

the meaning of the command by saying that premeditated murder is absolutely forbidden but civil execution in agreement with the legal codes is allowed as is warfare and defense of life and property. Accidental slayings are not condoned but the perpetrators are not under the guillotine of life-forfeiture.

The 6th Command: Underlying Complex

Murder, however, rarely just happens. More often than not it is the result of hatred of men and God. The murder of Abel is a good illustration. Cain, first saw that his sacrifice was not accepted while his brother's was. Unwilling to accept God's direction for sacrifice, Cain developed a hatred for his brother. His resentment grew to the point where he apparently called Abel aside and murdered him. His anger was not fully satisfied even then and he attempted to hold the matter from God. Hatred, resentment and disobedience allied themselves to the ruin of his brother and, of course, himself. We must note that if these items were ruled out, murder would be almost unknown.

In this light we see that it is impossible to forbid murder successfully unless the basic issues that allow its expression are also considered. Although the command is absolute in expression, its basic force relates chiefly to the physical act. But in prohibiting the physical act, the command implicitly reaches to correct the attitudes behind it. The statement is "Don't murder" but the implication is "Don't think murder" and the application becomes "Do not tolerate ideas or thoughts or undertake notions that maliciously endanger the lives of others."

Jesus commented on this law in his instruction in the Sermon on the Mount (Matthew 5:21-26). He noticed the concept of the law and the understanding of his time. Jesus also saw our point that the mere physical act was not the only thing in view. Thus he noted that any act of hate towards