be *in office* at that time. 18 The judges shall investigate thoroughly, and if the witness

is a false witness, and he has accused his brother falsely, 19 then you shall do to him just as he had intended to do to his brother. So you shall remove the evil from among you. **20** Those who remain will hear and be afraid, and will never again do such an evil thing among you. **21 You shall not show pity** [to the guilty one]: *it shall be life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.*”

(Deuteronomy 19:16-21, Amplified Bible (AMP), emphasis and comments added)

Furthermore, this statute dictates that if a plot to murder someone is uncovered, the person plotting the murder is also guilty of transgressing the Sixth Commandment, whether he or she does the killing or whether it is carried out by the hands of someone else.

Life is a gift from Yahweh. Because man is made in the very image of Yahweh and man has been made the steward of that gift, the shedding of innocent blood, regardless of whether it is another person’s or your own, it is absolutely forbidden:

“**16 These six things the Lord** [Strong’s Concordance #**H3068 YHWH** in the Hebrew text] **hates; Indeed, seven are repulsive** [KJV: abomination (Strong’s #**H8441**)] **to Him: 17 (1) A proud look** [the attitude that makes one overestimate oneself and discount others], (2) **a lying tongue, And (3) hands that shed innocent blood, 18 (4) A heart that creates wicked plans, (5) Feet that run swiftly to evil, 19 (6) A false witness who breathes out lies** [even half-truths], **And (7) one who spreads discord** (rumors) **among brothers.**”

(Proverbs 6:16-19, Amplified Bible (AMP), emphasis and comments added)

Involuntary Homicide

Yahweh’s Law comes from a perfect and just Judge and Lawgiver; therefore, it takes into account the person who accidentally kills another person:

Cities of Refuge

“**12 Whoever strikes a man so that he dies must be put to death. 13 However, if** [I.e. if the act causing the death of another was unintentional.] **he did not lie in wait** [for him], **but God allowed him to fall into his hand, then I will establish for you a place** [I.e. after the children of Israel possessed the promised land, six cities of refuge were established.] **to which he may escape** [for protection until duly tried]. **14 But if a man acts intentionally against another and kills him by** [design

through] **treachery, you are to take him from My altar** [to which he may have fled for protection], **so that he may be put to death.**”
(Exodus 21:12-14, Amplified Bible (AMP), emphasis and comments added)

In the midst of the judgment for voluntary manslaughter, Yahweh’s Law provides protection for the man or woman who accidentally takes another person’s life. James Moffatt renders verse 13 more clearly:

“...if he did not intend it maliciously, if it was accidental, I will appoint a place of asylum for such among you.”³³

Yahweh identified and expanded upon this appointed place of asylum in the book of Numbers:

“11 then you [Israel] shall select for yourselves cities to be cities of refuge, so that the one who kills any person unintentionally may escape there. 12 The cities shall be to you as a refuge from the [blood] avenger, so that the one who has caused the death of another will not be killed until he has had a [fair] trial before the congregation. 13 The cities which you are to provide shall be your six cities of refuge. 14 You shall provide three cities on this [east] side of the Jordan [River], and three [more] cities in the land of Canaan; they are to be the cities of refuge. 15 These six cities shall be a refuge for the Israelites and for the stranger and the resident alien among them; so that anyone who kills a person unintentionally may escape there.”

(Numbers 35:11-15, Amplified Bible (AMP), emphasis and comments added)

In the King James Version of the Bible, James Strong defines “**shegagah**,” (Strong’s #**H7684**) from which our English word “**unawares**” is derived, as “**a mistake or inadvertent transgression.**” The translators of the New American Standard Bible rendered “**shegagah**” as “**unintentionally**” and the New Berkley Version translators rendered it as “**accidentally.**”

Yahweh further expounded upon this temporary residence in the cities of refuge for anyone who committed an act of involuntary homicide:

“22 But if he [the manslayer] pushed [so as to kill] the victim suddenly, not in enmity, or threw anything at him without malicious intent, 23 or without seeing him hit him [accidentally] with a stone object that could kill him, and he died, and [the

³³ Exodus 21:13, *The Bible: A New Translation by James Moffatt*, Harper & Brothers Publishers, 1950.

offender] **was not his enemy nor intending to harm him, 24 then the congregation shall judge between the offender and the blood avenger according to these ordinances. 25 The congregation shall rescue the offender from the hand of the blood avenger and return him to his city of refuge, [the place] to which he had escaped; and he shall live there until the death of the high priest** who was anointed with the sacred oil. **26** But if at any time the one guilty of manslaughter comes outside the border of his city of refuge to which he fled, **27** and the blood avenger finds him outside the border of his city of refuge and kills the offender, the blood avenger will not be guilty of murder, **28** because the offender should have remained in his city of refuge until the death of the high priest. **But after the high priest's death the offender shall return to the land of his possession.**

29 These things shall be a statute for you throughout your generations wherever you may be.”

(Numbers 35:22-29, Amplified Bible (AMP), emphasis and comments added)

Moses also commented on the cities of refuge:

“**2** you shall [initially] designate three cities for yourself in the central area of the land, which the **Lord** [Strong's Concordance #**H3068** **YHWH** in the Hebrew text] your God is giving you to possess. **3** You shall prepare *and* maintain for yourself the roads [to these cities], and divide the territory of your land into three parts, so that **anyone who kills another unintentionally may escape there** [for asylum].

4 Now this is the case of the offender (manslayer) who may escape there and live [protected from vengeance]: **when he kills his neighbor unintentionally, not having hated him previously— 5** as [for example] **when a man goes into the forest with his neighbor to cut wood, and his hand swings the axe to cut down the tree, but the iron head slips off the wooden handle and hits his companion and he dies—the offender may escape to one of these cities and live; 6 otherwise the avenger** [The nearest male relative of the victim, known as the “kinsman-redeemer” (Heb go’el), was responsible to find the guilty party and put him to death (Numbers 35:19). The person who had committed the homicide was protected until his trial, so long as he remained in one of the three cities. After that, if he was judged innocent of any premeditation (like someone today judged guilty of manslaughter, but not murder), he was to remain in the city under protection from the avenger until the death of the high priest, at which time he could return to

his home as a free man (Numbers 35:28).] **of blood might pursue the offender in the heat of anger, and overtake him, because it is a long way, and take his life, even though he did not deserve to die, since he did not hate his neighbor beforehand.** 7 Therefore, I command you, saying, ‘You shall set aside three cities [of refuge] for yourself.’

8 If the **Lord** [Strong’s Concordance #**H3068 YHWH** in the Hebrew text] your God enlarges your border, as He has sworn to your fathers to do, and gives you all the land which He promised to give to your fathers— **9** if you keep *and* carefully observe all these commandments which I am commanding you today, to love the **Lord** [Strong’s Concordance #**H3068 YHWH** in the Hebrew text] your God, and to walk [that is, to live each and every day] always in His ways—then you shall add three more cities [of refuge] for yourself, besides these three, **10** so **that innocent blood will not be shed** [by blood avengers] **in your land** [by the blood avenger] **which the Lord** [Strong’s Concordance #**H3068 YHWH** in the Hebrew text] your God is giving you as an inheritance, and **blood guilt will not be on you** [for the death of an innocent man].”

(Deuteronomy 19:2-10, Amplified Bible (AMP), emphasis and comments added)

Justifiable Homicide

The Blood Avenger

Imprisonment in a city of refuge, a type of house arrest, may not initially seem just. However, sanctuary is much more charitable than death at the hands of the blood avenger or the dead man’s kinsman. Furthermore, there was no specified time limit for a manslayer’s confinement in a city of refuge except for the life of the high priest. If the high priest died the following day, the manslayer would have the lawful right to leave that same day with immunity, although he may not choose to do so depending upon the vindictiveness of his victim’s kinsman. If, however, after the death of the high priest, the blood avenger took the manslayer’s life, the blood avenger would be guilty of shedding innocent blood. On the other hand, if a person relegated to one of the cities of refuge departed prior to the death of the high priest and he or she was subsequently put to death by the slain person’s kinsman, the blood avenger would *not be guilty* of murder:

“26 But if at any time the one guilty of manslaughter comes outside the border of his city of refuge to which he fled, 27 and the blood avenger finds him outside the border of his city of refuge and kills the offender, the blood avenger will not be guilty of murder, 28 because the offender [the manslayer] should

have remained in his city of refuge until the death of the high priest. But after the high priest's death the offender shall return to the land of his possession."

(Numbers 35:26-28, Amplified Bible (AMP), emphasis added)

Consequently, it was justifiable homicide if a blood avenger took the life of the manslayer who *prematurely* departed from the city of refuge in which he or she had initially sought asylum.

In Defense of Others

It is also justifiable homicide when someone must be killed in order to protect the life of another person or to thwart someone in the commission of a capital crime. Moses and Abraham provide biblical precedent for taking the law into one's own hands in such instances. In Exodus Chapter 2, Moses justifiably slew the Egyptian taskmaster who was brutally assaulting another Israelite. In Genesis Chapter 14, Abraham justifiably killed others in order to rescue his nephew, Lot, from his kidnappers. Therefore, vigilantism is biblically justified when defending or rescuing another person from being victimized by a capital criminal.³⁴

Self-Defense

It is also justifiable homicide when a criminal is killed in order to protect your own life or the life of your family. This is first demonstrated in the statute pertaining to burglary that exonerates the person who kills a thief in the dark of the night. The same statute implies that a person who kills a daytime assailant, under any circumstances, is likewise vindicated.

Not only does Yahweh's Law provide for self-defense, Yeshua promoted the same by using self-defense to illustrate two different spiritual points:

"But understand this: If the head of the house had known what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into."

(Matthew 24:43, Amplified Bible (AMP), emphasis added)

"21 When the strong man, fully armed, guards his own house, his belongings are undisturbed and secure. 22 But when someone

³⁴ For a study on *unlawful* vigilantism, check out [*The Phinehas Hoods: A Biblical Examination of Unscriptural Vigilantism*](#) by Ted R. Weiland.

stronger than he attacks and overpowers him, he robs him of all his armor on which he had relied and divides his [goods as] spoil.”

(Luke 11:21-22, Amplified Bible (AMP), emphasis and comment added)

Every Christian man and woman should be such a homesteader, in spite of how the government, media or even certain preachers may **try** to vilify such a person. According to the Apostle Paul, **anyone** who fails to care for his or her family is in jeopardy of serious judgment:

“If anyone fails to provide for his own, and especially for those of his own family, he has denied the faith [by disregarding its precepts] and is worse than an unbeliever [who fulfills his obligation in these matters].”

(1 Timothy 5:8, Amplified Bible (AMP), emphasis and comments added)

After first providing for his or her family’s spiritual safety, a Christian needs to provide adequate protection for their family and their possessions. There is limited benefit in providing food, clothing and shelter for your family if a “welcome mat” has been laid out for thieves, rapists and murderers to come and take it from you.

Furthermore, Yeshua commanded His disciples to buy [self-defense weapons](#):³⁵

“Then He [Yeshua] said to them [His apostles], “But now, he who has a money belt is to take it along, and also his [provision] bag, and he who has no sword is to sell his coat and buy one.”

(Luke 22:36, Amplified Bible (AMP), emphasis and comments added)

Yeshua’s command agrees with the Patriarch David’s admonition:

“6 Let the high praises of God be in their [the saints] throats, And a two-edged sword in their hands, 7 To execute vengeance on the nations And punishment on the peoples, 8 To bind their kings with chains And their nobles with fetters of iron, 9 To execute on them the judgment written. This is the honor for all His godly ones. Praise the Lord! (HalleluYAH!)”

(Psalm 149:6-9, Amplified Bible (AMP), emphasis and comments added)

Not every individual Christian is responsible for everything contained in this passage, but *every Christian householder is commissioned* by Yeshua and by the Law of Yahweh

³⁵ Governments that conspire to disarm their citizens identify defense weapons as “assault weapons.” By employing the term “assault weapons” the anti-gun lobby **deceptively** attempts to associate all gun owners with criminal behavior. *Firearms: Scripturally Defended* addresses the biblical position concerning being armed and may be found at <http://www.missiontoisrael.org/firearm-right.php>.

to defend his or her family, their possessions and themselves Therefore, *every Christian man or woman* should be armed. Moreover, every Christian woman without a man to protect her should be likewise armed.

Warfare

Certain acts of warfare are biblically justified. In other words, *justifiable warfare* is one type of *justifiable homicide*. Yahweh commanded, “**Thou shall not kill.**” Nevertheless, He made provision for warfare. King Solomon, for example, made the following definitive statements about war:

“For by wise guidance you can wage your war, And in an abundance of [wise] counselors there is victory and safety.”

(Proverbs 24:6, Amplified Bible (AMP), emphasis and comment added)

“1 There is a season (a time appointed) for everything and a time for every delight *and* event or purpose under heaven— 2 A time to be born and a time to die; A time to plant and a time to uproot what is planted. 3 A time to kill and a time to heal; A time to tear down and a time to build up. 4 A time to weep and a time to laugh; A time to mourn and a time to dance. 5 A time to throw away stones and a time to gather stones; A time to embrace and a time to refrain from embracing. 6 A time to search and a time to give up as lost; A time to keep and a time to throw away. 7 A time to tear [This may be a reference to the practice of tearing one’s clothes as a sign of mourning which began early among the Hebrews. Cf Genesis 37:29. There are many references to this in the Old Testament. Solomon was no doubt familiar with this practice as his own father engaged in it with his contemporaries. Cf 2 Samuel 3:31.] apart and a time to sew together; A time to keep silent and a time to speak. 8 A time to love and a time to hate; A time for war and a time for peace.”

(Ecclesiastes 3:1-8, Amplified Bible (AMP), emphasis and comments added)

Moreover, fighting men were among those honored as men of faith in Hebrews Chapter 11:

“32 And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, 33 who by faith [that is, with an enduring trust in God and His promises] subdued kingdoms, administered justice, obtained promised blessings, closed the mouths of lions, 34 extinguished the power of [raging] fire, escaped the edge of the sword, out of weakness were made strong, became mighty *and* unbeatable in battle, putting enemy

forces to flight. 35 Women received back their dead by resurrection; and others were tortured [to death], refusing to accept release [offered on the condition of denying their faith], so that they would be resurrected to a better life; **36** and others experienced the trial of mocking and scourging [amid torture], and even chains and imprisonment. **37** They were stoned [to death], they were sawn in two, they were lured with tempting offers [to renounce their faith], they were put to death by the sword; they went about wrapped in the skins of sheep and goats, utterly destitute, oppressed, cruelly treated **38** (people of whom the world was not worthy), wandering in deserts and mountains and [living in] caves and holes in the ground.”

(Hebrew 11:32-38, Amplified Bible (AMP), emphasis and comments added)

There are numerous Old Testament examples where Yahweh had His people initiate war against ungodly nations. The “Song of Moses” included the following declaration about Yahweh after He destroyed the Egyptian army in the Red Sea:

“**The Lord** [Strong’s Concordance #**H3068 YHWH** in the Hebrew text] **is a warrior; The Lord** [Strong’s Concordance #**H3068 YHWH** in the Hebrew text] **is His name.**”

(Exodus 15:3, Amplified Bible (AMP), emphasis and comments added)

Although there were occasions when Yahweh commanded Israel to initiate war, He, nevertheless, prescribed strict rules of warfare, some of which are provided to us in Deuteronomy Chapter 20:

“**1** When you go out to battle against your enemies and see horses and chariots and people more numerous than you, do not be afraid of them; for **the Lord** [Strong’s Concordance #**H3068 YHWH** in the Hebrew text] your God, who brought you up from the land of Egypt, is with you. **2** When you approach the battle, the priest shall come forward and speak to the people, **3** and shall say to them, ‘Hear, O Israel: you are advancing today to battle against your enemies. Do not lack courage. Do not be afraid, or panic, or tremble [in terror] before them, **4** for **the Lord** [Strong’s Concordance #**H3068 YHWH** in the Hebrew text] your God is He who goes with you, to fight for you against your enemies, to save you.’ **5** The officers shall also speak to the soldiers [Lit people and so throughout.], saying, ‘What man is there who has built a new house and has not yet dedicated [I.e. to the temple. The rabbis said that ownership of a house was required for dedication. Here, dedication seems to have established ownership when the original owner died.] **it? Let** [The point of the admonitions in vv 5-8 is that with the Lord’s help, Israel would have no

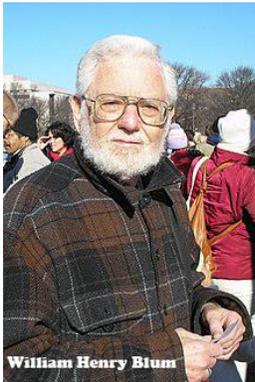
need of a large military force, and the officers could afford to dismiss anyone who was not completely prepared for battle.] him go and return to his house, otherwise he might die in the battle and another man would dedicate it. **6** What man has planted a vineyard and has not put it to use [harvesting its fruit]? Let him go and return to his house, otherwise he might die in the battle and another man would begin to use its fruit. **7** And who is the man who is engaged (legally promised) to a woman and has not married her? Let him go and return to his house, otherwise he might die in the battle and another man would marry her.’ **8** Then the officers shall speak further to the soldiers and say, ‘Who is the man who is afraid and lacks courage? Let him go and return to his house, so that he does not cause his brothers’ courage to fail like his own.’ **9** And it shall be when the officers have finished speaking to the soldiers, they shall appoint commanders of armies over them.

10 When you advance to a city to fight against it, you shall [first] offer it terms of peace. **11** If that city accepts your terms of peace and opens *its gates* to you, then all the people who are found in it shall become your forced labor and shall serve you. **12** However, if it does not make peace with you, but makes war against you, then you shall lay siege to it. **13** When the Lord [Strong’s Concordance #H3o68 YHWH in the Hebrew text] your God gives it into your hand, you shall strike down all the men in it with the edge of the sword. **14** Only the women and the children and the animals and everything that is in the city, all its spoil, you shall take as plunder for yourself; and you shall use the spoil of your enemies which the Lord [Strong’s Concordance #H3o68 YHWH in the Hebrew text] your God has given you. **15** That is what you shall do to all the cities that are very far away from you, which are not among the cities of these nations nearby [which you are to dispossess]. **16** Only in the cities of these peoples that the Lord [Strong’s Concordance #H3o68 YHWH in the Hebrew text] your God is giving you as an inheritance, you shall not leave alive anything that breathes. **17** But you shall utterly destroy them, the Hittite, the Amorite, the Canaanite, the Perizzite, the Hivite and the Jebusite, just as the Lord [Strong’s Concordance #H3o68 YHWH in the Hebrew text] your God has commanded you, **18** so that they will not teach you to act in accordance with all the detestable practices which they have done [in worship and service] for their gods, and in this way cause you to sin against the Lord [Strong’s Concordance #H3o68 YHWH in the Hebrew text] your God.

19 When you besiege a city for a [Literally, *many days.*] long time, making war against it in order to capture it, **you shall not destroy its** [fruit-bearing] **trees by swinging an axe against them; for you may eat from them, and you shall not cut them down.** For is the tree of the field a man, that it should be besieged (destroyed) by you? **20 Only the trees which you know are not fruit** [Literally, *trees for eating.*] **trees shall you destroy and cut down, so that you may build siegeworks** [I.e. battering rams, ladders, towers, etc.] **against the city that is making war with you until it falls.”**

(Deuteronomy 20:1-20, Amplified Bible (AMP), emphasis and comments added)

These and other biblical rules of warfare help to determine whether a particular war is righteous or unrighteous. For example, the prohibition against destroying fruit trees is an indictment against the United States’ indiscriminate Agent Orange defoliation policy employed in Vietnam.



Historian William Henry Blum compiled the following list of countries that the United States has bombed since World War II:

China 1945-46 and 1950-53, Korea 1950-53, Guatemala 1954 and 1967-69, Indonesia 1958, Cuba 1959-60, Vietnam 1961-73, Congo 1964, Laos 1964-73, Peru 1965, Cambodia 1969-70, Granada 1983, Libya 1986, El Salvador 1980s, Nicaragua 1980s, Panama 1989, Iraq 1991-2001, Sudan 1998, Afghanistan 1998, Yugoslavia 1999.³⁶

From 1945 to the present, the United States has bombed nineteen different countries under the guise of defending America’s sovereignty and for the alleged purpose of promoting democracy. And yet none of these countries have become democracies as a result of America’s unethical aggression. Something is amiss. Wars fought for political gain or financial profit, such as the last two World Wars and all of the smaller subsequent conflicts that America has engaged herself in cannot be classified as righteous wars. Therefore, Christians should be cautious about sending their sons or daughters to fight in America’s future military conflicts. Not only might their sons or daughters be sacrificed for an unrighteous cause, they might also be considered murderers or accomplices to murder in the sight of Yahweh.

If, however, it is a righteous conflict legitimately waged in defense of our homeland or if it is an offensive war such as Yahweh ordained against the Canaanites, then that warfare is justified and it is even godly. In fact, Yahweh’s Law mandates that every able Israelite man twenty years old and older be mustered and enrolled for armed service:

³⁶ William Henry Blum, <https://www.irishtimes.com/opinion/letters/crisis-in-the-balkans-1.191447>.

“**1 The Lord** [Strong’s Concordance #**H3068 YHWH** in the Hebrew text] **spoke** [by special revelation] **to Moses in the Wilderness of Sinai in the Tent of Meeting (tabernacle) on the first day of the second month in the second year after the Israelites** [In general, sons (children) of Israel or Israel or Israelites refers to all the people (males and females) of the various tribes descended from the twelve sons (Genesis 35:23-26) of Jacob (later renamed Israel by God). In verses concerning things such as warfare or circumcision sons of Israel or Israel or Israelites usually refers only to the males. Tribes of ancient peoples were identified by the name of their founding ancestor. Therefore, this same general rule applies when referring to individual tribal groups, e.g. sons of Reuben, Reuben, Reubenites and so throughout.] **came out of the land of Egypt, saying, 2 “Take a census of all the congregation of the sons of Israel, by their families (clans), by their fathers’ households, according to the number of names, every male, head** [Lit by their skulls, also the root word for “Golgotha.”] **by head 3 from twenty years old and upward, all in Israel who are able to go out to war. You and Aaron shall number them, army by army.”**

(Numbers 1:1-3, Amplified Bible (AMP), emphasis and comments added)

This statute further demonstrates that Yahweh expects every law-abiding Israelite man to be [armed](#) and prepared to defend his nation, community and family just like the men in Switzerland are to this day. By extension, it becomes a transgression of Yahweh’s Law for any Christian man who is able-bodied and able-minded to be unarmed and thus, unprepared for war or defense.

Capital Punishment

The [death penalty](#) for capital crimes is also justifiable homicide in the Bible. It is incontestable that Yahweh prescribed capital punishment for certain crimes in both Old and New Testaments alike:

“**If a man** [intentionally] **takes the life of any human being** [unlawfully], **he shall most certainly be put to death.**”

(Leviticus 24:17, Amplified Bible (AMP), emphasis and comments added)

“**Although they know God’s righteous decree and His judgment, that those who do such things** [capital crimes] **deserve death**, yet they not only do them, but they even [enthusiastically] **approve and tolerate others who practice them.**”

(Romans 1:32, Amplified Bible (AMP), emphasis and comments added)

Certain people consider the judgment of the Sixth Commandment transgression in Leviticus 24:17 to be conflicting. However, that is because they refuse to distinguish between intentional murder and justifiable homicide. According to the Bible capital punishment for capital crimes, such as First, Second, Third, Fourth, Fifth, Sixth and Seventh Commandment transgressions, is clearly justifiable homicide.³⁷

Sixth Commandment Judgment

Leviticus 24:17 and numerous other passages dictate that the judgment for intentional, premeditated murder is death. According to Yahweh, human life is so sacred that whether it is a man or an animal that maliciously takes a person's life, the perpetrator is to be put to death. Death penalty opponents find this incongruent. They believe that life is so valuable that life *must not be forfeited for any reason*. They further claim that capital punishment cheapens human life. Quite the contrary, it is the platform of the anti-capital punishment community, not the pro-capital punishment community, that cheapens life. If a murderer is given twenty years in prison, for example, instead of being put to death, the life of the person murdered has thus been given *a value of only twenty years*.

Life is sacred, *but not at all costs*. Even Yeshua's life was not so sacred that it could not be forfeited. There are some things more sacred than life. Furthermore, the life of a murderer is certainly not more sacred than the life of the person he or she murdered. To put it another way, *the life of the person murdered is so sacred* that it requires the life of the murderer:

“5 For your lifeblood I will most certainly require an accounting; from every animal [that kills a person] I will require it. And from man, from every man's brother [that is, anyone who murders] I will require the life of man. 6 Whoever sheds man's blood [unlawfully], By man (judicial government) shall his blood be shed, For in the image of God He made man.”

(Genesis 9:5-6, Amplified Bible (AMP), emphasis and comments added)

Except in some cases of death resulting from negligence, murder is the one crime for which there is no clemency from the death penalty:

“31 Moreover, you shall not accept a ransom [restitution in exchange] for the life of a murderer guilty and sentenced to death; but he shall certainly be put to death. 32 You shall not accept a ransom [restitution in exchange] for him [the convicted murderer] who has

³⁷ For a biblical perspective on the death penalty, Check out [Capital Punishment: Deterrent or Catalyst](#) by Ted R. Weiland.

escaped to his city of refuge, so that he may return to live in his [own] land before the death of the high priest. **33 So you shall not pollute and defile the land in which you live; for [the shedding of innocent] blood pollutes and defiles the land. No atonement (expiation) can be made for the land for the [innocent] blood shed in it, except by the blood (execution) of him who shed it.**”

(Numbers 35:31-33, Amplified Bible (AMP), emphasis and comments added)

Judges, victims or the victims’ next-of-kin *may* consider repentance and conversion as extenuating factors when determining whether criminals should be put to death for capital crimes *except in the case of murderers*:

“But if a man acts intentionally against another and kills him by [design through] treachery, you are to take him from My altar [to which he may have fled for protection], so that he may be put to death.”

(Exodus 21:14, Amplified Bible (AMP), emphasis and comments added)

In 1 Kings 1:50-53 King Solomon spared Adonijah’s life for his crime of conspiracy when Adonijah took hold of the horns of the altar in the Tabernacle but in 1 Kings 2:28-34 Solomon would not spare Joab’s life for his sins of murder when Joab took the same desperate measure.

The no-clemency clause attached only to the judgment for murderers demonstrates just how serious transgression of the Sixth Commandment is to Yahweh. Perhaps only violations of the First and Second Commandments are ranked more seriously. The blood of murdered innocents continues to cry out from the ground for justice. The same blood cries out for Yahweh’s people to return to Him and His Laws, specifically the implementation of the Sixth Commandment and its respective statutes and judgements.

I hope this study on the Sixth Commandment has been helpful and instructional. The main purpose of studying the Commandments is to better understand what our Creator expects of those whom He has called to be His children. Let all of His children seek Him and repent of their sins and draw close to Him because He wants a one-on-one personal relationship with all of His children.

Continue to test all things and may Almighty YHWH bless all who study His Absolute Written Word.

Shalom,

I am One Crying In The Wilderness!

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[*Forever*](#), a 465-page book by Ted R. Weiland, which provides a documented dissertation identifying Israel with today's Anglo-Saxon, Germanic, Scandinavian, Celtic and kindred peoples.

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