

Defining Scripture With Scripture

Using the examples of Love, Mercy, and Murder



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This study booklet was written because many people are confused when they look at the character of God, specifically when God's actions are viewed as non-loving and hateful. Some individuals go so far as to create and believe an entire doctrine based on what they feel or perceive God and His love to be, bending the scriptures to establish a character of God that they want. The problem here is that in doing so, individuals are placing their own thoughts and feelings above the word and are now creating doctrines that not only harm the scriptures, but God and His character as well. Everything can be boiled down to how we view and study the scriptures, so let us dive in and learn how to use the Word of God correctly and view and study the scriptures properly.

Scripture is given by God, out of His mouth, and it can not be broken:

Isa 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

2Ti 3:16 All scripture *is* given by inspiration (In Greek, Theopneustos, which means divinely breathed) of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2Ti 3:17 That the man of God may be perfect, throughly furnished unto all good works.

Joh 10:34 Jesus answered them, *Is it not written in your law, I said, Ye are gods?*

Joh 10:35 *If he called them gods, unto whom the word of God came, and the scripture cannot be broken;*

Scripture reveals truth, gives us understanding, and gives us sound doctrine so that we can convince the gainsayers:

Psa 119:130 The entrance of thy words giveth light; it giveth understanding unto the simple.

Isa 8:20 To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

2Sa 7:28 And now, O Lord GOD, thou *art* that God, and thy words be true, and thou hast promised this goodness unto thy servant:

Psa 12:6 The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.

Joh 17:17 Sanctify them through thy truth: thy word is truth.

2Ti 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Tit 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

Nothing in scripture will be withheld from someone who asks in faith, the Father through His Son (the Messiah) will reveal to the faithful what is in His word. All we must do is ask:

Jas 1:5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

Jas 1:6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

Deu 29:29 The secret *things belong* unto the LORD our God: but those *things which are revealed belong* unto us and to our children for ever, that *we* may do all the words of this law.

Mat 10:26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

Mat 10:27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

1Co 2:10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

Php 3:15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

Mat 21:22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Joh 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

Joh 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Scripture does not contradict itself. This is why it is extremely important that we gather every possible scripture on a specific matter, and then allow the Word to reveal/define the matter correctly to us. Most of the time, it is our own misunderstanding of a verse that leads us down a contradictory doctrinal path. This principle of thoroughness also applies to when we use original Hebrew or Greek words. Since the scriptures we read today are a translation of the original texts, some words when transliterated and compared to modern wordage can differ from what we use now in this present time. We will always find safety in line upon line, precept upon precept. This is why scripture is clear on how we are supposed to look at God's word:

Isa 28:8 For all tables are full of vomit *and* filthiness, *so that there is no place clean.*

Isa 28:9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts.

Isa 28:10 For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

Isa 28:11 For with stammering lips and another tongue will he speak to this people.

Isa 28:12 To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear.

Isa 28:13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

By following the principles shown to us in scripture, we can see how it also reveals the thoughts and intents of the heart:

Heb 4:12 For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing

asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

So do we rely on our thoughts and feelings for interpretations? No! We can never establish any matter using our fleshly feelings and our own understanding.

Jer 17:9 The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

Pro 3:5 Trust in the LORD with all thine heart; and lean not unto thine own understanding.

Pro 3:6 In all thy ways acknowledge him, and he shall direct thy paths.

This is why it's important to never add or take away from the scriptures. This includes adding emotions that are not mentioned, words that are not there, or even diminishing a verse to fit contradictory doctrine.

Deu 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

We must understand that it is only through His Word that we can find truth, understanding, and knowledge. We should never use our own earthly thoughts, and feelings to establish a matter that is heavenly, only the Word of God can do that for us.

Isa 55:8 For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

Isa 55:9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

Eze 18:25 Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

Let's now use the scriptures to define and describe some words that are commonly problematic. The first one I would like to start with is love.

God is love and love comes from God, so His actions and all He does defines love:

1Jn 4:7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

1Jn 4:8 He that loveth not knoweth not God; for God is love.

Love cannot be separated from the law of God. We can clearly see in scripture that love and the law are tied together:

Joh 14:15 If ye love me, keep my commandments.

Rom 13:8 Owe no man any thing, but to love one another: for he that loveth another hath **fulfilled (level up/execute)**, the law.

Rom 13:9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, **it is briefly comprehended (sum up) in this saying**, namely, Thou shalt love thy neighbour as thyself.

Mat 22:37 Jesus said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.**

Mat 22:38 **This is the first and great commandment.**

Mat 22:39 **And the second is like unto it, Thou shalt love thy neighbour as thyself.**

Mat 22:40 **On these two commandments hang all the law and the prophets.**

1Jn 2:4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

1Jn 2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

1Jn 5:2 By this we know that we love the children of God, when we love God, and keep his commandments.

1Jn 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

2Jn 1:6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

Jas 2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

A story from the book of Luke tells of how a lawyer (historically someone who was a studied expert on the law of

God, or Torah) asked the Messiah a question about eternal life. In answering the question, the Messiah in turn asked the lawyer a question about the law:

Luk 10:25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

Luk 10:26 He said unto him, **What is written in the law? how readest thou?**

Luk 10:27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

Luk 10:28 And he said unto him, **Thou hast answered right: this do, and thou shalt live.**

We can see that the lawyers answer was 100% correct by the Messiah's response, which reveals to us when we look at the law correctly, we see LOVE!

So let's go into more details about what biblical love is:

1Co 13:3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

1Co 13:4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth (Boast) not itself, is not puffed up,

1Co 13:5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh (Reckons) no evil;

1Co 13:6 Rejoiceth not in iniquity, but rejoiceth in the truth;

1Co 13:7 Beareth all things, believeth all things, hopeth all things, endureth all things.

1Co 13:8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

Love includes chastening (disciplining):

Deu 8:5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, *so* the LORD thy God chasteneth thee.

Pro 3:11 My son, despise not the chastening of the LORD; neither be weary of his correction:

Pro 3:12 For whom the LORD loveth he correcteth; even as a father the son *in whom* he delighteth.

Heb 12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Heb 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

Heb 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Discipline is correction and rebuke. Without it we will go astray and can be lost.

Pro 22:15 Foolishness *is* bound in the heart of a child; *but* the rod of correction shall drive it far from him.

Pro 23:12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

Pro 23:13 Withhold not correction from the child: for *if* thou beatest him with the rod, he shall not die.

Pro 23:14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

Pro 29:15 The rod and reproof give wisdom: but a child left *to himself* bringeth his mother to shame.

Heb 12:9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

Heb 12:10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

Pro 20:30 The blueness of a wound cleanseth away evil: so *do* stripes the inward parts of the belly.

These are some events that show an example of the discipline that God executes. Some are natural

consequences and some are by His own hand. Either way, the Father allows it to correct and turn His children to Him:

Jer 5:3 O LORD, *are* not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

Zep 3:1 Woe to her that is filthy and polluted, to the oppressing city!

Zep 3:2 She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God.

Hag 2:17 I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye *turned* not to me, saith the LORD.

Love even includes sacrifice, giving one's LIFE for another is LOVE, which the Father through the Messiah clearly showed:

1Jn 3:16 Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

Joh 15:12 This is my commandment, That ye love one another, as I have loved you.

Joh 15:13 Greater love hath no man than this, that a man lay down his life for his friends.

The second word we are going to look at is mercy, specifically mercy and judgment together. Many separate the two. In fact, many believe that judgment is not merciful, and the list of conclusions drawn from this belief goes on. This and other misunderstandings come from what people feel from their own interpretations of scripture. But what does scripture say itself? Can mercy and judgment be used together? Is the Father's judgment merciful? Let's find out.

Everything the Father does is an act of mercy (kindness, pity, and compassion) towards His people:

Psa 25:10 All the paths of the LORD *are* mercy and truth unto such as keep his covenant and his testimonies.

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

And the Father's mercy is given to those who seek Him and serve Him:

Exo 20:6 And shewing mercy unto thousands of them that love me, and keep my commandments.

Psa 103:17 But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

Psa 103:18 To such as keep his covenant, and to those that remember his commandments to do them.

Psa 25:10 All the paths of the LORD *are* mercy and truth UNTO SUCH AS KEEP his covenant and his testimonies.

Psa 32:10 Many sorrows *shall be* to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

Luk 1:50 And his mercy *is* on them that fear him from generation to generation.

What about the wicked? Doesn't God show mercy to them also? Yes, scripture says if they turn to Him and seek Him, they shall have mercy. When the Father reaches out, reveals, and gives time and opportunity for the wicked to turn to Him, it is all done in mercy. This is important to take note, God's mercy is always there for anyone and everyone. He wants to give His mercy to the wicked, but they must accept it first and turn to Him.

Mat 9:13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Isa 55:7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Pro 28:13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.

Eze 33:11 Say unto them, *As* I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from

his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

The Father's mercy and justice work together. His justice includes mercy:

Psa 89:14 Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face.

Scripture ties justice and judgment together:

Isa 56:1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed.

Pro 21:3 To do justice and judgment *is* more acceptable to the LORD than sacrifice.

This is why when we read scripture, mercy and judgment are also connected:

Jer 9:24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness(mercy), judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD.

Psa 62:12 Also unto thee, O Lord, *belongeth* mercy: for thou renderest to every man according to his work.

Psa 101:1 A Psalm of David. I will sing of mercy and judgment: unto thee, O LORD, will I sing.

Mat 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Where does mercy fit in with judgment? One of many ways is that we are judged according to our actions and what we know is sin:

Psa 62:12 Also unto thee, O Lord, *belongeth* mercy: for thou renderest to every man according to his work.

Jer 32:19 Great in counsel, and mighty in work: for thine eyes *are* open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:

Mat 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

2Co 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

Jas 4:17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

Act 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

This is how merciful our Father is, and how it shows that His judgments have mercy to all those who seek and serve Him. He warns you of the transgressions, He reveals to you through His word what is right and wrong, and then calls you to repent and come back to him so the transgression will not be your down fall. Sadly, many do not listen.

Eze 18:21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

Eze 18:30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin.

Eze 18:31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

Eze 18:32 For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn *yourselves*, and live ye.

Joe 2:12 Therefore also now, saith the LORD, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning:

Joe 2:13 And rend your heart, and not your garments, and turn unto the LORD your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

The scriptures even show that those who follow God rejoice in Him, and call His righteousness and judgment good, because they understand it:

Psa 33:1 Rejoice in the LORD, O ye RIGHTEOUS: *for* praise is comely for the upright.

Psa 33:2 Praise the LORD with harp: sing unto him with the psaltery *and* an instrument of ten strings.

Psa 33:3 Sing unto him a new song; play skilfully with a loud noise.

Psa 33:4 For the word of the LORD *is* right; and all his works *are done* in truth.

Psa 33:5 He loveth righteousness and judgment: the earth is full of the goodness of the LORD.

This leads us to a very important aspect of God's mercy in His judgments. We see that the Father's judgements upon the wicked are just according to their actions, while at the same time, those same judgements are merciful toward the righteous because these judgments protect, educate, and reward to His people.

Psa 136:10 To him that smote Egypt in their firstborn: for his mercy *endureth* for ever:

Psa 136:11 And brought out Israel from among them: for his mercy *endureth* for ever:

Psa 136:12 With a strong hand, and with a stretched out arm: for his mercy *endureth* for ever.

Psa 136:13 To him which divided the Red sea into parts: for his mercy *endureth* for ever:

Psa 136:14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

Psa 136:15 But overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever.

Psa 136:16 To him which led his people through the wilderness: for his mercy *endureth* for ever.

Psa 136:17 To him which smote great kings: for his mercy *endureth* for ever:

Psa 136:18 And slew famous kings: for his mercy *endureth* for ever:

Psa 146:7 Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:

Psa 146:8 The LORD openeth *the eyes of* the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:

Psa 146:9 The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

Another passage that I want to point out tells us precisely how God wants us to reveal the testimonies, statutes, and judgements to others. They are for OUR GOOD and TO PRESERVE US ALIVE:

Deu 6:20 *And* when thy son asketh thee in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

Deu 6:21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

Deu 6:22 And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

Deu 6:23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

Deu 6:24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our GOOD always, that he might PRESERVE us alive, as *it is* at this day.

Deu 6:25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

As you can see, when we allow the scriptures to establish this matter, without removing from or adding to, and using the the studying methods outlined in scripture, we can clearly see that the Father's mercy and judgments are not opposed to each other but are bound each other. Even His character is described as containing judgment:

Jer 9:24 But let him that glorieth glory in this, that he UNDERSTANDETH AND KNOWETH ME, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD.

Psa 36:5 Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.

Psa 36:6 Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O LORD, thou preservest man and beast.

Psa 36:7 How excellent *is* thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.

Psa 103:8 The LORD *is* merciful and gracious, slow to anger, and plenteous in mercy.

Isa 61:8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

The final word, or phrase, that I want to look into is the commandment, "Thou shalt not kill," found in the book of Exodus. Some say that the Father does not take life because, if He did, He would be breaking His own command. The issue with this belief is that these individuals are just surface reading to prove a point, and not hearing other verses in scripture for weightier evidence. Many are interpreting it solely based on what they think the word "kill" means. What does scripture say? Let's find out.

Scripture reveals that the Father does kill and wound, but that He also makes alive and heals. Notice that the original Hebrew word for 'kill' here in these following verses means to die, to destroy, and to slay.

Deu 32:39 See now that I, *even I, am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

1Sa 2:6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

So what about the commandment spoken in Exodus? Doesn't that mean God breaks His own commands? No, because the word kill here is different. In Hebrew, it means to murder:

Exo 20:13 Thou shalt not kill.

Murder by definition and by scripture is unlawfully done with premeditated malice and hatred, of which can never be found relating to the Father when He takes life:

Exo 21:12 He that smiteth a man, so that he die, shall be surely put to death.

Exo 21:13 And if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a place whither he shall flee.

Exo 21:14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

Num 35:16 And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

Num 35:17 And if he smite him with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

Num 35:18 Or *if* he smite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

Num 35:19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

Num 35:20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die;

Num 35:21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer:

the revenger of blood shall slay the murderer, when he meeteth him.

Num 35:22 But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,

Num 35:23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:

Num 35:24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

Num 35:25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

Scripture even describes that hating someone is murder, where hate is the underlying reason:

Deu 19:11 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:

1Jn 3:15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

Don't the scriptures indicate that the Father hates? Yes, they even reveal that we should hate as well, but the type of hatred is different. We are told in scripture to hate evil with perfect hatred. The Father hates the sin that is being done, as we should also:

Psa 11:5 The LORD trieth the righteous: but the wicked and him that loveth violence his being hateth.

Amo 5:15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

Psa 97:10 Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

Psa 139:21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

Psa 139:22 I hate them with perfect hatred: I count them mine enemies.

Fleshly hatred, which is sinful, has cruel intentions according to scripture. It's important to understand how scripture describes perfect hatred, which is righteous, and evil hatred which is sinful:

Psa 25:19 Consider mine enemies; for they are many; and they hate me with cruel hatred.

Deu 19:11 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:

Num 35:20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die;

Num 35:21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

Killing or taking life without hatred (for example, by mistake) the individual is called innocent and not a murderer. The Father even setup specific cities for individuals who kill innocently to run to for safety. This way, they can flee from those who are angry and want revenge for the death, and wait for a fair trial to take place. If that individual is found to have premeditated hatred, he is proclaimed guilty and is put to death:

Deu 19:2 Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

Deu 19:3 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.

Deu 19:4 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;

Deu 19:5 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:

Deu 19:6 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.

Deu 19:7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

Deu 19:8 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;

Deu 19:9 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:

Deu 19:10 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.

Deu 19:11 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:

Deu 19:12 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.

Num 35:14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

Num 35:15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

In conclusion, as you can see, we must allow scripture to reveal, define, and interpret what a specific topic, word, or detail means. We cannot rely on ourselves and our feelings to establish any matter, otherwise we can do harm and

contradict the scriptures. Keep in mind that His ways is above our ways, so applying our fleshly emotions to define what words mean will always do harm. Even now we can see individuals contradicting, removing, and reinterpreting scripture to fit what they feel is correct. When you study, pray and ask the Father to reveal to you truth, ask Him to teach you, hold onto His word, allow it to define terms, allow it to describe the topic, and in faith He will keep His promise and give you understanding.