

Table of Contents

ACCIDENT, ACCIDENTALLY, ACCIDENTAL, ACCIDENTS,
UNINTENTIONALLY, MISTAKE, MISTAKEN, MISTAKENLY, MISTAKES
.....2

MISAPPLIED, MISAPPLYING, MISINTERPRETED,
MISUNDERSTOOD, MISINTERPRET, MISUNDERSTAND, MISJUDGE
.....19

ACCIDENT, ACCIDENTALLY, ACCIDENTAL, ACCIDENTS, UNINTENTIONALLY, MISTAKE, MISTAKEN, MISTAKENLY, MISTAKES

Lot chose to live in a city that was very evil (which turned out to be a terrible **mistake**).

- **Genesis 13:13:** "But the men of Sodom were wicked and sinners before the LORD exceedingly."

Abraham (either intentionally or **unintentionally**) taught Isaac to lie about his wife and claim that she was his sister. They both told the same lie for the same reason.

- **Genesis 26:6-7:** "And Isaac dwelt in Gerar: And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon."

Jacob trusted Laban to keep his word (which proved to be a **mistake**, because Laban tricked him).

- **Genesis 29:18-20:** "And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her."

Shechem believed that the sons of Jacob would keep their word and give him Dinah if he was circumcised. (Trusting them was a **mistake** that cost him his life. The sons of Jacob couldn't be trusted, and killed both him and all the other males in the entire town.)

- **Genesis 34:19:** "And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father."

When the sons of Jacob were taken to Joseph's house after the cup was found in Benjamin's sack, they didn't claim that they were innocent, or protest that it was a **mistake**. Instead they accepted the guilt.

- **Genesis 44:16:** "And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found."

When Jacob was blessing the sons of Joseph, Joseph thought his father had made a **mistake** and put his right hand on the head of the wrong child. (However, Jacob did exactly what he intended to do.)

- **Genesis 48:17:** "And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head."

Under the Mosaic Law, murder is defined as smiting someone who then dies from the attack. It requires the attack to be deliberate and not an **accident**. However, it doesn't require that the person *meant* the attack to be fatal (only that it resulted in injuries that ultimately killed the person.)

- **Exodus 21:12:** "He that smiteth a man, so that he die, shall be surely put to death."

God told Moses that at a later date He would set aside a place for people to flee if they killed someone by **accident**. (This is a reference to the cities of refuge.)

- **Exodus 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."

God referred to one person killing someone else by **accident** as Him delivering the person who had been killed into the hand of the person who did the killing.

- **Exodus 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."

Under the Mosaic Law, God put a difference between someone who intentionally killed an innocent person, and someone who **accidentally** killed someone.

- **Exodus 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."
- **Exodus 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."

When Moses interceded on behalf of the Israelites and asked God to not kill them all for their sin of making and worshipping the golden calf, he didn't argue that the Israelites deserved to be forgiven, or that they were good people, or that they had just made a **mistake**. Instead he told God that if He killed the Israelites it would make Him look bad in the sight of the Egyptians.

- **Exodus 32:12:** "Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people."

A city of refuge was a place where a person who **accidentally** killed someone could flee and find refuge (so that he wasn't killed by the avenger of blood).

- **Numbers 35:6:** "And among the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities."
- **Numbers 35:11:** "Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares."
- **Deuteronomy 4:42:** "That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:"

- **Deuteronomy 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."
- **Joshua 20:3:** "That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood."
- **Joshua 20:9:** "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."

Under normal circumstances, the avenger of blood would kill people who **accidentally** killed someone else.

- **Numbers 35:12:** "And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment."

Those who fled to a city of refuge had to stand in front of the congregation and be judged. This was to ensure that the death truly had been **accidental** and the person who fled wasn't a murderer.

- **Numbers 35:12:** "And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment."

The cities of refuge could be used by anyone who was living in the land who **accidentally** killed someone (both Israelites and

foreigners).

- **Numbers 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."
- **Joshua 20:9:** "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."

Under the Mosaic Law, killing someone **accidentally** was not an act of murder.

- **Numbers 35:22-25:** "But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait, 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: Then the congregation shall judge between the slayer and the revenger of blood according to these judgments: 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."

Under the Mosaic Law, if a person **accidentally** threw something at someone and hit them, without lying in wait for them and without doing it intentionally, and it killed them, then that person wasn't a murderer.

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

Under the Mosaic Law, if a person hit someone **accidentally**, without hatred, and it killed them, then that person wasn't a murderer.

- **Numbers 35:22:** "But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,"
- **Deuteronomy 4:42:** "That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:"
- **Deuteronomy 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;"
- **Deuteronomy 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."
- **Joshua 20:5:** "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."

Under the Mosaic Law, an **accidental** death was one where the person who died wasn't the enemy of the attacker and

didn't want to harm the person who died.

- **Numbers 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:"

Those who **accidentally** killed others were required to live in the city of refuge until the high priest died.

- **Numbers 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."
- **Joshua 20:6:** "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."

It seems that the death of the high priest atoned for **accidental** deaths. At that point those who were living inside the city of refuge could leave and go home. (This seems to be pointing to Jesus. He is our high priest, and His death atoned for our sins).

- **Numbers 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."

People who **accidentally** killed someone else were only protected from the revenger of blood as long as they remained within the city of refuge. If they left it before the high priest died then the revenger of blood was allowed to kill them.

- **Numbers 35:26-28:** "But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood: Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession."

Under the Mosaic Law, those who **accidentally** killed someone else weren't allowed to offer some other form of payment in order to avoid having to live in the city of refuge. That wasn't allowed.

- **Numbers 35:32:** "And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest."

God required cities of refuge be set aside for those who **accidentally** killed someone, so that the promised land wouldn't become defiled.

- **Numbers 35:34:** "Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel."

One example of an **accidental** death under the Mosaic Law was someone who went into the forest to cut down a tree with an axe, and his hand slipped and the axe hit his neighbor and killed him.

- **Deuteronomy 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:"

If the Israelites didn't set aside cities of refuge for those who **accidentally** killed others, and for that reason the avenger of blood put those people to death, then their blood would be upon the Israelites (because they should have set aside cities of refuge to save those people).

- **Deuteronomy 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."

Under the Mosaic Law, when the Israelites built a house, they had a responsibility to take action to make their roof safe so that people didn't **accidentally** fall off of it. (In ancient times the roof of a house was considered to be living space.)

- **Deuteronomy 22:8:** "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence."

If the Israelites had waited a few days and not made an

alliance with the Gibeonites immediately, they would have learned the truth and could have avoided this **mistake**.

- **Joshua 9:16:** "And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them."

The elders of the city of refuge were to protect those who **accidentally** killed someone else.

- **Joshua 20:4:** "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."

Hebron was chosen to be a city of refuge for those who **accidentally** killed someone.

- **Joshua 21:13:** "Thus they gave to the children of Aaron the priest Hebron with her suburbs, to be a city of refuge for the slayer; and Libnah with her suburbs,"

Shechem was designated as a city of refuge for those who **accidentally** killed someone.

- **Joshua 21:21:** "For they gave them Shechem with her suburbs in mount Ephraim, to be a city of refuge for the slayer; and Gezer with her suburbs,"

Golan was a city of refuge for those who **accidentally** killed someone.

- **Joshua 21:27:** "And unto the children of Gershon, of the families of the Levites, out of the other half tribe of Manasseh they gave Golan in Bashan with her suburbs, to be a city of refuge for the slayer; and Beeshterah with her suburbs; two cities."

Kedesh was a city of refuge for those who **accidentally** killed someone.

- **Joshua 21:32:** "And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, to be a city of refuge for the slayer; and Hammothdor with her suburbs, and Kartan with her suburbs; three cities."

Ramoth was a city of refuge for those who **accidentally** killed someone.

- **Joshua 21:38:** "And out of the tribe of Gad, Ramoth in Gilead with her suburbs, to be a city of refuge for the slayer; and Mahanaim with her suburbs,"

When Saul sent messengers to David's house to kill him, David didn't take his wife Michal with him when he fled. Instead he left her behind. (This proved to be a terrible **mistake** because Saul gave her to another man, which destroyed his relationship with her.)

- **1 Samuel 19:12:** "So Michal let David down through a window: and he went, and fled, and escaped."

When David told Jonathan that Saul was trying to kill him, Jonathan told him that he was **mistaken**. (However, David

was right.)

- **1 Samuel 20:2:** "And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so."

Even though Joab won the battle against Abner, Abner talked him into stopping the fight and leaving. (This was a huge **mistake**, because Abner didn't surrender. This allowed the civil war against David to continue for a long time and claim many more lives.)

- **2 Samuel 2:26-28:** "Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren? And Joab said, As God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother. So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more."

Joab wanted David to understand the reason he sent his men so close to the city wall was specifically to get Uriah killed, because that's what David commanded. It wasn't because Joab made a **mistake**.

- **2 Samuel 11:21:** "Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also."

When David fled from Absalom, he left concubines behind in Jerusalem to keep his house while he was gone. (That proved to be a terrible **mistake**.)

- **2 Samuel 16:21:** "And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong."

There are times when God saves people from the consequences of their **mistakes**. Even though Jehoshaphat shouldn't have joined forces with Ahab, God saved him anyway when his life was threatened in a battle he never should have waged.

- **2 Chronicles 18:31:** "And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them to depart from him."

Job told his friends that if he had made a **mistake**, he was willing to be corrected so he could understand the situation.

- **Job 6:24:** "Teach me, and I will hold my tongue: and cause me to understand wherein I have erred."

Job wasn't satisfied with just praying to God. Instead he wanted to have a conversation with God so he could defend himself (because he believed God had made a **mistake** and shouldn't have brought so much suffering into his life.)

- **Job 9:19:** "If I speak of strength, lo, he is strong: and if of

judgment, who shall set me a time to plead?"

- **Job 16:21:** "O that one might plead for a man with God, as a man pleadeth for his neighbour!"
- **Job 23:4:** "I would order my cause before him, and fill my mouth with arguments."

Job wasn't claiming to be perfect. Instead his argument was that God had made a **mistake** in bringing so much suffering into his life. Job thought he deserved to be treated better.

- **Job 9:20:** "If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse."

Even though Job told his friends that he was unhappy with them, that didn't change their behavior. Instead every time Job spoke up they doubled down on what they were saying. It seems they were unable to recognize their **mistakes** or learn from them.

- **Job 16:2:** "I have heard many such things: miserable comforters are ye all."

The things that happen to us aren't **accidents**. They're all part of God's plan.

- **Proverbs 16:9:** "A man's heart deviseth his way: but the LORD directeth his steps."

If you think that you can fix this world, you're greatly **mistaken**. It is unfixable. (Until God creates the new heaven and earth there will continue to be sin and death.)

- **Ecclesiastes 1:15:** "That which is crooked cannot be made straight: and that which is wanting cannot be numbered."

It was a terrible **mistake** for the Jews who were in other countries to return to Judah when Gedaliah was governor. That decision got them killed, because Gedaliah failed to protect them. It would have been much better for them to remain in those other countries.

- **Jeremiah 41:3:** "Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war."

In the parable of the wheat and the tares, the reason the owner didn't allow his servants to gather up the tares was because he didn't want them to **accidentally** uproot the wheat as well.

- **Matthew 13:29:** "But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them."

People **mistakenly** believed that Jesus couldn't be the Messiah because they knew where He came from, and they thought no one would know where the Messiah came from. (However, that's not what the Old Testament taught. It clearly said He would be born in Bethlehem.)

- **John 7:27:** "Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is."

Those who lay aside the Bible and try to defeat the wicked (or argue against them) using some other means have made a terrible **mistake**.

- **Ephesians 6:17:** "And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

It's a terrible **mistake** to sacrifice godliness in order to obtain other things.

- **1 Timothy 6:6:** "But godliness with contentment is great gain."

MISAPPLIED, MISAPPLYING, MISINTERPRETED, MISUNDERSTOOD, MISINTERPRET, MISUNDERSTAND, MISJUDGE

It's dangerous to **misunderstand** the word of God. That leads to destruction.

- **Isaiah 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."

When people **misinterpreted** the law of God, Jesus corrected them.

- **Matthew 5:21:** "Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:"
- **Matthew 5:27:** "Ye have heard that it was said by them of old time, Thou shalt not commit adultery:"
- **Matthew 5:31:** "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:"
- **Matthew 5:33:** "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:"

The Pharisees didn't understand the commandment to keep the Sabbath holy. They consistently **misapplied** it.

- **Matthew 12:2:** "But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day."

When people heard Jesus cry out at the ninth hour of the day, they **misunderstood** what He said.

- **Matthew 27:46-47:** "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias."
- **Mark 15:34-35:** "And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias."

The reason Jesus was given vinegar to drink (thus fulfilling an Old Testament Messianic prophecy) was because people **misunderstood** Him and thought He was calling for Elijah.

- **Mark 15:36:** "And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down."

There are times when the devil tempts people by **misapplying** what the Word of God has to say.

- **Luke 4:9-10:** "And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

For it is written, He shall give his angels charge over thee, to keep thee:"

There were times when Jesus spoke the truth, but He did it in a way that His enemies would **misunderstand**, and He didn't clarify what He meant when they misunderstood Him. (In other words, sometimes Jesus deliberately hid the meaning of His words from His enemies.)

- **John 2:19-21:** "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body."

Some people **misinterpreted** what Jesus said and thought that John wasn't going to die.

- **John 21:22-23:** "Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?"

When the disciples asked Jesus if now was the time when He was going to restore the kingdom of Israel, He didn't tell them that they **misunderstood** and He was never going to do that. Instead His answer implied that one day He would do exactly that.

- **Acts 1:6-7:** "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time

restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power."

We have to care about whether our actions will be **misunderstood** and lead someone away from God. It's a serious matter to do something that causes others to sin.

- **1 Corinthians 8:10-12:** "For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ."

We may not have our lives as firmly established as we think. It's easy for us to **misjudge** how well things are going, and think we're in better shape than we actually are.

- **1 Corinthians 10:12:** "Wherefore let him that thinketh he standeth take heed lest he fall."