



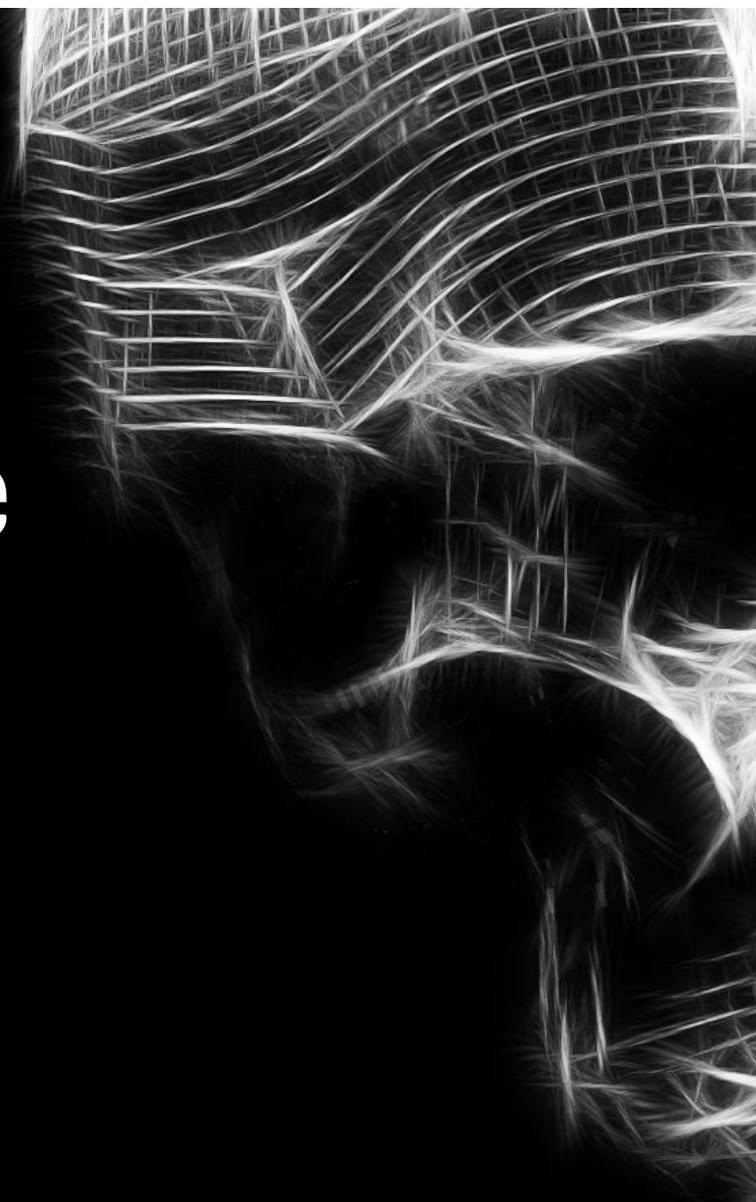
THE 10

Meaning of Life

Recap

Honour your father and mother.
Then you will live a long, full life
in the land the Lord your God is
giving you. **Exodus 20:12**

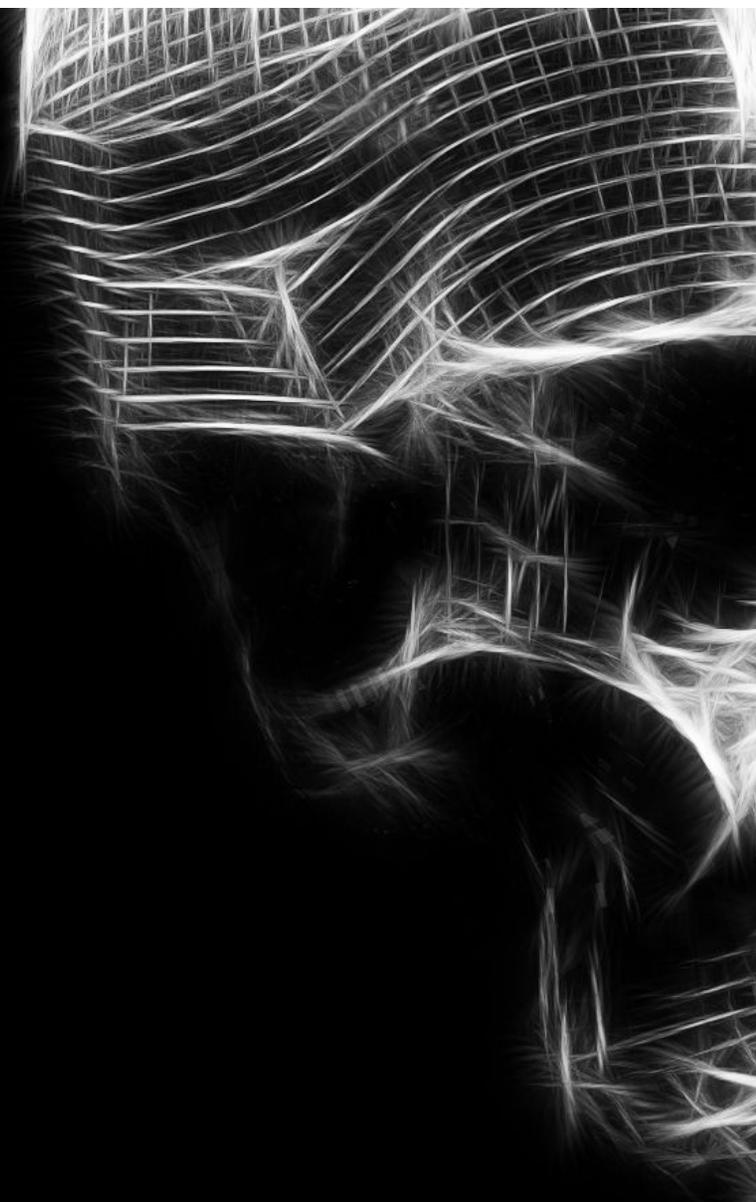
The fifth commandment is
about the **flow** of human
relationships, and the home is
the key to all relationships.
Matt Capps



Recap

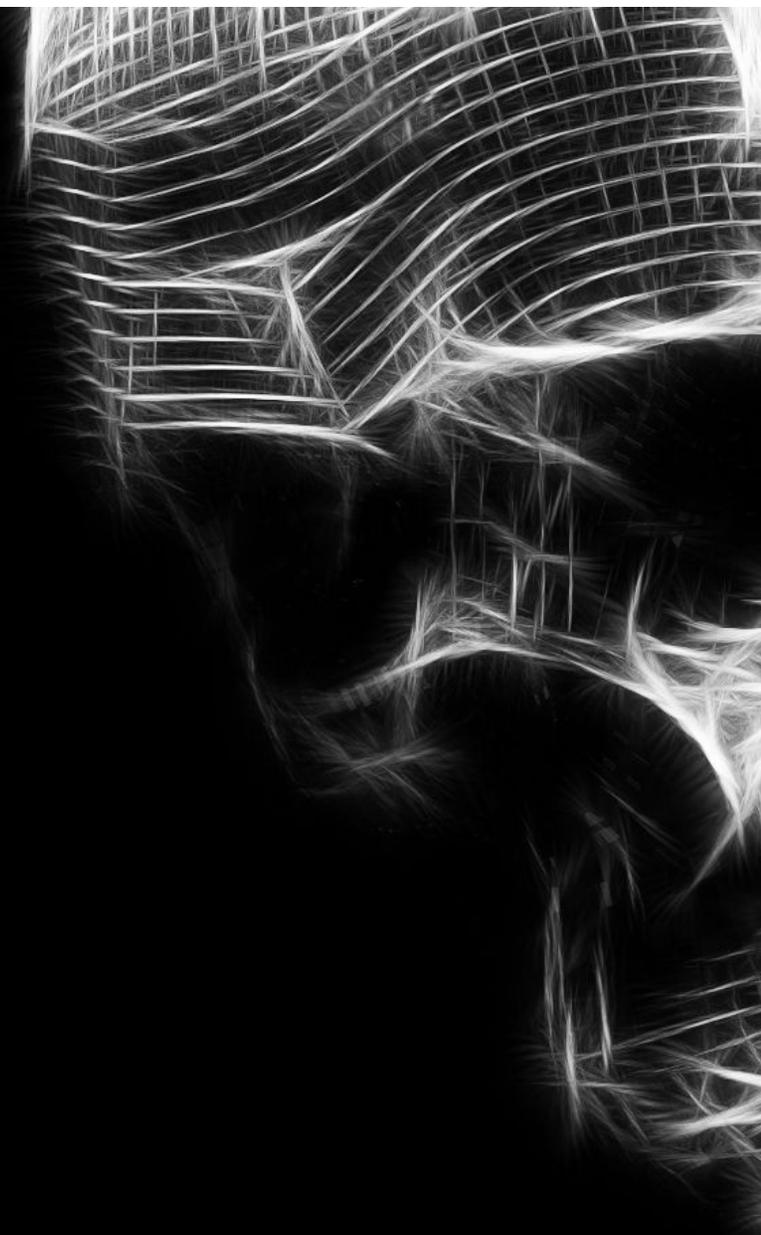
The root of kabod literally means heavy or weighty. The figurative meaning, however, is far more common: "to give weight to someone." To honour someone, then, is to give weight or to grant a person a position of respect and even authority in one's life.

“The point is that a child must not take his or her parents lightly, or think lightly of them. They must be regarded with great seriousness and value.” **John Currid**



Recap

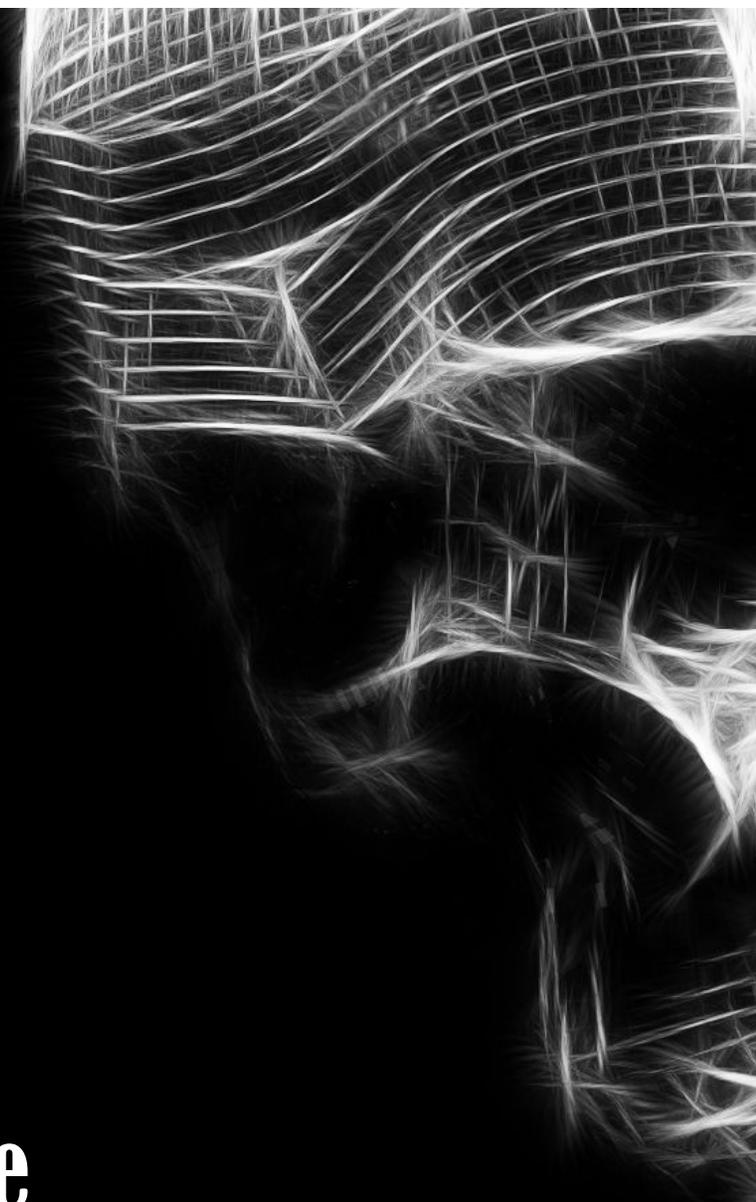
The child will not be punished for the parent's sins, and the parent will not be punished for the child's sins. Righteous people will be rewarded for their own righteous behaviour, and wicked people will be punished for their own wickedness. Ezekiel 18:20



Whoever destroys a single life is considered by Scripture to have destroyed the whole world, and whoever saves a single life is considered by Scripture to have saved the whole world.

Mishnah 13th Century, based on the 250 CE original manuscript

The understanding is based on the concept that all of humanity descends from Adam and Eve and therefore the life of everyone is linked to God





The three commands on killing, adultery, and stealing together constitute something of a special group. Not only are they the most tersely expressed commands, **but also they all address the ways in which vulnerable persons in community are assaulted, diminished, and destroyed.** Such actions, condemned in these commands, are all acts of **uncurbed power**, which fails to recognize that the perpetrator and the victim share a commonality that preclude destructiveness.

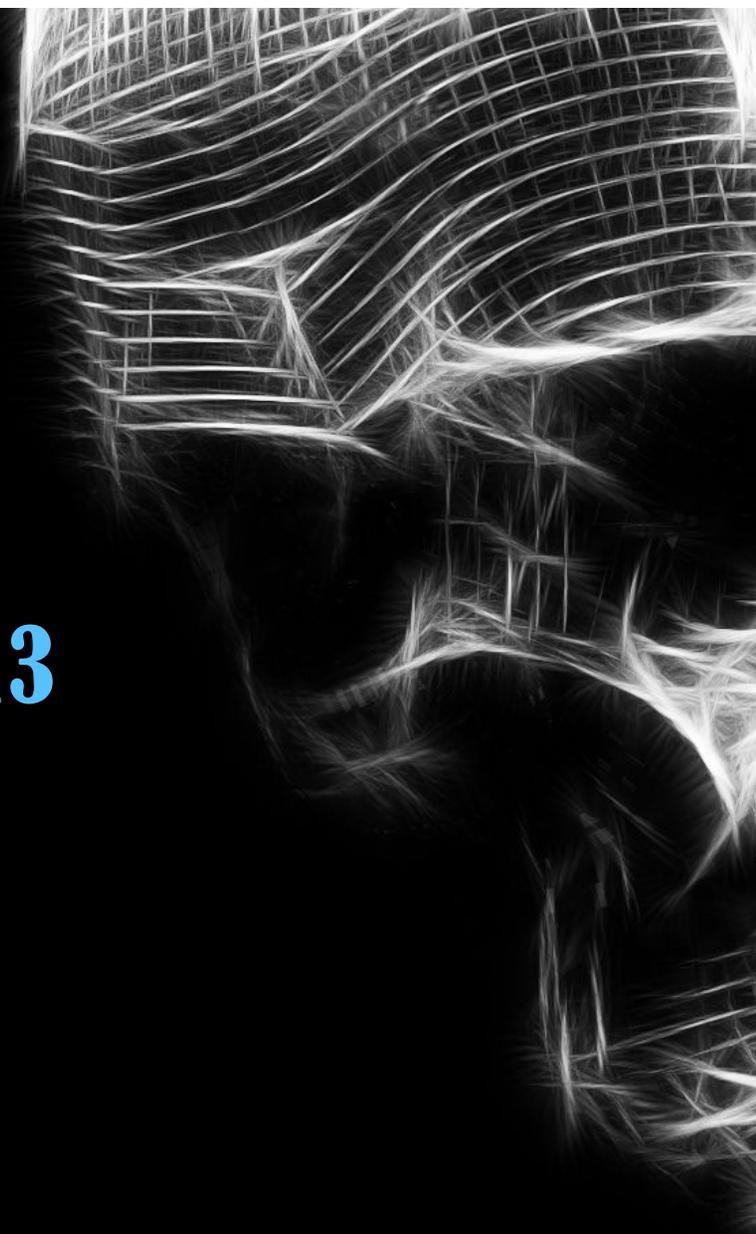
The New Interpreter's Bible, p. 851

What we forget about the commandments is that they provide **protection** for the vulnerable within Israel. These type of rights were unheard of in the ancient world.



You must not murder. Exodus 20:13

Thou shalt not kill



The commandment in three parts:

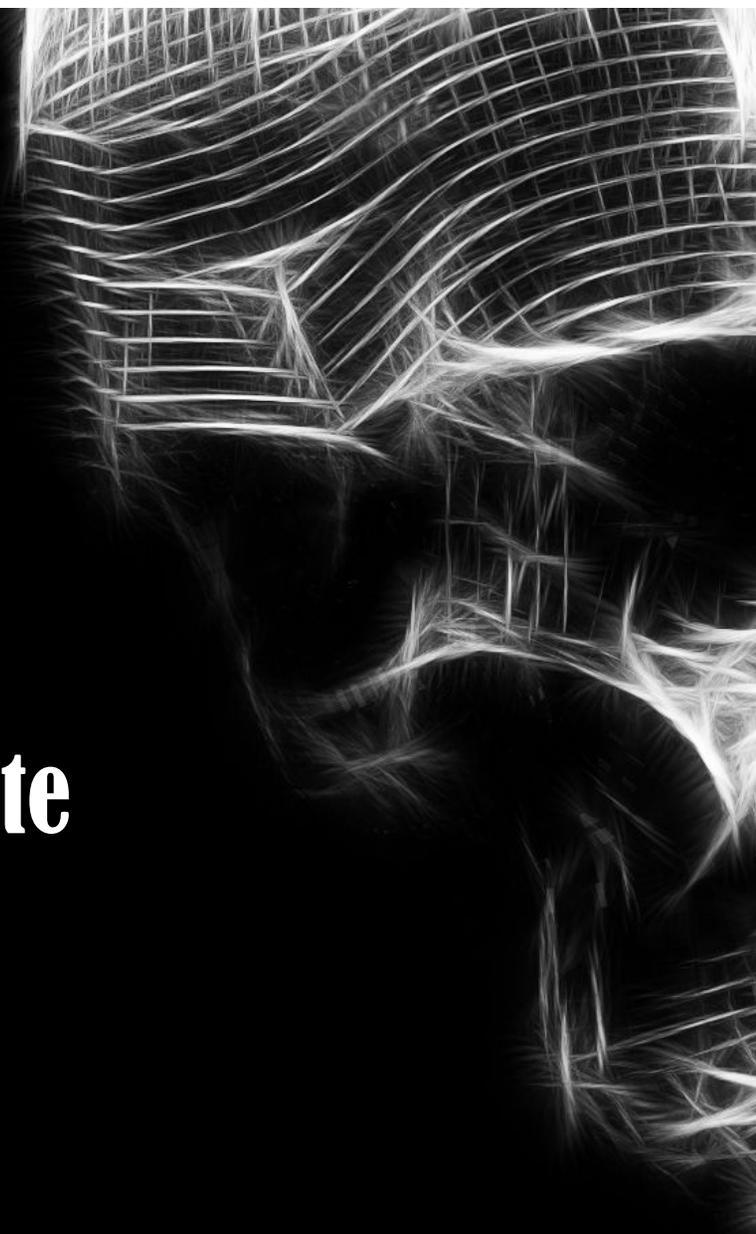
Life is sacred

Old Testament perspective

New Testament implications



Remember, every commandment has an **opposite** and **equal** action. “do not..” has the opposite of “do..” So do not murder also means value all of life.



The Hebrew word for
“murder” literally means
“the **intentional**,
premeditated killing of
another person with malice.”

But suppose someone pushes another person **without having shown previous hostility**, or throws something that **unintentionally** hits another person, or **accidentally** drops a huge stone on someone, though they were not enemies, and the person dies. If this should happen, the community must follow these regulations in making a judgment between the slayer and the avenger, the victim's nearest relative: The community must protect the slayer from the avenger and must escort the slayer back to live in the city of refuge to which he fled. There he must remain until the death of the high priest, who was anointed with the sacred oil. **Number 35:22-25**

The Value of a Life, Yanki Tauber

The **Talmud's law** incorporates **two crucial principles**. Firstly, that every individual human life has **absolute, not relative, value**. One times absolute is just as absolute as 10,000 times absolute. Seventy years of absolute value is just as absolute as one year or one hour of absolute value.

The second, equally crucial principle is that there is a clear, absolute distinction between **taking action to end a life and not taking that action**, even if the "end result" is the same. To hand that person over to be killed is an act of murder. The argument "he's going to die anyway" has no bearing on the significance of the act, for this is an act of absolute moral significance.

Why is it that evangelicals often seem to misunderstand God's command to "show no mercy" to the Canaanites as simply an instruction to "kill a lot of bad guys?" Could it be that the reason we often **sanitize** the violence of the Old Testament is because we don't understand why it is necessary to the **biblical storyline**? **Phillip Bethancourt**

If Christians take seriously the fact that the Israelites were an **ancient people**, they really should also expect them to write of their experiences of God using accepted cultural conventions **of their time**. **Pete Enns**

First, there is little if any archaeological support for the Canaanite genocide, and in fact **most of the evidence flatly contradicts the idea.** Most of the towns that are destroyed according to the book of Joshua show no signs of destruction, and some towns were not even occupied at the time (including the towns the Israelites passed through east of the Jordan River on their way to Canaan). **Pete Enns**

“Yahweh! The Lord! The God of compassion and mercy! I am slow to anger and filled with unfailing love and faithfulness. I lavish unfailing love to a thousand generations. I forgive iniquity, rebellion, and sin. But **I do not excuse the guilty. I lay the sins of the parents upon their children and grandchildren; **the entire family is affected**—even children in the third and fourth generations.” Exodus 34:6-7**

Form of Godliness

Pretending Godliness

Mimicking Godliness

Godlessness

After that generation died, another generation grew up who did not **acknowledge the Lord or **remember** the mighty things he had done for Israel. **Judges 2:10****

In the past I deliberately uprooted and tore down this nation. I overthrew it, destroyed it, and brought disaster upon it. But in the future I will just as deliberately plant it and build it up. I, the Lord, have spoken! “The people will no longer quote this proverb: ‘The parents have eaten sour grapes, but their children’s mouths pucker at the taste.’ **All people will die for their own sins**—those who eat the sour grapes will be the ones whose mouths will pucker. “The day is coming,” says the Lord, “when I will make a **new covenant** with the people of Israel and Judah.” **Jeremiah 31:28-31**

In the Old Testament God was not hidden or distant. He spoke, He acted before the people, no question, no doubt. Therefore His expectation of obedience is justified for His people.

“I know the Lord has given you this land,” she told them. “We are all afraid of you. **Everyone in the land is living in terror. For we have heard how the Lord made a dry path for you through the Red Sea when you left Egypt. **And we know** what you did to Sihon and Og, the two Amorite kings east of the Jordan River, whose people you completely destroyed. No wonder our hearts have melted in fear! No one has the courage to fight after hearing such things. **For the Lord your God is the supreme God of the heavens above and the earth below.**” **Joshua 2:9-11****

You have heard that it was said to the people long ago, '**You shall not murder**, and anyone who murders will be subject to judgment.' But I tell you that anyone who is angry with a brother or sister will be subject to judgment. Again, anyone who says to a brother or sister, '**Raca,**' is answerable to the court. And anyone who says, '**You fool!**' will be in danger of the fire of hell. **Matthew 5:21-22**

But to you who are willing to listen, I say, **love your enemies! Do good to those who hate you. Bless those who curse you. Pray for those who hurt you. If someone slaps you on one cheek, offer the other cheek also. If someone demands your coat, offer your shirt also. **Luke 6:27-29****

If you love only those who love you, why should you get credit for that? **Even sinners love those who love them! And if you do good only to those who do good to you, why should you get credit? Even sinners do that much! **vs 32-33****

Christians love one another. They do not overlook the widow, and they save the orphan. The one who has ministers ungrudgingly to the one who does not have. When they see a stranger, they take him under their own roof and rejoice over him as a true brother, **for they do not call themselves brothers according to the flesh but according to the soul.**

Aristides, early 2nd century

The bread in your cupboard belongs to the hungry man; the coat hanging in your closet belongs to the man who needs it; the shoes rotting in your closet belong to the man who has no shoes; the money which you put into the bank belongs to the poor. **You do wrong to everyone you could help but fail to help.**

Basil of Caesarea, 330-370 A.D.

The early Christians formed far more than a collection of individuals who adhered to a common set of beliefs and practices. They were themselves a **caring community** that used the metaphors of **'family,' 'body,'** and **'third race'** (after Jews and Gentiles) to describe themselves. Financial giving, on such a view, was not philanthropy (giving to improve humanity), tithing (giving a portion back to God for the support of a priesthood), or a way to reduce taxable income. Rather, it was what family members do within their intimate and loving community. **It was what parts of the body do to secure the well-being of the whole body.** **Rollin Grams**

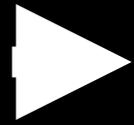
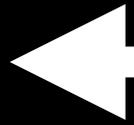
**How do we convince the world
that all life has value when we
live our lives for ourselves?**

beginning of life

sacred

end of natural life

afterlife



**The thief comes only to steal
and kill and destroy. I came that
they may have life and have it
abundantly. John 10:10 ESV**

