

I was on this atheist site looking up morals and it said that in the Old Testament that God apparently tells people to murder all the women and children aside from the young girls because they can be taken as sex slaves.

The Lord gave Israel several victories on their way to the Promised Land—over: the king of Arad (Nu 21:1–4), king Sihon (vv. 21:21–32), king Og (vv. 21:33–35) and five Midianite kings (vv. 31:1–54). Moses was angry with his army officers for sparing some Midianite women who had sexually seduced Israelite men (vv. 31:13–24).

All the Midianites, except the virgin women, were to be put to death (vv. 31:12–24). Both the soldiers and the spoil needed to be cleansed. Executing all male children and women of childbearing age insured the extermination of the Midianites which would prevent them from ever seducing Israel into sin again (v. 31:17).

Only the sexually pure, who were innocent of the sin of Baal-peor, were allowed to survive (cf. Judg 21:12). Vv. 13–18. They were allowed to marry the Israelite warriors, thereby being incorporated into the elect nation of Israel (18; cf. Deut 21:10–14).

A God that kills almost everyone on earth in a flood? That's pretty crazy.

God flooded the earth (Ge 6:17) because: God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually (Ge 6:5).

Next time he will destroy it by fire (2 Pe 3:10) and make it all new (Re 21:1): The day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up (2 Pe 3:10, NKJV).

A God that condemns anyone who eats shellfish? What is that all about?

God classified some foods as clean as others as unclean (Deut 14:4–20). The designation provided a spiritual lesson for God's people.¹

And of course. The Ten Commandments tell you that working on Saturday is sinful...

Christians keep the Sabbath—they keep it on Sunday. They keep it on: Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. The believer does not have a Sabbath *day*. He has a Sabbath *Lord* (Ex 20:8–11, Lk 6:5).

...or saying God's name without a good reason makes you a bad person in the eyes of God?

Moses said that the children of Israel would ask God his name (Ex 3:13). They never did. When the two witness come to preach to Israel (Re 11:3); perhaps they will (Mal 4:5).

God eventually goes into great detail about how to deal with cattle thieves...

¹ Clean: Used spiritually of: men's nature (Job 9:30, 31), repentance (Gen. 35:2; James 4:8), regeneration (Ezek. 36:25), sanctification (Ps. 24:4), glorification (Rev. 19:8, 14). Cleanliness: required of priests (Is. 52:11), acceptability of worship (Heb. 10:22), inner, better than outward (Matt. 23:25–28). Cleansing, spiritual: promise of (Jer. 33:8), need of (Ps. 51:2), extent of (Ps. 19:12), command regarding (2 Cor. 7:1), means of (1 John 1:7, 9), perfection of (Eph. 5:25, 26). Thomas Nelson Publishers. (1996). Nelson's quick reference topical Bible index (p. 143). Nashville, TN: Thomas Nelson Publishers.

Having to restore what was stolen fourfold discourages theft (Ex 22:1, Lk 19:8).

...isolating women during their menstrual cycle...

Leviticus chapter fifteen deals with purification for bodily discharges. Types of discharges by men (vv 1-18) and women (vv. 19-30) are identified and given prescribed treatment.²

...and which fabrics to wear at the same time...

God has a principle of division. Regarding Deuteronomy Chapter 22 vv. 9-12, J. Vernon McGee wrote:

Mixtures

Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

Thou shalt not plow with an ox and ass together [Deut 22:9–10].

This sounds to me like a humorous thing which the Lord is saying here. Actually I saw this done over in Israel. In fact, I have a slide that I took showing an Arab plowing with an ox and an ass yoked together. So they do this over there even today. God says that Israel should not plow that way. Someone may ask, “What is wrong with that?” Well, an ox is an ox and an ass is an ass, and they do not go together. They don’t walk together—their gait is different, and they do not pull together.

Have you noticed that the Lord does not like mixtures? The same thing is true in marriage. God does not want a mixture of the saved and the unsaved. Unfortunately, I have seen quite a few marriages that reminded me of an ox and an ass yoked together—a Christian girl marries an unsaved fellow, or vice versa.

Thou shalt not wear a garment of divers sorts, as of woolen and linen together [Deut 22:11].

Do you know what happens with a mixture like that? When you wash it, the wool will shrink but the linen will not. Then you have a real problem.

Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself [Deut 22:12].

That fringe was most generally blue. We know it was blue on the garment of the high priest. The fringe was a reminder of their relationship to God. Later the fringes became distinct badges of Judaism.

God warns against mixtures. The child of God cannot mix with the world. I hear Christians say that they go the way of the world in order to reach the people of the world. I have news for you. That is not the way to reach them. If you ever hear of anybody being reached because a Christian went the way of the world, let me know. The seeds were not to be mixed. The ox and

² 15:1–33 Unclean Emissions

The final kind of uncleanness dealt with in Leviticus concerns abnormal male emissions by disease (15:1–15), the release of semen (15:16–18), and menstrual flow (15:19–24) and other kinds of female discharge of blood (15:25–30). These all were not inherently unclean. But they symbolize impurity and must therefore be cleansed by appropriate ritual and sacrifice in order that the holiness of God’s people might be asserted and maintained (15:31–33). Dockery, D. S., Butler, T. C., Church, C. L., Scott, L. L., Ellis Smith, M. A., White, J. E., & Holman Bible Publishers (Nashville, T. . (1992). Holman Bible Handbook (p. 156). Nashville, TN: Holman Bible Publishers.

the ass were not to try to work together. The wool and the linen were not to be mixed. The Christian is not to mix with the world, my friend.³

...but nowhere in those Ten Commandments or in the six hundred other laws does it say “Don’t abuse children,” ...

God commands proper rearing of children (Pr 22:6): Don’t withhold discipline from a child—if you beat him with a stick, he won’t die! Pr 23:12, CJB

...or “Don’t enslave people,” or “Don’t rape.”...

The punishment for kidnapping is death (Ex 21:16).

...[T]he Bible was written by human beings...

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work (2 Ti 3:16-17, NKJV).

...There is nothing remotely moral about any of this.

Morality is commanded in God’s law (Jn 8:3–5).

...Paul says that a master should treat his slave well...

³ McGee, J. V. (1991). Thru the Bible commentary: The Law (Deuteronomy) (electronic ed., Vol. 9, pp. 141–142). Nashville: Thomas Nelson.

22:5–23:18 The Distinctive Purity of God’s People

As the Mosaic covenant testifies over and over again, Israel was a holy people and was to live a holy life before the world. Like Leviticus (compare Lev 17–25), Deuteronomy also has its “holiness code,” its set of guidelines by which Israel was to achieve and maintain its purity (Deut 22:5–23:18). Though the reason for the inclusion of some of these laws may escape the modern reader, in their own time and circumstances they undoubtedly contributed to Israel’s understanding of what it meant to be a people peculiar to the Lord and unique among the peoples of the earth.

Transvestism was condemned because it spoke of unnatural mixing of clothing (22:5). Rules about the protection of young birds (22:6–7), the building of roof railings (22:8), sowing mixed seed, plowing with mixed teams, wearing clothing of mixed material (22:9–11), and wearing garments with tassels (22:12) either positively or negatively speak of Israel’s role as a people distinct from the heathen around them.

Purity or impurity frequently expresses itself in sexual relationships. Thus a man who married a woman who, in his opinion, turned out not to have been a virgin might demand that she prove her purity. If she could, he stood condemned; but if she could not, she was to be stoned to death (22:13–21). Adulterers, both male and female, were to die (22:22) as were engaged girls who had undertaken sexual relations willingly (22:23–24). An assailant who raped an engaged woman was to pay with his life (22:25–27). One who raped a maiden who was not betrothed had to marry her, pay her father a generous bride price, and never divorce her (22:28–29). Finally, one was not to engage his father’s wife (that is, his stepmother) in sexual relations (22:30).

The holiness of God’s people also revealed itself in the rejection from its assembly of those who had been emasculated (23:1), born out of wedlock (23:2), or who were of Ammonite or Moabite descent (23:3–6). This was because these latter refused hospitality to Israel in the wilderness. The Edomites, Israel’s kindred people, and the Egyptians, Israel’s hosts in times of famine, could however eventually enter the covenant privileges (23:7–8).

Both male and female cult prostitutes were strictly forbidden in Israel. Their ungodly gain could not serve as offering to the Lord (23:17–18). An escaped slave was welcome, however, and in fact was not to be forced to return to his master (23:15–16).

Finally, purification pertained to matters of bodily cleanliness, especially in the context of holy war (23:9–14). Soldiers contaminated by bodily secretions were to purify themselves. They were also to bury their excrement. The reason was that the Lord walked in the midst of the camp. Physical impurity was an affront to a holy God and pointed to spiritual impurity as well. Dockery, D. S., Butler, T. C., Church, C. L., Scott, L. L., Ellis Smith, M. A., White, J. E., & Holman Bible Publishers (Nashville, TN: (1992). Holman Bible Handbook (pp. 181–182). Nashville, TN: Holman Bible Publishers.

Israelites could never permanently make one of their own brethren a slave (Ex 21:1-2).

...When Paul says, "A woman should be quiet in church and not speak. She should learn from her husband" is that a good moral model?

The apostle Paul wrote: I suffer not *that* woman to teach or to usurp authority over a man (she was attempting to bring the doctrine of Diana) *nor to usurp authority over the man, but to be in silence* (this is written in the Talmud [traditions of man] not scripture). 1 Ti 2:12. Headship is not biblical.

When Jesus says, "If you don't love me more than your own family, you don't deserve to go to heaven." Is that the kind of God you want?

Christ followers are to love him more than *anyone* or *anything* else. Devotion to Jesus Christ should be such that by comparison all other bonds of affection look like hated. Terms of affection are comparative.

If morality comes from the teachings of God, who taught the ancient Chinese their morals?

Man has an internal testimony (Ro 2:15), an external testimony (Ps 19:1) and the scriptures (Jas 1:18). Therefore, he is without excuse (Ro 1:20).

Or the Muslims...the Mormons...the Hopi...

False religions (Jas 1:26) mixes truth with error (Ga 5:9). Jesus said: I am the way, the truth, and the life: no man cometh unto the Father, but by me (Jn 14:6).

...tradition and the need to live peacefully within a larger group, brought these about.

Jesus said, "In vain they do worship me, teaching for doctrines the commandments of men." Mt 15:9. Religion does not save. Jesus saves (Jn 3:16).