

## **VI. Laws of Divine Establishment and the Royal Family Honor Code: Punishment Clauses Related to Deterrence; Enforced vs. Genuine Humility**

Both establishment morality and establishment integrity are classified in Romans 13:3 as “*good work*” but since the mandate is to all mankind, we will translate only the first but the second is also implied.

It is the duty of governing authorities to impose the punishment clause of Romans 13:2 whenever anyone violates the laws of the land.

If there is any effective method of deterring criminals it is from the punishment clauses of the law, not the punishment itself.

### **Webster’s Ninth New Collegiate Dictionary, s.v. “deter”:**

*To discourage, prevent, or inhibit from acting. To hold in check, to restrain. To discourage from free or spontaneous activity.*

Once a person violates the law, he is saying in effect that he is not deterred by the punishment clause and, as a result, commits a criminal act in hopes of not getting caught.

This draws a distinction between enforced and genuine humility.

Under enforced humility, punishment clauses deter only so long as the individual has fear of getting caught and suffering punishment.

The fear is directed toward governing authorities who have the delegated power to impose the punishment clause should apprehension and conviction occur.

Thus, the criminal mind has a tendency to gamble and play the odds. Whenever he believes the odds are in his favor, he will commit crime.

Whenever he does not feel lucky, he submits to the laws under the principle of enforced humility.

The citizen who submits to the laws and to governing authorities in this manner is said to have establishment morality.

He orients and adjusts to the laws of the land under the principle of enforced humility.

Consequently, a criminal will commit crime unless his sinful nature is somehow restrained.

There is only one way to restrain the criminal mind and that is to instill fear of reprisal: penalty, punishment, incarceration, execution.

Therefore, restraint in a society requires that citizens positive to establishment maintain a healthy respect for its laws, while those who are negative to establishment acquire an enduring fear of the law's punishment clauses.

For the criminally inclined, only fear can effectively restrain the sinful nature.

The greatest deterrent against the more heinous of human misdeeds is the punishment clauses attached to capital crimes, i.e., capital punishment.

In client nation Israel numerous crimes carried with them penalty clauses stipulating capital punishment.

Those crimes included in the area of immorality: adultery, rape, incest, and prostitution; in offenses against people: murder, kidnapping, taking hostages, striking one’s parents; and regarding God: idolatry, sorcery, and blasphemy.

Jurisdiction was granted to Moses and the priests in the adjudication of such cases.

Once a suspect is apprehended, the Scripture stipulates the process and procedure for establishing guilt and administering the punishment clause.

**Deuteronomy 17:6** - On the evidence of two witness or three witnesses, he who is to die shall be put to death; he shall not be put to death on the evidence of one witness.

**Deuteronomy 17:7** - The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So you shall purge the evil from your midst.

The evil here is the same as *kakos* in Romans 13:4, and which we translate “*crime*.”

It is the penalty and punishment clauses which deter crime among those who are inclined to break the law.

Once a person breaks the law it is absurd to describe the punishment imposed as a deterrent. It is not intended to be a deterrent. It is intended to be punishment for not having been deterred.

In capital cases, capital punishment obviously deters any crimes the criminal may have committed had he been permitted to live.

As far as deterrence of others with criminal inclinations is concerned, it is still the penalty and punishment clauses which do so.

All the administration of capital punishment does is authenticate the penalty and punishment clauses attached to the laws.

A few criminals who have escaped arrest may indeed be deterred once they realize that these clauses have teeth and that judges are applying them.

This is deterrence by fear for those who live their life under enforced humility.

**Romans 13:3a** - For the governing authorities are not a cause of fear for the function of establishment morality but for the function of criminality.

Paul next poses a sarcastic rhetorical question designed to motivate believers in the Roman church to function under genuine humility: “*Do you want to have no fear of authority?*” It begins with the emphatic use of the post positive conjunctive particle: *de* - This conjunction can be translated a number of ways in order to emphasize a point. “*In fact*” is common. But here Paul is chiding the believers at Rome and does so with the use of sanctified sarcasm. Therefore, the best translation in this context is, “*Really*.”

In Paul’s sarcastic prodding of these believers, his intent is to cause them to take an inventory of their personal motivations. The present, active, indicative of the verb: *thelo* - “*do you desire*.”

Paul hopes to force these believers to objectively analyze their true inclinations.

If they really want to be relieved of their fear of governing authorities then they have the divine solution available: do that which is good—exercise establishment morality.