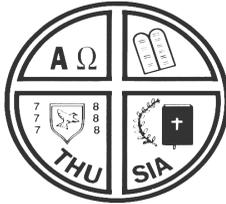


ABOUT THE DEATH PENALTY

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1. We need to answer certain questions about the death penalty that challenges its validity in the context of a present out of hand crime wave, especially violent crime.
 - a. Is the death penalty uncivilized and barbaric?
 - b. Is it revenge?
 - c. Is it a deterrent or restraint to violent crime?
 - d. Is the death penalty not sanctioned in the Second Witness?
 - e. Is the death penalty invalid because it is punishment administered by man, or perceived to be punishment?
 - f. Is the death penalty wrong because the human life that is taken is sacred?
 - g. Is the death penalty an equitable or “Quid Pro Quo” for first degree murder?

2. We have faced religious apostasy for many years, but there is also something called societal apostasy.
 - a. Religious Apostasy is a religion turning away from its original true Bible doctrines and receiving and developing new heretical doctrines that cause it to be lost while thinking they are in a right state. 2 Thess. 2: 3, 4, 9-12.
 - b. Societal Apostasy is when society through an occurring paradigm shift gives up certain correct ideas (once received primarily from Christianity or Christian morals) that facilitates for the preservation of the social order and its just and equitable pro-Rights function, and develop or adopt dangerous, anti-Rights, heretical ideas that create social deviance, conflict, moral outrage, and the suppression and transgression of equitable justice and the Rights of man.

Because of these heretical ideas in the minds of men, they deteriorate in their societal behaviour.

- c. As a man thinks in the mind so is he.
- d. Thus his societal behaviour worsens as he gets worse and worse. 2 Tim. 3:1-7, 13.

3. Ideas that are current in society against the Death Penalty are evidences of Societal Apostasy. However the Death Penalty is given by God to be administered when necessary.

- a. The First Witness (O. T.) is in favour of the Death Penalty as given by God. Gen. 9:6; Ex. 21:12, 14.
- b. The Second Witness (N. T.) is also in favour of the Death Penalty as given by God. Rom. 13:1-6.
- c. The S. W. account of the woman caught in adultery is not about the validity or invalidity of the death penalty, but about showing justice in a trap set for Jesus. Jn. 8:1-11.
- d. The “turn the other cheek” is not a law for the running of society, but a missionary method for Christians and for their character development, so it does not do away with the death penalty. Christ was showing that Christians should not relate to people like the legal fraternity in some matters, they should relate as children of God. Matt. 5:38-48.

4. Is human life “sacred”? What does the word “sacred” mean? It means:

- a. “... Set apart or dedicated to holy or religious uses; consecrated; pertaining to religion; not secular; not to be profaned; inviolable...” **The Scribner – Bantam English Dictionary, pg. 798.**
- b. “... Appropriated or dedicated to a deity or to some religious purpose; consecrated; entitled to veneration or religious

respect by association with divinity or divine things; hallowed; holy' pertaining to or connected with religion; as, sacred music; opposed to profane and secular; reverently dedicated to some person or object; as a monument sacred to the memory of a person; regarded with reverence similar to that due to holy things; as, the sacred memory of a dead hero; secured against violation or infringement, by reverence, sense of right, or the like; as a sacred oath; properly immune from violence or interference, as a person or his office." **The Lexicon Webster Dictionary Vol. 11, pg. 844.**

5. Human life is not "sacred" in the sense of "holy" or "dedicated" or "consecrated to God." One must be born again first to be holy or consecrated to God.
6. If by "sacred" "inviolable" is meant about human life, then this is true about the "right to life," in the law (Ex. 20: 12, 13, 16) but God has given magistrates the authority to take life in certain circumstances. Gen. 9:6; Ex. 21:12, 14.
7. The idea of the sacredness of life is also a pagan concept because they believe that physical life is the soul and is divine.
 - a. "Early humans came to believe that they possessed a soul which attended every moment of life, from birth to death. It was natural for them to liken this soul to breath, because when they died, they stopped breathing.... The soul was seen as a double image of the person, a passive part which split off from the living being at birth, but traveled with it through life, only to rejoin it in death. This double could be conceived as the divine part of the earthly being." **A. T. Mann, The Elements of Reincarnation, pg. 6.**
 - b. "In the case of the individual man the body is the organic vehicle of soul's manifestation, and the soul is the body's life... "I shall not die; I shall not rot; I shall not decay; I shall not become worms," shouts the soul.... The base of the symbolic reference is the fact that in all archaic and arcane

philosophy the sun and moon typified respectively the divine spiritual and the earthly physical natures in man.” **Alvin B. Kuhn, Easter, the Birthday of the Gods, pg. 29, 31-32, 47.**

8. Is the death penalty uncivilized? What does the words “civilized” and “civilization” mean?
 - a. “Civilize, . . . To bring out of a savage state; to introduce order and civic organization among; to refine and enlighten; to elevate in social life.” **The lexicon Webster Dictionary Vol.1, pg. 184.**
 - b. “Civility, . . . Politeness, or an act of politeness; courtesy; kind attention or expression.” **Ibid, pg. 184.**
 - c. “Civilization, . . . The state of human society marked by a high level of intellectual, technological, cultural, and social development; the people who have reached this advanced state; . . . the act of civilizing or becoming civilized...” **Ibid, pg. 184.**
9. The death penalty is not “uncivilized” or “barbaric,” it is part of civilization to preserve civilization by its sanction.
 - a. “Civilization” comes from the word “civility” and identifies a society that lives in “civility” with each other, i.e.; they respect the Rights of each other.
10. Civilization is based upon what is called the “social contract”. Read the following quote:
 - a. “Social Contracts. Contract theory seeks to explain the origins and binding force of mutual obligations and rights in society... but this very freedom means that they (mankind) are exposed to the threat of physical violence and exploitation. In order to remove this threat, people enter into a social contract with each other whereby they surrender their absolute individual freedom to a third party (the state) which then acts

to guarantee social order and stability. Social contract theory simultaneously legitimates state power and provides a right of revolution if the state fails to guarantee the minimum conditions of civilized life. It should be recognized that social contract theory does not literally assume that at a given period in history people decided to band together to form society. To form a contract presupposes that people possess a language in which the term of a contract could be formulated. The existence of human language in turn presupposes the existence of social relations. Contract theory suggests that we examine the relationship between state and society ‘as if’ people were bound by mutual obligations and privileges... Social Control. The majority of sociologists argue that social control is achieved through a combination of compliance, coercion and commitment to social values. For example, T. Parsons (1951) defined it as the process by which, through the imposition of sanctions, deviant behavior is counteracted and social stability maintained.” **The Penguin Dictionary of Sociology, pg. 194-195.**

- b. When we grow up to learn about the inviolability of the Rights of man, we are taught that we are born into a social contract.

11. What are “sanctions”? They are the penalty of the laws of the land that makes the laws work to keep social order.

- a. Sanctions. Sanctions may be either positive or negative. Positive sanctions reward behavior that conforms to social norms, while negative sanctions restrain deviant behavior. Sanctions are heterogeneous, ranging, for example, from financial reward or legal restraint to praise or verbal abuse. The concept has thus played an important part in the explanation of social order. Societies exist because, through the internalization of sanctions, human agents monitor their own behavior in anticipation of reward or punishment from other actors.” **The Penguin Dictionary of Sociology, pg. 186.**

12. The very nature of the construction of all law is deterrence.

- a. “The criminal law is something which we either obey or disobey and what its rules require is spoken of as a ‘duty’. If we disobey we are said to ‘break’ the law and what we have done is legally ‘wrong’, a ‘breach of duty’, or an ‘offence’. The social function, which a criminal statute performs, is that of setting up and defining certain kinds of conduct as something to be avoided or done by those to whom it applies, irrespective of their wishes. The punishment or ‘sanction’ which is attached by the law to breaches or violations of the criminal law is (whatever other purpose punishment may serve) intended to provide one motive for abstaining from these activities.” **H. L. A. Hart, The Concept of Law, pg. 27.**

“The facts that make rules respecting persons, property, and promises necessary in social life are simple and their mutual benefits are obvious. Most men are capable of seeing them and of sacrificing the immediate short-term interests which conformity to such rules demands. They may indeed obey, from a variety of motives: some from prudential calculation that the sacrifices are worth the gains, some from a disinterested interest in the welfare of others, and some because they look upon the rules as worthy of respect in themselves and find their ideals in devotion to them. On the other hand, neither understanding of long-term interest, nor the strength or goodness of will, upon which the efficacy of these different motives towards obedience depends, are shared by all men alike. All are tempted at times to prefer their own immediate interests and, in the absence of a special organization for their detection and punishment, many would succumb to the temptation. No doubt the advantages of mutual forbearance are so palpable that the number and strength of those who would co-operate voluntarily in a coercive system will normally be greater than any likely combination of malefactors. Yet, except in very small closely-knit societies, submission to the system of restraints

would be folly if there were no organization for the coercion of those who would then try to obtain the advantages of the system without submitting to its obligations. ‘Sanctions’ are therefore required not as the normal motive for obedience, but as a guarantee that those who would voluntarily obey shall not be sacrificed to those who would not. To obey, without this, would be to risk going to the wall. Given this standing danger, what reason demands is voluntary co-operation in a coercive system. It is to be observed that the same natural fact of approximate equality between men is of crucial importance in the efficacy of organized sanctions. If some men were vastly more powerful than others, and so not dependant on their forbearance, the strength of the malefactors might exceed that of the supporters of law and order. Given such inequalities, the use of sanction could not be successful and would involve dangers at least as great as those which they were designed to suppress. In these circumstances instead of social life being based on a system of mutual forbearances, with force used only intermittently against a minority of malefactors, the only viable system would be one in which the weak submitted to the strong on the best terms they could make and lived under their ‘protection’.” **Ibid. 193-194.**

“The answer to the argument in this form is to be found in those elementary truths about human being and their environment which constitute the enduring psychological and physical setting of municipal law. In societies of individuals, approximately equal in physical strength and vulnerability, physical sanctions are both necessary and possible. They are required in order that those who would voluntarily submit to the restraints of law shall not be mere victims of malefactors who would, in the absence of such sanctions, reap the advantages of respect for law on the part of others, without respecting it themselves. Among individual living in close proximity to each other, opportunities for injuring others, by guile, if not by open attack, are so great, and the chances of escape so considerable, that no mere natural deterrents could

in any but the simplest forms of society be adequate to restrain those too wicked, too stupid or too weak to obey the law.” **Ibid. pg. 213.**

13. More points on the need for sanctions.
- a. “I remarked earlier that individual self-interest may often incite to behavior which is incompatible with the common good. This implies that any social system must provide some institutionalized means of constraining individuals to at least some degree of conformity to accepted norms. First they (sanctions) may be seen, at least in some degree as the members of the society being studied themselves see them, that is, as the possible or likely consequences of deviance from socially approved norms. This is the sense in which they may be said to be (more or less) effective in preventing people from breaking the rules. It can be presumed that people will generally tend to avoid behavior which, they believe will entail painful consequences for themselves.” **John Beattie, Other Cultures, pg. 165.**
 - b. “Sanctions no doubt affect different people in different ways.” **Ibid, pg. 166.**
 - c. “Now there is no doubt that in most society’s reciprocity, or the possibility of its withdrawal, is a very important social sanction.” **Ibid, pg. 168.**
 - d. “But evidently punishments like these cannot be inflicted unless there is some person or group of persons with the physical power to inflict them, and there is no such power in simpler, uncentralized societies. Also, and most important, punishment may be said to be, among other thing [a means of expressing the whole community’s reprobation of certain types of behavior. As Westermarck wrote: ‘the immediate aim of punishment has always been to give expression to the righteous moral indignation of the society which inflicts it’. Nowadays we tend to think of punishment as primarily

instrumental: thus we may represent it as deterrent... Almost always it expresses the sense of outrage and indignation felt by the community (or part of it) in the face of behavior which conflicts with its most cherished values.” **Ibid, pg. 178.**

14. The purpose of the death penalty is to: Deut. 19:15-20; Eccl. 8:11.
 - a. A deterrence from evil.
 - b. A restraining influence against lawlessness.
15. The death penalty instructs man from lawlessness. Pr. 21:11; Isa. 26:9.
16. The death penalty is not revenge, but the satisfaction of the psychological call for justice.
 - a. Not revenge. Lev. 19:18; Pr. 24:29.
 - b. The cry for justice is a natural inborn experience, which must be satisfied. Ex. 2:23; Job. 34:28; Jam. 5:1-6.
 - c. Penalty or sanction must be a Quid Pro Quo or equitable if it is to be just. Ex. 21:23-25; Deut. 19:20, 21.
17. The word “punishment simply means a due or recompense for wrong doing. God has given to men the authority to punish with temporal punishment to preserve the social order (restrain and deter). Rom. 13:1-6.
18. But final eternal punishment belongs to God alone. This He will do for all sins, secret and public. Rom. 2:5, 8, 9, 11, 16; Rev. 20:11-15; Rev. 22:15.
19. It is impossible to use crime statistics to judge the deterring power of the death penalty for many reasons:

- a. Even in a period when the death penalty is not carried out, there are usually rise and fall of crime for various reasons.
 - b. The aim of the death penalty is to appeal to the mind; thus restraint begins in the mind and addresses the would-be criminal. Who is able to know before hand all the would-be criminals, and to go into their minds and see how thoughts of restraint came.
 - c. Who is to know that crime would not have been much higher than the norm, so that one can know if the excess points in the rise of crime were restrained?
 - d. When violent crime occurs; it is a fact that restraints were cast off due to the excessive stimulation of hate passions; thus it is impossible to know the extent of the restraining power of the death penalty or to say it does not restrain violent crimes, since it is this very restraint that is cast off.
20. The best way that one can judge the deterring power of the death penalty is by other means rather than crime statistics.
- a. It is because criminals are overthrowing the restraint of the death penalty and are pursuing crime; this has led many to claim by statistics that the death penalty is not a deterrent to violent crime.
 - b. Proof of the restraining power of the death penalty is that those who either through a rash passion or calculated malevolence cast off the restraint, hide, cover up their wrong by lies, or migrate to avoid the penalty.
 - c. If other lesser penalties to various crimes do deter, then a more traumatic thing as death must also deter. If we should abolish the death penalty because it does not deter violent crimes, then we should abolish other penalties for other crimes because they do not also restrain.

- d. If the pain of fine deters putting one's hand in it, then a greater pain of death must also deter to those who see it.
 - e. If death threats; are used by criminals to force innocent people to give up their money, etc. and the criminal knows this, then it does indeed deter.
21. The two killings – the violent crime and the death penalty, are recorded in the statue in different ways. One is breaching the social contract and the other is sanction for justice, education, deterrence and preserving the social order. The two are not the same.
22. The “eye for eye, tooth for tooth” of the Bible is not revenge but the principle of equity of sanction corresponding to the gravity of the crime. It is the philosophical foundation behind the extent of penalty for all crimes of whatever type, in satisfaction of a sense of justice; expresses the weight or extent of penalty for the gravity of the crime. If the death penalty is “state revenge”, it is difficult to answer why life imprisonment with out payroll or some years in jail or the payment of fines are not also state revenge. The stupidity of some arguments must be exposed.
23. To remove the death penalty for violent crimes that kill people and to give criminals life imprisonment without parole is to break or destroy the equity or Quid Pro Quo sanction for murder. What is the estimate one should put on a person's life? Why, life of course. Thus the only value of life is life and not money or life imprisonment with free health care, free clothes, free food, maintenance and sometimes entertainment. A life should be taken for a life lost by one who calculatedly broke his part of the social contract that preserves civilization. To grant the murderer life imprisonment without parole is to have the state maintain him while many cannot even secure a place to live, health care, and do not even know where the next meal is coming from. A life should be for a life, this is the only real estimate that could be placed upon a life taken, and to break the equity of such a sanction is to cheapen life in the minds of people and thus create the undesired effect of much more murders.

24. To depend on statistics of violent crimes to know if the death penalty is effective in deterring crime such as murders is to assume that all would be murderers are restrained from murdering people only because of the death penalty. While the death penalty does have this effect psychologically speaking, people are also restrained for conscience sake, or because they are screamish about spilling blood, or because they are not interested in killing, or because they believe that God will take vengeance, and other reasons. This being the case, when any of these other ideological restraints are removed, murders could occur. Thus to assume that the death penalty alone restraints violent crimes like murder, and then when murders increase others claim the death penalty is not an effective deterrent, are both erroneous positions.
25. Some critics of the death penalty as advocated by Christians point to the fact that in the Bible the death penalty was issued for other crimes, such as adultery, blasphemy, obesity etc. They imply that if Christians want the death penalty for murder, why not follow the Bible and advocate it for the other things that is in the Bible. This is a foolish argument. If Christians should want it for other things like the Bible, then why should they not want it for murder also like the Bible? The facts are, that we are not in a nation operated on the basis of knowing the one and only true God YHWH like the Israelites, but we have some of their judicial practices that God gave them, and these truly worked for the Israelites and will work for any nation that adopts them. We cannot expect the death penalty for all the crimes like in the Bible, because we lack the spiritual development the Israelites had in executing justice, and we do not have God working miracles for us as a nation to increase faith and obedience. But we can do faithfully the sanctions we have from the Bible, and it will certainly help us achieve a more safe society before Christ comes. Amen.

THE END