

Luke 11:21b; Natural Rights Established in the Decalogue, Exodus 20:13–17**Editor. “How Many More Executions?” St. Louis Post-Dispatch. 31 Jan. 1997, p. 6B:**

Missouri tied South Carolina last year in the dubious category of executing the most murderers. The state got a fast start on 1997 when it executed Eric Schneider early Wednesday.

The Schneider case shows that the death penalty can be unfair even in response to a gruesome crime. Schneider was one of three men guilty of the brutal murder of two teachers from Jefferson County. But he was the only one who was sentenced to death; the other two avoided death by pleading guilty.

(The three) invaded the (two) teachers' House Springs home, robbed them and murdered them.

Schneider fired a shot into Richard Schwendeman's back, then sneered at him and asked how he was feeling. When Schwendeman said he couldn't feel his legs, Schneider said, "I wonder how this is going to feel." He then shot Schwendeman in the head.

Still, it doesn't seem fair that Schneider was executed and his accomplice spared. Nor is it equitable for the state to take a person's life. How many more lives will Missouri take this year?

The proper question for the Post-Dispatch's editor to pose is why Schneider's accomplices were not also executed. Citizens have the right to life, liberty, and property. When a citizen is deprived of his life then his assailant should endure capital punishment. He has unlawfully committed an act which caused the untimely departure of a person's soul from his body.

Our Constitution recognizes the principle of capital punishment in its Fifth Amendment: “*No person shall ... be deprived of life ... without due process of law.*” Implication: A person can be so deprived with “*due process.*”

Mr. Schneider received his right of due process. Mr. Schwendeman and his fellow teacher deserve justice from their state, law-abiding citizens deserve assurance that heinous crimes will be prosecuted to the full extent of the law, and would-be murderers, robbers, and thieves deserve to be reminded of the penalty clauses associated with their barbarous line of work.

Should this editor of the Post-Dispatch ever have someone very close to him fall victim to one of these barbarous murderers, it will be interesting to see if he will still look upon capital punishment as “*dubious.*” If he does then he will betray an anthropocentric arrogance which emphasizes the prolongation of physical life at the expense of protecting a person's immortal soul from an untimely departure. Such warped logic oozes from the inhumane, overly-sentimental, and self-absorbed thought processes of self-righteously arrogant people.

subjunctive - Plus the temporal participle

hotan indicates that whenever such defense occurs it will be successful.

What the strong man defends is mentioned next in the accusative singular direct object of: *aule* - “*home.*” Actually, refers to the interior courtyard of a first-century dwelling. Homes of that time were built around an interior courtyard with the house surrounding it on all four sides. This indicates that the criminal has already broken and entered into the strong man's home.

Next comes the possessive genitive from the reflexive pronoun: *heautos* - “*own.*” The action of the verb is referred back to its own subject and indicates possession.

CTL Luke 11:21 - Whenever a prepared man has been completely armed with weapons, guards and defends his own home and property ...

Next comes the present active participle of the verb: *huparcho* + the possessive pronoun: *autos* - “*his property; his possessions.*”

Some may question the logic of keeping arms in one’s possession as a defense against criminals, much less a standing army.

The rationale is that you are not making it a matter of faith-rest. This is faulty logic. Remember, our responsibility in the Angelic Conflict is to do our duty. It is only after having done our duty that we then faith-rest those areas over which we have no control. It is a part of the fallen environment in which we live that crime is common and normal. Because of this, crime is prohibited by divine policy.

The imperatives of prohibition in Exodus 20 indicate that violations of the divine institutions are commonplace in the Devil's world.

Exodus 20:13 - You shall not murder.

This verse prohibits murder but indicates that murder does occur, thus innocent people are potential victims of this crime. This is a violation of the first divine institution of volition.

Exodus 20:14 - You shall not commit adultery.

This verse prohibits unfaithfulness in marriage and includes more than an illicit act. Long before that occurs the souls of the individuals involved have long since become disloyal to their spouses. This is a violation of divine institution number two, the marriage.

Exodus 20:15 - You shall not steal.

This verse prohibits taking anything which belongs to someone else. This act identifies the perpetrator as having a criminal mind and it violates the natural law of private property. The prohibition against stealing validates capitalism as the divinely approved system of economics. The mandate against taking what belongs to others implies that the item is legally owned by that person.

Exodus 20:16 - You shall not bear false witness against your neighbor.

This mandate is focused on the veracity of testimony in court. If the citizens of a Client Nation are to remain free, then the testimony of witnesses must be kept above reproach. Therefore, perjury is forbidden and when committed must be punished severely.

The infamous O. J. Simpson trials, so-called, are perfect examples of a general lack of integrity which is spreading throughout our entire system of jurisprudence. Our system of justice simply cannot work when dishonest people manipulate the process for their own expediency.

Exodus 20:17 - You shall not covet your fellow citizen’s house, wife, employees, assets, or anything that belongs to your fellow citizen.

The verb “*to covet,*” *hamad* in Hebrew, *epithumeo* in Greek, means an “*inordinate, ungoverned, or selfish desire*”; “*a desire for something forbidden in order to gratify the cravings of the flesh.*” Such unrestrained passion leads to many mental attitude sins. When law, custom, or culture prevents the arrogant from acquiring another's status, possessions, or circumstances then frustration results producing such sins as jealousy, envy, bitterness, hatred, and revenge. These sins when left unchecked lead to overt sins, most of which involve criminality. When this occurs, individual freedom is destroyed. When a maximum number of people in a nation function under the rulership of their sinful natures' lust patterns, freedom is destroyed for all.

An inordinate number of laws in force today is designed to act as a deterrent against crime. This notion has led to an infringement upon many of our natural rights including the right to keep and bear arms. But the only deterrent on crime is integrity in the individual soul. In a free society, jurisprudence must consistently and justly punish wrongdoers. All others must remain free, which means that their rights must remain inalienable and unviolated.

Remember, faith-rest is a basic problem-solving device. It is to assist the believer when he is in a hopeless and helpless situation and must depend upon the divine care, provision, and grace of God. However, with spiritual advance, he comes to acquire wisdom. Wisdom takes doctrine and adds to it experience resulting in sagacity.

Sagacity means discernment, the ability to grasp and comprehend what is obscure resulting in accurate practical judgment.

In the Devil's world there will always be the problem of the other man's lust pattern. If men were angels, we'd need no laws. [Unless, of course, they were fallen angels. But then that takes the impact out of the bromide.]

If you have the rights to life, liberty, property, possessions, and freedom, then you have a responsibility to protect those rights in the hostile environment of cosmos diabolicus.

The proper mental attitudes with regard to personal defense include, the wisdom to do your duty: keep and bear arms, and then faith-rest what you can't control: the criminal element.

The right to keep and bear arms is predicated on the assumption that a man has the right to self-defense: against a standing army, an invading force, or the criminal intruder.

If we are to remain free, the individual must recognize that freedom demands responsibility. The Ten Commandments are our Magna Carta of human freedom.

From their imperatives of prohibition, we are able to discern many of our natural rights.

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