

The Teaching of the Scripture Concerning Race

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I. Introduction

Some of the most fundamental beliefs and doctrines of contemporary Christianity have a Scriptural basis only in the sense that they *appear* to be supported by one or more passages of the Scripture. When subjected to close inspection and careful analysis, these beliefs and doctrines are seen to be based entirely upon factors such as tradition and the misinterpretation of passages which supposedly support them. Of course, such beliefs and doctrines have no validity and no legitimate place in the Christian Faith, for the Christian Faith is based upon the declaration of the Scripture, and not upon tradition¹. A case in point is the belief that a multiplicity of races sprang from Adam, and subsequently, that a multiplicity of races sprang from Noah.

Contemporary Bible teachers assert that racial diversity is reflected in the three sons of Noah—Shem, Ham, and Japheth—and that each son gave rise to a fundamental racial division, the white races descending from Shem, the black races, from Ham, and the oriental races, from Japheth.

Of course, to make such an assertion is to beg the question of how it is, that the racial diversity which supposedly was preserved from Adam down to the generation of Noah suddenly disappeared, being absent in succeeding generations. That is, how can it be, that Shem was father of white races alone? or that Ham was father of black races alone? or that Japheth was father of oriental races alone? Moreover, such an assertion cannot be reconciled with the historical record and archaeological evidence concerning race in the ancient world. For example, the Scripture² equates Ham and Egypt. And ancient Egyptian artwork depicts Egyptians as having a white skin. Thus is seen

¹In stark contrast, the perpetual foe of the Christian Faith, Talmudic Judaism, is based almost entirely upon tradition, often in utter disregard and even contempt for the teaching of the Scripture. Consider Matthew 15:1–9, Mark 7:1–13, Galatians 1:13–14, Colossians 2:8, 1 Peter 1:18–20.

²Psalms 105, Psalm 106.

to be false the notion that Ham was black and the progenitor of the black races.

II. A Belief Based upon Misinterpretation

The only compelling Scriptural support for the belief that all races share a common ancestor appears to be the declaration of Acts 17:26, that God "*made of one all nations of men for to dwell on all the face of the earth*". Virtually every Bible commentator and teacher who argues for a common ancestry of the races bases his argument on this verse, interpreting the phrase "*of one*" to be a reference to an individual, namely, the first Adam.

But the phrase "*of one*" need not necessarily refer to an individual; the reference could be to a family or tribe. Moreover, if the phrase "*of one*" indeed refers to an individual, that individual need not necessarily be Adam. And the terms 'all nations' and 'all the face of the earth' found in Acts 17:26 are not necessarily to be taken literally. Any serious and competent student of the Scripture understands the folly of demanding that every expression found in the Scripture be interpreted literally. Like every literary work, the Canon of Scripture abounds with figurative language, and particularly, with hyperbole. Always it is necessary to take into account the context in which an expression appears, for it is the context which governs the meaning of a word or an expression.

Once it is understood that (1) the phrase "*of one*" does not necessarily refer to Adam, and (2) the terms 'all nations' and 'all the face of the earth' are not necessarily to be interpreted literally, it is apparent that the belief that all races share a common ancestor rests on a shaky foundation composed almost entirely of assumption. And once this understanding is combined with the understanding that the apparent conflict between the creation accounts of the first and second chapters of Genesis is not a matter of Scriptural error or one of perspective, but is due to the fact that each account has in view a separate historical event, then it becomes apparent that the belief that all races share a common ancestor simply cannot be supported by the Scripture.

In the King James version, the 26th verse, in context, reads as follows:

22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. 23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. 24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; 25 Neither is worshipped with men's

hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; 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: 28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. 29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. 30 **And the times of this ignorance God winked at; but now commandeth all men every where to repent:** 31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

– Acts 17:22–31

‘Blood’ not Found. It is only in the King James version that the word ‘blood’ in the 26th verse appears; the word is not found in the Greek text. Some Bible teachers, seizing upon this fact, have attempted to use it as a basis upon which to argue that all races did not spring from Adam; but such arguments invariably are ill-contrived and inconclusive, for they must speculate regarding the interpretation of the verse would have if the word ‘blood’ indeed were present.

1. The Nations

The interpretation of this passage hinges upon the identity of the ‘one’ to whom Paul refers—the entity of whom God made “*all nations of men for to dwell on all the face of the earth*”. Though Paul does not explicitly identify this entity, neither does he leave the matter to conjecture—a fact which should be apparent to anyone who has a good familiarity with the Scripture, and a fact which certainly would have been apparent to the scholarly and knowledgeable Athenians whom Paul addressed. The men of Athens understood the reference of Paul, because, through the hand of Providence, they had knowledge of and access to the Canon of Scripture. Moreover, they, by virtue of their lineage, they had motivation to read and study the Canon.

In order to establish the identity of the unnamed entity of this passage, it is necessary to establish the identity of the ‘nations’ which proceed from the entity. To begin with, these nations, being descendants of a common ancestor, are kinsmen. While many today hold to the view that all men are brothers, irrespective of national origin, such is not the view of the Scripture. Outside the line of Abraham, Old Covenant scripture rarely, if ever, speaks of nations or peoples as being related by origin. The word which the King James version translates ‘nations’ is *ethnos*, which means family, tribe, people, or nation.

In other contexts, *ethnos* is represented by the word ‘Gentile’³.

A History Obscured. Many Christians who read the book of Acts and the Epistles are unaware that the so-called ‘Gentiles’ to whom the apostles proclaimed the Gospel and wrote epistles of instruction in the Christian way of life were Israelites of the flesh, being the literal, physical descendants of Israelites of the former Northern Kingdom of Israel—the so-called ‘lost tribes’. But there is little excuse for this lack of awareness, for the Scripture abounds with prophecies concerning the Northern Kingdom. These prophecies foretell the invasion of the Assyrians, the loss of covenantal relationship, the destruction of the nation, and the deportation of the tribes. The prophecies foretell the preservation of the tribes despite their loss of identity as ‘Israelites’, and their phenomenal increase. The prophecies foretell the eventual restoration of the tribes to covenantal relationship, and their reunification into a single, new nation under the rule of the Christ.

Yet the prophecies concerning the ‘Gentiles’ are unknown to most contemporary Christians, for seldom are they mentioned from the pulpit, and almost never are they presented in detail by Bible teachers. While standing in plain sight in the pages of the Scripture, they have been neglected—indeed, they have been obscured—by those who have the responsibility to study the Word of God and to teach the things which are written therein.

On the one hand, the prophecies concerning the ‘Gentiles’ have been neglected and obscured because of the propaganda of the unregenerate Jew, who promotes the false notion that there are but two categories of humanity—‘Jew’ and ‘Gentile’⁴. The Jew does so because this deception is vital to maintenance of the illusion (1) that the Jew is unique in his origin, (2) that the Jew inherently is superior to the rest of humanity, and (3) that the sufferings of the Jew are unsurpassed in human history, to the extent that the Jew ought be protected by law from any act which may be construed as persecution, opposition, or criticism. As a result of this ever-intensifying barrage of propaganda, it has become ‘politically-incorrect’ to bring to light by means of discussion, teaching, or publication truth which may be construed as debasing to the exalted status which the Jew has claimed for himself. Indeed, it has become politically-incorrect even to objectively research and discuss history, or to publish new historical findings (so-called ‘historical revisionism’), because of the potential for such research and discussion to bring to light facts which contradict the propaganda of the Jew, particularly with respect to the purported ‘Holocaust’ (concerning which numerous allegations have been demonstrated to be nothing more than brazen lie and fabrication). Through a combination of propaganda and physical intimidation, the Jew has managed in the present day to transform his image from that of relentless, ruthless persecutor of the Christian Faith to that of

³The use of the word ‘Gentile’ to represent *ethnos* is nothing less than perverse. ‘Gentile’ is a transliteration of the Latin word *gentilis*. The Greek *ethnos* and the Latin *gentilis* are cognates; that is, the two words have the same meaning, namely, that of family, tribe, people, or nation. But the original text of the Scripture is written in Greek, and not in Latin. Nonetheless, in numerous instances, the translators of the King James version declined to translate *ethnos* and likewise declined to transliterate the word. Instead, they chose to represent *ethnos* with a transliteration of the Latin cognate. The logic behind such a decision all but defies analysis.

⁴According to the Jew, term ‘Gentile’ appertains to anyone who is not a ‘Jew’. And among themselves and in their own writings, the Jew uses the derogatory term ‘goy’ (the plural of which is ‘goyim’) when referring to the Christian. Indeed, the Jew views the rest of humanity as nothing more than cattle.

pitiable victim of relentless, ruthless persecution at the hand of the Christian.

On the other hand, the prophecies concerning the ‘Gentiles’ have been neglected and obscured because the men who today stand in the pulpits of Christendom for the most part either are disinterested hirelings who have no genuine calling to the ministry and no inherent love for the sheep, or else are unfaithful to their calling, being lazy and incompetent. And not a few are covert Jews, falsely posing as the ministers of Christ⁵, though devoted to the art of deception. Such men feed themselves from the flock of God, while failing to feed the flock and minister to the needs of the flock. To such perfidious men the Scripture decrees the highest possible condemnation⁶.

Circa 721 B. C., the Assyrians repeatedly invaded the land of Israel, in the process conquering and carrying off captive not only the entire population of the Northern Kingdom of Israel, but also most of the population of the Southern Kingdom⁷. Only those who sought refuge within the walled city of Jerusalem were spared, the city being delivered by means of an angel who, in a single night, slew 185,000 Assyrian troops.

Having lost covenantal relationship under the Old Covenant⁸, the Israelites taken captive by the Assyrians never were to return to their homeland. Instead, their descendants, in accordance with prophecy⁹ having grown to a vast multitude, eventually migrated northward and westward over the Caucasus mountains, thus becoming known as ‘Caucasians’. These Israelites of the flesh continued to migrate northward and westward, settling in Western Europe and the British Isles. Being identified in the Scripture only by the obscure appellation *ethnos*, these are they to whom the Gospel was carried by the apostles. These are they to whom the epistles of Peter and Paul are addressed: the Romans, the Corinthians, the Galatians, the Ephesians, the Philippians, the Colossians, and the Thesalonians. These are they who, in accordance with prophecy, were brought again into covenantal relationship, under the New Covenant. Of these are the Athenians whom Paul addressed in the midst of Mars’ hill.

A little more than a century after the Assyrian invasion, circa 586 B. C., the Babylonians besieged and took the city of

Jerusalem, carrying off to Babylon the survivors of the siege. After seventy years, the captives were given their freedom, yet only a small number of these Israelites chose to return to the land of their ancestors. The tiny remnant which did return to the land of Judah began by rebuilding the temple and the wall of the city; this was accomplished under the leadership of Ezra and Nehemiah. This remnant grew to become the nation into which Christ Jesus was born. These Israelites, though relatively few in number, officially constituted the entirety of the nation Israel. Having remained in covenantal relationship under the Old Covenant¹⁰, they were the legitimate and exclusive custodians of the Canon of Scripture. The Israelites previously deported by Assyria, being without covenantal relationship, no longer were the people of God, nor were they any longer entitled to be called by the name ‘Israel’¹¹. Theirs precisely was the status of a woman permanently separated by divorce from the man who formerly was her husband.

Koine and the Septuagint. But though the remnant in Judah retained custodianship of the Canon¹², it was not long after their return from the Babylonian captivity that the Canon of Scripture ceased to be a possession exclusive to Israel. Indeed, through an extraordinary turn of events, the Canon came to be published throughout the Roman Empire, having been translated from the ancient Hebrew into the common language of the empire, the Koine dialect of Greek.

From the tower of Babel¹³ to the time of Alexander the Great, no common language existed in the ancient world. Language varied from one ethnic group to the next. Even within ethnic groups, language varied from one locale to another. The language of the Greeks varied in dialect from city to city. But Alexander, himself a Greek, through his conquests brought to the ancient world a new common language—a variant of the Greek which came to be known as ‘Koine’¹⁴. Thus did Koine become the *lingua franca* of the ancient world. Subsequently, when the Roman empire superseded Alexander and his generals, Koine remained the common language within the empire, despite the fact that the official language of the empire was Latin.

⁵II Corinthians 11:12–15.

⁶See in particular the prophecies of Zechariah, Jeremiah, and Ezekiel.

⁷II Kings 18:13.

⁸Both the Old Covenant and the New are covenants of marriage. Consequently, the idolatry in which ancient Israel engaged was nothing other than adultery in the spiritual realm. The husband has the prerogative of divorcing an adulterous wife, though divorce is not mandated. The Eternal exercised his prerogative and divorced the Northern Kingdom; but he remained in covenantal relationship with the remnant of the Southern Kingdom, though she also had given herself to idolatry.

⁹Though these Israelites were to be dispersed among the nations, they were to be preserved, and not be destroyed, Amos 9:8–9. Though they were to lose their national identity, yet they were to grow into an innumerable multitude—becoming “*as the sand of the sea, which shall not be measured nor numbered*”—and eventually were to be brought again into covenantal relationship and be reunited with the remnant of the House (that is, Kingdom) of Judah, Hosea 1:1–11.

¹⁰Several factors necessitated that a remnant remain in covenantal relationship, one of which was need for a legitimate custodian of the Canon of Scripture, Romans 3:1–2.

¹¹See the first and second chapters of Hosea.

¹²Covenantal relationship being a requisite for a custodian of the Canon, Israel as a physical nation Israel lost custodianship of the Canon upon dissolution of the Old Covenant. At that time, custodianship of the Canon passed to the new, spiritual Israel, which is the Church.

¹³Genesis 11:1–9.

¹⁴The Greek word *koine* means ‘common’.

¹⁵Ignorant men frequently deny the legitimacy of the Septuagint, arguing that the origins of the Septuagint are uncertain. However, the same men almost invariably promote the King James version as having been ordained by God, although very little is known concerning the details by which the King James version came into being; this despite the fact that the Septuagint was translated at least a century prior to the Incarnation, while the King James version is a product of the 17th century of the Christian era. Moreover, these men ignore the fact that the Septuagint—whatever

Though the details of the matter have been lost to history¹⁵, it appears that it was at the request of an influential ruler within the Roman Empire that the canon of Scripture was translated from the ancient Hebrew into Koine. Tradition holds that the translation was made by a group of seventy¹⁶ Scribes, in consequence of which the translation has come to be known by the designation ‘the Septuagint’. While the Septuagint was the only form in which the Canon of Scripture was accessible outside of the land of Israel, even within Israel the Septuagint soon became the *de facto* Canon. During the period of the Incarnation and the subsequent apostolic period, the status of the Septuagint was elevated from *de facto* to *de jure*, by the fact that Jesus and the apostles quoted from the Septuagint, rather than from the ancient Hebrew text. Without question, it was the hand of Providence which brought about the establishment of Koine as a common language and the subsequent production, dissemination, and authentication of the Septuagint; this all was in preparation for the coming evangelization of the Roman empire by the apostles of Christ Jesus.

Like many others of Israelite stock residing in the territories comprising the Roman Empire, the Athenians whom Paul addressed would have been drawn to the study of Old Covenant scripture not only on the basis of academic interest, but also on the basis of ethnic heritage. Those among them to whom the Lord had given eyes to see and ears to hear would have recognized in the prophecies concerning the Northern Kingdom their own destiny of covenantal relationship under a new, eternal covenant. They would have recognized in the declaration of Paul an allusion to a passage of Old Covenant scripture which had to do with them, and would have recognized the ‘one’ of

whom God made “*all nations of men*”.

2. Sleuthing from the Context

In the context of Acts 17:26 are three clues regarding the identity of the individual individual to whom Paul refers in his declaration that God “*made of one all nations of men for to dwell on all the face of the earth*”.

The Song of Moses. The first clue that the phrase, “*and hath made of one*”, of the 26th verse is not a reference to Adam is provided by a phrase which appears in the second clause of the verse: “*and hath determined... the bounds of their habitation*”. The phrase should be familiar to any serious student of the Scripture, for it is an allusion to a verse from the ‘Song of Moses’—the final charge and prophecy which Moses delivered to the children of Israel, immediately prior to his death. Inasmuch as the Song of Moses is a prophecy concerning Israel, the reader should expect that the declaration of Acts 17:26 likewise has to do with the tribes of Israel, rather than with the nations of the earth in general. And the phrase should bring to the mind of almost any reader the promises which God made to Abraham.

The Song of Moses is recorded at the end of the book of Deuteronomy. The citation of Paul is from the 8th verse of the 32nd chapter:

8 When the Most High divided the nations, when he separated the sons of Adam, **he set the bounds of the nations according to the number of the angels of God.** 9 And his people Jacob became the portion of

the details of its origin—was authenticated by Christ Jesus and the apostles, by virtue of the fact that they quoted from the Septuagint. Likewise, these men ignore the fact that, for a period of roughly fourteen centuries, the Church preserved the Septuagint and venerated it as the authentic and official Canon of Old Covenant scripture. Finally, these men voice no objection to embrace of the Jewish Masoretic Text which underlies the King James version, even though the Masoretic Text was unknown to Christians until its publication in the 15th century of the Christian era, and even though almost nothing is known (at least, outside the realm of Talmudic Judaism) concerning the origin of the Masoretic Text. Thus, though the Septuagint is much more ancient than either the King James version or the Masoretic Text, the uncertainty surrounding the origin of the Septuagint hardly is greater than the uncertainty surrounding either of those relatively recent works.

¹⁶Some say seventy-two.

¹⁷Unless otherwise noted, all citations of Old Covenant scripture are taken from the Septuagint (typically, from the A. D. 1851 English translation of Brenton), which is a translation into the Greek dialect called ‘Koine’ of the ancient Hebrew canon of Old Covenant scripture. The Septuagint commonly is designated by the Roman numeral ‘LXX’, which corresponds to the number seventy, this supposedly being the number of men who laboured on the translation.

The translation was made a century or more prior to the Incarnation, and copies of the Septuagint circulated throughout the ancient world. By the time of the birth of Christ, the Septuagint had become accepted as the authentic and official Canon of Old Covenant scripture. Popular acceptance of the Septuagint was due largely to the fact that the Hebrew language had fallen into disuse; this, in turn, being largely a consequence of the dispersion of Israel by the Assyrian invasion, together with the subsequent seventy years of captivity in Babylon of the remnant which Assyria did not carry away. By the time of the return from Babylon, Greek had become established as the common language of the world, as a result of the conquests of Alexander the Great. Thus, it is the Septuagint, rather than the ancient Hebrew Canon, which was in common use throughout Judea during the era of the Incarnation and the apostolic age, and there is little, if any, evidence that the ancient Hebrew canon was still in use by anyone during this period. Jesus and the apostles quoted from the Septuagint rather than the ancient Hebrew, thus authenticating the Septuagint as the official and authentic canon of Old Covenant scripture. Consequently, it is the Septuagint, rather than the ancient Hebrew text, which the early Church preserved and revered as genuine.

Veneration of the Septuagint—on the part of both the Christian and the Christ-rejecting, unregenerate Jew—persisted for a period of roughly a century after the Resurrection. However, the Jew, having nothing but an adversarial relationship with the Christian, began maintaining his own editions of the Septuagint. Sometime after the final destruction of the city of Jerusalem and the temple in A. D. 70, the Jew attempted to revive the defunct Hebrew language and to re-create the abandoned ancient Hebrew text—a text which, like the ark of the covenant, has disappeared without a trace. It appears that neither a copy nor even so much as a fragment of the ancient Hebrew canon survived to the modern era; at least, Christian scholars know of none to be extant. These efforts of the Jew culminated in creation of the so-called ‘Masoretic Text’, which was not published until the 15th century A. D. It is vital to understand that the Masoretic Text is the product of unregenerate men, working entirely in the Christian era—an era in which no man rightly can claim to possess covenantal relationship with God under the terms of the Old Covenant, for the Old Covenant came to a permanent and irreversible end upon the death of Christ Jesus. Being the creation of unregenerate men, the Masoretic Text by no stretch of the imagination may be considered canonical.

Popular notion perceives the Masoretic Text as simply the ancient Hebrew text to which ‘vowel points’ have been added; but, in actuality, the

the Lord, Israel was the line of his inheritance.

– Deuteronomy 32:8–9 (LXX)¹⁷

In this passage, the term ‘the angels of God’ is a reference to Israel, rather than to angelic creatures. The Greek word translated ‘angel’ is *aggellos*, which has as its primary meaning ‘messenger’. Other passages of Scripture likewise speak of Israel in the role of messenger, a role which is inherent to the role of Israel as custodian of the Canon of Scripture:

5 Behold, I have shewn you ordinances and judgments as the Lord commanded me, that ye should do so in the land into which ye go to inherit it. 6 And ye shall keep and do them: **for this is your wisdom and understanding before all nations, as many as shall hear all these ordinances;** and they shall say, Behold, this great nation is a wise and understanding people. 7 For what manner of nation is so great, which has God so near to them as the Lord our God is in all things in whatsoever we may call upon him? 8 And what manner of nation is so great, which has righteous ordinances and judgments according to all this law, which I set before you this day? 9 Take heed to thyself, and keep thy heart diligently: forget not any of the things, which thine eyes have seen, and let them not depart from thine heart all the days of thy life; **and thou shalt teach thy sons and thy sons’ sons,** 10 even the things that happened in the day in which ye stood before the Lord our God in Choreb in the day of the assembly; for the Lord said to me, Gather the people to me, and let them hear my words, that they may learn to fear me all the days which they live upon the earth, **and they shall teach their sons.**

– Deuteronomy 4:5–10 (LXX)

37 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. 38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, **and with our fathers: who received the lively oracles to give unto us:** 39 whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt. . .

– Acts 7:37–39

1 What advantage then hath the Jew? or what profit is there of circumcision? 2 Much every way: chiefly, **because that unto them were committed the oracles of God.**

– Romans 3:1–2

Abraham Our Father. The second clue that the phrase, “*and hath made of one*”, of Acts 17:26 is not speaking of Adam is the fact that nowhere in the Scripture is Adam given the appellation ‘father’ or referred to as ‘father’. And in only four passages of the Scripture is there a reference to the ‘son’ or ‘sons’ of Adam:

8 When the Most High divided the nations, **when he separated the sons of Adam,** he set the bounds of the nations according to the number of the angels of God. 9 And his people Jacob became the portion of the Lord, Israel was the line of his inheritance.

– Deuteronomy 32:8–9 (LXX)

25 **And Adam knew Eve his wife, and she conceived and bore a son, and called his name Seth,** saying, For God has raised up to me another seed instead of Abel, whom Cain slew.

– Genesis 4:25 (LXX)

3 And Adam lived two hundred and thirty years, **and begot a son after his own form, and after his own image, and he called his name Seth.** 4 And the days of Adam, which he lived after his begetting Seth, were seven hundred years; **and he begot sons and daughters.** 5 And all the days of Adam which he lived were nine hundred and thirty years, and he died.

– Genesis 5:3–5 (LXX)

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, 24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, 25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, 26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, 27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, 28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, 29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, 30 Which was the son of

Masoretic Text is a new Bible, written in a language considerably more complex than the language of the ancient Hebrews. Regrettably, William Tyndale translated his English Bible from the Masoretic Text, rather than from the Septuagint; thus were Christians originally introduced to the Jewish counterfeit of the ancient Hebrew Canon. And despite the fact that, soon after its publication, the Masoretic Text was demonstrated by Christian scholars to be but a counterfeit of the ancient Hebrew Canon and marred by numerous serious flaws, Tyndale’s use of the Masoretic Text set a precedent which has been followed by virtually every subsequent translator of the English Bible. Demonstration of the corrupt and spurious nature of the Masoretic Text is not difficult, for New Covenant scripture contains numerous quotations of Old Covenant scripture, and inspection of the quoted passages reveals all manner of corruption, including truncation, augmentation, and selective editing.

Thus, despite its historical role as the basis for English Bible, the Masoretic Text is nothing more than a poorly-crafted modern Jewish counterfeit of the ancient Hebrew Bible which long ago had been abandoned, even by the Jew; as such, the Masoretic Text is unreliable, utterly worthless, and offers nothing whatsoever of value to the Christian. The oldest extant copies of the Septuagint predate the oldest extant copies of the Masoretic Text by more than a thousand years. Moreover, there is no *demonstrated* continuity between the ancient Hebrew Canon and the Masoretic Text. Without question, the Septuagint is the only reliable link to the ancient Hebrew Canon. Indeed, the Masoretic Text gives the appearance of being a heavily-edited translation of the Septuagint into the Masoretic Hebrew language. But whatever the pedigree of the Masoretic Text, it is the Septuagint alone which is the authentic canon of Old Covenant scripture, simply because it is from the Septuagint alone that Jesus and the apostles cited the Scripture.

For a more comprehensive discussion of this matter, see the journal article, “Rightful Succession & Imposture: The Case of the Septuagint vs. the Masoretic Text”, *Salt & Light*, Vol. 2, No. 6.

Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, 31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David, 32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, 33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, 34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, 35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, 36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, 37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, 38 Which was the son of Enos, which was the son of Seth, **which was the son of Adam**, which was the son of God.

– Luke 3:23–38

However, there is, in the Scripture, an individual to whom the appellation ‘father’ repeatedly is applied: Abraham. Numerous passages of Scripture refer to Abraham as ‘father’. It is Abraham, and not Adam, whom Israelites viewed as their father:

1 And Abram was ninety-nine years old, and the Lord appeared to Abram and said to him, I am thy God, be well-pleasing before me, and be blameless. 2 And I will establish my covenant between me and thee, and I will multiply thee exceedingly. 3 And Abram fell upon his face, and God spoke to him, saying, 4 And I, behold! my covenant is with thee, **and thou shalt be a father of a multitude of nations.** 5 And thy name shall no more be called Abram, but thy name shall be Abraam, **for I have made thee a father of many nations.** 6 And I will increase thee very exceedingly, and I will make nations of thee, and kings shall come out of thee. 7 And I will establish my covenant between thee and thy seed after thee, to their generations, for an everlasting covenant, to be thy God, and the God of thy seed after thee. 8 And I will give to thee and to thy seed after thee the land wherein thou sojournest, even all the land of Chanaan for an everlasting possession, and I will be to them a God. 9 And God said to Abraam, Thou also shalt fully keep my covenant, thou and thy seed after thee for their generations. 10 And this is the covenant which thou shalt fully keep between me and you, and between thy seed after thee for their generations; every male of you shall be circumcised. 11 And ye shall be circumcised in the flesh of your foreskin, and it shall be for a sign of a covenant between me and you. 12 And the child of eight days old shall be circumcised by you, every male throughout your generations, and the servant born in the house and he that is bought with money, of every son of a stranger, who is not of thy seed. 13 He that is born in thy house, and he that is bought with money shall be surely circumcised, and my covenant shall be on your flesh for an everlasting covenant. 14 And the uncircumcised male, who shall not be circumcised in the flesh of his foreskin on the eighth day, that soul shall be utterly destroyed from its

family, for he has broken my covenant. 15 And God said to Abraam, Sara thy wife— her name shall not be called Sara, Sarrha shall be her name. 16 And I will bless her, and give thee a son of her, and I will bless him, and he shall become nations, and kings of nations shall be of him.

– Genesis 17:1–16 (LXX)

1 And Joshua gathered all the tribe of Israel to Selo, and convoked their elders, and their officers, and their judges, and set them before God. 2 And Joshua said to all the people, Thus says the Lord God of Israel, Your fathers at first sojourned beyond the river, even Thara, the father of Abraam and the father of Nachor; and they served other gods. 3 **And I took your father Abraam from the other side of the river**, and I guided him through all the land, and I multiplied his seed; 4 and I gave to him Isaac, and to Isaac Jacob and Esau: and I gave to Esau mount Seir for him to inherit: and Jacob and his sons went down to Egypt, and became there a great and populous and mighty nation: and the Egyptians afflicted them. 5 And I smote Egypt with the wonders that I wrought among them. 6 And afterwards God brought out our fathers from Egypt, and ye entered into the Red Sea; and the Egyptians pursued after our fathers with chariots and horses into the Red Sea.

– Joshua 24:1–6 (LXX)

1 In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 And the same John had his raiment of camel’s hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. 5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins. 7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits meet for repentance: 9 **And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.** 10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

– Matthew 3:1–9

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, 68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people, 69 And hath raised up an horn of salvation for us in the house of his servant David; 70 As he spake by the mouth of his holy prophets, which have been since the world began: 71 That we should be saved from our enemies, and from the hand of all that hate us; 72 To perform the mercy promised to our fathers, and to remember his holy covenant; 73 **The oath which he swore to**

our father Abraham, 74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, 75 In holiness and righteousness before him, all the days of our life. 76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; 77 To give knowledge of salvation unto his people by the remission of their sins, 78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us, 79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

– Luke 1:67–79

1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. 3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; 4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; 6 And all flesh shall see the salvation of God. 7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, **and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.** 9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

– Luke 3:1–9

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 **And he cried and said, Father Abraham,** have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 **But Abraham said, Son,** remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. 27 **Then he said, I pray thee therefore, father,** that thou wouldest send him to my father's house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30

And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

– Luke 16:19–31

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free. 33 They answered him, **We be Abraham's seed,** and were never in bondage to any man: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. 35 And the servant abideth not in the house for ever: but the Son abideth ever. 36 If the Son therefore shall make you free, ye shall be free indeed. 37 **I know that ye are Abraham's seed;** but ye seek to kill me, because my word hath no place in you. 38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father. 39 **They answered and said unto him, Abraham is our father.** Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. 41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. 42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. 43 Why do ye not understand my speech? even because ye cannot hear my word. 44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 45 And because I tell you the truth, ye believe me not. 46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? 47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. 48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? 49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. 50 And I seek not mine own glory: there is one that seeketh and judgeth. 51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death. 52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. 53 **Art thou greater than our father Abraham,** which is dead? and the prophets are dead: whom makest thou thyself? 54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: 55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. 56 **Your father Abraham rejoiced to see my day:** and he saw it, and was glad. 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed

by.

– John 8:31–59

9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. 10 And they were not able to resist the wisdom and the spirit by which he spake. 11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. 12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, 13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: 14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. 15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel. 7:1 Then said the high priest, Are these things so? 2 And he said, Men, brethren, and fathers, hearken; **The God of glory appeared unto our father Abraham**, when he was in Mesopotamia, before he dwelt in Charran, 3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. 4 Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. 5 And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. 6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. 7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. 8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

– Acts 6:9 – 7:8

Likewise, Abraham, as the pattern of faith, is said to be the father of all them that believe:

1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2 For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4 Now to him that worketh is the reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin. 9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11 And he received the sign of circumcision, a seal of the righteousness of the

faith which he had yet being uncircumcised: **that he might be the father of all them that believe**, though they be not circumcised; that righteousness might be imputed unto them also: 12 **And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.** 13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect: 15 Because the law worketh wrath: for where no law is, there is no transgression. 16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; **not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,** 17 **(As it is written, I have made thee a father of many nations),** before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. 18 Who against hope believed in hope, **that he might become the father of many nations**, according to that which was spoken, So shall thy seed be. 19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded that, what he had promised, he was able also to perform. 22 And therefore it was imputed to him for righteousness. 23 Now it was not written for his sake alone, that it was imputed to him; 24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 25 Who was delivered for our offences, and was raised again for our justification.

– Romans 4:1–25

Christ Jesus himself is declared to be *the seed* of Abraham. By virtue of this fact, those who are in union with Christ Jesus likewise become the seed of Abraham:

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. 19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. 20 Now a mediator is not a mediator of one, but God is one. 21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster. 26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Christ's, **then are ye Abraham's seed**, and heirs according to the promise.

– Galatians 3:16–29

The 'Times of Ignorance'. The third clue that that the phrase, "*and hath made of one*", of Acts 17:26 is not a reference to Adam is the phrase "*hath determined... the times before appointed*", which also is found in the 26th verse, together with the phrase "*And the times of this ignorance God winked at; but now commandeth all men every where to repent*", which appears in the 30th verse of the chapter.

The mention by Paul of "*the times before appointed*" should bring to mind the prophecies concerning the restoration of Israel and the reuniting of the divided kingdom under the reign of Christ Jesus—prophecies and events which have nothing to do with Adam:

10 **And in that day there shall be a root of Jesse, and he that shall arise to rule over the Gentiles; in him shall the Gentiles trust**, and his rest shall be glorious.

11 And it shall be in that day, that the Lord shall again shew his hand, to be zealous for the remnant that is left of the people, which shall be left by the Assyrians, and that from Egypt, and from the country of Babylon, and from Ethiopia, and from the Elamites, and from the rising of the sun, and out of Arabia. 12 And he shall lift up a standard for the nations, **and he shall gather the lost ones of Israel, and he shall gather the dispersed of Juda from the four corners of the earth.** 13 And the envy of Ephraim shall be taken away, and the enemies of Juda shall perish: Ephraim shall not envy Juda, and Juda shall not afflict Ephraim.

– Isaiah 11:10–13 (LXX)

15 And the word of the Lord came to me, saying, 16 Son of man, take for thyself a rod, and write upon it, Juda, and the children of Israel his adherents; and thou shalt take for thyself another rod, and thou shalt inscribe it for Joseph, the rod of Ephraim, and all the children of Israel that belong to him. 17 And thou shalt joint them together for thyself, so as that they should bind themselves into one stick; and they shall be in thine hand. 18 And it shall come to pass, when the children of thy people shall say to thee, Wilt thou not tell us what thou meanest by these things? 19 Then shalt thou say to them, Thus saith the Lord; behold, **I will take the tribe of Joseph, which is in the hand of Ephraim, and the tribes of Israel that belong to him, and I will add them to the tribe of Juda, and they shall become one rod in the hand of Juda.** 20 And the rods on which thou didst write shall be in thine hand in their presence. 21 And thou shalt say to them, Thus saith the Lord God; **Behold, I will take the whole house of Israel out of the midst of the nations, among whom they have gone, and I will gather them from all that are round about them, and I will bring them into the land of Israel.** 22 **And I will make them a nation in my land, even on the mountains of Israel;**

and they shall have one prince: and they shall be no more two nations, neither shall they be divided any more at all into two kingdoms: 23 that they may no more defile themselves with their idols; and I will deliver them from all their transgressions whereby they have sinned, and will cleanse them; and they shall be to me a people, and I the Lord will be to them a God. 24 **And my servant David shall be a prince in the midst of them: there shall be one shepherd of them all;** for they shall walk in mine ordinances, and keep my judgments, and do them. 25 And they shall dwell in their land, which I have given to my servant Jacob, where their fathers dwelt; and they shall dwell upon it: and David my servant shall be their prince forever. 26 And I will make with them a covenant of peace; it shall be an everlasting covenant with them; and I will establish my sanctuary in the midst of them for ever. 27 And my tabernacle shall be among them; and I will be to them a God, and they shall be my people. 28 And the nations shall know that I am the Lord that sanctifies them, when my sanctuary is in the midst of them for ever.

– Ezekiel 37:15–28

10 Yet the number of the children of Israel was as the sand of the sea, which shall not be measured nor numbered: and it shall come to pass, that in the place where it was said to them, Ye are not my people, even they shall be called the sons of the living God. 11 **And the children of Juda shall be gathered, and the children of Israel together, and shall appoint themselves one head**, and shall come up out of the land: for great shall be the day of Jezrael.

– Hosea 1:10–11 (LXX)

The phrase, "*And the times of this ignorance God winked at; but now commandeth all men every where to repent*", of the 30th verse refers to the epoch of the New Covenant. This epoch, which began with the death of Christ Jesus as covenant sacrifice¹⁸, is termed 'the times of the Gentiles', 'the fulness of the Gentiles', and 'the dispensation of the fulness of times':

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22 For these be the days of vengeance, that all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: **and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.**

– Luke 21:20–24

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, 6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: 7 And

¹⁸See the 9th chapter of the epistle to the Hebrews. In that epistle, the King James version mistranslates the Greek word *diatheke* and its cognate *diatithemai*, rendering them, respectively, by the terms 'testament' and 'testator'. However, the context is that of a covenant, rather than that of a bequeathal of benefit upon death. Consequently, the terms should be translated 'covenant' and 'covenant sacrifice'. In the Septuagint, *diatheke* and *diatithemai* are used only in the context of a covenantal agreement; see Genesis 6:18, 6:19, 9:9, 9:11, 9:12, 9:13, 9:17, 15:18, 21:27, 21:32, 26:48.

there they preached the gospel. 8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: 9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, 10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked. 11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. 12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. 13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. 14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, 15 And saying, Sirs, why do ye these things? We also are men of like passions with you, **and preach unto you that ye should turn from these vanities unto the living God**, which made heaven, and earth, and the sea, and all things that are therein: 16 **Who in times past suffered all nations to walk in their own ways.** 17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. 18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

– Acts 14:5–18

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; **that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.** 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. 29 For the gifts and calling of God are without repentance. 30 **For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:** 31 Even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that he might have mercy upon all.

– Romans 11:25–32

1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: 2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. 3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4 According as he hath chosen us in him before the foundation of the world, that we should

be holy and without blame before him in love: 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; 8 Wherein he hath abounded toward us in all wisdom and prudence; 9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: 10 **That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:** 11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: 12 That we should be to the praise of his glory, who first trusted in Christ.

– Ephesians 1:1–12

III. Other Misapprehensions

In their attempts to justify their promotion of racial diversity and interracial marriage within the body of Christ, false teachers frequently cite several passages which, on the surface, seem to indicate that racial integration and miscegenation were practiced, both in Israel under the Old Covenant and in the early Church. However, in each instance it readily is demonstrated that but one race—the Adamic race—is in view, and, consequently, that the passage has nothing to say concerning racial integration or miscegenation.

1. The Wife of Moses

Some teachers ignorantly claim that Zipporah, the wife of Moses, was black. Their argument is based upon Numbers 12:1, which declares that Moses took to wife an Ethiopian woman.

To begin with, it should be understood that when the Scripture speaks of Ethiopia, it is not necessarily speaking of the territory which in the modern day is known as Ethiopia. Indeed, in Bible times there were two lands known as Ethiopia, both of which also were known as 'Cush', this being the name of one of the sons of Ham. One of the lands, apparently the more ancient of the two, is a region which lies in Asia and was associated with Egypt, running southward from the southern point of Egypt and encompassing the upper region of the Nile. The other land is a region which lies in Africa. It is apparent from Jeremiah that, in at least one of the regions, the inhabitants were of a black skin:

Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accus-

¹⁹Foolish and ignorant Bible frequently assert that, in killing the Egyptian, Exodus 2:11–12, Moses committed an act of murder. But in bringing against Moses this false accusation, these false teachers bring condemnation upon themselves; consider Exodus 20:16, Deuteronomy 5:20, Deuteronomy 19:15–21. The Scripture utters not a word of condemnation against Moses for this act. That which Moses did was deliver a Hebrew kinsman from a murderous assault by an Egyptian officer. While, in every age of history, the law of Caesar implicitly grants immunity from prosecution to the officers of Caesar, the Law of God allows no such exemption. Not only was Moses justified in killing the Egyptian, but he would have violated the law, "*You are to love your neighbour as yourself*," had he failed to intervene. The teaching of Paul in the 13th chapter of his epistle to the Romans and the teaching of Peter in the 2nd chapter of his epistle does not grant Caesar and his agents license to murder or to engage in other activity of a criminal nature. In contemporary society, there are many circumstances in which intervention obviously is futile; but in instances in which there is a fair opportunity for success, no righteous man who has the means of intervention can fail to intervene in such a case and retain his righteousness.

tomed to do evil.

– Jeremiah 13:23

After killing the Egyptian¹⁹, Moses fled to the land of Midian, Exodus 2:15, Acts 7:29. It was natural for Moses to seek refuge in the land of Midian, because the land of Midian not only was contiguous to Egypt, but also was the region inhabited by the descendants of Abraham: Midian was one of the sons born to Abraham by Keturah, Genesis 25:1–2. Thus, the Midianites were kinsmen of the Israelites.

In the land of Midian, Moses encountered the seven daughters of the Midianite priest, Jethro²⁰, Exodus 2:15–17. Moses took up residence in the land, dwelling with Jethro, and Jethro gave in marriage to Moses one of his daughters, Zipporah, Exodus 2:16 – 3:1. Thus, Moses took to wife a distant kinsman—a Midianite, not a black woman.

It appears that the reason for which the Scripture refers to Zipporah as an ‘Ethiopian’ (Numbers 12:1) is that the Midianites were a people of the desert: they were a nomadic people, having no certain boundaries. While typically living on the border of the land of Ethiopia, the Midianites always were in search of green pasture, and thus roamed from place to place. This foraging for pasture brought the Midianites to the land of Israel at the time of Gideon, Judges 6:1–6.

2. Ruth the Moabitess

Some teachers cite the marriage of Boaz to Ruth the Moabitess as an instance of divinely-blessed interracial union. But in doing so, they both lie and display their ignorance of the genealogies found in the Scripture. Boaz is a white man, an Israelite, having a lineage which proceeds directly from Judah, one of the twelve sons of Israel²¹. Boaz is the father of Obed, who is the father of Jesse, who is the father of David. Moab is one of the two nations which proceed from Lot, Genesis 19:30–38. Lot is the nephew of Abraham, the son of Nahor, brother of Abraham, Genesis 11:27. Thus, the Moabites and the descendants of Abraham are kinsmen and are of the same race—they all are white, all of them being the descendants of Adam.

Some teachers have questioned whether Ruth indeed is a Moabite by descent, postulating that she actually is the descendant of Israelites who, like Naomi, her husband, and her two sons, somehow came to reside in the land of Moab. But irrespective of the merit of this conjecture, it matters not with regard to the question of whether the marriage of Ruth to Boaz constituted miscegenation. Whether Israelite or Moabite, Ruth is of the Adamic race.

3. “Black but Comely”

In the book of Canticles (commonly known as the ‘Song of Solomon’) is a passage, the first verse of which frequently is cited by unscrupulous teachers to support the false claim that Israelites engaged in interracial marriage, and that they did so with the approval of God. In the Masoretic Text, the passage reads as follows:

5 **I am black, but comely**, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. 6 **Look not upon me, because I am black, because the sun hath looked upon me:** my mother’s children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.

– Canticles 1:5–6 (MT)

In the Septuagint, the passage reads:

5 **I am black, but beautiful**, ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. 6 **Look not upon me, because I am dark, because the sun has looked unfavourably upon me:** my mother’s sons strove with me; they made me keeper in the vineyards; I have not kept my own vineyard.

– Canticles 1:5–6 (LXX)

The teachers who cite this passage must do so with a large measure of flimflam, because one need only continue reading to the second verse of the passage in order to discover that the ‘black’ skin of the first verse is not the result of inherent pigmentation; rather, it is the result of prolonged exposure to the sun: the girl has been made to labour in the family vineyard, to the detriment of her complexion, which otherwise would be white. Sadly, few Christians of this day actually read the Bible, with the result that a preacher today may cite Canticles 1:5 in isolation, and his deception go undetected by his congregation.

4. The Ethiopian Eunuch

The book of Acts records the encounter of Philip and the eunuch of Ethiopia. This encounter is cited by Bible teachers as proof that Israel was a nation of multiple races, and that the Christian Faith and membership in the body of Christ Jesus is open to men of every race. The record of the encounter is as follows:

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. 27 And he arose and went: and, behold, **a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship**, 28 Was returning, and sitting in his chariot read Esaias the prophet. 29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot. 30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readeest? 31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. 32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: 33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. 34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? 35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

²⁰In Exodus 2:18, the father of Zipporah is called ‘Ruel’. Brenton, in his translation of the Septuagint, renders the corresponding word as ‘Raguel’. The word appears to be a title composed of the prefix *RU* or *RAGU* and the Hebrew word *EL*.

²¹See, for example, the genealogy recorded in the 12th chapter of I Chronicles.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? 37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. 39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

– Acts 8:26–39

Taken literally, the word ‘eunuch’ denotes a man who has been castrated. Castration was practiced primarily in eastern monarchies. Castration in no respect was intended as a punishment: typically, young men who exhibited promise in administrative fields were castrated as a preparation for the assumption of great responsibility, the apparent rationale being that elimination of the sexual drive would facilitate single-mindedness in the conduct of official duties, and would circumvent the possibility of compromise by lust or seduction in the sexual realm. Inasmuch as eunuchs commonly held positions of high authority, the term ‘eunuch’ came to be used as a title for a man serving in a position of authority, whether or not he indeed had been castrated.

The fact that the eunuch to whom Philip proclaimed the Gospel is said to be ‘of Ethiopia’ does not necessarily imply that the man was of Ethiopian origin. Consider, for example, Daniel, who, though a Hebrew, had been made a ‘Babylonian Eunuch’, being a high official in the court of Nebuchadnezzar, king of Babylon. Such utilization of competent foreigners was not uncommon in the monarchies of the ancient world.

The fact that the eunuch had come to Jerusalem for worship indicates that he was a Jew—in all probability, a descendant of the Israelites who, by agency of the Assyrian and Babylonian captivities, had been scattered throughout the kingdoms of the ancient world. The Scripture records that such individuals, having journeyed to Jerusalem in order to observe the Passover and the subsequent feast of Pentecost, were present in Jerusalem on the day of Pentecost following the Crucifixion:

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? 8 **And how hear we every man in our own tongue, wherein we were born?** 9 **Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,** 11 **Cretes and Arabians,** we do hear them speak in our tongues the wonderful works of God.

– Acts 2:5–11

²²Genesis 2:8. In the reading of the Septuagint, God planted in Edem a ‘paradise’ (*paradeisos*). Brenton translates *paradeisos* as ‘Garden of Delight’, rather than merely transliterating the word.

IV. The Origin of the Races

As noted at the outset of this article, it appears to be impossible, apart from the declaration of Acts 17:26, to find a compelling Scriptural basis for the belief that all races share a common ancestor. Indeed, the Scripture militates against such a belief.

In particular, there are serious conflicts between the creation account of the first chapter of Genesis and that of the second chapter—but only if the two accounts are taken to be descriptions of the same event. When confronted with the apparent discrepancies in the two accounts, few Christians are willing to admit the possibility that each account has to do with a separate historical event, and fewer still have the temerity to postulate Scriptural error, despite the fact that they are able to offer no other plausible explanation. Most Bible teachers and most Christians never give the accounts more than a cursory reading, and simply dismiss the discrepancies as a matter of perspective, surmising that the accounts were written by different authors. But the differences between the two accounts are substantial, involving both the sequence and the nature of the creation. The accounts cannot be reconciled by an appeal to perspective. However, when viewed without prejudice, the disparities between the two creation accounts lead directly (if not inescapably) to the conclusion that (1) the Adamic race is a creation distinct from the other races, and, (2) domestic animals are a creation distinct from wild animals.

Thus, the natural interpretation of the two creation accounts of Genesis is as follows: All races other than the Adamic race were created on the sixth day of Creation. The non-Adamic races appear to have no common progenitor; each appears, like the Adamic race, to have been a distinct creation. Subsequent to the sixth day of Creation, God formed Adam, planted in Edem a garden²², and placed Adam in the Garden. God then created for the protected and husbanded environment of the Garden a complement of domesticated animals—animals which require tending by humans and which generally are incapable of living in the wild. This is the natural interpretation.

Though many consider genetic similarities between the various races to be evidence of common ancestry, an equally-plausible interpretation is that such similarities evidence the fact that the Creation is the work of a single designer.

V. The Implications

The implications of the finding, that Acts 17:26 is a reference to Abraham, rather than to Adam, are nothing less than profound, for the finding demolishes the primary (if not sole) basis of virtually all of the teaching of the contemporary Christian pulpit regarding race.

In the present day, it has become ‘politically correct’ to promote racial blindness, and to do so to the point of denial of the very existence of racial distinction. False teachers, having hired out themselves to the Establishment in the capacity of agents of propaganda, constantly wage an assault upon the Christian Faith and upon all that is right and honourable. These evil men twist the teaching of the Scripture in an attempt to support their pernicious arguments regarding race. Ignoring or obscuring the

division of the ancient Kingdom of Israel—which division gave rise to the distinction of ‘Jew’ versus ‘Gentile’—and misapplying the prophecies of reunification of the two groups under the New Covenant, these treacherous men claim that the New Covenant nullifies not only the distinction between ‘Jew’ and ‘Gentile’, but also the distinction between the various races of humanity. They repeatedly utter the lie, *There is only one race—the human race.*” Ignoring or obscuring the multitude of factors which differentiate one race from another, these agents of deception claim that racial differences which appear obvious to all in reality are no more than skin-deep, and that the perception of race and the perception of racial distinction is a false perception which is based upon an insignificant parameter, namely, the degree of pigmentation of the skin. These false teachers condone and even advocate interracial marriage, portraying it as a badge of honour—a sign which indicates that one has attained to a higher plain of perception and obedience in the Christian way of life.

VI. Concluding Remarks

Few practices inherently are more reprehensible than that of miscegenation, that is, interracial marriage. Even as natural instinct causes a normal, sane individual utterly to be revolted at the very thought of sexual intimacy between two men or two women, or by the thought of copulation between man and beast, so also, natural instinct causes him utterly to be revolted at the very thought of sexual union between individuals of differing race. Yet, few today—even among those who consider themselves to be Christian—are revolted by sodomy, lesbianism, or miscegenation. Fundamentally, this is due to the fact that contemporary society in general has rejected truth. Through a combination of (1) propaganda delivered by television, Hollywood movies, and the print media, and (2) legislation designed to suppress truth, contemporary society has been conditioned to view as normal the sodomite, the lesbian, and the racially-mixed couple. Nor is the Christian—whose role with respect to society is that of salt and light—countering this situation; for that which today passes as ‘Christianity’ is but an insipid counterfeit of the Christian Faith of the Scripture.

Love of the Truth. The Scripture divides the descendants of Adam (and, in particular, the physical seed of the line Abraham-Isaac-Jacob) into two fundamental categories, the basis for the division being attitude toward truth. The criterion for the division is expressed in phraseology which is somewhat curious: the criterion is whether or not one *has received a love of the truth.* The reason for the curious phraseology is to emphasize the necessity of going beyond the mere recognition and acceptance of that which is true.

In order to be pleasing to God, the individual must have a love of truth in the abstract; that is, he must delight in truth, in the sense that the pursuit of truth must be integral to his way of life. Most men are eclectic with respect to truth: they embrace truth which agrees with their thinking, and they reject truth which demonstrates their notions to be false, or which condemns their actions and motivations. And while they generally recognize and accept that which is true, they generally are unwilling to make sacrifices in order to acquire truth or to disseminate truth.

For them, truth is a means, rather than an end; such men have not received a love of the truth.

But God has no tolerance for those who have not received a love of the truth. In his second epistle to the Thessalonians, the apostle Paul declares that to such men God sends ‘strong delusion’, with the intent that they might believe that which is false:

1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. 5 Remember ye not, that, when I was yet with you, I told you these things? 6 And now ye know what withholdeth that he might be revealed in his time. 7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 9 **Even him, whose coming is after the working of Satan with all power and signs and lying wonders, 10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 11 And for this cause God shall send them strong delusion, that they should believe a lie: 12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.**

– II Thessalonians 2:1–12

In his epistle to the Romans, Paul delivers essentially the same message, speaking of men who reject truth because they take pleasure in unrighteousness:

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, **who hold the truth in unrighteousness;** 19 Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: 21 Because that, when they knew God, they glorified him not as God, neither were thankful; **but became vain in their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools,** 23 And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. 24 **Wherefore God also gave them up to uncleanness through the lusts of their own hearts,** to dishonour their own bodies between themselves: 25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. 26 **For this cause God gave them up unto vile affections:** for even their women did change the natural use into that which is against nature: 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men

with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. 28 **And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind**, to do those things which are not convenient; 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: 32 **Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.**

– Romans 1:18–32

Christ Jesus is truth personified:

6 Jesus saith unto him, **I am the way, the truth, and the life**: no man cometh unto the Father, but by me.

– John 14:6

Consequently, to reject Jesus as the Christ is to reject truth:

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

– John 3:19–21

No one who considers the Gospel foolish or offensive has received a love of the truth:

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. 19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. 20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 22 For the Jews require a sign, and the Greeks seek after wisdom: 23 **But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.** 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. 26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: 27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; 28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: 29 That no flesh should glory in his presence.

– I Corinthians 1:18–29

Those today who see nothing wrong with sodomy, lesbianism, and miscegenation have succumbed to the assault of the *kosmos*. For the sake of political correctness (which is nothing other than acceptance by the *kosmos*), they have suppressed

natural instincts and inhibitions, and have abandoned whatever proper standards they once may have possessed. Though by the standards of the *kosmos* such individuals may appear normal and sane, by the absolute standard of the Law of God they are abnormal and insane:

14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: **for that which is highly esteemed among men is abomination in the sight of God.**

– Luke 16:14–15

There is a way which seems to be right with men, but the ends of it reach to the depths of hell.

– Proverbs 14:12 (LXX)

There are ways that seem to be right to a man, but the end of them looks to the depth of hell.

– Proverbs 16:25 (LXX)

8 For my counsels are not as your counsels, nor are my ways as your ways, saith the Lord. 9 But as the heaven is distant from the earth, so is my way distant from your ways, and your thoughts from my mind.

– Isaiah 55:8–9 (LXX)

The Christian is warned against conformity with the thinking of the *kosmos*:

2 **And be not conformed to this world**: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

– Romans 12:2

Genetic Confusion. While in some cases the children of interracial marriage have a normal appearance, in many cases the offspring of miscegenation exhibit hideous deformities or abnormal markings. Such phenomenon are the result of genetic combinations which are contrary to the design of God—a confusion which loudly proclaims the grievous sin of the parents. Some may argue that, inasmuch as conception took place and the embryo developed into a foetus, came to full term, and was delivered as a live birth, God has given his approval to miscegenation. But precisely the same argument may be used in an attempt to argue that God has given his approval to fornication, adultery, or even rape.

Some examples of deformities and markings in the offspring of the union between black and white are: (1) a child which is an albino, with the hair and facial characteristics of the Negro, and jet-black ears; (2) a child with a white skin, but which is covered from head to foot with irregular black splotches; (3) and a child with a black skin, but with a white neck and wrists. Though no demonstration should be needed, such deformities and markings demonstrate that the practice of miscegenation is an abomination.

Throughout history, and irrespective of the ethnic group, the offspring of miscegenation suffer social ostracism. Upon encountering one of these pathetic beings, one of the first thoughts which must spring to the mind of a Christian is, “*How can a man and a woman fall into such a state of depravity and*

lust for self-gratification, as to defy one of the most fundamental instincts of mankind and unite sexually with an individual of another race?" The answer is found in the Scripture; such individuals have given heed to seducing spirits and doctrines of devils, with the result that their conscience has been rendered insensitive:

1 Now the Spirit speaketh expressly, **that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;** 3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

– I Timothy 4:1–3

Prohibitions under the Old Covenant. The fact that miscegenation is sinful is seen in the prohibitions which are found in Old Covenant scripture:

Ye shall observe my law: thou shalt not let thy cattle gender with one of a different kind, and thou shalt not sow thy vineyard with diverse seed; and thou shalt not put upon thyself a mingled garment woven of two materials.

– Leviticus 19:19

These prohibitions have obvious applicability to the sexual union of a man and a woman: if the Lord prohibits the crossbreeding of plants and the crossbreeding of animals, certainly he must prohibit the crossbreeding of mankind.

Of course, one might argue that, if miscegenation is sinful, God would have declared the fact plainly, rather than indirectly, through analogy. However, ancient Israel was a nation which, from her inception, had been set apart unto God and had been commanded to live in isolation from the surrounding heathen nations. Moreover, even the heathen nations which surrounded Israel were, like Israel herself, of the Adamic race. Consequently, racial diversity was not to be found within ancient Israel, and there was little opportunity for miscegenation. Consequently, the primary concern of the Scripture with regard to intermarriage with other nations is not miscegenation; rather, it is the idolatry which such unions almost invariably introduce to the Israel.

Miscegenation is confusion; thus, it is apparent that miscegenation is not of God:

For God is not the author of confusion, but of peace, as in all churches of the saints.

– I Corinthians 14:33

Misapprehension of the Mystery. The foundation for the belief that the Church is a racial amalgam and for the notion that racial amalgamation within the local congregation is proper and to be promoted is a misapprehension of the great mystery of the Gospel, namely, the bringing into covenantal relationship of the so-called 'Gentiles', and the reunification of the 'Gentiles' and the 'Jews' into one body, namely, the Church:

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; **that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.**

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. 29 For the gifts and calling of God are without repentance. 30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 31 Even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that he might have mercy upon all.

– Romans 11:25–32

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: **10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:**

– Ephesians 1:9–10

Though at the time Paul wrote these words to the Ephesians, the Old Covenant already had been dissolved, the temple at Jerusalem remained standing and was daily in operation, reflecting the fact that, generally speaking, the Jew was in a state of denial regarding the dissolution of his covenantal relationship. Failing to realize that Christ Jesus was the very husband to whom the nation of Israel was married (the Old Covenant being a covenant of marriage), the Jew was oblivious to the fact that, with the death of Jesus, his covenantal relationship forever had been dissolved. Consequently, the Jew could not appreciate the profound truth of the first four verses of the 7th chapter of Romans, namely, that the death of Jesus allowed him to enter into a new, eternal covenantal relationship, which also was a covenant of marriage.

Phrases such as 'in heaven' (Ephesians 1:10) and 'in heavenly places' (Ephesians 3:10) are not necessarily references to heavenly entities and phenomenon, but in some cases simply reflect the perspective of the Jew with respect to the Gentile. To the Jew, covenantal relationship was a state tantamount to being 'in heaven', in contrast to the state of his kinsman, the 'Gentile', who, since his loss of covenantal relationship circa 721 B. C., was 'on earth'.

1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, 2 If ye have heard of the dispensation of the grace of God which is given me to you-ward: 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 **Whereby, when ye read, ye may understand my knowledge in the mystery of Christ**) 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 **That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel.**

– Ephesians 3:1–6

²³See the second section of this article.

As previously noted²³, the so-called ‘Gentiles’ are nothing other than descendants of the Israelites who were carried away by Assyria circa 721 B.C. Thus, in no way may the Gentiles be construed to be men of all races. The Gentiles are Israelites, and thus, are of the Adamic race. Consequently, the Church, which is body of Christ, like Israel of old, is composed primarily of the descendants of the line Abraham-Isaac-Jacob. And, it appears that, as was the case with ancient Israel, the only non-Israelites within the body of Christ are individuals who, though not of Israel, nonetheless are descendants of Adam.

Russell L. Harris

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*These, having put the world in commotion,
are also here present...and these all do contrary
to the decree of Caesar, saying another
to be king—Jesus.*

– Acts 17:6–7

We ought obey God rather than men.

– Acts 5:29
