

The Ten Commandments

Bible Law Course

God's Law In The Old Testament - The Humanist Manifesto

(1) What are kings, presidents, and civil leaders to do with God's Law? (Deuteronomy 17:18-19)

(2) Deuteronomy 17:19-20 and Joshua 1:8 tell why. (King James Version)

- a. That he may learn to _____
- b. That his heart _____ brethren.
- c. That he turn not aside from the commandment, to the _____ hand, or to the _____.
- d. That he may _____ his days in the kingdom.
- e. For then thou shalt make thy way _____ and then thou shalt have good _____.

(3) What is truth. (Psalms 119:142, 151)

(4) What are we to remember and not forsake? (Proverbs 3:1)

(5) What is to be the apple of your eye? (Proverbs 7:2)

(6) Who are the wise children of God? (Proverbs 28:7)

(7) Whose prayer is an abomination? (Proverbs 28:9)

(8) Who is happy? (Proverbs 29:18)

(9) What happens to kings, princes, presidents, congressmen, and other civil leaders who become alcoholic? (Proverbs 31:4-5)

- a. They _____ the Law.
- b. They _____ justice.

(10) Disciples of Christ should speak according to the _____ and the _____ (Isaiah 8:20)

(11) If they don't what does this imply? (Isaiah 8:20)

There is no _____ in them.

(12) What is light? (Proverbs 6:23)

(13) What is perfect? (Psalms 19:7)

(14) Deuteronomy 4:10, 11:19 and 32:46 and Psalms 78:1-7 tell who and what we are to teach?

a. Christ and Him crucified. b. We are to teach the Law to our children.

(15) If the Law is in your heart, what comes out of your mouth?

_____ (Psalms 37:30-31, 40:8)

(16) Where do you find the curse of the Law mentioned in Daniel 9:1-15?

a. Deuteronomy 28:15-68. b. Leviticus 26:14-39. c. Both.

(17) Compare Deuteronomy 28:1-14 with America in the past and Deuteronomy 28:15-68 with America as it is becoming. Does Deuteronomy 28 describe America; what do you think?

Yes. No. Maybe.

(18) What does God teach out of? (Psalms 94:12)

(19) To David, a man after God's own heart, what was his delight? (Psalms 119:77)

(20) How do you gain understanding? (Psalms 119:99-100,104)

(21) Who will not hear the Law? (Isaiah 30:9)

_____ people and _____ children.

(22) Where does the Law come from? (Jeremiah 6:19)

a. Moses. c. God.
 b. Supreme Court. d. Congress.

(23) What does God do to people who reject His Law? (Jeremiah 6:19)

He will bring _____ them.

(24) When God makes a New Covenant, where will he write His Law? (Jeremiah 31:33)

He will write it in our inward parts and write it in our _____.

(25) Who does Ezekiel say is involved in a conspiracy? (Ezekiel 22:25)

a. The Communists. b. The Prophets. c. The Liberals.

(26) Those involved in this treasonous conspiracy do what to God's Law?

They _____ God's Law. (Ezekiel 22:26)

This is the definition of the word conspiracy according to the Hebrew dictionary in Strong's Concordance. It is word #7195:

CONSPIRACY: An unlawful alliance. Translated; confederacy and treason.

This is the definition of the word violate according to Strong's. It is word #2554;

VIOLATE: To be violent; to maltreat. Translated; to make bare, to shake off, violate, do

As an example, here is a complete paragraph from the Preface of the second manifesto:

As in 1933, humanists still believe that traditional theism, especially faith in the prayer hearing God, assumed to love and care for persons, to hear and understand their prayers, and to be able to do something about them, is an unproved and outmoded faith. Salvationism, based on mere affirmation, still appears as harmful, diverting people with false hopes of heaven hereafter. Reasonable minds look to other means for survival.

When you read, put your **'thinking cap'** on. For example; notice that they did not say, faith in a prayer hearing God, they said faith in the prayer hearing God. This manifesto is not an attack on religion in general or 'gods' in general. It is an attack on **'the'** prayer hearing God and on the religion of His followers. We expect to show from the Humanist Manifesto that:

- (1) Humanism is a religion.
- (2) The Humanist religion is the exact opposite of Christianity.
- (3) Humanism is at war with Christianity.

The complete 31 page Humanist Manifesto booklet contains a Preface to the first Manifesto. Here is the first sentence under the heading Preface.

"Humanism is a philosophical, religious, and moral point of view as old as human civilization itself."

Genesis 3:1, "Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"

Humanist calls itself a moral point of view.

Some Christians have objected to Humanist viewpoints. More often than not the Humanists loudly admonish the Christian with separation of church and state, and we don't believe that anyone has the right to impose their morals on others. Notice the hypocrisy in their rebuke. Humanism calls itself a moral point of view.

All law is moral in nature. Here we have reproduced page one of a zoning law. It is "moral law."

When Humanists write the zoning laws, they **"regulate the use of structures"** by outlawing in-home Bible studies.

Do you want a local zoning resolution based upon Humanism or Christianity?

In **The Humanist Manifesto I** we find fifteen doctrines.

ZONING RESOLUTION
SULLIVAN TOWNSHIP, ASHLAND COUNTY, OHIO

Whereas the trustees of the Township of Sullivan, Ashland County, Ohio, under the authority granted them in Chapter 519 of the Ohio Revised Code, deem it necessary to promote the public health, safety, morals, comfort and general welfare to regulate the size, location and the use of structures; the size and location of yards and other open spaces in relation to buildings; and to carry out the comprehensive planning for the Township; the districts and the regulations of this Zoning Resolution are hereby created and established and shall hereafter apply.

This Resolution shall be known as the Sullivan Township Zoning Resolution and may be referred to as the Zoning Resolution.

"First: Religious humanists regard the universe as self existing and not created."

Genesis 1:1, "In the beginning God created the heaven and the earth."

The first doctrine of the Humanist religion is Evolution as opposed to the Christian doctrine of Creation. In reality, the Evolution/Creation argument in the schools is a religious argument between these two religions. However, to deceive, the Humanists deny that it is a religious argument. They say evolution is scientific but creation is religious.

Genesis 1:27, "So God created man in his [own] image, in the image of God created he him; male and female created he them

"Second: Humanism believes that man is a part of nature and that he has emerged as a result of a continuous process."

This second doctrine of Humanism holds that man has evolved contrary to the Christian doctrine that man was created by God.

The third doctrine holds that man does not have a soul. Here is how they put it, **"Holding an organic view of life, humanists find that the traditional dualism of mind and body must be rejected."** Humanists don't use plain English. They use the word traditional in reference to Christianity. It is Christians that have traditionally believed that man is body and soul. Humanists believe that man is just another form of animal life.

Matthew 10:28, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

The fifth doctrine denies any divine standard of right and wrong. Quoting their words, **"Humanism asserts that the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantees of human values."**

Every time a Christian speaks out on a moral or political issue, Humanists loudly, cry out, "Separation of Church and State." Now, hold on to your hat, Humanism **does not** believe in "separation of church and state." Here is the seventh doctrine of Secular Humanism. Quoting from page 9 of **The Humanist Manifesto I**:

"Seventh: Religion consists of those actions, purposes, and experiences which are humanly significant. Nothing human is alien to the religious. It includes labor, art, science, philosophy, love, friendship, recreation, all that is in its degree expressive of intelligently satisfying human living. The distinction between the sacred and the secular can no longer be maintained."

Did you catch that? They said, **"Nothing human is alien to the religious."** Also, they said, **"The distinction between the sacred and the secular can no longer be maintained."** What does that mean? Well, in plain English they said, "there can be no separation between church and state." (It is important that we understand that Humanists sometimes use the word "church" to mean religion, and at other times they use "church" to mean Christianity.) So, now you know, when a Humanist calls for "separation of church and state" he does not mean "separation of the Humanist Religion from the state," rather he means, "separation of Christianity" from the state. Actually, they are trying to undo that our nation's founding fathers accomplished in the American Revolution. ----->

"The glory of the American Revolution is this: it connected in one indissoluble bond the principles of civil government with the principles of Christianity."

John Quincy Adams July 4, 1821

"Thirteenth: Religious humanism maintains that all associations and institutions exist for the fulfillment of human life. The intelligent evaluation, transformation, control, and direction of such associations and institutions with a view to the enhancement of human life is the purpose and program of humanism. Certainly **religious institutions**, their ritualistic forms, ecclesiastical methods, and communal activities **must be reconstituted as rapidly as experience allows, in order to function effectively in the modern world."**

Notice the word “control” in Doctrine thirteen. For clarification, we will rephrase sentences one and two. They said, **“The control and direction of all associations is the purpose and program of humanism.”** They said the institutions to be controlled and directed include religious institutions. “Religious institutions” include Christian Churches, schools, universities, seminaries, etc..

Reread the thirteenth doctrine of Humanism. The Humanists believe that they must “reconstitute” Christianity “as rapidly as experience allows.” Since the first manifesto was written in 1933, this “reconstituting” must have been in process for over 50 years! Notice that one of the signers is R. Lester Mondale, the brother of Walter Mondale a presidential candidate in 1984. Notice also the name John Dewey. (1859 - 1952) John Dewey pioneered the educational methods used in the nation’s classrooms. (In addition, Dewey’s books influenced the rise of the progressive education movement.) (In Humanist Manifesto II this “reconstituting” is called “redefinitions” and “reinterpreting.”) For example, to change a Bible teaching, they would not change the Bible, rather they would change the understanding of a verse or change the definition of a word in the verse. In a later lesson we will see how the word “usury” has been redefined and Luke 19 reinterpreted.

Doctrine Fourteen calls for the replacement of the American free enterprise system with socialism. Here is how they play their word game in this doctrine:

English	Humanist double-talk
“free enterprise system” - - - - - -->	“existing acquisitive and profit motivated society”
“Socialism” - - - - - -->	A socialized and cooperative economic order” and “equitable distribution”

With this double-talk they lay the foundation for criticism of you and your character. If you are for **American Free Enterprise** they come back with, “You are greedy! Christians should not covet.” If you are against socialism they cry, “You are un-cooperative and selfish. Christians should share and share alike.” They use our own teachings against us.

We have looked at seven of the fifteen doctrines of Humanism as listed in the **Humanist Manifesto I**. In summary the doctrines are:

- #1. No Creator. The universe is self existing.
- #2. Evolution not creation.
- #3. Man does not have a soul, he is an animal.
- #5. No divine standard of right and wrong.
- #7. Humanism is to be the State religion.
- #13. Humanist control and direction of all associations and institutions.
- #14. Replacement of the American free enterprise system with socialism.

Jude 3-5 “(3) Beloved, when I gave you all diligence to write unto you of the common salvation, it was needful for me to write unto you, **and exhort [you] that ye should earnestly contend for the faith which was once delivered unto the saints. (4) For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness,** and denying the only Lord God, and our Lord Jesus Christ. (5) I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.”

The Humanist Manifesto II

Forty years later, in 1973, **Humanist Manifesto II** appeared. In the preface Christianity is referred to as **“an unproved and outmoded faith.”** This second manifesto lists seventeen additional doctrines of Humanism. The first additional doctrine is four paragraphs long. In the second paragraph, after rejecting Christianity, we find that they are atheists. But, as they do not use plain English, the wording is, **“As non-theists, we begin with humans not God The Bible word for “non-theist” is “ungodly.”**-----

In the second paragraph we find them saying, **“humanists believe we should reinterpret traditional regions and reinvest them with meanings appropriate to the current situation.”** In Manifesto I,

Doctrine Thirteen it was said, (religious institutions) must be reconstituted as rapidly as experience allows. How is this Humanist reinterpreting, reinvestment and reconstituting of Christian institutions to be accomplished? The answer, in part, is in the preface where it is written. **“Many within religious groups, believing in the future of humanism, now claim humanist credentials.”**

Here we have the “ungodly” feeling that it is their duty to “reinterpret,” “reinvest” and “reconstitute” Christianity. How would they do this? In plain English, the Bible tells us.

In The **Humanist Manifesto II** it is acknowledged that many Humanists are within religious groups. Could they be a part of a conspiracy as mentioned in questions 27 - 29? (Page 3) In the fourth paragraph they say, **“But we can discover no divine purpose or providence for the human specie . . . No deity will save us, we must save ourselves.”** ----->

Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

“Doctrine Six: Here we discover that, not only do Humanists reject Christian standards, but that they are behind gay rights, birth control, abortion and sex education in public schools. Finally we discover that education in these areas is called moral education.” Here is doctrine six as found in The Humanist Manifesto II:

Sixth : In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress conduct. The right to birth control, abortion, and divorce should be recognized. While we do not believe in the exploitive, denigrating forms of sexual expression, neither do we wish to prohibit, by law or social sanction, sexual behavior between consenting adults. The many varieties of sexual exploration should not in themselves be considered “evil.” Without countenancing mindless permissiveness or unbridled promiscuity, a civilized society should be a tolerant one. Short of harming others or compelling them to do likewise, individuals should be permitted to express their sexual proclivities and pursue their life-styles as they desire. We wish to cultivate the development of responsible attitudes toward sexuality, in which humans are not exploited as sexual objects, and in which intimacy, sensitivity, respect, and honesty in interpersonal relations are encouraged. Moral education for children and adults is an important way of developing awareness and sexual maturity.

Rejection of Christian standards.

Abortion on demand.

“Free love” - “New Morality”

Notice the words “tolerant,” “responsible” and “honesty” implying that if you disagree then you are intolerant, irresponsible and dishonest.

“Gay rights”

“Sex” education in public schools.

To make it difficult for Christians and the general public to catch on to the real meaning of Humanist writing they avoid plain English. In the first sentence of doctrine #6, the words intolerant attitudes, orthodox religions and puritanical cultures mean Christianity. So in plain English they said, **“In areas of sexuality, Christianity is intolerant and unduly represses sexual conduct saying, thou shalt not commit adultery.”** The last sentence could be restated as, “Humanist sex education for children and adults is an important way to develop sexual promiscuity.”

Any Christian who dares suggest a Christian influence in the public schools is shouted down with, “Who are you to impose your moral standards on us?,” and the battle cry, “separation of church and state.” Yet these humanist hypocrites call “sex education” “moral education.” They are freely imposing their moral standards on our nation’s children in our public schools. To add insult to injury they fund this activity with taxpayer money.

Doctrine Nine: In the ninth doctrine of the **Humanist Manifesto II**, we find these interesting words, **“The separation of church and state and the separation of ideology and state are imperatives.”**

The seventh doctrine of the first Humanist Manifesto seems to contradict this ninth doctrine of the second manifesto. But, there is no contradiction if, in this case, you understand Humanist code words. In doctrine nine by church they mean "Christianity." So, they are saying "Separation of Christianity and the state are imperatives." And this makes sense. If Christian standards were put into effect by government, all Humanist progress would come to a sudden halt. In summary;

Manifesto I, Doctrine 7. Humanism is to be united with the state.

Manifesto II, Doctrine 9. Christianity is to be separated from the state.

Doctrine Eleven: Here is Doctrine Eleven exactly as found in The Humanist Manifesto II:

Moral Equality

Eleventh: The principle of moral equality must be furthered through the elimination of all discrimination based upon race, religion, sex, or national origin. This means equality of opportunity and recognition of talent and merit. Individuals should be encouraged to contribute to their own betterment. If unable, then society should provide the means to satisfy their basic economic, health, and cultural needs, including, whatever resources make possible, a minimum guaranteed annual income. We are concerned for the welfare of the aged, the infirm, the disadvantaged, and also for the outcasts - the mentally retarded, abandoned or abused children, the handicapped, prisoners, and addicts - for all who are neglected or ignored by society. Practicing humanists should make it their vocation to humanize personal relations.

We believe in the right to universal education. Everyone has a right to the cultural opportunity to fulfill his or her unique capacities and talents. The schools should foster satisfying and productive living. They should be open at all levels to any and all; the achievement of excellence should be encouraged. Innovative and experimental forms of education are to be welcomed. The energy and idealism of the young deserve to be appreciated and channeled to constructive purposes.

We deplore racial, religious, ethnic, or class antagonisms. Although we believe in cultural diversity and encourage racial and ethnic pride, we eject separations which promote alienation and set people and groups against each other; we envision an integrated community where people have a maximum opportunity for free and voluntary association.

We are critical of sexism or sexual chauvinism - male or female. We believe in equal rights for both men and women to fulfill their unique careers and potentialities as they see fit, free of invidious discrimination.

What do Humanists mean by "moral equality?" Well, they mean that all religions and all gods are equal. That your opinion as to what's moral is as good as any other opinion. Does the God of the Christian Bible agree with that or does His first commandment forbid moral equality? In all points Humanism is the exact opposite of Christianity.

"I am the lord your God, you shall have no other gods before me."

Humanism

Universe is self-existing

Man evolved

Man is an animal.

Humanist thought is to regulate life.

All institutions based upon humanism.

Socialism.

We must save ourselves.

Many equal gods

Christianity

Universe is created.

Man was created.

Man is body and soul.

God's word is to regulate life.

All institutions based upon God's word.

Free enterprise.

Christ will save us.

One God

Racial integration and inter-marriage O.K.. Racial integration & inter-marriage O.K..

Bible doesn't ban interracial marriage

Dear Dr. Graham:

Does the Bible prohibit interracial marriage? Our son has gotten very interested in a girl whose parents are from Asia, and while we think she is a fine girl, I have to admit we are not sure if he is doing the right thing. What does the Bible say, if anything?

Mrs. R.S.

Dear Mrs. R.S.:

There admittedly may be practical problems in some cases because of cultural differences or because of social prejudice which have to be considered, but as a general principle the Bible doesn't prohibit interracial marriage or say that a person must only marry from his or her own racial or ethnic group.

Moses married a woman from



**Billy
Graham**

another ethnic group (known as the Cushites) — although it did cause some controversy (see Numbers 12:1). The judgment which fell on those who created the controversy, however, showed that they were in the wrong, not Moses (Numbers 12:9-15). Every human being is created by God; the Bible reminds us that God "from one man . . . made every nation of men" (Acts 17:26). The Bible gives us no

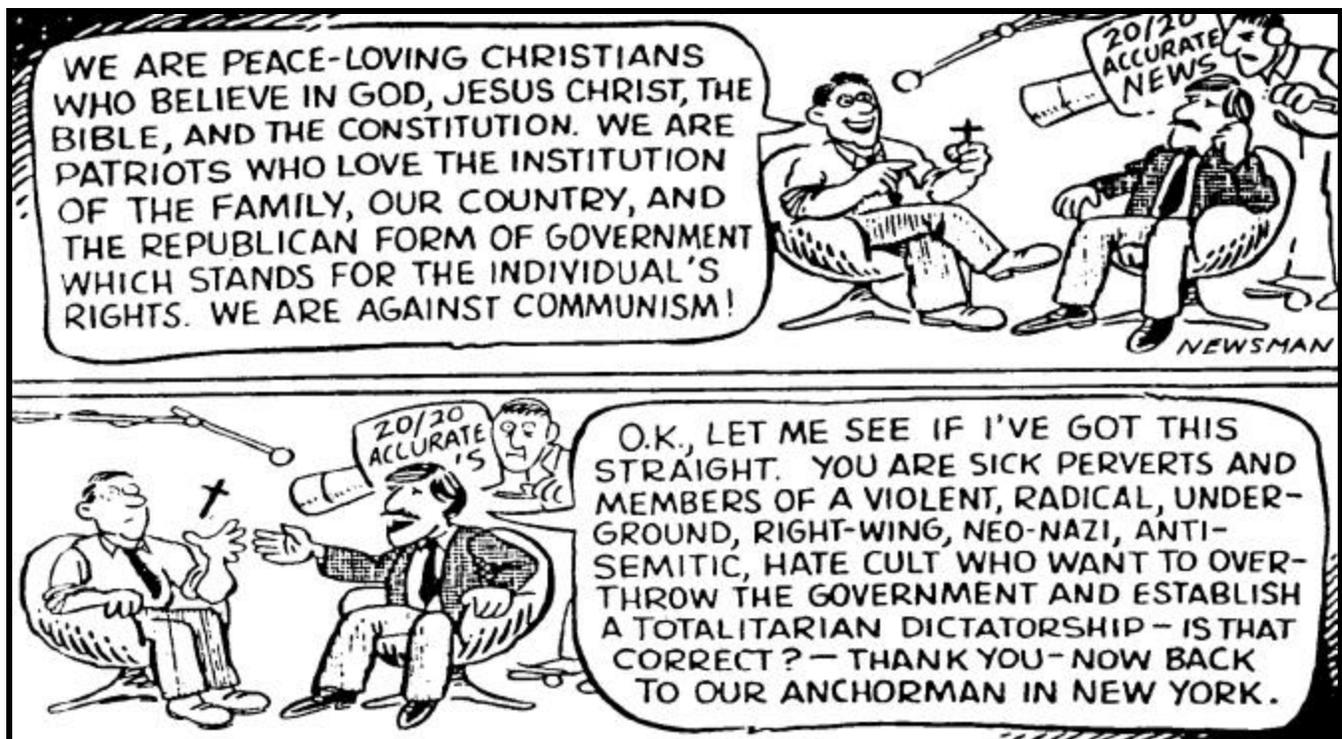
grounds for saying that one race is superior or inferior to any other race. We are all made in the image of God, and Christ came to "purchase men for God from every tribe and language and people and nation" (Revelation 5:9).

The most important thing you can do for your son, however, is to pray for him and encourage him to seek God's will for his life — including his marriage. Is he a Christian; has he turned to Christ for forgiveness, and is he seeking to follow Christ? If not, pray that he will put Christ first in his life. And if he has, remind him that God's will is for him to marry a woman who is also a believer.

Dr. Graham's column is syndicated by Tribute Media Services Inc., 64 E. Concord St., P.O. Box 119, Orlando, Fla. 32802-0119.

While Humanists and "main stream" Christians disagree on many points, when it comes to Doctrine eleven, there appears to be agreement. When these ideas are presented from the pulpit, T.V. movies, and talk shows they sound pretty good. Opposition is shouted down. Many laws have been passed enforcing these moral standards. All newspapers, T.V. programs and radio talk shows display reverence for the ideas put forth in Doctrine Eleven. With Doctrine Eleven, have Humanism and Christianity found common ground?

If you disagree by trying to practice free and voluntary disassociation, by refusing to rent an apartment in your home to a person with A.I.D.S. or by trying to set up a segregated church school you could go to jail. The



United States government is even trying to compel this Eleventh Doctrine on the nation of South Africa. America may even go to war with South Africa to enforce morality. With few exceptions you would be hard pressed to find anyone to disagree (in public) with the ideas put forth in Doctrine Eleven. The government is in the process of passing "hate law" legislation to enforce "love" as defined by Doctrine Eleven.

Doctor Graham said these three things in his article:

1. Dr. Graham said, "The Bible does not prohibit interracial marriage or say a person must only marry from his own racial or ethnic group."
2. Dr. Graham said, "Moses married a woman from another ethnic group." (Some say Moses married a Black since Moses' wife was a Cushite.) Graham's conclusion is, that if Moses did it then it's O.K. Who Moses married is the subject of a later lesson. Moses had more than one wife. Moses was divorced from the Cushite. Her name was Adoniah. Stay tuned for details.
3. Dr. Graham said, "The bible gives no grounds for saying that one race is superior or inferior to any other race."

Now notice that Dr. Graham associated any prohibition of interracial marriage with a belief in racial superiority/inferiority. This association leads immediately to the "words that kill," hater, racist, and bigot.

What we Christians need to do is to avoid jumping to conclusions and avoid assuming that people are saying things they do not say, So, when this lesson talks of interracial marriage do not jump to conclusions that this lesson is saying things that are not being said. This lesson does NOT teach superiority or inferiority.

DEHUMANIZATION - Words That Give Permission to Murder

When one nation goes to war against another, the leaders find that the average citizen has little desire to take the life of the enemy. So the propagandists dehumanize the enemy. In WW2 the Germans were dehumanized with slang such as Huns, Jerry, Krauts and Nazis. In the Pacific we were at war, not with the Japanese but with the Nips. In Vietnam no soldier shot a Vietnamese, but he did shoot "Gooks."

That dehumanization is why the Blacks rightly object to words like "nigger" and the Jews object to "kike."

Today Liberals and Humanists have new words that kill. Liberals label opposition to their ways with words like, Neo-Nazi, bigot, hater, racist and so on. Using "words that kill" is a violation of God's commandment, Thou shalt not kill.

Christians should always treat others with respect avoiding any dehumanization of anyone with words.

Does the Bible agree with Doctrine Eleven of Humanism? Is it Bible, or have certain men crept in unawares speaking perverse things by redefining and reinterpreting the Bible? You will have to see for yourself. Let's start in Leviticus 20: (King James Version)

(31) Leviticus 20:24 reads, I am the Lord your God, which have _____ you from other people.

(32) Exodus 33:16 reads, so shall we be _____ I and thy people from ___ ___ the people that are upon the face of the earth.

(33) In Deuteronomy 32:8 who separated the sons of Adam?

(34) In Leviticus 20:24 and Exodus 33:16, who separated the Israelites from all other peoples?

(35) In Exodus 11:7 we read, that ye might know that the Lord doth put a _____ between the Egyptian and Israel.

(36) Who made the American Eskimo different from the American Indian?

Ezra Nine And Ten

(Before continuing read Ezra Nine and Ten.)

(37) In Ezra 9:1, what did the people of Israel not do?

(38) In Ezra 9:1 what was the result? (See Deuteronomy 7:1-6, especially verse 4)

(39) In Ezra 9:2, this association resulted in:

(40) Who were the leaders in this activity? (Verse 2)

(41) In Ezra 9:3-15, what was Ezra's reaction to this social conduct that is in agreement with today's humanistic liberal philosophy?

See Ezra 10 on next page.

(42) In verse 10, what did Ezra call the social conduct of verses 1 and 2?

(43) In Ezra 10:2 and 10, what did Shechaniah and Ezra call taking strange wives?

(44) How did Shechaniah propose to do to solve this problem? (Ezra 10:3)

EZRA 9

(1) Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, **have not separated themselves from the people of the lands,** {doing} according to their abominations, {even} of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

(2) For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of {those} lands: yea, the hand of the princes and rulers hath been chief in this trespass.

(3) And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.

(4) Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away, and I sat astonished until the evening sacrifice.

(5) And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God,

(6) And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over {our} head, and our trespass is grown up unto the heavens.

(7) Since the days of our fathers {have} we {been} in a great trespass unto this day, and for our iniquities have we, our kings, {and} our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as {it is} this day.

(8) And now for a little space grace hath been {shewed} from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

(9) For we {were} bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

(10) And now, O our God, what shall we say after this? **for we have forsaken thy commandments,**

(11) Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

(12) **Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for even that ye may be strong, and eat the good of the land, and leave {it} for an inheritance to your children for ever.**

(13) And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities {deserve}, and hast given us {such} deliverance as this;

(14) Should we again break thy commandments, and join in affinity with the people of these abominations? wouldst not thou be angry with us till thou hadst consumed {us}, so that {there should be} no remnant nor escaping?

(15) O Lord God of Israel, thou {art} righteous: for we remain yet escaped, as {it is} this day behold, we {are} before thee in our trespasses: for we cannot stand before thee because of this.

Ezra 10

(1) Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore.

(2) And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

(3) Now therefore let us make a covenant with our God to put away all of the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

(4) Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it.

(5) Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

(6) Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and {when} he came thither, he did eat no bread, nor drink water, for he mourned because of the transgression of them that had been carried away.

(7) And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

(8) And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

(9) Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth {day} of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain.

(10) And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.

(11) Now therefore make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.

(12) Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

(13) But the people {are} many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for we are many that have transgressed in this thing.

(14) Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

(15) Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this matter and Meshullam and Shabbethai the Levite helped them.

(16) And the children of the captivity did so. And Ezra the priest, {with} certain chief of the fathers, after the house of their fathers, and all of them by {their} names, were separated, and sat down in the first day of the tenth month to examine the matter.

(17) And they made an end with all the men that had taken strange wives by the first day of the first month.

(18) And among the sons of the priests there were found that had taken strange wives: {namely}, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

(19) And they gave their hands that they would put away their wives; and being guilty, they offered a ram of the flock for their trespass.

In Ezra 10:3, the solution was reached “according to the law.” The process took over three months. (Verse 9 and 16) In this situation:

- A. The violation of God’s Law was brought to the nation’s attention.
- B. The people (**both** Israelites and ‘strangers’ i.e., the ‘minorities’) repented of their sin and made a decision.

(45) That decision is in Ezra 10:12. That decision was:

- () a. All that the Lord has said we will do.
- () b. To pass a human rights legislation forbidding tax-exempt status to any 501-C3 incorporated church teaching or practicing segregation.

If you are a Pastor then you probably have a copy of “Josephus.” If so, then also then read “Against Apion,” Book 1, Section 7 and “Antiquities” Book 11, Chapter 3, Section 10.

For the benefit of students, on the next page we have reproduced page 295 from our copy of Josephus. Josephus was a historian, highly respected by both Christians and Jews. He lived about 2,000 years ago.

Josephus 295 (book 11, Chapter 5)

under the conduct of Esdras; and he succeeded in them, because God esteemed him worthy of the success of his conduct, on account of his goodness and righteousness. (140) But some time afterward there came some persons to him, and brought an accusation against certain of the multitude, and of the priests and Levites, who had transgressed their settlement, and dissolved the laws of their country, by marrying strange wives, and had brought the family of the priests into confusion. (141) These persons desired him to support the laws, lest God should take up a general anger against them all. and reduce them to a calamitous condition again. Hereupon he rent his garment immediately, out of grief, and pulled off the hair of his head and beard,¹ and cast himself upon the ground, because this crime had reached the principal men among the people; (142) and considering that if he should enjoin them to cast out their wives, and the children they had by them, he should not be hearkened to, he continued lying upon the ground. However, all the better sort came running to him, who also themselves wept, and partook of the grief he was under for what had been done. (143) So Esdras rose up from the ground, and stretched out his hands towards Heaven, and said that he was ashamed to look towards it, because of the sins which the people had committed while they had cast out of their memories what their fathers had undergone on account of their wickedness; (144) and he besought God, who had saved a seed and a remnant out of the calamity and captivity they had been in, and had restored them again to Jerusalem, and to their own land, and had obliged the king of Persia to have compassion on them, that he would also forgive them their sins they had now committed, which, though they deserved death, yet, was it agreeable to the mercy of God, to remit even to these the punishment due to them.

4. (145) After Esdras had said this, he left off praying; and when all those that came to him with their wives and children were under lamentation, one, whose name was Jechonias, a principal man in Jerusalem, came to him, and said, that they had sinned in marrying strange wives; and he persuaded him to adjure them all to cast those wives out, and the children born of them; and that those should be punished who would not obey the law. (146) So Esdras hearkened to this advice, and made the heads of the priests, and of the Levites, and of the Israelites, swear that they would put away those wives and children, according to the advice of Jechonias; (147) and when he had received their oaths, he went in haste out of the temple into the chamber of Johanan, the son of Eliasib, and as he had hitherto tasted nothing at all for grief, so he abode there that day; (148) and when proclamation was made, that all those of the captivity should gather themselves together to Jerusalem, and those that did not meet there in two or three days should be banished from the multitude, and that their substance should be appropriated to the uses of the temple,

according to the sentence of the elders, those that were of the tribes of Judah and Benjamin came together in three days, viz., on the twentieth day of the ninth month, which, according to the Hebrews, is called "Tebeth," and according to the Macedonians, "Apelleius." (149) Now as they were sitting in the upper room of the temple, where the elders also were present, but were uneasy because of the cold, Esdras stood up and accused them, and told them that they had sinned in marrying wives that were not of their own nation; but that now they would do a thing both pleasing to God and advantageous to themselves, if they would put those wives away. (150) Accordingly, they all cried out that they would do so. That, however, the multitude was great, and that the season of the year was winter, and that this work would require more than one or two days; "Let their rulers, therefore [said they], and those that have married strange wives, come hither at a proper time, while the elders of every place, that are in common, to estimate the number of those that have thus married, are to be there also." (151) Accordingly, this was resolved on by them; and they began the inquiry after those that had married strange wives on the first day of the tenth month, and continued the inquiry to the first day of the next month, and found a great many of the posterity of Jeshua the high priest, and of the priests and Levites, and Israelites, (152) who had a greater regard to the observation of the law than to their natural affection,^b and immediately cast out their wives, and the children which were born of them; and in order to appease God, they offered sacrifices, and slew rams, as oblations to him; but it does not seem to me to be necessary to set down the names of these men. (153) So when Esdras had reformed this sin about the marriages of the forementioned persons, he reduced that practice to purity, so that it continued in that state for the time to come.

5. (154) Now when they kept the feast of tabernacles in the seventh month,^c and almost all the . . .

^bThis procedure of Esdras, and of the best part of the Jewish nation, after their return from the Babylonish captivity, of reducing the Jewish marriages, once for all, to the strictness of the law of Moses, without any regard to the greatness of those who had broken it, and without regard to that natural affection or compassion for their heathen wives, and their children by them, which made it so hard for Esdras to correct it, deserves greatly to be observed and imitated in all attempts for reformation among Christians, the contrary conduct having ever been the bane of true religion, both among Jews and Christians, while political views, or human passions, or prudential motives, are suffered to take place instead of the divine laws, and so the blessing of God is forfeited, and the church still suffered to continue corrupt from one generation to another. See 8.2.

Nehemiah

(Read Nehemiah 13:23-31 before continuing.)

(46) In many parts of our nation, due to the large numbers of recent arrivals, legal and otherwise, we have bilingual education in many of our grade schools. If Nehemiah were asked about this situation, would he approve or disapprove of bilingual or multi-lingual education in grade schools?

- Approve. Disapprove.

(47) True or False. In Genesis 11:1-9 at the Tower of Babel, God noticed that the people had become as one. He, therefore, used various languages to bring about the separation He desired.

- True. False.

(48) To keep God's Law in our schools, which would Moses, Ezra, and Nehemiah have?

- Integrated schools. Segregated schools.



King Solomon

On the next page we have reproduced page 226 from JOSEPHUS'S Antiquities Of The Jews. Please read the next page before answering the following questions.

(49) According to Josephus, when Solomon integrated his household, what was the result with regard to The Law of Moses?

- a. Solomon transgressed the laws of Moses, which forbade them to marry any but those who were of their own people.
- b. Solomon was given the Desmond Tutu Peace Prize for ending apartheid in South Israel.

(50) When one nation integrates with another, what does the majority have to do to prove that they are not 'racists', or 'bigots' etc.? (Hint: On the next page what did Josephus say King Solomon was forced to do to please his strange wives?)

Confusion Between Race, Religion, And Nationality

(Does what you believe or where you are born change what you are?)

(51) In Exodus 2:15-19, what was Moses called? An _ _ _ _ _ (Verse 19)

(52) Notice that where you are from or where you are born does not determine your race. If someone were to say, Ronald Reagan is an American, what would that tell you about his race?

- a. Ronald Reagan is Caucasian.
- b. Ronald Reagan is Negro.
- c. Ronald Reagan is Jewish.
- d. You really can't tell because American may or may not indicate a person's race.

(53) If someone were to say, Sammy Davis, Jr. was an 'American', what would that tell you?

- a. Sammy Davis Jr. was Caucasian. b. Sammy Davis Jr. was Negro.
- c. Sammy Davis Jr. was Jewish.
- d. You really can't tell because American may or may not indicate a person's race.

The Antiquities of the Jews (Book 8, Chapter 7)

out of the city in the morning. There was a certain place, about fifty furlongs distant from Jerusalem, which is called Etham, very pleasant it is in fine gardens, and abounding in rivulets of water; a thither did he use to go out in the morning, sitting on high [in his chariot].

4. (187) Now Solomon had a divine sagacity in all things, and was very diligent and studious to have things done after an elegant manner; so he did not neglect the care of the ways, but he laid a causeway of black stone along the roads that led to Jerusalem, which was the royal city, both to render them easy for travellers, and to manifest the grandeur of his riches and government. (188) He also parted his chariots, and set them in a regular order, that a certain number of them should be in every city, still keeping a few about him; and those cities he called the cities of his chariots; and the king made silver as plentiful in Jerusalem as the stones on the street; and so multiplied cedar trees in the plains of Judea, which did not grow there before, that they were like to the multitude of common sycamore trees. (189) He also ordained the Egyptian merchants that brought him their merchandise, to sell him a chariot, with a pair of horses, for six hundred drachmae of silver, and he sent them to the kings of Syria, and to those kings that were beyond Euphrates.

5. (190) But although Solomon was become the most glorious of kings, and the best beloved by God, and had exceeded in wisdom and riches those that had been rulers of the Hebrews before him, yet did not he persevere in this happy state till he died. Nay, he forsook the observation of the laws of his father, and came to an end no way suitable to our foregoing history of him. (191) He grew mad in his love of women, and laid no restraint on himself in his lusts; nor was he satisfied with the women of his country alone, but he married many wives out of foreign nations: Sidonians, and Tyrians, and Ammonites, and Edomites; and he transgressed the laws of Moses, which forbade Jews to marry any but those that were of their own people. (192) He also began to worship their gods, which he did in order to the gratification of his wives, and out of his affection for them. This very thing our legislator suspected, and so admonished us beforehand, that we should not marry women of other countries, lest we should be entangled with foreign

^a Whether these fine gardens and rivulets of Etham, about six miles from Jerusalem, whither Solomon rode so often in state, be not those alluded to. Ecc. 2:5-6; where he says. "He made him gardens and orchards, and planted trees in them of all kinds of fruits; he made him pools of water, to water the wood that bringeth forth trees;" and to the finest part whereof he seems to allude, when, in the Canticles, he compares his spouse to a "garden enclosed." to a "spring shut up to a "fountain sealed." 4:12 (part of which fountains are still extant, as Mr. Maundrell informs us, pp. 87-88), cannot now be certainly determined, but may very probably be conjectured. But whether this Etham has any relation to those rivers of Etham, which Providence once dried up in a miraculous manner, Ps. 74:15. in the Septuagint. I cannot say.

customs, and apostatize from our own; lest we should leave off to honor our own God, and should worship their gods. (193) But Solomon was fallen headlong into unreasonable pleasures, and regarded not those admonitions; for when he had married seven hundred wives, ^b the daughters of princes, and of eminent persons, and three hundred concubines, and these besides the king of Egypt's daughter, he soon was governed by them, till he came to imitate their practices. He was forced to give them this demonstration of his kindness and affection to them, to live according to the laws of their countries. (194) And as he grew into years, and his reason became weaker by length of time, it was not sufficient to recall to his mind the institutions of his own country; so he still more and more condemned his own God, and continued to regard the gods that his marriages had introduced; (195) nay, before this happened, he sinned, and fell into an error about the observation of the laws, when he made the images of brazen oxen that supported the brazen sea, ^c and the images of lions about his own throne; for these he made, although it was not agreeable to piety so to do; (196) and this he did, notwithstanding that he had his father as a most excellent and domestic pattern of virtue, and knew what a glorious character he had left behind him, because of his piety towards God; nor did he imitate David, although God had twice appeared to him, in his sleep, and exhorted him to imitate his father; so he died ingloriously. (197) There came therefore a prophet to him, who was sent by God, and told him that his wicked actions were not concealed from God: and threatened him that he should not long rejoice in what he had done; that indeed the kingdom should not be taken from him while he was alive, because God had

^b These 700 wives, or the daughters of great men, and the 300 concubines, the daughters of the ignoble, make 1000 in all; and are. I suppose, those very 1000 women intimated elsewhere by Solomon himself, when he speaks of his not having found one [good] woman among that very number, Ecc. 7:28.

^c Josephus is here certainly too severe upon Solomon, who, in making the cherubims and these twelve brazen oxen, seems to have done no more than imitate the patterns left him by David; which were all given David by divine inspiration. See my description of the temples, ch.10; and although God gave no direction for the lions that adorned his throne, yet does not Solomon seem therein to have broken any law of Moses; for although the Pharisees and latter Rabbis have extended the second commandment, to forbid the very making of any image, though without any intention to have it worshiped, yet do not I suppose that Solomon so understood it, nor that it ought to be so understood. The making any other altar for worship but that at the tabernacle, was equally forbidden by Moses, *Antiq.* 4.8.5; yet did not the two tribes and a half offend when they made an altar for a memorial only, Josh. 22; *Antiq.* 5.1.26-27.

(54) Henry Kissinger is:

- () a. A German. () c. A Jew.
 () b. An American. () d. All of the above.

The Answers to questions 52, 53 and 54: President Ronald Reagan is Caucasian by race. Sammy Davis, Jr. was Negro by race and Jewish by religion. Henry Kissinger was born in Germany, therefore, a German. However, Kissinger lives in America and holds American citizenship, therefore he is an American. But Kissinger is also Jewish by race and Jewish by religion. So, calling Moses an Egyptian, Moses' wife an Ethiopian, or Ruth a Moabite may have little or nothing to do with race. Moses was an Israelite living in Egypt just as Ruth was an Israelite living in the land of Moab.

Inter-racial marriage is frequently justified by the claim that Moses married outside his race. They point out Numbers 12:1 where it says Moses married an Ethiopian woman. They claim Moses married a Negro. But could it have been to a person of the same race from Ethiopia? In Lesson 13 we will discover that the Ethiopian woman was not Moses' present wife. Stay tuned for Lesson 13.

The Bible's Book of Ruth is also mentioned in support of inter-racial marriage. The claim is that the book approves of an Israelite-Moabite marriage. Ruth was an ancestor of King David and, therefore, an ancestor of Jesus Christ. Ruth 1:1-5 and 4:13-22 say Ruth was a Moabite. Was Ruth a Moabite by race, by religion or by nationality? The answer is, Ruth was an Israelite (by race) just like David except that she lived in the land of Moab, therefore a Moabite (by nationality).

You should ponder the question: Why do so many know about these obscure, difficult Bible verses and, at the same time, very few know any of the many plain verses we have quoted on the same subject?

Before Continuing, Read All Of Deuteronomy Four (Moses' Second Speech Continued)

This is a long chapter so re-read the first four verses again and notice verses 3 and 4 about the incident at Baal-Peor. We need a good understanding of this event and we need to know why God destroyed a large number of people. For details read;

(1) Numbers 14:11-12, (2) Numbers 22 to 25, (3) Deuteronomy 7:1-6

King Balak of Moab wanted to destroy God's people. King Balak feared that he could not defeat God's people in battle. Therefore, he hired Balaam the prophet to curse Israel. However, Balaam could not place a curse on Israel. But, Balaam still coveted King Balak's money. So, Rev. Balaam counseled King Balak to persuade or deceive Israel into sinning against their God. In doing so they would bring God's anger upon themselves to their own hurt.

Numbers 31:16, "Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord."

Revelation 2:14, "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 stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication."



2 Peter 2:12-19. "(12) But these, **as natural brute beasts**, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; (13) And shall receive the reward of unrighteousness, {as} they that count it pleasure to riot in the day time. Spots {they are} and blemishes, sporting themselves with their own deceivings while they feast with you; (14) Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: (15) Which have forsaken the right way, and are gone astray, **following the way of Balaam** {the son} of Bosor, who loved the wages of unrighteousness; (16) But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. (17) These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. (18) For when **they speak great swelling {words} of vanity**, they allure through the lusts of the flesh, {through much} wantonness, those that were clean escaped from them who live in error. (19) While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage."



Moses' First Wife

(The Cushite woman)

In the Book of Jasher, you can find a detailed account of Moses' marriage to the Cushite woman. Below we quote several verses from chapters 71-76. Read the account and judge for yourself.

Joshua 10:13

And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. {Is} not this written in **the book of Jasher**? So the sun stood still in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

Jasher, Chapter 71

71:1 And Moses was eighteen years old, he desired to see his father and mother and he went to them to Goshen, and when Moses had come near Goshen, he came to a place where the Children of Israel were engaged in work, and he observed their burdens, and he saw an Egyptian smiting one of his Hebrew brethren.

Chapter 72

72:21 At that time the war and the siege were against Cush, Moses fled **from Egypt from Pharaoh who sought to kill him for having slain the Egyptian.**

72:23 And Moses was nine years in the camp of Kikianus king of Cush. 72:29-36 (In these verses Kikianus dies and the people select Moses to be their new king.)

72:37 And all the people and nobles swore unto him (Moses) to give him for a wife Adoniah the queen, the Cushite, wife of Kikianus, and they made Moses king over them that day.

Chapter 73

73:32 And Moses feared the Lord God of his fathers, so he came not to her, nor did he turn his eyes to her.

73:33 For he remembered how Abraham had made his servant Eliezer swear, saying unto him, thou shall not take a woman from the daughters of Canaan for my son Isaac.

73:36 Therefore Moses turned not his heart nor his eyes to the wife of Kikianus all the days that he reigned over Cush.

73:37 And Moses feared the Lord his God all his life, and Moses walked before the Lord in truth, with all his heart and soul, he turned not from the right way all the days of his life; he declined not from the way all the days of his life, in which Abraham, Isaac and Jacob had walked.

Chapter 76

76:3 And in the fortieth year of the reign of Moses over Cush, Moses was sitting on the royal throne whilst Adoniah the queen was before him, and all the nobles were sitting around him.

76:4 And Adoniah the queen said before the king and princes, what is this thing which you, the children of Cush, have done for this long time?

76:5 Surely you know that for forty years that this man has reigned over Cush he has not approached me, nor has he served the gods of the children of Cush.

76:6 Now therefore hear, O ye children of Cush, and let not this man more reign over you as he is not our flesh.

76:7 Behold Menacrus my son (by Kikianus) is grown up, let him reign over you, for it is better for you to serve the son of your lord, than to serve a stranger, a slave of the King of Egypt.

76:12 So Moses went forth from the land of Cush....and Moses was sixty six years old when he went out of the land of Cush, for the thing was from the Lord, for the period had arrived which he had appointed in the days of old, to bring forth Israel from the affliction of the children of Ham.

76:13 So Moses went to Midian, for he was afraid to return to Egypt on account of Pharaoh, and he went **and sat at a well of water in Midian.**

Exodus 2:11-15

(11) And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. (12) And he looked this way and that way, and when he saw that {there was} no man, **he slew the Egyptian**, and hid him in the sand. (13) And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? (14) And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. (15) Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face

The rest of the story

Exodus 2:15-21

and dwelt in the land of Midian: and **he sat down by a well.** (16) Now the priest of Midian had seven daughters: and they came and drew {water}, and filled the troughs to water their father's flock. (17) And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. (18) And when they came to Reuel their father, he said, How {is it that} ye are come so soon to day? (19) And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew {water} enough for us, and watered the flock. (20) And he said unto his daughters, And where {is} he? why {is} it {that} ye have left the man? call him, that he may eat bread. (21) And Moses was content to dwell with the man: and he gave Moses **Zipporah** his daughter.

Ruth the “Moabite”

The territory of the Moabites was originally east and north east of The Dead Sea. Moab's borders extended from the Arnon river on the south to the Jabbok river on the north. From the Dead Sea and Jordan river on the west to the mountains on the east. It was called Moab after the people who once lived there. This land kept that name for many centuries even after all the Moabites were long gone from it.

The Moabites were destroyed by the Amorites: Here's what happened. About 1450 B.C., the Moabites were conquered and driven from their land by Sihon, king of the Amorites. It's in Numbers 21:26-29, "For Heshbon was the city of Sihon, the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon. (29) Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon, king of the Amorites".

The Amorites were destroyed by invading Israelites: The land of Moab, (now occupied by Amorites) was the first land conquered by the Israelites after leaving Egypt. It's in Deuteronomy 2:32-34, "Then Sihon came out against us, he and all his people, to fight at Jahaz. (33) And the Lord our God delivered him before us; and we smote him, and his sons, and all his people. (34) And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:"

The war continues in Numbers 21:30-35, "We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba. (31) Thus Israel dwelt in the land of the Amorites. (32) And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there. (33) And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei. (34) And the Lord said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon, king of the Amorites, which dwelt at Heshbon. (35) So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land".

All the land of Moab was settled by the Israelite tribes of Reuben, Gad, and Manasseh. Here it is in Deuteronomy 3:12-16, "And this land, which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites. (13) And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants. (14) Jair, the son of Manasseh, took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-havothjair, unto this day. (15) And I gave Gilead unto Machir. (16) And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, which is the border of the children of Ammon,"

By 1450 B.C. All the land of Moab was Israel territory, in 1142 B.C. We have proof that, three hundred years later, the

land of Moab was still Israel territory. The proof is in Judges 11:12-26, "And Jephthah (of Israel) sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land? (13) And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those

Also the Ammonite claim was fraudulent. Why? Because the Ammonites were not the Amorites. It would be like, 300 years from now, an Indian from India claiming land in North America because it once belonged to the Indians.

lands again peaceably."

Jephthanah's "No, The land of Moab has belonged to Israel

This is like Russia wanting Alaska back. Mexico wanting Texas or even the American Indians saying, 300 years ago you White men took our lands, now give them back without a fight.

for the past 300 years and you have no right to the land today" answer is in verses 14-26.

Ruth lived about 1322 B.C. That is right in the middle of this 300 year time of proven Israelite occupation of the land of Moab. In Ruth 1:1 we read, "Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem judah went to sojourn in the country of Moab, he, and his wife, and his two sons."

Note the accuracy of the Bible, not "among the people of Moab," but "in the country of Moab." This is like saying, "Ruth lived in Kansas." The State of Kansas was named after a Siouan Indian tribe. In Ruth's time the land of Moab was occupied exclusively by Israelites just as Kansas is now occupied, not by Indians, but by modern day Americans.

Ruth 1:22, "So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest."

"Ruth the Moabitess" is like saying "Mary Jones the Californian" or "George Bush the Texan." Indeed it could not have been otherwise. All the people in The Book of Ruth were Israelites. Long ago the Moabites had been exterminated by the Amorites. Then the Israelites drove out and exterminated the Amorites. The Israelites occupied the land of Moab for the next several centuries. So never let anyone tell you that Jesus Christ was only a mongrel or that The Book of Ruth justifies interracial marriage. Ruth was pure Israelite from the land of Moab, but not from the race of Moab.

In Ruth 4 there is an application of Israelite law to land inheritance. By Israel's law, only Israelites could inherit another Israelite's real estate. If Ruth were a racial Moabite, then she could have made no lawful claim on the land. It's in Deuteronomy 21 and Numbers 27. You will find more about inheritance laws later lessons.

In most religious book stores in America you can purchase a work entitled **JOSEPHUS - The Antiquities of the Jews**. Joseph Ben Mattias (Josephus) was an historian. He lived from 37 A.D. to about 100 A. D. On the next 2 pages we have reproduced Book 4, Chapter 6, Sections 6-13. In our copy it is pages 111 and 112 of a 926 page book. So, please read Josephus account of The Incident at Baal-Peor.

(55) After reading all this, what do you think was going on in Numbers 25?

- () a. The Israelites were integrating with people who were both of a different race and a different religion.
- () b. The Israelites were integrating with people of a different race.
- () c. The Israelites were coveting the daughters of Moab who were of the same race but worshiped another god.
- () d. The wicked beguiled God's people, through the counsel of Balaam, to sin against the Lord bringing God's wrath upon His own people.

(56) Which of the above answers reflects the grand maxim found in the footnote 'e' on page 111 of Josephus account?

- () a. () c.
- () b. () d.

The footnote about "the grand maxim" mentions Judith 5:5-21. The Book of Judith is found in the Catholic versions of the Bible. Judith is not found in most of the modern Protestant Bibles. However, the 1611 edition of the King James does contain The Book of Judith. Here we reproduce Judith.

This Doctrine of Balaam is the basic plan of our enemy. They know that they do not have the power to destroy Christians, or destroy a Christian America. Therefore, knowing the Bible, they persuade Christians to do things that are abominable in God's eyes. The wicked hope that God will become angry and destroy us or deliver us into their hands.

JUDITH 5

great anger he summoned all the rulers of the Moabites, the generals of the Ammonites, and all the satraps of the seacoast ³ and said to them: "Now tell me, you Canaanites, what sort of people is this that dwells in the mountains? Which cities do they inhabit? How large is their army? In what does their power and strength consist? Who has set himself up as their king and the leader of their army? ⁴ Why have they refused to come out to meet me along with all the other inhabitants of the West?"

Achior's Speech. ⁵ Then Achior, the leader of all the Ammonites said to him: "My lord, hear this account from your servant; I will tell you the truth about this people that lives near you [that inhabits this mountain region]; no lie shall escape your servant's lips.

⁶ "These people are descendants of the Chaldeans. ⁷ They formerly dwelt in Mesopotamia, for they did not wish to follow the gods of their forefathers who were born in the land of the Chaldeans. ⁸ Since they abandoned the way of their ancestors, and acknowledged with divine worship the God of heaven, their forefathers expelled them from the presence of their gods. So they fled to Mesopotamia and dwelt there a long time. ⁹ Their God bade them leave their abode and proceed to

4, 101: Jon 3, 7f.	5.
12: Est4, 1f.	10: Gn 42, 1-5; 46, 1.7:5x1.7.
13: Est4, 16.	11f: Ex 5, 4-21; 7, 1-
5,5: 11,9-19.	
7: Gn 11.31.	9.
9: Gn 11, 31—12.	

4, 6: Joakim, who was high priest: see Bar 1, 7 and the footnote on Bar 1, 8f; this name for a high priest cannot be used in dating the events in Jdt.

4, 6: The organization of the Jewish nation as subject to

a high priest and a senate, or council of elders, was proper to the Greek period (after 323 B.C.), and is reflected in the coinage of John Hyrcanus (135-104 B.C.). 4.10: Domestic animals: see note on Jon 3, 8. 4.11: Prostrated themselves in front of the temple building: for a parallel to this ceremony of entreaty, see Jl 1, 13f; 2, 15ff, and the note on Jl 2,17.

5, 6-9: Achior outlines the early history of the Hebrews, whose forefather, Abraham, first lived in Ur of the Chaldeans (Gn 11, 28) and then migrated to Haran (Gn 11.31) in Aram Naharaim (Gn 24, 10), which was called Mesopotamia by the Greeks: The gods of their forefathers were the pagan deities worshiped by Abraham's relatives (Jos 24, 2).

the land of Canaan. Here they settled, and grew very rich in gold, silver, and a great abundance of livestock. ⁹ Later, when famine had gripped the whole land of Canaan, they went down into Egypt. They stayed there

as long as they found sustenance, and grew into such a great multitude that the number of their race could not be counted. ¹¹ The king of Egypt, however, rose up against them, shrewdly forced them to labor at brick-making, oppressed and enslaved them. "But they cried to their God, and he struck the land of Egypt with plagues for which there was no remedy. When the Egyptians expelled them. ¹³ God dried up the Red Sea before them. ¹⁴ and led them along the route to Sinai and Kadesh-barnea. First they drove out all the inhabitants of the desert; ^ then they settled in the land of the Amorites, destroyed all the Heshbonites by main force, crossed the Jordan, and took possession of the whole mountain region. ^They expelled the Canaanites, the Perizzites, the Jebusites, the Shechemites, and all the Gergesites; and they lived in these mountains a long time.

¹⁷ "As long as the Israelites did not sin in the sight of their God, they prospered, for their God, who hates wickedness, was with them. ¹⁸ But when they deviated from the way he prescribed for them, they were ground down steadily, more and more, by frequent wars, and finally taken as captives into foreign lands. The temple of their God was razed to the ground, and their cities were occupied by their enemies. "But now that they have returned to their God, they have come back from the Dispersion wherein they were scattered, and have repossessed Jerusalem, where their sanctuary is, and have settled again in the mountain region which was unoccupied.

²⁰ "So now, my lord and master, if these people are at fault, and are sinning against their God, and if we verify this offense of theirs, then we shall be able to go up and conquer them. ²¹ But if they are not a guilty nation, then your lord-ship should keep his distance; otherwise their Lord and God will shield them, and we shall become the laughing stock of the whole world."

" Now when Achior had concluded his recommendation, all the people standing round about the tent murmured; and the officers of Holofernes and all the inhabitants of the seacoast and of Moab alike said he should be cut to pieces. ²³ "We are not afraid of the Israelites," they said, "for they are a powerless people, incapable of a strong defense. M^a Let us therefore attack them; your great army, Lord Holofernes, will swallow them up."

CHAPTER 6

Holofernes' Answer. I When the noise of the crowd surrounding the council had subsided, Holofernes, commander-in-chief of the Assyrian army, said to Achior, in the presence of the whole throng of coast-land peoples, of the Moabites, and of the Ammonite mercenaries: ² "Who are you, Achior, to prophesy among us as you have done today, and to tell us not to fight against the Isra-

Josephus 111 (Book 4, Chapter 6)

THE ANTIQUITIES OF THE JEWS

those for a short time, whereby they may appear to be brought low, may still befall them; but after that they will flourish again, to the terror of those that brought those mischiefs upon them. (129) So that if you have a mind to gain a victory over them for a short space of time you will obtain it by following my directions:—Do you therefore set out the handsomest of such of your daughters as are most eminent for beauty,^d and proper to force and conquer the modesty of those that behold them, and these decked and trimmed to the highest degree you are able. Then do you send them to be near the Israelites' camp and give them in charge, that when the young men of the Hebrews desire their company, they allow it them; (130) and when they see that they are enamored of them, let them take their leaves; and if they entreat them to stay, let them not give their consent till they have persuaded them to leave off their obedience to their own laws and the worship of that God who established them, and to worship the gods of the Midianites and Moabites; for by this means God will be angry at them.^e Accordingly, when Balaam had suggested this counsel to them, he went his way.

7. (131) So when the Midianites had sent their daughters, as Balaam had exhorted them, the Hebrew young men were allured by their beauty, and came to discourse with them, and besought them not to grudge them the enjoyment of their beauty, nor to deny them their conversation. These daughters of the Midianites received their words gladly, and consented to it and staid with them; (132) but when they had brought them to be enamored of them, and their inclinations to them were grown to ripeness, they began to think of departing from them: then it was that these men became greatly disconsolate at the women's departure, and they were urgent with them not to leave them, but begged they would continue there, and become their wives; and they promised them they should be owned as mistresses of all they had. (133) This they said with an oath, and called God for the arbitrator of what they promised; and this with tears in their eyes, and all other such marks of concern as might show how miserable they thought themselves without them, and so might move their compassion for them. So the women, as soon as they perceived they had made them their slaves,

^d Such a large and distinct account of this perversion of the Israelites by the Midianite women, of which our other copies give us but short intimations (Num. 31:16; 2 Pet. 2:15; Jude 11; Rev. 2:14), is preserved, as Reland informs us, in the Samaritan Chronicle, in Philo, and in other writings of the Jews, as well as here by Josephus.

^e This grand maxim. That God's people of Israel could never be hurt nor destroyed, but by drawing them to sin against God, appears to be true, by the entire history of that people, both in the Bible and in Josephus; and is often taken notice of in them both. See in particular a most remarkable Ammonite testimony to this purpose, Judith 5:5-21.

and had caught them with their conversation, began to speak thus to them: —

8. (134) “O you illustrious young men! we have houses of our own at home and great plenty of good things there, together with the natural affectionate love of our parents and friends; nor is it out of our want of any such things that we came to discourse with you; nor did we admit of your invitation with design to prostitute the beauty of our bodies for gain; but taking you for brave and worthy men, we agreed to your request, that we might treat you with such honors as hospitality required: (135) and now seeing you say that you have a great affection for us, and are troubled when you think we are departing, we are not averse to your entreaties; and if we may receive such assurance of your good will as we think can be alone sufficient, we will be glad to lead our lives with you as your wives; (136) but we are afraid that you will in time be weary of our company, and will then abuse us, and send us back to our parents, after an ignominious manner.” And so they desired that they would excuse them in their guarding against that danger. But the young men professed they would give them any assurance they should desire; nor did they at all contradict what they requested, so great was the passion they had for them. (137) “If then,” said they, “this be your resolution; since you make use of such customs and conduct of life as are entirely different from all other men,^f insomuch that your kinds of food are peculiar to yourselves, and your kinds of drink not common to others, it will be absolutely necessary if you would have us for your wives, that you do without worship our gods; nor can there be any other demonstration of the kindness which you say you already have, and promised to have hereafter to us, than this, that you worship the same gods that we do. (138) For has anyone reason to complain, that now you are come into this country, you should worship the proper gods of the same country? especially while our gods are common to all men, and yours such as belong to nobody else but yourselves.” So they said they must either come into such methods of divine worship as all others came into, or else they must look out for another world, wherein they may

^f What Josephus here puts into the mouths of these Midianite women, who came to entice the Israelites to lewdness and idolatry, viz., that their worship of the God of Israel, in opposition to their idol gods, implied their living according to the holy laws which the true God had given them by Moses, in opposition to those impure laws which were observed under their false gods, well deserves our consideration; and gives us a substantial reason for the great concern that was ever shown, under the law of Moses, to preserve the Israelites from idolatry, and in the worship of the true God; it being of no less consequence than, Whether God's people should be governed by the holy laws of the true God, or by the impure laws derived from Demons, under the Pagan idolatry.

Josephus 112 (Book 4, Chapter 6)

THE ANTIQUITIES OF THE JEWS

live by themselves, according to their own laws.

9. (139) Now the young men were induced by the fondness they had for these women, to think they spake very well; so they gave themselves up to what they persuaded them, and transgressed their own laws; and supposing there were many gods, and resolving that they would sacrifice to them according to the laws of that country which ordained them, they both were delighted with their strange food, and went on to do everything that the women would have them do, though in contradiction to their own laws; (140) so far, indeed, that this transgression was already gone through the whole army of the young men, and they fell into a sedition that was much worse than the former, and into danger of the entire abolition of their own institutions; for when once the youth had tasted of these strange customs, they went with insatiable inclinations into them; and even where some of the principal men were illustrious on account of the virtues of their fathers, they also were corrupted together with the rest.

10. (141) Even Zimri, the head of the tribe of Simeon, accompanied with Cozbi, a Midianitish woman, who was the daughter of Sur, a man of authority in that country; and being desired by his wife to disregard the laws of Moses, and to follow those she was used to, he complied with her; and this both by sacrificing after a manner different from his own, and by taking a stranger to wife. (142) When things were thus, Moses was afraid that matters should grow worse, and called the people to a congregation, but then accused nobody by name, as unwilling to drive those into despair who, by lying concealed, might come to repentance; (143) but he said that they did not do what was either worthy of themselves or of their fathers, by preferring pleasure to God, and to the living according to his will; that it was fit they should change their courses while their affairs were still in a good state; and think that to be true fortitude which offers not violence to their laws, but that which resists their lusts. (144) And besides that, he said it was not a reasonable thing, when they had lived soberly in the wilderness, to act madly now when they were in prosperity; and that they ought not to lose, now they have abundance, what they had gained when they had little:—and so did he endeavor, by saying this to correct the young men, and to bring them to repentance for what they had done.

11. (145) But Zimri arose up after him, and said, "Yes, indeed, Moses, thou art at liberty to make use of such laws as thou art so fond of, and hast, by accustoming thyself to them, made them firm; otherwise, if things had not been thus, thou hadst often been punished before now, and hadst known that the Hebrews are not easily put upon; (146) but thou shall not have me one of thy followers in thy tyrannical commands, for thou dost nothing else hitherto but, under pretense of laws, and

of God, wickedly impose on us slavery, and gain dominion to thyself, while thou deprives! us of the sweetness of life, which consists in acting according to our own wills, and is the right of free men, and of those that have no lord over them. (147) Nay, indeed, this man is harder upon the Hebrews than were the Egyptians themselves, as pretending to punish, according to his laws, everyone's acting what is most agreeable to himself; but thou thyself better deserves! to suffer punishment, who presumes! to abolish what everyone acknowledges to be what is good for him, and aimest to make thy single opinion to have more force than that of all the rest: (148) and what I now do, and think to be right, I shall not hereafter deny to be according to my own sentiments. I have married, as thou sayest rightly, a strange woman, and thou hearest what I do from myself as from one that is free; for truly I did not intend to conceal myself. (149) I also own that I sacrificed to those gods to whom you do not think it fit to sacrifice; and I think it right to come at truth by inquiring of many people, and not like one that lives under tyranny, to suffer the whole hope of my life to depend upon one man; nor shall anyone find cause to rejoice who declares himself to have more authority over my actions than myself."

12. (150) Now when Zimri had said these things, about what he and some others had wickedly done the people held their peace, both out of fear of what might come upon them, and because they saw that their legislator was not willing to bring his insolence before the public any further, or openly to contend with him; (151) for he avoided that, lest many should imitate the impudence of his language, and thereby disturb the multitude. Upon this the assembly was dissolved. However, the mischievous attempt had proceeded further, if Zimri had not been first slain, which came to pass on the following occasion; — (152) Phineas, a man in other respects better than the rest of the young men, and also one that surpassed his contemporaries in the dignity of his father (for he was the son of Eleazar the high priest, and the grandson of [Aaron] Moses' brother), who was greatly troubled at what was done by Zimri, he resolved in earnest to inflict punishment on him, before his unworthy behavior should grow stronger by impunity, and in order to prevent this transgression from proceeding further, which would happen if the ringleaders were not punished. (153) He was of so great magnanimity, both in strength of mind and body, that when he undertook any very dangerous attempt, he did not leave it off till he overcame it, and got an entire victory. So he came into Zimri's tent, and slew him with his javelin, and with it he slew Cozbi also. (154) Upon which all those young men that had a regard to virtue, and aimed to do a glorious action, imitated Phineas's bold-

(57) In Numbers 25, 24,000 people died of a plague. The possible reason for the plague is found in Leviticus 20:1-5. **What could have been the reason then?**

- a. Lack of sanitary conditions.
- b. The people of the land hid their eyes from wickedness.

(58) In Ezra 9 and 10 the people were violating God's Law. However, they repented and lawfully corrected the situation. **Is there any mention of a civil punishment or a plague for the transgression?**

- Yes.
- No.

(59) In Numbers 22-25 the people violated God's law presumptuously. **Is there any mention of a punishment for the transgression? (Numbers 25:4-5)**

- Yes.
- No.

(60) What was the difference between the law breakers of Ezra 9-10 and the law breakers of Numbers 22-25?
(See questions 60 and 61)

(61) While few Christians complain or boycott and most pulpits remain silent, television, magazines, and movies promote unrighteous conduct. Unrighteous conduct brings God's wrath upon us. Humanists work hard to protect this propaganda in the name of freedom of speech and freedom of the press. **What does Revelation 2:14 call this?**

(62) In your own words, what is the Grand Maxim that the wicked use against God's people?

(63) Is a liberal's freedom of speech and freedom of religion limited by God's Law?

- Yes.
- No. (See Exodus 22:28, Leviticus 19:14, Deuteronomy 5:11,20)

(64) In Hebrews 12:29 Paul was quoting Deuteronomy 4:_____

(65) In Lesson 7 we will discover that, in some of Paul's writings, 30% of the verses are quotations of the Old Testament. If we are unaware that Paul is quoting the Old Testament, and if we do not understand the portion of the Old Testament being quoted, then can we understand the books Paul wrote?

- Yes.
- No.

In Romans 15:4 the Apostle Paul said, **"Now whatsoever things written aforetime were written for our learning."** In 1 Corinthians Paul referred to Israel history and said, **"Now all these things (mentioned in verses 1-10) happened unto them for examples: and they were written for our admonition, upon whom the ends of the world are come."** So let's look into "whatsoever things written aforetime" in the Old Testament. What examples do we have to benefit us today?

The Bible's Book of Judges lists about forty government administrations over God's people. Judges ruled over Israel after they came into the promised land of Palestine. Later Israel elected to have a king like the other nations. Study Judges chapter 3 and see if you find any similarity to the situation in America.

(66) Verse one says that God was going to test His people. He wanted to prove them. Verse 4 shows the method of the test was to expose Israel to other peoples. **What did God want to determine by this test?**

(67) What was the first thing Israel did? (Verse 5)

(68) In verse 5, did the people of Israel practice integration or segregation?

- Integration. Segregation.

(69) What is the next activity listed? (Verse 6)

- a. Inter-racial marriage.
 b. Equal employment opportunities in the barley and wheat fields.
 c. Conversion of the other peoples to Israel's true religion.

(70) God called the conduct in verses 5 & 6.

- Good. Evil.

(71) How did God feel about Israel's conduct?

Judges 3:1-11
 (1) Now these are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan;
 (2) Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;
 (3) Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baalhermon unto the entering in of Hamath.
 (4) And they were to prove Israel by them, **to know whether they would hearken unto the commandments of the Lord**, which he commanded their fathers by the hand of Moses.
 (5) And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:
 (6) And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.
 (7) And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves.
 (8) **Therefore the anger of the Lord was hot against Israel**, and he sold them into the hand of Chushanrishathaim king of Mesopotamia: and the children of Israel served Chushanrishathaim eight years.
 (9) And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother.
 (10) And the Spirit of the Lord came upon him, and he judged Israel, and went out to war: and the Lord delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim.
 (11) And the land had rest forty years. And Othniel the son of Kenaz died."

Notice: The following question is about the United States and contains the words White Race. If this course were being distributed in China, it would be a different question based upon Chinese history and use the words Yellow Race. Likewise, for other nations.

Paul said that the Old Testament contained examples for our learning. Could this be an example for us today? If the answer is Yes, then what can we learn from it? It is a fact of history that the United States was settled by the White Race of Europe. It is also a fact of history that, from 1776 until the 1868 passage of the 14th Amendment to the U.S. Constitution, non-whites were not allowed to be citizens. As a general rule, segregation was practiced and inter-racial marriages were avoided. The vast majority of the non-whites (minorities) came to America in the last fifty years. Today they come in increasing numbers with government help. Some Churches are doing all they can to help flood America with non-white aliens.

(72) Concerning verses 5 and 6, comparing America with ancient Israel, **is the White Race in America acting just like ancient Israel Race acted in old Palestine?**

- Yes. No.

(73) According to verse 8, what might God's attitude be toward the White Race living in America today?

Acts 17:26

The Following is quoted from pages 200 and 201 of
Whom God Has Joined Together By Pastor Dallas Jackson.

Acts 17:26-27, (26) And hath made of one blood all nations of men for to dwell on all the face of the earth, **and hath determined** the times before appointed, **and the bounds of their habitation**; (27) That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

Isaiah 10:13, For he said, By the strength of my hand I have done it, and by my wisdom; for I am prudent: **and I have removed the bounds of the people**, and have robbed their treasures, and I have put down the inhabitants like a valiant man:"

Many people like to quote verse 26 which declares, And hath made of one blood all nations of men . . . in order to proclaim that all races of the earth are one. First of all I would like to point out that these scriptures have nothing whatsoever to do with miscegenation. Did the men of Athens call for Paul to teach them a Bible study about inter-racial marriages? No! Paul was stirred in his spirit when he saw the city given to idolatry (verse 16) and came to preach them the good news of the resurrection of Jesus Christ. Let's stick with the issue. Dr. Ruckman's comment:

"In 1958 in a city in Kentucky, a group of America's top religious personages met to discuss the problem of segregation and integration. They represented graduations of Protestant theology from Practical Atheism to fundamentalism. At this round table a remarkable thing happened which every Christian should note. Every man there who took the side of race-mixing as a Christian duty cited Acts 17:26 as a proof-text for his Christian conviction. Acts 17:26 was quoted again and again to show that Segregation was un-Christian. The text reads as follows: And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; Not one man at that table quoted the verse as written!

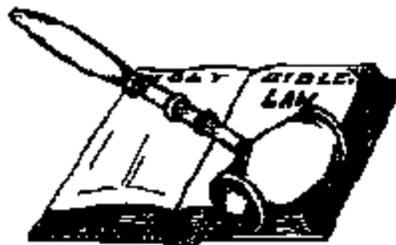
"Every man that relied on it stopped at the word EARTH and dissected the verse as neatly as a

Campbellite ever dissected 1 Peter 3:21! Think of it! With all the religious attainments and scholastic degrees and Christian profession represented at that meeting there was not a man there who dared to tell the people what the English Bible said! Most of the men who quoted it not only refused to finish the verse and the context but even rejected Alford's correct Greek reading, found in the King James, where it says BLOOD.

"This omission was so obvious among the liberals it was almost pitiful or embarrassing to watch. In order that the gullible masses might believe the Bible condoned making all nations one, the word Blood was carefully knocked out of the Greek text in the RSV and ASV, and the New English Bible. (The AV is much more accurate from the standpoint of science, as the only similarity between the races is the blood. Their physical characteristics, which differ, originate in the genes and chromosomes.) The most shocking thing about all this bushwacking in Kentucky was that the context of Acts 17:26 goes on to say that God's purpose in setting boundaries was so men could seek the Lord! (Acts 17:27) Those that remove the bounds are hindering God's work, not aiding it (Hosea 5:10). The passage, then, cited buy these race-mixers is the very passage that condemns and rebukes them for violating the laws of nature and of God. Small wonder that none of them finished the passage!

(74) Finally, return to Deuteronomy 4:30 and notice the words, even in the latter days. Is the Book of Deuteronomy for us in these latter days, or is it, as the Humanists claim, an unproved and outmoded faith?

- () Yes. The Book of Deuteronomy contains information for us today.
- () No. The Book of Deuteronomy makes interesting reading but we are not subject to any higher authority. (Doctrine #5 of The Humanist Manifesto I.)



Bible Law Course - Lesson Three - Test Sheet Cont.

39. _____

40. _____

41. _____

42. _____

43. _____

44. _____

45. A.

46. Approve. Disapprove.

47. True. False

48. Integrated. Segregated

49. a. b.

50. _____

51. _____

52. a. b. c. d.

53. a. b. c. d.

54. a. b. c. d.

55. a. b. c. d.

56. a. b. c. d.

57. a. b.

58. Yes. No.

59. Yes. No.

60. _____

61. _____

62. _____

63. Yes No.

64. Deuteronomy 4: _____

65. Yes. No.

66. _____

67. _____

68. Integration. Segregation.

69. a. b.

70. Good. Evil.

71. _____

72. Yes. No.

73. _____

74. a. b.

Bible Law Course

Lesson Three

Answer Sheet

1. STUDY GOD'S LAW ALL THE DAYS OF HIS LIFE
2. a. That he may learn to FEAR THE LORD HIS GOD
b. That his heart BE NOT LIFTED UP ABOVE HIS brethren.
c. That he turn not aside from the commandment, to the RIGHT hand or to the LEFT HAND .
d. That he may PROLONG his days in the kingdom.
e. For then thou shalt make thy way PROSPEROUS and then thou shalt have good SUCCESS .
3. GOD'S LAWS AND COMMANDMENTS
4. GOD'S LAW
5. GOD'S LAW
6. WHOSO KEEPETH THE LAW
7. THEY WHO WILL NOT HEAR THE LAW
8. KEEPERS OF GOD'S LAW
9. a. They FORGET the law.
b. They PERVERT justice.
10. the LAW and the PROPHETS
11. There is no LIGHT in them.
12. GOD'S LAW
13. THE LAW OF GOD
14. a. () b. (**x**)
15. WISDOM
16. a. () b. () c. (**x**)
17. (**x**) Yes. () No. () Maybe.
18. HIS LAW
19. GOD'S LAW
20. STUDY AND KEEP GOD'S LAW
21. REBELLIOUS people and LYING children.
22. a. () b. ()
c. (**x**) d. ()
23. EVIL UPON
24. HEARTS
25. a. () b. (**x**) c. ()
26. they VIOLATE God's Law.
27. TREACHEROUS
28. MINE OPPRESSORS
29. WE THINK SO
30. Malachi 4:4, Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, {with} the statutes and judgments.
31. SEPARATED
32. SEPARATED ALL
33. GOD
34. GOD
35. DIFFERENCE
36. GOD
37. THEY DID NOT SEPARATE THEMSELVES FROM THE PEOPLE OF THE LAND
38. THEY DID ADDORDING TO THE ABOMINATIONS OF THE HEATHEN

Bible Law Course - Lesson Three - Answer Sheet Cont.

39. RACIAL INTEGRATION AND INTERMARRIAGE

40. THE LEADERS OF THE PEOPLE OF ISRAEL

41. ASTONISHED, SAD, ASHAMED AND FEARFUL OF GOD'S WRATH

42. FORSAKING GOD'S COMMANDMENTS

43. TRANSGRESSION AGAINST GOD

44. ACCORDING TO GOD'S LAW

45. A. ()
 ()

46. () Approve.
 (X) Disapprove.

47. (X) True.
 () False

48. () Integrated.
 (X) Segregated

49. (X) a.
 () b.

50. YOU ARE FORCED TO GIVE THEM DEMONSTRATIONS OF KINDNESS AND

AFFECTION AND TO LIVE ACCORDING TO THE LAWS OF THEIR COUNTRIES

51. EGYPTIAN

52. () a.
 () b.
 () c.
 (X) d.

53. () a.
 () b.
 () c.
 (X) d.

54. () a.
 () b.
 () c.
 (X) d.

55. () a.
 () b.
 () c.
 (X) d.

56. () a.
 () b.
 () c.
 (X) d.

57. () a.
 (X) b.

58. () Yes.
 (X) No.

59. (X) Yes.
 () No.

60. IN EZRA THE PEOPLE LIVED BECAUSE THEY REPENTED AND OBEYED GOD

IN NUMBERS THEY DID NOT REPENT AND WERE PUNISHED

61. THE DOCTRINE OF BALAAM

62. THE WICKED CAN NEVER HURT OR DESTROY GOD'S PEOPLE WHEN THEY OBEY

GOD'S LAW. BUT IF THE WICKED CAN GET THEM TO DISOBEY THEN GOD WILL

PUNISH, EVEN DESTROY, HIS OWN PEOPLE. (OBEDIENCE BRINGS PROTECTION)

63. (X) Yes
 () No.

64. Deuteronomy 4: 24

65. () Yes.
 (X) No.

66. WOULD THEY KEEP HIS LAW AS IT WAS DELIVERED BY MOSES.

67. INTERGRATION

68. (X) Integration.
 () Segregation.

69. (X) a.
 () b.

70. () Good.
 (X) Evil.

71. GOD WAS ANGRY

72. (X) Yes.
 () No.

73. GOD IS ANGERED BY AMERICAN CONDUCT

74. (X) a. () b.