

'Tis likewise to be observed that the Proposition is not universal for 'tis not that *every Murderer* shall be put to Death, 'tis only that *by Man his blood shall be shed*, (i. e.) by the *Magistrate*; for if the *Supreme Power* had committed a Murder, (as *David* did) he could not be put to Death, because there was no Power upon Earth above him.

And as it did not extend to the *Supreme Power*, so in some Cases it did not extend to the Subject; for if a Master had killed his Servant, if he did not die immediately under his Hand, but lived twenty four Hours, the Master was not to die.

So where the Law required two Witnesses against a Murderer, and the Offence could be only proved by one, the Blood of that Murderer could not be shed by any Man.

Neither was this a Negative Law; for it doth not say the *Supreme Magistrate shall not pardon a Murderer*, it only declares what the Punishment shall be.

Now 'tis certain that *Simeon* and *Levi* were guilty of Murder, for tho' *Shechem*, the Son of *Hammer*, had defiled their Sister *Dinah*, yet he would have married her, and they treated with *Jacob* her Father about it, and agreed to all the terms which *Simeon* and *Levi* proposed; but yet were basely murdered by them afterwards.

Those two great Patriarchs *Isaac*, (who was then living) and *Jacob*, the Father of the Murderers, who were Men of great Piety, and beloved of God, had then the *Supreme Power*; and they could not be ignorant of this Law given to *Noah*, because he died but a little above forty Years before *Isaac* was born; yet they did not put this Law in execution against the Murderers, which they certainly would have done, if they had believed there could