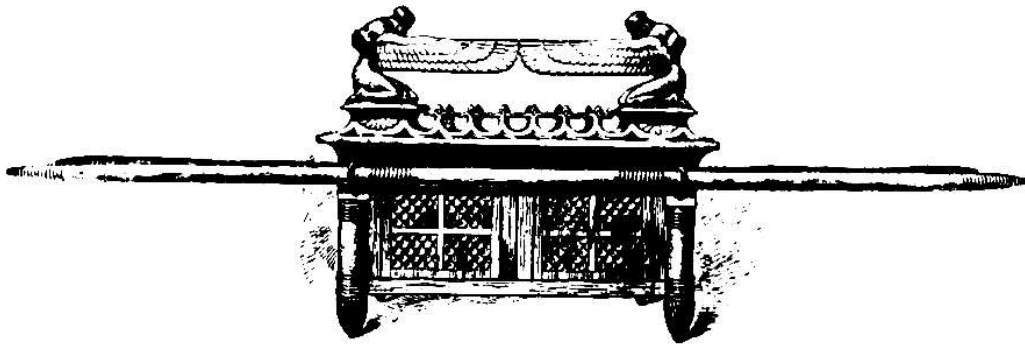


Faithful Nation
Bible Studies



Exodus-Leviticus-
Numbers-
Deuteronomy

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CONTENTS

1. The Law of God	4
2. The Birth and Call of Moses	12
3. The Deliverance from Egypt	16
4. Manna from Heaven and Water from the Rock	20
5. Sinai	23
6. The Ten Commandments	26
7. The Tabernacle and Ritual Sacrifice	47
8. Sexual Morality	55
9. The Backsliding and Wanderings of Israel	59
10. State and Society	73

Section 1: The Law of God

The book of Exodus contains the narrative of Moses and the miraculous liberation of the Hebrew people from Egypt. This narrative takes up a large section of the book. The detailed Old Testament law is found in the later chapters of Exodus onward through the books of Leviticus, Numbers and Deuteronomy. Much of this study guide will focus on the Old Testament law (also called the Mosaic law) and it is necessary to make a few initial remarks about the contemporary significance of these books.

The role that the Mosaic law is to play in the lives of Christians living under the New Covenant is a controversial subject. Those who hold to what is known as Theonomy believe that the Mosaic law is just as relevant today as it was when God revealed it to the ancient Israelites. Most Christians today, however, largely ignore the Mosaic law and hold that the commandments contained therein were only temporary and are no longer binding.

Before addressing the question directly, it is necessary first to consider what the Bible says about the law. We read in the Psalms,

“The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward” (Psalm 19:7-11).

Further on in the Psalms we read,

“The law of thy mouth is better unto me than thousands of gold and silver.” (Psalm 119:72)

“O how love I thy law! it is my meditation all the day.” (Psalm 119:97)

Whatever our opinion on the perpetual validity of the Mosaic law happens to be, as Christians we must affirm with the Psalmist that the Mosaic law is “sweeter than honey” and that it is a fit object of love and perpetual meditation.

It is necessary to make this point because contemporary Christians often start from the completely unbiblical position that somehow portions of the Mosaic law are inherently wrong. For example, many Christians hold that it is inherently immoral to execute homosexuals, even though the LORD commands this punishment in the law:

“If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.” (Leviticus 20:13)

The only valid starting point for discussing the Mosaic law is to affirm that everything in the law was commanded directly by God and that we have no right to denigrate the law or declare it to be unjust or immoral. The law commanding the Israelites to execute sodomites was an expression of God's perfect moral judgment.

Identifying Misunderstandings of New Testament Doctrine

There are two passages from the New Testament that are often cited by contemporary Christians who wish to ignore or denigrate the Mosaic law. The first is in the Gospel of Matthew:

“They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.” (Matthew 19:7-9)

This passage seems to suggest that the Mosaic law was intended to restrain the evil impulses of the Israelites and that, because of their great wickedness, in some areas the law gave a freedom to act that fell short of perfection. However, the key point here is that Jesus is saying that the Mosaic law is less strict than it could have been, and that those who wish to follow God's will for mankind more perfectly should go beyond the minimum requirements of this law. It is impossible to use Christ's words to justify

a laxer standard of morality under the New Covenant than under the Old Covenant.

Christ Commands Observance of the Law

Elsewhere in the Gospel of Matthew Jesus makes it clear that the Mosaic law is of divine origin and that it is to be observed:

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”(Matthew 5:17-19)

Later on in the same book Jesus tells the people that they should obey the Pharisees, insofar as the Pharisees teach the Mosaic law.

“Then spake Jesus to the multitude, and to his disciples, Saying The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not” (Matthew 23:1-3).

These words of our Lord would be completely unintelligible if Jesus had thought that anything positively commanded in the Mosaic law was inherently immoral.

Another passage frequently cited by those hostile to the Mosaic law is found in the Gospel of John:

“And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote

on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” (John 8:3-12)

This passage is often cited as proof that Jesus is opposed to capital punishment, or specifically that he is opposed to the use of capital punishment in cases of adultery. Let us analyze the passage more closely:

- Jesus is presented with a woman accused of committing adultery, which is a capital offense under the Mosaic law
- The woman ends up receiving no punishment

It seems completely untenable to suppose that Jesus is here providing a new principle of how governments should treat transgressors of the law, because if applied consistently, this new principle would mean that no one should receive any punishment for any crimes, as the woman taken in adultery receives no punishment. There is nothing in the text to support the view favored by modern liberal “Christians” that murderers should be given lengthy prison sentences rather than be executed. Elsewhere in the New Testament, the Apostle Paul explains that one of the main purposes of civil government is to use physical violence as retribution against criminals. Speaking of the civil magistrate, Paul says,

“For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.” (Romans 13:4)

This verse proves that the liberal interpretation cannot stand. Even under the New Covenant the magistrate is still God's minister of vengeance against transgressors.

Rather than supposing that John 8 introduces a new legal principle, we should understand Jesus

to be making a specific point, either about his ability to remit sin or about the hypocrisy of the Jews who were trying to use God's law to entrap the Messiah.

In his interpretation of John 8, theologian Gary North points out that rather than abolishing the Mosaic law, Jesus was upholding it,

*“John 8 deals with a woman who was discovered in the very act of adultery (v. 4). Her accusers (witnesses) brought her before Jesus, challenging Him to render judgment. **This was clearly an attempted trap on their part, for Jesus was neither a civil nor an ecclesiastical official.** The woman's accusers were also judicially corrupt. They were law-breaking deceivers, for they were being highly selective: her partner was not brought before Jesus...*

Jesus challenged them: ‘He that is without sin among you, let him cast the first stone at her’ (v. 7b). ‘Then he stooped down and wrote something in the dirt’ (v. 8)...(Might He have written the names of women who were well known—biblically speaking—by the woman's accusers?)

*We do not know what he wrote. We do know that her accusers immediately decided to leave...They did not continue to press charges against her. **Thus, without the presence of two or more witnesses, she could not be legally convicted of a capital crime, according to Old Covenant Law (Deut. 17:6). The witnesses had to cast the first stones (Deut. 17:7), but they had all departed.**”*

(Gary North, [Victim's Rights](#), Institute for Christian Economics: 1990, pages 29-30)

In this passage Jesus followed the Mosaic law to the letter, while his enemies tried to twist it for their own ends. Jesus avoided their trap by following the law more closely than they did.

Which Laws Should Christians Observe?

Having established the proper reverence that Christians ought to have for the Mosaic law, we now come to the question of which parts of the law are still to be enforced. All mainstream historical branches of Christianity agree that all or some of the ritual laws found in the books of Moses are no longer to be observed. These ritual laws include the whole system of animal sacrifice, the Aaronic priesthood, circumcision, and dietary restrictions. The clear teaching of the New Testament is that the purpose of the Mosaic ritual laws (especially those concerning priesthood and sacrifice) was to establish external symbols pointing to or anticipating the truth of the Gospel.

In the epistle to the Hebrews we read:

*“For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. **For it is not possible that the blood of bulls and of goats should take away sins...we are sanctified through the offering of the body of Jesus Christ once for all.** And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified” (Hebrews 10:1-4, 10-14).*

The Apostle Paul also refers to the entire Old Testament ritual system as a shadow of Christ in his epistle to the Colossians,

“Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ.” (Colossians 2:16-17)

In his epistle to the Galatians the same apostle rebukes those Judaizing Christians who held that circumcision and other ritual observances were still necessary, saying,

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love” (Galatians 5:2-6)

The Old Testament laws that do not pertain specifically to ritual can be further divided into the moral laws and the civil laws. The moral laws are binding on all Christians in all circumstances. Examples of moral laws would include the commandments against committing murder and adultery.

Civil laws were binding only on the Israelites living in the Old Testament kingdom and have no force today. Examples of the civil laws would include the commandments concerning the allotment of land to specific Israelite tribes.

Much of the dispute concerning the validity of the Mosaic law centers around which of the three categories of law (ritual, moral or civil) a specific commandment belongs in. A good example of an ambiguous case is found in the book of Exodus:

“If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.” (Exodus 22:25)

Some Christians commentators have held that this commandment is part of the perpetual moral law, while others have held that it is a part of the civil law that only applied to ancient Israel.

Amongst Theonomists, who hold to the perpetual validity of the Mosaic law, there is a further distinction between:

- A) The principal moral laws of the Ten Commandments (or Decalogue)
- B) What are termed the “judicial” or “case” laws

It is clear from the text of Scripture that the Ten Commandments hold a special place above the other laws, but this does not mean that commandments outside of the Decalogue are arbitrary or unimportant. On the contrary, the importance of the case laws comes from the fact that they are all applications of the principles of justice contained in the Decalogue.

Theonomist Greg Bahnsen writes,

“The Puritans termed these case-law applications of the Decalogue “judicial laws,” and they correctly held that we are not bound today to keep these judicial laws as they are worded (being couched in the language of an ancient culture that has passed away) but only require to heed their underlying principles (or “general equity,” as they called it). The Old Testament required that a railing be placed around one’s roof as a safety precaution, since guests were entertained on the flat roofs of houses in that ancient society; with our sloped roofs today we do not need to have the same literal railing, but the general underlying principle might very well require us to have the fence around our backyard swimming pool—again, to protect human life”

(Greg Bahnsen, *By This Standard*, American Vision Press: 2008, pages 98-99).

We can see that the application of the Mosaic law to our contemporary circumstances will always require a fair amount of discretion and rational deliberation, even amongst Theonomists.

We must stress that whenever approaching the question of law or ethics, Christians are to avoid adopting the secular view that there is a “neutral” starting point for ethical considerations that can be shared by all men regardless of their religious convictions. It is wrong for Christians to ignore the ethical teaching of the Mosaic law and focus on “natural law” or some other humanistic concept.

Even if many of the specific codes regulating Old Testament Israel are no longer binding, the Mosaic law still remains the most detailed revelation of God’s standards of justice that we possess. It must be studied with diligence and humility, and the specific commandments and broad moral principles contained in the law must inform our behavior and our thinking.

Section 2: The Birth and Call of Moses

After moving from Canaan to Egypt during a time of famine (Genesis 45), Jacob's sons stay in that land where they grow very numerous. Eventually the native Egyptians become envious of the Israelites and make them slaves. The Pharaoh is so alarmed by the large number of Jacob's descendants that he orders the slaughter of all male Hebrews at birth.

“And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.” (Exodus 1:15-17)

Here we see the cruelty of the enemies of God. Murdering children is common in anti-Christian societies, whether the ancient worshipers of Molech, the Greeks and Romans who practiced infant exposure, or the pro-abortion society we live in today. God later repays the Egyptians for their cruelty by taking their firstborn sons as one of the plagues on Egypt. The Hebrew midwives provide a good example of godly disobedience to temporal authority. As Christians we are to obey the just and reasonable commandments of earthly rulers, but not those commandments that violate the law of God.

Moses is one of the Israelite children born at this time. When his mother can no longer conceal him, she puts him in a basket and leaves him in the reeds by the riverbank. Pharaoh's daughter finds the child and raises him as her own. As a grown man, Moses kills an Egyptian who is beating an Israelite, showing his loyalty to his own blood kin over his adoptive identity. When Pharaoh learns of Moses' deed, Moses is forced to flee to Midian. There he marries Zipporah and lives as a shepherd. While living in Midian, Moses witnesses the theophany of the burning bush. This is the miraculous beginning of Moses' ministry as the leader and liberator of Israel.

“Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush

burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” (Exodus 3:1-5)

In the burning bush God manifests his transcendent power. He overrules the laws of nature, showing that he is above these laws and that these laws serve his ends. God has the power to destroy and to preserve, but in this case, he demonstrates that these two powers subsist simultaneously in the divinity. God is often represented as a fire, as we shall see later on in the Exodus narrative, as well as in the New Testament. The divine manifestation of the burning bush also points to the day of Pentecost when the flames of the Holy Spirit descend on believers, but do not consume them (Acts 2). The divine fire destroys the sinful dross, but preserves and illuminates those who fear God. It is a terror to those who hate God but a comfort to those who love him.

“And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.” (Exodus 3:7-12)

Moses was a lowly shepherd; hardly someone who could command the attention of Pharaoh, a mighty tyrant who was worshiped as a god. We see that the LORD uses the weak things of this world to confound the designs of the arrogant and mighty. As dissident Christians, we should not lose hope when resisting organized Jewry and the globalist elite. Our Lord can overcome all of our enemies no matter how powerful they might seem. God hears the cries of his people and listens to their requests. He also

remembers his promises and will bring them to pass in his own good time.

“And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you....And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days’ journey into the wilderness, that we may sacrifice to the LORD our God. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.” (Exodus 3:13-14,18-20)

The historical narrative of the Bible is a progressive self-revelation of God. At key points in this narrative, God grants us new knowledge about himself. Here we see God revealing a new name, *I AM who I AM*, or simply, *I AM*. By declaring that his name is *I AM*, God defines himself as the supreme, independent existent. He alone can say that he exists for and by himself. All other things are dependent on God for their existence. They exist only in a contingent sense. The *I AM* is the supreme reality, but it is not the abstract pure being of the philosophers. The *I AM* expresses both supreme reality and supreme personality. It is not an abstract or impersonal metaphysical function. It is the divine will, the divine ego, as well as the divine being. God uses another name for himself later on in Exodus: *“And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them”* (Exodus 6:3). Although the exact meaning of the word Jehovah (more accurately rendered into English as “Yahweh”) is unclear, it appears that the “I AM” revealed to Moses at the burning bush “is meant to inform the meaning of the name [Yahweh]” (Charles R. Gianotti, *The Meaning of the Divine Name YHWH*, in *Vital Old Testament Issues*, Kregel Resources: 1996, page 29).

After receiving the vision of God in the burning bush Moses begins the journey back to Egypt with his family. However, on the way to carry out his task, Moses kindles the LORD's anger and is nearly put to death for his disobedience.

“And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy

son, even thy firstborn. And it came to pass by the way in the inn, that the LORD met him (Moses), and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So he let him go: then she said, A bloody husband thou art, because of the circumcision.”

(Exodus 4:22-26)

While this narrative is compact and somewhat difficult to understand, it is a significant commentary on the nature of God's covenant with His people. The apparent cause of the LORD's anger in this passage is that Moses has failed to circumcise his son according to the covenant that God made with Abraham. It is Moses' wife Zipporah who either first discerns the cause of the LORD's anger or first acts upon it. Her emergency circumcision of their son appeases God and saves Moses' life. In the verses immediately preceding this episode God expresses his relationship with his people by referring to Israel as his firstborn son. The significance of the firstborn son was already seen in the account of Abraham being commanded to sacrifice Isaac. We will meet the same theme of the firstborn son later on in Exodus as well as in the Gospel account of Christ's incarnation and crucifixion. In this particular episode, God is angry at Moses because Moses had failed to sanctify his firstborn son to him through circumcision.

Section 3: The Deliverance from Egypt

Pharaoh obstinately refuses to listen to Moses despite the miraculous signs sent by God. Only after ten supernatural plagues against the Egyptians does Pharaoh finally relent and allow the Israelites to depart. The final plague is the death of the firstborn sons. On this night of slaughter, however, God passes over the homes of the Israelites, sparing their firstborn sons. At this time God commands Moses to institute the feast of the Passover as a perpetual memorial to God's mercy on his people. At the Passover the Israelites were to sacrifice a lamb and to put the lamb's blood on the door posts and lintel of their houses as a sign that God would pass over their home.

“Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.” (Exodus 12:21-27)

Because the final plague finally breaks Pharaoh's will and causes him to let the Israelites go, the Passover is a celebration of God's deliverance of his people from bondage. The liberation of the Passover and the slain lamb both point towards Christ and his atonement on the Cross. Christ died for us and his blood averts God's wrath. Moses leads the Israelites out of bondage in Egypt, while Christ leads his people, the spiritual Israel, out of the bondage of sin and death.

Although Pharaoh allows the Israelites to leave Egypt, God soon hardens his heart and causes the Egyptians to pursue the Israelites.

“And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so.”
(Exodus 14:4)

God gains honor and glory through the defeat of his enemies. The purpose of history is not to satisfy the desires of men or to bring about their self-fulfillment. The purpose of history is to glorify God and to manifest his power to all creatures.

Throughout the book of Exodus the Israelites display a shocking lack of faith in God. Despite the fact that they witness one miracle after another, they still grumble against the LORD and against his servant Moses, falsely thinking that God has let them down or will fail to fulfill his promise. This lack of faith often appears when the Israelites fear for their physical well-being. In these circumstances the faithless Israelites wish that they were back in Egypt, openly declaring that they preferred a comfortable slavery to God's deliverance.

“And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace.” (Exodus 14:10-14)

The Christian has been freed from the slavery of sin, but he is still often tempted to return to the sinful comforts of his past life. Although the Christian struggle can be difficult, God is faithful to fight for us and to bring us to a final and eternal victory.

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.” (1Thessalonians 5:23,24)

To save his people from Pharaoh, God brings them across the Red Sea and drowns the Egyptian army behind them:

“And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians. And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.” (Exodus 14:21-28)

This miraculous physical salvation of the Israelites points to the miraculous spiritual salvation of Christian believers. The apostle Paul compares the crossing of the Red Sea to baptism in the New Covenant:

“...I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea.” (1Corinthians 10:1-2)

Just as the waters of the Red Sea free the Israelites from their old lives in Egypt, so the waters of baptism save us from our old lives in the world (1 Peter 3:21). As we shall see, Paul gives spiritual significance to other miracles that God performs later on in the Exodus narrative as well.

After seeing the manifestation of God's power in the destruction of the Egyptians, Moses and the children of Israel sing a song of praise to the LORD, celebrating him as a great warrior.

“The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. The LORD is a man of war: the LORD is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.” (Exodus 15:2-6)

The entire Bible, both the Old and the New Testaments, is divine revelation from God. Only by studying the entire Bible can we gain an accurate idea of God's nature. Many unorthodox Christian movements attempt to distort the full revelation of God by selectively quoting from Scripture and ignoring the passages that contradict their position. In modern times, left-wing pacifist types have come up with slogans like “Who would Jesus bomb?”, implying that any sort of military action would go against the Bible. These pacifists forget that Jesus is God, and that he has been present from the beginning of creation and throughout history. God destroyed Sodom and Gomorrah, and in Exodus he drowned the Egyptian army in the Red Sea in order to manifest his strength. As Moses sings, our God is a “man of war.”

Section 4: Manna From Heaven and Water from the Rock

Despite the numerous miracles that the Israelites witness, their rebellious and sinful attitude continuously asserts itself. They refuse to trust in the power of God and soon grumble against Moses. Rather than rejoicing in their salvation, they complain about losing the material comforts that they enjoyed in their slavery in Egypt. We shall see that the Israelites make this same complaint over and over again, often provoking God's righteous wrath.

The Israelites complain about the lack of food in the desert, and in response God graciously causes the manna to descend from heaven.

“And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.” (Exodus 16:2-5)

Shortly after complaining about the lack of food, the Israelites also complain about the lack of water.

“...[T]he people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me. And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.” (Exodus 17:2-6)

Later on in the book of Deuteronomy we are given insight into the true meaning of the manna. While the manna certainly does fulfill the earthly needs of the Israelites, the miraculous bread is also meant to be a kind of divine instruction. God does nothing in vain and he frequently uses created things to point to his own transcendent being and our mysterious relationship with him.

“And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.”

(Deuteronomy 8:3)

In Matthew 4:4, Jesus quotes this passage from Deuteronomy when being tempted by Satan. He also uses similar language when explaining the nature of the true bread from heaven.

“Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”

(John 6:26-35)

The carnally minded Jews of the first century could not understand Christ's teaching concerning the spiritual bread, but this is not because our Savior was teaching a doctrine that was at odds with the books of Moses. Deuteronomy already explains that the miraculous feeding of the Israelites is meant to point beyond mere physical well-being.

The apostle Paul mentions the bread from heaven and the water from the rock in 1 Corinthians:

“And [they] did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.” (1Corinthians 10:3-4)

Just as Paul compared the crossing of the Red Sea to Christian baptism, so he sees Christ in another Old Testament miracle. The whole Bible speaks of the Messiah, the redeemer who was to come and to reconcile sinful mankind with God.

Christ himself testifies of this truth in the Gospel of John, referring back to the Old Testament scriptures:

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” (John 5:39)

God wills our salvation, and it is that desire for our salvation that underlies everything else that God does and allows to happen to us. Whether in his Word or in his natural creation, God is directing our attention to himself, to our own need for a redeemer, and to the path of salvation.

Section 5: Sinai

When the Israelites come to Mount Sinai God reveals his majesty and pronounces to them his commandments. God has miraculously saved the Israelites from slavery and destruction for the purpose of making them a holy nation and a peculiar treasure to himself. As Christians we must remember that the special people of God under the New Covenant are the Church. God has redeemed us so that we might be a holy people separated from the evil ways of the fallen world.

“And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD. And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.”

(Exodus 19:3-9)

Israel did nothing to merit her status as God's chosen people. God's faithfulness to his people was based on his grace, not on the virtue or righteousness of the Israelites. If God's faithfulness to his people were based on our own righteousness, we all would have been cast aside long ago. We all follow in the footsteps of the rebellious Israelites whenever we put our own selfish will ahead of serving God.

The purpose of God's miraculous appearance at Sinai is to bring the Israelites to accept the commandments given through Moses. The awesome display at Sinai and the directions that Moses gives about how to approach the mountain show the fearfulness of approaching God and the absolute transcendence of his holiness. Because of Christ's passion and resurrection we are able to approach God as children approach a loving father, but we must not forget the aspect of God that was manifested at Sinai:

“And the LORD said unto Moses, Go unto the people, and sanctify them to day and tomorrow, and let them wash their clothes, And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at your wives. And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.

And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. And let the priests also, which come near to the LORD, sanctify themselves, lest the Lord break forth upon them. And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. So Moses went down unto the people, and spake unto them.”

(Exodus 19:10-25)

God's majesty is an awesome and terrifying thing. The people did not dare to approach the mountain, showing that the holiness of the LORD is inviolable. They washed their garments, showing that God is pure and without any blemish. They abstained from marital relations, showing that God transcends all earthly passions. The full manifestation of God is so terrifying to fallen man that the very sight of it would cause his death. This passage shows us that we are not to approach God lightly. Communion with God is not a casual or ordinary thing. Although we are no longer bound by the ceremonial laws of the Old Covenant, the spirit of these laws must be at work in our hearts if we are to bear the title of Christian.

Section 6: The Ten Commandments

“And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

1Thou shalt have no other gods before me.

2Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.

3Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

4Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

5Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

6Thou shalt not kill.

7Thou shalt not commit adultery.

8Thou shalt not steal.

9Thou shalt not bear false witness against thy neighbour.

10Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's."
(Exodus 20:1-17)

The ten commandments are frequently divided into two different "tables":

- The first table (Commandments 1-4) are concerned with man's relationship with God
- The second table (Commandments 5-10) are concerned with man's relationship with man

When asked what the greatest commandment of the law was, Jesus responded by saying,

"Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."
(Matthew 22:37-40)

With these words Jesus summed up the entire law, and each of these two commandments corresponds to one of the "two tables" of the law. It is only through God's revelation that we can know how to behave towards our neighbor, so naturally the laws concerning our relationship with God must have priority, both in Jesus' summary of the law and in the Ten Commandments. Without knowing and obeying God we would not know how to love our neighbor properly.

The First Commandment:
“Thou shalt have no other gods before me”

The **First Commandment** is the starting point of man's relationship with God. Man must recognize that there is only one true, almighty and all-knowing God. This is the principal fact of all reality. It tears out the root of all atheistic and polytheistic systems. It declares that the world is not a chaotic continuum of competing forces, as we see in the Greek paganism of Homer or in modern secularism.

The fact of one true God must be established before we can even begin to consider questions of moral conduct; for if there is not one infallible God determining right and wrong, there can be no morality. If there were multiple gods with different moralities competing for supremacy with each other, then morality would change, and we could never know which god might have the upper hand on any given day. If there were no god at all—that is, if there were no transcendent reality—there could also be no morality, because morality is something that transcends the physical world and it cannot be derived from purely material objects. Before we can even think thoughts like “this act is evil” or “this act is good,” we must presuppose that an eternal, unchanging law-giver exists.

The Second Commandment:
“Thou shalt not make unto thee any graven image”

The **Second Commandment** condemns idolatry, which was at the center of pagan religious practice. Ancient pagans made idols out of stone, wood or other physical materials. These idols were made to resemble animals, men, or fantastic creatures. Natural objects and phenomena like the sun, moon, stars, seas and rivers were also personified as gods and worshiped.

The essence of paganism is therefore focusing on an object that has been created by God (such as the sun) and rendering to this object the honor that is rightfully due to God. When viewed properly, everything in nature points to the Creator; but fallen men are blind to this truth. The process of turning away from God into the practice of pagan idolatry is described by the Apostle Paul in Romans 1:

“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves”

(Romans 1:20-24).

In addition to worshiping objects created by God, idolaters also end up worshiping their own human skill. They set up the work of their own hands as a god that can grant them blessings. This absurd aspect of idolatry is explained by the prophet Isaiah.

“Then shall it [a tree] be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god.” (Isaiah 44:15-17)

The Third Commandment:

“Thou shalt not take the name of the LORD thy God in vain”

The **Third Commandment** prohibits the vain use of the name of God. Here we are forbidden from speaking all of the common obscenities that make use of the divine names. We are also forbidden from using the name of God in false oaths and in any light or frivolous conversation. As we say in the Lord's prayer, *“hallowed be thy name”* (Matthew 6:9); the name of God is to be hallowed, that is, kept holy. The LORD is the Almighty Creator, ruler of heaven and earth, and our lives are completely in his hands. It is utterly foolish to invoke his name in a casual or empty manner. Every time we speak his name we should strive to maintain deep respect and reverence for the one we are naming.

The *Third Commandment* also serves as a warning against vain speech in general, which is frequently condemned throughout Scripture. For example, Jesus tells us,

“But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.”
(Matthew 12:36-37)

The apostle James also warns of the great evil that is brought about by an unbridled tongue,

“And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison.” (James 3:6-8)

It is through the improper use of speech that we spread evil rumors and convince fellow men of false doctrines, thereby leading to the destruction of their souls. As Christians we are required to honor God in everything we say, and this starts by following the *Third Commandment*.

The Fourth Commandment:
“Remember the sabbath day, to keep it holy”

The **Fourth Commandment** forbids work upon the seventh day of the week. This is the only one of the ten commandments that seems to have a ritual function. While polytheism, idolatry and blasphemy are wrong because they directly deny God or contradict his nature, God commands a day of Sabbath rest to commemorate his creation of the world. Unlike the commandments against polytheism, idolatry and blasphemy, there would be nothing contradictory about God altering the commandment about the Sabbath just as he altered the commandments about animal sacrifice.

In addition to the weekly Sabbath rest, God also commands the observance of Sabbath years and Jubile years:

“...When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.” (Leviticus 25:2-4)

“And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.” (Leviticus 25:8-10)

The apparent ritual nature of these commandments combined with certain passages from the New Testament, such as *Colossians 2:16-17*, has caused many Christians to conclude that the *Fourth Commandment* is no longer binding under the New Covenant. Other Christians have strongly maintained that the commandment is perpetually binding, but that the day of observance has been transferred from the seventh day of the week (Saturday) to the first day of the week (Sunday) to commemorate the

Resurrection of Jesus Christ. Still other Christians (such as Seventh-Day Adventists) hold that the the seventh day of the week is still the proper time for Sabbath observance.

Regardless of our interpretation on the details of when the Sabbath should be observed, it should be acknowledged that a general principle of rest on a specific day is good for the soul of the individual, the family and the community (or nation):

1. For the individual, not having a day of rest would certainly cause him to become overly strained and suffer ill consequences both mentally and physically
2. For the family, a lack of a common day of rest contributes greatly to the disunity we observe today in American families. This is in addition to other measures that have been taken to destroy the family unit, such as children being sent off to public schools for the majority of the day, away from their family, and separated from their siblings via age segregation.
3. For the community, the abolition of a common day of rest makes it impossible to observe Sunday (or Saturday) together as a community, set aside for corporate worship. The Soviet Union in the early 1900's practiced this very method in their attempt to eliminate Christianity from their empire.

Early America observed a common day of rest (Sunday) wherein all businesses were closed. This action honored God in acknowledging that it is not by our own labor or might that we have any of the wealth or blessings that have come upon us:

“Beware that thou forget not the LORD thy God...And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth...” (Deuteronomy 8:11, 17,18)

Observing the Sabbath acknowledges that our salvation, our health, our wealth, and everything we have, does not come from the arm of the flesh, but from the hand of God. The same principle of faith was illustrated in God's provision of double the amount of manna on the 6th day of the week in Exodus 16. The same could be said of the Sabbath year:

“And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.” (Leviticus 25:20,21)

Various communities in early America observed a Sabbath year, and like many of God’s laws, obedience to the law of the Sabbath year had practical benefits; in this case, it was the health of the land as noted by R.J. Rushdoony:

“By this rest, the soil also is restored and revitalized. By allowing the field to go to weeds, the weeds of the field are given the opportunity to bring to the topsoil minerals from below and pruned, and again renew their vitality. The fruit which falls and rots again contributes to the soil. The value of the sabbath in regenerating the soil is very great. But man, lacking faith, prefers his own work to God’s work, and his proposed rest to God’s sabbath.... The earth clearly is renewed by rest, or it is exploited ruthlessly and finally turned into a desert, as witness Babylon and the Sahara.”

(R.J. Rushdoony, *The Institutes of Biblical Law*, The Craig Press: 1973; *The Fourth Commandment, Section 2: The Sabbath and Life*, pages 141-142)

As Christians, we are to acknowledge our dependence upon God in all areas of life. Observance of the Sabbath is a practice in faith and a denial of viewing ourselves as our own salvation. Whether, as a people, we acknowledge the sabbath as Friday sundown to Saturday sundown, as Saturday, as Sunday, or whether we view every day to be equally holy (Romans 14:5-6), the principles of the sabbath ought to be taken serious by all who are God-fearing.

The Fifth Commandment:
“Honour thy father and thy mother”

The **Fifth Commandment** is the first of the ten commandments that regulates our behavior towards other people, and it is the only one that specifically references an authority relationship. While elsewhere the Bible discusses the proper roles of husbands and wives and of magistrates and citizens, these authority relationships are not mentioned directly in the ten commandments.

Outside of the relationship that we have with God and his Church, there is no more important relationship than that with our immediate family. Properly honoring one's parents is the cornerstone of a healthy family, and by extension of a healthy society.

“Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.”
(Deuteronomy 5:16)

“My son, hear the instruction of thy father, and forsake not the law of thy mother: For they shall be an ornament of grace unto thy head, and chains about thy neck.”
(Proverbs 1:8,9)

Additional related Proverbs; 6:20-24, 19:26, 20:20, 23:22-25, 30:11-14,17

Although he was the Son of God and the Lord of all creation, Jesus made himself subject to his earthly parents (Luke 2:51), providing an example that we are all to follow. During his earthly ministry, Jesus strongly emphasized the importance of our duty toward our parents:

“But he answered and said unto [the Pharisees], Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did

Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.”

(Matthew 15:3-9)

Thus we can conclude that whatever religious devotion we appear to have, if we fail to honor our father and mother, and provide for them, our religion is vain and our worship of God is hypocritical and false. Paul builds upon this premise in his 1st letter to Timothy:

“But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel”

(1Timothy 5:8)

New Testament Imagery

When we are reconciled to God through the atonement of Christ, we are given the spirit of adoption and can rightfully call on God as our father:

“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.” (Romans 8:15)

By choosing the parent-child relationship as the principal human model for our relationship with our Creator, God indicates how much esteem we are to show to our earthly mothers and fathers.

The Fifth Commandment and Western Society

Violating the **Fifth Commandment** and encouraging others to do so was one of the main strategies used to undermine Western society, starting with the cultural revolutions of the 1960s. Both the public schools and the media encourage children and adolescents to view their parents as fools and bigots worthy of ridicule, rather than honor. The family patriarch has especially become the target of vile insults and mockery, as the “idiot father” has become a stock character of countless television sitcoms.

While we currently have very little control over the civil government or the media, we do still possess a level of influence over our own families. Therefore the most immediate and significant step we can take toward reforming society is reforming our own families. This is done by making the **Fifth Commandment** the foundation of the family structure.

The Sixth Commandment:

“Thou shalt not kill”

With the **Sixth Commandment** we have the first of a series of “thou shalt not” statements. Commandments six through ten show us the most grievous offenses we can commit against our neighbor, and it is natural that we start with the commandment against murder. In the account of Cain and Abel we see that murder was the first offense committed by one man against another that was recorded in the Bible.

Throughout the Scriptures God emphasizes the contrast between life and death; this pair of opposites is frequently used to illustrate important spiritual truths. Prior to being converted to Christ, we are dead in our sins,

“But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.”

(Ephesians 2:4-6)

Jesus says that Satan was a murderer from the beginning,

“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning...” (John 8:44)

John 8:44 is directed specifically at the impenitent Jews, but we must not allow this fact to give us any false security. As Gentiles and even as professed believers, we are in great danger of coming under the same condemnation. As John tells us,

“We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.” (1 John 3:14-15)

While the **Sixth Commandment** clearly forbids the physical act of murder, the Bible teaches us that there is a much deeper meaning here as well. Satan is a murderer not because he caused a physical body to stop functioning, but because he tempted our first parents to sin. Sin brought in the curse of physical and spiritual death; and sin that goes unpardoned leads to eternal damnation in the world to come.

We can see why Jesus accused the impenitent Jews of the first century of being murderers just like Satan. For centuries the Jews have promoted ideologies that lead to spiritual death for themselves and for all those who are duped into believing their lies. We can also see why John used such harsh language for professing Christians who do not exhibit the love that God demands from them toward their brethren. Hatred is the root cause of unlawful killing (murder). Therefore, the *Sixth Commandment*, when understood spiritually, must forbid unlawful hatred as well.

Furthermore, as the visible Church, we are called by God to witness to the truth of the Gospel. When we engage in hatred and feuds against our fellow Christians, we send the message to the world that the Gospel is false, and that the Gospel does not really transform hearts and grant peace to those who accept it. By failing to be the Church that God wants us to be, we drive away others into eternal death.

Finally, hardly any comment is needed in response to those pacifists who attempt to use the *Sixth Commandment* to condemn all use of violence by either individuals or the state. The pacifist argument is simply absurd, given that elsewhere in the Mosaic law God gives clear instructions on the execution of criminals and the waging of war.

Certainly, as Christians we are to practice the doctrine of loving our enemies, blessing those who persecute us, and doing good to those that hate us (*Matthew 5:44, Romans 12:14*). We must be cautious not to err on either side of the issue. We are required to hold a general attitude of love, peace, honor, and blessing toward others, even when we receive the opposite treatment. Yet this does not entail that we are to be silent or apathetic in protecting our families, tribes, or nations, or in defending the innocent.

The Seventh Commandment:
“Thou shalt not commit adultery”

While the Bible condemns many sexual sins, the crime of adultery is the only one of these that is explicitly mentioned in the ten commandments. The **Fifth Commandment** protects the institution of the family by requiring children to honor their parents. The **Seventh Commandment**, protects the institution of the family by requiring marital chastity. The **Fifth and Seventh Commandments** are also connected in that they both govern relationships that are used as images of the relationship between God and believers. Scripture describes the Church as the bride of Christ (*2 Corinthians 11:2*), and the prophet Ezekiel compares apostate Israel to an adulterous wife:

“I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work...But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was...Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them” (*Ezekiel 16:12-13,15,17*).

By using the marriage relationship as an image for his relationship with us, God both emphasizes the solemnity of marriage and brings out the intensely personal nature of his love for us. Marital infidelity is a great tragedy and it has always been one of the main causes that drives men and women to commit murder. The emotional pain that is caused by adultery cannot be overstated and we ought to meditate frequently on the fact that our sins grieve God in a similar manner.

In addition to the emotional pain that adultery can cause to the betrayed spouse, this horrible sin also has serious negative consequences for society. Adultery poses a great risk to the proper inheritance of land and property, especially in the ancient world when DNA tests could not be used to determine paternity. When society adopts a soft attitude on adultery and frivolous divorce (which is itself a kind of adultery, see *Matthew 19:9*) children are robbed of the stability of the family. The irregular family situations that result from adultery and divorce cause countless other problems for the children involved.

Once society becomes addicted to sexual immorality, the depraved masses will do whatever it takes to maintain this debased “freedom.” Parents will murder their own children through abortion and the aging, childless population will invite in foreigners to conquer their ancestral lands.

Just as with the **Sixth Commandment**, the New Testament also explains the **Seventh Commandment** in a way that expands it to condemn evil thoughts as well as evil actions:

“Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.” (Matthew 5:27,28)

When we allow our heart to desire things that are contrary to the law of God, a part of us is tacitly saying that God's judgment is in error. This form of desire or covetousness is the main idea behind the **Tenth Commandment**.

The Eighth Commandment: ***“Thou shalt not steal”***

With the **Eighth Commandment**, God not only forbids theft, but establishes private property. If theft is wrong, then there must be some objects that belong by right to certain individuals. This is one commandment in particular that cannot be understood in isolation from the rest of the Mosaic law.

Men of different political beliefs have entered into endless debates and conflicts about what constitutes theft. To a left-wing socialist the entire capitalist system involves theft. To an extreme libertarian any sort of state control over private property is theft. Some fiscal conservatives argue that funding our government with debt is robbing future generations who will be forced to repay our loans. Some pacifists think that any land or wealth won by conquest is a form of stealing.

Without further clarification from an authoritative source, it is impossible to say what exactly theft is. The Bible, being the word of God, lends clarity and judgment. The scriptures establish the following principles:

- It is just to hire workers for a wage (*Leviticus 19:13*)
- Under certain circumstances, territory and riches can be won by military force (*Deuteronomy 20*)
- Certain types of wealth cannot be concentrated in the hands of a few oligarchs (*Leviticus 25*)

Those who seek to define theft without thoroughly examining the law of God will ultimately end up relying on their own faulty, subjective impressions of justice. It is evident that all legal codes not founded on divine revelation will have an unstable, irrational foundation.

We have already noted the significance of the family in the Mosaic law in the **Fifth and Seventh Commandments**. Concern for the family is very much at the center of the commandment against stealing as well. The **Eighth Commandment** establishes the validity of private property, and private property is essential to establishing familial authority.

Ancient Israel (as well as traditionally Christian nations) was an aggregate of tribes, clans and families; it was not simply an aggregate of individuals. In order for these families to possess any real authority, it was necessary for them to have a real economic independence from the state. Oppressive taxation, the welfare state, a debt-based economy, “free trade” and mass immigration have all contributed to impoverishing the family. The patriarch of the family has been supplanted by the state, and children today look at their parents more as roommates than as authority figures.

The Ninth Commandment:
“Thou shalt not bear false witness”

The **Third Commandment** and **Ninth Commandment** both condemn forms of evil speaking. The **Third Commandment**, being on the “first table” of the law, forbids us from speaking false or impious things in relation to God, while the the **Ninth Commandment**, being on the “second table” of the law, forbids us from speaking lies in relation to our neighbor.

God is always truthful. The Bible tells us that, “*God is not a man, that he should lie*” (*Numbers 23:19*) and Jesus says, “*I am the way, the truth, and the life*” (*John 14:6*).

By contrast, fallen angels and fallen men are both distinguished by their deceitfulness. Jesus defines Satan as being the father of lies:

“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.” (*John 8:44*)

This passage brings out the great evil of lying by comparing it to murder. Lies told in courts of law lead to the subversion of justice and loss of trust in the magistracy, bringing death to society. Lies told in religious matters can lead to the eternal damnation of souls. Even “small” lies about our neighbors are seen as great sins in the eyes of God.

The following scriptures demonstrate how serious God takes the subject of speaking only true and edifying words:

- Jesus declares that *“every idle word that men shall speak, they shall give account thereof in the day of judgment.”* (Matthew 12:36)
- Solomon proclaims under the inspiration of the Holy Spirit, *“Lying lips are abomination to the LORD.”* (Proverbs 12:22)
- The LORD commands through Moses in the law of God, *“Thou shalt not go up and down as a talebearer among thy people.”* (Leviticus 19:16)
- Paul the Apostle instructs believers, *“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.”* (Ephesians 4:29)

Christians are responsible for every word that they speak. If we strive to observe Paul's injunction in Ephesians, we will find it very difficult to engage in common gossip. Spreading unflattering information about others is almost never done for edification. When the information that we spread is unverified or gained second-hand we are in even greater danger of breaking the **Ninth Commandment**.

As Christians our primary calling is to be witnesses to the truth embodied in Jesus Christ; we must cease to lie one to another, having *“put off the old man with his deeds”* (Colossians 3:9). We are called to relate the true facts concerning the life, death and resurrection of the Word made flesh. Bearing false witness against our neighbors is the complete inversion of the Christian's calling.

The Tenth Commandment:
“Thou shalt not covet”

When considering the **Sixth Commandment** and **Seventh Commandment** we observed that certain New Testament passages teach that simply desiring to commit sin is sinful in itself. In the **Tenth Commandment** we see that the Mosaic law taught this same principal. This is the only commandment in the “second table” of the law that directly applies to the inner state of our hearts.

The **Tenth Commandment** forbids the Pharisaical approach to ethics that focuses exclusively on outward behavior while allowing evil thoughts within to flourish:

“Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.”(Matthew 23:27-28)

Covetousness is not only dangerous because it might eventually lead to the outward sins of adultery and theft, but because it makes people despise God's law and become discontent with his providential rule over creation. Those who abstain from outward sins out of fear of punishment while secretly wishing they could do what is forbidden are certainly not sons of God. The Bible tells us,

“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.”(Hebrews 13:5)

Failure to obey the **Tenth Commandment** has had serious repercussions for all of society. The Apostle Paul is bold to say that, *“the love of money is the root of all evil”(1 Timothy 6:10)*, and when we look at the ideological foundations of capitalism, Marxism and other revolutionary ideologies, the truth of this statement is evident. According to the Scriptures, even slaves should find contentment in their situation and serve their earthly masters sincerely:

“Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God; And whatsoever ye do, do it heartily, as to the LORD, and not unto men.” (Colossians 3:22-23)

Contentment with one's lot in life has been the foundation of all traditional Christian societies; this contentment ensures that social change occurs gradually and organically. Anti-Christian ideologies like Capitalism and Marxism place greed at the center of human motivation and make a virtue out of the vice of envy.

The envy-based ideology of racial egalitarianism has grown especially pernicious in recent years. The purveyors of this ideology encourage the inferior races of mankind to envy the achievements of the white race and they argue that the injustice of “racism” is the only reason why the inferior races have not enjoyed similar levels of success.

Egalitarian ideology is especially dangerous because the God-ordained racial differences that are so obvious to unbiased eyes cannot be overcome. No amount of social engineering or revolutionary restructuring of society will ever bring Negroes to the same level as whites; thus Negroes are left in a perpetual state of unfulfilled envy. The solution to the problems of envy-based ideologies is in the commandment against covetousness and the numerous Biblical passages that demand us to be content.

Section 7: The Tabernacle and Ritual Sacrifice

In the Holy Scriptures we find very little description of material culture. The artistic wonders of Egypt and Greece have fascinated the sensual mind of man for centuries, but the Bible passes them over in almost complete silence. When we do find detailed visual descriptions in the Bible, the main focus is on the tabernacle, the temple of Solomon, or prophetic visions. These detailed descriptions are of those things that raise our minds above the fallen world and cause us to contemplate divine and heavenly things.

God gives Moses very detailed instructions for how the tabernacle (a kind of tent) is to be built. The purpose of the tabernacle is to provide a localized, physical sanctuary at which the Israelites can make their sacrifices to God and at which God can manifest himself specially to his chosen people.

God is of course present throughout his creation and he cannot be contained in any physical space. Nevertheless, for the accommodation of man's limited understanding, God ordains that certain physical objects arranged in certain ways can lead his people to have a clearer relationship with him. The description of the tabernacle begins with the raw materials that are to be used in its construction.

“And the LORD spake unto Moses, saying, speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, Onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.” (Exodus 25:1-9)

As we see in this passage God commands that the Israelites use the rarest metals and stones in the construction of the tabernacle. Through incense, dyed cloth and the singing of spiritual songs, we can see that the Old Testament worship engages all of the senses.

After assembling the raw materials, the Israelites are to fashion some of these materials into the likeness of cherubims and of plants.

“And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.” (Exodus 25:18-20)

“And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.” (Exodus 25:31-33)

“Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.” (Exodus 26:1)

The tabernacle was a three-fold creation of God. God provides the raw materials, the precious gems, the gold, the linen, the animal skins, the dyes and the spices; he also created the cherubims and the plants that are to be imitated by the Israelite artists; and finally he gives Moses exact instructions on how to arrange the materials. In like manner God manifests his wisdom and power to us through his entire creation and through the special revelation of the Bible.

Rather than miraculously creating the tabernacle directly, God selected artists and filled them with his Spirit. This is quite similar to how God directed the original writing of the Scriptures.

“And the LORD spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, To devise cunning works, to work in gold, and in silver, and in brass, And in cutting of stones, to set them, and in carving of timber, to work in all manner

of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee.” (Exodus 31:1-6)

In these passages we find direct commandments from God on how to arrange the elements that he has created in order to produce a certain aesthetic effect and a certain symbolic statement. God commands the Israelites to use the finest, rarest materials on earth to point to the transcendent nature of the heavenly worship; the images of heavenly beings surrounding the tabernacle and the mercy seat reveal the reverence that God is to receive on his throne; the sweet smelling incense points both to the prayers of the faithful ascending to God and to the sweet presence of God in the house of worship.

While under the New Covenant we are certainly not commanded to reproduce the tabernacle, the description of the tabernacle still provides insight into how we are to view and interact with the natural world. God's natural creation remains the fundamental model of beauty that human artists look to when producing their own works, and the Bible tells us that *“the invisible things of [God] from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead” (Romans 1:20).*

The books of Moses lay out an elaborate system of sacrifice and ritual in meticulous detail. We already had occasion to discuss the sacrifice at the first Passover and noted that the blood there offered to ward off God's wrath must be understood as pointing towards Christ. The same is true of all Old Testament sacrifices.

While God did establish a system of animal sacrifice in order to teach men about His justice and holiness, this does not mean that the Old Testament sacrifices are a type of bribe by which God's wrath can be automatically averted. The divinity is not an impersonal mechanism that can be manipulated by certain rites or ceremonies, as many pagans and occultists have always believed. The following passage from Isaiah makes it clear that mere outward obedience to religious ordinances count for nothing unless they are done with a clean heart.

“Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the

burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.” (Isaiah 1:10-17)

In this passage God goes so far as to identify the hypocrites of Israel with Sodom and Gomorrah. The offense of hypocrisy and a false, outward profession of religion cannot be overstated. Many Christians throughout the centuries have fallen into this same trap. They have attended the outward ordinances of divine worship but their hearts have remained cold and unconverted.

The New Covenant of Christ was sealed by the blood of our savior at Calvary. In similar manner Moses seals the Old Covenant made at Sinai with the blood of sacrificial victims.

“And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.” (Exodus 24:3-8)

The Old Covenant is here described largely in terms of works. When entering into the covenant, the Israelites declared that they would do everything that the LORD commanded. In this passage the Israelites seem to understand the covenant largely in terms of what they will be required to do rather than

what God will do for them. The New Covenant, however, is a covenant of grace, not of works, and is based on what God has done for us in the sacrifice of Jesus Christ.

However, we must be careful when contrasting the Old and New Covenants. There is a common misconception that the law of the Old Covenant focused on mere outward behavior, while the Gospel focuses on our inner state. The Pharisees in the 1st century AD had certainly perverted the law of Moses by focusing excessively on outward behavior, but God's intention was always to reform the heart of fallen man. This can be seen in the previously visited passage from Isaiah, as well as from the following passage from Deuteronomy:

“And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good? Behold, the heaven and the heaven of heavens is the LORD's thy God, the earth also, with all that therein is. Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. Circumcise therefore the foreskin of your heart, and be no more stiffnecked. For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.” (Deuteronomy 10:12-21)

The outer circumcision of the flesh was an important sign of God's Covenant with the children of Abraham, but the circumcision of the heart was always more important. We must sanctify our hearts, our innermost emotional and moral being. We must give our hearts away to God as an offering. We must die to our own selfish desires and live to God. This passage also brings out the fact that the Old Covenant certainly was of grace, even though it was articulated largely in works that man must do for God.

The Israelites living under the Old Covenant were just as much saved *by grace through faith* as the Christians living under the New Covenant. Hundreds of years before Moses, the Gospel was preached to Abraham (Galatians 3:8) when God promised that the salvation would come through faith in

Christ, the seed of Abraham (Galatians 3:16). It was faith in this original Abrahamic promise that justified the ancient Israelites. The Mosaic law was given to display more fully God's will for mankind and to show how far sinful man is from living a truly righteous life (Romans 7, Galatians 3:24). The law was not given to provide man a way of earning his own salvation.

The Old Testament sacrificial system is centered around the Aaronic priesthood and the tabernacle (later the temple). Sacrifice and worship are meant to be corporate and public.

“And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation. And he shall flay the burnt offering, and cut it into his pieces. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire: And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar: But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.” (Leviticus 1:1-9)

The sacrificial victims offered to the LORD are to be “without blemish.” In making a sacrifice the Israelites acknowledge their dependence on God for all of the blessings of the earth and they offer back to God the best of what God has given to them.

As mentioned above while discussing the institution of the Passover, all of the Old Testament ritual pointed to Christ and His work upon the cross. This point is made very clear in Hebrews 9. In this chapter from the New Testament epistle we are told that Christ's blood is the final atonement for all sin, and that it is through Christ that we have access to the holy of holies:

“Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood.

For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.” (Hebrews 9)

While we can marvel at the intricate wonders of the Old Testament ceremonial, we must never forget that those who have died to sin and are alive in Christ have a better covenant. God has done for us what we could never have done for ourselves: forever put away the guilt of sin through the suffering and death of the sinless one. While the tabernacle and the Mosaic rituals were of profound beauty and modeled after heavenly things, we can confidently expect to enjoy the true substance of heaven for all eternity in the company of our Savior.

Section 8: Sexual Morality

The commandments in the law of Moses surrounding sexual behavior generate some of the greatest controversy in the church today. Progressive “Christians” are eager to go along with the world’s promotion of homosexuality; they seek to explain away the standards in the law of Moses by saying that these laws were applicable only to ancient Israel and are completely irrelevant today. Many also claim that these laws were ceremonial laws rather than moral laws, arguing that the only purpose of these laws was to distinguish the Israelites from their pagan neighbors. However, as we can see in the following passage from Leviticus 18, the laws condemning sexual perversion clearly applied to the gentile nations and are moral in nature.

“And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, I am the LORD your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD. The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

The nakedness of thy father’s wife shalt thou not uncover: it is thy father’s nakedness. The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover. The nakedness of thy son’s daughter, or of thy daughter’s daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.

The nakedness of thy father’s wife’s daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy father’s sister: she is thy father’s near kinswoman. Thou shalt not uncover the nakedness of thy mother’s sister: for she is thy mother’s near kinswoman.

Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt. Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness. Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.

*Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness. Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her. **And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.***

Thou shalt not lie with mankind, as with womankind: it is abomination. Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.

Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: (For all these abominations have the men of the land done, which were before you, and the land is defiled;) That the land spue not you out also, when ye defile it, as it spued out the nations that were before you."

(Leviticus 18:1-28)

The previous passage from the law of Moses makes it quite clear that:

1. The heathen nations were guilty of violating the law of Moses regarding sexual immorality
2. The heathen nations were being exterminated from the land for the very reason of their violation of these laws.

In modernism, sexual liberation is viewed as the highest good and the one goal to which all else must be subordinated. If the “free love” hook-up culture leads to unwanted pregnancies, abortion must be kept legal. The unborn must be sacrificed on the altar of Lust in order to allow unrestrained gratification.

The passage quoted from Leviticus which prohibits offering children to Molech shows that there can be a close connection between sexual immorality and child sacrifice. While today's abortionists do not have idols made out of metal or wood, they are still committing basically the same act as the ancient priests of Molech.

In the following passage from Romans 1, we find more evidence that the standards for sexual morality in Leviticus are moral laws of universal application:

“For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.”

(Romans 1:26-27)

In Romans 1 the Apostle Paul describes the process of apostasy whereby the heathen nations denied the one true God in favor of their false idols. Embracing the vice of homosexuality is explicitly described as being “*against nature*”(v.26). Violating a temporary ritual law cannot be “*against nature*.”

Finally, it is necessary to address the attempts of many liberal Christians to find loopholes in

God's law concerning human sexuality. These leftists argue that certain acts, such as consensual premarital sex and masturbation, are not explicitly condemned in the Bible, and therefore are acceptable. To counter this non-biblical argument, we look at 1 Corinthians 7 and Hebrews 13.

In his first letter to the Corinthians, Paul discusses the gift of sexual continence, and counsels that those Christians who do not possess this gift should marry in order to avoid lust:

“But if they cannot contain, let them marry: for it is better to marry than to burn.” (1 Corinthians 7:9)

Paul does not say that those who are burning with lust can satisfy themselves through masturbation or consensual sex; the only solution offered is marriage.

In the letter to the Hebrews, we see once again that marriage is the only context in which sex acts are not sinful. The author states:

“Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.” (Hebrews 13:4)

In conclusion, we can understand that the laws regarding sexual morality in Leviticus 18 are both universal and timeless. Any attempt to undermine the law of God in these areas is the work of Satan and leads to the destruction of society.

Section 9: The Backsliding and Wanderings of Israel

Throughout the Old Testament the Israelites are often full of rebellion and unbelief. God demonstrates his great love and mighty power in saving his chosen people from bondage in Egypt. He miraculously transports them through the Red Sea and reveals his law so that Israel might live in righteousness. But despite this unprecedented manifestation of his special care for his people, the Israelites frequently display the profound wickedness of fallen man. They are always ready to doubt God. This constant spirit of rebellion is a testament to the depravity of fallen man, and the punishment that God inflicts upon Israel should be a warning for all of us today. God commands us to work out our salvation with fear and trembling (*Philippians 2:12*), never forgetting our sinful and rebellious nature.

The Golden Calf

This spirit of rebellion is nowhere more obvious than in the account of the Golden Calf. While Moses is on the mountain with God the people grow restless and lose their faith. They demand that Aaron make new gods for them.

“And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.” (Exodus 32:1-6)

In modern Christianity there is a very interesting parallel to the example we see with the children of Israel in Exodus 32, wherein idols are embraced while simultaneously proclaiming themselves to be

worshipping the LORD. Many American Christians commit idolatry as pertaining to sports; worship of the sport itself and idolatry of players. Sports “fans” (short for “fanatic”) even admit that a certain player is their “idol.”

These professing Christians will go to Church on the Sunday of the NFL's Super Bowl; but the real highlight of their day is to go watch the game later. Sadly, many churches will change service times or even cancel their evening worship service so their members can give their worship to football. There are even instances wherein the church will host the Super Bowl Party itself.

Fallen man is always prone to attribute his prosperity to idols, whether the idols of crude pagan gods or the idols of false ideologies. Life as a Christian is an ongoing struggle against idolatry, both the idolatry prevalent in the world around us and the idols that still lurk in our corrupt hearts.

“And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. (Exodus 32:7-10)

The proper penalty for idolatry is death. God clearly reveals Himself in nature and in his word, and we are without excuse when we turn away from the one Almighty Creator. Throughout the Bible narrative God could have rightfully destroyed Israel for her disobedience many times over. He also could have rightfully destroyed us at any time prior to our conversion or during any lapse into sin. Only by unmerited grace have we been given the opportunity to repent.

“And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest

by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the LORD repented of the evil which he thought to do unto his people.” (Exodus 32:11-14)

Again we see the power of intercession. Moses pleaded with God for the safety of his kin despite their wickedness. Likewise we are spared from the wrath of God by the perpetual intercession of Jesus Christ in heaven.

The Twelve Spies

Later on in the narrative Moses sends out twelve spies to gather information about the promised land, choosing one member of each tribe for the expedition.

“And the LORD spake unto Moses, saying,

Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them. And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men were heads of the children of Israel...

And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain: And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes.” (Numbers 13:1-3, 17-20)

The report of the twelve spies confirms that the land promised to Israel is indeed rich and fertile, but

almost all of the spies fear the nations that inhabit the land:

“And they returned from searching of the land after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.” (Numbers 13:25-33)

The Israelite congregation is persuaded by the report of the fearful spies and does not listen to faithful Caleb:

“And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt.

Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not.

But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel. And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) And they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying, The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

And the LORD said, I have pardoned according to thy word: But as truly as I live, all the earth shall be filled with the glory of the LORD. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it: But my servant Caleb, because he had another spirit with him, and

hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.”
(Numbers 14:1-24)

In their rebellion, the Israelites manifest a common sin that persists to this day: thinking that what God asks is too difficult. This sin often becomes an excuse for further sin. Today, the churches are full of false teachers who argue that the Biblical standards of morality should be abandoned because it is unrealistic to think that people can actually avoid sins like fornication or homosexuality.

We cannot be faithful Christians while explaining away God's commandments and promises. Just as God promised the Israelites that they would conquer the promised land, so God has promised us that we will not be tempted beyond what we can bear (1 Corinthians 10:13), and that “*sin shall not have dominion over you*” (Romans 6:14).

In the Old Testament God told his people that it is folly to rely on weak, fallible men rather than on our mighty God, and the same holds true today. God's promises have been true since the creation of the world, and they will continue being true for all eternity. Those who believe God's promises will dwell in peace in the heavenly Jerusalem, while those who reject the promises and rely on human strength to solve their problems will perish in the wilderness.

Balaam and Balak

During their journey to the promised land, the Israelites encountered hostile rulers and nations. Balak, one of these kings, sought to oppose the Israelites by having the prophet Balaam curse them. But God intervened and did not allow Balaam to utter a curse against his chosen people. The episode demonstrates how fallen man seeks to manipulate the supernatural to obtain his own ends rather than submitting to the divine will.

“Balak the son of Zippor was king of the Moabites at that time. He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and

they abide over against me: Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

(Numbers 22:4-6)

“And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place. And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram.

And the LORD put a word in Balaam’s mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!

And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. And he said unto Balak, Stand here by thy burnt offering, while I meet the LORD yonder.

And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken? And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

And Balak said unto Balaam, Neither curse them at all, nor bless them at all. But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do? And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence. (Numbers 23:1-27)

Balaam tells Balak that he cannot utter a curse contrary to the will of God. In response Balak tries to repeat the same ritual in a different place, hoping to change the outcome. Although the Old Testament commands animal sacrifices, these sacrifices cannot make God change his mind. He is not like a man who can be bribed or persuaded. He will bless his saints, and there is nothing that the wicked can do to change that. The victory of the saints over all enemies has already been accomplished with God's sovereign decree. History is just the unfolding, in time, of God's eternal truth.

The Righteous Fury of Phinehas

In the story of Balaam and Balak, the Moabite rulers sought to destroy Israel using supernatural curses; these efforts resulted in failure. The Moabites find more success thwarting the advance of the Israelites by seducing them into idolatry, brought about by their fornication with the Moabite women. John gives us more detailed insight in the book of Revelation concerning the events that transpired after the failed attempts by Balak to curse Israel:

“But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.” (Revelation 2:14)

Revelation tells us that Balaam taught Balak how to cause the Israelites to curse themselves by luring them into fornication and idolatry, thus inciting the anger of the *LORD*. In the following passage, we observe the beginning of Israel's long history of worshiping the idols of the heathen nations they are supposed to destroy. God's wrath is only warded off by the heroic actions taken by Phinehas to purge the Israelite camp of wickedness.

*“And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baalpeor: and the anger of the *LORD* was kindled against Israel.*

*And the *LORD* said unto Moses, Take all the heads of the people, and hang them up before the *LORD* against the sun, that the fierce anger of the *LORD* may be turned away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baalpeor.*

And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.

And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. And those that died in the plague were twenty and four thousand.

And the LORD spake unto Moses, saying, Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace: And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

(Numbers 25:1-12)

Throughout the Old Testament, there is a close connection between fornication and idolatry. Israel is often described as the bride of the *LORD* and idolatry is a form of adultery. Israel is sometimes described as committing fornication with the idols of the pagan nations around her (Ezekiel 16).

In Numbers 25, it is recorded that the Israelite men gave into lust and joined themselves to the daughters of Moab; Moab being one of the nations that Israel was commanded to stay separate from. It is quite possible that the fornication with the Moabite women was connected with temple prostitution, which means that the very sex act would be part of a pagan religious ritual.

We must remember that every time we willingly join ourselves to an idol, whether an idol of the mind or an idol of stone a wood, we are committing spiritual adultery. In controlling our own hearts and keeping them free from sinful thoughts and desires, we should strive to imitate the zeal of Phinehas. Sinful thoughts must be purged out through fasting and prayer. We must ever strive to put to death the old man and live in obedience to Christ.

The Promised Land

The Old Testament promises to Israel concerning the land of Canaan have enormous political and religious implications today. It is because of these promises that a huge segment of the contemporary Church believes that Jews are natural allies of the Church. The Jewish subversion of the Church and all of Western society makes this question especially pressing. Those who call themselves Jews today are the spiritual and physical descendants of the Pharisees that plotted against Christ and of the angry mob that clamored for His death. They have persecuted the Church since the days of the apostles and they are still our greatest earthly enemy. The blindness of those Christians who think that the Christ-killing Jews are our friends must be cured.

As the Old Testament promises concerning the land of Canaan are examined, it is clear that these promises are conditional:

*“Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee. For the LORD thy God is a consuming fire, even a jealous God. When thou shalt beget children, and children’s children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.
(Deuteronomy 4:23-7)*

From this passage it is clear that the Israelites never possessed a total, unconditional right to the land. God's Word is unambiguous on this point: if you reject God's covenant, God will reject you. By the time Jesus came to earth, most Israelites had abandoned the teachings of Moses in favor of the pharisaic "traditions." Jesus directly tells the Jews of the first century that if they reject him, then they do not truly believe the writings of Moses (*John 5:46*). In other words, the Jews of the first century who rejected Christ thereby rejected the Mosaic covenant as well. This meant that they no longer had any right to the promised land.

Jesus himself even spoke a parable to describe the removal of the kingdom of God from the stewardship of the Jews in Matthew 21:33-46; and indeed, in the century following the crucifixion of Christ, God used the Roman army to destroy the Old Testament temple and to scatter the apostate Jews amongst the nations.

Those who call themselves Jews today are spiritually a synagogue of Satan (Revelation 2:9, 3:9), the children of the devil (John 8:44) and have no covenant claims on God or his promises. Physically, those who call themselves Jews are clearly a racially mongrelized group, being a mixture of Middle Eastern, European and other peoples. There is absolutely no reason why Christians should claim that such a people have any God-ordained right to the promised land.

John the Baptist warned the Jews of his day against presuming that their ancestry guaranteed right standing with God:

“And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.”
(Matthew 3:9-10)

There are also numerous passages in the Mosaic books that ought to teach the Jews the same lesson. The Bible leaves no room for glorying in human righteousness:

“Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people.”
(Deuteronomy 9:4-6)

Despite centuries of divine patience, the Israelites remained a largely stiff-necked and rebellious people. Finally, in their murder of the Messiah, the Jews exhausted God's patience and became completely cut off. God views the Jews of today as wicked Canaanites, not as His chosen people. The only hope for those who call themselves Jews is to submit to the Lordship of Jesus Christ, in full repentance.

A Great Prophet

God knew from eternity that the physical sons of Abraham would turn away from him, and that the kingdom would be taken from them and given to the Gentiles (the Nations). Despite this, he still chose Israel, a specific ethnic group, to bring forth the Messiah. In the book of Genesis, there are two prophecies about the advent of Christ (Genesis 3:15, Genesis 49:8-10). The following passage from Deuteronomy highlights another prediction about the Savior:

“The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

And the LORD said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.”

(Deuteronomy 18:15-19)

Jesus was the great prophet who was like unto Moses. The prophets who preceded Christ called Israel to repent and to return to the Mosaic covenant. They also predicted the future coming of a new covenant. These prophets, however, did not institute a new covenant themselves; this was the work of Christ.

As blessed as the Mosaic law and ritual were, they were not to be the final word on how man is to be reconciled to God. That is why the Mosaic books contain this prophecy about the coming of a Great Prophet. By contrast, the New Testament writings are clear that the true faith has been once and for all delivered to the saints (Jude 1:3). There will be no prophet like Christ in the future, only His glorious second coming.

Section 10: State and Society

Human history has been marked by an ongoing debate about the proper way to structure state and society. In recent centuries, disagreement in this area has brought about cataclysmic revolutions and global conflict. The debate amongst capitalists, socialists and populists rages on in our generation. Without looking to the Word of God for answers, there can be no infallible standard by which to decide the question.

Ancient Israel is the only nation that has had God as the framer of its constitution, and therefore this constitution should be the starting point for any Christian political theory. By holding fast to the Scriptures, our thinking on political matters can stay free of the ever changing chaos of human speculation.

We acknowledge that the technological and social conditions of the modern West are quite different from those of ancient Israel, and we do not advocate an exact revival of the Old Testament laws. However, the general principles of justice embodied in these laws must guide our thinking about organizing society. Even those Old Testament civil laws that are universally held to be specific to ancient Israel (such as the laws on tribal allotment of land) should be closely examined in order to understand God's design for human society.

Gleanings and Charity

The proper care of the poor is one of the key points of contention between socialists and capitalists today. Socialists want to provide free money, housing and healthcare for all in need, which inevitably promotes laziness and dependence. Capitalists have supported “free markets” with minimal government regulation, which leads to the extreme concentration of wealth in a few hands and the absence of a safety net for the poor. In the Biblical approach to providing for those in need, we can see that the deficiencies of both the socialist and capitalist approaches are avoided:

“And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.”

(Leviticus 23:22)

The gleanings of a harvest are the produce that requires more effort to gather. This law establishes that the owner of the land has a right to gather for himself the choice produce while leaving the gleanings for the poor. The farmer is not required to give away the produce that he has harvested himself; rather, the poor are expected to expend extra effort to gather the gleanings for themselves. In this way the poor are provided for but they are still required to work. There are no handouts for able bodied people who are out of a job, and there remains an incentive for those that are poor to improve their situation.

In contemporary society, only a very small percentage of the population is directly involved in agriculture and many poor people live hours away from farms, so it would not be practical to reinstate this exact practice. However, we can use other means to recreate the same desired effect for society. We should not simply give money and food away to jobless individuals, nor should we allow the poor to starve or to be totally at the mercy of the rich. Any assistance given to the able bodied poor should require work of some kind. Public works or community cleanup projects are examples of programs which could be used to fulfill the spirit of this Old Testament law.

The Jubile and Land Ownership

The balance between charity and personal responsibility is found again in God’s laws governing the tribal allotment of land and the Jubile. In the ancient world, ownership of land was the most important aspect of the economy. Land equaled wealth, and a man who did not possess his own plot of land to farm was considered to be poor and to be in bondage to the landowning class. Then, as now, the concentration of wealth into very few hands posed a serious threat to societal harmony and stability. Therefore, God established that land could not be permanently sold from one family to another. Land could only be sold temporarily, and was required to be returned to the original family at the fifty year

Jubile. The price of the land at the time of the sale varied, depending on how close the Jubile was.

“And the LORD spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubile ye shall return every man unto his possession.

And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another: According to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee: According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.

Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God. Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our

increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store. The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land.

(Leviticus 25:1-24)

One of the main problems with both Capitalism and Socialism is that they lack a means of preventing the extreme concentration of wealth and power. In an unregulated Capitalist system, powerful monopolies eventually form. In a Socialist system, the top bureaucrats have de facto control over all wealth, even though the wealth of society de jure belongs to "the people."

The American Constitution aimed to prevent the concentration of political power in few hands by delegating as much authority as possible to the states and to local communities, but unfortunately there is nothing in the Constitution to prevent the extreme concentration of wealth. The anti-trust laws that are on the books do not go far enough, as can be seen by the enormous influence exerted by a handful of wealthy corporations. The influx of racial aliens into America and the international nature of commerce has resulted in much of our economy being controlled by those hostile to the traditional American people.

The Old Testament system emphasizes that wealth does not belong to autonomous individuals. All material wealth first and foremost belongs to God. After God, wealth is then understood to belong to nations, tribes and families. The Jubile reminds the Israelites of all of these facts. A truly Biblical society would not allow members of the nation and their descendants to become economically and politically disenfranchised. Every family of the racially defined nation would have an inalienable share in the wealth and prosperity of the community.

However, having this inalienable share in the national wealth does not mean that individuals could be irresponsible or lazy. Each landowner was required to manage his property diligently and responsibly, and if he did not, he could face extreme poverty. The Mosaic law included regulations for cases where a poor Israelite might even be forced to sell himself into servitude.

“And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant: But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile: And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

Thou shalt not rule over him with rigour; but shalt fear thy God. Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.”

(Leviticus 25:39-46)

This law emphasizes that we have special obligations to our ethnic kin. There is a clear distinction throughout the law between the way we are to treat brothers of the same nation, and the way we are to treat racial aliens.

Offer of Peace

God determined that the people dwelling in Canaan were to be completely destroyed. In this situation the Israelite army was acting as an instrument of God's wrath upon those sinful peoples who had been marked for destruction. The Mosaic law also includes different rules for making war on more distant nations.

“When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein

shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:

(Deuteronomy 20:10-16)

In the preceding passage, it is evident that the Mosaic law has a realistic perspective on foreign relations and the ongoing contest amongst nations for military and political supremacy. More powerful nations will always try to dominate weaker ones, and no amount of pacifistic idealism will make this change. Deuteronomy 20 regulates the way in which military expansion is to take place. The law requires that a foreign city be given the opportunity to become a submissive tributary and thereby avoid destruction. If, however, the city refuses to submit, then a contest of arms determines its fate.

Ethnicity and Citizen Rights

Ancient Israel was an ethno-nationalist state. This means that physical descent or ancestry was a component in defining who was a member of the community. Many of the nations mentioned in the Bible took their name from their founding ancestor, such as Israel (Jacob). In addition to assuming that shared ancestry was one of the defining features of being an Israelite, the Mosaic law included strict requirements for which foreigners were allowed to immigrate to Israel and become fully assimilated members of the community. By today's standards, these God-given laws are clearly “racist” and “discriminatory,” which shows how absurd it is for contemporary Christians to claim that racism is somehow sinful.

“An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever: Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee

Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee. Thou shalt not seek their peace nor their prosperity all thy days for ever. Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land. The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

(Deuteronomy 23:3-8)

Even after ten generations, an Ammonite remains an Ammonite, that is a son of Benammi. Ancient Israel may not have dealt with the same broad racial categories of white, black and brown that we deal with today, but God's law clearly establishes the principle that ethnic discrimination in immigration law is just and salutary. As God has not directly revealed a precise immigration policy to our contemporary nations, it is our duty to use the general principles set forth in Scripture as well as historical observation in order to determine which foreign nations would best assimilate into our communities.

Kingly Requirements

For much of the history of the Church, monarchy was assumed to be the standard form of godly government. From the 18th century onwards, republicanism began to replace monarchy as the preferred system. An examination of the Bible reveals that monarchy can cause serious problems for society (1 Samuel 8), although the Mosaic law does provide rules for how a king is to be chosen and what a king's character should be. This shows that while monarchy is not the ideal form of government, it is not an entirely illegitimate form of government either.

“When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more

that way. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.”
(Deuteronomy 17:14-20)

An Israelite king had to be an Israelite himself and could not be a racial alien. The spirit of this law has been largely abandoned by Christians today who allow apostate Jews, international corporations and foreign bureaucracies to control our country.

In this passage two things are expressly required of a king: he must not multiply wealth and possessions to himself, and he must humbly keep the words of the law of God. We find from the record of both sacred and secular history that kings have almost universally failed to live up to this standard. Almost all kings, except perhaps those of Sparta, have been marked by extravagant wealth and ostentation far beyond the means of ordinary citizens. Even Solomon the wise multiplied wealth and wives to himself, and as a result God withheld his favor from Solomon's heirs. In fact, it seems that only in republican states like ancient Rome and early America have political leaders been of more modest wealth. That is not to say that the early American presidents were poor, but they did not possess wealth beyond other men of their class.

The commandment that a king diligently follow God's word at all times should still be followed today. All men should seek to govern themselves, their families and their communities according to God's word, the only infallible rule of conduct.

Instructing Our Children

The importance of godly families is seen throughout the Bible, but perhaps the strongest admonition for believers to raise up their children in the LORD is found in Deuteronomy 6. This passage shows us that God's commandments ought to shape our entire lives, and to be the foundation of our family life:

“Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which are round about you; (For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth. Ye shall not tempt the LORD your God, as ye tempted him in Massah. Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.”

(Deuteronomy 6:4-17)

Deuteronomy 6:5 was quoted by Jesus when he was asked about the greatest commandment (Matthew 22:37). This should add even greater weight to the importance of what follows. The enemies of the Church understand how important it is to control the minds of young people. This is why the government and the the entertainment industry have been used by Satan to usurp the role of parents. In order to reform society, the Church must focus on building families that place God at the center of all things. When our families forget what God has done in creating, redeeming and sanctifying us, and forget all of the blessings he has bestowed upon us and our ancestors, then we become open to subversion.

Life and Death

Having the revelation of God is an incomparable blessing. Without the Word of God, the nations grope about in darkness trying to discern right and wrong using their corrupt human understanding. Because we have the Bible, and because God gives his Spirit that we might believe what is written therein, we are able to live holy lives. It is a miracle for us fallen, sinful creatures to be able to understand God's will for us.

“For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?”

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to

record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.”

(Deuteronomy 30:11-20)

God has set life and death before us. The life that he offers is both eternal life for those who believe, and temporal life and prosperity for the nations that obey him. The fate of the individual soul and of the nation as a whole are intimately connected. We live at a time when the white nations of the world, once known as Christendom, are in a state of apostasy. The faith of our fathers has been almost completely forgotten, and our lands are being overrun by hostile tribes. However, God still offers us life, if our people would only turn and believe.