

Series: Striving Together as a Family

THOU SHALT NOT KILL

EXODUS 20:13, MATTHEW 5:21-22

Text: Exodus 20:13

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¹³ *Thou shalt not kill.*

Introduction:

We live in a culture of death. From 2000 to 2012 there were 207,329 confirmed murders in the U.S. or an average of 15,949 per year.

Hollywood glamorizes it, and video games capitalize on it.

According to one researcher “By the time the average child finishes elementary school, he or she has watched 8,000 televised murders and 100,000 acts of on-screen violence.” Video games look so life-like that those who play them get the sensation of actually killing someone.

One pastor points out how this affects us: “further numbing them to the downward spiral of a decadent society, and taking away the horror of unlawful killings.”

As we consider this commandment note some observations:

1. This is the shortest verse in Old Testament.

In the Hebrew language this verse consists of only two words “No Murdering”

2. Every culture that I’m aware of has some sort of law against murder.

3. This command deals with murder, not killing.

There are eight different words for killing in the Hebrew Old Testament. The word used here refers to unlawful killing or “The unjust taking of a legally innocent life.” Webster puts it like this: “The unlawful and malicious or premeditated killing of one human being by another.”

Note:

1. WHAT THIS COMMANDMENT PROMOTES

A. Promotes the Value of Life

Life Is Valuable Because It Is Sacred

Genesis 1:27

²⁷ So God created man in his own image, in the image of God created he him; male and female created he them.

2. WHAT THIS COMMANDMENT PROHIBITS

This command prohibits the taking of life by:

- Homicide
- Infanticide

Abortion has become a modern day holocaust!

- Euthanasia

We have considered what this commandment promotes and prohibits but I want us to consider lastly:

3. WHAT ARE THIS COMMANDMENTS PRINCIPLES

Turn to Matthew 5:21-22

Matthew 5:21-26

²¹ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: ²² But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. ²³ Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; ²⁴ Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. ²⁵ Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. ²⁶ Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

There are many today who have an attitude that if it's not in black and white that there is nothing wrong with whatever it is that they want to do, however the Lord's words deal more with the intent more than with the content in this passage.

In this passage the Lord deals with murder, anger, reconciliation, and forgiveness.

Though we may not be a murderer, these things – anger, failing to be reconciled, or refusing to forgive can lead to murder.

A. The Principle and Its Message

Matthew 5:21-22

²¹ *Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:* ²² *But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.*

- The Problem of Anger

We see its birth in Genesis 4 following the birth of sin in Genesis 3.

God's good creation was intact for just two chapters.

In chapter 4 we see anger born

What started out as rebellion in chapter three has now grown to hatred, anger and murder in chapter 4.

- The Potential of Anger
 - It's divisive
 - It's destructive

Note:

James 1:19-20

¹⁹ Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: ²⁰ For the wrath of man worketh not the righteousness of God.

We are called here to be swift to hear, slow to speak and slow to wrath. Many of us get angry before we get the facts. We hear something and fly off the handle.

B. The Principle and Its Meaning

Matthew 5:23-26

²³ Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; ²⁴ Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. ²⁵ Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. ²⁶ Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The truth is anger; contempt and slander hinder the Christian.

- Worship is hindered (vs. 23-24)

Matthew 5:23-24

²³ *Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;*

²⁴ *Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*

The Lord illustrates this with this:

Illustration:

A person comes to perform his religious duty but who has offended his brother. The Lord says that it is more important to be reconciled to the brother than to discharge our religious duty... because the religious duty becomes a sham if the worshiper has misbehaved so poorly that his brother has something against him.

Someone once said: “Men love to substitute ceremony for integrity, purity, and love; but the Lord will have none of it.”

- Influence is hindered (vs. 25-26)

Matthew 5:25-26

²⁵ *Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.* ²⁶ *Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.*

The Lord illustrates this with this:

Illustration:

In the Lord's day as in other times, a person who defaulted on his debts could be thrown into a debtor's prison until the amount owed was paid.

Of course, while in prison the person could not earn any money and it would be nearly impossible to pay off the debt and as a result his release from prison.

The Lord is stressing urgency of personal reconciliation.

Close:

As we consider these commandments and how they relate to the Family Striving Together we see the importance of and danger of anger and failing to forgive.

Though we may have never murdered anyone, many of us have experienced the danger of anger.

May we learn the need and importance of settling our differences with others, for the Lord said trying to worship knowing that our brother has ought against us is a sham

Matthew 5:23-24

²³ *Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;*

²⁴ *Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*