

To the Servants of the Most High God at Topeka, Kansas, Sunday, Nov. 17, 2024

Thou Shalt Not Kill, Part 4 – Manslaughter/Accidental Death

This is part 4 of my sermons on “Thou Shalt Not Kill.”

- **Thou Shalt Not Kill – Part I Recap –**

The general premise I laid out in Part 1 is that it is my recommendation (and not by commandment) not to kill under any circumstances. The reason for that is the 6th Commandment (*Thou shalt not kill* Ex. 20:13/De. 5:1). The LORD Jesus Christ said *thou shalt not kill* or even to *be angry with your brother without a cause* and if you do so, you are *in danger of hell fire* (Mat. 5:21-22); Paul said at Rom. 13:9 *Thou shalt not kill* and it (the Commandments) *is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself* (quoting the LORD Jesus Christ at Mat. 5:43; 19:19, 22:39, Mark 12:31, Luke 10:27); The LORD Jesus Christ said to *love your enemies* (Mat. 5:38-48); *The LORD Jesus Christ said And as ye would that men should do to you, do ye also to them likewise* (Luke 6:31); *The LORD Jesus Christ said and murderers, ...shall have their part in the lake which burneth with fire and brimstone: which is the second death* (Rev. 21:6-9); The LORD Jesus Christ said Satan is a murderer ... and we do not want to be like him (John 8:44).

- **Part II Thou Shalt Not Kill – War – Recap –**

Why do we have wars at all? ***From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?*** 2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. 3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts (James 4:1-4). ***They chose new gods; then was war in the gates (Jud 5:8).*** But king Solomon loved many strange women... (and) it came to pass, when Solomon was old, that his wives turned away his heart after other gods: ...***14 And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom (I Kings 11:1-14).*** There is nothing noble about war. *Not rendering evil for evil, or railing for railing.. Let him eschew evil, and do good; let him seek peace, and ensue it. 12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. 13 And who is he that will harm you, if ye be followers of that which is good? (1 Pet. 3:9-13).* War is not permitted in the New Testament. War is the ultimate human brutality. *And the soldiers likewise demanded of him (John the Baptist), saying, And what shall we do? And he said unto them, Do violence to no man... (Luke 3:14).* *But I say unto you, Love your enemies, bless them*

*that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; (Mat. 5:44-48). If it be possible, as much as lieth in you, live peaceably with all men. 19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. 20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. 21 Be not overcome of evil, but overcome evil with good (Rom 12:18). For though we walk in the flesh, we do not war after the flesh: 4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; (2 Cor. 10:3-5). Whosoever hateth his brother is a murderer: **and ye know that no murderer hath eternal life abiding in him** (1 John 3:15). And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. 52 Then said Jesus unto him, **Put up again thy sword into his place: for all they that take the sword shall perish with the sword.** (Mat. 26:51-52).*

- **Part III – Thou Shalt Not Kill – Capital Punishment/Death Penalty Recap**

In the Old Testament there were a number of crimes (16 in all by my count) punishable by death (adultery, fornication, homosexuality, bestiality, incest, blasphemy, giving false testimony, murder, kidnapping, sabbath breaking, witchcraft, sacrificing to other Gods., etc.). The government of the Israelites was a theocracy. A theocracy is a system of government in which God is the rule of law. God Almighty set out exactly what crimes were punishable by death mainly in Exodus, Leviticus and Deuteronomy. As Sovereign Ruler of all, God has that right. In the New Testament we are to submit ourselves to every ordinance of man and that includes the penalties that come with those ordinances, including the death penalty. *Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme. 14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. 15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: 16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. 17 Honour all men. Love the brotherhood. Fear God. Honour the king. (1Pet. 2:13-17)*

Romans 13:1 Let every soul be subject unto the higher powers (Roman magistrates). For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Wilt thou

then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

Before I get to the next section on thou shalt not kill (accidental killing – manslaughter) I would like to talk about:

1. Roman Catholic Church – Sex Abuse Update
2. Humanism
3. Luke 22:34 to 39 – the Two Swords verses.

- **Roman Catholic Church – Sex Abuse Update**

I talked about this topic in my last sermon regarding God making inquisition for blood (Psalm 9:12 - *When He maketh inquisition for blood, He remembereth them: He forgetteth not the cry of the humble*). The Roman Catholic Church is known worldwide for the Inquisition during the Dark Ages. The **Inquisition** was a secret and bloody judicial procedure and institution used by the Roman Catholic Church for 1,200 years to combat what they considered “heresy,” “blasphemy,” “witchcraft,” and other “deviant” practices. It was on topic (Thou shalt not kill) because the Roman Catholic Church has caused much death and violence over its reign. And, I included a quote from John Gill from the 1700’s regarding the proclivities of the Roman Catholic Church’s clergy to engage in the ancient practices of sodomy and pedophilia. Here is an update. In September of this year the Roman Catholic Church reached a settlement with the Diocese of Rockville Centre regarding Catholic priests that sexually abused parishioners in Long Island, New York. The settlement was \$320.5 million. I didn’t say, hundred or thousand – I said million. \$320 million dollars. It’s hard to conceive of \$320 million dollars! You don’t pay \$320 million dollars to settle a case unless there is a lot of culpability.

Also, in September of this year, the Pope visited Belgium. His visit was welcomed by the Prime Minister of Belgium and the King of Belgium. And when they met the Pope they used the opportunity to condemn the Roman Catholic Church’s handling of clergy sexual abuse cases including the Pope’s own responsibility and culpability in the matter. *The Pope acknowledged their comments saying the Church must be ashamed but said it was a matter that was being dealt with firmly and decisively. ...The Pope met 17 survivors of abuse by members of the Catholic Church... It has taken far too long for the cries to be heard and acknowledged. It has taken far too long to begin looking for ways to repair the irreparable, King Phillips said of*

victims of Church abuse. De Croo (Prime Minister) then talked of the damage that had been done by the hundreds of sexual abuse cases associated with the Catholic Church in Belgium... You are committed to justice, but there is still a long way to go. Today, words alone do not suffice. We also need concrete steps... Although Pope Francis talked of the Church now taking decisive action to tackle the issue, critics contend that he could have done much more since his papacy began in 2013-**Certainly the Pope has now become adept at profusely apologizing for clerical abuse** and has often met survivors both at the Vatican and on foreign visits.

- **Humanism**



Humanism came to my attention lately. It was presented as a form of diversity, equity and inclusion. It is not and it is gaslighting to say that it is. It is a belief system that is rooted in atheism.

It includes these principles.

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- Moral, rational philosophy
 - Active practice
 - Neutral moral compass
 - Belief in the “10 Commitments”
 - 1) Altruism; 2) Critical Thinking; 3) Empathy; 4) Environmentalism; 5) Personal Betterment; 6) being a Good Neighbor; 7) Humility; 8) Peace & Social Justice; 9) Responsibility; and, 10) Service and Participation.

Attached is the latest Humanism manifesto. Humanism, takes principles of the Bible and Christ, like, do unto others as you would have them do unto you , love your neighbor, and the commandments with promise and strips out Christ and God from them, blasphemously trying to separate Christ from His Holy Word! They say, we like some of the principles of Christianity, but we don’t like Christ. We don’t believe in Christ. As if you can have one without the other. It’s a lie. We have people that have left this Church that believe in humanism. Christ is the only means of salvation beloved, everything else is just flesh. Man, if left to him/herself will eventually worship the him/herself – (the creature). Humanism is another term for Unitarian Universalists. *New England Universalists rejected the Puritan forefathers’ emphasis on the select few, the Elect, who were supposed to be saved from eternal damnation by a just God. Instead, Universalists asserted that all people will eventually be reconciled with God.*

Universalists rejected the hellfire and damnation of the evangelical preachers, who tried to revive the fundamentalist Christianity of the early Pilgrim fathers.

- **Luke 22:34 to 39 – The Two Swords**

Luke 22:34 And he (Christ) said, *I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.* 35 And he said unto them, *When I sent you without purse, and scrip, and shoes, lacked ye anything?* And they said, Nothing. 36 Then said he unto them, *But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.* 37 For I say unto you, *that this that is written must yet be accomplished in me,* And he was reckoned among the transgressors: for the things concerning me have an end. 38 And they said, Lord, behold, here are two swords. And he said unto them, *It is enough.* 39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

People use these verses to justify all types of things including murder. I always thought this was to justify self-defense. You cannot go on offense with only two swords among 12 people. But two swords among 12 might provide some defensive capability, or it might be a deterrent.

Gill: *but now he that hath a purse let him take it, and likewise his scrip; signifying hereby, that from this time forward, immediately after his departure from them, after his death, resurrection, and ascension, when they should be sent into all the world to preach the Gospel, it would be otherwise with them than before; that they should be reduced to great penury and distress, should neither have food, nor money to buy any with; and that they should suffer hunger, and thirst, and nakedness, and have no certain dwellingplace, as was their case; see #1Co 4:11 and that they would not be received, and entertained in the manner they had been; and therefore it would be advisable, if they had any provisions, to take them with them in their scrips; or if they had any money, to carry it with them in their purses; for glad would they be to provide themselves with necessities at any rate:*

he that hath no sword, let him sell his garment and buy a sword; that is, if he could get one no other way. These words of Christ are not to be understood literally... but his meaning is, that wherever they came, and a door was opened for the preaching of the Gospel, they would have many adversaries, and these powerful, and would be used with great violence, and be followed with rage and persecution; so that they might seem to stand in need of swords to defend them: the phrase is expressive of the danger they would be exposed to, and of their

need of protection; and therefore it was wrong in them to be disputing and quarrelling about superiority, or looking out for, and expecting temporal pomp and grandeur, when this would be their forlorn, destitute, and afflicted condition; and they would quickly see the affliction and distress begin in himself.

Ver. 38. And they said, Lord, behold here are two swords, &c.] That is, the disciples ... understood Christ's words literally; and two swords being among them, and which they might bring with them from Galilee, to defend themselves from thieves, and robbers, which infested the roads between that country and Jerusalem; and one of these, as appears afterwards, belonged to Peter; they mention them with a desire of knowing they were sufficient, or whether they must provide themselves with more:

*and he said unto them, it is enough; or, "they are sufficient,"; which must be understood either ironically; yes, two swords, to be sure, are sufficient for eleven men, and against many and powerful enemies: or his meaning is, they were sufficient to answer his purpose, and be an emblem of what he designed by the sword: or this was a short way of speaking, suggesting their stupidity and ignorance: **it is enough, it is very well, I perceive you do not understand my meaning, and I shall say no more at present.***

Matthew Henry: They must now expect that their enemies would be more fierce upon them than they had been, and they would need magazines as well as stores: He that has no sword wherewith to defend himself against robbers and assassins (#2Co 11:26) will find a great want of it, and will be ready to wish, some time or other, that he had sold his garment and bought one. This is intended only to show that the times would be very perilous, so that no man would think himself safe if he had not a sword by his side. But the sword of the Spirit (Eph. 6:17) is the sword which the disciples of Christ must furnish themselves with. Christ having suffered for us, we must arm ourselves with the same mind (#1Pe 4:1- 1 ¶ Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind:), arm ourselves with an expectation of trouble, that it may not be a surprise to us, and with a holy resignation to the will of God in it, that there may be no opposition in us to it: and then we are better prepared than if we had sold a coat to buy a sword. The disciples hereupon enquire what strength they had, and find they had among them two swords (#Lu 22:38), of which one was Peter's. The Galilaeans generally travelled with swords. Christ wore none himself, but he was not against his disciples' wearing them. But he intimates how little he would have them depend upon this when he saith, It is enough, which some think is spoken ironically: "Two swords among twelve men! you are bravely armed, indeed when our enemies are now coming

out against, us in great multitudes, and everyone with a sword!" Yet two swords are sufficient for those who need none, having God himself to be the shield of their help and the sword of their excellency, #De 33:29. My strong recommendation is to not trying to wrest and find verses to fit some rebellious need to kill people – it is just a bad idea.

- **Thou Shalt Not Kill – Involuntary Manslaughter and Accidental Death**

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

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

Cities of Refuge

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

Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. 9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation (Josh. 20:1-9). See also Number 35:6-34.

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

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

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

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

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

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

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

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

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

not be accounted murder if he did it before he got to the city of refuge, though it is owned he was not worthy of death. Thus would God possess people with a great horror and dread of the sin of murder: if mere chance-medley did thus expose a man, surely he that willfully does violence to the blood of any person, whether from an old grudge or upon a sudden provocation, must flee to the pit, and let no man stay him (#Pr 28:17); yet the New Testament represents the sin of murder as more heinous and more dangerous than even this law does. #1Jo 3:15, You know that no murderer has eternal life abiding in him.

*It is provided that, if an avenger of blood should be so unreasonable as to demand satisfaction for blood shed by accident only, then the city of refuge should protect the slayer. Sins of ignorance indeed do expose us to the wrath of God, but there is relief provided, if by faith and repentance we make use of it. Paul that had been a persecutor (he held the coats of the men that slew Stephen) obtained mercy, because he did it ignorantly; and Christ prayed for his crucifiers, Father, forgive them, for they know not what they do (Luke 22:34). Acts 7:60 And he **(Stephen)** kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.*

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

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

I love you all Amen.

Humanism Manifesto I - 1933

This work has been declared by the AHA board as historic, and is superseded by [Humanist Manifesto III](#)

The Manifesto is a product of many minds. It was designed to represent a developing point of view, not a new creed. The individuals whose signatures appear would, had they been writing individual statements, have stated the propositions in differing terms. The importance of the document is that more than thirty men have come to general agreement on matters of final concern and that these men are undoubtedly representative of a large number who are forging a new philosophy out of the materials of the modern world.

– Raymond B. Bragg (1933)

The time has come for widespread recognition of the radical changes in religious beliefs throughout the modern world. The time is past for mere revision of traditional attitudes. Science and economic change have disrupted the old beliefs. Religions the world over are under the necessity of coming to terms with new conditions created by a vastly increased knowledge and experience. In every field of human activity, the vital movement is now in the direction of a candid and explicit humanism. In order that religious humanism may be better understood we, the undersigned, desire to make certain affirmations which we believe the facts of our contemporary life demonstrate.

There is great danger of a final, and we believe fatal, identification of the word religion with doctrines and methods which have lost their significance, and which are powerless to solve the problem of humans living in the Twentieth Century. Religions have always been means for realizing the highest values of life. Their end has been accomplished through the interpretation of the total environing situation (theology or world view), the sense of values resulting therefrom (goal or ideal), and the technique (cult), established for realizing the satisfactory life. A change in any of these factors results in alteration of the outward forms of religion. This fact explains the changefulness of religions through the centuries. But through all changes religion itself remains constant in its quest for abiding values, an inseparable feature of human life.

Today man's larger understanding of the universe, his scientific achievements, and deeper appreciation of brotherhood, have created a situation which requires a new statement of the means and purposes of religion. Such a vital, fearless, and frank religion capable of furnishing adequate social goals and personal satisfactions may appear to many people as a complete break with the past. While this age does owe a vast debt to the traditional religions, it is none the less obvious that any religion that can hope to be a synthesizing and dynamic force for today must be shaped for the needs of this age. To establish such a religion is a major necessity of the present. It is a responsibility which rests upon this generation. We therefore affirm the following:

FIRST: Religious humanists regard the universe as self-existing and not created.

SECOND: Humanism believes that man is a part of nature and that he has emerged as a result of a continuous process.

THIRD: Holding an organic view of life, humanists find that the traditional dualism of mind and body must be rejected.

FOURTH: Humanism recognizes that man's religious culture and civilization, as clearly depicted by anthropology and history, are the product of a gradual development due to his interaction with his natural environment and with his social heritage. The individual born into a particular culture is largely molded by that culture.

FIFTH: Humanism asserts that the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantees of human values. Obviously humanism does not deny the possibility of realities as yet undiscovered, but it does insist that the way to determine the existence and value of any and all realities is by means of intelligent inquiry and by the assessment of their relations to human needs. Religion must formulate its hopes and plans in the light of the scientific spirit and method.

SIXTH: We are convinced that the time has passed for theism, deism, modernism, and the several varieties of "new thought".

SEVENTH: Religion consists of those actions, purposes, and experiences which are humanly significant. Nothing human is alien to the religious. It includes labor, art, science, philosophy, love, friendship, recreation—all that is in its degree expressive of intelligently satisfying human living. The distinction between the sacred and the secular can no longer be maintained.

EIGHTH: Religious Humanism considers the complete realization of human personality to be the end of man's life and seeks its development and fulfillment in the here and now. This is the explanation of the humanist's social passion.

NINTH: In the place of the old attitudes involved in worship and prayer the humanist finds his religious emotions expressed in a heightened sense of personal life and in a cooperative effort to promote social well-being.

TENTH: It follows that there will be no uniquely religious emotions and attitudes of the kind hitherto associated with belief in the supernatural.

ELEVENTH: Man will learn to face the crises of life in terms of his knowledge of their naturalness and probability. Reasonable and manly attitudes will be fostered by education and supported by custom. We assume that humanism will take the path of social and mental hygiene and discourage sentimental and unreal hopes and wishful thinking.

TWELFTH: Believing that religion must work increasingly for joy in living, religious humanists aim to foster the creative in man and to encourage achievements that add to the satisfactions of life.

THIRTEENTH: Religious humanism maintains that all associations and institutions exist for the fulfillment of human life. The intelligent evaluation, transformation, control, and direction of such associations and institutions with a view to the enhancement of human life is the purpose and program of humanism. Certainly, religious institutions, their ritualistic forms, ecclesiastical methods, and communal activities must be reconstituted as rapidly as experience allows, in order to function effectively in the modern world.

FOURTEENTH: The humanists are firmly convinced that existing acquisitive and profit-motivated society has shown itself to be inadequate and that a radical change in methods, controls, and motives must be instituted. A socialized and cooperative economic order must be established to the end that the equitable distribution of the means of life be possible. The goal of humanism is a free and universal society in which people voluntarily and intelligently cooperate for the common good. Humanists demand a shared life in a shared world.

FIFTEENTH AND LAST: We assert that humanism will: (a) affirm life rather than deny it; (b) seek to elicit the possibilities of life, not flee from them; and (c) endeavor to establish the conditions of a satisfactory life for all, not merely for the few. By this positive morale and intention humanism will be guided, and from this perspective and alignment the techniques and efforts of humanism will flow.

So stand the theses of religious humanism. Though we consider the religious forms and ideas of our fathers no longer adequate, the quest for the good life is still the central task for mankind. Man is at last becoming aware that he alone is responsible for the realization of the world of his dreams, that he has within himself the power for its achievement. He must set intelligence and will to the task.

(Signed)

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Humanism and Its Aspirations: Humanist Manifesto III, a Successor to the Humanist Manifesto of 1933

Humanism is a progressive philosophy of life that, without supernaturalism, affirms our ability and responsibility to lead ethical lives of personal fulfillment that aspire to the greater good of humanity.

The life stance of Humanism—guided by reason, inspired by compassion, and informed by experience—encourages us to live life well and fully. It evolved through the ages and continues to develop through the efforts of thoughtful people who recognize that values and ideals, however carefully wrought, are subject to change as our knowledge and understandings advance.

This document is part of an ongoing effort to manifest in clear and positive terms the conceptual boundaries of Humanism, not what we must believe but a consensus of what we do believe. It is in this sense that we affirm the following:

Knowledge of the world is derived by observation, experimentation, and rational analysis. Humanists find that science is the best method for determining this knowledge as well as for solving problems and developing beneficial technologies. We also recognize the value of new departures in thought, the arts, and inner experience—each subject to analysis by critical intelligence.

Humans are an integral part of nature, the result of unguided evolutionary change. Humanists recognize nature as self-existing. We accept our life as all and enough, distinguishing things as they are from things as we might wish or imagine them to be. We welcome the challenges of the future and are drawn to and undaunted by the yet to be known.

Ethical values are derived from human need and interest as tested by experience. Humanists ground values in human welfare shaped by human circumstances, interests, and concerns and extended to the global ecosystem and beyond. We are committed to treating each person as having inherent worth and dignity, and to making informed choices in a context of freedom consonant with responsibility.

Life's fulfillment emerges from individual participation in the service of humane ideals. We aim for our fullest possible development and animate our lives with a deep sense of purpose, finding wonder and awe in the joys and beauties of human existence, its challenges and tragedies, and even in the inevitability and finality of death. Humanists rely on the rich heritage of human culture and the life stance of Humanism to provide comfort in times of want and encouragement in times of plenty.

Humans are social by nature and find meaning in relationships. Humanists long for and strive toward a world of mutual care and concern, free of cruelty and its consequences, where differences are resolved cooperatively without resorting to violence. The joining of individuality with interdependence enriches our lives, encourages us to enrich the lives of others, and inspires hope of attaining peace, justice, and opportunity for all.

Working to benefit society maximizes individual happiness. Progressive cultures have worked to free humanity from the brutalities of mere survival and to reduce suffering, improve society, and develop global community. We seek to minimize the inequities of circumstance and ability, and we support a just distribution of nature's resources and the fruits of human effort so that as many as possible can enjoy a good life.

Humanists are concerned for the well-being of all, are committed to diversity, and respect those of differing yet humane views. We work to uphold the equal enjoyment of human rights and civil liberties in an open, secular society and maintain it is a civic duty to participate in the democratic process and a planetary duty to protect nature's integrity, diversity, and beauty in a secure, sustainable manner.

Thus engaged in the flow of life, we aspire to this vision with the informed conviction that humanity has the ability to progress toward its highest ideals. The responsibility for our lives and the kind of world in which we live is ours and ours alone.

Taking of Human Life Table (Work in Progress)

No.	Description	Permitted by God	Bible Authority	Bible Example
1.	Premeditated Murder (Planned/premeditated and with intention to kill)	No	Thou shalt not kill. Ex. 20:13	DONE - Sermon June 9, 2024 <ul style="list-style-type: none"> • Cain murders Abel • Joab murders Abner • Jacob's sons premeditate to kill Shechem and the men of the city for Shechem raping Dinah
2.	2nd Degree Murder (Killing Without Premeditation, may or may not have intended to kill, just serious bodily harm) (shooting a gun in a crowd)	No	Thou shalt not kill. Ex. 20:13	
3.	Voluntary Manslaughter (Crime of passion) – Willful killing, but not premeditated or planned and involves provocation like – finding a partner in bed with someone else and immediately pulls out a gun and kills them	No	Thou shalt not kill. Ex. 20:13	
4.	Involuntary Manslaughter – Killing without malice, intent or premeditation. "Accident" comes to mind,	No	The culpability of the person would be determined by the congregation (see	Done – Sermon Nov. 17, 2024.

	but it usually involves reckless, negligence or disregard for human life (texting while driving or DUI), resulting in the death of a pedestrian).		Numbers 35, De. 19 and Josua 20).	
5.	Accidental Homicide - Someone is killed during the course of a lawful act that is done with a reasonable belief that no harm will take place. This is not a crime. You are shooting a gun at a gun range and the gun misfires, the bullet ricochets and strikes and kills someone else.	Allowed	<ul style="list-style-type: none"> (Axe head slippeth from the helve and kills neighbour – De. 19) <p>Slayer that killeth any person unawares and unwittingly (City of Refuge) ... and hated him not before time (Josh. 20:3-5).</p>	Done Sermon Nov. 17, 2024.
6.	War (Not Ordered by God)	Gill and Henry say yes, I am not comfortable with that	<ul style="list-style-type: none"> Ex. 20:13 Thou shalt not kill. Luke 3:14 Do violence to no man James 4:1 From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? 2 Kings 6:8 – God delivered Syria into Elisha's hand into Samaria – God said to feed and give them drink. 2 Cor. 10:4 The weapons of our 	DONE - July 28, 2024 <ul style="list-style-type: none"> At times the Israelites would ask of God whether they should go up or not to fight against an enemy and sometimes He would approve it and sometimes not depending on the situation.

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

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

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