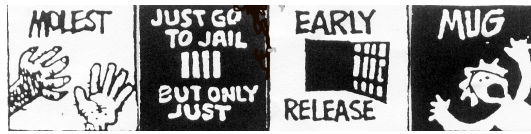


# RAPE !!!



## A 6000-YEAR HISTORY OF PEDERASTY AND OTHER SEXUAL VIOLENCE

alias

### WHAT PENALTY FOR CHILD-MOLESTING AND RAPE? - by Rev. Prof. Dr. F.N. Lee

By way of brief Introduction. I myself own a personally-autographed copy of Chicago's John Marshall Law School's Professor of Law Dr. Palmer D. Edwards's ground-breaking 1959 book *Law and Civilization*. It rightly declares<sup>1</sup> that "the principles of the Ten Commandments are at the very heart of any legal system based on justice. [U.S. President] Woodrow Wilson said that the laws of Moses...contributed suggestions and impulse to the men and institutions which were to prepare the modern world....

"The first five books of the Old Testament, sometimes referred to as the Pentateuch or *Torah*, are a rich repository of the detailed law of the time with which they dealt, and constitute a fundamental portion of the subsequent Hebrew Law.... The Puritans...appealed to the Word of God as expressed in the Hebrew Scriptures.

"They opposed the Law of that Word, to man-made laws.... 'God's Law' meant to the Puritans primarily Scripture." Thus Chicago Law Professor Dr. P.D. Edwards.

God wrote His Moral Law - including the substance of the Sixth Commandment ('You shall not murder or violate!') and the Seventh Commandment ('You shall not commit adultery or sexual uncleanness!') into the unfallen Adam's heart. As such, it binds him and all of his descendants of all races and religions - for all time. Hosea 6:7-10 & Romans 2:12-16.

Rape, as distinct from adultery and fornication, is the wrongful sexual violation of an unwilling person (despite age or gender). **Rape** is to sexual intercourse, what **kidnapping** and **robbery** are to theft. All three of these transgressions are **crimes of violence** rather than of sex or property. For rape, robbery, kidnapping and child-molestation all represent violent aggression against those who are weaker. First Peter 3:7 *cf.* Ephesians 5:25 to 6:4.

Child-molesting, whether homosexually or heterosexually, is the rape and enslavement of those who are even more defenceless than women as the weaker sex. Pedo-philia (which actually means 'love for a child') should much more appropriately rather be called ped-er-asty (which means 'er-otic desire for a child'). Unchecked pederasty leads to statutory child-rape (whether heterosexually or homosexually). That is the most vicious form of all rapes. For the poor child is here much more helpless than is a full-grown woman who gets raped.

Pornography often leads to rape; child-porno often leads to child-rape; and the rape of the younger sometimes leads to the rape of the older, and *vice-versa*. While expounding the Seventh Commandment: "You shall not be sexually unclean!" - the *Westminster Larger Catechism* 139<sup>opq</sup> in the same breath condemns "adultery, fornication, rape, incest, sodomy and all unnatural lusts" - together with all "lascivious...pictures...and other provocation to...acts of uncleanness.... Ezekiel 23:14-16 & Mark 6:22."

Yet rape, child-molestation, robbery and kidnapping are transgressions of the Sixth Commandment ("you shall not murder!") even **more** than they are of the Seventh or Eighth Commandments ("you shall not wrongfully copulate!" and "you shall not steal!"). Accordingly, being crimes of violence (unlike fornication and pilfering) - rape, child-molestation and robbery all deserve the **death penalty**.

So too, incidentally, does kidnapping - alias manstealing those of any age. And so too does adultery (alias willing sexual intercourse between persons one of whom is known to be married to yet another). For adultery, like homosexuality, kills family-friendly marriage. Moreover, child-molestation - in addition - robs the young of their sexual innocence.

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**The Triune God** is ever-living, strong, and pure. He created mankind - men, women, and children - as His Own images. Genesis 1:26-28. Adam invoked the everlasting death penalty, when he sinned against God - and against himself as the image of God. Genesis 2:15-17. But God the Son would become the Seed of the woman and, by being bruised in the place of elect mankind, crush that old 'rapist' the devil. Genesis 3:15<sup>f</sup>.

Adam's son Cain, the seed of that serpent, knew he deserved death - at the hands of his fellow man - for assaulting and slaying his brother Abel. Genesis 4:8-14 *cf.* First John 3:12. And even Cain's violent descendant Lamech the Cainite admitted that violators like Cain rightly deserved to be avenged by being very severely punished. Genesis 4:23.

In Genesis 4:19-23, one needs to ask whether that brutal polygamist Lamech - admittedly himself a sexually-immoral man of violence - was not also a child-molester? For there we read that he grabbed for himself two wives, and then yelled at them:

"Listen to my voice, you wives of Lamech!.... For I have slain a man to my wounding, and I have slain a young lad to my hurt!" His violence toward a child seems to have fed his later voluptuousness also toward adult females - and/or *vice-versa*.

Here Luther comments<sup>2</sup> that these "are the words of an ungodly man and a murderer.... They are rash.... Why does Lamech make this announcement in his home and only in the presence of his wives?....

"It is possible that the...wives were perturbed by the murder their husband had committed. Thus the ungodly murderer, in order to appear to be in a similar situation with his [fore-]father Cain, desires to reassure his wives so that they might not think that he ought to be killed....

"I think that Lamech killed some prominent man, and some boy of the generation of the righteous.... Lamech patterned himself after the conduct of his [fore-]father Cain, and killed some outstanding man among the holy fathers, together with his son.... He does not grieve over his deed, after being reproved by his wives. But even though he must fear punishment, he disregards it. 'I have killed a man,' says he. 'What concern is this of yours? This results in my being wounded.... I have killed a youth. This results in my bruise'.... The text shows that the Cainites were prosperous and **pleasure-loving tyrants**."

Calvin too in turn remarks:<sup>3</sup> "We have here the origin of **polygamy in a perverse and degenerate race**; the first author of it, a cruel man destitute of all humanity. Whether he had been impelled by an immoderate desire of augmenting his own family, as proud and ambitious men are wont to be - or by mere lust - is of little consequence to determine....

"Either way, he violated the sacred law of marriage which had been delivered by God. For God had determined that 'they two should be one flesh' [Genesis 2:24]; and that is the perpetual order of nature. Lamech, with brutal contempt of God, corrupts nature's laws.... The Lord therefore willed that the corruption of lawful marriage should proceed...from the person of Lamech, in order that polygamists might be ashamed of the example....

"The intention of Moses, is to describe the ferocity of this man.... Far from being terrified by the example of divine judgment which he had seen in his ancestor [Cain], he [Lamech] was only the more hardened.... He had boasted that he had strength and violence enough to slay anyone, even the strongest enemy. I therefore read thus, 'I will slay a man for my wound and a young man for my bruise'....

"Sanguinary men, as they are a terror to others, so are they everywhere hated by all. Therefore the wives of Lamech were justly alarmed on account of their husband, whose violence was intolerable to the whole human race....

"Lamech cast forth the venom of his cruelty into the bosom of his wives. The sum of the whole is this - he boasts that he has sufficient courage and strength to strike down anyone who should dare to attack him.... He was so imbued with ferocity, as to have retained nothing human." Thus Calvin.

Cain and Lamech! What tyrants! Just like all murderers and child-molesters and rapists - of whom they seem to have been prototypes. Hardly yet human; nor good images of God!

In Genesis 6:1-13, before the time of the **Great Flood**, the seed of the immoral womanizer and child-molester Lamech the Sethite took deeper root and deteriorated yet further. There, we are told not only that many men grabbed women they themselves chose rather than those whom God chose for them - but also that "the **wickedness of man was great on the Earth** and that every imagination of the thoughts of his heart was only evil continually."

Indeed, "the Earth too was corrupt before God, and the Earth was filled with **violence**.... And God said to Noah: 'The end of all flesh has come before Me. For the Earth is filled with violence through them; and behold, I will destroy them together with the Earth!'"

Calvin's comments here are very appropriate. He states that "our appetites become brutal when we are so ravished with the charms of beauty that those things which are chief are not taken into account. Moses more clearly describes the impetuosity of their lust, when he says that 'they took wives of all that they chose' - by which he signifies" that these men were "rushing onward according to their lust....

"God inveighs against the degenerate and corrupt nature of men; because, by their own fault, they are fallen to that degree of fatuity that now they approach more nearly to beasts than to true men.... These robbers brought destruction and desolation into the world.... The universal pollution is more clearly evident from this, that the holy seed was defiled by the same corruption.... Afterwards, those who were born promiscuously...imitated their example....

"They were ferocious tyrants.... They boasted about their wickedness, and were what are called 'honourable robbers'.... Moses describes that impious contempt of God which had left no longer any religion in the world.... Equity being extinct, all men had plunged into sin....

"He declares that the love of oppression - that frauds, injuries, rapines, and all kinds of injustice - prevailed.... Men, when they have revolted from God - forgetful of mutual equity among themselves - are carried forward to insane ferocity, to rapines, and to oppressions....

'The Earth was filled with violence through them.' God intimates that men were to be taken away - in order that the Earth, which had been polluted by the presence of beings so wicked, might be purified. Moreover, in speaking...of the iniquity and violence...and rapines of which they were guilty toward each other - He does it not as if he were intending to remit His Own claims upon them, but because this was a more gross and palpable demonstration of their wickedness." Thus Calvin.

So God inflicted upon them His capital punishment. He drowned them all to death in the Great Flood. Because of crimes like rape, which man had left unpunished, God destroyed that civilization. Modern man, note well!

After the Flood, God told those who had been saved with Noah in the ark, and all their descendants: "Whosoever sheds man's blood, by man shall his blood be shed!" Genesis 9:6.

Here, compare the Jewish *Talmud*! In the tract *Sanhedrin* 56a, it rightly states: "Seven precepts were imposed on the descendants of Noah: civil justice, the prohibition of blasphemy, idolatry, incest, murder, theft, and the prohibition of eating flesh cut from a living animal."

Anyone ought to see that these are examples of many of the Decalogue's own Ten Commandments. Indeed, the first example (*viz.* "civil justice") requires the State to punish all capital crimes such as murder, kidnapping, adultery, and rape, *etc.*

Says Luther: "Here we have the source from which stem all civil law, and the Law of Nations. For whereas God here gives man power over the life and death of his fellow-man, He also grants power over what is less - such as property, wife, children.... All these, God wants to be subject to the power of certain human beings - so that they may punish the guilty....

"But human beings have the power to kill, only when we are guilty before the world and when the crime has been established.... Thus, a crime must be investigated and proved, before the death sentence is imposed.... A government should punish the disobedience of children, theft, adultery."

Also Calvin here comments: "They are deceived (in my judgment), who think this is simply a political law for the punishments of homicides.... The words are more comprehensive. It is written, 'Men of blood shall not live out half their days' (Psalm 55:25). And we see some die on highways, some in brothels, and many in wars.

"Therefore, however Magistrates might connive at the crime - God from other quarters sends executioners who shall render unto sanguinary men their reward. God so threatens..., that He even arms the Magistrate with the sword for avenging of slaughter."

Calvin also remarks<sup>4</sup> that precisely because God "forbids killing" - it follows that "murderers may not go unpunished." For the Lord God Jehovah "the Lawgiver Himself puts into the hands of His [politico-governmental] Ministers - a sword to be drawn against all murderers" and other capital criminals. Cf. Romans 13:1-14.

After the institution of the death penalty for crimes, subsequent to man's exodus from the ark, God after the tower of Babel spread Noah's descendants not just among Abraham's kin in Ur but also among the rest of the Noachites the world over. Today too, it is interesting to see how many crimes are still regarded as capital also among those descendants among the Heathen.

As the *Hastings' Encyclopaedia of Religion and Ethics* observes,<sup>5</sup> "capital punishment...as a rule is meted out in most tribes for one or other of such crimes as sorcery, murder, incest, treason, sacrilege, adultery, and theft.... No known tribe, however low and ferocious, has ever admitted that men may kill one another indiscriminately.... Proprietary rights [such as one's sexual integrity] are recognized by all savage tribes.... All of them punish" such transgressions.

"In Ancient Babylonia and Assyria even before Abraham, "in the *Code of Hammurabi*" there is "respect for what is just.... Infidelity and incest were...under the pain of capital punishment."<sup>6</sup>

In lands where God's covenant people did not reside, like that of the patient Job in Uz, one reads also about afflicted children. There too, against child-oppressors, God says: "you overwhelm the fatherless!"; "The arms of the fatherless have been broken"; "They pluck the fatherless from the breast" and "cause to go naked without clothing." Job 6:27; 22:9; 24:3f.

Though dwelling in such a land, Job himself could nevertheless say: "I delivered the poor who cried out, and the fatherless, and him who had none to help him.... I made a covenant with my eyes; why then should I desire a young woman?.... Have I lifted up my hand against the fatherless?" No! Job 29:12 & 31:1 & 31:21.

Among the most Ancient Hebrews, rape was a capital crime (cf. Deuteronomy 22:25f). And also among the later Jews, "the various crimes for which the penalty was death, are enumerated in the *Mishnah (Sanhedrin 7-11)*. Lapidation is the punishment for eighteen

offences - including incest, sodomy, bestiality, blasphemy, idolatry, the giving of one's children to Molech, necromancy, sorcery, sabbath-breaking, the cursing of parent, **criminal intercourse with a betrothed virgin** [including **rape**], the inviting of others to idolatry, the perverting of a whole city, the practice of magic, and for the stubborn and rebellious son."<sup>7</sup> the most Ancient Hebrews, rape was a capital crime (Deuteronomy 22:25f).

Later, in Genesis 19:4-29, **the men of Sodom** wickedly planned to rape Lot's guests **homosexually**. So the Lord **incinerated** that place, and its surrounding wicked cities.

Here, Luther had commented already at Genesis 18:19f that "those who...maintain that the Law should not be preached in the Church, are pernicious teachers. Would you actually not teach the Law where there is" or are "the greedy, the proud, adulterers, usurers, idolaters, *etc?*.... Indeed, God wants the destruction of Sodom by fire and the lake of asphalt to be conspicuous to this day - and to be spoken about in sermons, and made known among all posterity....

"In the doctrine of the Antinomians, there was this statement: 'If somebody were an adulterer - provided...he 'believed' - he would have a gracious God!' But what kind of Church will it be, I ask, in which so awful a statement is heard?.... To declare that the Law should not be taught in the Church, is characteristic of men who do not know Christ and are blinded by their pride and wickedness.... Says God: '**I want the destruction of Sodom by fire preached in the Church!**'.... This passage...is adequate by itself to refute the Antinomians!"

On those same passages, Calvin comments: "The Law avails not only for the beginning of repentance, but also for our continued progress.... We abstain from all wrong, fraud, and violence.... The men of Sodom go on as if they had nothing to do with God. Their sense of good and evil being extinguished, they wallow like cattle in every kind of filth....

"God denounced the final destruction of Sodom.... How blind and impetuous is their lust.... Without shame, they rush together like brute animals! How great their ferocity and cruelty!... How savage was their cruelty, and how violent the rage of their lust!....

"The angels [or messengers] are the Ministers of God's wrath [toward the rapacious sodomites], as well as of His grace [toward the righteous Lot].... Then the Lord...hurled fire and brimstone upon them.... God indeed designed that, in the very appearance of the place, a monument of His wrath should exist for ever."

Let not only homosexual rapists, such as those of Sodom, be singled out! For God prescribes the death penalty for all rapists - regardless of sexual orientation.

This is seen too from a careful reading of Genesis 34:2-31. There, Jacob's daughter **Dinah** was violated by the Pagan **Shechem**. "He **grabbed** her and lay with her and defiled her" and humbled her. When her brothers Simeon and Levi heard about this, they were rightly outraged - even though as non-judges they should not have tried to take the law into their own hands and, without trial, attempted the slaughter not only of Shechem but also all of his heathen kinfolk.

Instead, Simeon and Levi should have informed a judge about the incident. Not they but that judge should then have put Shechem on trial. If then found guilty of rape, Shechem alone

should have been sentenced. And he alone should then have been put to death - judicially. Exodus 21:22-25 and Deuteronomy 19:18f.

Hear Luther's comment! "I think that rape was forbidden and a capital offence not only in Jacob's house, but also in that whole area.... The rape of a virgin is a capital crime of itself - by all law, divine and civil.... In all ages, this crime has been punished in a fearful manner."

However, it needs to be so punished not by a frenzied mob of vigilantes, but by due process of law. Thus Calvin here comments on this rape of Dinah: "She was violated.... Dinah is ravished.... Shechem [the rapist] 'spoke to the heart' of the maid...to allure her to himself.... When she was unwilling and resisted - he used violence toward her.... If Dinah is said to have been polluted, whom Shechem had forcibly violated - what must be said of voluntary adulterers?....

"Shechem indeed had acted wickedly and piously. But it was far more atrocious and wicked that the sons of Jacob should murder a whole people, to avenge themselves on the private fault of one man.... Again, who had constituted them judges - that they should dare, with their own hands, to execute vengeance for an injury [and that without even giving Shechem a trial!]?....

"The sons of Jacob have indeed a just cause of offence...because their sister had been dragged forth from the house of Jacob, as from a sanctuary - to be violated. For this they chiefly urge that it would have been wickedness to allow such disgrace.... But they themselves, through the hatred of one sin, rush furiously forward to greater and more intolerable crimes."

Now some, declare Calvin, "explain the passage as meaning 'it is not becoming that such a thing [*viz.* the rape] should be done.'" That view, in itself, is of course true and proper. However, *a fortiori*, adds Calvin, "it applies more properly to the sons of Jacob who had determined with themselves that the injury was not to be borne.... They wrongfully appropriate to themselves the right of taking revenge.

"Why do they not rather reflect thus: 'God, Who has received us under His care and protection, will not permit this injury to pass unavenged! Meanwhile, it is our part to be silent - and to leave the act of punishing, which is not placed in our hands, entirely to His sovereign will'.... Hence we may learn - when we are angry at the sins of other men - not to attempt anything which is beyond our own duty!"

Now long after the Adamic and Noachic laws of Genesis - later in the Mosaic Law, Exodus 22:16-17 describes a case not of rape but of seduction. "If a man entices a maid who is not betrothed, and lies with her" - her father may or may not require the seducer to marry her after paying either a dowry or compensation. Either way, this is presumably only with the maid's own consent. See the *Westminster Confession* 24:3e, citing *inter alia* also Genesis 24:57.

In Exodus 22:16f above, the word "entices" translates the Piel future *y<sup>e</sup>paththēh*, which literally means: "he opens." It implies the maid's sexual consent, and precludes her violent rape as in the case of Deuteronomy 22:25-26. Nevertheless, the monetary consequences are of importance in understanding Deuteronomy 22:28-29 (to be dealt with later below).

In Exodus 22:22-24, God commands: "**You shall not afflict any...fatherless child.** If you afflict them in any way, and they cry out at all to Me, I will surely hear their cry and My wrath shall get hot and **I will kill you with the sword.**" Words for child-molesters to ponder!

Dr. Calvin comments here (*cf.* too on the parallel Leviticus 19:33f) that "people are commanded to cultivate equity towards all, without exception.... Equity is to be cultivated constantly.... Strangers...are more exposed to the **violence** and various oppressions of the ungodly, than if they were under the shelter of domestic securities. The same rule is to be observed towards widows and orphans. A woman, on account of the weakness of her sex, is exposed to many evils - unless she dwells under the shadow of a husband. And many plot against orphans as if they were their prey, because they have none to advise them....

"No iniquity indeed will be left unavenged by God; but there is a special reason why He declares that strangers, widows and orphans are taken under His care.... If the afflicted widows and orphans cry unto Him - their cry shall be heard.... There is nothing which incites Him more to inflict punishment on the ungodly.... Those who have afflicted widows and orphans, shall perish by the sword!"

In Leviticus 18:21f, God declares: "You shall not let any of your children pass through the fire to Molech!... You shall not lie with mankind, as with womankind! It is abomination!" Leviticus 20:2-5 adds: "Whosoever be of the children of Israel or of the strangers that sojourn in Israel that gives any of his children to Molech - he shall surely be put to death. The people of the land shall stone him with stones....

"And if the people of the land do in any way hide their eyes from the man when he gives of his children to Molech, and do not kill him - then I will set My face against that man and against his family and will cut him off and all who go a-whoring after him to commit whoredom with Molech." See too Deuteronomy 12:29-31 & 18:9-13 and First Kings 11:33 & 16:30-32 and Second Kings 23:10.

"Moses" here, comments Calvin on Leviticus 18:21f, "adverts to adulterous sacrifices, especially to that impure and detestable service of consecrating their children to Molech.... 'Defile not yourselves in any of these things!'.... Since the Canaanitish nations had advanced to such a pitch of licentiousness that the prodigious sins (which else would have been better concealed) had been but too familiarly known from their wicked habits - God warns His people to beware of their fatal examples."

Hastings's *Dictionary of the Bible* is blunt. It says regarding the false-god Molech:<sup>8</sup> "The chief feature of the worship, seems to have been **the sacrifice of children**.... The most atrocious child-sacrifice, was a prominent feature in the public religion of the Phoenicians, both in their Palestinian homeland and in Carthage." Is sacrificing a child sexually, then innocuous?!

Deuteronomy 22:22 describes voluntary adultery between a man and a woman known to be married to another. The adulterer is found not raping but simply lying (*shocheev*) with the woman. Both of them knew, and know, that. So both are to die (after due process at law). Deuteronomy 22:23f, on the other hand, describes ordinary sexual intercourse (*shaachav*) within a city between a man and a woman known to be betrothed to another. It is obvious that this



occurs voluntarily, for the woman does not cry out. She raises no hue and cry. Therefore, it is again not rape but an act of adultery (because a contract of betrothal is a promise to marry). So again, both parties to that adultery are to die (after due process of law).

As Luther comments: "The city is mentioned here for the sake of an example. Because in it, there would be people available to help her" - if she were indeed being raped. "Therefore she who does not cry out, reveals that she is being 'ravished' by her own will."

Yet anybody who hears a woman thus crying out, should suspect she is being raped. If he who thus hears does not himself then rush to her aid - he is himself or herself co-culpable. Cf. Deuteronomy 19:18-21 & 22:1-4 and Psalm 50:18 & Proverbs 24:11f & 28:17.

Notice the Bible does not here say exactly what a woman being raped, should cry out. Perhaps "Help! Rape! Fire!" might be effective. Interestingly, 'Women Against Rape' (in their pamphlet *Stop Rape*) - as well as the humanistic and feministic 'Boston Women's Health Book Collective' in their 1976 book *Our Bodies, Our Selves* - both recommend:<sup>9</sup> "If you're being attacked in an apartment, building or hotel, don't yell 'Help' but yell 'Fire'.... If you're being followed on the street, go up to a nearby house (break a window if necessary)."

God Himself says that she **must** then cry out for help. A raped woman must herself raise hue and cry. Indeed, in order to provide the strongest evidence, the woman should thereafter say to the very first person she next encounters: "Help! I've been raped!"

One reads in the *Babylonian Talmud*<sup>10</sup> that capital punishment is to be meted out "to a sexually-attacking male." Why? "On account of a betrothed maiden who cried out aloud in the city" - but where "there was none to save her." The same applies "on account of sodomy and of two brothers whose blood was shed at the same time" - and also "on account of those who rear small cattle in the land of Israel" (meaning animals that cannot be prevented from ravaging the fields of others)." Cf. Exodus 21:23-36.

A rapist is thus like a wild animal that ravages the field of somebody else. According to the *Talmud*, he should accordingly be punished in the same way: as should a sodomite; or as should one who murders two brothers simultaneously; or as should a wild animal gone berserk. Cf. Exodus 20:13 & 21:14 & 21:28-36 & 22:19; Leviticus 18:22 & 20:13; Deuteronomy 19:11f & 22:25f.

The latter case, in Deuteronomy 22:25-27, is one where a man in a lonely field "**forces**" a woman. Here, the marginal reading in the *King James Version* rightly reads: 'takes **strong** hold of her.' For in the original Hebrew, the expression is *w<sup>e</sup>heche:ziq-baahh* - from the Hiphil or active voice of the causative verb *chaazaq*. The B.C. 270 Hebraistic *Septuagint* translation here significantly renders that verb *biasamenos...met' autees* - meaning "having **forced** her." The A.D. 400 Church Father Jerome, in his Latin *Vulgate*, renders it *apprehendens...ea* - meaning "**grabbing** her." And Luther rightly translates it *ergreift sie* - meaning "**seizes** her."

Calvin, in his own Latin, renders it *et apprehenderit eam* - meaning "and he **shall grab** her." The 1611 English *King James Version* too rightly renders this: "and the man **force** her." And the *Dordt Dutch Bible*, commissioned by the 'Five-Point-Calvinist' 1616f international

‘TULIP’ Synod of Dordt, appropriately translates the verb *verkracht* - meaning "**rapes**." Indeed, also the *Dordt Dutch Bible* understands Genesis 9:6 and Lamentations 4:13 and Matthew 26:52 and Revelation 13:10 in the same way as did Calvin and the Calvinist André Rivet (co-author of the *Synopsis of Purer Theology*). Elsewhere in the *King James Version*, this same verb *chaazaq* in the Hiphil is rendered "catch hold" (1); "hold fast" (5); "lay hold" (8); "seize" (1); "take hold" (15); and "take fast hold" (1); *etc.* So here, in Deuteronomy 22:25, it means: "**rape**."

This raping violator at Deuteronomy 22:25, then proceeds to lie (*shaachav*) with the unwilling woman. She then **cries out** - but, being in a lonely field, nobody hears and saves her. The legal penalty is very appropriate: the man shall be put to death; but not at all the woman.

Why precisely **death** to this rapist? **God** says: "For **it** is **as** when a man rises against his neighbour and **slays** him, even so is **this** matter" (Deuteronomy 22:26b). Rape is thus like a case of premeditated murder, where God says also the **murderer** is to get **the death penalty** (Genesis 9:6). So too here, in the matter of **rape**.

Calvin comments on these cases: "It appear how greatly God abominates **adultery**, since He denounces **capital punishment** against it.... But...one who has **been ravished**, is not a criminal. A woman is absolved if she be **forced** in a field.... She yielded **unwillingly**.... It was the intention of God, to **distinguish force from consent**. Thus, if a girl had been **forced** in a retired part of a building from whence her cries could not be heard, God would undoubtedly have her acquitted - provided she could prove her innocence by satisfactory testimony and conjecture."

Not so, however, the man who raped her! His situation is addressed in Calvin's *Sermons on Deuteronomy*. There, he insists:<sup>11</sup> "He who **ravishes**.... is here likened to a thief.... The act of itself is **beyond measure outrageous and intolerable**.... God, to show the grievousness of the fault, says it is a kind of open thievery and **murder** - if a man...deflower her specially **by force**." Cf. Deuteronomy 22:25's "**forces** her" and also 22:26's "for this is just like when a man rises up against his neighbour and **slays** him" in premeditated **murder**. Exodus 21:12-25; Leviticus 24:17; Numbers 35:30-32.

In Deuteronomy 22:28f, a man finds an unbetrothed virgin. He simply lays hold of her (*t<sup>e</sup>paashaahh* from the verb *taaphas* meaning to touch, cf. 21:19). It does **not** here say he **forces** her (*w<sup>e</sup>heche:ziq-baahh* as in Deuteronomy 22:25). He then lies with her (*shaakav*), and deprives her of her virginity - with her consent. His punishment is threefold. First, he must pay a fine of fifty shekels to her father. Second, that ex-virgin is to become his wife - because he has humbled her (*^inaahh*). And third, he may **never** divorce her.

As Calvin states in his *Sermons on Deuteronomy*:<sup>12</sup> "If a man find a maiden and she **without forcing** yields herself, he [her seducer] shall be quit - by giving money for the marriage of the maid; and by taking her to wife; and by being debarred of that common liberty, so that he may never forsake her. Now I grant that this was a chastisement to that man who had played the fornicator." Presumably, however, both the virgin and her father also have the right to refuse such a marriage. Cf. Exodus 22:15-17.

Sadly, there are those reconstructionists of the Mosaic Law who would insist that provided the **rapist** and the raped are both unmarried and unbetrothed - the punishment should be to

require the rapist to marry the rapee! We agree that this would be an unjust punishment for the innocent rapee. But not for the guilty rapist. Would those reconstructionists seriously recommend this absurd solution - if it were their own unbetrothed daughter who was the victim of **rape**?! And what if the man rapes five virgins *seriatim*? Should he then marry all five?!

**God's Word**, however, prescribes quite otherwise. The rapist has forcefully murdered the woman's honour, by raping her. He has violently impaled her, she being unwilling. Thereafter, he too should violently be impaled - even if unwilling. The juridical rule must be: eye for eye; tooth for tooth; and, as it were, rape for rape (*cf.* Exodus 21:24-25).

After due process of law and conviction on the evidence, he too should be impaled, at law - with **arrows** or **stones** (or **bullets**)! As Jesus says: With the measure with which he measured, he too shall be measured and judged (Matthew 6:2 *cf.* 5:21-26).

In Deuteronomy 24:16f, God commands: "Every man shall be put to death for his own sin. You shall not pervert...the fatherless." Also in Deuteronomy 27:19, God declares: "**Cursed** be he who **perverts** the...fatherless!" Pedophiles and/or pederasts, note well!

Calvin comments here that "God interposes for the protection of the innocent.... When God pronounces His condemnation of transgressors - we may hence infer that the hope of blessedness is laid up for His true servants, if any fulfil His Law.... In the list of curses here recorded, a *synecdoche* is to be observed...against blasphemers...and adulterers....

"It is clear that God did not only deliver a political Law which should merely direct their outward morals, but one which would required true sincerity of heart.... He adverts only to those acts of fornication which are anxiously concealed on account of their filthiness.... The declaration of James [2:10-11] must be borne in mind. 'Whosoever shall...offend in one point, he is guilty of all.' For He Who forbade murder and adultery, forbade theft also."

Later, in Israel, **King David** reminds the Lord: "You have seen it; for You keep on beholding mischief and spite.... You are the Helper of the fatherless.... Judge the fatherless and the oppressed, so that the man of the earth may no more keep on oppressing!.... [You are] a Father of the fatherless." Indeed, God says to the civil Magistrates: "Defend the poor and the fatherless; do justice to the afflicted and needy; deliver...out of the hand of the wicked!" Psalms 10:14 & 10:18 & 68:5 & 82:1-4.

On the latter passage, Calvin comments: "It is unquestionably a very unbecoming thing for those whom God has been pleased to invest with the **government** of mankind for the common good, not to acknowledge the end for which they have been exalted above others.... Although men occupy thrones and judgment-seats, God nevertheless continues to hold the office of Supreme Ruler.... The name 'gods' is to be understood of **judges**, on whom God has impressed special marks of His glory....

"'Determine the cause of the poor and the orphan!' We are here briefly taught that a just and well-regulated **government** will be distinguished for maintaining the rights of the poor and **afflicted**.... The Prophet, with much propriety, represents them [the judges] as appointed to be the defenders of the miserable and oppressed - both because such persons stand in need of the

assistance of others, and because they can only obtain this where rulers are free from avarice.... The end therefore for which judges bear the sword, is to restrain the wicked and thus to **prevent violence** from prevailing.... **Magistrates**...are accounted guilty before God of negligence, if they do not of their own accord succour those who stand in need of their interference."

David further urges: "O Lord God to Whom vengeance belongs..., show yourself!.... Lord, how long shall the wicked...keep on triumphing?.... They break Your people into pieces.... They slay...and murder the fatherless.... The Lord...relieves the fatherless.... But the way of the wicked, He turns upside down!" Psalms 94:1-6 & 146:9.

Here Calvin comments: "It is hard that even the subjects of heathen princes should be subjected to unjust persecution - but a more intolerable thing still that those who are God's Own people, His peculiar inheritance, should be trampled under the foot of tyranny.... God, while He has commanded us in general to cultivate equity and justice in our common association - has commended the orphan [and] widow and stranger to our peculiar care - as being more exposed to injury and therefore more entitled to humanity and compassion. To treat such objects with cruelty, argues a singular degree of impiety and contempt of divine authority, and is not only an **outrage of common justice** (*le droit commun est violé*) but the infraction of a privilege of special protection which God has condescended to cast around them....

"As to **little children** especially, their helplessness and tender age will even protect them from being attacked by dogs and wild beasts.... What shall we think of the **monstrous inhumanity of men** who would make them [**little children**] the **objects** of their **assault**?... Should it so happen under our own observation that men persecute the stranger, seize the widow, and rob the fatherless - let us, in imitation of the Psalmist...alleviate their misfortunes [and] pray God to undertake their **defence**!" Pedophiles and/or pederasts, note well!

In Second Samuel 13:12-32, one reads about Amnon's **rape** of Tamar. King David's son Absalom quite rightly **very strongly deprecated that deed**. But as a non-judge, following the unrighteous example of Levi and Simeon in privately punishing Shechem and others for Shechem's rape of Dinah, Absalom then wrongly slaughtered Amnon because "he had **forced** his sister Tamar."

Sadly, King David did not punish Absalom for here taking the law into his own hands. Not surprisingly, the thus-spared Absalom lived on. Later, he publically dishonoured David's concubines - and even ousted David in a subsequent civil war. Second Samuel 16:22.

All of this unnecessary bloodshed could have been prevented - if David had only put Amnon on trial immediately, for the **rape** of Tamar. Even after that delinquency, Absalom's own licentious misbehaviour and the subsequent civil war could indeed still have been prevented - if David had only put Absalom on trial **immediately**, for his **murder** of Amnon!

In Proverbs 23:10f, David's son **King Solomon** urges: "Do not enter the fields of the fatherless! For their Redeemer is mighty; He shall plead their cause with you!" This is a royal command to protect innocent children, including also those whose own fathers do not do so.

Here, Matthew Henry comments: "Every man therefore must be careful not to injure them

in any thing, nor to invade their rights.... Being fatherless, they have none to right them; and, being in their childhood, they do not so much as apprehend the wrong that is done them. Sense of honour, and much more the fear of God, should restrain men from offering any injury to children." Pedophiles and/or pederasts, note well!

Significantly, not his father but rather his weaker **mother** taught King Lemuel not to give his strength to women. She enjoined him: "Open your mouth for the dumb in the cause of all such as have been intended for destruction!.... Plead the cause of the poor and needy!"

Indeed, Lemuel was thus never to misuse and still less to violate women. Instead, he was urged to stand up also for the speechless who had been aborted - and for those child-raped by pederasts. For his mother told him to bring down a righteous judgment upon their heads.

In **Isaiah** 1:17-23, God urges His wayward covenant people: "Seek judgment! Relieve the oppressed! Judge [for] the fatherless!" For "your princes...do not judge [for] the fatherless."

Here Calvin comments: "To such an extent are they exposed to every kind of injustice, that no man comes forward in defence of them - because there is no man who follows justice on its own account.... The same declaration is now extended to all others who are oppressed and groan under the **violence** and **lawless passions of men**."

God then threatened also the lascivious Babylonians whom He would use to bring down Judah. For he then predicted that, as the Babylonians' deserved punishment, also "**their** houses shall be despoiled and **their wives ravished**. Behold, I will stir up the Medes against them... They shall have no pity.... Their eye shall not spare children.... And Babylon shall be as when God overthrew Sodom and Gomorrah." Isaiah 13:16-19.

Here God, for the word translated "ravished" (alias 'raped'), uses the intensive passive Niphal of the Hebrew verb *shaagal*. The famous Lexicographer Gesenius describes such rapings very graphically.<sup>13</sup>

Calvin comments: "It is the utmost pitch of ferocity...when no age is spared.... To the same purpose is what follows about 'plundering houses' and 'ravishing wives.' For these things happen when the enemies have forgotten all humanity, and are inflamed to cruelty and wish that those whom they have subdued...should be rooted out....

"The Prophet, having predicted the destruction of the Babylonians, describes also the authors.... For he says that 'He will raise up the Medes'.... The cruelty of the Medes will be so great - that they will not spare even infant **children on whom men do not commonly lay hands unless where there is the utmost barbarity**.... The Babylonians...will be completely destroyed....

"He pursues the wicked with vengeance that cannot be appeased, and therefore He threatens against them the same destruction which was executed against the inhabitants of Sodom - that is, utter perdition without any hope of escape.... It was not at random that the thunderbolt fell from Heaven on Sodom. So it was not at random that Babylon fell down - but by the righteous vengeance of God."

Earlier, the people in Judah had **slackened** their own **God-given laws** and permitted violence to occur unchecked. So God sends the Babylonians, violently to terminate their State. Then, in His Own good time, God would undertake to punish also the violating Babylonians.

In **Jeremiah** 7:6-31, that Prophet complains that even His people in Judah had been oppressing the fatherless and shedding innocent blood by hurting their own sons and daughters. In 22:3 he tells them they should "deliver the despoiled out of the hand of the oppressor" - and that they should "not violate...the fatherless" nor "shed innocent blood." And in 32:35, he rebukes them for hurting their own sons and daughters while serving Molech.

Calvin says,<sup>14</sup> for oppressing their womenfolk and children, that "the Prophet accused the **judges** of a **more heinous crime**, and calls them **murderers**.... The Jews...caused their sons and their daughters to pass through the fire in honour of Molech.... The Jews...not only prostituted themselves before their idols, but **contaminated their offspring** with those defilements."

But the Judeans did not heed Jeremiah. So God humbled them at the hand of an invasion by the Pagan Babylonians. Jerusalem herself was then likened to the **shattering destruction of a daughter**. Lamentations 2:11 & 3:48 & 4:10. The aged Prophet Jeremiah bewailed: "We are orphans and fatherless"; for "they **ravished** the women."<sup>15</sup> Lamentations 5:3-11.

Calvin here comments<sup>16</sup> that "widows and orphans were everywhere seen.... The Prophet sets forth here the orphanhood and widowhood occasioned through the continued vengeance of God.... He mentions here another kind of reproach - that **women had been ravished** in Jerusalem, and in other cities.

"God had commanded chastity to be observed among His people. When, therefore, virgins and **women were thus defiled** - it was a thing extremely disgraceful.... Zion was a holy place above any other.... As, then, God had His palace there - so that He might dwell in the midst of His people - it was a disgraceful sight in the extreme to see women ravished there. For the Temple of God was thus violated. It was not only a thing disgraceful to the people, that women were thus ravished. But it was a filthy profanation of God's worship, and therefore sacrilegious."

Around B.C. 610, in **Habakkuk** 1:2-4, that Prophet in Judah asked the Lord: "How long shall I keep on crying out, but You are not willing to hear? I also cry out to you because of **violence** - but You are not willing to save! Why do You keep on showing me iniquity, and keep on causing me to behold grievance? For **despoiling** and **violence** are in front of me, and there are those who are raising up strife and contention.... **The Law has been slackened**, and **judgment never goes forth**. For the wicked are surrounding the righteous!"

Calvin comments: "The people had previously given many proofs of irremediable wickedness.... The Prophet had often prayed God to correct the people for their **wickedness**, or to contrive some means to prevent so much **licentiousness**.... When he saw that things were past recovery, he then prayed more earnestly that God would undertake the office of a **judge**, and **chastise** the people.... When all things are in disorder, when there is now no regard for equity and justice, but men abandon themselves...unto all kinds of wickedness - how long, Lord, will You take no notice?... The Prophet here deplures...that robberies, **rapines**, and tyrannical **violence** prevailed everywhere....

"‘Therefore the Law had been slackened’.... The Prophet...could not bear the profanation of God’s worship, and the violation of His Holy Law. He therefore says that the Law was dissolved or weakened.... The Prophet felt great anguish of mind - like holy Lot (Genesis 19) when he saw every regard for God almost extinct in the land....

"All justice was suppressed.... No one dared to oppose the torrent - though frauds, **rapines**, **outrages**, cruelty, and even **murders** everywhere prevailed.... Even the rulers themselves...confounded all distinction between right and wrong....

"The judges might have checked so great an audacity. But they themselves stretch out their hands to the wicked - and help **them**! Hence the tribunals, which ought to have been sacred, had become as it were dens of thieves.... When any one oppressed, had recourse to the assistance of the laws - he got plundered!... All things, in private and in public, were corrupted among the people."

Ezekiel 23:8-17 gives a graphic description of the rôle played by pornographic material in promoting immorality, and also *vice versa*, even among the covenant peoples of both Israel and Judah. Declares the Prophet: "She did not leave her whoredoms brought from Egypt. For in her youth, they lay with her and they bruised the breasts of her virginity and poured their whoredom upon her. Therefore I have delivered her into the hand of her lovers, into the hand of the Assyrians upon whom she doted.

"These uncovered her nakedness.... Her sister...was more corrupt in her inordinate **eroticism** than she.... She doted upon the Assyrians, her neighbours..., all of them desirable young men.... She was defiled, so that they took both [sisters] in one [and the same] way....

"She increased her whoredoms. For she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermillion, girded with girdles upon their loins.... As soon as she saw them with her eyes, she doted upon them, and sent messengers unto them in Chaldea. And the Babylonians came to her onto the bed of desire, and they defiled her with their whoredom, and she was polluted together with them."

The slippery slope of pornography thus led to yet worse immoralities. See here, on God’s Seventh Commandment, the *Westminster Larger Catechism* 139g - which cites this very passage!

Also the Prophet **Zechariah** gives a dramatic picture of the decline and fall of Hebrew Civilization. Even the **Hebrews** had oppressed the fatherless (7:10). So God decreed that also **their women would be raped.** "The city shall be taken, and the houses rifled, and the **women ravished.**"<sup>17</sup>

As Calvin comments: "I doubt not but that the Prophet meant here to include the calamities which were near at hand, for the city had not yet been [re]built.... We also know how atrocious was the tyranny which Antiochus exercised. In short, there was a **continued series of evils** - from the time the city and the temple began to be [re]built, till the coming of Christ....

"‘Taken shall be the city; plundered shall be the houses; and the women shall be ravished.’ What usually happens to a city taken by storm, the citizens of Jerusalem, the Prophet says, would

have to endure. It is indeed an **extreme outrage** when **women are ravished**.... They would have to witness an **outrage** more hard to be borne than **death itself**."

Very significantly, the Old Testament ends with God's threat: "I will come near to you in judgment; and I will be a swift witness...against the adulterers...and against those that oppress...the fatherless." **Malachi** 3:5

John Calvin comments that Malachi "mentions several kinds of evils, in which he includes the sins in which the Jews implicated themselves. He first names 'diviners' or sorcerers.... He mentions, in the second place, 'adulteries'.... Under this term he includes **all kinds of lewdness**. And in the third place, he names 'frauds' and '**rapines**'.... If we rightly consider the subject, we shall find that these three things contain whatever **violates the whole Law**."

Malachi 4:4-6 then ends with a prediction anent the fulfilment of the Older with the beginning of the Newer Testament. This God would do, when He sent **John the Baptizer** as the greater Elijah whom Malachi had predicted. *Inter alia*, John then preached: "Do not **violate** anybody!" Luke 3:14.

John the Baptizer's greater half-cousin **Jesus Christ** taught no differently. In Matthew 5:17-27, He insists: "Think not that I have come to destroy the Law or the Prophets! I have not come to destroy, but to fulfil.... You shall not kill!.... You shall not commit adultery!"

We paraphrase<sup>18</sup> Christ's words here, as follows: "You must not even begin to presume that I have come to start demolishing either the Pentateuch or the Prophets! I have not come to start demolishing, but to finish constructing.... Therefore whosoever starts and keeps on loosening or tries to invalidate even one of...**these Commandments** of the hereinafter-mentioned **Decalogue** [**against murder and adultery etc.**] and shall thus keep on teaching people that the Decalogue is no longer fully binding on all saved and on all unsaved people everywhere - he shall be called 'the least' as regards the Kingdom of Heaven of which he is not even a citizen.

"But whosoever shall **keep on doing** and **keep on teaching** the Ten Commandments of the **Decalogue** thus, shall be called **great** as regards the Kingdom of Heaven. For I tell you - unless your righteousness or **lawkeeping** shall **exceed** that of the Scribes and Pharisees who constantly transgress the Decalogue themselves and also teach others to do the same, **you too** just like the Scribes and Pharisees shall **no way keep on entering into** the Kingdom of Heaven!... You have all heard...that '**you shall not murder!**'... You have all heard that '**you shall not commit adultery!**'"

As Calvin here comments (on Matthew 5:17-19): "Christ therefore now declares that His doctrine is so far from being at variance with the Law, that it agrees perfectly with the Law and the Prophets.... Devout worshippers of God would never have embraced the Gospel, if it had been a revolt from the Law.... He immediately adds, by way of confirmation, that it is impossible for even one point of the Law to fail - and pronounces a curse on those teachers who do not faithfully labour to maintain its authority....

"With respect to doctrine, we must not imagine that the coming of Christ has freed us from the authority of the Law! For it is the eternal rule of a devout and holy life - and must therefore



be as unchangeable as the justice of God which it embraces, is constant and uniform.... **Christ here speaks expressly of the Commandments of Life or the Ten Words** which all the children of God ought to take as **the rule** of their life. He therefore declares, that they are false and deceitful teachers who do not restrain their disciples within obedience to the Law - and that they who weaken in the slightest degree the authority of the Law, are unworthy to occupy a place in the Church."

As also Rev. Professor Dr. B.B. Warfield declares:<sup>19</sup> "The whole Law in all its details, down to its smallest *minutiae*, remains permanently in force and shall be obeyed...in undiminished authority so long as the world lasts.... The Law will never be abrogated, not even in the slightest of its particulars. Jesus declares that while the world lasts, no jot or tittle of the Law shall pass away until they all - all the Law's merest jots and tittles - shall be accomplished....

"The words are very emphatic. The 'all' - standing in correlation with the 'one' of the 'one jot' and 'one tittle' - declares that all the jots and all the tittles of the Law shall be accomplished.... A time shall come when in this detailed perfection, the Law shall be observed....

"In accordance with Jesus' instruction, we ask: 'Thy Kingdom come; Thy will be done, as in Heaven, so on Earth!' So far from coming to abrogate the Law, **He comes then to get the Law kept - not merely to republish it** in...its most deeply-cutting and widely-reaching interpretation, but to reproduce it in actual lives [and] to write it on the hearts of men and in their actual living.... His purpose in coming is not accomplished in merely completing the Law. It finds its fulfilment **in bringing men completely to keep the completed Law.**"

In Matthew 18:2-14, Jesus calls a little child unto Himself and then admonishes adults: "Whosoever shall offend one of these little ones who believe in Me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea.... Take heed that you despise not one of these little ones!... For the Son of man has come to save that which was lost.... It is not the will of your Father in Heaven, that one of these little ones should perish." Pedophiles and/or pederasts, be warned!

Calvin comments that Jesus here "holds up to them 'a little child'.... The tender age of little children, is distinguished by simplicity.... Under the word 'offend' - He includes more than if He had forbidden them to 'despise'....

"The man who gives himself no concern about offending the weak, does so for no other reason than because he does not render to them the honour to which they are entitled.... There are various kinds of offences.... Whoever then desires to escape that fearful punishment which Christ denounces - let him stretch out his hand to [help] the 'little ones'!... Let him kindly assist them in keeping the path of duty!...

"To 'hang a millstone' around a man's neck and 'drown him in the sea' - was the punishment then reckoned the most appalling - and was inflicted on the most atrocious malefactors.... God embraces with wonderful love the 'little ones.' It would be strange indeed that a mortal man should 'despise' or treat as of no account those whom God holds in such high esteem.... We ought therefore to beware of despising their salvation!"

In Mark 6:17-22, we are told that John the Baptizer rebuked King Herod for marrying his brother Philip's wife - and that Herodias got her evil daughter Salome to dance meretriciously before the king in his court. Calvin comments that "John condemns the **rape** [previously of Herodias by Herod] still more than the incest. For it was by **violence** or by **force** that Herod had deprived his brother of his [Philip's] lawful wife." Herodias either before that or thereafter was no paragon of virtue. For "the **unchaste** Herodias had moulded her daughter Salome to her own manners" - either before then, or subsequently, or both.

In Matthew 24:9-39, Jesus predicted the destruction of Jerusalem in 70 A.D. It **deserved** destruction. See the Judaist Josephus's *Wars of the Jews*! For Jerusalem had stoned her Prophets and neglected her own children - rather than stone her rapists and child-molesters (Matthew 23:37). Jerusalem in turn would soon be afflicted, because of her iniquity and lack of true love (Matthew 24:9-12).

Indeed, "as in the days of Noah...before the Flood, they were...marrying and giving in marriage until the day that Noah entered into the ark, and did not know until the Flood came and took them all away" - so too would the coming of the Son of man be at the head of the Roman armies to destroy wayward Jerusalem in 70 A.D. (Matthew 24:15-28 *cf.* 24:37-39). The fall of a Hebrew Civilization which had again slackened its Law!

Here Calvin comments: "It is painful and distressing enough in itself, that the children of God should be **afflicted** in such a manner as not to be distinguished from the **reprobate** and the despisers of God - and should be subjected to the same **punishments** which those men endure on account of their **crimes**.... He foretells that the end will come while the world is sunk in **brutal indifference**. Just as 'in the days of Noah' all the nations were swallowed up by 'the deluge' when they had no expectation of it but **rioted in gluttony and voluptuousness** - and shortly afterwards, the inhabitants of Sodom while they were **abandoning** themselves without fear to **sensuality**, were consumed by fire from Heaven....

"Men were giving their whole attention to 'eating, drinking, marriage' and other worldly employments at the time when God destroyed the whole world by a 'deluge' - and Sodom by 'thunder.' These words mean that they were as fully occupied with the conveniences and enjoyments of the present life, as if there had been no reason to dread any change.... Christ compares 'Noah' with the rest of the world, and 'Lot' with 'the inhabitants of Sodom' - so that believers may learn to withdraw, lest they wander and be cut off along with others."

In **James** 1:27 & 2:8-11, we read that "**pure** and undefiled religion before God the Father is to take care of the fatherless and widows in their affliction, and to keep himself **unspotted** before the world.... If you fulfil the Royal Law..., you do well.... For He Who said 'Do not commit adultery!' also said 'Do not kill!'" Rapists and child-molesters, however, break both of these Commandments - in thought, word, and deed.

As Calvin here comments: "'To fulfil'...is to keep it with real integrity of heart.... God will not be honoured with exceptions; nor will He allow us to cut off from His Law what is less pleasing to us.... If we cut off from God's Law what is less agreeable to us, though in other parts we may be obedient - yet we become guilty of all [transgressions of the Decalogue], because in one particular thing we **violate** the whole Law.... God has prescribed to us a **Rule of Life**, which

it is not lawful for us to mutilate.... A transgressor of the Law is every one who offends as to any one of its Commandments.... All deeds and words are there to be accounted for, because God will judge the world according to His Law."

All the Apostles, however, were determined that the same should not happen to the new international Christian Church! No wonder, then, that also the somewhat earlier A.D. 49 Christian Council of Jerusalem had ordained for converted Gentiles everywhere "that they should **abstain...from fornication** and from things strangled and from blood." Acts 15:19f. For such are "**necessary** things" - if one would "do **well**." Acts 15:28f cf. James 2:8-12.

That Council of Jerusalem's decrees of the First General Assembly of (and for) the Christian Church in Acts 15:19-20 & 15:28-29 & 16:4, were the **permanent** and **Pre-Mosaic** requirements of God's **Moral Law** for **all** mankind and hence also for **Gentile Christians**. Its decree against "**fornication**" (alias all sexual uncleanness such as adultery and homosexuality and incest and **rape** and **pederasty** etc.) was and is not ceremonial but moral.

Its decree against idolatry covers not only the First and the Second but also the Tenth Commandments (cf. Ephesians 5:5 & Colossian 3:5). Its decree against stranglings and bloodshed (*pniktou kai haimatos*) refers not so much to ritual ways of butchering animals as to murdering human beings whether by way of drowning or smothering or stabbing or suffocating or throttling them etc. (see Kittel & Machen & Thayer). The General Assembly thus commanded Gentile Christians to observe the entire Decalogue - citing three of God's Commandments therefrom as examples *pars pro toto*.

In so doing, the Jerusalem General Assembly of Christ's Church re-enjoined not merely the Noachic Commandments of Genesis 9:1-6f but also all of the Adamic Ten Commandments which preceded them and the 'Second Adamic' Commandments which later re-iterate them. See: Hosea 4:2; 6:7-10; Matthew 5:17-32; 23:30-35; 27:4-25; Acts 5:28; 22:20; First Corinthians 6:9-20; Galatians 5:19-21; Ephesians 4:17-31; 5:3-5; Colossians 3:5-9; James 1:19-25; 2:8-24; First John 5:2-21; and Revelation 2:14-22 & 12:17 & 14:12 & 16:6 & 21:8 & 22:11-15.

'Fornication' (*porneia*) and 'stranglings and bloodshed' (*pniktou kai haimatos*) are here blanket-words covering all breaches of the Sixth and Seventh Commandments of the Decalogue. Thus the First General Assembly of the Christian Church here prohibits also wrongs such as kidnapping and mayhem and robbery and rape and child-molestation and adultery, as well as merely murder and pre-marital sexual intercourse.

This is augmented by what the Apostle Paul around A.D. 52 adds in First Thessalonians (4:4-7). There it states every man is to gain possession of his wife in holiness - and not "in the lust of concupiscence" like the Heathen who do not know God and who have little problem also with the capital crimes of rape and pederasty even as methods which they believe may suitably lead to a later marriage.

Calvin comments here: "There is nothing more opposed to holiness than the impurity of fornication, which corrupts the whole man.... By 'the passion of lust' he means all base desires of the flesh. In this way, however, he discredits all desires that arouse us to sensual gratification and pleasure."

Paul around A.D. 56 in Romans 1:26-32 condemned not only homosexuality but also all the other forms of "fornication" alias sexual lust such as pederasty and rape - together with "murder." He added that "they which keep on committing such things, are worthy of death."

Thus Paul found it necessary to warn the Christians in Italy (with its strong Roman Paganism and Heathen Greek Colonies) not only against both lesbianism and sodomy and by implication also the pederastic homosexualizing and/or raping of children,<sup>20</sup> but also against all forms of violence. The Greco-Roman world was then sodden with such immoralities. This is seen also in artifacts from Pompeii,<sup>21</sup> which God greatly damaged first by an earthquake in A.D. 63 and finally destroyed outright by a Sodom-like volcanic eruption in A.D. 79.

Calvin comments on Romans 1:26-32: "Men have not only abandoned themselves to bestial desires, but have become worse than beasts, since they have reversed the whole order of nature." Indeed, what beast ever sodomized a man, or raped a woman? God then enumerates "a long catalogue of vices which existed in all ages, but at that time prevailed universally without any restraint at all....

"It is astonishing how frequently this abominable act which even brute beasts abhor, was then indulged in...(although not all men are...murderers or adulterers).... Men had completely abandoned themselves to unrestrained licence.... A man who feels shame, may still be healed. But when such a lack of shame has been acquired, through the practice of sin that vice and not virtue pleases us and has our approval - there is no more any hope of amendment."

It should be noted that the capital crimes listed above in Romans one, are not only worthy of death - but should, after due process of law, actually result in death. For Romans thirteen goes on to clarify that precisely this is one of the duties of political government.

Echoing Genesis 9:5-6, Paul declares in Romans 13:1-4 that all political authorities are from God, and that the Magistrate "is the Minister of God...for good. But if you do that which is evil - be afraid! For he does not bear the sword in vain! For he is the Minister of God - an Avenger to execute wrath upon him who keeps on doing evil."

Comments Calvin: "Government has been ordained by God for the well-being of mankind.... The usefulness of rulers, is that the Lord has designed by this means to provide for the peace of the good - and to restrain the waywardness of the wicked. In these two ways, the safety of mankind is secured. Unless the fury of the wicked is opposed, and the innocent protected from their wilfulness - there will be universal destruction. If this, therefore, is the only remedy by which mankind can be protected from destruction - we ought to preserve it with care. Unless we want to admit that we are the public enemies of the human race!...

"By arming the Magistrate, the Lord has also committed to him the use of the sword.... Whenever he punishes the guilty by death - he is obeying God's commands - by exercising His vengeance. Those, therefore, who consider that it is wrong to shed the blood of the guilty - are contending against God!"

Finally, according to the Apostle John, all unconverted Law-breakers shall end up in Hell. Revelation 21:8 & 22:14f assure us that *inter alia* "the abominable and murderers and

whoremongers...shall have their part in the lake which keeps on burning with fire and sulphur. That is the second death." They shall have no part in the City of God.

Yet, "blessed are they that do His Commandments - so that they may have right to the tree of life and may enter in through the gates into the City! For outside are 'dogs'...and whoremongers and murderers" *etc.* In Deuteronomy 23:17 *cf.* Philippians 3:2, the word 'dog' seems to mean homosexuals and to parallel them with whores regardless of sexual orientation or age (thus condemning too both rape and also homosexual and heterosexual pederasty).

Calvin did not live long enough to write a commentary on Revelation (21:8 & 22:14f). But he did, on the cognate Deuteronomy 23:17f (regarding a 'whore' and a 'dog'). There he remarked: "He forbids that girls should be prostituted.... A precept of chastity is given, that it should not be lawful for unmarried girls to have connexion with men.... The second clause...is... 'There shall be no *kadesh* of the sons of Israel'.... In other passages, it is clearly used for a catamite or male harlot .... If it be preferred to apply it to sodomy, all impurity is condemned - by *synecdoche*." Significantly, *Webster's New International Dictionary - Latest Authentic Edition* - defines 'catamite' as: "a boy kept for unnatural purposes."<sup>22</sup>

Thus says God's Word the Holy Bible, written at the time of the ungodly hegemonies of Ancient-Greek and Ancient-Roman Paganism. Yet not just in Ancient Greece and Rome, but also elsewhere in the Non-Biblical World both then and now, Paganism trifles with pederasty and rape.

Particularly in Pagan Melanesia and New Guinea, pederasty is institutionalized - especially among the Étoro and the Marind-anim and the Malekula. Among certain Amerindians such as the Yānamamö and the Sirionó of South America, there are widespread disgusting adult-infant sexual relations often also of an incestuous nature. Indeed, among the Kágaba of northern Colombia, children of five and six are frequently subjected to sexual advances by adults, and even women commit rape.<sup>23</sup> Possibly these abominations have been there for 2000+ years.

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Mercifully, things were very different in Ancient Britain and Ancient Germany - two of the chief sources of the Ancient Common Law of Australia, England, and the United States *etc.* According to the B.C. 54 depraved Pagan Julius Caesar<sup>24</sup> - the druidic doctrines of British and Gaulic jurisprudence taught that "the Divine Will cannot be appeased unless the life of a man be taken for a human life [*cf.* Genesis 9:5f].... They think the sacrificings of those caught...in robbery...to be more acceptable to the immortal deities." *Cf.* Luke 23:39-41.

When the Saxons from A.D. 430 onward increasingly settled from Germany in England, their transplanted Common Law also required the death penalty for wilful murder (*morth*) and premeditated arson. Also housebreaking was *bot-less* or uncompensatable, and required the death penalty (*cf.* Exodus 22:2).

Such was the Law of the Ancient Celts not only in Ancient Britain but also in Erin and Gaul - and the Law of the Ancient Saxons in Germany even before they migrated to Britain.

Such then were the laws of the Celts and the Germans even before those nations began to get christianized. Such were their Ancient Laws even before the birth of Jesus - at the same time the Mediterranean World to their south, wallowed in iniquity!

On that mess in the Mediterranean, compare the testimony of the *circa* A.D. 95 Didachee (or the Teaching of the Twelve Apostles):<sup>25</sup> "There are two ways, one of life and one of death.... The way of life, then, is this: First, you shall love God Who made you!... And the second commandment of the *Teaching*: you shall not commit murder, you shall not commit adultery, you shall not commit pederasty [or sexually corrupt children].... But the way of death, is this: First of all, it is evil and full of curse; murders, adulteries, lusts, fornications, thefts, idolatries, magic arts, witchcrafts, rapines.... Do not give that which is holy, to the dogs!"

Compare too one of the Apostle Paul's friends (Philippians 4:3). That Clement of Rome says:<sup>26</sup> "The Church of God which sojourns at Rome, to the Church of God sojourning at Corinth!... The Commandments and Ordinances of the Lord were written upon the tablets of your hearts.... The blessed Moses also, 'a faithful servant in all His House' (Numbers 12:10 *cf.* Hebrews 3:5), noted down in the sacred books all the injunctions which were given him....

"Our Apostles also...appointed [Christian Ministers]...and afterwards gave [them] instructions [*cf.* Acts 15:20-29] .... Remember the words of our Lord Jesus Christ, how He said [Matthew 18:6], 'Woe to that man [by whom offences come]! It were better for him that he had never been born, than that he should cast a stumbling-block before one of My elect! Yes, it were better for him that a millstone should be hung around [his neck] and he should be sunk in the depths of the sea - than that he should cast a stumbling-block before one of My little ones!'" Pedophiles and/or pederasts, note well!

Heed too the once-more-contemporaneous Epistle of Barnabas:<sup>27</sup> "The Scripture says, 'And Moses was fasting on the Mount forty days and forty nights, and received the Covenant from the Lord, tablets of stone written with the finger of the hand of the Lord.' But, turning away to idols, they [the Israelites] lost it....

"Again, I will show you how, in respect of us [New Testament Christians], He has accomplished a second fashioning.... The Lord says, 'Behold, I will make the last like the first!'... You shall not forsake the Commandments of the Lord!... You shall not commit fornication! You shall not commit adultery! You shall not be a corrupter of boys! You shall not let the Word of God issue from your lips with any kind of impurity!... You shall not slay the child by procuring abortion! Nor again shall you destroy it after it is born! You shall not withdraw your hand from your son or from your daughter; but from their infancy you shall teach them the fear of the Lord!... You shall remember the day of judgment!...

"But the way of darkness is crooked and full of cursing.... It is the way of eternal death with punishment [for]...adultery, murder, rapine.... Labour not in aid of those who...know not Him Who made them, who are murderers of children!"

Also compare the A.D. 107 Ignatius of Antioch! In his *Epistle to the Tarsians*, he enjoins:<sup>28</sup> "Neither adulterers, nor homosexuals persons, nor those who keep on abusing themselves with mankind, nor fornicators...can inherit the Kingdom of God [First Corinthians

6:9].... Lay aside every one of you all malice and beast-like fury..., filthy speech, ribaldry..., lust..., and everything akin to these!... You husbands, love your wives; and you wives, your husbands! You children, reverence your parents! You parents, 'bring up your children in the nurture and admonition of the Lord [Ephesians 6:4]!"

In his (*circa* A.D. 110f) *Epistle to the Philadelphians*, Polycarp of Smyrna admonishes:<sup>29</sup> "I exhort you therefore that you...be chaste!... I trust that you are well versed in the Sacred Scriptures.... May the God and Father of our Lord Jesus Christ, and Jesus Christ Himself Who is the Son of God and our everlasting High Priest, build you up in...purity!"

In the perhaps A.D. 120f *Shepherd of Hermas*, one reads<sup>30</sup> that "the Law of God...was given to the whole World" by "the Son of God" alias "the great and glorious Michael...Who has authority.... For this is He Who gave...the Law into the hearts of believers. He accordingly superintends them to whom He gave it, to see if they have kept the same.... And they who returned their branches green as they had received them, are the venerable and the just and they who have kept the Commandments of the Lord."

In his A.D. 152 *First Apology* to the Pagan Roman Emperor Antoninus Pius, the Christian Apologist Justin Martyr of Samaria condemns<sup>31</sup> "fornication" - and also, moreover, the exposure "of newly-born children" which "is the part of wicked men.... We see that almost all thus exposed (not only the girls but also the males), are brought up to prostitution....

"We see you rear children only for this shameful use.... There are some who prostitute even their own children and wives, and some are openly mutilated for the purpose of sodomy.... And you receive the hire...and duty and taxes from them whom you ought to exterminate from your realm!"

Indeed, in his *Dialogue with the Jew Trypho*, he states:<sup>32</sup> "It is written in the Law of Moses, 'Cursed is every one that does not continue in all things that are written in the Book of the Law to do them!'... But if those who are under this Law appear to be under a curse for not having observed all the requirements - how much more under a curse shall appear to be all the nations which...seduce youths and commit other crimes?"

States the A.D. 175 Theophilus of Antioch:<sup>33</sup> "We [Christians]... have learned a holy Law. But we have as Lawgiver Him Who is really God, Who teaches us to act righteously.... He said: 'you shall not commit adultery!'; 'you shall not kill!'; [ *etc.*]....

"Of this divine law, then, Moses, who also was God's servant, was made the Minister both to all the World and chiefly to the Hebrews..., and gave them a Law and taught them these things. Of this great and wonderful Law, which tends to all righteousness, the Ten Heads are such as we have already rehearsed.... The voice of the Gospel teaches still more urgently concerning chastity" *etc.*

The A.D. 180 Athenagoras of Athens, in his *Plea for the Christians*, states:<sup>34</sup> "We have a Law which makes the measure of rectitude to consist in dealing with our neighbour as ourselves.... Whosoever marries another [being married], commits adultery." He condemns sodomy ("males with males committing shocking abominations"). Then he adds: "Who...can

accuse us of **murder**?... We say that those women who use drugs to bring on abortion, commit murder.... Those who **expose them [their infants]**, are chargeable with **child-murder**."

Taught the A.D. 185 **Irenaeus of Lyons** regarding even the antediluvians:<sup>35</sup> "The righteous fathers had the meaning of **the Decalogue** written in their hearts and souls.... It enjoined love to God and...our neighbour...through the medium of the Decalogue....

"The Lord Himself did speak in His Own Person to all alike the words of the Decalogue. And therefore, in like manner, do they remain permanently with us - receiving by means of His advent in the flesh **extension and increase** - but **no abrogation**."

Around A.D. 195, **Clement of Alexandria** taught in his *Exhortation to the Heathen*<sup>36</sup> that the sex-god Eros was first worshipped when "**Charmos took a little boy** and raised an altar to him" **after satiating "the lust he had gratified....** The lewdness of vice [which] men called by the name of 'Eros' - thus **deifies unbridled lust**." Clement then adds: "O, you who have **done violence to man**, and have dedicated to **shame** what is divine in this handiwork of God - you disbelieve everything, so that you may indulge your passions...because you have a craving after their licentiousness but disbelieve God because you cannot bear a life of self-restraint!"

On the other hand, Clement declares of **Christians** in his work *The Instructor*:<sup>37</sup> "He Who is our great General, the Word, the Commander-in-chief of the universe - by admonishing those who throw off the restraints of His Law, so that He may effect their release from the slavery...and captivity to the adversary [Satan] - brings them peacefully to the sacred concord of citizenship.... If rulers are not a terror to a good work - how shall God, Who is by nature good, be a terror to him who sins not? 'If you do evil, be afraid!' - says the Apostle (Romans 13:3-4)....

"Moses prohibited: '**You shall not fornicate!**;' '**you shall not commit adultery!**;' '**you shall not commit debauchery with boys!**'... '**You shall not lie with mankind, as with womankind** - it is abomination [Leviticus 18:22]!'....

"The fate of the Sodomites was **judgment** to those who had **done wrong**; [but] **instruction** to those who **heed**. The Sodomites having through much luxury fallen into uncleanness - practising **adultery shamelessly**, and burning with insane '**love**' of boys - the All-seeing Word, Whose notice those who commit impieties cannot escape, cast His eye on them.

"Nor did **the sleepless Guard of humanity** observe their licentiousness in silence but, dissuading us from the imitation of them, and training us up to His Own temperance...of fear - **ordered Sodom to be burned**.... Lest lust, through want of punishment, should throw wide the gates to those that were rushing into voluptuousness. Accordingly, [this was] **the just punishment of the Sodomites**....

"Beginning at home with marriage, we should exhibit propriety in it.... How our life is to be regulated, the Instructor [Christ the Word] has abundantly declared....

"We may comprehend the Commandments in two. As the Lord says, 'you shall love the Lord your God with all your heart, with all your soul, and with all your strength; and your neighbour as thyself.' Then from these He infers, 'on this hang the Law and the Prophets.'



"Further, to him that asked, 'What good things shall I do so that I may inherit eternal life?' - He answered, 'you know the Commandments!' And on him replying, 'Yes!' - He said, 'This do, and you shall be saved!'...

"We have the Decalogue.... '**You shall not commit adultery!**'.... '**You shall not corrupt boys!**'.... Honour your father and your mother!' And so forth. These things are to be observed - and whatever else is commanded in reading the Bible."

In his *Miscellanies*, Clement clearly teaches about God's Law:<sup>38</sup> "In order to check the impetuosity of the passions, it commands the adulteress to be put to death - on being convicted of this.... And the adulterer also is stoned to death.... And the Law is not at variance with the Gospel, but agrees with it. How should it be otherwise - one Lord [Christ the Word] being the Author of both?!...

"The Law says, 'you shall not commit adultery!' And the Gospel says: 'whosoever looks at a woman lustfully, has already committed adultery.' For this, 'you shall not covet!' - which is pronounced by the Law - shows that it is one and the same God Who preaches through the Law and the Prophets and the Gospel....

"For Abraham is the father not only of the Hebrews, but also of the Gentiles. And if both the adulteress and the adulterer are punished by death (Deuteronomy 22:22) - it is clear too that the precept which teaches 'you shall not lust after your neighbour's wife!' is addressed to the Gentiles too.

"Behold, I set before your face life and death - to love the Lord your God, and to walk in His ways, and hear His voice, and trust in life! But if you transgress the statutes and the judgments which I have given you, you shall be destroyed with destruction. For this is life and the length of your days - to love the Lord your God' (Deuteronomy 30:15-16)."

The A.D. 200f Tertullian of Carthage teaches:<sup>39</sup> "The divine law proclaims, 'you shall make no idol!'... If you reverence the same God, you have His Law.... If you also look back to the precept enjoining the subsequently-made similitude - you too are to imitate Moses!"

He continues elsewhere:<sup>40</sup> "Why should God, the Founder of the Universe, the Governor of the whole world, the Fashioner of humanity, the Sower of universal nations - be believed to have given a Law through Moses to one people, and not be said to have assigned it to all nations?... For in the beginning of the world, He gave to Adam himself and to Eve a Law....

"For in this Law given to Adam, we recognize in embryo all the precepts which afterwards sprouted forth when given through Moses. That is, 'you shall not kill!'; 'you shall not commit adultery!' [etc.].... For the primordial Law was given to Adam and Eve, in paradise, as the womb of all the precepts of God.... In short - before [or prior to] the Law of Moses, written on stone tablets - I contend that there was a Law unwritten, which was habitually understood naturally."

Again:<sup>41</sup> "God Himself...said not only, 'Be fruitful and multiply!' - but also, 'you shall not commit adultery!'.... And [it was He] Who threatened with death the unchaste, sacrilegious, and monstrous abomination both of adultery and unnatural sin with man and beast."

In his work *The Chaplet*, Tertullian adds:<sup>42</sup> "Everything which is against nature, deserves to be branded as monstrous among all men. But with us [Christians], it is to be condemned also as sacrilege against God the Lord and Creator of nature. Demanding then a Law of God, you have that common one prevailing all over the World - engraved on the natural tablets [of the heart], to which the Apostle too is wont to appeal [Romans 2:14f].... To the Romans, affirming that the Heathen do by nature those things which the Law requires, he suggests both Natural Law and a Law-revealing nature. Yes, and also in the first chapter of the Epistle [1:26], he authenticates nature when he asserts that males and females changed among themselves the natural use of the creature into that which is unnatural - by way of **penal retribution** for their error!"

Finally, in his *On Modesty*, he concludes:<sup>43</sup> "'Liberty in Christ' [Galatians 2:4 & 5:1-13] has done no injury to innocence. **The Law of...chastity...remains in its entirety**, in which Law 'blessed is the man who shall meditate by day and by night' [Psalms 1:1f].... Thus too the Apostle: 'And so the Law indeed is holy, and the precept holy and most good' [Romans 7:12]. 'You shall not commit adultery' of course [Exodus 20:14 cf. Romans 1:24-32 & 13:1-9 and James 2:8-12]....

"'Are we then making void the Law, through faith? Far be it! We are establishing the Law' [Romans 3:31] - forsooth, in...being even now interdicted by the New Testament...by an even more emphatic precept. Instead of 'you shall not commit adultery!' - 'whoever shall have seen, with a view to concupiscence, has already committed adultery in his own heart [Matthew 5:17-28].... Ask whether the Law of not committing adultery be still in force - to which has been added that of not indulging concupiscence!...

"Do we not, in the Apostles also, recognize the form of the Old Law with regard to the demonstration of adultery, how great (a crime) it is - lest perchance it be esteemed more trivial in the New [Testament] stage of discipline than in the Old?.... This is the first rule which the Apostles, on the authority of the Holy Spirit, send out to those who were already beginning to be gathered to their side out of the Nations: 'It has seemed (good)...to the Holy Spirit...that **abstinence** be observed...from **fornications** and from **blood**' [Acts 15:28-29]....

"In this place...there has been preserved to **adultery and fornication** - the post of their own 'honour' between **idolatry and murder**. For the interdict upon 'blood' - we shall understand to be (an interdict) much more upon **human blood**. Well then, in what light do the Apostles wish those **crimes** to appear which they select - in the way of careful guarding against - from the **pristine Law**?... There is no restoration of peace granted by the churches - to 'idolatry' or to 'blood'!...

"'Adulterers and fornicators, effeminate and cohabitators with males, will not attain to the Kingdom of God' [First Corinthians 6:9-10].... Paul granted no such indulgence.... Look at his Epistles! They all keep guard in defence of modesty, of chastity, of sanctity. They all aim their missiles against the interests of luxury and lasciviousness and lust....

"Also John...in the Apocalypse...has manifestly assigned to fornication the auxiliary aid of repentance.... To the Angel [or Minister] of the Thyatirenes, the Spirit sends a message that He 'has against him - that he kept (in communion) the woman Jezebel who...seduces my servants

unto fornication.... I gave her bounteously a space of time, so that she might enter upon repentance.... Look, I will give her into a bed, and her adulterers with herself, into greatest pressure - unless they shall have repented of her works!' [Revelation 2:18-22]....

"This Apocalypse, in its later passages [21:8 & 22:14f] , has assigned... 'fornicators...and murderers...to the lake of fire'.... 'To the...fornicators and murderers...(shall be) a share in the lake of fire and sulphur, which is the second death'.... And, over the gates for entering into the Holy City: 'Dogs, Sorcerers, Fornicators, Murderers' - **out!**" For **ever** - **outside!**

The A.D. 230 **Origen of Caesarea** asks:<sup>44</sup> "What need is there to speak of the prohibitions 'you shall not commit adultery!'; 'you shall not steal!'?.... Our Lord says: 'Whosoever looks upon a woman to lust after her, has committed adultery with her already - in his heart' [ cf. Matthew 5:17-34]." Origen compares "**pederasty** or anything of that sort" with "**murder**" - among "**sins which are... 'unto death'**" [First John 5:16]." And in commenting on Matthew 18:6 no less than thrice, Christ and Origen both condemn to a gruesome death all those who cause little ones to stumble.<sup>45</sup>

Also the A.D. 250 **Cyprian of Carthage** is very properly severe, even against immoral **stage plays**:<sup>46</sup> "Adultery is learnt, when it is seen.... Men are emasculated, and all the pride and vigour of their sex is effeminated in the disgrace of their enervated body; and he is most 'pleasing' there, who has most completely broken down the man into the woman.... You would see what even to see is a crime; you would see what people brutalized with the madness of vice, deny that they have done and yet hasten to do - **men with frenzied lusts rushing upon men**....

"Let him separate the...adulterers from his side and from his company! Since the case of an adulterer is by far both graver and worse than that of one who has taken a certificate" (and thus lapsed from the Church).

"'He who keeps on committing fornication, keeps on sinning against his own body' [First Corinthians 6:18].... 'No whoremonger nor unclean person...has any inheritance in the Kingdom of Christ and of God' [Ephesians 5:5].... 'They who keep on committing such things, are worthy of death' [Romans 1:30-32]."

About A.D. 265, **Gregory Thaumaturgos of Alexandria** clearly distinguished between the **ecclesiastical** and the **juridical** fate of a **rapist** and a **rapee**. In his *Canonical Epistle*, he wrote<sup>47</sup> that "if the previous life of any such person convicted [her or] him of going...after the eyes of fornicators - the habit of fornication evidently becomes an object of suspicion.... One ought not readily to have communion with such women in prayers.

"Yet if any one has lived in the utmost chastity, and has shown in time past a manner of life pure and free from all suspicion" - the case is different. "**We have an example for our guidance**. Namely the instance of the damsel in Deuteronomy [22:25-27], whom a man finds in the field and **forces** her and lies with her.

"'Unto the damsel,' he says, 'you shall do nothing. There is in the **damsel** no sin worthy of death. For as when a **man** rises against his neighbour and **slays** him, **even so is this matter**. The **damsel cried out** - but there was nobody to help her.'" This compares rape to murder!

Around A.D. 298, Arnobius of North Africa wrote his *Seven Books Against the Heathen*. There he objectively records<sup>48</sup> that "men, though prone to lust, and inclined through weakness of character to yield to the allurements of sensual pleasures - still punish adultery by the laws, and visit with the penalty of death."

Lactantius the Great, the pupil of Arnobius, around A.D. 310 started writing his masterly *Divine Institutes* in the last days of the Pagan Roman Empire before the conversion and accession of Constantine as Emperor. There Lactantius wrote<sup>49</sup> that the Heathen "do not spare even the innocent, but practise upon all, that which they have learned in the slaughter of the wicked.... For when God forbids us to kill [Exodus 20:13], He not only prohibits us from open violence - which is not even allowed by the public laws....

"The corrupting influence of the stage, is still more contaminating. For the subjects of comedies - are the dishonouring of virgins, or the loves of harlots.... And what other effect do the immodest gestures of the players produce - but both to teach and to excite lusts? Their enervated bodies, rendered effeminate according to the gait and dress of women, imitate unchaste women - by their disgraceful gestures."

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So much, then, for the Ante-Nicene Fathers - the Church's Theologians who lived before the beginning of the christianization of the Pagan Roman Empire. It is remarkable that, though all of them were politically powerless and living under usually-dictatorial pagan governments, they all favoured **very harsh punishments** for child-molesters and all other rapists!

With the conversion and accession in A.D. 311-13 of Constantine the Great as the first Christian Roman Emperor, and the then-convening of the Synod of Nicea, a great change occurred. Emperor Constantine and his Christian successors then immediately started enacting Christian-Biblical laws for the government of the Empire. Starting with the beginning of the christianization of the Roman Empire and of Roman Law around A.D. 321f, the Early-Christian Emperors - such as the same Constantine, Valentinian, Theodosius and Justinian - strongly condemned pederasty and homosexuality and rape.<sup>50</sup>

Lactantius tells us<sup>51</sup> that Constantine, as a young man, was characterized by correct moral habits. The Emperor's family life, was exemplary. According to Eutropius,<sup>52</sup> Constantine after his accession "enacted many laws, some good...and some severe." Among the latter, were such as punished certain forms of illicit sexual intercourse with death.<sup>53</sup> Those laws, too, were later embodied also in the A.D. 438 Theodosian and the 529 Justinian and the 740 Leonian and the 879 Basilian codes - and in the 1345 *Manual of Jurisprudence* of Constantine Harmenopulus.<sup>54</sup>

According to the A.D. 320f Church Father Eusebius of Caesarea,<sup>55</sup> Constantine: promoted previously-despised and persecuted Christians to offices of government; repaired old and erected new church buildings; and condemned idolatry. He then prayed: "My own desire is, for the common good of the World and the advantage of all mankind, that...people should enjoy a life of peace and undisturbed concord.... Only those can live a life of holiness and purity, whom You [God] call to a reliance on Your Holy Laws!"

In A.D. 324, one year before the Synod of Nicea, Constantine gave his *Oration to the Assembly of the Saints*. There, *inter alia* he said the following:<sup>56</sup> "Be it my special province, to glorify Christ!... I affirm, therefore, that He has laid the foundation of this universe.... What shall we suppose nature to be?... It must be a Law devised by God. All things, therefore, are subject to God - and nothing is beyond the sphere of His power....

"In what respect do justice, or self-control, or the other virtues - depend on fate?... How can it be said that laws, encouragements to virtue and dissuasives from what is evil - praise, blame, punishment, in short whatever operates as a motive to virtue and deters from the practice of vice - derive their origin from fortune or accident and not rather from that of justice which is a characteristic attribute of the providence of God?....

"The Divine Being delights in goodness, but turns with aversion from all impiety.... It behooves us to lead a life of modesty and gentleness, not permitting our thoughts to rise proudly above our natural condition, and ever mindful that God is near us and is the Observer of all our actions!"

On the thirtieth anniversary of the reign of Constantine, Eusebius in A.D. 335 declared of him:<sup>57</sup> "As soon as he understood that the ignorant multitudes were inspired with a vain and childish dread of these [idolatrous] bugbears of error wrought in gold and silver - he judged it right to remove these.... So did he, whilst residing in the imperial palace of his own fair city, discover as from a watch-tower a hidden and fatal snare of souls in the province of Phoenicia. This was a grove and temple...on part of the summit of Mount Lebanon, and dedicated to the foul demon known by the name of Venus.

"It was a school of wickedness for all the abandoned votaries of impurity, and such as destroyed their bodies with **effeminacy**. Here men undeserving the name, forgot the dignity of their sex and propitiated the demon by their effeminate conduct. Here too unlawful commerce of women, and adulterous intercourse, with other horrible and infamous practices, were perpetrated in this temple....

"These proceedings, however, could not escape the vigilance of our august Emperor. He, having himself inspected them with characteristic forethought, and judging that such a temple was unfit for the light of Heaven, gave orders that the building with its offerings should utterly be destroyed."

Too, it should be noted that the **Law of God was read in the churches weekly** in liturgies **from the time of the Apostles** (cf. Romans 13:1-9 and James 2:8-12 and Revelation 12:17 & 14:12) **throughout Ante-Nicene times**<sup>58</sup> and right **down into the third and fourth centuries**. That was the case also and indeed **especially** after Constantine's A.D. 321 nominal christianization of the Roman Empire.

Thenceforth too, the Early Post-Nicene Church Fathers and Christian Emperors obviously agreed with the Biblical penalties against pederasty and rape - and also upheld the penalties thereagainst of the then-christianized Roman Empire. This we shall now show comprehensively - right down till the zenith of the Patristic Age in Augustine, and then briefly until the time of the Protestant Reformation commencing with the Neo-Augustinian Martin Luther.

It was Athanasius of Alexandria who was the great hero at the Council of Nicea in 325. Subsequently, he told the Pagans:<sup>59</sup> "Women...in old days used to sit in the temples of Phoenicia, consecrating to the gods there the hire of their bodies - thinking they propitiated their goddess by fornication, and that they would procure her favour by this....

"Men, denying their nature, and no longer wishing to be males, put on the guise of women - under the idea that they were thus gratifying and honouring [Cybele] the Mother of their so-called gods. But all lived along with the basest, and vied with the worst among themselves..., as Paul said (Romans 1:26)."

So too in his *Incarnation of the Word*. At that time, explains Athanasius,<sup>60</sup> "there were adulteries everywhere, and thefts - and the whole Earth was full of murders and plunderings. And as to corruption and wrong, no heed was paid to law - but all crimes were being practised everywhere.... Nor were even crimes against nature far from them."

Indeed, in his *Defence against the Arians*, Athanasius adds:<sup>61</sup> "It is not a display of eloquence that is needed, but the observance of Apostolic Canons - and an earnest care not to offend one of the little ones of the Church. For it were better for a man, according to the Word of the Church, that a millstone were hanged about his neck, and that he were drowned in the sea - than that he should offend even one of the little ones [Matthew 18:6]!"

Compare too the Apostolic Constitutions, which were constantly expanded from A.D. 325 onward. "Have before your eyes the fear of God, and always remember the Ten Commandments of God - to love the one and only Lord God!... Reject every unlawful lust!"<sup>62</sup>

"He who does not consider these things will, contrary to justice, spare him who deserves punishment - as...Eli his sons 'who did not know the Lord' [First Samuel 2:12-22 & 4:17-21]. Such a one profanes his own dignity, and that Church of God which is in his parish. Such a one is esteemed unjust before God and holy men...as also to the youth of both sexes to whom a woe belongs and 'a millstone about his neck' and drowning on account of his guilt."<sup>63</sup>

Too: "He is your Lord, and the Lord of the universe.... Meditate on His Laws!.... Neither [on]...impiety toward God and transgression and injustice!... I mean rapine, violence, or...adultery or fornication.... The sin of Sodom is contrary to nature, as is also that with brute beasts. Adultery and fornication are against the Law.... Neither sort of them is without its punishment....

"All these things are forbidden by the Laws. For thus say the Oracles: 'You shall not lie with mankind as with womankind!' [Leviticus 18:22]. 'For such a one is accursed, and you shall stone them with stones' [Leviticus 20:13].... 'Everyone who lies with a beast - slay him!' [Exodus 22:19]. 'And if anyone defiles a married woman - slay them both!' [Leviticus 20:10 & Deuteronomy 22:22]."<sup>64</sup>

"'You shall not corrupt boys!' [Leviticus 18:22]. For this wickedness is contrary to nature, and arose from Sodom - which was therefore entirely consumed with fire sent from God [Genesis 19].<sup>65</sup> "The way of death is known by its wicked practices..., whereby come murders, adulteries..., rapines..., murderers of infants.... May you...be delivered from all these!"<sup>66</sup>

"You have...made man...a citizen of the World....and have given him...rational knowledge, the discerning of piety and impiety.... When You made him, You gave him a Law implanted within him [*cf.* Romans 1:19-32 & 2:12-16], so that he might have at home and within himself the seeds of divine knowledge.... In the event he would keep that Commandment, he would receive the reward of it - which was immortality....

"Those who apostasized from You, You punished.... You rejected...Cain, the murderer of his brother.... For You are...the Giver of Laws, and the Rewarder of those that observe them [*cf.* Hebrews 11:1-6], and the Avenger of those who transgress them. You brought the Great Flood upon the World, by reason of the multitude of the ungodly.... You did kindle a fearful fire against the five cities of Sodom....

"When men had corrupted the Law of Nature and...esteemed the creature...more than they ought and equalled it to the God of the universe, You did not...permit them to keep going astray - but raised up Your holy servant Moses and by him gave the Written Law for the assistance of the Law of Nature [Isaiah 8:20].... After the Law of Nature, after the exhortations in the Positive Law, after the prophetic reproofs and...the burning of Sodom..., He Who was man's Creator was pleased to become man - in order to be under the Laws [Galatians 4:4-6].... He lived holily, and taught according to the Law [Matthew 5:17f]."<sup>67</sup>

"You Who instructed Ezra...to read Your Laws to the people (Nehemiah 8) - do now also at our prayers instruct Your Servant [the Preacher in Christian Worship Services]" to do likewise! "If anyone has a demon - let him indeed be taught piety - but not received into communion before he be cleansed!.... If a harlot come, let her leave off whoredom - or else be rejected!...

"He who is guilty of sins not to be named - a sodomite, an effeminate person [*etc.*]" - "let these be tested for some time.... And if they leave off those practices - let them be received [by the Church, as quite distinct from being punished by the State]. But if they will not agree to that - let them be rejected!"<sup>68</sup>

Cyril of Jerusalem, in his A.D. 350 famous *Catechetical Lectures*, urges<sup>69</sup> his catechumens to honour God and His Law. Cyril also reminds them that "our Lord Jesus Christ...works together with the Father, [and] wrought with Him also in the case of Sodom, according to the Scripture 'And the Lord rained upon Sodom and Gomorrah fire and brimstone from the Lord out of Heaven' [Genesis 19:24]."

Also regarding **rape**, Cyril states that while a woman "is being forced, when does she cry out and call for helpers - **after**, or before the outrage?... Therefore the Scripture elsewhere says 'the betrothed damsel cried out, but there was nobody to save her' [Deuteronomy 22:27]."

Cyril invokes also **apostolic authority** against **crimes of violence**, including such sex crimes. He charges his catechumens: "Guard your soul safely, lest at any time you eat of things offered to idols! For...not only I at this time, but ere now the Apostles also, and James the Overseer of this Church, have had earnest care. And the Apostles and Elders wrote a universal epistle to all the Gentiles, that they should 'abstain...from things offered to idols and...from blood'.... For many men, being of savage nature, live like dogs".... 'Abstain from fornication' [alias all illegal sexual activity].... The decree is universal - from the Holy Spirit!"

The A.D. 365 Gregory of Nazianze cites Matthew 18:6 and states that "those who offend one of the little ones will incur the severest punishment at the hands of Him Who cannot lie." As regards Romans 1:22-31, he connects man's "own shame" to "his punishment" - "namely death."<sup>70</sup>

No later than A.D. 370, Basil of Caesarea produced his *First Canonical Epistle*. There, he decreed<sup>71</sup> *inter alia* that "they who have committed sodomy with men or brutes, murderers..., adulterers and idolaters - have been thought worthy of the same punishment.... He who kills another with a sword or hurls an axe at his own wife and kills her, is guilty of wilful murder.... The man or woman who gives a poison, is a murderer - if the man that takes it, dies.... So are they who take drugs to procure abortion. And so are they who kill on the highway....

"Fornication is neither marriage, nor the beginning of marriage.... They who steal women, and their accomplices...[if] violence is used, [commit] crime.... A woman being delivered of a child on a journey and taking no care of it, shall be reputed guilty of murder.... He who gives a mortal wound to another, is a murderer.... He that abuses himself with mankind, shall ...[be as] an adulterer. And so shall he who abuses himself with beasts.... Incest with a sister, is punished as murder; all incestuous conjunction, as adultery."

Very interesting indeed is Basil's letter *Concerning Rape*. There, he roundly rebukes<sup>72</sup> his addressee: "I am distressed to find that you are by no means indignant at the sins forbidden, and that you seem incapable of understanding how this raptus which has been committed is an act of unlawfulness and tyranny against society and human nature, and an outrage of free men.... Wherever you find the girl - insist on taking her away, and restore her to her parents! Shut out the man from the prayers, and excommunicate him!... We regard the ravisher as a common foe - like a snake or any other wild beast [cf. Genesis 9:5-6 with Exodus 21:28 and Deuteronomy 22:25-26]... So hunt him down - and help those whom he has wronged!"

Also in his letter *Concerning an Afflicted Woman*, Basil urges his addressee:<sup>73</sup> "Sir, consider what answer you would have me make to her!.... It has long ago been declared by the Apostle, that the Magistrates should be a terror to them in their evil-doings. For it is said [Romans 13:4], 'he does not bear the sword in vain!'.... To release him [the violator who afflicted the woman] - would be an encouragement to his violence!"

This Biblical view of Basil distinguishes between seduction and violence. Very rightly, this was later to be reflected also in the legislation of the (A.D. 438) Christian Emperor Theodosian<sup>74</sup> and the (A.D. 529) Christian Emperor Justinian.<sup>75</sup>

From A.D. 375 onward, Ambrose of Milan started writing his various theological works. There, discussing the forceful sexual violence mentioned in Genesis 6:2-13, he attributes the Great Flood in the times of Noah chiefly to "carnal impurity and the pollution of grave sin."<sup>76</sup>

He thrice writes about<sup>76</sup> the avenging of Jacob's daughter Dinah's "violated chastity."<sup>77</sup> And he condemns the paganism of Vesta and the heathen priests of Pallas and "the Phrygian rites - in which immodesty is the rule."<sup>78</sup>



Significantly, also the A.D. 390f **Jerome of Bethlehem** speaks about the crime of **rape** - and even **gang-rape**. In the different case of a woman who was willingly seduced, he asks<sup>79</sup>: "Was she overwhelmed by a crowd, and **ravished against her will**? If so - why has she not, thus victimized, subsequently **put away her ravisher**?! Let her read the books of Moses - and she will find that if **violence** is offered, but she does not cry out - she is punished as an adulteress! But if she is **forced** in the field, she is innocent of sin - and her **ravisher alone** is amenable to the **laws** [Deuteronomy 22:23-27]."

Furthermore, parents have a duty to protect their children against such disasters. Writes Jerome:<sup>80</sup> "We read of Eli the priest, that he became displeasing to God on account of the sins of his children [First Samuel 2:12-22 & 4:17-21]. And we are told that a man may not be made an Overseer - if his sons are loose and disorderly [First Timothy 3:4]. On the other hand, it is written of the woman that 'she shall be "healthied" in child-rearing - if they [her children] remain in faith and charity and holiness with chastity' [First Timothy 2:15]."

"Parents are responsible for their children, when these are of ripe age.... How much more must they be responsible for them when, still...weak, they cannot... 'discern between their right hand and their left' [Jonah 4:11] - when...they cannot yet distinguish good from evil? If you take precautions to save your daughter from the bite of a viper - why are you not equally careful to shield her from 'the hammer' [of a rapist] ?.. Keep her from going out with Dinah, to 'see the daughters' of a strange land!... Save her from the tripping dance!"

For "Deuteronomy [22:24-25] establishes the point. 'If the man,' says the writer, 'finds the damsel...in the field - and the man forces her, and lies with her - **he shall surely die**!'"<sup>81</sup> Moreover, in Acts 15:28f, "the Apostles and Elders wrote letters from Jerusalem that...Gentile believers...should keep themselves...from fornication."<sup>82</sup>

Around A.D. 395, **John Chrysostom of Constantinople** argued<sup>83</sup> that "the **incontinence** of the belly...and **of the Flood in Noah's time**...brought down the **thunders on Sodom**.... There was also a charge of **whoredom**...which Ezekiel [16:49] too signified - when he said 'this was the iniquity of Sodom, that she waxed **wanton**'....

"The devil...made the Sodomites to burn in **unlawful lust**.... Hereby he has destroyed ten thousand others, and delivered them to hell.... Luxury...makes swine out of men - and **worse than swine**. For whereas the sow wallows in the mire and feeds on filth - this man lives..., devising **forbidden intercourse** and **unlawful lusts**.... He is **lost to shame**....

"**Those in Sodom**...and those in the time of Noah...chose this soft and dissolute life.... Ezekiel 16:49...speaks of those in Sodom.... And what of those who, being of the sons of God, (Genesis 6:2) - looked on women and were borne down the precipice? And what of those who were maddened by **inordinate lust** [and **violence**]?" Genesis 6:11-13. Such included also "men's violent passion for women.... Genesis 6:2. They **rushed** headlong into lust."

On Romans 1:26f, Chrysostom argues<sup>84</sup> against "the men" who, "leaving the natural use of the woman," then "went after one another.... Having dishonoured that which was natural, they ran after that which was contrary to nature.... [Even though] it is not the same thing to change into the nature of women - as to continue a man but yet to have become a woman....

"They **mutilate** nature.... **Nothing** can there be more worthless than a man who had **pandered** himself. For not the soul only but the body also of one who has been so treated, is disgraced - and **deserves to be driven out, everywhere**. How many hells shall be enough for such? But if you scoff at hearing about hell and do not believe in that fire - **remember Sodom!**... For such is the burning of Sodom, and that conflagration.... Consider how great is that sin - to have forced hell to appear - even **before** its time!"

Elsewhere, Chrysostom argues<sup>85</sup> together with Paul at Romans 1:26-32 that "they which keep on committing such things, are **worthy of death**.... At Sodom...they burned in their lust toward one another. Then too the very earth itself was burned up, being kindled by the fire from above. For He designed that the vengeance of this sin should permanently remain....

"Burning up the face of the ground, He placed it visibly before all who afterward should desire to look at these things.... The sight of the land, through all the generations since, has given an admonition beyond all powers of speech - crying out as it were and saying: 'Do not dare to do the deeds of Sodom, lest you suffer the lot of Sodom!'...

"Persons that have visited these places, bear witness..., and have seen the effects of the fire, with soil nowhere visible, but everything dust and ashes. They come away astonished at the sight, and taking with them a strong lesson of chastity. For truly, the very nature of the punishment, was a pattern of the nature of the sin. Even as they devised a barren intercourse..., so did God bring on them such a punishment." Barrenness and extinction!

"Paul rebuking the unclean among the Romans, thus aggravates the accusation - saying that their usage was not only against the [inscriptured] Law of God, but even against nature [alias God's Law in nature]. 'For they [the sodomites] changed the natural use [of the bodies of women], into that which is against nature' (Romans 1:26).... He is not enacting any strange law.... Among Gentiles, their inventions would all be reckoned as a kind of novelty against nature.... He is not introducing anything new" - cf. Romans 1:18-26 with 2:14-16.

Chrysostom then goes on in Romans 13:4, to discuss<sup>86</sup> the civil penalties to be inflicted by the Magistrate. "'He does not bear the sword in vain.' You see how He [God] has furnished him [the Magistrate] with **arms**, and set him on guard like a **soldier** - for a **terror** to those that keep on committing sin. 'For he is the servant of God to **execute wrath** - a **revenger** upon him that does evil.'

"Now, lest you should startle at hearing again about **punishment and vengeance and a sword** - he [Paul] says again that it is **God's Law** which he [the Magistrate] is carrying out! For what if - he does not know it himself? Yet it is **God** Who has so shaped things!... He [the Magistrate] be a servant - in **avenging** virtue's cause."

In the Sermon on the Mount, observes Chrysostom,<sup>87</sup> Christ "does not disturb the order of the Commandments, but begins first with that with which the Law also began.... Let us now ask those who reject the Law - 'is "Be not angry!" contrary to "you shall not murder!"? Or is the one Commandment not the completion and the development of the other?' Clearly, the one is the fulfilling of the other.... For wrath is the root of murder.... **Not therefore to abolish the Law** did He make these enactments, **but for the more complete observance of it!**

Indeed, Jesus there "seems to be speaking of the judges in this world, and of the way to the court of justice.... Paul...points out to him that is inclined to evil, that the ruler is armed! Thus saying, 'But if you do that which is evil - be afraid! For he does not bear the sword in vain! For he is a servant of God' [Romans 13:4] .... He does not sets forth only the fear of God, but also the threatening of the other party....

"**Christ also** mentions not only hell, but also a court of justice and of being dragged there..., by all of these means destroying the roots of murder [cf. Matthew 5:17-27f].... He did not say 'whosoever shall lust to commit adultery' - but 'whosoever shall look to lust'....

"Therefore He says, 'do not commit adultery with your eyes, and you will commit none with your mind'.... Such is the nature of whoredom. It makes **men** not only wanton, but also murderous. Those women...who desire to commit adultery, are prepared even for the slaying of their injured husbands!"

Chrysostom further urges:<sup>88</sup> "Let us not, I implore you, provoke God!.... What anger does your conduct not deserve - when you pass by the poor, and give to a harlot?... When you feed your uncleanness by stripping orphans and wronging widows - consider how great a fire is being prepared for those who dare such things! Hear what Paul says [Romans 1:26-32], 'They not only do these things, but also have pleasure in those who do them!'"

Finally, Chrysostom anticipates that such hideous crimes would continue to be committed also during future history. He says<sup>89</sup> that Jesus "compares His coming with the days of Noah.... The things that are committed now, are not less.... It says 'the sons of God went in unto the daughters of men' (Genesis 6:4).... Now, there is no form of wickedness which is unattempted....

"If anyone disbelieves hell - let him consider Sodom! Let him reflect on the vengeance that has been inflicted upon Gomorrah - and which yet remains! This is a proof of the eternity of punishment.... What have you to say concerning Sodom? Would you wish also to know the reason why these things were then done? It was for a grievous and accursed sin.... The men of that time had a passion for boys - and on that account, they suffered this punishment!"

Around A.D. 400f, the great African Augustine of Hippo-Regius had much to say also about such matters. In his *Confessions*, he insists:<sup>90</sup> "Those offences which be contrary to nature, are everywhere and at all times to be held in detestation, and punished."

"Such were those of the Sodomites which - should all nations commit - they should all be held guilty of the same crime by the Divine Law, which has not so made men that they should in that way abuse one another.... That fellowship which should be between God and us is violated, when the same nature of which He is Author is polluted by the perversity of lust....

"In deeds of violence...as the highwayman to the traveller..., these be the chief iniquities which spring forth from the lusts of the flesh.... Your Ten Commandments, O God, are most high and most sweet!.... You avenge that which men perpetrate against themselves...either by corrupting or perverting their nature which You have made and ordained, or in 'burning' in things forbidden to that use which is against nature [Romans 1:24-32]."

On the **rape of the Sabine women** in order to facilitate the establishment of Pagan Rome from B.C. 753 onward, Augustine does not reconstructionistically try to soften or justify that capital crime. Instead, he regards<sup>91</sup> the rapists as **capital kidnappers** intent on "**stealing** their 'wives' and then **waging war** against their 'fathers-in-law'" - in order to facilitate their own sexual misappropriation of "**the wretched women**.... The Romans, then, conquered...with hands stained in the blood of their 'fathers-in-law'" - in order to "**wrench** the miserable girls from their embrace" (apparently meaning the protective embrace of those girls' own fathers).

Thus, "the Sabine women" were "**ravished** women" - and the whole sorry episode was a **crime** both **capital** and "**unnatural**" and thus worthy of the death of their violators. Very significantly, later in the very same writing, Augustine refers to Romans 1:26-32 and claims that "Paul" was there "censuring a damnable uncleanness" - and, indeed, a crime "**worthy of death**."

Christ, as His incarnation, **magnified** God's Law to His Apostles (Isaiah 42:1-21). Explains Augustine:<sup>92</sup> "He begins now to inform and to teach them what they are to teach." Was Jesus then "about to mention...things contrary to those which are written in the Law?"

"'No,' says He! 'For do not think that I have come to destroy the Law, or the Prophets! I have not come to destroy, but to fulfil'.... 'You have heard, therefore, says He..., 'you shall not kill!'; and 'whosoever shall kill, shall be in danger of the judgment!...'... You have heard... 'you shall not commit adultery!' And 'I say to you that whosoever looks on a woman to lust after her - has committed adultery with her already, in his heart!'"

On the Heathen in Christ's earthly lifetime and thereafter, Augustine urges:<sup>93</sup> "Observe also the sins they commit!... 'To dishonour,' says Paul, 'their own bodies among themselves' [Romans 1:24]. Here is the **punishment** of iniquity, which is itself iniquity.... See how **often** God inflicts punishment! And out of the self-same punishment - sins, more numerous and **more severe**, arise.

"'For even their women changed the natural use [of their bodies] into that which is **against nature**; and likewise the men also, leaving the natural use of the woman, **burned in their lust** toward one another - men doing with men that which is unseemly' [Romans 1:26-27].... He further says 'and receiving in themselves that recompense of their error which was meet' [Romans 1:27]..., being filled with all...**fornication**...[and] **murder**...[and being] **without natural affection**' [Romans 1:31].

"Here, now, let our opponent say: 'Sin ought not so to have been punished - lest the sinner, through his punishment, should commit even more sins!'" So God then says that "they which keep on committing such things, are **worthy of death**" [Romans 1:32].

Also in his work *On Marriage and Concupiscence*, Augustine adds:<sup>94</sup> "As to what the Apostle says of the wicked - that 'leaving the natural use of the woman, the men **burned in their lust** toward one another, men doing with men that which is unseemly' [Romans 1:26-27] - Paul did not (by the 'natural use') speak of the conjugal use. He wishes us to understand how it comes to pass.... Thus it follows that even when a man unites with a harlot to [ab]use these body-parts, the use is a natural one. However, it is not commendable - but culpable.

"But, as regards any part of the body which is not meant for degenerative purposes - even if a man should use his own wife in it - it is against nature and **flagitious**." Intra-marital buggery alias **sodomizing one's spouse** is therefore to Augustine what the famous American Lexicographer Noah Webster's *Dictionary* defines<sup>95</sup> as: 'shamefully criminal'; 'grossly wicked'; 'scandalous'; 'guilty of enormities'; and 'villainous.'

Indeed, continues Augustine, the same Apostle [Paul in Romans 1:26] had previously said concerning women: 'Even their women did **change the natural use** [of their bodies] into that which is **against nature** [*viz.* lesbianism].' And then, concerning men, he added that they worked what is unseemly - by leaving the natural use of the woman. Therefore, by the phrase in question - 'the natural use' - are...thereby denoted those flagitious deeds which are **more unclean** and **[more] criminal** than even men's [extra-marital] use of women which, though unlawful, is nevertheless natural." Hence, buggery is worse than non-anal whoredom..

The wicked, explains Augustine,<sup>96</sup> are rightly "in fear...of the judgment of the authorities. What does the authority do to you, if you are good?" Nothing! "But if you are evil - fear the authority! 'For he does not **bear the sword** in vain!' [Romans 13:4].

"The Law was given in Ten Precepts, and was to be preached throughout the whole world.... For in the Gospel it is said: 'I did not come to destroy the Law, but to fulfil it' [Matthew 5:17].... Hear also the Apostle, when he says: 'Love is the fulfilling of the Law; [Romans 13:10].... Love completes the Law.... Most truly is it said 'love is the perfection of the Law.'"

Moreover, "'you shall not commit adultery!' [and] 'you shall not kill!'...is briefly comprehended...in this saying, namely: 'you shall love your neighbour as yourself!... Love is the fulfilling of the Law' [Romans 13:9-10]. Now this was not written [only] on the tablets of stone - but 'is shed abroad in our hearts by the Holy Spirit Who has been given to us' [Romans 5:5]. God's Law, therefore, is love....

"What then is God's Law, written by God Himself in the hearts of men - but the very presence of the Holy Spirit Who is 'the finger of God' [Deuteronomy 9:10 *cf.* Luke 11:13-20], and by Whose presence is shed abroad in our hearts the love which is the fulfilling of the Law [Romans 13:10], and the goal of the Commandment [Second Corinthians 3:3].... For instance, 'you shall not commit adultery!' [and] 'you shall not kill!'...is briefly comprehended in the saying 'you shall love your neighbour as yourself!'"<sup>97</sup>

Augustine thus thoroughly endorsed what James (2:8-13) says about "the Royal Law" of the Ten Commandments in general - and about **violence** and **impurity** in particular. In his A.D. 415 *Letter to Jerome on James 2:10*, Augustine remarks:<sup>98</sup> "Since the fulfilling of the Law [in Romans 13:9-10] is that love with which we love God and our neighbour, on which Commandments of love 'hang all the Law and the Prophets' [Matthew 22:40] - he who **violates** that on which all hang, is justly held to be guilty of [breaking] all [*cf.* Galatians 3:10 and James 2:8-13]. Now, nobody sins without violating this love. 'For this, "you shall not commit adultery!"; "you shall not murder!"; "you shall not steal!"; "you shall not covet!"; and if there by any other Commandment - it is briefly comprehended in this saying "you shall love your neighbour as yourself!" Love works no ill toward his neighbour. Therefore, **love is the fulfilling of the Law!**'"

In his casuistic ethical writing *On Lying*, Augustine has much to say<sup>99</sup> about **chastity** in general and **rape** and **sodomy** in particular. "If the **ravisher** assaults the body, and there is no escaping him either by contrary force or by any contrivance or lie - we must needs allow that **purity** cannot be violated by **another's** lust....

"Lot [in Genesis 19:8]...offered his daughters to the lust of the Sodomites, to the intent that the bodies of women rather than of men might be corrupted by them" - as a lesser heterosexual crime than the even greater homosexual crime of two very great and awful evils.

"How much more diligently and constantly ought the mind's chasteness in the truth to be preserved, seeing it is more truly preferable to its body - than the body of a man is to the body of a woman?" That is to say, in two highly-illicit scenarios - it is even **worse** for a male's body to be **assaulted** homosexually, than it is for a female's body to be **assaulted** heterosexually.

"Nobody says that a person is defiled by **being** murdered.... But if he has filth poured all him...or if he be carnally abused like a woman - then almost all men regard him with a feeling of horror, and they call him defiled and unclean....

"Those things which are done for the purpose of avoiding uncleanness, are not to be called sins.... Are some lies also to be excepted, so that it were better to suffer this [thing] than to commit those [other things]?.... There are some [but not all] **lies** which it is worse to commit, than to suffer that **foul violence** [of homosexual rape]!...

"Suppose quest be made after a person, so that his body may be deflowered - and that it be possible to screen him by a lie. Who dares to say that even in such a case, a **lie** ought **not** to be told...rather than yield his body to **abominable** [viz. **homosexual**] lust?"

Augustine elaborates this further elsewhere, where he argues:<sup>100</sup> "**Thefts** themselves are **more lightly punished by law**, than **crimes of lust**. They are, however, both sins - albeit the one lighter, the other heavier.... Who can doubt it to be a great sin, if a father prostitute his own daughters to the fornications of the impious? And yet a case has arisen in which a just man [cf. Lot in Second Peter 2:7f] thought it his duty to do this, when the **Sodomites** with **nefarious** onset of lust were **rushing** upon his **guests**....

"What shall we say here? Do we not so **abhor** the **wickedness** which the **Sodomites** were attempting to do to the guests of the just man, that **whatever** were done in order that **this** were not done - he should deem right to be done?" **No!** "To be 'wise' in this way - what is it but to lose one's wits, or rather to be downright mad!...

"Let that which Lot did...be an example...which we ought to avoid! For it seems meet to be more looked into and noted.... When so **horrible** an **evil** from the **most flagitious impiety of the Sodomites** was impending over his guests - he wished to ward it off, but was not able.... Even that just man's mind had been disturbed, so that he was willing to do that which...God's Law...will cry aloud must not be done....

"These things, when we read in the Holy Scriptures, we must not...believe them meet to be done!... Set as Lot was amid the libidinous frenzy of the Sodomites - who would dare to say,

‘Although your guests in your own house...are by the **great violence**...being laid hold upon **by lewd men**, and being **forced**, and are carnally about to be ‘known’ like women - **don’t you fear** at all, nor have any dread or horror or trembling!’ What man, even a companion of those wretches, would dare to say this?

"But do not let this fear of yours drive you to do a thing which, even if your daughters were willing it be done to them - they would, through you, do wickedness with the Sodomites! If [your daughters be] unwilling - will you permit violence, by the Sodomites, to be done [to your daughters] through you? Don’t you go and commit a great crime of your own [by facilitating a heterosexual rape]- while you dread a **greater** crime [of homosexual rape] by other men!"

Now as regards Lot’s daughters, "they did not offer themselves (albeit better females than males!) to be carnally ‘known’ - in the place of those guests.... Nor yet did their father [Lot] permit it [sodomy] to be done to himself - when they [the Sodomites] tried to do it.

"For he would not betray his guests to them - even though it would have been less evil if it were done to one man, [to Lot] himself than to two men [*viz.* to Lot’s guests].... Even if the frenzy of the lust of others had prevailed by strength of body - it would not have defiled him [Lot] - as long as he would not have consented....

"In Sodom, where males burning with **hideous lust** toward males, could not as much as [even] find the door of the house within which were the men whom they were seeking...., that just man [Lot]...feared lest they [his guests] should suffer a **violence worse than death**.... That just person was not willing that...the bodies of his guests...should be **defiled**."

Now it needs to be remembered that Augustine himself was a Manichaean, before he became a Christian. After his conversion, he disclosed just how rotten the Manichaeans of his own day still were<sup>101</sup> - "accosting some women with such indecent sounds and gestures as to outdo the boldness and insolence of all ordinary rascals."

He records an incident when even within their sanctuary, there was one who molested a woman. That Manichaean "tried to embrace her, and would have **forced her into sin** - had she not escaped by crying out [*cf.* Deuteronomy 22:24-26]. How **common** must we conclude the practice to have been, which led to the misdeed on this occasion!"

No wonder Augustine needed to remind<sup>102</sup> Faustus the Manichaean: "**The moral precepts of the Law** are observed by **Christians**" - as indeed they **should** be observed by all mankind, including Manichaeans like the wicked Faustus. As the Ex-Manichaean Augustine reminded him:<sup>103</sup> "**Shamefully** headstrong and turbulent, you have reached the height of folly...and worthlessness. Your beauty has been spoiled... I know - for I was once the same....

"The [Manichaean] doctrine that the production of children is an evil, directly opposes the [Biblical] precept ‘you shall not commit adultery!’ For those who believe this [Manichaean] doctrine, in order that their wives may not conceive - are led to commit adultery even in marriage. They take wives.... But...their ‘intercourse’ with their wives is not of a lawful character. And the production of children...they seek to avoid" - apparently by **intra-marital buggery**, alias **sodomizing their own spouses**.

"But the **true** Law is, 'you shall **not** commit adultery!'"<sup>104</sup> And, as regards **sexually forcing** people: "Don't **violate anybody!**"<sup>105</sup> Cf. Luke 3:14.

Indeed, **capital punishment** for **bloodshedding** and other **serious acts of violence** here comes into view - also in this regard. Explains Augustine:<sup>106</sup> "This was enjoined in ancient times upon Noah himself, after the deluge [Genesis 9:6]." This is "thought by many to be what is meant in the acts of the Apostles [15:29], where we read that the Gentiles were required to abstain from fornication and...from blood" - and where many "think that to abstain from blood means not to be polluted with the crime of **murder**.... The Church of all nations was prefigured by the ark of Noah, when God gave this command - a type which began to be fulfilled in the time of the Apostles, by the accession of the Gentiles to the [Christian] Faith."

The Manichaeans, however, in addition to their previously-mentioned **rapes** and **buggeries**, are accused<sup>107</sup> by Augustine of being guilty of yet further "**incredible turpitudes**." Such apparently included even **pederasty**.

"They say that the powers of light are transformed into beautiful males, and are set over against the women of the race of darkness - so that through their 'beauty' they enkindle the **foulest lust** of the princes of darkness...arranged in the various tracts of the 'heavens' [*sic*]! Since these consist of both sexes, male and female - he [the prince of darkness] orders the aforesaid powers to bring forth partly in the form of **beardless boys** for the adverse race of females - and partly in the form of **bright maidens** for the contrary race of males....

"When females are to be dealt with - **putting aside the forms of maidens**, they show the **form of beardless boys**. But by this handsome appearance of theirs, ardour and lust increase - and in this way, the chain of their worst thoughts is unloosed."

Behold here the bizarre intertwinings of Manichaeus's bad ideas regarding ultra-transvestite **sex changes** and **child abuses**! Cf. Deuteronomy 22:5 & 22:12f & 22:23f & 22:25f.

Augustine goes on: "By his changing and diversity of 'divine' and most beautiful persons - the princes male and female of the **moist and cold race** are unleashed.... Whatever should remain...is conducted into the Earth through cold - and is mingled with all the races of darkness."

Rightly does Augustine then ask: "Who can endure this? Who can believe - not indeed that it is true, but - that it could even be said? Behold those who fear to **anathematize Manichaeus** [who was then] teaching these things - but do **not** fear to believe in God!"

As St. Augustine finally concludes:<sup>108</sup> "**Worthy of death**...are both those who do such things, **and** those who consent with those that do them' [Romans 1:32].... And this is the substance of the teaching of the Universal Church!"

At the A.D. 451 **Council of Chalcedon**, it was decreed that those **forcibly** carrying off women under pretence of marriage - **and** the aiders of abettors of such **ravishings** - be **anathematized**.<sup>109</sup> Mercifully, all of the above ecclesiastical provisions would hold firm during the next millennium - and right down after the Protestant Reformation and even until the ungodly French Revolution and its immoral and amoral aftermath.



As Dr. Henry Percival notes in his excursus on the history of the **Roman Law and its Relation to the Canon Law**:<sup>110</sup> "Canons adopted by the various [Church] Councils gradually won admission to the Law-Code of the Empire.... It is only in the [A.D. 321f] time of Constantine the Great that we find...the Imperial Constitutions or Edicts were first collected...[and] that the first attempt was made to collect the ecclesiastical canons....

"The [A.D. 438] **Theodosian Code**...contains the laws set forth by Constantine and his successors.... The [A.D. 529] **Emperor Justinian** determined still further to simplify the attaining of judicial decisions.... By his *Novel CXLI*, Justinian had indeed given to the canons of the Church the force of law."

The A.D. 740 **Leo III...the Isaurian**...issued a law book.... It was a **deliberate attempt to change the legal system of the Empire by an application of Christian principles**.... [Too, also] Harmenopolus...in the year 1345 published a *Manual of Jurisprudence*....

However, from A.D. 625 onward, **Islamic Law** either suppressed or wiped out Christian Imperial Law - from Persia to Morocco and even in Spain and Sicily. From A.D. 1000 onward, it almost totally replaced Christianity in the Near East - and especially throughout Asia Minor.

Then, in Eastern Europe, parts of Bulgaria, Hungary, the Crimea, Kossovo, Albania and Bosnia - were islamicized. Too, also from Africa south of the Sahara - even unto Indonesia.

As Dr. Henry Percival notes: "Constantinople fell [to the Islamic Turks in 1453], to the everlasting disgrace of a divided Christendom - into the hands of the Infidel. And **the 'law' of the False-Prophet supplanted the Roman Law, the Code of Civilization, and Christianity**."

That occurred in Europe, throughout what had been the Eastern Roman Empire. It happened just thirty years before the birth of Martin Luther, whom God raised up to recommence the recovery of the West.

\* \* \* \* \*

After the death of Augustine in A.D. 430 and the subsequent rise of the Papacy in A.D. 590f and the Islamic Conquests and the deformation of both Church and State during the A.D. 650f **Dark Ages** - even during the A.D. 1350f **Renaissance** there was no principial change in Christendom to its historic view of crimes like pederasty and all other types of rape. The same is true regarding the subsequent period of the Protestant Reformation, starting with Luther the later Augustinian.

We now come to the A.D. 1517f **Protestant Reformation**. It shall at this point be enough to draw attention to the many previously-mentioned citations (in the first part of this study) to the views of the A.D. 1520f **Martin Luther**<sup>111</sup> on **the death sentence as an appropriate punishment for sexual crimes such as adultery and pederasty and rape**.

We shall now refer to the views of Ulrich Zwingli; then give some further examples of the views of Calvin; next draw attention to the views of Calvin's friend Martin Bucer; and then cite

some opinions from Calvin's successor Theodore Beza. That we shall do - in order to show their impact on the further development not just of theology but also and indeed rather in particular on the Roman-Dutch Law of the Netherlands and the Anglo-American Common Law throughout the English-speaking World.

The A.D. 1530 **Ulrich Zwingli** believed that human justice is necessary, because without it "human society would be exactly like that of irrational wild beasts."<sup>112</sup> In Romans 13, Paul did not say the political governments have, or ever should have, power over evil thoughts. But they certainly do, and certainly should have, over evil deeds. A government's duty is to protect the weak - by restraining the wild attacks of "stubborn rams."<sup>113</sup>

The Magistrate "derives his authority and power from Christ's life and teaching" (Matthew 17:24-27 & 22:21 and Luke 2:4).<sup>114</sup> The Magistrate must use the **sword** to cut off the rotten members of the body politic - and to protect the good. He must be careful not to amputate a healthy branch - while never allowing an unhealthy one to continue.<sup>115</sup>

Not the Magistrate but the capital culprit bears the responsibility of condemning the latter to death - also in order to prevent public evil from being propagated yet further. If the case is hopeless, the criminal ought to be taken out from human society (Deuteronomy 13:5).<sup>116</sup> "Where the **Word of God** is most clearly preached - there the **Law** is most faithfully observed!"<sup>117</sup>

In his 1530 *Confession of Faith*, Zwingli insists that "the Law itself and the authorities are able to promote public justice through nothing more effectively than through the Office of Preacher [*das Lehramt*].... The rightly-instituted [governmental] authority representing God, is **no way inferior** to the Office of Preacher.... The authority is a servant of those who are good - and of righteousness. It is a servant, representing God, of those of its subjects who are good - so that they, believingly and acceptingly, obey and experience those matters. It is a servant of righteousness - so that it bridles the boldness of those who are evil, and protects those who are innocent."<sup>118</sup>

We have referred already<sup>119</sup> to the A.D. 1536f **John Calvin** in his comments on Bible passages concerning capital punishment for sexual crimes such as adultery and pederasty and rape. We now give some of his further views on such subjects.

Calvin's efforts to improve the morality of the once-lascivious Geneva by rounding up her whores and putting them to work in factories, is well-known. The same is true of his perception: of the triple use of the Mosaic Law; of the overlap between the Sixth and Seventh Commandments in the Moral Law; and of the remaining usefulness of its civil provisions. This is clear not only from his comments on various above-mentioned passages in the Bible, but also in his *Concerning Scandals* and his *Institutes of the Christian Religion* - from which we now proceed to quote.

In his *Concerning Scandals*,<sup>120</sup> Calvin states regarding the increasing oppression of the Sethites by the Cainites that "there is no doubt that Cain's descendants, being...presumptuous, vaunted themselves in a **most savage way** against those people [the Sethites, Genesis 4:17-26].... Could such lambs have continued to remain safe among wolves - if they had not been protected by the supporting hand of God?

"Then, as time continued to pass, violence along with wickedness saw also the harming of the ungodly.... Finally, one man and his tiny family were left. Having been commanded by the Lord to build an ark (Genesis 6:14) for the continuous period of 120 years, he [Noah] brought down on himself the fury of those who were raving like madmen against God (Genesis 6:13)....

"How often do we think of him, when he was provoked by the insults and wickedness of those people, as contending fiercely for the righteousness of God? Indeed, when the ferocity of enemies was so great - would he not have had to undergo just as many deaths, if the hand of God had not snatched him away?....

"And what is the purpose of Christ's warning that the last times [of the Old Testament Israelites] would be like the age of Noah, with some fearful flood of wickedness which would overwhelm the land (Luke 17:26f)? Except that such a filthy conflux of crimes may quicken the desire to make haste to Christ, along with those already hurrying to Him of their own accord!...

"'The man who was a fornicator...or dissolute...., is exactly the same today' [viz. in A.D. 1550].... From the brothels of France also, have issued forth some who...concealed...many disgraceful and infamous things.... What Sodom was ever crammed with so many filthy monstrosities as today swarm in the brothels of the monks?... If I had the power of the Magistrate and money in large enough supply to keep up the expense of it, I would liberate the monk after he had left his cell. But only for a minimum of six months, and after he had been tested by a strict examination - so that he might experience the common life and society of men.... But those whom I would see still clothed in their monkishness - I would...remove, like wild animals....

"How free they [the monks] are to indulge in quarrelling and fighting! How lascivious practices of every kind are allowed! How uninhibited shows, immodest dances, and other things of the same order - hold sway, and are loudly applauded! There is certainly not one of these things which...is not forbidden among us [Protestants] by public decrees, and held in check by some discipline.... It is because we take stock of our evils, that we are filled with great shame. But it is a lamentable fact that the extreme filthiness of those [monkish] men - causes us to appear quite virtuous!...

"Our adversaries themselves, no matter what they pretend, are nevertheless torn by frenzy - because [in us [Ex-Romish Protestants] they see men who had previously been devoted to intemperance, licentious practices, unchastity...and robbery - now restored to...continence, chastity...and fair dealing....

"Indeed, all the cells and all the seats...of monks and nuns...stink with fornication of all sorts. I am not touching upon unnatural lusts here!... I omit secret obscenities and abominable acts of lewdness.... They are generally known.... The majority of them constitute the most loathsome abyss of every kind of filth.... It is not my intention to undertake the defence of crimes on our [Protestant] side, if there are any." For public justice should condemn all things equally - be they 'Romish' or be they 'Protestant.'

In his *Institutes*,<sup>121</sup> Calvin insists: "By Law, I understand not only the Ten Commandments - which contain a complete rule of life - but the whole system of religion delivered by the hand of Moses. Moses was not appointed as a lawgiver to do away with the blessing promised to the race of Abraham.... He had been sent for the purpose of renewing it!...

"The Prophets accuse the Jews of stupidity.... Did they [the Prophets], by this, mean to derogate in any respect from the Law? By no means! But as interpreters of its true meaning, they wished in this way to turn the attention of the people to the end which they ought to have had in view - but from which they generally wandered.... Nor can it be denied that the reward of eternal salvation, as promised by the Lord, awaits the perfect obedience to the Law (Deuteronomy 30:19)....

"So that the whole matter may be made clearer, let us take a succinct view of the office and use of the Moral Law. Now this office and use seems to me to consist of three parts. First, by exhibiting the righteousness of God...it admonished everyone of his own unrighteousness; certiorates; convicts; and finally condemns him....

"The second office of the Law is by means of its fearful denunciations and the consequent dread of punishment, to curb those who unless forced have no regard for rectitude and justice.... This forced and extorted righteousness is necessary for the good of society, its peace being secured by a provision but for which all things would be thrown into tumult and confusion.... 'The Law is...made...for the lawless and disobedient, for...murderers..., for whoremongers, for them [sodomites] that defile themselves with malekind, for kidnappers [such as child-molesters and all other rapists, *etc.*]'.... First Timothy 1:9-10....

"The third use of the Law (being also the principal use...closely connected with its proper goal) has respect to believers in whose hearts the Spirit of God already flourishes.... The Law is written and engraven on their hearts by the finger of God.... It is the best instrument for enabling them daily to learn with greater truth and certainty what that will of the Lord is which they aspire to follow.... By frequently meditating upon it, he [the Christian believer] will be excited to obedience and confirmed in it, and so drawn away from the slippery paths of sin.... 'The Law of the Lord is perfect, converting the soul.... The Commandment of the Lord is pure, enlightening the eyes' (Psalm 19:7-8)....

"Some unskilful persons, from not attending to this, boldly discard the whole Law of Moses, and do away with both its Tables - imagining it 'unchristian' to adhere to a doctrine which contains the ministration of death. Far from our thoughts be **this profane** notion!... If it cannot be denied that it contains a perfect pattern of righteousness - then, unless we ought not to have any proper rule of life, it must be impious to discard it.

"There are not various rules of life, but one perpetual and inflexible rule.... When the Lord [Jesus] declares that He came not to destroy the Law but to fulfil (Matthew 5:17); that until Heaven and Earth pass away, not one jot or tittle shall remain unfulfilled - He shows that His advent was not to derogate in any degree from the observance of the Law. Therefore the doctrine of the Law has not been infringed by Christ - but remains. So that by teaching...and correcting, it may fit and prepare us for every good work....

"**The Ten Commandments** of the Law...which God **originally** prescribed, is **still** in force.... The very things contained in the two Tables, are...dictated to us by that internal law which...is...written and stamped on every heart. For conscience...points out the distinction between good and evil.... But man, immured in the darkness of error, is scarcely able by means of that natural law to form...any correct knowledge of it.... Therefore as a necessary remedy, both for our dullness and our contumacy, the Lord has given us His Written Law which by its sure attestations removes the obscurity of the Law of nature....

"The Sixth Commandment [is] 'you shall not kill!' The purpose of this Commandment is that since the Lord has bound the whole human race by a kind of unity - the safety of all ought to be considered as entrusted to each. In general therefore **all violence** and injustice and **every kind of harm** from which our neighbour's body suffers, is prohibited....

"Man is...God's image [Genesis 9:6].... Thus, if we would not **violate** the image of God we must hold the person of man sacred...to revere the divine image impressed upon him....

"To be clear of the crime of murder, it is not enough to refrain from shedding man's blood. If in act you perpetrate, if in endeavour you plot, if in wish and design you conceive what is adverse to another's safety [as *e.g.* in rape and pederasty] - you have the guilt of **murder**.... If you do not, according to your means and opportunity, study to defend his safety - by that inhumanity, you **violate** the Law....

"The Seventh Commandment [is] 'you shall not commit adultery!' The purpose of this Commandment is that as God loves chastity and purity - we ought to guard against all uncleanness.... Let us beware, therefore, of yielding to indulgence - seeing we are assured that the **curse** of God lies on every man and woman cohabiting without marriage.... While He forbids fornication, He at the same time forbids us to lay snares for our neighbour's chastity - by lascivious attire, obscene gestures, and impure conversation....

"Therefore, if you aspire to obedience - let not your mind burn within with evil concupiscence, your eyes wanton after corrupt objects!.... Let neither your tongue by filthy speeches, nor your appetite by intemperance - entice the mind to corresponding thoughts! All vices of this description, are a kind of stains which despoil chastity of its purity....

"The duty of Magistrates...extends to both Tables of the Law.... No man has discoursed about the duty of Magistrates, the enacting of laws, and the common weal - without beginning with religion.... All have confessed that no polity can be established successfully, unless piety be its first care....

"The sacred history sets down **anarchy** among the **vices**, when it states that there was no king in Israel and therefore everyone did as he pleased (Judges 21:25).... Jeremiah [23:3] addresses rulers, 'Thus says the Lord! You must execute judgment and righteousness, and deliver the despoiled out of the land of the oppressor; and do no wrong! Do no violence to the stranger, the fatherless, nor the widow; nor shed innocent blood!'....

"To the same effect is the exhortation in the Psalm [82:3], 'Defend the poor and fatherless; do justice to the afflicted and needy; deliver the poor and needy; rid them out of the hand of the

wicked!'... It is righteousness (justice) to take charge of the innocent, to defend and avenge them.... It is judgment to withstand the audacity of the wicked, to repress their violence, and punish their faults....

"So that murder may not go unpunished, the Lawgiver Himself puts the sword into the hands of His servants [the Magistrates].... 'He does not bear the sword in vain,' says Paul, 'for he is the Minister of God - a revenger to execute wrath on him who does evil' (Romans 13:4).

"Therefore, if princes and other rulers know that nothing will be more acceptable to God than their obedience - let them give themselves to this service, if they are desirous to improve their piety!.... 'A wise king scatters the wicked, and brings the wheel over them' [Proverbs 20:26].... It is indeed a bad thing to live under a prince with whom nothing is lawful; but a much worse to live under one with whom all things are lawful....

"It is sometimes necessary for Kings and States to take up arms.... If they justly punish those robbers whose injuries have been afflicted only on a few - will they allow the whole country to be robbed?.... Natural equity and duty, therefore, demand that princes be armed not only to repress private crimes by judicial inflictions, but to defend the subjects committed to their guardianship whenever they are assailed hostilely....

"If it is objected that in the New Testament there is no passage or example teaching that war is lawful for Christians, I answer...that the reason for carrying on war which anciently existed - still exists in the present day.... There is no ground for debarring Magistrates from the defence of those under them.... Our Saviour, by His advent, made no change in this respect....

"The Moral Law...is the true and eternal rule of righteousness prescribed to the men of all nations and of all times.... The judicial laws, given to the Jews as a kind of polity, delivered certain forms of equity and justice by which they might live together innocently and quietly.... The judicial form, though it looked only to the best method of preserving that charity which is enjoined by the eternal Law of God, was still something distinct from the precept of love itself....

"It is true that each nation has been left at liberty to enact the laws which it judges to be beneficial. Still, these are always to be tested by the rule of charity - so that, while they vary in form, they must proceed from the same principle. Those barbarous and savage 'laws' for instance which conferred honour on thieves, allowed the promiscuous intercourse of the sexes, and other things even fouler and more absurd - I do not think entitled to be considered as laws...

"We attend...to two things connected with all laws - viz. the enactment of the law, and the equity on which the enactment is founded and rests. Equity...ought to be proposed by all laws.... As constitutions have some circumstances on which they partly depend, there is nothing to prevent their diversity - provided they all alike aim at equity as their end....

"It is evident that the Law of God which we called Moral, is nothing else than the testimony of Natural Law and of that conscience which God has engraven on the minds of men [Romans 2:14-16]. The whole of this equity of which we now speak, is prescribed in it. Hence, it alone ought to be the aim, the rule, and the goal - of all laws....

"The Law of God forbids to steal. The punishment appointed for theft in the civil polity of the Jews, may be seen in Exodus 22:17. Very ancient laws of other nations punished theft, by exacting the double of what was stolen.... Other laws went the length of punishing with exile, or with branding - while others made the punishment capital....

"In some countries, the [**mode** of] punishment is...hanging; in others, crucifixion. All laws alike avenge murder with **blood**; but the kinds [or **modes**] of death, are different.... Yet we see that amidst this diversity, they all tend to the same end. For they all with one mouth declare against those crimes which are condemned by the eternal Law of God - viz. murder, theft, adultery, and false witness; though they agree not as to the **mode** of punishment.

"This is not necessary, nor even expedient. There may be a country [such as **Iraq**!] which, if murder were not visited with fearful punishment - would instantly become a prey to robbery and slaughter. There may be an age [such as the 21st-century **West**!] requiring that the severity of punishments should be **increased**.... One nation might be more prone to a particular vice [such as **pederasty** or **rape**], were it not **most severely repressed**...to retain the observance of the **Divine Law**."

Interesting too is the advice given by Calvin's friend **Martin Bucer**, when Professor of Theology at Cambridge in 1549. He did so in his book *On the Reign of Christ*, which he dedicated to the young Calvinistic King of England Edward VI.

Declared Bucer:<sup>122</sup> "In every State sanctified to God, capital punishment must be ordered...for all who...have committed **bloodshed** (Exodus 21:12 & Leviticus 24:17 & Deuteronomy 19:11-13), **adultery** (Leviticus 20:10), **rape** (Deuteronomy 22:20-25), **kidnapping** (Deuteronomy 24:7).... These pests are therefore to be **exterminated** from human society - no less than fierce wolves, lions...and crocodiles which occasionally attack men in order to tear them to pieces [Genesis 9:5-6].... In **every** Commonwealth consecrated to Christ the Lord, there should be the penalty of **capital punishment** for everyone apprehended in **violating** the Sixth to Ninth Commandments by **bloodshed** or false testimony...**or**...by the **ravishing** of another's wife, fiancée or daughter." A study of the British Puritans from Perkins and Ames to the Westminster Fathers, discloses very similar teachings.

No different are the views of Calvin's successor **Theodore Beza**. In his A.D. 1558 book *The Christian Faith*, he insists<sup>123</sup> "that no part of our salvation consists in...marriage and virginity.... We rest all our hope on Jesus Christ alone.

"As for good works, in which we have to walk, we say that they...are contained in the two Tables of the Ten Commandments (First Timothy 4:8).... Continence is a special gift...God gives not only to certain persons such as seem good to Him, but also He very often gives it [only] for a certain season... As for marriage, we say with the Apostle that it is ordained by God (Genesis 2:24 & Matthew 19:4-5 & Ephesians 5:31), and honourable in all respects (Hebrews 13:4)....

"As for divorces, we submit them also to the same rule, *i.e.*, the Word of God. Thus they are not permitted, except for the reasons cited in the Word of God upon legal knowledge of the cause (Matthew 19:9 & First Corinthians 7:15)....

"We give the liberty to remarry to the spouse from whom the evil and cause for divorce did not come. That this is well done, we show from the Word of God and the practice of the Early Church. For otherwise, divorce would be to no purpose and would not be a relief but a punishment to the spouse who did not wrong.

"On the subject of **adultery** and **all kinds of debauchery**, we teach that it is necessary to punish them publicly and seriously. We believe that in Christian churches, it is impossible to support places for debauchery....

"The Magistrate must also attend to the affairs which properly concern this life - be it disputes and lawsuits, common order and public honesty, or the quelling of public violence. There must therefore be laws established which are righteous and conformed to the Word of God as the general rule, according to the varying circumstances of time and place; and so that justice be administered without corruption, according to such laws (Psalm 82 & Romans 13:3-4) - so that their authority be maintained; so that those who do evil, be punished."

In his A.D. 1574 book *The Rights of Rulers*, Beza deals with<sup>124</sup> the case where David escaped the death penalty for his adultery with Bath-sheba, and his subsequent murder of her husband Uriah [Second Samuel 11:2-26]. Antinomians love the fact that David here escaped capital punishment for those horrible crimes ! But they totally ignore even David's own inspired admission that "**a man that has done this thing, shall surely die!**" Second Samuel 12:1-5 cf. Psalm 51:4f.

Comments Beza: "The [king as] supreme ruler **does** indeed stand arraigned, if he rules contrary to his undertaking.... David...was an adulterer and a wicked slayer of men.... The nations themselves and the Estates of the people generally reserved for themselves the right to curb their rulers [cf. Bracton's late-mediaeval *Rule of Law* subjecting the king under the law and not the law under the king].... He can become so abandoned, that he can and **should** deservedly be visited with penalties and punishments....

"If they [both governors and the governed] neglect to do so - let them be regarded as traitors towards God and their country!... It is in principle an illogical conclusion of the argument, to draw the inference that no punishment should have been inflicted....

"The authority of the Turkish Emperor over his subjects" is a case in point. For it derives from the same ancient-oriental despotism which for a short time had infected even David.

An Islamic "empire of that description does not deserve to be called either kingly or human - but wholly barbarous, tyrannical, uncivilized and detestable. Especially because whereas the other monarchies and empires, to howsoever many faults they may have been subject - were still instruments suitable for the preservation of human society.

"It is obvious that, on the contrary, this Turkish tyranny is an awful **scourge** of God - by means of which God in accordance with His just judgment threatens this world with its final ruin and overthrow.... I proclaim with a clear and loud voice that those Turks should be deemed the public enemies of humankind - and should be **cast out** in banishment!" *Al Qaeda*, note well!



Very appropriately, from at least A.D. 1600 onward, **Historic Roman-Dutch Law** - much influenced by Calvinism also from both Geneva and Britain - has often punished rape precisely by the death penalty. Dr. R.W. Lee (formerly Rhodes Professor of Roman-Dutch Law and Fellow of All Souls College at Oxford), in his standard work *An Introduction to Roman-Dutch Law*, lists among his "Principal Authorities" also John Calvin's *Lexicon Juridicum Juris Caesaris simul et Canonici*.<sup>125</sup>

Professor R.W. Lee also declares:<sup>126</sup> "By the law of Holland, as by the [earlier] Canon Law, persons who had previously committed **adultery** together might not intermarry." See D.G. van der Keesel and J. van der Linden.<sup>127</sup>

Too, continues Professor R.W. Lee: "By the Roman and Roman-Dutch Law, a **ravisher** might not marry the woman whom he had ravished." Thus *Codex Juris Canonici*,<sup>128</sup> Voetius,<sup>129</sup> the March 18th 1656 *Regulation of the Dutch States-General*,<sup>130</sup> and the February 25th 1751 *Proclamation of the States of Holland*.<sup>131</sup>

Also the fine language of Britain's almost-contemporaneous **Westminster Assembly** should carefully be noted. Thus the *Westminster Confession* rightly insists<sup>132</sup> that "God gave to Adam a Law...by which He bound him and all his posterity to personal...and perpetual obedience [Hosea 6:7-10 cf. Romans 2:14-16].... This Law after his fall continued to be a perfect rule of righteousness, and as such was delivered by God upon Mount Sinai in Ten Commandments [Exodus 20].... "This Law [is] commonly called Moral" - the **Moral Law**.

"**Beside** this Law commonly called Moral, God was pleased to give to the people of Israel...**ceremonial laws**.... All of which ceremonial laws are now abrogated under the New Testament [as from the death of Christ *circa* A.D. 33]....

"To them **also**, as a body politick, He gave sundry **judicial laws**." Such [not as from the death of Christ on Calvary but only in A.D. 70] "expired together with the state of that people - not obliging any other [people] now, further than the general **equity thereof** may **require**."

"**The Moral Law** doth forever bind **all**, as well justified persons as others, to the obedience thereof.... Neither doth Christ in the Gospel **any way** dissolve, but **much strengthen** this obligation..., the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God revealed in the Law **requireth** to be done."

Carefully note the last paragraph but one above! It speaks of a "general **equity**" **within** the now-expired judicial laws of Israel - a "general equity **thereof**" ( and so therewithin).

It further states that such "general **equity**" within such judicial laws, still "**bindeth**" other nations too - to the extent which that general equity thereof may yet "**require**." As examples of such, it then cites *inter alia*: Exodus chapters 21 & 22; Matthew 5:17 & 5:38-39; and First Corinthians 9:8-10.

Indeed Westminster's very word "equity" was here being employed by Calvinists who thoroughly endorsed **Calvin's own views on such "equity"**. To that latter, we would here once again refer.<sup>133</sup>

Further note that the same *Westminster Confession* on marriage<sup>134</sup> (and by implication also all sexual actions), cites *inter alia* also Genesis 24:57 (**requiring mutual consent**). Note also that the *Westminster Larger Catechism* on the Sixth Commandment provides<sup>135</sup> for the "taking away the life...of others...in case of publick justice, lawful war, or necessary defence" - and prohibits "sinful anger" and "all excessive passions" and "oppression" and "striking" and "wounding and whatsoever else tends to the destruction of the life of any."

Here it cites *inter alia* Genesis 9:6, Numbers 35:31-33, Exodus 22:2-3, Matthew 5:22, Ephesians 4:31, Numbers 35:15-21, and Exodus 21:18-36 (*q.v.!*). Clearly, by good and necessary consequence, this includes also rape. For the *Westminster Larger Catechism* on the Seventh Commandment then goes on<sup>136</sup> to distinguish voluntary "adultery" and "fornication" from involuntary and violent "rape"- citing *inter alia* also Galatians 5:19 and Second Samuel 13:14.

Now Britain's renowned Solicitor-General **Sir William Blackstone** states in his famous 1765 *Commentaries on the Laws of England* that even since Pre-Christian times,<sup>137</sup> "that antient collection of unwritten maxims and customs which is called the Common Law...has subsisted immemorially in this Kingdom.... The clergy in particular, as they then engrossed almost every other branch of learning, so like their predecessors the [B.C.] British Druids they were peculiarly remarkable for their proficiency in the study of the law...

"These originals should be traced to their fountains, as well as our distance will permit; to the customs of the Britons and Germans, as recorded by Caesar and Tacitus; to the codes of the northern nations on the Continent; and more especially to those of our own Saxon princes.... But, above all, to that inexhaustible reservoir of legal antiquities and learning...or...the Law of nature....

"This Law of nature, being coeval with mankind and dictated by God Himself [Genesis 2:15f & 9:6 *cf.* Hosea 6:7-10], is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times. No human laws are of any validity, if contrary to this. And such of them as are valid, derive all their force and all their authority - mediately or immediately - from this original....

"This has given manifold occasion for the benign interposition of Divine Providence. Which, in compassion to the frailty, the imperfection, and the blindness of human reason - hath been pleased, as sundry times and in divers manners [*cf.* Hebrews 1:1f], to discover and enforce its laws by an immediate and direct revelation.

"The doctrines...we call the 'revealed' or 'Divine Law'...are to be found only in the Holy Scriptures. These precepts, when revealed, are found upon comparison to be really a part of the original Law of nature.... The moral precepts of this Law, are indeed of the same original with those of the Law of nature.... Upon these two foundations, the Law of nature and the Law of revelation, depend **all** human laws....

"The British as well as the Gallic Druids [B.C.], committed all their laws as well as their learning to memory.... Our antient lawyers...insist with abundance of warmth that these customs are as old as the primitive Britons, and continued down through the several mutations of government and inhabitants to the present time unchanged and unadulterated."

Note that the great "offence against the female part also of His Majesty's subjects...is the crime of **rape** [alius] *raptus mulierum* or the carnal knowledge of a woman forcibly and against her will! This by the Jewish Law was punished with **death** (Deuteronomy 22:25f)....

"The Civil Law [of Rome, (*Codex* 9 title 13,) punishes the crime of **ravishment** with **death and confiscation of goods**.... **Rape** was punished by the Saxons laws, particularly those of King Athelstan [A.D. 924-39], with **death**." The 1671-76 King's Bench Chief Justice Sir Matthew Hale declared that "**rape** is a most detestable crime, and therefore ought severely and impartially to be punished with **death**."<sup>138</sup>

Interestingly, Blackstone also upheld the death penalty against **homosexuality** and therefore by implication against **pederasty** too. His exact words are:<sup>139</sup> "I will not act...to dwell...upon a subject the very mention of which is a disgrace to human nature. It will be more eligible to imitate in this respect the delicacy of our English Law which treats it, in its very indictments, as a crime not fit to be named - *peccatum illius horribile inter Christianos non nominandum*." Compare: Ephesians 5:3f; First Corinthians 5:1 & 6:9; Philippians 3:2 and Revelation 22:15 - with Deuteronomy 23:17f. "A taciturnity observed likewise by the edict of Constantius and Constans (*Cod.* 9.9.31)....

"Which leads me to add a word concerning its **punishment**. This the voice of nature and of reason, and the express Law of God (Leviticus 20:13-15), determine to be **capital**. Of which we have a signal instance...by the destruction of two cities by fire from Heaven [Genesis 19]. So that this is an universal, not merely a provincial, precept.

"And our Antient Law in some degree imitated this punishment, by commanding such miscreants to be **burnt to death** (*Brit.* c. 9), though Fleta (*l.* l.c. 37) says they should be **buried alive** - either of which punishments was indifferently used for this crime among the Antient Goths (Stiern. *de jure Goth.* l. 3 c. 2). But now, the general punishment of all felonies is the same, namely, **by hanging**.... The rule of law herein is, that if both are arrived at years of discretion, agentes et consentientes pari poena pectantur (3 Inst. 59)"- both are punished equally.

\* \* \* \* \*

However, a great change was soon about to burst through into the Western World, motivated by a vicious hatred against the Bible and Christianity. It started in eighteenth-century Deism and Latitudinarianism. It achieved its first major victory in the **French Revolution** of 1789, and thereafter spread everywhere - first as Humanism, and then as Socialism and Communism.

Yet in spite of the above calamities, the A.D. 1790f **Common Law of England** regarding rape and pederasty and pedophiles was followed not only throughout most of the British Empire (such as her North American and Australasian Colonies) but also in the later United States of America. Until the end of the nineteenth century. Thereafter, two World Wars and their appalling aftermath corroded much of what was left of Biblical Thought in the West.

**Rape** was still regarded as a **capital crime** by the 1861 British *Offences Against the Person Act*. In the 1648 *Massachusetts Code* - **murder, sodomy, arson, child rape** and **kidnapping**

were all **capital crimes**. Even in the modern United States, rape is still a capital offence especially in the South (where Dabney had upheld the death penalty also for adultery) - although both Britain and many of America's other States now punish rape with long or life-long imprisonment.<sup>140</sup> Yet today, pederasty (alias an adult's preference or addiction for sexual relations with children) is still deemed highly criminal by almost all legal jurisdictions - in spite of the modern tendency to lessen its punishment.<sup>141</sup>

Why the modern mitigation of punishment? Because the Anti-Christian French Revolution of 1789 was the beginning of a **radical humanistic change** of attitude toward both rape and pederasty, progressively, throughout the West. With its ungodly motto of *ni Dieu et ni maitre* and its enthronement of a whore to represent the goddess of "reason" in Paris, the French Revolution represents a radical break with the Christian World Order<sup>142</sup> and a prediction not only of the emancipation of man but ultimately also of rapers and pedophiles and/or pederasts.

In *ex parte Thackeray* (1874) it was affirmed that "**the Law of God is part of the law...of New South Wales**"; and even in *Noontil v. Auty* (1992), it was recognized that Australia is "a predominantly Christian country." But sadly, already in 1917, the House of Lords in a once Great Britain - proclaimed that Christianity was no longer part of its Law. The death of Queen Victoria and her era - had heralded the death of Christian Britain.

Even in a previously-Calvinistic Netherlands, the French Revolution and its aftermath quickly abolished her historic and calvinized Roman-Dutch Law in 1809 and replaced it with the humanism of revolutionary France (and a decade later by secularized Dutch Civil Law). We shall let Rev. Professor Dr. **Abraham Kuyper Sr.**, the last great Calvinistic Prime Minister of the Netherlands (at the beginning of the twentieth century), tell that story.

Back in 1878, in his great volume *Our Programme*, Kuyper formulated his plans to win back government from the Revolutionists and the Humanists - who had controlled the Netherlands throughout that century till then, and beyond. *Inter alia*, he there wrote:<sup>143</sup>

"The rehabilitation of the criminal is not at all always the result of correction. To the contrary, justice demands **punishment**.... The sovereign...should first and foremost aim at chastisement and **punishment**...and get the transgressor to experience that he has been brought into a most miserable condition by his own guilt and sin. Herewith, the one and only tenacious argument against capital punishment is removed from its opponents.... Because the sovereign is to pay attention also to the maintenance of righteousness - the condition of the soul of the guilty can never be an impediment to executing him....

"For everyone who believes, the matter is settled by the declarations God has given us - in the Great Flood; in Israel's legislation; in the cross of Calvary; and in the irrefutable word of the Apostle (in Romans 13).... Premeditated murder without alleviating circumstances must always and inexorably be punished by the **death** of the **bloodshedder**. We do not hesitate to say so."

Also in his later great volumes on *Common Grace*, Kuyper still insisted<sup>144</sup> that also the Jewish Scribes rightly condemned also whoredom and murder and anarchy in the "Noachide Commandments" of Genesis 9:1-7. "The renewed human race was obligated to punish the murderer with death.... We do not hesitate for a moment...to maintain the permanent validity of

this ordinance.... Jesus said: 'All who take up the sword, shall perish by the sword' [Matthew 26:52 cf. Revelation 1:1 & 13:10].... The Christian Church in its broader current, still understand Genesis 9:6 thus.... It is only heretics like the [antinomian and pacifistic] Anabaptists who have resisted this exegesis....

"Because man is the image of God, **murdering** a human being is equivalent to **raping** the majesty of God and, on account of that abomination, he must be put to death.... Suppose too that somebody, seeing a murderer cruelly murdering a defenceless child, in revulsion attacks and kills the murderer.... Though he [the child-murderer] murdered somebody else, that does not in the least give you the right to murder him [the child-murderer].... He too is the image of God" - and should be put to death only after being found guilty of the murder, by due process of law.

"God's Word is the end of all contradiction, for him who believes.... As soon as God has spoken - nothing more remains than for you to bow your head and to obey. We may not for a moment be delayed by questions as to whether the restoration of the death penalty does not need to wait until the government itself again acknowledges that it is an ordinance of God - or until the general view of what is right, is once against united to it.

"Let the will of God be paramount Law!... And if somebody says that a government which does not believe cannot re-introduce the death penalty on such a ground - we answer that Romans 13:3 was written under a government which just as little believed in Genesis 9:6!"

Kuyper was the Dutch Prime Minister from 1900 till 1905. Later, in 1916<sup>f</sup>, he wrote his valuable two volumes on *Antirevolutionary Statecraft*. There, he declared:<sup>145</sup> "In 1878, when *Our Programme* appeared, the institution of the death penalty still ruled almost all lands and nations. [But] since the last quarter of the previous century [1875-1900], more and more lands have abolished it.

"It had fallen away in Michigan already in 1847; in Portugal, in 1867; in Rhode Island, in 1852; in Wisconsin, in 1853; in Venezuela, in 1866, and in Romania, in 1864.... Also in Bremen, Oldenburg, Anhalt and Saxony - the death penalty was abolished already before 1870. [Yet] the total population of those ten American and European States and Cities was still so small, that one still could not speak of abolition in the more general sense....

"[Nevertheless,] the movement against the death penalty continued to increase - in the ranks of the liberals. So much so, that the death penalty in those juridical circles now hardly finds defenders.... Even in England, where insights were still the keenest, over a ten year period -154 of 299 capital criminals had their executions pardoned.... The motive of this increasingly expansive and aggressive movement, resides in **Humanism** - which is constantly replacing the influence of Christianity in most spheres of culture."

Kuyper died in 1920. By then, and especially after World War II, not just the Netherlands humanisticized - but also Britain and the United States and Australia were relaxing their Common Law and its penalties. We shall let the great Dutch Reformed Theocrat Rev. Professor **Arnold A. van Ruler** tell the story, in a few excerpts from his (1945) 436-page work *Religion and Politics* and his (1946) 200-page study *The Death Penalty*.

In his *Religion and Politics*,<sup>146</sup> Dr. van Ruler declares that "God's Commandments...are promises of God. The Commandments themselves create the life of the Christian. It is not only: 'Be holy, for I am holy!' But also: 'I am He Who makes you holy.'

"That is why also the Commandments are mushrooms and pointers which show us the way over the field of life which has been reconciled - and which has been predestinated unto redemption. These mushrooms and pointers stand engraved on the bosom of the Covenant of Grace. And in this way, in a Theocracy, the rules are imposed on the life of the nation and the individual. They are the laws and institutions of the Lord."

Dr. van Ruler also speaks<sup>147</sup> about "the **servile** attitude of the Church toward the State.... In [the Church's servile] praying for the State, the whole relationship of the Church to the State as well as **the entire governmental realm is placed before the face of God**....

"The initial supplication in a worship service places the latter before the face of God and invokes the Triune Name over it. Such too is the prayer for governments, in a theocratic liturgy of life and death. It produces an incomparable seriousness about all things. It imparts the emphasis that this concerns **the cause of the Lord**.

"The classic place of such prayer, is First Timothy 2:1-2. There Paul writes: 'I warn you then that **first** of all, supplications...be made for all men - for kings and all who are in authority, so that we may **lead** a quiet and peaceable life in all godliness and honesty.'

Capital punishment, says Dr. van Ruler in his 1946 study *The Death Penalty*, briefly flourished even in the Netherlands right after the Second World War - in recriminations against remnantal Dutch Nazis!<sup>148</sup> But thereafter, it got abolished.

"A remarkable shyness is to be observed about going into the actual Biblical and Theological, the central question, of the problem. I am thinking particularly of the great Biblical question about the significance of the Mosaic Law for the erection of Christianized Cultures - and the no less great theological question of the relationship of the death penalty, in an expanded connection, of the State to the cross of Christ."<sup>149</sup>

Appropriately, Dr. van Ruler begins<sup>150</sup> his massive study of the death penalty - with Cain in Genesis 4:10 and with Cain's descendant Lamech in Genesis 4:15, before then dealing in great detail with Genesis 9:5-6 as the *locus classicus*. He points out that already Rev. Professor Dr. Willem Geesink had observed in his 1932 famous volumes on *Reformed Ethics*<sup>151</sup> that both before and after the dispersion of the human race at the destruction of the Tower of Babel - "one in the Old World, everywhere and in all times, finds the **avenging** of **bloodshed**."

Dr. van Ruler himself then further notes<sup>152</sup> that "what is dark and heavy in these matters, is not to be classified under the heading of 'primitive culture and rough barbarity.' To the contrary! These matters concern the most essential ethical and juridical and religious depths of humanity.

"It is our culture which is 'backward' - at least in these respects. We no longer have any conception of how sin needs to be punished."

Van Ruler further notes: "One can ask oneself if the abolition of the death penalty indeed proceeded from a christianizing of our culture. The motives which have led to this abolition, in many respects point in another direction!" For today - even "the Church is moving, in all matters, completely into relativism."<sup>153</sup>

Not so, however, the Early Church! "In the New Testament, there is not a single word directed specifically against the death penalty. There are indeed a few words in which the death penalty as such is acknowledged." See:<sup>154</sup> Matthew 5:17 & 15:4 & 18:6 & 26:24 & 26:52 and Mark 3:5 and Luke 10:10-15 & 23:41 and John 19:11 and Acts 15:20-29 & 25:11 and Romans 1:32 & 13:4 and Philippians 2:5.

Even after Constantine's nominal christianization of the State in the Roman Empire around A.D. "321, the death penalty remained" - explains Dr. van Ruler.<sup>155</sup> "The Church, as the *substratum* in the christianization of the Commonwealth, never urged the State to abolish the death penalty....

"The Christian conscience of the Reformers did not resist the death penalty.... The radical opposition against it came from the Anabaptists, the Socianians, and the Quakers."

**Then** came Humanism's so-called 'Enlightenment.' Thus, states Dr. van Ruler, <sup>156</sup> "the onslaught against the practice of the death penalty was started by a book of the Italian criminologist Cesare Beccaria - *On Crime and Punishment* - which appeared in 1764.... It got its political shape in the **French Revolution**....

"Then the basic idea of the 'Enlightenment' and the French Revolution were implemented, also as to this point. Since around 1850, this process has been developing." The death penalty has been abolished in "Romania, Mexico, Austria, Denmark, Sweden, Norway, Latvia, Estonia, San Marino, Columbia, Maine, and suchlike. In England, France, Germany, Russia and in most of the North American States, the death penalty has not yet been abolished."

That was the case in 1947, when Dr. van Ruler published those words. Since then, however, things have subsequently changed for the worse as regards the death penalty - even in some of those lands which were still 'conservative' as late as 1947.

Dr. van Ruler continues:<sup>157</sup> "Expressed in the language of the Christian-European spirit, one can say that the Anabaptist mentality is working behind all of this. I am not trying to say something belittling. But it is remarkable to note how cross people become, when one brings up and points out the difference between the Reformed and the Anabaptist spirit....

"Paul conducted a pitched battle against it..... His concern, and that of the entire New Testament, is not the abolition (Matthew 5:17's 'dissolution') but the true construction (the 'fulfilment') of the Law, which is holy and good and spiritual [Romans 7:12-14]. Therefore one should definitely regard the *Torah* [namely the Pentateuch], and the nationally-symbolical life-form of the revelation, as indeed paradigmatic also and precisely in the erection of a christianized culture....

"The *Torah*, insofar as it is 'moral' - has, by being fulfilled, suddenly become empowered; and functions in christianized society in the same way as in Israel.... The Ten Commandments, the Sermon on the Mount, and the Apostolic Paranesis are incomplete without the sacrifice of the Mediator....

"The **death penalty** expresses the damnworthiness of fallen [human] existence, in the strict discipline which it brings on many points. One should really think about and envisage what the consequence would be for Dutch society - if the death penalty were [again] to be imposed against **adultery and unnatural immorality**.

"Those consequences would be frightful. But one may not therefore say that it cannot be done, nor that it is not also the truth which proceeds from God's Holy Being. We would do better to acknowledge in bitter shame the radical depravity of our cultured society - and to cry out from the depths of our unholy society that we in our weakness are not able to stand the salvation and the holiness of the God of the Covenant....

"The weakness of our times does need to be taken into account. But we had better not adorn it with terms like 'progress' or 'enlightenment' or 'civilization' or 'humaneness.' As if homosexuality, in the image of which much of our culture seems to stand, were human(e)!...

"Theocratic politics, as the politics of the Holy Spirit, is in a elevated and gruesome sense - the art of the possible.... In (re-)instituting the **death penalty** in the manner of the Mosaic Law, one shall need to take the times and the opportunities into account. In that respect, the State of Massachusetts in the first early years of its history stood otherwise in this respect than the very 'reasonable' and 'human(e)'[!] America of the U.S.A. does today.

"But in the vision of the Kingdom of God-in-the-flesh, though it has now seemed to stand stationary for centuries here on Earth - the flames of God's holiness are building up enduringly. And it is in the New Testament (note well!), that one finds the statement 'it is a fearful thing to fall into the hands of the living God' [Hebrews 10:31 *cf.* 12:29]. Therefore the deepest of what there is within us" should yearn for "the most intense theocracy" in its "full political and punitive expression....

"Truly, the **[re-]institution of the death penalty** does not rest only on Genesis 9:6 . The Scriptural foundation is considerable broader and tighter....

"In the New Testament, it is again recounted. Indeed, at the Meeting of the Apostles [in the First General Assembly of the Christian Church] - where the setting up of the life of Christianity in the world was under discussion - according to Acts 15:20-29, Pagans converted to the Faith of Israel's Messiah were enjoined to **abstain from the shedding of blood**....

"Romans 1:32, speaking about the sins of the Roman Empire, and especially about **unnatural immorality** [Romans 1:23-28], recounts **the Law of God** - that those who do such things, are **worthy of death**. Not only the actual existence of the death penalty is here stressed by Paul, but it is also emphatically understood as a sub-division of the Law of God (the judicial demand of God in the *Belgic Confession*), by which he means **the Mosaic Law**."



A question regarding pedophilia and pederasty! Are such acts natural - or unnatural - immorality? To ask this question, is to answer it - also as regards the New Testament penalty!

In his contemporaneous essay *The Meaning of the Mosaic Law*, Dr. van Ruler insisted<sup>158</sup> that "the whole of existence proceeds from the *Torah* [alias the Pentateuch]: marriage, sexuality, property, law, punishment, government, *etc.* If the life of the individual and of society is to be arranged in accordance with the knowledge of the Lord and His salvation and His Law, we will have to apply the Mosaic Law and to impose it upon the nations of the Earth....

"The whole *Torah* returns in our Christian existence; but it returns in a divine way (through the incarnation of God the Son).... Therefore we will have to refrain from the narrowness and the rigidity of the sect, which knows only of the continuity (but not of the development of the *Torah* in New Testament times)....

"We have to stand amid history and to remain open to every new historical situation.... We must act according to the times and opportunities.... For example..., in the Mosaic Law the death penalty applies even to homosexuality. We cannot do this right now. Our society does not tolerate that divine holiness! But we may not say that we are too civilized to do this. We would do better to lament about the level of unholiness of our own society - even as we take the weakness of our times into account."

For further particulars, we would refer to and highly recommend Dr. van Ruler's massive 540-page dissertation for a doctorate in theology at the University of Utrecht (first published in 1947). Its published title is *The Fulfilment of the Law* [*cf.* Matthew 5:17], and it was republished in 1974 with a Foreword and an Introduction from which we now cite only some very relevant excerpts.<sup>159</sup>

"The theocratic mode of thought presupposes firstly that we are standing in the fullness of salvation, and secondly that the Law of God plays a decisive rôle therein. These presuppositions and the broader connections of theocracy can only become clear in an eschatological context. Hence the strong emphasis on the Kingdom of God....

"It is the living God Himself Who fulfils His Own Law.... The Messiah indeed fulfils 'all' things, according to the message of the New Testament. This 'cosmic' significance of the Messiah...is constantly to be kept before the eye.... The Mosaic Law in its entirety is fully recognized in the apostolic preachings...to Israel. In Israel, it has been given to the nations of the World....

"The Law of God is then from the very outset to be understood as the medium between revelation and existence.... Salvation is from the Jews (John 4:2).... The *Torah*...contains nothing less than the founding of God's salvation in the World....

"Following A. Kuyper, one can speak of the national-symbolical life-form of revelation.... One could speak of the cultural-symbolical form of revelation.... Also in the history of the Church, this subject plays an enormous rôle....

"Is the idea of the *corpus christianum* imaginable - without acknowledging the constitutive

significance of the Law of God for the ordering of the chaos of sin round the salvation given in the sacrifice of the Messiah? And had the Reformation, especially in its Reformed shape, not latched on to the Law of God in a way which is wholly new?...

"The culture, and society, must be christianized! The idea of theocracy - becomes unavoidable.... Whenever a General Assembly, mindful of its calling to witness prophetically about the Gospel of Jesus Christ, speaks to government and nation - the Word of God struggles about the **death penalty** .... Is it not so - that not just salvation but also all truth and goodness and the entire Law is owed, from Israel, to the nations?"

Till late in the nineteenth century, then, death had been the prescribed penalty for capital crimes in the United Kingdom and her Commonwealth and also in most of the United States.<sup>160</sup> However, since then - punishments for sexual transgressions and crimes of violence have grown progressively less severe in the now-wayward West. Yet there are still certain categories of such behaviour even today regarded as taboo and usually severely punished everywhere. Such included especially forceful acts - lacking the consent of all parties involved.<sup>161</sup>

In his famous 1957 book *Principles of Conduct*, Westminster Seminary's Rev. Professor **John Murray** rightly observes:<sup>162</sup> "The Ten Commandments...furnish the core of the Biblical ethics.... They did **not begin** to have relevance **at Sinai** [but already in Eden]. So they did not cease to have relevance when the Sinaitic economy had passed away. It is Biblico-Theological study that demonstrates that these Commandments embody principles which belong to the order which God established for man **at the beginning**." Hosea 6:7-10 cf. Matthew 19:4-6.

Thus, in Genesis 9:6, '[whosoever sheds man's blood,] by man shall his blood be shed' - is a statement of fact or a command.... The later provisions of the Pentateuch respecting manslaughter, distinctly require that the murderer be put to death - and that he be put to death at the hand of the avenger of blood (cf. Numbers 35:16-21).... The term used in the Commandment ['thou shalt not kill!' in Exodus 20:13], is the specific one to denote what we call murder. What is in view in the prohibition, is violent wilful malicious assault [as too in violent rape].

"The Mosaic revelation, which had the Decalogue at its centre, prescribed the death penalty for a great many offences.... The Sixth Commandment could never have been understood as prohibiting the infliction of death as retribution for certain sins.

"Any argument against capital punishment based upon the Sixth Commandment, does not have even the semblance of plausibility. It could be used only by those who abstract the Sixth Commandment from the total context in which it appears....

"Cities of refuge were **not** for the purpose of affording asylum for those guilty of murder" and other capital crimes. "They were established so that the manslayer might flee thither until he could stand before the congregation for judgment.... The manslayer who was a murderer was to be put to death at the hand of the avenger of blood (cf. Numbers 35:9-28).

"These criteria clearly indicate the lines along which the prohibition of the Sixth Commandment is to be interpreted. And they also show beyond all doubt that the Sixth

Commandment is not to be interpreted as in any way abrogating the institution of capital punishment. They confirm its sanction and propriety....

"Paul says that the Civil Magistrate is the Minister of God, an avenger for wrath upon him who does evil.... It is as the Avenger of evil-doing, and in pursuance of that function, that he bears the sword (Romans 13:4-6). And Peter puts the matter no less clearly when he says that Governors are sent by the Lord for vengeance on evil-doers (First Peter 2:14)....

"The teaching of the New Testament regarding the power and use of the sword as the prerogative of the civil Magistrates, carries with it express warrant for the infliction of death. To suppose that the sword (Romans 13:4 cf. First Peter 2:14) can be restricted to lesser forms of punitive infliction and does not imply the extreme penalty, is to go in the face of that which 'the sword' properly and obviously symbolizes.

"This passage (Romans 13:4) therefore distinctly implies that to the civil Magistrate is given not only the power but, as the Minister of God, the right [and] the authority to use the sword for the infliction of death as the penalty for crimes which merit this retribution.... The Apostle Paul, who penned Romans 13, in his defence before Festus says: 'if therefore I do wrong and have committed anything worthy of death, I refuse not to die' (Acts 25:11).... Paul recognized that there were crimes which were worthy of death."

**Re-read** the last paragraph! Note there that Professor Murray, together with the infallible writings given to us by the Apostle Paul, rightly insists that there are "crimes which merit this retribution" of death; that one should not resist being executed for "anything worthy of death"; and that there were and are "crimes" which were and which are "worthy of death!"

Note in the above, once again: "crimes" (plural); "anything" (and not merely murder); and "crimes" (plural) "worthy of death!" So then, not just according to the Older Testament but also according to the Newer Testament there are indeed certain serious crimes - such as murder, kidnapping and rape (etc.) - which are still fully worthy of the death penalty.

As late as 1959, the Law Encyclopaedia known as *The (South) African Legal Adviser* wrote that even a woman or a boy under fourteen who helps another male to have illegal sexual intercourse with another female, could be guilty of rape. Indeed, even a sexually-aggressive boy younger than fourteen could then be found guilty of immoral violence. If the raped female was below sixteen, the offence was statutory rape. If the raped female was below twelve, even if she consented - the offence was still rape. Regardless, the punishment for the crime of rape could then be the death penalty.<sup>163</sup> Indeed, in the South Africa of 1959f - with its calvinized Roman-Dutch Law and its Historic-British Criminal Law - it usually was.

Capital punishment for rape (and all other capital crimes) was 'outlawed' only after the rather revolutionary takeover of that unhappy land by the socialistic Humanist Nelson Mandela and Co. in 1994 - when that new regime further moved to "legalize" abortion and to decriminalize homosexuality. Its ability to resist also pederasty, was greatly weakened thereby.

Heed too the modern German Reformed Ethicist and Theologian, Rev. Professor Dr. Thomas Schirrmacher, in his massive three-volume 2001 masterpiece *Ethik*! There, writing

in a Germany which sadly has abolished the death penalty today - he insists<sup>164</sup> that "in the Old Testament many crimes today being played down (*verharmlost werden*), were regarded as just as malignant as murder....

"Thus a **rape** was regarded as comparable to a murder. For one still reads regarding the rape of an engaged woman (**Deuteronomy 22:25-26**): 'This matter is much rather like the case where a man rises up against his neighbour and slays him' [Schirmacher's own emphases]." Indeed, this was previously pointed out also by Helen Schüngel-Straumann in her own 1973 volume *The Decalogue*.<sup>165</sup>

"The recidivism (*Rückfälligkeit*) of sex criminals, is at the same time proverbial" - continues Schirmacher (here citing the German Minister of Justice Herta Däubler-Gmelin and Dieter Speck in their book *Sexual Abuse*).<sup>166</sup> "Thus a sex criminal who is a common danger...after release immediately murdered two people and raped two further women for a whole night."<sup>167</sup>

If Germany had not abolished the death penalty for rape, the above-mentioned two people who were murdered and the further two women raped repeatedly by a convicted rapist the night after being set free - would never have been harmed thus. Naturally, anyone accused of rape would at Biblical Law first need to be convicted thereof "at the mouth of two or three witnesses" - who should then themselves be required to help execute him. Deuteronomy 17:6-7. This means that many accused of rape, could never get convicted and punished for rape at all.

But it also means that those thus convicted and executed, would never rape again! The restitution of this good law today, would drastically discourage and check and reverse the rising plague of rape gnawing at the entrails of modern society. And why not? For rape means: the humiliation of women; the theft of their willingness to be violated; a gruesome attack against their persons; a murderous assault against their families; and a calculated sacrilege against Almighty God whose images they are.

In mid-2004, at the taxpayers' expense, the Prime Minister of Australia the Honourable **John Howard** sent a 24-page booklet to every home in the nation. It was "authorized by the Australian Government" ( page 24), and titled *Violence Against Women - Australia says No*.

There on page 1, the Prime Minister rightly condemns "violence and sexual assault" - and page 12 of the booklet informs the reader that "rape" alias "sexual penetration without consent" is "a crime." Sadly, however, the booklet neglects to say what the penalty is (or should be)! And sadder still, Australia humanistically abandoned her Historic-Christian and Common Law death penalty many decades ago - even in respect of murder itself.

What, then, is the right way ahead? What now should be the Christian Programme for A.D. 2004f? **Back to, and then forward with, the Bible!**

For God has spoken to the common ancestors of all people of all races and all religions and for all times. He has said (in Genesis 9:6) that the one "who sheds a human being's blood - by **man** shall **his** blood be **shed**! **For God** made man as His **image**."

And God has also said regarding rape (in Deuteronomy 22:25f): "If a man finds a...woman in the field, and the man forces her, and lies with her - then the man...that lay with her, shall die.... For it is as when a man rises against his neighbour, and slays him." In other words, rape deserved the same penalty as murder - namely mandatory **capital punishment**.

Western civilization is steadily approaching the point of collapse. It is high time for it to restore the Christian-Biblical penalty of death for murder, rape, and child molestation. For, as **Jesus taught** (in Matthew 18:6-14): "**Whosoever shall offend one of these little ones...., it were better for him that a millstone were hanged around his neck and that he were drowned in the depth of the sea....** It is better...to enter into life halt or maimed - rather than...to be cast into everlasting fire.... Even so, it is **not** the will of your Father Who is in Heaven, that one of these little ones should perish."

It is time to heed the plight of those raped. It is time to punish all rapists Biblically. It is time to rise up and to terminate the pederastic child-sacrifices to Molech. It is time for concerned citizens to re-instate Jehovah and His Law in our land.

There have already been more than enough pederastic child-sacrifices to modern molechs. In the words of Leviticus 25:10 (written on America's Liberty Bell): "Proclaim **liberty** throughout all the land, unto **all** the inhabitants thereof!" Including **all** molested children, and **all** raped women.

For Christ came not to smash down the Law - but to finish constructing it. To fulfil it (Matthew 5:17). He came not further to destroy molested children and raped women - but to repair them; to fulfil them; and to finish consummating them.

But He came also to smash and to destroy child-molesters and rapists (*cf.* Luke 1:51f)! He came to destroy him who had the power of death - that is, the devil - and deliver them who were subject to bondage (*cf.* Hebrews 2:14-15).

He came to heal those who were broken in body and heart and soul, and to set at liberty them that are bruised (*cf.* Luke 4:13). He came to repair those who have been violated - and then to use them to build strong families for the future (Psalms 127 & 128).

Let us then take heart from what the (185-254 A.D.) Church Father **Origen** said against the Antichristian Writer Celsus - **even at a time when Paganism still ruled the Ancient World!** Said Origen:<sup>168</sup> "There is no discrepancy...between the God of the Gospel and the God of the Law.... Neither Jesus nor Moses has taught falsely. The Father, in sending Jesus, did not forget the Commandments which He had given to Moses. He did not change His mind, condemn His Own Laws, and send counter-instructions by His Messenger [Jesus]....

"The Jews themselves, however desirous of carrying out their Law, are [since A.D. 70] **not able to inflict these punishments**. But in the case of the Ancient Jews who had a land and a form of government of their own, to take from them the right of...putting to death...murderers or others who were guilty of similar crimes - would be to subject them to sudden and utter destruction....

"The Christian religion...is now preached everywhere with boldness - and that, in spite of the numerous obstacles which oppose the spread of Christ's teaching in the world. But since it was the purpose of God that the nations should receive the benefits of Christ's teaching, all the devices of men against Christians have been brought to nought. For the more that kings and rulers and peoples have persecuted them everywhere - the more have they increased in number, and grown in strength!"

History is repeating itself also today. Christianity lost its savour under Latitudinarianism, and the French Revolution swept away its Biblical World Order. But **Humanism** is now **dying**. Having abolished the death penalty against capital crimes, Humanism is now destroying itself. Just like the sewers of the Ancient-Classical and Oriental Cultures, before the saving advent of Christianity - also Modern Humanism contains the seeds of its own destruction!

In God's good and perfect time, Consistent Christianity shall replace Humanism and every other -Ism. It is even now regrouping to win the world for Christ - not revolutionarily, essentially *via* the bullet; but reformatory, and ultimately *via* the ballot (*cf.* First Peter 2:11-17). And when it does, it will establish a Christian-Biblical Order for the entire Earth - an Order which shall never pass away. Romans 11:25-32; First Corinthians 15:22-28; Revelation 15:4.

Meantime, just like the little maid from Israel who had been kidnapped by the Syrians and who ended up waiting upon the wife of General Naaman - let us too testify that if only our modern antinomian culture-wielders would themselves consult the True Prophet, they too would recover from their leprosy! For when the leprous Naaman finally gave heed - he got healed. Second Kings 5:2-3.

Human beings are images of God. Fallen humans are smashed but unannihilatable images of God. Women, the weaker vessels, are weaker smashed images of God. And defenceless children are yet weaker still. Matthew 18:6-14; First Corinthians 11:7-11; First Peter 3:7; James 1:27.

The raped and the child-raped are yet more smashed. But under Christ and according to His Law, restored man: should help smash the smashers; should help repair the smashed images; and should help reshape them to the glory of God Whose images they are. Genesis 3:16; Romans 16:20; Ephesians 2:1-10; Hebrews 2:14-18; First John 3:9-18.

The future belongs not to child-molesters and rapists, but to the pure in heart. Matthew 5:8-17f & 5:21-28. They have been purified by Christ, and henceforth they gladly work to establish His Christian World Order - here on Earth, as it is in Heaven. Matthew 6:9-13.

Let us then all rise up, help demolish the child-molesters and the rapists, and rebuild the broken-down walls of victimized people's lives! As Nehemiah (2:20) resolved: "The God of Heaven, He will prosper us! Therefore we, His servants, will arise and build!"

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- 14) *Commentary on Jeremiah* at 7:5f and at 32:35.
- 15) Here in Lam. 5:3-11, "ravished" translates *^aanaah* - meaning "to afflict and humble." Note too the word *sheber*, meaning "shattering destruction" (from the verb *shaabar* = "to break"), at the cognate Lam. 3:48 & 4:10.
- 16) *Commentary on Lamentations* at 5:3f
- 17) Zech. 14:2 in the *K<sup>e</sup>tib* has *shaagal*, Niphal, meaning to be raped. The *K<sup>e</sup>ri* has *shaakab*. See Gesenius's remarks at n. 13 above.
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## ABOUT THE AUTHOR --->



Dr. Francis Nigel Lee was born in 1934 in the Westmorland County of Cumbria (in Great Britain). He is the great-grandson of a fiery preacher whose family disintegrated when he backslid. Dr. Lee's father was an Atheist, yet he married a Roman Catholic who raised her son Nigel in that faith. Yet, when Nigel was seven, his father led him into Atheism.

During World War II, the Royal Navy appointed Nigel's father W.S. Lee Chief Radar Officer (South Atlantic). So the family then moved to South Africa. There, Nigel became a Calvinist; had the great privilege of leading both of his parents to Christ; and then became a Minister of God's Word and Sacraments in the Dutch Reformed Church of Natal, External Examiner in Ethics for the Stellenbosch Theological Seminary, and a Barrister (or Trial Lawyer) of the Supreme Court of South Africa.

Emigrating to the U.S.A., Dr. Lee attended the very first General Assembly of the Presbyterian Church in America; transferred his ministerial credentials to that denomination; and pastored Congregations in Mississippi and Florida. He was also: Professor of Philosophy at Shelton College in N.J.; Visiting Lecturer in Apologetics at Reformed Theological Seminary in Jackson Miss.; Staley Distinguished Visiting Lecturer at Covenant Theological Seminary in St. Louis Mo.; Research Scholar-in-Residence at the Christian Studies Center in Memphis Tenn.; Academic Dean of Graham Bible College in Bristol Tenn.; and incidental Lecturer at several other Colleges, Seminaries, and Universities. He was at that time the only person in the World serving on the Executives of both the British Lord's Day Observance Society and the Lord's Day Alliance of the U.S.

Preacher, Theologian, Lawyer, Educationist, Historian, Philosopher and Author, Lee has produced more than 330 publications (including many books) - and also a multitude of long unpublished manuscripts. Apart from an honorary LL.D., he has 21 earned degrees - including eleven earned doctorates for dissertations\* in Education, Law, Literature, Philosophy and Theology.

After his father was murdered, Lee had the joy of leading the murderer in jail (and later also the latter's parents) to Christ. Though loving to study, Lee prefers to preach and lead folk to Christ.

Lee rises early; reads God's Word in eleven languages; then walks a couple of miles before breakfast. He has been round the World seven times; has visited 110 countries (several repeatedly); and also every Continent (except Antarctica). He is in demand as a Promoter of Doctoral Students in Australia, England, Germany, South Africa and the United States. He has also lectured or preached in all those countries, as well as in Brazil, Scotland, Korea, Japan, Namibia, New Zealand, and Zambia.

A diehard predestinarian, Lee now lives in the Commonwealth of Australia - where he was for twenty years the Professor of Systematic Theology and Caldwell-Morrow Lecturer in Church History at the Queensland Presbyterian Theological College. He and his wife Nellie retired in 2000. They have two children, Johanna Paulina who teaches at Parkridge High School and Anna Marie who teaches at Earnshaw State College.

\* Th.D.: *The Covenantal Sabbath*  
D.Min.: *Daily Family Worship*  
D.R.E.: *Baby Belief Before Baptism!*  
D.Jur.: *Women Ministers and Australian Litigation*  
D.C.L.: *The Roots and Fruits of the Common Law*

Ph.D.: *Communist Eschatology*    S.T.D.: *Rebaptism Impossible!*  
D.Ed.: *Catechizing Before Communion not prior to Puberty*  
D.Phil.: *Miracles - What and When and Why?*  
D.Litt.: *Holinshead on the Ancient British Isles*  
D.Hum.: *Tiny Human Life - Abortion and IVF*