

## On Race

### I. Definitions.

- A. race: A group of persons, animals, or plants, connected by common descent or origin. **1. a.** The offspring or posterity *of a* person; a set of children or descendants. Chiefly *poet.* **2. a.** A limited group of persons descended from a common ancestor; a house, family, kindred. **b.** A tribe, nation, or people, regarded as of common stock. **c.** A group of several tribes or peoples, regarded as forming a distinct ethnical stock. **d.** One of the great divisions of mankind, having certain physical peculiarities in common. The term is often used imprecisely; even among anthropologists there is no generally accepted classification or terminology.
- B. tribe: A group of persons forming a community and claiming descent from a common ancestor; *spec.* each of the twelve divisions of the people of Israel, claiming descent from the twelve sons of Jacob.
- C. kindred: The being of kin; relationship by blood or descent (occasionally, but incorrectly, by marriage); kinship.
- D. nation: An extensive aggregate of persons, so closely associated with each other by common descent, language, or history, as to form a distinct race or people, usually organized as a separate political state and occupying a definite territory. In early examples the racial idea is usually stronger than the political; in recent use the notion of political unity and independence is more prominent.
- E. racism: The theory that distinctive human characteristics and abilities are determined by race. **b.** = racialism.
- F. racialism: Belief in the superiority of a particular race leading to prejudice and antagonism towards people of other races, esp. those in close proximity who may be felt as a threat to one's cultural and racial integrity or economic well-being.

### II. The issue of racism/racialism is a sensitive one that raises a number of issues:

- A. Immutable characteristics v. volitional choices.
- B. Equality before God and law v. inequality before God and law.
- C. Character and conduct v. color, creed, ethnicity, etc.
- D. Darwinian evolution v. Divine creation.
- E. Full humanity v. quasi-humanity or sub-humanity.
- F. Stereotyping / group generalization: is it ever justified?
- G. Are divisions of humanity ever justified?
- H. Are all cultural systems equally valid?
- I. Why have some cultures/nations prospered and improved the human condition more than others?
- J. Interracial marriage: is there such a thing? If so, is it right, wrong or what?
- K. Master – servant relationships: are they always wrong, never wrong, or what?
- L. Is God to be faulted if He chooses to bless or show mercy to some but not others?
- M. Is God to be faulted if He imposes punitive burdens on a family or class?
- N. These matters should be addressed from a Biblical perspective.  
**PSA 119:128; ISA 55:8 c/w PRO 16:25.**
- O. This study seeks to distinguish between prejudice based on immutable characteristics and realistic observations based on Scripture and conduct.

### III. A Biblical overview of humanity.

- A. Adam and Eve are the rootstock of all mankind. **GEN 3:20.**

1. Sin and death came by Adam's transgression. **ROM 5:12.**
  2. Therefore, the theory that a race of quasi-humans were wiped out by a deadly judgment from God before Adam cannot be true.
- B. The posterity of Adam provoked God to destroy all mankind except Noah and his household. **GEN 6:5-13, 17-18; 7:1.**
1. The post-Flood world was entirely repopulated by Noah's descendants. **GEN 9:19.**
  2. Mankind is therefore of *one blood*. **ACT 17:26.**
  3. The pre-flood world of the ungodly was wiped out (**2PE 2:5**), leaving only those whom God had covenanted to save, a figure of the Second Coming. **LUK 17:26-30.**
  4. The theory of Satanic generation of Esau in Rebekah is forbidden by **ROM 9:10.**
  5. There is ultimately only one race: the human race composed of the descendants of Noah.
    - a. Therefore, the notion of inter-racial marriage is a subjective one depending on one's opinion of what constitutes "race."
    - b. Is race to be determined by skin color, eye-shape, genetic peculiarities, IQ, descent from a particular person, cultural peculiarities, etc., or a combination of such things?
    - c. Caution is needed lest one conflate the idea of inter-racial marriage with inter-species marriage or international marriage.
    - d. Caution is also needed lest one ignore the implications of inter-religious marriages. They are permissible but do represent potential troubles. **MAT 12:25 c/w EPH 6:1-4.**
- C. The Table of Nations in **GEN 10** is a valid account of the generations of Noah and they therefore form the three branches of mankind. In overview:
1. Japheth identifies with "...the isles of the Gentiles..." (**GEN 10:1-5**).
  2. Shem's posterity included Peleg (**GEN 10:22-25**) from whom Abram descended (**GEN 11:18-26**) from whom the Jews descended.
    - a. Shem's posterity is essentially the Semitic peoples.
    - b. Semite: A person belonging to the race of mankind which includes most of the peoples mentioned in Gen. x. as descended from Shem son of Noah, as the Hebrews, Arabs, Assyrians, and Aramæans. Also, a person speaking a Semitic language as his native tongue.
    - c. In time, any non-Jew was deemed a Gentile. **ROM 3:9, 29.**
  3. Ham's genes seem to be the source of dark-skinned people. **GEN 10:6-10.**
    - a. Ham translates *cham* (SRN H2526) which is from a root word meaning "hot" (from the tropical habitat) and in late usage a collective name for Egyptians. c/w **PSA 105:23.**
    - b. Mizraim (SRN H4714) means "double straits" (referring to Egyptians of Upper and Lower Egypt).
    - c. Phut (SRN H6316) means "a bow" and is identified with "a nation and people of northern Africa; probably Libyans" (Brown-Driver-Biggs [BDB] Hebrew Dictionary)
    - d. Canaan (SRN H3667) means "humiliated" and "lowland" (referring to the land west of the Jordan River peopled by Canaan's descendants).
      - (1) Canaan was cursed by Noah. **GEN 9:24-27.**
      - (2) Some have errantly assumed that dark skin is the mark of this curse but see below.
    - e. Cush (SRN H3568) means "black" and is "the progenitor of the

southernmost peoples located in Africa” and also refers to “the land occupied by the descendants of Cush located around the southern parts of the Nile (Ethiopia)” (Ibid.)

- (1) The skin color of the Ethiopian is obviously distinguished from that of the Jew who descended from Shem. **JER 13:23.**
  - (2) There are notable godly Ethiopians highlighted in both Testaments. **JER 39:15-18; ACT 8:27-40.**
  - (3) Moses married an Ethiopian woman and God judged his siblings for their displeasure with this. **NUM 12:1, 9-10.**
- f. Cush begat Nimrod (SRN H5248) which means “rebellion” or “the valiant” (BDB Hebrew Dictionary). **GEN 10:8-10.**
- (1) Nimrod’s power founded an empire in defiance of God which was halted by God’s confounding of languages at Babel (confusion). **GEN 11:1-9.**
  - (2) This divine scattering created language groups which would have particular genetic traits and customs that would have become somewhat characteristic, almost stereotypical.
  - (3) Mark that this divine scattering was not meant to diminish men but rather to deliver them from tyranny to the establishment of nations of particular value sets so as to seek the Lord (as opposed to relying on a world government by a sinner). **ACT 17:26-27.**

IV. The notion of a superior race in relationship to God’s righteousness has no biblical basis.

- A. The Jews laid heavy emphasis on descent from Abraham (**JOH 8:33, 39**) but the Holy Spirit negates such a confidence. **MAT 3:9.**
1. Paul had pure tribal descent from Benjamin (one of the twelve patriarchs of Israel) but affirmed that such a heritage was an inconsequential relic. **PHIL 3:4-7.**
  2. Paul loved his countrymen dearly but knew their race or national identity were no guarantees of exemption from righteousness. **ROM 9:1-4; 2:12-13, 25.**
  3. Paul affirmed that the true Israel ever were a spiritually elect portion within the nation: the children of the promise. **ROM 9:6-16.**
- B. Jew and Gentile alike are conceived in, born with, and condemned by sin. **ROM 3:9.**
- C. The hope of God lies in grace, not race; in a spiritual generation by God, not in a sexual generation by man. **JOH 1:12-13; ACT 15:11.**
- D. All artificial distinctions of blood, ethnicity, nation, circumcision, status or sex are irrelevant. The primary abiding token of God’s grace, favor and righteousness is faith. **GAL 3:28-29; 5:4-6.**
- E. All men shall answer to God in eternity according to their relationship to Jesus Christ. **EPH 1:3-6; JOH 14:6.**
- F. All men shall answer to God’s justice according to their relationship to His word/law. **ROM 2:6-13.**
- G. No one’s natural pedigree excuses him before God, nor makes him superior to others.
1. God blessed Jacob’s posterity with His revelation and service and held them to a higher degree of accountability because of that. **AMO 3:2.**
  2. *Salvation is OF the Jews* (**JOH 4:22**) in that they received the Law which saved men from Satan’s lies and false worship, through them came Jesus Christ Who saved men from death and hell, and from them came the gospel and the church. **ROM 11:15-18.**
- H. Genealogies at best could only show one’s *descent*, not that one shall *ascend* to God on

Judgment Day. **JOH 8:37, 44; MAT 8:11-12; TIT 3:9.**

- I. There is an important observation to be made about God's dealings with Abraham and his descendants.
  1. This was a class that was blessed with particular favor and benefit by God Himself.
  2. Abraham was not particularly better than other men before God called him: he was an idolater. **JOS 24:2.**
  3. Israel was a stiffnecked, disobedient and provoking people which owed all blessing to God's covenant faithfulness. **DEU 9:4-6 c/w EZE 36:22, 32; PSA 106:8, 45.**
  4. This shows God's sovereignty to *discriminately* show favor and mercy to the unworthy and He is not to be faulted for such. **ROM 9:15-21.**
  
- V. An overview of world history shows that some cultures have exceeded others in the development of social structure, scientific and industrial advances, etc.
  - A. Some of this may be attributed to natural sagacity and accumulated knowledge of the sciences, as witness the power of the Greek or Roman empires (whose language, laws and wisdom are integral parts of Western Civilization).
  - B. To a limited extent, it may be said that Western Civilization was the outgrowth and heritage of Greece and Rome.
  - C. But the dominance of Western Civilization is also owing to its reception of the gospel of Jesus Christ.
    1. The gospel went everywhere, as Jesus commanded. **MAR 16:15, 20; COL 1:6, 23.**
    2. The gospel liberated men from superstitious bondage and taught them the superior form of society rooted in self-discipline, self-sacrifice, personal holiness, personal responsibility and love of neighbor as oneself. **ROM 13:9-10.**
    3. Wisdom's words tend towards sound rule, justice and prosperity (**PRO 8:14-21**) and liberty follows the Spirit of God (**2CO 3:17**): spiritual liberty, personal liberty to do well, and political liberty.
    4. Those nations and cultures which received, obeyed or even tolerated the gospel and its followers tended to flourish. Those that were indifferent to the gospel and its followers reaped other fruit.
      - a. This is a form of the promise of God to Abraham in **GEN 12:3.**
      - b. God's promises were to Abraham and his seed, which is Jesus Christ. **GAL 3:16.**
      - c. Where Jesus Christ is welcome, blessing ensues. Where He is not known, blessings are withheld. Where He is cursed, cursing ensues. Mind that the chief blessing is turning men from their iniquities. **ACT 3:26.**
      - d. Nations that forget God are turned into hell (**PSA 9:17**) and a curse attends those that love not the Lord Jesus Christ. **1CO 16:22.**
    5. There are regions to which the gospel went but it was rejected. The preeminent example of the backlash of this was the nation of Israel. **MAT 10:14-15 c/w ACT 13:51; MAT 12:45; 21:43-44.**
    6. There are regions to which the gospel went, was received but then its light sinned away. What has come of the many regions that received the gospel in the book of Acts but eventually turned away from it? What has been happening in Europe and England? What is happening in America? What happens to churches which sin away the light of the gospel? **REV 2:5.**
    7. Blessing and hope attend the gospel. The track of the gospel's success through history is the track of flawed but uplifted cultures.
      - a. This track ran through Ethiopia (**ACT 8:27-39**) and an ancient record says,

- “we, almost before all other Christians, received baptism from the eunuch of Candace, queen of Ethiopia, whose name was Indich.”  
(See John Gill’s commentary on ACT 8:27, with discretion)
- b. This track was first under the immediate supervision of the Spirit of God. **ACT 11:26 c/w ACT 16:6-8.**
  - c. Antioch of Syria became the springboard of N.T. evangelism through the labors of Paul which tended north and west.
  - d. This track happened to run conspicuously through Eurasian and European culture, not African, Oriental or Hindi cultures.
  - e. Eurasian and European (and accordingly Celtic and Anglo-Saxon) culture have consisted largely of people of lighter-shaded skin color.
8. An abstract of Western Civilization from a biblical perspective shows that, next to Jesus Christ, one man’s gospel labors are preeminently responsible for the spread of the gospel into and throughout Asia and Europe: the Apostle Paul.
- a. It was largely his missionary labors that founded churches in Asia and Macedonia and “...turned the world upside down...” (**ACT 17:6**).
  - b. His writings make up the bulk of the New Testament which perfects men in the knowledge of Jesus Christ.
  - c. He is the apostle and ensample to the Gentiles. **ROM 11:13; PHIL 3:17.**
  - d. It is a telling exposure that the Black Hebrew Israelite movement holds to the AV1611 as their rule of faith and practice but reject all of Paul’s writings on the basis of them affirming slavery.
- D. Much is being made today of “white privilege.”
- 1. Caution is here needed since the dominance of Western Civilization in the world is at least partially owing to the Spirit of God in directing the gospel of Jesus Christ to regions of light-skinned people.
  - 2. Some of the so-called “privilege” is owing to the effects of the gospel in subduing men’s minds to the love of God and of neighbor. It is really “gospel benefit.”
  - 3. The real issue is not skin but sin. Men will answer to God for their hatred of Jesus Christ, His gospel, His sovereignty, for their unjust hatred of others and for any form of excusing ungodly conduct.
  - 4. The buzzphrase, “white privilege” is a pushed component of a political doctrine called Critical Race Theory which is provably unbiblical and antiChrist. Its dogma includes:
    - a. “Racism” is unconquerable and ubiquitous; it is the singular evil that underlies virtually everything wrong in our culture and “the stain that can never be removed.”
    - b. “Systemic racism” and “unconscious bias” are built into western culture and cannot be remedied by anything less than a total dismantling of the system.
    - c. “White privilege” is not only one of the main proofs of systemic racism; it is also a subtle but sinister injustice to other people groups.
    - d. “Racism” describes a uniquely white pathology. Other groups are justified in the same pathology because it is their necessary reaction to the oppression they suffer.
    - e. All white people are racists, whether they know it or not.
    - f. “Whiteness” is therefore an evil that must be confessed and repudiated but without any guarantee of forgiveness.
    - g. Members of privileged ethnic groups who deny being racists are guilty of perpetuating racism.

5. None of the above is compatible with Jesus Christ and Scripture, which declares all men equally under sin, the redeemed and the faithful are colorless societies, the gospel is for all humankind, grace is greater than all human dysfunction and difference, and harmonious coexistence in Christ is real and possible.
  - a. Few things could disrupt the peace and harmony of a local church more grievously than to allow the fomenting of antiChrist political dogma such as the above within it.
  - b. In the last century, other divisive antiChrist ideologies have also corrupted professing Christianity: self-esteem, psychotherapeutic methodologies, feminism, “toxic masculinity,” intersectional theory, LGBT advocacy, animal rights, etc.
  - c. Unbiblical and unprofitable theories can gender strife, which must be marginalized or even forbidden. **2TI 2:14, 16, 23.**
  - d. NOTE: Satan delights in *sowing discord* (which God forbids among brethren, **PRO 6:19**) for he specializes in rending asunder what God brings together (a “divide and conquer” tactic).
    - (1) Marriage pictures Christ, so Satan must destroy it. **MAT 19:6.**
    - (2) Life by the union of sperm cell and an egg cell is from God, so Satan promotes abortion.
    - (3) The assembly of saints is Satan’s great enemy (**MAT 16:18**), so Satan has many tactics to corrupt, divide, and forbid that.
- E. We are warned in Scripture about the dangers of another gospel or spirit that mimics and/or rivals the true gospel. **GAL 1:6-7; 2CO 11:4.**
  1. One such false gospel is the Social Justice Gospel. This “gospel” is anything but a uniter of men for it actually establishes a duality in law which divides men and promotes a “get even” doctrine as a method of racial reconciliation.
  2. Heed the wisdom of Mr. Voddie Baucham (Answers In Genesis speaker and Dean of Theology at African Christian University, Zambia) as rendered in this published interview:

Ultimately, “this religion is promising salvation, somewhere other than God,” Baucham cautioned. “And unfortunately, there are many Christians, who are sounding like they’re satisfied with this.”

Baucham also drew a fine line between what Christians think of social justice and Biblical justice. “Social justice is about redistributing resources and opportunities,” Baucham explained. “Social justice is not the same as the biblical idea and the biblical concept of justice. You also need to understand that social justice is built on the back of critical theory. Which is all about the idea of, you know, hegemony and power structures.”

He also made a distinction between individual racism and institutional racism, calling them “two competing worldviews” citing the different responses to George Floyd’s death.

“One worldview that says racism is individual. It’s an individual heart issue. And that’s the world where we deal with the individual heart issue, with the message of the gospel,” Baucham asserted. “But then there’s another worldview that says, no, no, no, no. Regardless of individual heart issue, this is a structural and institutional

issue.”

Baucham pointed out the confusion it has caused because people automatically conclude that the case is evidence “of structural and institutional racism,” at the expense of what “the facts of the case are. And what that’s doing is it’s driving people apart,” he said. “Because we’re having two different conversations, that doesn’t make sense to each other.”

While people have criticized Baucham’s views as not having empathy or compassion, Baucham brought up his tumultuous upbringing in California, including his run-in with the cops.

“Me. Who grew up in drug-infested, gang-infested, Los Angeles, born in 1969. Grew up during the crack era. Grew up during the drug wars with a Buddhist mother. I wasn’t raised in Christianity. Never heard the gospel, until I got to university,” Baucham noted.

“And so for people to try to marginalize me, because I don’t understand — I’ve been pulled over by the cops. I’ve been down on the sidewalk. Because I was sitting in the wrong place at the wrong time. I know these kinds of things happen. And yet, I still say, that these ideologies are poisonous,” he asserted.

“I’m concerned about people,” he continued. I’m concerned about justice. I’m concerned about souls. And I am not willing to lay down my Bible and have anyone force me to agree with certain things, simply because, if I don’t, they will — you know, they will somehow label me and call me names.”

( [https://www.christianheadlines.com/contributors/milton-quintanilla/voddie-baucham-warns-social-justice-is-not-the-same-as-biblical-justice.html?utm\\_source=ChristianHeadlines%20Daily](https://www.christianheadlines.com/contributors/milton-quintanilla/voddie-baucham-warns-social-justice-is-not-the-same-as-biblical-justice.html?utm_source=ChristianHeadlines%20Daily))

- F. Definitionally, the controversies that too often divide a polychrome culture are not *racism* (The theory that distinctive human characteristics and abilities are determined by race) but *racialism* (Belief in the superiority of a particular race leading to prejudice and antagonism towards people of other races, esp. those in close proximity who may be felt as a threat to one's cultural and racial integrity or economic well-being).
  - 1. That racialism is a reality is not to be denied; that it is one-sided is to be denied.
  - 2. Racialism generally springs from the basest aspects of human nature: fear, hatred, envy, lust, superstition, ignorance, etc. But there is one cause of racialism that not only incorporates those base aspects, it gives a false scientific basis to justify them and to manufacture ungodly means of dealing with race: atheistic evolution.

- VI. In the era of “Cancel Culture” where a media-connected world tries to silence or eliminate any person or opinion that it deems to be socially unacceptable (and topples their statues, etc.), there are some figures that are curiously left unscathed: Darwin and the appliers of his theories.
  - A. Charles Darwin was the 19th C. naturalist who, more than any other individual, promoted the idea of a godless universe which is the product of chance, man being one of those curious “chance” forms. His notable books are:
    - 1. On the Origin of Species by Means of Natural Selection or the Preservation of the

Favored Races in the Struggle for Life.

2. The Descent of Man and Selection in Relation to Sex.
- B. Darwin's godless universe sought to explain anthropological matters through a naturalistic framework and arrived at patently racist and racialist conclusions with implications.
  1. "At some future period, not very distant as measured by centuries, the civilized races of man will almost certainly exterminate and replace the savage races throughout the world. At the same time the anthropomorphous apes...will no doubt be exterminated. The break between man and his nearest allies will then be wider, for it will intervene between man in a more civilized state, as we may hope, than the Caucasian, and some ape as low as a baboon, instead of as at present between the negro or Australian [aborigine] and the gorilla."  
(Charles Darwin, *The Descent of Man*, p. 201)
  2. "We civilised men, on the other hand, do our best to check the process of elimination; we build asylums for the imbecile, the maimed, and the sick; we institute poor-laws; and our medical men exert their utmost skill to save the life of every one to the last moment...Thus the weak members of civilised societies propagate their kind. No one who has attended to the breeding of domestic animals will doubt that this must be highly injurious to the race of man. It is surprising how soon a want of care, or care wrongly directed, leads to the degeneration of a domestic race; but excepting in the case of man himself, hardly any one is so ignorant as to allow his worst animals to breed." (Ibid, p. 168)
- C. The rapid dissemination of Darwinian theory soon infected public education: "At the present time there exist upon the earth five races...the highest type of all, the Caucasians, represented by the civilized white inhabitants of Europe and America." (George W. Hunter, *A Civic Biology Presented in Problems*, p. 196 [a public school textbook printed in 1916])
- D. Later "scientists" had to acknowledge that Darwin threw gasoline on race problems: "Biological arguments for racism may have been common before 1859, but they increased by orders of magnitude following the acceptance of evolutionary theory."  
(Steven Jay Gould, *Ontogeny and Phylogeny*, pp. 127-128)
- E. "In the early 1900s the eugenics movement became well established in the United States. The movement was well-funded by men like Carnegie, Rockefeller, and Kellogg. Eugenic societies, conferences, research institutions, and journals gave a façade of real science to the study of eugenics. This was further promoted by eugenic departments and courses at the university level.

The American eugenics movement focused heavily on negative eugenics. Ten classes of social misfits were determined upon which programs of negative eugenics were applied.

First, the feeble-minded; second, the pauper class; third, the inebriate class or alcoholics; fourth, criminals of all descriptions including petty criminals and those jailed for nonpayment of fines; fifth, epileptics; sixth, the insane; seventh, the constitutionally weak class; eighth, those predisposed to specific diseases; ninth, the deformed; tenth, those with defective sense organs, that is, the deaf, blind, and mute.

All of these traits were thought to be inheritable. Ten percent of the American population was thought to fit into these broad, ill-defined categories (sometimes known as the "submerged tenth"). Many of those people were forcibly institutionalized in asylums for the "feeble-minded and epileptic." Although not stated in the list, those of 'races' other than the Caucasian 'race' would also, by the mere fact of ethnic background, be placed



into one or more of these categories. Unfortunately, the eugenics movement in the United States heavily influenced Hitler and his scientists and, in return, many eugenicists and eugenic publications supported the horrifying practices of Hitler's Nazi regime. Negative eugenic practices were even sanctioned by the American government...

The name most commonly associated with Planned Parenthood is that of its founder Margaret Sanger. Margaret was born in 1879, the 6th of 11 children in a poor family, in New York. She was initially quite committed to the Catholic faith but eventually became very cynical in part due to the influence of her "free thinking" father. Margaret married into money and eventually became an active member of the Socialist Party. She was attracted to the party's fight for 'women's suffrage, sexual liberation, feminism, and birth control.' ...In 1921 she organized the American Birth Control League. In 1922 she published the book *The Pivot of Civilization* which "unashamedly called for the elimination of 'human weeds,' for the cessation of charity, for the segregation of 'morons, misfits, and the maladjusted' and for the sterilization of 'genetically inferior races.' " (Dr. Georgia Purdom, *What About Eugenics and Planned Parenthood?*, publ. 6-2-14 for Answers in Genesis)

- F. "Let's look to Margaret Sanger's own words. The motto of her journal *The Rebel Woman* was 'No Gods and No Masters.' The first issue denounced marriage as 'a degenerate institution' and modesty as 'obscene prudery.' She distributed leaflets recommending 'herbal abortifacients.' She explained her 'Negro Project' (targeting Southern blacks) with, 'We do not want word to go out that we want to exterminate the Negro population.' Most telling is her quote, 'The most merciful thing a family does to one of its infant members is to kill it.'" (Wendy Wright, President, Concerned Women for America, publ. 4-1-07 in Answers in Genesis)
- G. Ideas have consequences. Humanistic ideas have grave consequences. Darwin and Sanger should have been "cancelled" generations ago and we must reject oppositions of science falsely so called. **1TI 6:20.**
  - 1. Remember that in order to justify inhumane treatment of a class of humans, it is necessary to dehumanize them.
  - 2. Darwin, Sanger and their philosophical spawn and proteges provided the false "scientific" basis for racism and racialism by dehumanizing classes of humans.
- H. Some science has it figured out.
  - 1. Researchers who put together a draft of the entire sequence of the human genome, "...unanimously declared, there is only one race---the human race...If you ask what percentage of your genes is reflected in your external appearance, the basis by which we talk about race, the answer seems to be in the range of .01 percent." (Natalie Angier, *Do Races Differ? Not Really, DNA Shows*, NYT 8-22-2000)
  - 2. "The genetic variation within each of the various ethnic groups of Homo sapiens is greater than that between the various ethnic groups...There is absolutely no genetic or evolutionary justification for 'racial' categories of humans." (William Leonard, "Check Your Race in the Box Below," *The American Biology Teacher*, p. 379)
  - 3. Such observations are what would be expected if all mankind are of one blood, descended from Noah's three sons. **ACT 17:26; GEN 10:32.**
- I. Biblically, the divisions of mankind are not "races" but "...nations, and kindreds, and people, and tongues..." (**REV 7:9**).
  - 1. As noted earlier, the scattering of mankind at Babel would have produced distinct pools of genetic information in each language group.
  - 2. Correspondingly, these groups would likely have commonalities with each other but

also unique characteristics of genetic information, strength or weakness, talents and traditions, etc. that would be emphasized in that group. Such a pattern was seen in **GEN 4:17-22**.

3. As the definition of *nation* shows, there was a historical tendency for a nation to be tightly equated with a particular line of descent (and commonly referred to as “race”).
  - a. Israel was such a nation, descended from Abraham through Jacob’s twelve sons: a nation made up of tribal states which (in their case) had distinguishing marks from prophecy. **GEN 49:1-27**.
  - b. But even though Israel was emphatically a genealogically-developed nation, it incorporated people from other lands. **RUTH 4:13-22; EST 8:17**.
  - c. Joseph married an Egyptian, Moses married a Midianite (Arabian), then an Ethiopian. The genetic make-up of Israel was diverse and inter-chromatic.
  - d. Paul was exceptional in that he was of the tribe of Benjamin, stock of Israel and seed of Abraham. **PHIL 3:5; 2CO 11:22**.
4. Mankind’s skin tones are not owing to evolutionary superiority/inferiority but to the varying degrees of melanin (dark pigment) in the skin: the more one has of it, the darker the skin tone.
  - a. Ken Ham of Answers In Genesis suggests that it is likely that the color of Adam’s skin (from which all genetic information for mankind came) was a coffee-brown type (or similar) and that all mankind are varying shades of that original color, depending on the melanin content.
  - b. He suggests that Christians would do well to not sing of Jesus’s love for children as “...red and yellow, black and white...” but “...shades of brown from dark to light...”
5. The notion that black skin is the mark of Cain (**GEN 4:15**) is pure speculation and irrelevant since the line of Cain was wiped out by the Flood and black skin continued after the Flood through the line that descended from Abel to Noah.
6. Some have assumed that black skin is owing to the curse of Canaan (**GEN 9:25**) and therefore darker-skinned people are prone to enslavement. This is also speculation and (as earlier noted), it is not Ham (father of Canaan) but Cush whose name meant “black” and is associated with Ethiopia, etc.

VII. Scripture speaks of group generalizations, stereotypes and divisive prejudices. This aspect of human experience even has a divine component.

- A. The Egyptians abominated Hebrews and shepherds. **GEN 43:32; 46:34**.
- B. The Jews disdained Samaritans and Nazarenes. **JOH 1:46; 8:48**.
- C. The Gileadites exploited an Ephraimite speech peculiarity. **JDG 12:5-6**.
- D. What men say about or do to one another on a group basis is one thing. But what about when God Himself is involved with group generalization or indelicate characterization?
  1. The curse of Canaan enveloped multiple nations. **ACT 13:19**.
  2. The pronunciation concerning Ishmael has a historical implication. **GEN 16:12**.
  3. The city of Pergamos had the stigma of being the place of Satan’s seat. **REV 2:12**.
  4. Sodom’s name became eternally identified with a perverse lust. **JUDE 1:7**.
  5. Metaphorically, “The ants are a people not strong... The conies are but a feeble folk...” (**PRO 30:25-26**).
  6. The notorious Scythians are mentioned to make a point about grace. **COL 3:10-11**.
    - a. Scythian: Pertaining to Scythia, an ancient region extending over a large part of European and Asiatic Russia, or to the nomadic people by whom it

- was inhabited.
- b. "...Scythians were, of all people, the most barbarous and unpolished (z), and were had in great disdain by others, therefore the apostle mentions them, as being within the reach of the powerful and efficacious grace of God; nor were the fierceness of their dispositions, and the impoliteness of their manners, any bar unto it." (John Gill Commentary)
7. God "group generalized" the Cretians because of a national trait. **TIT 1:12-13.**
    - a. Epimenides, a poet born in Crete, characterized them all as such about 600 B.C.
    - b. They were like the Ferengi of Star Trek fame.
  8. God turned the Jews' name into a proverb and by-word. **DEU 28:37; ISA 65:15.**
  9. It is interesting that Paul's letters to the Corinthians deal considerably with "large living" and "loose morals." **1CO 4:8; 11:20-22; 2CO 12:20-21.**
    - a. The Corinthian church suffered from "Gentile hangover" of stereotypical life in a city whose name became proverbial.
    - b. Corinthianize: *intr.* To act the Corinthian: to live voluptuously and licentiously.
    - c. That church was born in a city with a notoriety and it was their duty to separate from its notoriety, not to justify it.
- E. Making broad, even stereotypical, generalizations about distinct classes is virtually unavoidable and oftentimes a necessary part of life in this world since it is how we, with limited information and resources, must make summary assessments of the place or people where there is the greatest likelihood of success and the minimizing of risks.
1. Most reasonable people, if they have the power to do so, choose to not live among or do business with classes of people who have a negative stereotype. Hence, for example, the adage: "You can't grow bananas in a banana republic."
  2. This human action is common to all men and is not uniquely tied to skin color or ethnicity, etc.
  3. The error comes in when we assume that all in a particular class, nation, language, color, etc. are inevitably defined by the broad stereotypical generalization associated with a group.
  4. It is even a greater error to assume that every individual of a particular group with a negative stereotype is irredeemable and to be automatically shunned without honest consideration of that person's character or the possibility of grace.
    - a. Paul knew what the general character of Crete was like but he preached and planted there anyway.
    - b. He knew the general character of the Jews also (**ROM 10:21**) yet yearned for their salvation and preached to them as able. **ROM 10:1.**
    - c. People need a chance to prove themselves and godly people will grant it.

VIII. The issue of slavery's association with "race" is complex.

- A. slave: One who is the property of, and entirely subject to, another person, whether by capture, purchase, or birth; a servant completely divested of freedom and personal rights.
- B. The enslavement of others by force in lieu of an obligation has been a universal practice worldwide and still exists.
- C. Whatever one thinks about what Scripture has to say about master-servant relationships, bondservants, captives, etc., Scripture flatly condemns *menstealing*. **EXO 21:16; DEU 24:7; 1TI 1:10.**
  1. Menstealing is stealing of men, or what we would call kidnapping.

2. kidnap: Originally, to steal or carry off (children or others) in order to provide servants or labourers for the American plantations; hence, in general use, to steal (a child), to carry off (a person) by illegal force.
3. The practice of seizing a freeman by force to be made into a slave cannot be justified, nor can trade in such enslaved persons be justified.
4. This abhorrent practice was not uniquely “white over black.”
  - a. Whites have also been enslaved.
  - b. The word “slave” is Middle English, a shortening of Old French *esclave*, equivalent of medieval Latin *sclava* (feminine) ‘**Slavic (captive)**’: some South Slavic peoples had been reduced to a servile state by conquest in the 9th cent.
  - c. The African slave trade involved Muslim incursions for many years before the American experience and they continued in it during the modern “Plantation Era.” The sons of Ishmael have an ancient record of trade in men. **GEN 37:28, 36.**
  - d. The African slave trade also involved Africans capturing and selling other Africans as slaves.
  - e. There were numerous African slaveholders and slave traders in America, some of whom became very wealthy through this.
  - f. North American Indians practiced slavery. Choctaw, Chickasaw and Cherokee Indians purchased and held Africans as slaves.
  - g. For some interesting insights on this, check out “A Brief History of Non-White Slaveholders in America” by Lipton Matthews, *The Mises Institute*, 11-9-20.
  - h. Regardless of who did it to whomever else, it was wrong and is wrong.

#### IX. Our duty as Christians:

- A. We should consider all people as the descendants of Noah and of one blood, and therefore dispense with the indiscriminate use of the term “race” in referring to men. There is therefore no such thing as interracial marriage.
- B. We should reject any artificial distinctions in Christ. **GAL 3:28; COL 3:11; REV 7:9.**
- C. We should not let generalizations poison our thinking about individuals and long for the salvation of men out of all groups.
- D. We should measure ourselves and others by the content of character only.
- E. We should reject partiality (**JAM 3:17**). None are exempt from just law, nor should anyone’s rights be hindered but by actions which justly forfeit them.
- F. We should reject asinine notions like “only white people can be racists.” If such racism be a sin, it is a temptation common to all men. **1CO 10:13.**
- G. We should reject unjustified violence by law enforcement. **LUK 3:14.**
- H. We should not conflate nor confuse “white privilege” with “gospel benefit.”
- I. We should reject the notion of reparations since God forbids punishing children for the sins of parents. **EZE 18:20.**
- J. We should affirm that all lives matter, regardless of the rejection of that concept by ungodly change-agents.
- K. We should be willing to cut one another slack in speech. **ISA 29:20-21.**
- L. We should govern our thoughts, words and actions by the law of love. **ROM 13:9-10.**