

## Brief on Just wars and capital and corporal punishment<sup>1</sup>

By Richard Joseph Michael Ibranyi

“Then Jesus saith to him: Put up again thy sword into its place: for all that take the sword shall perish with the sword.” (Mt. 26:52)

Beware of those who take this verse out of context to defend the heresy that during the New Covenant era God does not condone just killings, just wars, and capital and corporal punishments. Note carefully that St. Peter was carrying a sword (which is equivalent to a modern-day gun) and hence Jesus had to approve of it. Therefore Jesus is not telling St. Peter that he can never use the sword because St. Peter had one and no one carries a sword unless they are prepared to use it if necessary. Instead, Jesus told St. Peter to put up his sword on this occasion because Jesus had to die:

“Then Simon Peter, having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?” (Jn. 18:10-11)

Jesus also told St. Peter to put up his sword because he did not want St. Peter to take up the sword and die at this time. This is proved because St. Peter did eventually die by the sword when he was martyred 34 years later in AD 67.

Jesus did not say that Catholics can never use the sword and thus never kill or punish anyone. Instead, he said, “Do not think that I came to send peace upon earth: I came not to send peace, but the sword.” (Mt. 10:34) Hence Jesus is not telling the apostles that they can never use the sword, that they can never kill or punish anyone. Instead, he told the apostles that a time would come when they would have to take up the sword and thus kill and punish men:

“When I sent you without purse and scrip and shoes, did you want any thing? But they said: Nothing. Then said he unto them: But now he that hath a purse, let him take it and likewise a scrip; and he that hath not, let him sell his coat and buy a sword.” (Lk. 22:35-36)

One does not buy a sword or a gun unless he intends to use it if necessary. Hence Jesus told his apostles, disciples, and other Christians that a time would come when they must kill his enemies:

“As for those my enemies who would not have me reign over them, bring them hither and kill them before me.” (Lk. 19:27)

Indeed, the history of the Catholic Church, especially from the time of the Holy Roman Emperor St. Constantine, proves that many faithful Catholics obeyed this decree by killing or punishing evildoers who were worthy of such punishments. St. Paul teaches that God even uses pagan rulers to mete out his justice by justly killing or punishing men:

“Let every soul be subject to higher powers, for there is no power but from God; and those that are, are ordained of God. Therefore he that resisteth the power resisteth the ordinance of God. And they that resist purchase to themselves damnation. For princes are not a terror to the good work but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise from the same. For he is God’s minister to thee, for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is God’s minister, an avenger to execute wrath upon him that doth evil.” (Rom. 13:1-4)

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<sup>1</sup> RJMI’s Briefs are Long Commentaries contained in the end of *The Catholic Bible*, revised by RJMI.

After all, the God of the Old Testament is the same as the God of the New Testament. Hence the God of Abraham, Isaac, and Jacob is the Most Holy Trinity; the God of Israel is the God of the Catholic Church. And God's rules regarding faith and morals never change. "For I am the Lord, and I change not." (Mala. 3:6) "Jesus Christ, yesterday, and today; and the same forever." (Heb. 13:8)

For example, God is a God of war and revenge in both the Old and New Testament era. God, during the Old Testament era, says,

"The Lord is as a man of war, Almighty is his name. (Ex. 15:3) That...their children [Israelites] might learn to fight with their enemies and to be trained up to war... (Jdg. 3:2)"

"Revenge is mine, and I will repay them in due time, that their foot may slide; the day of destruction is at hand, and the time makes haste to come." (Deut. 32:35)

And God the Son, Jesus Christ, during the New Testament era, says,

"But as for those my enemies, who would not have me reign over them, bring them hither, and kill them before me." (Lk. 19:27)

"Will not God revenge his elect who cry to him day and night, and will he have patience in their regard? I say to you, that he will quickly revenge them." (Lk. 18:7-8)

God carries out his vengeance and punishments either by himself; by nature; or by the hands of angels or men, be they good or evil. See commentary on Rom. 12:19. Therefore God is a God not only of mercy but also of justice, wrath, and vengeance, not only during the Old Testament era but also now during the New Testament era. God, in his mercy, waits only so long for sinners to repent; if they do not, then, in his wrath, he kills them and sends them to hell forever:

"For mercy and wrath are with him. He is mighty to forgive, and to pour out indignation." (Eccus. 16:12)

"For mercy and wrath quickly come from him, and his wrath looketh upon sinners. Delay not to be converted to the Lord, and defer it not from day to day. For his wrath shall come on a sudden, and in the time of vengeance he will destroy thee." (Eccus. 5:7-9)

"But as to the wicked, even to the end there came upon them wrath without mercy. For he knew before also what they would do." (Wis. 19:1)

"He hath mercy on whom he will; and whom he will, he hardeneth." (Rom. 9:18)

For there is "a time to kill, and a time to heal; a time to destroy, and a time to build." (Ectes. 3:3)

There is a time to punish with mercy and thus leave room for repentance, and a time to punish without mercy and thus unto utter destruction and everlasting damnation:

"For when they [the Israelites] were tried and chastised with mercy, they knew how the wicked were judged with wrath and tormented. For thou didst admonish and try them as a father, but the others [certain pagans] as a severe king thou didst examine and condemn." (Wis. 11:10-11)

A time to chastise with mercy is when corporal punishment is inflicted on sinful children and adults with the hope of their correction. Corporal punishment of disobedient children is especially necessary because if they are not corrected when young they become evil adults and will be harder or impossible to correct. And if they are not corrected and die that way, they will be damned forever:

“He that loveth his son, frequently chastiseth him, that he may rejoice in his latter end, and not grope after the doors of his neighbours.” (Eccus. 30:1)

“A horse not broken becometh stubborn, and a child left to himself will become headstrong.” (Eccus. 30:8)

“Bow down his neck while he is young, and beat his sides while he is a child, lest he grow stubborn, and regard thee not, and so be a sorrow of heart to thee.” (Eccus. 30:12)

“Withhold not correction from a child: for if thou strike him with the rod, he shall not die. Thou shalt beat him with the rod, and deliver his soul from hell.” (Prv. 23:13-14)

“Chastise thy son, despair not; but to the killing of him, set not thy soul.” (Prv. 19:18)

And St. Paul says, “My son, neglect not the discipline of the Lord; neither be thou wearied whilst thou art rebuked by him. For whom the Lord loveth, he chastiseth; and he scourgeth every son whom he receiveth. Persevere under discipline. God dealeth with you as with his sons; for what son is there whom the father doth not correct? But if you be without chastisement, whereof all are made partakers, then are you bastards and not sons.” (Heb. 12:5-8)

King David says, “I shall not die, but live: and shall declare the works of the Lord. The Lord chastising hath chastised me, but he hath not delivered me over to death.” (Ps. 117:17-18)

A time to kill without mercy was when God commanded his angel to kill all the firstborn of the Egyptians:

“And he said: Thus said the Lord: At midnight I will enter into Egypt. And every firstborn in the land of the Egyptians shall die, from the firstborn of Pharaoh who sitteth on his throne, even to the firstborn of the handmaid that is at the mill, and all the firstborn of beasts.” (Ex. 11:4-5)

A time to kill without mercy was when God ordered the Israelites to kill all the inhabitants of Chanaan (men, women, and children) and to take possession of the Promised Land:

“Command the children of Israel, and say to them: When you shall have passed over the Jordan, entering into the land of Chanaan, destroy all the inhabitants of that land; beat down their pillars, and break in pieces their statues, and waste all their high places, cleansing the land, and dwelling in it. For I have given it you for a possession.” (Num. 33:51-53)

A time to kill without mercy was when God told Moses, Josue, and King Saul to kill all the men, women, children, and infants of certain evildoers:

Moses: “And the Lord our God delivered him [Sehon, king of the Amorrhites] to us: and we slew him with his sons and all his people. And we took all his cities at that time, killing the inhabitants of them, men and women and children. We left nothing of them.” (Deut. 2:33-34)

Josue: “So Josue conquered all the country of the hills and of the south and of the plain, and of Asedoth, with their kings: he left not any remains therein, but slew all that breathed, as the Lord the God of Israel had commanded him.” (Jos. 10:40)

King Saul: “And Samuel said to Saul: The Lord sent me to anoint thee king over his People Israel; now therefore hearken thou unto the voice of the Lord: Thus saith the Lord of hosts: I have reckoned up all that Amalec hath done to Israel, how he opposed them in the way when they came up out of Egypt. Now therefore go and smite Amalec, and utterly destroy all that he hath; spare him not, nor covet any

thing that is his, but slay both man and woman, child and suckling, ox and sheep, camel and ass.” (1 Ki. 15:1-3)

A time to kill was when God allowed evil Medes to kill Babylonian infants, pillage Babylonian houses, and rape Babylonian women:

“Every one that shall be found shall be slain, and every one that shall come to their aid shall fall by the sword. Their infants shall be dashed in pieces before their eyes, their houses shall be pillaged, and their wives shall be ravished. Behold I will stir up the Medes against them, who shall not seek silver nor desire gold.” (Isa. 13:15-17)

A time to kill was when God commanded his angel to kill 185,000 Assyrians in one night:

“And I will protect this city, and will save it for my own sake and for David my servant’s sake. And it came to pass that night, that an angel of the Lord came and slew in the camp of the Assyrians a hundred and eighty-five thousand. And when he arose early in the morning, he saw all the bodies of the dead.” (4 Ki. 19:34-35)

A time to kill and punish with great severity was when God cursed faithless Jews with famine and eating their own children:

“But if thou wilt not hear the voice of the Lord thy God, to keep and to do all his commandments and ceremonies which I command thee this day, all these curses shall come upon thee and overtake thee... Thou shalt eat the fruit of thy womb, and the flesh of thy sons and of thy daughters, which the Lord thy God shall give thee, in the distress and extremity wherewith thy enemy shall oppress thee. The man that is nice among you and very delicate, shall envy his own brother, and his wife that lieth in his bosom, so that he will not give them of the flesh of his children, which he shall eat: because he hath nothing else in the siege and the want, wherewith thy enemies shall distress thee within all thy gates. The tender and delicate woman that could not go upon the ground nor set down her foot for over much niceness and tenderness, will envy her husband who lieth in her bosom, the flesh of her son, and of her daughter, and the filth of the afterbirths, that come forth from between her thighs, and the children that are born the same hour. For they shall eat them secretly for the want of all things, in the siege and distress, wherewith thy enemy shall oppress thee within thy gates.” (Deut. 28:15, 53-57)

“I will also go against you with opposite fury, and I will chastise you with seven plagues for your sins, so that you shall eat the flesh of your sons and of your daughters.” (Lev. 26:28-29)

“And I will feed them with the flesh of their sons and with the flesh of their daughters; and they shall eat every one the flesh of his friend in the siege and in the distress wherewith their enemies, and they that seek their lives, shall straiten them.” (Jer. 19:9)

“That the Lord would bring upon us great evils, such as never happened under heaven, as they have come to pass in Jerusalem, according to the things that are written in the law of Moses: That a man should eat the flesh of his own son, and the flesh of his own daughter.” (Bar. 2:2-3)

“And I will do in thee that which I have not done, and the like to which I will do no more, because of all thy abominations. Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and I will scatter thy whole remnant into every wind.” (Ez. 5:9-10)

“The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people.” (Lam. 4:10)

“And he said: If the Lord doth not save thee, how can I save thee? out of the barnfloor, or out of the winepress? And the king said to her: What aileth thee? And

she answered: This woman said to me: Give thy son, that we may eat him to day, and we will eat my son tomorrow. So we boiled my son, and ate him. And I said to her on the next day: Give thy son that we may eat him. And she hath hid her son. When the king heard this, he rent his garments, and passed by upon the wall. And all the people saw the haircloth which he wore within next to his flesh.” (4 Ki. 6:27-30)

Another time to kill and punish with great severity was when God cursed Christ-denying Jews with famine, eating their own children, and the destruction of the Temple in AD 70:

*Catholic Commentary* on Deut. 28:53: **Thou shalt eat the fruit of thy womb:** “A cruelty which the Jews were guilty of in the sieges of Samaria and of Jerusalem... This prophetic and terrible denunciation was realized in the siege of Samaria, when two women agreed to eat their own children, one of whom was actually boiled... (4 Ki. 6:29) And in the last siege of Jerusalem we read of a mother killing her own child to satisfy the craving of hunger... She also boiled her suckling infant, and actually devoured a part of it.”

Flavius Josephus, *The War of the Jews*, 1st century: “4. There was a certain woman that dwelt beyond Jordan... and it was now become impossible for her any way to find any more food, while the famine pierced through her very bowels and marrow, when also her passion was fired to a degree beyond the famine itself; nor did she consult with any thing but with her passion and the necessity she was in. She then attempted a most unnatural thing; and snatching up her son, who was a child sucking at her breast, she said, ‘O thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedition? As to the war with the Romans, if they preserve our lives, we must be slaves. This famine also will destroy us, even before that slavery comes upon us. Yet are these seditious rogues more terrible than both the other. Come on; be thou my food, and be thou a fury to these seditious varlets, and a by-word to the world, which is all that is now wanting to complete the calamities of us Jews.’ As soon as she had said this, she slew her son, and then roasted him, and ate the one half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten ready. She replied that she had saved a very fine portion of it for them, and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight, when she said to them, ‘This is mine own son, and what hath been done was mine own doing! Come, eat of this food; for I have eaten of it myself! Do not you pretend to be either more tender than a woman, or more compassionate than a mother; but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten the one half, let the rest be reserved for me also.’ After which those men went out trembling, being never so much affrighted at any thing as they were at this, and with some difficulty they left the rest of that meat to the mother...” (b. 6, c. 3)

A time not to kill was when God commanded Moses not to fight against the Edomites (the children of Esau) nor the Moabites (the children of Lot). If Moses had fought, they would have been unjust wars in the eyes of God:

“And the Lord said to me: You have compassed this mountain long enough: go toward the north: And command thou the people, saying: You shall pass by the borders of your brethren the children of Esau, who dwell in Seir, and they will be afraid of you. Take ye then good heed that you stir not against them. For I will not give you of their land so much as the step of one foot can tread upon, because I have given mount Seir to Esau, for a possession. You shall buy meats of them for money and shall eat: you shall draw waters for money, and shall drink... And when we had passed by our brethren the children of Esau, that dwelt in Seir, by the way of the plain from Elath and from Asiongaber, we came to the way that leadeth to the desert

of Moab. And the Lord said to me: Fight not against the Moabites, neither go to battle against them: for I will not give thee any of their land, because I have given Ar to the children of Lot in possession.” (Deut. 2:2-9)

A time not to kill was when Roboam, king of Juda, wanted to fight against Jeroboam, king of Israel, but God commanded him not to. If Roboam had fought, it would have been an unjust war in the eyes of God:

“Speak to Roboam the son of Solomon, the king of Juda, and to all the house of Juda, and Benjamin, and the rest of the people, saying: Thus saith the Lord: You shall not go up nor fight against your brethren the children of Israel: let every man return to his house... They hearkened to the word of the Lord, and returned from their journey, as the Lord had commanded them.” (3 Ki. 12:23-24)

A time to kill and a time to be merciful was when the Prophet Elias killed the false prophets of Baal but spared the Jews who repented of their idolatry:

“Hear me, O Lord, hear me: that this people may learn, that thou art the Lord God, and that thou hast turned their heart again. Then the fire of the Lord fell, and consumed the holocaust, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw this, they fell on their faces, and they said: The Lord he is God, the Lord he is God. And Elias said to them: Take the prophets of Baal, and let not one of them escape. And when they had taken them, Elias brought them down to the torrent Cison, and killed them there.” (3 Ki. 18:37-40)

A time to kill and a time to be merciful was when God commanded Abraham to kill his son Isaac in order to test Abraham’s faith to see if he loved God above his son. But when Abraham was about to kill his son, God stayed his hand and spared Isaac:

“After these things, God tried Abraham, and said to him: Abraham, Abraham. And he answered: Here I am. He said to him: Take thy beloved son Isaac, whom thou lovest, and go into the land of vision: and there thou shalt offer him for an holocaust upon one of the mountains which I will shew thee... And they came to the place which God had shewn him, where he built an altar, and laid the wood in order upon it: and when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand and took the sword to sacrifice his son. And behold an angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am. And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thy beloved son for my sake.” (Gen. 22:1-2, 9-12)

A time to mercifully kill a just man was when God commanded that the holy King Josias must be killed in order to spare him the evils that God was going to send upon the faithless Jews:

“But to the king of Juda [Josias], who sent you to consult the Lord, thus shall you say: Thus saith the Lord the God of Israel: For as much as thou hast heard the words of the book, and thy heart hath been moved to fear, and thou hast humbled thyself before the Lord, hearing the words against this place, and the inhabitants thereof, to wit, that they should become a wonder and a curse: and thou hast rent thy garments, and wept before me, I also have heard thee, saith the Lord: Therefore I will gather thee to thy fathers, and thou shalt be gathered to thy sepulchre in peace, that thy eyes may not see all the evils which I will bring upon this place... In his days Pharao Nechao king of Egypt went up against the king of Assyria to the river Euphrates: and king Josias went to meet him: and was slain at Mageddo, when he had seen him.” (4 Ki. 22:18-20; 23:29)

“He pleased God and was beloved, and living among sinners..., he was taken away lest wickedness should alter his understanding, or deceit beguile his soul.” (Wis. 4:10-11)

A time to kill with great mercy is when God allows martyrs to be killed by their enemies for the faith:

“The just perisheth, and no man layeth it to heart, and men of mercy are taken away, because there is none that understandeth; for the just man is taken away from before the face of evil. Let peace come, let him rest in his bed that hath walked in his uprightness.” (Isa. 57:1-2)

A time to have mercy instead of killing was when the sons of Zebedee, John and James, wanted to kill Samaritan schismatics but Jesus did not allow it in order to give these schismatics time to repent and convert:

“And he sent messengers before his face; and going, they entered into a city of the Samaritans to prepare for him. And they received him not, because his face was of one going to Jerusalem. And when his disciples James and John had seen this, they said: Lord, wilt thou that we command fire to come down from heaven and consume them? And turning, he rebuked them, saying: You know not of what spirit you are. The Son of man came not to destroy souls, but to save.” (Lk. 9:52-56)

However, a time to kill a sinner is when he does not repent and convert and becomes obstinate and dangerous. Jesus said to “bring them hither and kill them before me.” (Lk. 19:27). For example, there will be so many obstinate and dangerous evildoers in the final days that God will authorize his Two Witnesses to torture and kill a massive amount of humanity and thus leave them no more room for mercy:

“And I will give unto my two witnesses, and they shall prophesy a thousand two hundred sixty days, clothed in sackcloth... And if any man will hurt them, fire shall come out of their mouths, and shall devour their enemies. And if any man will hurt them, in this manner must he be slain. These have power to shut heaven, that it rain not in the days of their prophecy: and they have power over waters to turn them into blood, and to strike the earth with all plagues as often as they will... These two prophets tormented them that dwelt upon the earth.” (Apoc. 11:3, 5-6, 10)

And the time of the greatest killing is when Jesus Christ comes the second time and kills all the evildoers (men, women, children, and infants) and sends them to hell forever:

“And I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true, and with justice doth he judge and fight. And his eyes were as a flame of fire, and on his head were many diadems, and he had a name written, which no man knoweth but himself. And he was clothed with a garment sprinkled with blood; and his name is called: THE WORD OF GOD. And the armies that are in heaven followed him on white horses, clothed in fine linen, white and clean. And out of his mouth proceedeth a sharp two edged sword; that with it he may strike the nations. And he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness of the wrath of God the Almighty. And he hath on his garment, and on his thigh written: KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the birds that did fly through the midst of heaven: Come, gather yourselves together to the great supper of God: That you may eat the flesh of kings, and the flesh of tribunes, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen and bondmen, and of little and of great. And I saw the beast, and the kings of the earth, and their armies gathered together to make war with him that sat upon the horse, and with his army. And the beast was taken, and with him the false prophet, who wrought signs before him, wherewith he seduced them who

received the character of the beast, and who adored his image. These two were cast alive into the pool of fire, burning with brimstone. And the rest were slain by the sword of him that sitteth upon the horse, which proceedeth out of his mouth; and all the birds were filled with their flesh.” (Apoc. 19:11-21)

“[And] the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, they shall have their portion in the pool burning with fire and brimstone, which is the second death.” (Apoc. 21:8)

A time for mercy was when Jesus forgave the adulterous woman from sins she committed that were worthy of death and warned her to “Go, and now sin no more.” (Jn. 8:11)

A time to have mercy and heal was when Jesus healed a sinner but warned him that if he sinned again a worse punishment would befall him:

“Jesus findeth him in the temple, and saith to him: Behold thou art made whole: sin no more, lest some worse thing happen to thee.” (Jn. 5:14)

A time to kill was when God killed Ananias and Saphira for holding back money that they promised to the Catholic Church:

“But a certain man named Ananias, with Saphira his wife, sold a piece of land, and by fraud kept back part of the price of the land, his wife being privy thereunto: and bringing a certain part of it, laid it at the feet of the apostles. But Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Spirit, and by fraud keep part of the price of the land? Whilst it remained, did it not remain to thee? And after it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God. And Ananias hearing these words, fell down, and gave up the spirit. And there came great fear upon all that heard it. And the young men rising up, removed him, and carrying him out, buried him. And it was about the space of three hours after, when his wife, not knowing what had happened, came in. And Peter said to her: Tell me, woman, whether you sold the land for so much? And she said: Yea, for so much. And Peter said unto her: Why have you agreed together to tempt the Spirit of the Lord? Behold the feet of them who have buried thy husband are at the door, and they shall carry thee out. Immediately she fell down before his feet, and gave up the spirit. And the young men coming in found her dead, and carried her out, and buried her by her husband. And there came great fear upon the whole church, and upon all that heard these things.” (Acts 5:1-11)

After identifying certain kinds of sinners and those who consent to their sins (Rom. 1:18-31), St. Paul ends by saying that they are worthy of the death penalty:

“For the wrath of God is revealed from heaven against all ungodliness and injustice... Who, having known the justice of God, did not understand that they who do such things are worthy of death; and not only they that do them, but they also that consent to them that do them.” (Rom. 1:18, 32)

And St. Paul says that apostates, those who obstinately fall away from the faith, are not only to be put to death but tortured before they are put to death:

“A man making void the law of Moses dieth without any mercy under two or three witnesses: How much more, do you think, he deserveth worse punishments who hath trodden underfoot the Son of God and hath esteemed the blood of the testament unclean, by which he was sanctified, and hath offered an affront to the Spirit of grace?” (Heb. 10:28-29)

Jesus says it is a time to kill when a Catholic or nominal Catholic cleric scandalizes little ones by sins against the faith or morals:



“But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck and that he should be drowned in the depth of the sea.” (Mt. 18:6)

Jesus says it is a time to kill when sinners abuse God’s mercy by not repenting after having been given many chances:

Jesus said, “I say to you: but unless you repent, you shall all likewise perish.” (Lk. 13:3)

St. John says that there are certain sins that are worthy of the death penalty without any hope of mercy and thus reprieve:

“He that knoweth his brother to sin, a sin which is not to death, let him ask and life shall be given to him, who sinneth not to death. There is a sin unto death: for that I say not that any man ask. All iniquity is sin. And there is a sin unto death.” (1 Jn. 5:16-17) (See commentary on 1 Jn. 5:16.)

All these justified killings, which were condoned by God, are proof that the Fifth Commandment is “Thou shalt not murder” and not “Thou shalt not kill.” After all, right after Moses received the Ten Commandments, he killed 23,000 rebellious Israelites at the bottom of Mount Sinai by God’s will and approval. (See Ex. 32)

So we see that God punishes men, women, children, and infants with war, death, and corporal punishments. (See *RJMI Topic Index: Capital and Corporal Punishment.*)

*For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men*

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