

Part 5: Some Spiritual & Moral Truths in Gen. 1-11, continued.

(Part 5, Chapter 5) b] The Old & New Testament Jew-Gentile distinction.

The New Testament sometimes uses a threefold distinction of Jews, Gentiles, and Samaritans (Acts 1:8), or a “Greeks” and “Barbarians” distinction (Rom. 1:14). But it most commonly uses a Jew-Gentile distinction (e.g., Rom. 1:16). One element for understanding the racial universality of the Gospel is the Jew-Gentile distinction. E.g., the racial universality of the Gospel is taught by it in Gal. 3:28, “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.” And God’s will for the preservation of the Jewish race in Rom. 9-11, manifests his will for racial preservation and associated opposition to generalized miscegenation. Thus e.g., as discussed in the following Part 5, Chapter 5, section c, Bob Jones Sr. (d. 1968), who was a past master of some key elements of Biblical racial morality, to wit, segregation and opposition to mixed marriages, so used this Jew-Gentile distinction for the purposes of e.g., teaching racial segregation. And likewise, the Jew-Gentile distinction is seen in both segregation and prohibition of racially mixed marriages in Acts 15 & 21 as discussed at Part 5, Chapter 5, section e, “Mixed Marriages,” *infra*, where it is noted that the holy Apostle, St. Paul, died a martyr’s death that men might know that God’s will is for the segregation of the races.

But for our immediate purposes in this section, two matters are of particular note with respect to the racial order of Gen. 9:25-27. Gen. 9 & 10 distinguishes between a broad Shemitic group that includes Semitic Mediterranean Caucasoids, Elamite Australoids, and Mongoloid Mashites; and also “Semite” in a broad sense of the Semitic quaternary race inside the Mediterranean tertiary race of the Caucasoid secondary race inside the human primary race (see *Rainbow Racial Classification System* at Part 5, Chapter 5, section d, *infra*), which I use the term “Semite” for in distinction to the wider Shemites that also includes Australoids and Mongoloids; and also Semites in a narrow sense of the Jewish race (Gen. 9:26) (as opposed to Jewish proselytes and their descendants, e.g., Ashkenazi Jews; cf. Acts 2:10). Thus the Jews hold a special place in artistically typing the wider Shemitic groups. So too, in the Jew-Gentile distinction, we thus see an element of this Shemitic blessing of Gen. 9:25, as once again, the Jews of the Semitic Mediterranean Caucasoid act to artistically type the Jews in this bi-polar racial distinction of Jews and Gentiles.

And also there is a matter of relevance to the racial order found in Gen. 9:27. A brief reference was made in Volume 2, Part 5, Chapter 5, section a, Key 2, *supra*, to the fact that the white Japhethites of “Gomer” to “Dodanim” (Gen. 10:2-4) are selected to represent “Gentiles” in the terminology of “the isles of the Gentiles,” with the further discussion of this matter then left to this section. The relevant words of Gen. 10:5 read

in the Hebrew, “‘*ijjey* (the isles¹) *haggōjim* (of the nations²);” and are rendered in the Septuagint as Greek, “‘*nesoi* (the isles³) *ton* (of the⁴) *ethnon* (Gentiles⁵);” in the Vulgate as Latin, “‘*insulae* (the isles⁶) *gentium* (of the Gentiles⁷);” and then in the Authorized Version as “the isles of the Gentiles.”

In the New Testament, we find the root Greek word here found in the Septuagint of *ethnos*, frequently means “Gentiles” (e.g., Matt. 4:15; Acts 4:27; Rom. 1:13; 2:14,24). E.g., “Even us, whom he hath called, not the Jews only, but also of the Gentiles⁸?” (Rom. 9:24). But the New Testament also uses the Greek word, ‘*Ellen* / *Hellen*, meaning a “Greek,” as a synonym for a Gentile (e.g., Rom. 10:12; I Cor. 1:24), e.g., “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek⁹” (Rom. 1:16). In post New Testament times, due to miscegenation, southern Europe in general, and for our immediate purposes, Greece, became mixed race. But before racially mixed marriages destroyed its Aryan qualities, Greece was a white Caucasian land (and its old aristocracy kept these qualities). This is significant because it means that when a Jew-Gentile distinction is used in the New Testament, the racial type conceptualized is always a “Greek” i.e., a white Caucasian. Thus as with the usage of “Gentiles” here in Gen. 10:5, this New Testament usage of white Caucasians to type Gentiles in contrast to Jews, also reflects the God established racial order of Gen. 9:25-27, in which the master races are the white Japhethites and light brown Jewish Semites (Gen. 9:25-27).

¹ Hebrew, “‘*ijjey* (‘the isles,’ masculine plural noun, from ‘*iy*).

² Hebrew, “‘*haggōjim* (compound word, *ha* / ‘the,’ definite article + *gōjim* [dagesh forte in ‘g’ makes it double ‘g’ in this compound word], masculine plural noun, from *goy*; here is a noun construct chain which acts to give it the genitive case, ‘of nations’).”

³ Greek, “‘*nesoi* (nominative plural feminine noun, from *nesos*).”

⁴ Greek, “‘*ton* (genitive plural neuter definite article, from *to*).”

⁵ Greek, “‘*ethnon* (genitive plural neuter noun, from *ethnos*).”

⁶ Latin, “‘*insulae* (nominative plural feminine noun, from *insula*).”

⁷ Latin, “‘*gentium* (genitive plural feminine noun, from *gens*).”

⁸ Greek, “‘*ethnon* (genitive plural neuter noun, from *ethnos*).”

⁹ Greek, “‘*Helleni* (dative singular masculine noun, from *Hellen*).”

*(Part 5, Chapter 5) c] Bob Jones Sr. (d. 1968) – A past master of
Biblical racial morality on segregation
& opposition to mixed marriages.*

The methodology in Bob Jones Sr.'s technique for teaching racial morality can be viewed as a fivefold presentation. The same broad type of methodology can also be found among a number of Anglican authors in Robert Ingram's *Essays on Segregation* (1960), which is a work that was recommended to me by the Baptist, Ed Ulrich (d. 2009) of Bob Jones University¹⁰. Therefore Bob Jones Sr.'s fivefold presentation can be seen as being typical of a broad structure used by other contemporary Protestants of the USA, albeit with the qualification that different persons using this type of presentation made their own additions and refinements to this broad methodological template.

In studying the statements of Bob Jones Sr. (1883-1968), with respect to the Biblical teaching about racial morality, we are sitting at the feet of a generally good and wise past master of some key elements of racial morality, namely, man's racial unity in Adam for the purposes of soteriology; and finer racial divisions of mankind relevant to both racial segregation and opposition to racially mixed marriages. That does not mean one must necessarily replicate the fivefold technique for teaching racial morals in precisely the way he did, but it does mean that in broad terms it is one way to do so. But while I would regard the broad five-fold methodology used by Jones and others, *supra*, as sound, I would disagree with the details in some of Jones' finer developments inside the five broad categories. E.g., he integrates some elements of Dispensationalism into his second category. Furthermore, in his fifth category, his favourable references to the American civil war (1861-1865) Confederate General, Robert E. Lee (d. 1870), involves a number of issues that are largely tangential to the issues that I am addressing in this section. However, to the extent that negro slavery and therefore racial matters were *one* element of the American civil war, and to the extent that Bob Jones Sr. was clearly an American Deep South confederate identifying figure, I shall include reference to this civil war in categorizations of his statements under the fifth element. But in doing so, it should be clearly understood that I do not endorse or support civil war against "the powers that be" (Rom. 13:1), other than to fight *for* the lawful power, such as fighting *for* "the king" (I Peter 2:17) against republican revolutionaries. Thus *I do not support acts of terrorism or sedition or civil war even where I agree that those in power are tyrants*, such as the vile and abominable Roman Emperors of New Testament times. For instance, Caligula (Regnal Years: 37-41 A.D.), who engaged in incest with his sisters (Exod. 20:14; Lev. 18:11; Rom. 13:9), was a cruel murderer (Exod. 20:13; Rom. 13:9), and who wickedly claimed he was a god (Gen. 3:5; Exod. 20:3; Rom. 1:20; Jas. 2:19), and so he blasphemously ordered (Exod. 20:7; Rom. 2:24; Col. 3:8) that a statue of himself as a god be erected in the Jewish Temple at Jerusalem, although due to his early death this never happened (Josephus's *Antiquities* 18:8 & 19:1:14); or Nero (Regnal Years: 54-68 A.D.), under whom transpired *The First Primitive Persecution* of Christians recorded in *Foxe's Book of Martyrs* (1563); or Domitian (Regnal Years: 81-96 A.D.), under whom

¹⁰ Ingram, T.R., *Essays on Segregation* (1960), *op. cit.* .

transpired *The Second Primitive Persecution* of Christians recorded in *Foxe's Book of Martyrs*¹¹.

Thus on the one hand, I do not endorse or support *all* of Bob Jones Sr.'s views and values *in the finer details* he sometimes gives in the five elements of his presentation format. E.g., he sometimes attaches to his second element of a Jew-Gentile distinction, a Dispensationalist prophetic interpretation which I do not agree with¹². That is because I consider the Christian Church is now Israel (Rom. 4:2,11,16; Eph. 2:11-13; Gal. 3:7,29; Heb. 8:10-13); and so I consider a verse like e.g., Ps. 122:6, "Pray for the peace of Jerusalem," now refers to the "new Jerusalem" of heaven (Rev. 21:2), and so is now found in the petition of *The Lord's Prayer* which says to "Our Father which art in heaven," "Thy will be done in earth, as it is in heaven" (Matt. 6:9,10). But on the other hand, I nevertheless consider Bob Jones Sr.'s broad-brush conceptual usage of these five elements of his racial methodology is sound; and so I endorse and support the *general* thrust of this fivefold methodology. Therefore this is a case study of how the Lord will take a man such as Bob Jones Sr. who broadly submits to the Word of God on racial morality as seen in his broad five conceptual categories for the teaching of racial values, *even though he is wrong in the details of some particulars within these five categories*, and notwithstanding his human faults and failings, still in broad terms use him as an instrument in his holy hands, to "reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2), those who will humbly learn from the Holy Scriptures the Lord's instruction about the righteousness of racial morality.

Thus bearing in mind that the broad fivefold presentation Bob Jones Sr. used can be found more widely as seen in the writers of Editor Robert Ingram's *Essays on Segregation* (1960), so that Bob Jones Sr.'s broad fivefold presentation is not unique to him, although some of the specific applications and developments he makes to this broad methodological

¹¹ William Bramley-Moore's *Foxe's Book of Martyrs* (1867), *op. cit.*, pp. 7-11; & William Forbush *Foxe's Book of Martyrs* (1926, abridged 2004), *op. cit.*, pp. 9-11.

¹² E.g., Bob Jones Sr.' *Word of Truth* 211.

template are his; the methodology in Bob Jones Sr.'s technique for teaching racial morality can be viewed as a fivefold presentation. His primary emphasis is on the first two elements which recognize that the Bible teaches the human race is the primary race, and that it is subdivided into finer racial distinctions as seen in the Jew-Gentile distinction. Thus his primary method for teaching racial consciousness of finer racial divisions inside through the human race is through reference to the Jewish and Gentile racial groups. His secondary emphasis is on the third element which entails the teaching of racial consciousness through a whites-coloureds distinction. (Whereas I use "coloured" to mean any non-white, Bob Jones Sr. generally uses "coloured" / "colored" to mean just negroes, in contrast to whites.) Then when he thinks it appropriate, he brings together these categories of racial thought in the second and third elements of a Jew-Gentile distinction and whites-coloureds distinction respectively, in his fourth element which is a moral teaching that the whites-coloureds distinction manifests the same type of principles of God's will for racial consciousness and the preservation of the races as the Jew-Gentile distinction. (See previous section on how the New Testament uses a white Caucasian "Greek" to type Gentiles, in a "Jew" and "Greek" distinction, and this acts to further create a whites-coloureds distinction among Gentiles which reflects elements of the racial order of Gen. 9:27). And he also has a wider reference to racial matters on what I have loosely grouped together in an amorphous group of statements as a broad fifth category of various other Biblical and extra-Biblical matters he refers to in support of the first four elements. It may be summarized in the following chart.

<p>1. There is a single "human race" in the Bible i.e., racial consciousness of a primary race which includes all of mankind. For "God ... hath made of one blood all nations of men" (Acts 17:24,26) ("Is Segregation Scriptural?")</p>	<p>2. There is a Biblical bi-racial distinction between Jews and Gentiles i.e., racial consciousness of races inside the human race. "The Jews," "the Gentiles," & "the church" (I Cor. 10:32) includes Jewish Christians & Gentile Christians (<i>Word of Truth</i> 235).</p>	<p>3. There is a general bi-racial whites-coloureds distinction i.e., racial consciousness of races inside the human race. The "white" & "colored" (<i>Builder of Bridges</i>); or "red ... brown ... black" & "white folks" (<i>Word of Truth</i> 228).</p>	<p>4. The NT Jew-Gentile distinction manifests the Biblical racial consciousness & preservation morality for a whites-coloured distinction, because "God is the author of segregation of the races" (<i>Builder of Bridges</i>) (Acts 17:24,26).</p>	<p>5. Other Biblical and extra-Biblical matters further support the general conclusion found in the first four elements. "Back in the old days after the Flood they said, <u>'Let's have one world, and we'll build us a tower'</u>" (Gen. 11, <i>Word of Truth</i> 406).</p>
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Thus in the first element of Bob Jones Sr.'s fivefold racial morality presentation, he recognizes that man's primary race is found in a single "human race"¹³, so that he conceptualizes finer racial divisions of man within the unity of this primary race; and thus reminds his listeners of man's essential biological unity in the human primary race.

The second element of Bob Jones Sr.'s fivefold racial morality presentation is the Biblical Jew-Gentile racial distinction, which he refers to through racial references to "Jews" and / or "Gentiles." Thus he recognizes an important category of Biblical racial thought; and keeps this in his listeners' thinking. As a sub-category of this second column, this is his main way of teaching racial diversity within the human race, and he makes specific reference to the Jewish "race" in a generalized context in about 10% of his addresses or sermons. E.g., in the twenty Chapel talks of Bob Jones Sr.'s *Things I Have Learned*, in one address he says, "Abraham was a man who believed God and went out under God's order to become the father of a race, but Abraham wasn't perfect"¹⁴. And in another address he refers to the "Jewish race"¹⁵. Or this wider Jew-Gentile dichotomy is also present in his reference to "Paul ... a preacher, a missionary to the Gentiles"¹⁶. These are general Jew-Gentile references, and other than for recognizing man's racial diversity, he does not in general specifically apply these to wider relevant racial morality values.

Concerning these general references to Jews and / or Gentiles, it should be noted that his sermons contained in *Things I have Learned* include Chapel addresses made during World War II (1939-1945). While Jones would not have been aware at that time of the full extent of Nazi anti-Jewish activity, he was clearly aware that the Nazis were engaging in at least some anti-Jewish activity. This is evident in his statement that, "Some of them are descendants of the old Solomonic days. Other are being kicked around in Germany, killed in Poland, and eaten up with lice in prison camps"¹⁷! Jones upheld the Biblical teaching evident in Rom. 9-11 that God has decreed the preservation of the Jewish race - even though most of them are now spiritually blind¹⁸ i.e., while a small number of Jews may convert, at least in any sizeable numbers, they will not repent and accept Christ till we are close to the Second Advent. Consistent with this, Jones was a strong anti-Nazi and described Hitler in such terms as "devilish"¹⁹, "mean ... malicious and ... sinful"²⁰, (although *part* of this anti-

¹³ Bob Jones Sr., *Things I have Learned*, Chapel Talks at Bob Jones University, Bob Jones University Press, South Carolina, USA, 1986, pp. 59,196

¹⁴ *Ibid.*, p. 139 (emphasis mine).

¹⁵ *Ibid.*, p. 160.

¹⁶ *Ibid.*, p. 60.

¹⁷ *Ibid.*, pp. 162-163.

¹⁸ See *Ibid.*, pp. 160,163.

¹⁹ *Ibid.*, p. 54.

Hitler attack was also no doubt connected with his World War II USA dislike for a national enemy²¹).

The third element of Bob Jones Sr.'s fivefold racial morality presentation consists of references to the Whites-Coloureds racial distinction in a generalized context. Thus he recognizes an important category of Biblical racial thought evident in the usage of Caucasian "Greeks" to type Gentiles (Gen. 9:27) as discussed in the previous section. E.g., in *Things I Have Learned*, he refers to the Christian example of, "Amanda Smith, that great colored woman whom God raised up and used in a wonderful way - just a poor washerwoman, a maid ...²²." He also tells the story of a "colored man," "white man," and another man in which the "colored man" addresses the "white man" as "Boss"²³. And in another address he makes reference to a "colored fellow"²⁴. (Though I use "coloured" to mean any non-white, by contrast, Bob Jones Sr. generally uses "coloured" / "colored" to mean just negroes, in contrast to whites.)

Then the fourth element of Bob Jones Sr.'s fivefold racial morality presentation consists in the fact, that as circumstances require he uses the New Testament Jew-Gentile distinction as an example which manifests the basic Biblical racial consciousness and preservation morality for a whites-coloured distinction. Thus he recognizes that the New Testament Jew-Gentile distinction with e.g., its teaching of Jewish racial and cultural preservation (e.g., Rom. 9-11); manifests more widely God's will for the preservation of the races, as principally found in his area of interest in the Whites-Coloureds distinction of his contemporary USA, especially, although not exclusively, in the American Deep South. Sometimes Bob Jones Sr. merely makes an analogy between these two racial groupings, and sometimes he specifically draws it out with, for instance, segregationist morality.

Thus in the wider context of an ungodly 1950s & 1960s so called "civil rights" attack on white-coloured racial segregation in the USA, Bob Jones Sr. made an appropriate usage of I Cor. 10:32 which refers to "three classes of people, the Jews, ... the Gentiles, ...[and] the church of God." The overlap in these three classes between the first class of "Jews" and third class of the "church," and second class of "Gentiles" and third class of the "church," requires that a distinction exists between Jewish and Gentile Christians, a teaching found more widely in e.g., Rom. 1:16 and Rom. 9-11. Birmingham is the capital of the USA Deep South State of Alabama, which was the State of Bob Jones Sr.'s birth. In a newspaper article by the religious news editor of *The Birmingham News*, he made an application of this Jew-Gentile distinction from I Cor. 10:32 *et al.* Thus in an article

²⁰ *Ibid.*, p. 60.

²¹ See e.g., his attack on both Hitler and Mussolini, *Ibid.*, pp. 54,123.

²² *Ibid.*, p. 88 (emphasis mine).

²³ *Ibid.*, pp. 117-118.

²⁴ *Ibid.*, p. 212.

entitled, “More Harm Than Good - Neither Race Wants Mixing, says Pastor,” the editor, Mr. Claude Keathley wrote, “As the big [‘civil rights’] guns begin to boom in the United States Senate today, one of the nation’s best known old-time evangelists expressed concern that integration of the races would do more harm to Christian colored and Christian white people than it would do good. ... “I still believe the Bible,” says Dr. Jones, “and believe the Bible still makes some things very clear.” Elaborating on this view on integration of the races ..., Dr. Jones said that the Bible makes it clear that there are three classes of people, the Jews, the Gentiles, and the church of God [I Cor. 10:32]. When people say that segregation is unchristian they are slandering God, because God is the author of segregation of the races ...[Gen. 10 &11; & “revilers” (AV) / “slanderers” (BCP) in I Cor. 6:10]²⁵.” (Cf. Bob Jones Sr.’s usage of I Cor. 10:32 at *Word of Truth* 235, *infra*; & compare “God is the author of” racial “separation” & “Do not let people slander Almighty God” in his address, “Is Segregation Scriptural?,” *infra*.)

And the fifth element of Bob Jones Sr.’s fivefold racial morality presentation consists in the fact that other Biblical and extra-Biblical matters further support the general conclusion found in the first four elements. These consist of both references to the Bible, for instance, Acts 17:26, *infra*, and also a variety of extra-Biblical general statements. These general statements are not always specifically developed in terms of racial morality, but it is easy for the listener to connect them with relevant racial matters. E.g., he said, “Back in the old days after the Flood [of Noah,] they said, ‘Let’s have one world, and we’ll build us a tower and we’ll climb up into heaven.’ You can’t climb up and reach God. God has to come down to you in the Person of Son and reach you²⁶.” Or a background notion which he sometimes refers to is the superiority of white civilization. Thus he refers in favourable terms to the conquest of the North American Continent in which “[Red] Indians had to be killed off,” in order “to build a civilization²⁷.” This is also cross-referable to Gen. 9:27.

A further factor is that from time to time Bob Jones Sr. makes broadly favourable references to Central and East Asia, such as an “Oriental city²⁸,” “China²⁹,” or “Japan³⁰.” Of course, in classic racial theoretics, the Mongoloids, especially those of north-east Asia, are quite rightly regarded as having far less creative genius than white Caucasians, but more than e.g., Negroes who have none. And so too, among the Australoids, the Dravidians of

²⁵ Johnson, R.K., *Builder of Bridges*, A biography of Bob Jones, Sr., Bob Jones University Press, South Carolina, USA, 1969, 1982, pp. 322-323 (emphasis mine).

²⁶ *Word of Truth* 406 (emphasis mine).

²⁷ Bob Jones Sr., *Things I have Learned*, *op. cit.*, p. 96.

²⁸ *Ibid.*, p. 55.

²⁹ *Ibid.*, p. 110.

³⁰ *Ibid.*, p. 218.

India (and also the Elamites), as well as the Dravidian-Aryan admixed north of India, are looked upon with greater favour than e.g., the hunter-gatherer Australoids of Australia, because those of, for instance, China, Japan, and India, built more substantial and refined civilizations than e.g., the Mongoloids of Central America. Thus Jones's broadly favourable references to e.g., "China" and "Japan," is compatible with the views of those following classic white supremacist racial theoreticians. (Although even the less impressive civilizations of the American Indians in Central and South America, are also regarded shewing that the Mongoloids have a higher level of creative genius than e.g., Negroids.)

Given the presence of the associated issue of negro slavery in the civil war of the United States of America, to some extent race would also be a background notion present in Bob Jones Sr.'s various references to the American Civil War (1861-1865), which include his clear sympathies for the Confederacy of the south³¹, rather than the Yankees of the north. Jones was "the son of a Confederate soldier" who "grew up ... in the South³²," and he thought highly of the Confederate General, Robert E. Lee (1807-1870)³³. Furthermore, biographer Robert Johnson says that Bob Jones Sr.'s wife's "family were people of culture and social distinction. Her grandfather" owned "a beautiful old Southern plantation and four hundred and fifty slaves to be looked after." He says in the spirit of good "Christian principles," these "darkies" were "loved" by Mrs. Jones' grandmother, who commented "when 'The Emancipation Proclamation' was issued, freeing slaves," at the end of the American Civil War, that she had "made every effort to make Christians out of all" of them³⁴.

Let us now consider some relevant aspects of Bob Jones Sr.'s fivefold presentation with reference to his *Word of Truth* audio recordings of the 1950s and 1960s³⁵. Bob Jones

³¹ *Ibid.*, pp. 115,129.

³² *Ibid.*, p. 218.

³³ *Ibid.*, p. 182.

³⁴ Johnson, R.K., *op. cit.*, p. 56.

³⁵ "WOT" or "*Word of Truth*" is used in this section for Bob Jones Sr. *Word of Truth* (radio) audio-recordings, Bob Jones University, Greenville, South Carolina, USA. Four cassette-tape sets, WOT 101-152 *Truth* [undated, 1950s]; WOT 201-251 [undated, 1950s]; WOT 301-352 [undated, 1950s or 1960]; WOT 401-452 [undated, c. 1961]. Concerning these broad-brush and approximate dates I have assigned to them, in WOT 110 Bob Jones Sr. says, "Dr. Campbell Morgan [is] the greatest expository preacher I ever heard in my life. He's dead now, been dead for a number of years. He used to preach in ... Indiana, and other places [in the USA, 1919-1933]. I was in his church, in London [Westminster Chapel, 1933-1943], years ago" This therefore indicates a date for the WOT 100 series in the 1950s. And in WOT 431 Bob Jones Sr. says Dr. Charles Brokenshire (1885-1954) (Dean of the BJU *Graduate School of Religion* from the 1942-43 Session till the time of his death, see Melton Wright's *Fortress of Faith*, Bob Jones University Press, Greenville, South Carolina, USA, 1960, 3rd edition, 1984, pp. 6-

Sr.'s said that one of the reasons that he made this series of tapes was in order to leave a "permanent record" of what Bob Jones University (BJU) stands for³⁶, i.e., "a library" of its "philosophy"³⁷ in the 1950s and 1960s which he hoped would endure. They divide into four separate years of weekly address, i.e., *Word of Truth* 100 SERIES (WOT 101-152), *Word of Truth* 200 SERIES (WOT 201-252), *Word of Truth* 300 SERIES (WOT 301-352), and *Word of Truth* 400 SERIES (WOT 401-452).

The reader is referred to Volume 1 of *Creation, Not Macroevolution – Mind the Gap*, for a wider discussion of the theology of Evangelist and Educator, Bob Jones Sr., where I state that, "I can accept" "Bob Jones Sr. (1883-1968)" "as one of my "fellow Protestants, albeit" as one who was "in error on certain matters"³⁸."

Due to priorities within my time constraints, I shall select the first three of these four audio-recording series for more statistical detailed analysis. In considering the five elements of Bob Jones' Sr.'s methodology for teaching racial values, overall, in *c.* 20% of all his *Word of Truth* 100³⁹, 200⁴⁰, and 300⁴¹ series addresses, Bob Jones' Sr., refers to man's genetic unity in the human "race" (Element 1); *c.* 14% refer to the Jewish and / or Gentile racial categories⁴² (Element 2), and as a sub-category of this, *c.* 5% of the addresses refer to the Jewish "race"⁴³ (Element 2). His usage of a whites-coloureds category of thought sits at *c.* 2%⁴⁴ (Element 3). Some form of his usage of a cross-application of

12.) died seven years before, and so this dates the WOT 400 series to *c.* 1961. They are thus broadly contemporary with his "Is Segregation Scriptural?" (1960), *infra*.

³⁶ *Word of Truth* (WOT) 247.

³⁷ WOT 341.

³⁸ See Vol. 1, Chapter 7, section c, subsection iii, subdivision D, heading, "Is it possible to get Hugh Ross's Day-Age School out of its hot-bed of heresy?," subheading: Point 1; & subheading: Point 1 Illustration.

³⁹ 20% overall. Though there were just over 50 addresses per annum, for the purposes of broad statistical analysis I will generally count them as 50 and double them to form a percentage e.g., 1 address is 1 in 50, 1:50 = 2:100 = 2%.

⁴⁰ 30% overall.

⁴¹ 2% overall

⁴² WOT 100 = 16% overall; WOT 200 = 24% overall; and WOT 300 = 2% overall.

⁴³ WOT 100 = 8%; WOT 200 = 8%; WOT 300 = 0%.

⁴⁴ In each series referred to in one address i.e., WOT 100 = 2%; WOT 200 = 2%; WOT 300 = 2%.

Elements 3 & 4 is present in at *c.* 1% (Element 4)⁴⁵. And other Biblical and extra-Biblical matters further supporting the general conclusion found in the first four elements is present in *c.* 15% (Element 5)⁴⁶.

Bob Jones Sr.'s <i>Word of Truth</i> 100-300 Series.	Bob Jones Sr.'s <i>Word of Truth</i> 100-300 Series.	Bob Jones Sr.'s <i>Word of Truth</i> 100-300 Series.	Bob Jones Sr.'s <i>Word of Truth</i> 100-300 Series.	Bob Jones Sr.'s <i>Word of Truth</i> 100-300 Series.
1. There is a single "human race" in the Bible i.e., racial consciousness of a primary race which includes all of mankind (Acts 17:24,26).	2. There is a Biblical bi-racial distinction between Jews and Gentiles i.e., racial consciousness of races inside the human race. (I Cor. 10:32).	3. There is a general bi-racial whites-coloureds distinction i.e., racial consciousness of races inside the human race.	4. The NT Jew-Gentile distinction manifests the Biblical racial consciousness & preservation morality for a whites-coloured distinction (Acts 17:24,26).	5. Other Biblical and extra-Biblical matters further support the general conclusion found in the first four elements. (E.g., Tower of Babel, Gen. 11).
In <i>c.</i> 20% of addresses.	In <i>c.</i> 14%, & Jewish "race" is in <i>c.</i> 5% of addresses.	In <i>c.</i> 2% of addresses.	In <i>c.</i> 1% of addresses.	In <i>c.</i> 15% of addresses.

Firstly let us consider Bob Jones Sr.'s *Word of Truth* 100 Series. In order to contextualize the statistical emphasis Bob Jones Sr.'s gives to race, we find that in 100% of addresses, the authority of the Holy Bible and the importance of prayer is either explicitly stated or inferred. He makes reference to: the virgin birth of Christ in *c.* 35% of addresses⁴⁷; the Incarnation / Deity of Christ in *c.* 30% of addresses⁴⁸; the "blood" / "blood atonement" / "blood" of Jesus washing away sins e.g., the "Lamb of God slain," or vicarious and substitutional atonement of Christ in *c.* 55% of addresses⁴⁹; being "born again," or regeneration, or saved "by grace through faith" and "not of works," or the "gift" of salvation

⁴⁵ WOT 100 = 2%; WOT 200 = 2%; WOT 300 = 0%.

⁴⁶ WOT 100 = 10%; WOT 200 = 18%; WOT 300 = 18%.

⁴⁷ WOT 102,103,109,111,114,116,118,125,128,130,131,132,134,135,136,137,139,144.

⁴⁸ WOT 101,102,103,111,114,117,118,125,127,128,130, 131,136,137,139,144.

⁴⁹ WOT 101,102,103,106,109,111,112,113,114,116,118,119,125,127,128,129,130,131,132,134,135,136,137,139,142,144, 146,148,151.

in c. 60% of addresses⁵⁰; the (bodily) resurrection of Christ in c. 45% of addresses⁵¹; Jesus being at the right hand of the Father and / or interceding in c. 10-15% of addresses⁵²; and Christ's Second Coming in c. 35-40% of addresses⁵³.

Bob Jones Sr.'s also makes reference to Old Testament Messianic prophecies in c. 10% of addresses⁵⁴; what he (as an independent Baptist) has found to be the unreliability of an ecclesiastical hierarchy or "religious bosses" in c. 20-25% of addresses⁵⁵; the importance of honesty or truthfulness (9th commandment, Exod. 20:16) in c. 20% of addresses⁵⁶; the importance of not compromising the truth e.g., evangelists in an "unholy alliance" with religious liberals and / or Roman Catholics, as opposed to an evangelist like Billy Sunday (1863-1935)⁵⁷ who exposed an apostate minister who was sitting with the Ministers in one of his campaigns⁵⁸, in c. 30% of addresses⁵⁹; persecution of Bible believing Christians in c. 25-30% of addresses⁶⁰; and the desirability of the USA's American style constitutional religious liberty in c. 25-30% of addresses⁶¹ (although this would now require qualification⁶²).

⁵⁰ WOT 102,106,108,110,111,113,115,117,118,119,120,122,125,128,129,132,133,134,135,136,137,138,140,142,143,145, 147,148,149,151.

⁵¹ WOT 102,103,107,111,114,115,116,118,125,126,127,128,129,130,131,132,134,135,136,139,142,144.

⁵² WOT 114,122,128,134,135,136,139.

⁵³ WOT 101,102,103,105,106,110,111,114,115,117,121,128,134,135,136,137,139,142,144.

⁵⁴ WOT 102,111,118,130,132,144.

⁵⁵ WOT 103,104,105,107,117,121,122,124,126,127,141,142.

⁵⁶ WOT 105,106,112,113,122,126,135,145,148,151.

⁵⁷ See e.g., William Ellis's *Billy Sunday: The man & his message*, Moody Press, Chicago, Illinois, USA, 1959.

⁵⁸ WOT 137.

⁵⁹ WOT 103,109,121,124,125,128,130,131,135,137,138, 143,144,146,147.

⁶⁰ WOT 105,107,115,116,124,126,127,128,131,134,135, 141,147,148.

⁶¹ WOT 105,107,108,111,114,127,128,134,135,136,139, 141,144,146.

⁶² These comments are contextually said in favour of the Type 1 (Christian morals) secular state type of religious liberty. But with the continuing rise of the Type 2 (Human Rights) secular state type of religious liberty, there has been a removal of many of the historical freedoms of religious liberty. This includes persecution of Christians in the work-

Thus as seen in e.g., Bob Jones Sr.'s *Word of Truth* 100 series, his emphasis on race should be more broadly better contextualized through references to these other types of matters. Concerning the first element of Bob Jones Sr.'s fivefold method for teaching racial values, in the *Word of Truth* 100 series he refers in some eight addresses to the human "race." I.e., c. 20% of these addresses stress the fundamental racial unity of man through such phrases as: "the human race"⁶³, "the whole race" or "the [human] race"⁶⁴, or soteriological references to "the whole Adamic race"⁶⁵, or "a fallen [human / Adamic] race"⁶⁶.

Concerning the second element of Bob Jones Sr.'s fivefold method for teaching racial values, in the *Word of Truth* 100 series he refers in eight addresses or c. 16%, to the Jewish and / or Gentile racial groups⁶⁷. E.g., on one occasion he refers to St. Paul as "the Apostle to the Gentiles," and in the same address refers to his (Scofield Dispensationalist) prophetic views about the "Jews ... in Palestine"⁶⁸. In another address he says, "Peter was the Apostle to the Jews, and Paul was the Apostle to the Gentiles;" and later refers to the "whole wide world, Jews [and] Gentiles"⁶⁹. He also says that from "the loins of the Jew"

place under: 1) "Anti-discrimination" legislation, with e.g., enforced non-discrimination in favour of racial desegregation, feminism, and fornicators e.g., sodomites; 2) denial of tax benefits (e.g., Bob Jones University was itself so victimized by the USA's ungodly Supreme Court judges, see Melton Wright's *Fortress of Faith*, 1984, *op. cit.*, "The battle for Religious Freedom," pp. 377-389); 3) fines or closures of businesses that do not give their services to morally evil and wicked persons e.g., a cake shop that refused to bake a cake for a homosexual marriage in Oregon, USA (see my sermons, "8 hate attacks on the traditional values of a Christian marriage: 8/8 – The Conclusion of the Matter" of 5 Dec. 2013, Mangrove Mountain Union Church, N.S.W., Australia, at <http://www.sermonaudio.com/kingjamesbible>; a printed copy of which will be included in "A Sermons' Bonus" appendix in my forthcoming Volume 5 Textual Commentary on the Received Text and Authorized Version which will be the first one on St. Mark's Gospel (<http://www.gavinmcgrathbooks.com>); & 4) increasing legal restraints against preaching, or presenting, the gospel in public forums.

⁶³ WOT 106,122,130,149,151.

⁶⁴ WOT 130 (2),131,149,150,151.

⁶⁵ WOT 127.

⁶⁶ WOT 151.

⁶⁷ WOT 102,111,117,122,125,128,132,134.

⁶⁸ WOT 102. Cf., the "Jews going back to Palestine" (WOT 111,128).

⁶⁹ WOT 117.

came the Messiah, he refers to the preservation of the Jews as “the miracle of the ages,” and he says that salvation extends to “both Jew and Gentile⁷⁰.” (Of course for our immediate purposes, such references should be distinguished from his usage of “Jew” and “Gentile” or “Jew” and “Christian” in a religious context⁷¹.)

And as a sub-category of this second element in the *Word of Truth* 100 series, Bob Jones Sr. makes specific usage of the term Jewish “race” in four addresses or *c.* 8%. Thus (in accordance with his Scofield Dispensationalism,) he says that St. Paul’s “conversion is a type of the conversion of the Jewish race when ... [Christ] comes again⁷².” He repeats this in another address, saying that, “Paul was the only man that was ever converted ... with a vision of Christ in glory His conversion’s a type of the conversion of the whole Jewish race, [which will] some day be converted like that. ... [It is] a type of the conversion of the whole Jewish race, some day, or other, a whole race, a nation will be born in a day, we read about in the Bible⁷³,” i.e., a mass Jewish conversion to Christianity. He also says that in the Old Testament, “Sabbath” keeping by the “Jews” was meant, “to remind Israel that God was separated to them as a race, and they were separated to God as a race⁷⁴.” This reference to the Jews being “separated to God as a race,” is clearly racial segregationist in sentiment (cf. “God is the author of Jewish separation” in “Is Segregation Scriptural?,” 1960, *infra*). And Bob Jones Sr. also says that he is a “friend of the Jews” and that “they have no better friend. I think God’s preserved this race and I’m a friend of the Jews. Always have been. I’ve never been anti-Semitic in my life⁷⁵.”

With regard to the third element of Bob Jones Sr.’s fivefold method for teaching racial values, in the *Word of Truth* 100 series he refers to, “white folks, black folks, rich folks, poor folks, that are Christians are ‘one’ ‘in Christ’ [Eph. 2:13,14; cf. ‘one’ ‘in Christ’

⁷⁰ WOT 122.

⁷¹ WOT 125,130,138.

⁷² WOT 102 (emphasis mine). Cf. Rom. 11:25,26.

⁷³ WOT 134 (emphasis mine). Cf., Rom. 11:25-27; Isa. 59:20,21; 66:5-24. I reject so called “Dispensationalism,” and do not agree with Jones on this prophetic interpretation. Rather, I consider that the conversion of the Jews (Rom. 11:25-27; Isa. 59:20,21) will occur just before the Second Coming; and the associated birth of a Jewish nation (Isa. 66:8,20) will occur after the Second Coming as in the New Heaven and New Earth race based nations are formed, including one for the Jewish race. But beyond such differences, we both see God’s hand in preserving the Jewish race in their largely unrepentant unChristian condition till the end of time. I would also note that since Rom. 9-11 is racial, this prophetic promise is focused on those of the Jewish race in the Sephardic community (although some of these are admixed or not of the Jewish race).

⁷⁴ WOT 122 (emphasis mine).

⁷⁵ WOT 128 (emphasis mine).

in WOT 228 & “Is Segregation Scriptural?,” *infra*]. A person in China, a person in Japan, a person in Korea, a person in India, a King on his throne, a President in the White House, anybody, ... [if] we’re ‘in Christ,’ we’re ‘one’ [Eph. 2:13,14]⁷⁶” (Element 3). And the fourth element in which the New Testament Jew-Gentile distinction manifests the Biblical racial consciousness and preservation morality for a whites-coloured distinction, emerges in this same address as he first refers to the New Testament’s general racial diversity of administration between “Peter ... the Apostle to the Jews, and Paul ... the Apostle to the Gentiles,” and then “the whole wide world, Jews [and] Gentiles” (Element 2); and in elucidating on this he divides the world into “white folks, [and] black folks” together with persons from “China,” “Japan,” “Korea,” or “India,” *supra* (Elements 3 & 4)⁷⁷.

Concerning the fifth element of Bob Jones Sr.’s fivefold method for teaching racial values, in the *Word of Truth* 100 series, he refers to “civilization” as opposed to “a savage tribe⁷⁸.” Or in general, he refers to the Gospel going to such countries as “China” and “Japan⁷⁹,” criticizes “Hitler and Mussolini⁸⁰,” whose involvement in the World War Two mass-murder of Jews is well known. He makes reference to “clothes” as a cultural value⁸¹; and refers to the “murmuring of the Grecians against the Hebrews” in Acts 6, and concerning the “trouble” that “developed” between these two groups, says “how modern that seems⁸².”

In terms of this broad fifth category, it should also be noted that Jones speaks favourably of American civil war (1861-1865) Confederate General, “Robert E. Lee” (d. 1870) who “led the Southern army and went down in honour and integrity, and was a wonderful character⁸³.”

Bob Jones Sr. also refers to “racial agitation.” In the USA American Deep South context of the 1950s, this would surely have to be taken to include a reference to racial desegregation “agitation;” although in the wider context of his reference to “trying to have one world,” this would also seem to have some reference to permissive coloured immigration policies of the post World War Two Era. (Compare his similar usage of “agitation” in his address, “Is Segregation Scriptural?,” *infra*.) Thus Bob Jones Sr. says,

⁷⁶ WOT 117 (emphasis mine).

⁷⁷ *Ibid.* (emphasis mine).

⁷⁸ WOT 101.

⁷⁹ WOT 142.

⁸⁰ WOT 152.

⁸¹ WOT 138.

⁸² WOT 116.

⁸³ WOT 130.

“You can take a convention today, just read your newspaper about confusion. All these religious conventions All these great assemblies where they get together and [there’s] big division and strife and fuss All kinds of racial agitation You know what’s the matter with it? They’re trying to have one world and one religion; instead of having one Bible and what the Bible says” Jones subscribed to the errors of the prophetic school of Futurism (rather than the truth of Protestant Historicism), and so he then says, “Some day some man’s comin’ along, a great genius is goin’ try to turn everything into one, that’s the softening process that’s going on, that’s the Antichrist whose goin’ come in someday ... ⁸⁴.”

Concerning the first element of Bob Jones Sr.’s fivefold method for teaching racial values, in the *Word of Truth* 200 series he refers in sixteen addresses to the human “race.” Thus *c.* 30% of addresses refer to man’s genetic unity through such racial terms as the “human race⁸⁵,” “the whole [human] race⁸⁶,” or “the [human] race⁸⁷,” the “Adamic race⁸⁸,” the “fallen race⁸⁹” of man, and the dead or fallen “race⁹⁰.”

With respect to the second element of Bob Jones Sr.’s fivefold method for teaching racial values, in the *Word of Truth* 200 series he refers in twelve addresses or *c.* 24% to the Jewish and / or Gentile racial categories⁹¹. This includes his (Scofield Dispensationalist) prophetic views about “the Jews back in Palestine today⁹²,” and criticism of anti-Jewish actions to “persecute the Jews, God’s chosen people,” in contrast to the fact that he’s “a friend of the Jew.” And he says that “the nations that have mistreated the Jew have always suffered the consequences” of God’s displeasure, in accordance with his understanding of Gen. 12:3, “I’ll bless those that bless you, and curse those who curse you⁹³,” or references to St. Paul as a “Jew” (here used as both a religious and racial term), called to be the “Apostle to the Gentiles⁹⁴.” In a generic reference he divides mankind into “Jews” and

⁸⁴ WOT 136 (emphasis mine).

⁸⁵ WOT 212 (twice),217,223 (twice),225,228,234,235,243,249.

⁸⁶ WOT 240.

⁸⁷ WOT 235 (twice),238,245.

⁸⁸ WOT 231.

⁸⁹ WOT 213.

⁹⁰ WOT 205,226,234 (4 times),238.

⁹¹ WOT 209,211,216,222,229,231,233,235,238,248,249,250.

⁹² WOT 211; cf., WOT 222.

⁹³ WOT 231. Cf., WOT 248.

⁹⁴ WOT 216.

“Gentiles”⁹⁵.” Consistent with this, in commenting on Acts 17, he says that “God Almighty” established things in such a way that “there were three classes of people, ... the Jew, the Gentile, [and] the church of God [I Cor. 10:32]⁹⁶.” The overlap between “Jews” and “church” and “Gentiles” and “church,” requires that a distinction exists between Jewish and Gentile Christians. (Cf. Bob Jones Sr.’s usage of I Cor. 10:32 in *The Birmingham News*, *supra*.)

As a sub-category of this second element, Bob Jones Sr. also makes specific usage of the term Jewish “race” in four addresses or *c.* 8%⁹⁷. Specifically he says (in accordance with his Scofield Dispensationalism,) of St. Paul, that, “his conversion’s a type of the conversion of a whole race, the Jewish race, when ... a nation will be born in a day Alright, Paul’s conversion ... was a type of the conversion of the Jewish race Now he was chosen as Apostle to the Gentiles⁹⁸.” In one address, Bob Jones Sr. first refers to “the human race” i.e., the primary race of man (Element 1), and then later moves to the finer racial division of “the Jewish race” (Element 2)⁹⁹. Likewise in another address he again refers to both, saying, “Now God called Abraham and told him [to] sire a race [Element 2], and so Abraham said, ‘Alright God, I’ll go along.’ God told Noah to build an ark, and God said, ‘I’ll take care of you and you’re family,’ and so forth and so on, ‘I’m going to destroy the race [Element 1]¹⁰⁰.”

Concerning the third element of Bob Jones Sr.’s fivefold method for teaching racial values, in the *Word of Truth* 200 series he first says that, “in Adam the human race died” (Element 1), and he later says that Christians are “‘one’ ‘in Christ’ [Eph. 2:13,14; cf. ‘one’ ‘in Christ’ in WOT 117, *supra*, & “Is Segregation Scriptural?,” *infra*].” They “are one in Christ, red folks, brown folks, black folks, white folks, all of us are ‘one’ ‘in Christ’¹⁰¹” (Element 3). This also contains a contextual allusion to the fourth element of Bob Jones Sr.’s fivefold method for teaching racial values, in which the New Testament Jew-Gentile distinction manifests the Biblical racial consciousness and preservation morality for a whites-coloured distinction, because the context of Eph. 2:11-15 is referring to how “Gentiles” were formerly “aliens from the commonwealth of Israel” (Eph. 2:11,12); “but now in Christ” are “both one” (Eph. 2:13,14) in terms of salvation (Eph. 2:1-16). Therefore Bob Jones Sr. is here using this Jew-Gentile distinction in Eph. 2:11-14 as a manifestation of

⁹⁵ WOT 209.

⁹⁶ WOT 235.

⁹⁷ WOT 209,233,235,249.

⁹⁸ WOT 233 (emphasis mine).

⁹⁹ WOT 249.

¹⁰⁰ WOT 235 (emphasis mine).

¹⁰¹ WOT 228 (emphasis mine).

the propriety of his saying that “white folks” and coloured “red folks, brown folks, black folks, ... are ‘one’ ‘in Christ’ [Eph. 2:13,14].”

Concerning the fifth element of Bob Jones Sr.’s fivefold method for teaching racial values, in the *Word of Truth* 200 series, this includes his references to China, Japan, and Korea in East Asia, and India in Central Asia¹⁰². He also refers to “civilization¹⁰³” as opposed e.g., to “the heathen in the jungle¹⁰⁴.” He attacks Hitler and Mussolini, saying e.g., that “Hitler was a destroyer¹⁰⁵.” And in terms of a broad reference to different racial groups, he makes some usage of the teaching found in Rev. 1:7; that every “kindred” on earth will “wail” at the Second Coming¹⁰⁶. Though he primarily used the Authorized Version (1611), Bob Jones Sr. sometimes used the American Standard Version (1901) in a supplementary way¹⁰⁷, and this emerges in his usage of the racial diversity of Rev. 5:9, where he rearranges the order of some of the words, and repeats the AV’s “kindred” as the ASV’s “tribe” when he refers to “‘every’ [Rev. 5:9, AV & ASV] ‘kindred’ [Rev. 5:9, AV], ‘and people’ [Rev. 5:9, AV & ASV], ‘and tongue’ [Rev. 5:9, AV & ASV], and ‘tribe’ [Rev. 5:9, ASV], ‘and nation’ [Rev. 5:9, AV & ASV]¹⁰⁸.”

In terms of this broad fifth category, it should also be noted that Jones makes favourable references to the southern States’ Confederacy of the American civil war (1861-1865), seen in his quotation of the Southern General, Robert E. Lee (d. 1870)¹⁰⁹.

Concerning the first element of Bob Jones Sr.’s fivefold method for teaching racial values, in the *Word of Truth* 300 series he refers to the human “race” in three addresses or c. 6% of addresses. And man’s genetic unity is also highlighted through reference to Adam¹¹⁰ and Eve¹¹¹ in a further 4% of addresses.

¹⁰² WOT 201 (China, Japan, Korea, & India); WOT 222 (China, Japan, & India); & WOT 235 (China & India).

¹⁰³ WOT 212 (thrice).

¹⁰⁴ WOT 225.

¹⁰⁵ WOT 236.

¹⁰⁶ WOT 202 (twice with minor variations).

¹⁰⁷ E.g., WOT 445.

¹⁰⁸ WOT 217 (thrice with minor variations).

¹⁰⁹ WOT 227. Cf., his references to when he was boy down in South East Alabama, WOT 221,238.

¹¹⁰ WOT 331 “Adam” / “fallen nature.”

¹¹¹ WOT 334.

Concerning the second element of Bob Jones Sr.'s fivefold method for teaching racial values, in the *Word of Truth* 300 series he refers to Jew-Gentile racial categories of thought in one address or *c.* 2%, through reference to his erroneous Scofield Dispensationalist understanding of Luke 21:24, and the terms "Israel" and "Gentile" in a similar way as in Rom. 11. After saying that on his erroneous Futurist and Scofield Dispensationalist prophetic views, he thought that World War I (1914-1918) may be the beginning of the last act in the prophetic drama of Christ's return, he goes on to say that, "There's one definite sign that you cannot ignore. Jesus in the Sermon on the Mount of Olives said that 'Jerusalem' should 'be trodden down of the Gentiles, until the time[s] of the Gentiles be fulfilled.' And 'Jerusalem' has been 'trodden down of the Gentiles' for more than two thousand years. But now [in the 1950s] there's a government of Israel there [since 1948]. And I was talking to this relative of mine about the thing. How that great General in the English army delivered Palestine in a way ... [that] made it possible for Israel to return¹¹²." However, there is also a somewhat faint background reference to the Jew-Gentile distinction in at least two other addresses or a further *c.* 4% of the *Word of Truth* 300 Series. Thus in one address he refers to the Apostle Paul's Jewish "brethren"¹¹³. And in another address, he refers to various "classes and groups" of people, "all types and kinds;" and he makes specific reference to how the "Apostle Paul ... preached ... in Athens, in the midst of the culture of that city," i.e., a Greek or Gentile city, the same message that he preached when he had contact with those "from his culture and his training" i.e., Jews¹¹⁴. (He also makes some references to Jews in a religious context¹¹⁵.)

With respect to the third element of Bob Jones Sr.'s fivefold method for teaching racial values, in the *Word of Truth* 300 series he refers to this in one address or *c.* 2%. Here Jones refers to man's genetic unity not through Adam, but rather through Eve (Element 1), and does this in the context of highlighting finer racial divisions of the human race through motherhood (Element 3). Thus he says, "I've seen mothers in many lands, white ones, and black ones, and red ones, and yellow ones, rich ones, and poor ones. For wherever a woman holds a baby in her arms she has the same light in her eye that every other woman has. Every mother listening to me now, when you hold your baby, have the same light in your eye ... that 'mother' 'Eve' [Gen. 3:20] had when she held in her arms her first little baby¹¹⁶." It might also be remarked that this depiction of "white" Caucasians, "black" Negroes, "red" Indians of the Americas, and "yellow" Chinamen, is a background picture of homogenous racial marriages with full-blooded children.

¹¹² WOT 309 (emphasis mine).

¹¹³ WOT 338.

¹¹⁴ WOT 320.

¹¹⁵ WOT 304,327,337.

¹¹⁶ WOT 334 (emphasis mine).

Bob Jones Sr. makes no specific reference to the fourth element of his fivefold method for teaching racial values, in the *Word of Truth* 300 series.

Concerning the fifth element of Bob Jones Sr.'s fivefold method for teaching racial values, in the *Word of Truth* 300 series, eight address or c. 16% are relevant. One involves background values found in some of his language. In the Bible the colour "white" is sometimes used to symbolize what is right (Isa. 1:18), and black is sometimes used for sin. Thus in Jer. 13:23 reference to the black "skin" of an "Ethiopian" negro, which like the black "spots" of a "leopard," means the colour black is used to symbolize "evil." This type of thinking can be present when someone says that something is "a black mark" against a person. Thus to some extent, such imagery can acts as background support for the idea of Hamitic racial curse (Gen. 9:22,24-27; 10:6,7) making negroes black. Against this backdrop, Bob Jones Sr. says approvingly, that when he was "a boy," "everything" was regarded as either "black or white" meaning bad or good respectively, whereas, now, he regrets that society tends to see things more as "a dull grey"¹¹⁷.

Bob Jones Sr. also refers to e.g., "when I went to Palestine ... in Jerusalem"¹¹⁸," and makes some anti-Hitler comments¹¹⁹. He also makes references to: the high white culture of ancient Greece and Rome - although he says that their lack of godly religiosity lead to their final downfall¹²⁰; and he also refers to Mongoloid lands of ancient coloured civilizations, namely, Japan¹²¹ and the "Orient"¹²²." And he further refers to an Evangelistic Campaign that he held in "Tokyo, Japan;" saying that when he made an evangelistic call to turn to Christ, some two hundred and fifty-three people came forward¹²³.

Bob Jones Sr.'s more common contrast between "civilization" and the "savage" (which is important for evidencing the racial superiority of Caucasians, and beyond this, placing e.g., the ancient Chinese and Japanese civilizations in between whites and savages on a sliding pyramid scale); receives a particularly colourful highlight in one address through reference to the Red Indian savages. He says, "... talk about studying psychology and folks being crazy You go to a Democrat Convention or a Republican Convention:

¹¹⁷ WOT 341.

¹¹⁸ WOT 349.

¹¹⁹ WOT 301,342.

¹²⁰ WOT 352.

¹²¹ WOT 337,347.

¹²² WOT 341.

¹²³ WOT 347.

judges, governors, and United States Senators march up and down and yell like Comanche Indians and carry flags and banners and scream and holler¹²⁴.”

Bob Jones Sr.’s fivefold method for teaching racial values also can be seen through reference some of the matters in Robert Johnson’s (1910-1971) biography of him, *Builder of Bridges* (1969 & 1982). E.g., with regard to his first element of a single human race, i.e., racial consciousness of a primary race which includes all of mankind, Bob Jones Sr. referred in his evangelistic campaigns to “men’s natures,” “human lives,” and a concern that “people are profane.” With regard to the second element of teaching racial consciousness of races inside the human race through the bi-racial Jew-Gentile distinction, e.g., he is reported as having referred to “the race” “of the Jews;” or he says of the “Jew ... God has preserved them and gave them a mark.” And in terms of this including a distinction between Jewish Christians and Gentile Christians, he refers favourably to a “Christian Jew” from “Los Angeles,” California, USA. Although as touching upon the Jewish religion, Johnson connects Bob Jones Sr.’s criticisms of Billy Graham with the fact that he “would not attack Romanism” (the ecumenical compromise) or “Judaism” (the inter-faith compromise). With regard to the third element of teaching racial consciousness of races inside the human race through the bi-racial whites-coloureds distinction e.g., at his 1927 evangelistic campaign in McKeesport, Pennsylvania, USA, he said, “My hat’s off to the ... white or black [Element 3], rich or poor, high or low, who tries to lead a man [Element 1] to prayer.”

With regard to Element 4, with the New Testament Jew-Gentile distinction manifesting the Biblical racial preservation morality for a whites-coloured distinction, we have the matter already referred to in *Builder of Bridges* (1969 & 1982) in an article entitled, “More Harm Than Good - Neither Race Wants Mixing, says Pastor.” In broad terms, Johnson refers to “radicals promoting all types of strife, such as the race problem” i.e., racial desegregation. And the religious editor of *The Birmingham News*, Mr. Claude Keathley wrote, “one of the nation’s best known old-time evangelists expressed concern that integration of the races would do more harm to Christian colored and Christian white people than it would do good. ... “I still believe the Bible,” says Dr. Jones, “and believe the Bible still makes some things very clear.” Elaborating on this view on integration of the races ..., Dr. Jones said that the Bible makes it clear that there are three classes of people, the Jews, the Gentiles, and the church of God [I Cor. 10:32]. When people say that segregation is unchristian they are slandering God, because God is the author of segregation of the races ...[Gen. 10 &11; & “revilers” (1611 Authorized Version) / “slanderers” (1662 Book of Common Prayer) in I Cor. 6:10].” And in further commenting on this, Robert Johnson refers to “white people and ... colored people,” and how “Dr. Bob ... told the people that God had made the races as they are and that it was he who had separated them.”

And with regard to the fifth element of other Biblical and extra-Biblical matters further supporting the general conclusion found in the first four elements, in *Builder of Bridges* (1969 & 1982), Robert Johnson also mentions e.g., that Bob Jones Sr. was of “Welsh-Irish descent,” “of Irish descent,” and was “brown eyed” or “hazel” eyed.” Reference is also made to Bob Jones Sr. and his wife employing a “‘colored mammy’ –

¹²⁴ WOT 346 (emphasis mine).

Emma Hunt.” “Mrs. Jones” says of her, “We loved Emma. She was a wonderful asset to the family, and she took excellent care of Bob [Jr.] while his father and I were busy about the work of the Lord” She also says that he had a racially segregated area for them in his big evangelistic campaigns, “Dr. Bob always loved the Negro. He had a special section reserved for them in all his big campaigns, and, and he never failed to acknowledge their presence. Often he have them sing some of their [Negro] Spirituals, as only they can.” There is also a classic picture of the white evangelist, Bob Jones Sr., preaching the gospel to coloureds on the cotton fields of the American Deep South in Dothan, Alabama, USA. Here “Dr. Charles Bishop” says in “1968,” “The other day I had an occasion to go to Dothan, Alabama. While there I wanted to take another look at the Bob Jones Marker in Brannon Stand One man [in Dothan] told of a time when Dr. Bob returned to Brannon Stand and went out into a cotton field ... where some colored people [Element 3] were picking cotton. Dr. Bob watched a while, and then he started to preach to the men [Element 1]. Before long, several of the workers were kneeling in the field and had accepted Christ as their Saviour ... ¹²⁵.”

In considering Bob Jones Sr.’s fivefold method for teaching racial values, some reference may also be profitably made to his radio address, “Is Segregation Scriptural?” (1960).

¹²⁵ Johnson’s *Builder of Bridges* (1969 & 1982), *op. cit.*, pp. 69,78,163 (Element 1), 118,199,344 (Element 2) & 279-280 (Judaism), 146 (Element 3), 311 (cf. p. 307), 322-323 (Element 4), xv,3,66,68,208,161,162,334 (Element 5).

Bob Jones Sr.'s "Is Segregation Scriptural?"	Bob Jones Sr.'s "Is Segregation Scriptural?"	Bob Jones Sr.'s "Is Segregation Scriptural?"	Bob Jones Sr.'s "Is Segregation Scriptural?"	Bob Jones Sr.'s "Is Segregation Scriptural?"
1. There is a single "human race" in the Bible i.e., racial consciousness of a primary race which includes all of mankind (Acts 17:24,26).	2. There is a Biblical bi-racial distinction between Jews and Gentiles i.e., racial consciousness of races inside the human race (I Cor. 10:32).	3. There is a general bi-racial whites-coloureds distinction i.e., racial consciousness of races inside the human race.	4. The NT Jew-Gentile distinction manifests the Biblical racial consciousness & preservation morality for a whites-coloured distinction (Acts 17:24,26).	5. Other Biblical and extra-Biblical matters further support the general conclusion found in the first four elements. (E.g., Tower of Babel, Gen. 11).
E.g., "And hath made of one blood" (Act 17:26).	E.g., "God is the author of Jewish separation and Gentile separation."	E.g., there are "white" and coloureds, with "black" and "yellow" and "red" "Christians."	"Paul" "a Jew" "to" "Gentiles" in Acts 17:24-26; teaches God "appointed the bounds of their habitation," contextually relevant to all segregation.	E.g., "Chiang Kai-shek ... is Chinese. He married a Chinese woman. That is the way God meant it to be."

In this Bob Jones Sr. said, "What does God teach about the races of the world? If you go to the seventeenth chapter of the Acts of the Apostles, you will find there Paul preached a special sermon on Mars' Hill. Remember now, Athens was the centre of [Greek / Gentile] culture. Paul was there. Paul was chosen of God, he was a Jew to be the great apostle to the Gentiles [Element 2] Paul tells us in his sermon on Mars' Hill, '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' [Acts 17:24]. Now the statue of the Grecian goddess, Athena, was in the Parthenon, and Paul said that God did not dwell in buildings 'made with hands; neither is worshiped as though he needed, any thing, seeing he giveth to all life, and breath, and all things' [Acts 17:24,25]. Now ... this is an important verse, the twenty-sixth verse of the seventeenth chapter of the Acts of the Apostles, 'And hath made of one blood [Element 1] all nations of men for to dwell on all the face of the earth,' But do not stop there, 'and hath determined the times before appointed, and the bounds of their habitation.' Now what does that say? That says that God Almighty fixed 'the bounds of their habitation.' That is as clear as anything that was ever said."

“... God Almighty did not make of the human race one race [Element 1] in the sense that he did not fix ‘the bounds of their habitation.’ That is perfectly clear. It is no accident that most Chinese are in China ... [Element 5]. We were over in Formosa a few weeks ago and conferred an honorary degree on Generalissimo Chiang Kai-shek, and I never met a greater man, I never met a man of more intelligence or a more wonderful Christian; and Madame Chiang Kai-shek is a wonderful woman. ... She was a Christian Chinese woman educated in America. When she finished her education, she went back to ... China. How God has used Generalissimo and Madame Chiang Kai-shek not only as Christian witness but also in other ways. ... Generalissimo Chiang Kai-shek ... is Chinese. He married a Chinese woman. That is the way God meant it to be [Element 5].” (Cf. Part 5, Chapter 5, section e, “Mixed Marriages,” *infra*.) “Paul said that ‘God ... hath made of one blood all nations of men,’ but he also fixed ‘the bounds of their habitation’ [Acts 17:24,26].”

“There is no trouble between a born again white man and a born again colored man or a born again Chinese or a born again Japanese [Element 3]. Born again, Bible believing Christians, do not have trouble. They may not understand some things, but when we give them the Word of God for it, they see it and understand it.” And “... in the South ... the white people have helped the colored people build their churches Sometimes we have a little trouble, but then we adjust sensibly and get back to the established order. But the good white folks have always stood by their good colored friends, and the good colored folks have always stood by their good white friends ... [Element 3].”

And in the broad context of the 1950s and 1960s racial desegregation and so called “civil rights” movement, Bob Jones Sr. says, “Now what is the matter? There is an effort today to disturb the established order Listen, I am talking straight White folks and colored folks, you listen to me. You cannot run over God’s plan and God’s established order without having trouble. God never meant to have one race. It was not his purpose at all. God has a purpose for each race. Alright, now what is happening? Down in Africa [presumably referring to southern Africa in Rhodesia / Zimbabwe and South Africa] there is trouble and turmoil. There is racial disturbance all over the world Christian people in the South, white and black, through the years have been able to work together But now ... agitation has been started Down in south-east Alabama ... some white folks were not treated right They were oppressed by people who had money. The colored people ... were treated just as well as the white people by the businessmen. And man who would mistreat a colored man would mistreat a white man The situation is not a perfect situation for the white folks or the colored folks ... [Element 3], but we have never had a perfect situation in this world since Adam and Eve disobeyed God in the Garden of Eden [Element 1].”

Hence Bob Jones Sr. says to the “white people in the [USA] South” and “colored people;” “Do not let these Satanic propagandists fool you. This agitation is not of God. It is of the Devil. Do not let people slander God Almighty [cf. “When people say that segregation is unchristian they are slandering God,” in *The Birmingham News*, *supra*; & “revilers” (1611 AV) / “slanderers” (1662 BCP) in I Cor. 6:10]. God made it plain. ... If

you are a Christian white person or a Christian colored person, you will treat each other right. ... We are ‘one’ ‘in Christ’ [Eph. 2:13,14; cf. ‘one’ ‘in Christ’ in WOT 117 & 228, *supra*]. But let us remember that the ‘God’ who ‘made of one blood all nations’ also fixed the boundaries ‘of their habitations’ [Acts 17:24,26]. Yes, Paul said, ‘God ... hath made of one blood all nations of men’ ... but ‘God’ fixed the boundaries of the races of the world [Acts 17:24,26]”

“... God never meant for America to be a melting-pot to rub out the line between nations. That was not God’s purposes for this nation. When someone goes to overthrowing his established order and goes around preaching ... sermons about it, that makes me sick. For a man to stand up and preach ... sermons in this country, and talk about rubbing out the line between the races, I say it makes me sick. I have had the sweetest fellowship with coloured [i.e., meaning black] Christians, with yellow Christians, with red Christians, with all sorts of Christians” “The trouble today is a Satanic agitation striking ... at God’s established order.” (cf. “racial agitation” in *Word of Truth* 136, *supra*). “These religious liberals are the worst infidels in many ways in the country; and some of them are filling pulpits They do not believe the Bible ... , so it does not do them any good to quote from it. They ... are leading the white people astray ... and they are leading the colored people astray ... [Element 3].”

“God gave every race something. He gave the Africans something. He gave the Chinese something he did not give the Japanese. He gave races certain things. He chose the Jews ... and segregated them ... because he had a purpose for that race [Element 2, contextually manifesting God’s will for wider segregation and parts of Elements 4 & 5]. God Almighty had a purpose for the Jewish race; and for that purpose to be carried out, he had to separate them from among the [Gentile] nations of the earth. God chose Israel, and through the loins of Israel, he brought us the Messiah. ... I am a friend of the Jew The Jews are back in Palestine with a government today [in 1960] I do not agree with them about Jesus. I know Jesus Christ was the Son of God Yes, God chose the Jews [Element 2]. If you are against segregation and against racial separation, then you are against Almighty God [Element 4] because he made racial separation in order to preserve the race through whom he could send the Messiah and through whom he could send the Bible. God is the author of segregation. God is the author of Jewish separation and Gentile separation [Element 2, & in connection with wider context of Element 3, *supra*, Element 4], and Japanese separation [Element 5, applying ‘Japanese separation’ as another manifestation of the morality of the Jew-Gentile distinction]” (re: “God is the author” cf. his usage of “God is the author of segregation of the races” in *The Birmingham News*, *supra*; & re: “God is the author of Jewish separation” cf. the “Jews” were “separated to God as a race” in *Word of Truth* 122, *supra*). “God made ‘of one blood all nations,’ but he also drew the boundary lines between races.”

“Now, ... it is perfectly clear in the Bible that God ‘made of one blood all nations’ but that he also fixed ‘the bounds of their habitation’.” “Now I can sit down with any Christian Japanese, and Christian Chinese, and Christian Africa, etcetera, anywhere in the world, and as a Christian, have fellowship. That is a different

relationship. A Christian relationship does not mean a marriage relationship. You can be a Christian and have fellowship with people that you would not marry and that God does not want you to marry, and that if you should marry you would be marrying outside the will of God.” “Paul made it clear when he preached at Athens in the midst of Athenian culture [i.e., a Jew in a Greek culture, Element 2]. He said that God ‘hath made of one blood all nations of men’ [Element 1]. But God has also done something else. He has fixed ‘the bounds of their habitation’ [Elements 4 & 5, general racial diversity which in the broader context includes that of whites & coloureds]¹²⁶.”

In this age of great spiritual and moral decline in both church and state, it is certainly refreshing and pleasing to hear a Biblical Protestant preacher saying things like, “Generalissimo Chiang Kai-shek ... is Chinese. He married a Chinese woman. That is the way God meant it to be.” “Paul said that ‘God ... hath made of one blood all nations of men,’ but he also fixed ‘the bounds of their habitation’ [Acts 17:24,26].” “... God never meant for America to be a melting-pot When someone goes to overthrowing his established order and goes around preaching ... sermons about it, that makes me sick. For a man to stand up and preach ... sermons in this country, and talk about rubbing out the line between the races, I say it makes me sick,” *supra*. In this address, Bob Jones Sr. says, “Listen, I am talking straight;” and in another address, he speaks of the need for “straight shooting preaching¹²⁷.” We thank God that in these selections taken from his address, “Is Segregation Scriptural?” (1960), Bob Jones Sr. “put it straight down the line” as a Biblically sound straight shooting preacher!

(Part 5, Chapter 5) d] The Rainbow Racial Classification System.

The *Rainbow Racial Classification System* is first and foremost drawn from Biblical information, such as e.g., one finds on *The Table of Nations* in Gen. 10; and thereafter, godly reason that is consonant with the Divine revelation. E.g., one of the sons of Ham was Cush, the progenitor of the Negroids (Gen. 10:6-8). And we read in Acts 8:27 of “a man (Greek, *aner*) of Ethiopia (Greek, *Aithiops*).” The Greek word here for “man” is *aner* which can refer to either a male of full age, as opposed to a female or a child; or it can refer to the “husband” of a woman (Matt. 1:16), or it can refer to “men” in the sense of a

¹²⁶ “Is Segregation Scriptural?” by Dr. Bob Jones Sr., Founder Bob Jones University, Greenville, South Carolina, Address given over Radio Station WMUU, Sunday April 17, 1960. For my immediate purposes, I have rearranged the order some things were said in. (Full transcript at <http://www.drslewis.org/camille/2013/03/15/is-segregation-scriptural-by-bob-jones-sr-1960/>).

¹²⁷ *Word of Truth* 452.

generic reference to human beings (Luke 11:31)¹²⁸. Given that the reference here is to “an eunuch of great authority under Candace queen of the Ethiopians” (Acts 8:27), the meaning of *aner* here is to a male of full age who is a human being. We are thus reminded by this reference that like men of other races, the Ethiopians belong to the primary race of the human race. And being in the image of God, like other men, these negroes clearly have souls (Gen. 2:7; I Cor. 15:45), since we here read of his conversion from that of a God-fearer Gentile (Acts 13:16; 17:1,4; 18:4), who went to the Court of the Gentiles in “Jerusalem for to worship” (Acts 8:27; cf. Deut. 23:1 with “eunuch”), to that of a Christian (Acts 8:26-40). Among other things, the presence of a soul is manifested in a god-focus, found in either clear examples of spiritual worship e.g., animal sacrifice on an altar (Gen. 4:4; 8:20), or some clear form of a lust idol (Exod. 20:1,17; Matt. 6:24; Eph. 5:5; Col. 3:5); and so e.g., the fact that this Ethiopian did “worship” God (Acts 8:27), clearly shows that like other human beings, Negroes have souls. Thus like other human beings, the presence of the soul in Ethiopians or other negroes, is manifested in the conscience morality (Rom. 2:14,15) of a moral code¹²⁹. E.g., we read of the goodness, decency, and timely assistance of a godly Ethiopian whose mind being regulated by a good moral code, found that his conscience was troubled by injustice in the time of the Old Testament prophet, Jeremiah, “when Ebedmelech the Ethiopian, one of the eunuchs which was in the king’s house, heard that they had put Jeremiah in the dungeon; ... Ebedmelech ... spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they had cast into the dungeon; and he is like to die for hunger in the place where he is Then the king commanded Ebedmelech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die” (Jer. 38:7-10).

And when we look for finer racial descriptions of Negroes, as typed by Ethiopians, we also find some relevant references in Holy Scripture. E.g., it is clear from the picture of Ham’s son Cush found in Volume 1, Part 2, Chapter 21, built up from north-east coast Africa, that one relevant racial characteristic is the *Nose*, which for this Negro is Broad.

¹²⁸ William Mounce’s *Analytical Lexicon to the Greek New Testament* (1993), *op. cit.*, at “*aner, andros, ‘o [/ ho].*”

¹²⁹ See Part 2, Chapter 6, section c, “Soul-talk,” subsection i, “Distinguishing man from animals - the soul gives man a god focus & capacity for religious belief in the supernatural; and conscience morality seen in a moral code.”



North-East Coast of Africa (left) & Noah's Son Ham begat Cush (right).

But Scripture also refers to other racial characteristics. For instance, if we consider the Negroes of Africa as typed by the Ethiopians, *Skin Colour*, for in the Hebraic parallelism of Jer. 13:23, the “skin of “the Ethiopian” is black like the “spots” of “the leopard.” Another racial characteristic is *Body Hair*, with the Negro having relatively slight male facial and body hair, so that he has a “peeled” appearance (Isa. 18:1,2). Another racial characteristic is *Stature*, with such Negroes being tall, for the Cushites described by Isaiah are “men of stature” (Isa. 45:14)¹³⁰. Another racial characteristic is *Head Hair*, for “Doth not ... nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her” (I Cor. 11:14,15); and in so considering hair length, we also discern different racial hair types, e.g., the Negro *Head Hair* is black with tight woolly curls. And having thus consulted the Book of Nature, we also find there are other racial characteristics. For instance, we read in Acts 8:27 of “a man of Ethiopia (Greek, *Aithiops*).” The Greek word here for “Ethiopia” is *Aithiops* meaning “to scorch” (*aitho*) the “face” (*ops*), that is, a “blackamoor” (Strong’s NT Greek Concordance) or a “black-face.” Then as we consider the face (Greek, *ops*) of an Ethiopian, we find other racial characteristics emerge, such as, *Eyes* which in Negroes are brown; *Prognathism* (i.e., the degree of protrusion of the jaws), which in Negroes is strong, with thick everted lips; and indeed head shape. For Scripture refers to “the crown of the head” (e.g., Gen. 49:26), and we find that in some racial groups, but not others, head size is a specific racial characteristic e.g., with the Negroes, the *Head* size is narrow. We also find that there are other racial features connected with the mind, for “Ham” means “black,” so that the Hamitic curse is limited to Canaan, and through reference to the colour word-plays on “Ham” and “black,” the black Cushites or negroes (Gen. 9:25-27; 10:6). Thus Cushite negroes are designed to be a servant race to good and decent white Japhetic men and Semitic Jews, although ungodly men have sometimes exploited the

¹³⁰ Cf. the “sons of Anak” descended from “Arba” (Joshua 15:13; 21:11), being subdivided into three tribes (Josh. 15:14), and also described as “men of a great stature” or “giants” (Num. 13:32,33), with the remnant of them in the post-Conquest period being found “in Gaza, in Gath, and in Asdod” on the coast (Josh. 11:21,22).

negroes properties in a most abusive manner, that no good Christian could, would, or should condone, and indeed, must in Christian charity, condemn¹³¹. (Similar issues arise with patriarchy, which though good and right, is likewise potentially also open to abuse.)

In connection with, and in subordination to, the Holy Scriptures understood as the infallible Word of God as found only in religiously conservative Protestant Christianity; the *Rainbow Racial Classification System* also benefits from a wide consultation with other racial classification systems, together with elements of my own observations. In general terms, in its relevant measurements underpinning various descriptions dealing with: the cephalic index (i.e., the percentage ratio of the length and breadth of the head); nasal index (i.e., the percentage relation of nasal breadth and length); prognathism (i.e., the degree of protrusion of the jaws); or stature, it is basically a revised form of the racial classification system of Alfred Kroeber (1876-1960) of the University of California, Berkeley, USA¹³².

The *Rainbow Racial Classification System* is made subject to the type of qualifications found in other classification systems, namely, that the descriptions given are idealized stereotypes and necessarily contain the subjective assessment of the analyst, in this instance, myself. Given that racial description is “a sort of average” of the relevant group, and averages necessarily “differ from one another much less than individuals,” “overlapping” or blurring is unavoidable, and “clear-cut types” are not always found in practice. This difficulty is also increased as a consequence of miscegenation in various parts of the world¹³³. Thus other than for very racially admixed individuals or groups, because the greater part of the group average will always be in a given individual, one can discern his race, even if he deviates quite considerable from the group average on a given racial trait. E.g., the unusual albino negro who has lost the black pigmentation, still looks like a negro overall, rather than looking anything like a white Caucasian.

When the term “red” is used for a race e.g., the Red Indians of the Americas, “red” means a brownish red, such as is used for a “red” cow in Num. 19:2. This is more fully explained in reference to Rev. 6:1-7 in Part 5, Chapter 5, section a, “Key 7: Later Table of Nations Usage in Scripture,” *supra*.

Man’s common descent from Adam (Gen. 3:20; I Cor. 15:22,45,47,49), requires that that the *Rainbow Racial Classification System* recognize that the primary race is the human race or Adamic race. The presence of such diverse groups on *The Table of Nations* as Caucasoids (in all three groups of Japheth, Shem, and Ham), Negroids from Hamitic “Cush” (Gen. 10:6), Mongoloids from Shemitic “Mash” (Gen. 10:23), and Australoids from Shemitic “Elam” (Gen. 10:22), requires a recognition that within the primary race of the

¹³¹ See Volume 2, Part 5, Chapter 5, section 1, Keys 3 & 6, *supra*.

¹³² Kroeber’s *Anthropology* (1948), *op. cit.*, pp. 124-158. Kroeber’s work includes his own racial classification system (*Ibid.*, p. 132), and those of Deniker (*Ibid.*, p. 149), Czekanowski-Kline (*Ibid.*, p. 151), and Hooton (*Ibid.*, p. 155).

¹³³ *Ibid.*, p. 126.

human race or Adam's race, there are five secondary races i.e., Caucasoids, Mongoloids, Negroids, Australoids, and Capoids. The Japhetic blessing of Gen. 9:25 requires that *tertiary race* within a secondary race be understood, since the white Caucasian tertiary race inside the Caucasoid secondary race is here isolated in a broad generic manner. It is also necessary to appreciate tertiary race since Mediterranean tertiary race Caucasoids are found under both Shem and Ham. However, this in turn points to yet finer racial divisions to distinguish Shemitic and Hamitic Mediterranean Caucasoids i.e., a requirement to consider quaternary race. Furthermore, the Semitic blessing of Gen. 9:26 requires analysis of the Semitic quaternary race inside the Mediterranean Caucasoid tertiary race. Yet this in turn is insufficient as this racial blessing goes only to Hebrew Semitic Jews, and so it then becomes necessary to consider ethnic race within quaternary race for the Semitic group, a factor that also emerges in the Hamitic group with its Mediterranean Caucasoids; although by contrast, in the Japhetic group one does not need to go beyond tertiary race before one then comes to ethnic races. And given that language is the cultural key to locating the relevant ethnic race inside a Caucasian tertiary race, or inside a Semitic quaternary race, it follows that special attention must be paid to linguistics e.g., the Japhetic Linguistic Family, or the Hamito-Semitic Linguistic Family and inside of this, e.g., the Semitic languages.

On the one hand, it is clear that all human beings belong to the same primary race, to wit, the human race. Thus with respect to primary race, man is *one race*. Therefore, it is necessary to reject politically or ideologically guided racial constructs which deny that all men are of the same primary race. This can be manifested in different ways. E.g., it can be used to deny the necessity for creation by God at the level of man as a primary race, with the macroevolutionist Darwinian claim the human race is simply an animal like other primates. Thus it is true that man is in the same taxonomical order as other primates. And in Charles Darwin's *Descent of Man* (1871), he says the fact that man is a primate (see chart on primates, *infra*), effectively destroys his status as being in "a distinct order" of creatures. Hence he says in *Descent of Man* (1871), "It would be beyond my limits, and quite beyond my knowledge, even to name the innumerable points of structure in which man agrees with the other primates. ... Prof. Huxley, has fully discussed this subject, and concludes that man in all parts of his organization differs less from the higher apes, than these do from the lower members of the same group. Consequently there 'is no justification for placing man in a distinct order'¹³⁴." But Darwin then uses this to further claim, "some ancient member of the" "apes" "gave birth to man," so that "man" came from what "would have been properly designated" "as an ape or a monkey"¹³⁵," and that ultimately all species came from "a few forms or ... one"¹³⁶." Clearly it is necessary to repudiate this type of absurd Darwinian nonsense, which rightly claims that the human race is in the same taxonomical order as e.g., "an ape or a monkey," but which then misuses and abuses this concept to claim common biological descent for these creatures evidently designed by God on a common blueprint at certain points (see chart on primates, *infra*).

¹³⁴ Darwin's *Descent of Man* (1871), Chapter 6, "On the affinities and genealogy of man;" citing Huxley's "Evidence as to Man's Place in Nature," 1863, p. 70, *et passim*.

¹³⁵ *Ibid.*

¹³⁶ Darwin's *Origin of Species*, chapter 14, "Recapitulation & Conclusion."

Or the denial that all men are of the same primary race can be found in another way. E.g., while I find value in much of Kroeber's racial descriptions, he was a Darwinian macroevolutionist who followed a multi-regional model for man's alleged macroevolution as part of his denial of creation¹³⁷. His multi-regional view manifests itself in a racial classification system that fails to give due credit to man's biological unity in the same primary race of the human race, and so in his threefold division of Negroid, Mongoloid, and Caucasoid (as opposed to my fivefold division, since Kroeber considers other groups are simply admixed from these three), he calls these secondary races of man the "primary racial stocks of man," or "primary stocks and races"¹³⁸. Hence I repudiate his racial constructs at this point.

But on the other hand, it is also clear that within the human primary races there are secondary races, tertiary races, sometimes quaternary races, and also ethnic races. Therefore, it is also necessary to reject politically or ideologically guided racial constructs which use the fact that men are of the same primary race in order to deny finer racial divisions of man. For while it is true that in terms of primary race, man is *one race*, sadly, in the post World War Two (1939-1945) era, there has been much abuse and misuse of the terminology of "one race" as part of a Type 2 "Human Rights" secularist ideological brainwashing programme.

This should also be contextualized in some reference to the so called "Jew-Aryan" distinction of Nazi racial theoretics. German 1920s to 1940s Nazi "racial theoretics" were not scientifically sound at their key point of "Aryan verses Jew," and they changed their definitions of these in different political contexts. Thus in one context they would claim the true "Aryan" was blond haired and blue-eyed; and then in another context, that the German ethnic race of Caucasians, irrespective of hair or eye colour, was the true "Aryan." Thus under strict scrutiny they did not have a consistent definition of an "Aryan," and varied it in different contexts due to non-rational emotionalism in which they were simply "looking for a reason" to promote the concept of "Aryan" in opposition to "Jews." With regard to "Jews," in one context the Nazis would claim their concern was race-mixing, since in the stereotypical depiction of a Jew they would show a mixed race Jew largely of Ashkenazi Caucasian stock, but with a hooked-nose e.g., from Sephardic intermarriage, and thus present "the Jewish problem" as one of race mixing. Certainly there were some such racially admixed Jews. But then, when faced with large numbers of white Caucasian Ashkenazi Jews which on the basis of photographs I have seen, do not appear to have been admixed, they would present "the Jewish problem" as one of "Jewish conspiracies" orchestrated by the entire Jewish community. Thus under strict scrutiny they did not have a consistent definition of "the Jewish problem" in terms of their "justifying" the mass murder of Jews, and varied it in different contexts due to non-rational emotionalism in which they were simply "looking for a reason" to promote the concept of "the Jewish problem" in an "Aryan verses Jew" way. Thus while there

¹³⁷ See Vol. 1, Part 2, Chapter 6, section c, subsection iv, subdivision A.

¹³⁸ Kroeber's *Anthropology* (1948), *op. cit.*, pp. 132-133.

were mixed race Jews and Sephardic Jews killed by the German Nazis, they were also killing white Aryan race persons of a religiously Jewish ancestry (some of whom were religious Jews, some of whom were irreligious but part of the wider Jewish religion's culture; and a relatively small percentage of whom were "Christians" – although this included both true and apostate Christians). Thus to the extent that e.g., a Christian who had a grandfather that converted from Judaism to Christianity would be included, the Nazi definition appears to have been at least "biological" in tracing this Christian back to his once Jewish grandfather. But to the extent that this grandfather may have been a full-blooded white Aryan of Ashkenazi stock, it was not "racial," as this was a white Aryan Christian being killed allegedly on the basis of his being of the "Jewish race," when he was in fact only of the Jewish religion, or descended from those of the Jewish religion.

To this there are some further complicating factors. Firstly, the Croat Nazis or Nazi Ustashi in the Balkans ran a Roman Catholic Inquisition which used Inquisition discretions along Nazi racial theoretic line for race mixing, and providing a Serb converted to Roman Catholicism (usually from Serbian Orthodoxy,) it more generally was a fairly consistent example of killing Serbs of mixed race; although a white Caucasian Serb who refused to convert to Romanism would also be killed, so that once again the issue of race was intermingled with issues of religion. Secondly, a further complication is the fact that in the post World-War Two Era, Type 2 "Human Rights" secularists wishing to flood Western lands with coloured immigrants and non-Christian immigrants, so as to destroy white race based Christian nationalism, and also dismantle Western European Empires such as the British Empire; seek for their political purposes to use World War Two opposition to Nazism as a propaganda mechanism. Such persons are every bit as free in their distortions of race for political purposes as were the Nazis, although in their particular instance, they are seeking to invent a multi-cultural "one race" society in which people are brainwashed to be unable to perceive racial diversity beyond the human primary race; and there is also other brainwashing under this multi-cultural agenda such as religious universalism and associated ecumenical compromise (e.g., with Roman Catholics and Eastern Orthodox,) and inter-faith compromise (e.g., with Mohammedans, Buddhists, and Hindus).

Among other things, this entails these Type 2 "Human Rights" secularists falsely depicting the Nazi Germans as more intellectually cogent in their relevant racial theoretic than what they actually were, in order to use the holocaust of about six million Jews as an example of "white racism." Thus the greatest promoter of inconsistent Nazi claims of "a Jewish racial problem," are the Type 2 "Human Rights" secularists, who seek to use Nazi racial theoretic as part of their propaganda to try and destroy the godly, righteous, and holy Biblical values of white race based Christian nationalism in countries like e.g., Australia, the UK, or USA.

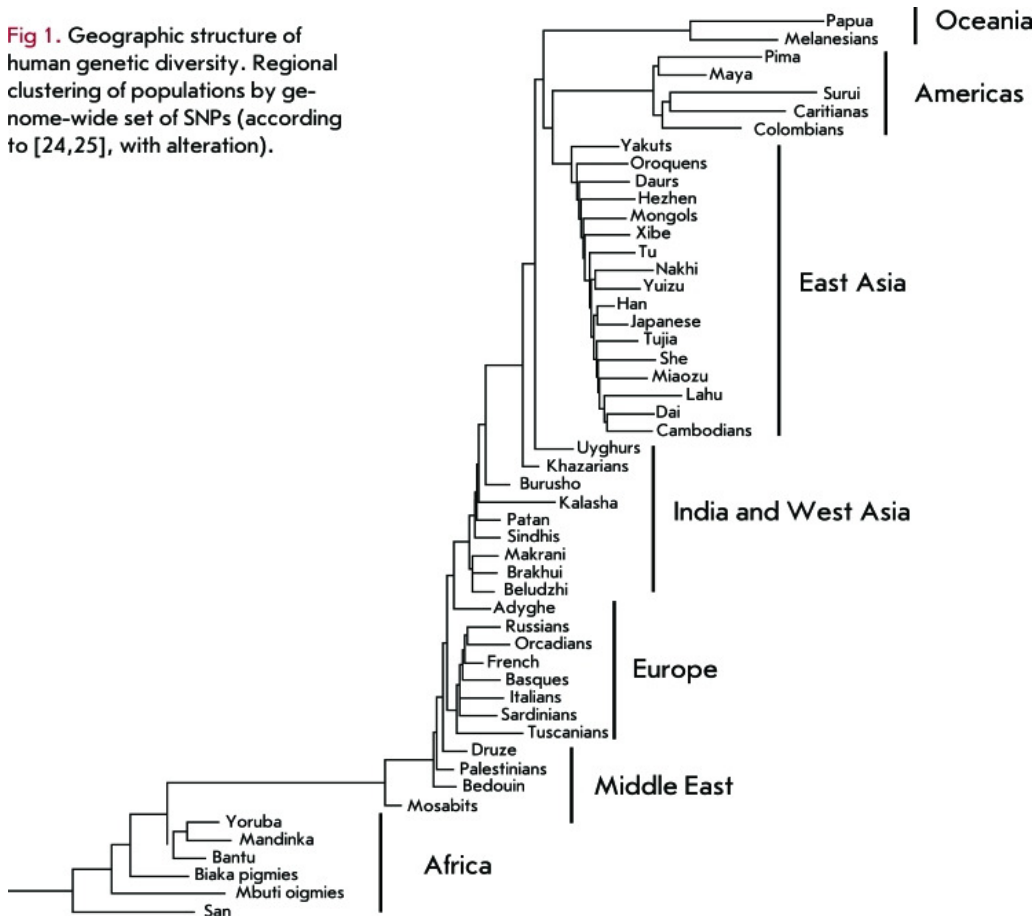
Therefore in the post World War Two (1939-1945) era, we find that there has also been a political usage made of race. Indeed, there has been much abuse and misuse of the terminology of "one race" as part of a Type 2 "Human Rights" secularist ideological brainwashing programme. And so, for reasons of anti-racist ideology and political beliefs, some have falsely claimed that the notion of racial divisions inside the human race is a

“social construct,” when in fact such persons are themselves deeply involved in a politically and ideologically guided attempt to create a social construct of “one human race” that denies internal racial diversity. Such persons are generally the same type of programmed puppets who could stand in a room with a long red line of say *c.* 2 metres or *c.* 80 inches on a blackboard and a short black line of say 0.5 metres or *c.* 20 inches. When asked, “Which is the short line,” they correctly point to the short black line, but as stooges in the room point to the long red line and say to them, “Oh no, the short line is this one,” in time they start to have second thoughts, and say that the long red line is the short one. And when to this is added some kind of political ideology, in which the stooges say, “Look, it’s not fair that people discriminate against a line just because it’s red, there just bigots who say the black line’s the short one because they don’t like red lines,” it then become possible to programme these fools into an intensity of attack against any “of those bigots who discriminate against the colour red, and that’s the real reason why they say the black line is the short one!” Alas, we live in such an age with those fools who claim internal racial divisions within the human race are just “a social construct,” as part of their brain-washing propaganda to invent and sustain multi-cultural societies in Western countries in which they promote a foolish immigration policy of bringing in many alien races and various false religions, and just as foolishly oppose the wise usage of the emigration policy to ethnically cleanse such Western lands of these immigrants and their descendants. This means that even when data comes through from e.g., the Human Genome Project, they are unable to interpret it in a sensible way. I would say the evidence of the Human Genome Project (as opposed to interpretations sometimes placed on it,) fits well with *The Rainbow Racial Classification System*, as seen by e.g., the work on the geographical structure of human genetic diversity regional clustering of populations by genomes, *infra*.

Consider e.g., the following chart composed from work in the human genome project¹³⁹.

¹³⁹ “Geographical structure of human genetic diversity. Regional clustering of populations by genome ...” in Stepanoc, V.A., “Genomes, Populations, and Diseases: Ethnic Genomes and Personalized Medicines,” *Acta Naturae*, October-December 2010, Vol. 2(4), pp. 15–30 (<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3347589/>).

Fig 1. Geographic structure of human genetic diversity. Regional clustering of populations by genome-wide set of SNPs (according to [24,25], with alteration).



The above Human Genome Project Chart is composed so as to try and conceal racial issues in favour of a secular state “politically correct” construct of “one race” with different “regional groupings.” Thus e.g., at one end, the five secondary races of mankind are not clearly isolated in these terms, and at the other end, nor are some relevant ethnic races (see e.g., the “Miaozi,” *infra*); and this factor is further complicated by various omissions, and also the frequent usage of non-traditional, obscure, and unusual designations for groups e.g., the “Miaozi” rather than the “Miao,” *infra*, or the “Beludzhi” for the Balochs / Beluchs (in Pakistan, Afghanistan, parts of Russia, & Iran). Certainly if it was more competently undertaken, it would be more detailed than it is both with respect to wider racial groupings and finer racial groupings. It is nevertheless clear to those who understand race, that relevant racial groups emerge from the basic data.

Starting from the top, the first group here from “Oceania” labeled as “Papua” and “Melanesians” show peoples of the Shemitic Australoid secondary race. The second group from the “Americas” shows part of the Shemitic Mongoloid secondary race, with some internal differences in the Red Indian tertiary race. Then an internal tertiary race distinction indicating quaternary race and / or ethnic race, is made between Red Indians in: *North America* with the Pima of Arizona, USA (along the Gila and Salt Rivers); *Central America* with the Maya of southern Mexico; and *South America* with the Surui / Paiter of Brazil, Caritanas of Brazil, and Columbians of Columbia. Then “East Asia” shows more people of the Shemitic Mongoloid secondary race with groups from

Mongolia and North East China (Mongols – main group of Mongolia, Daurs – a smaller group in Mongolia, Yakuts of Siberia, Oroquens / Oroqens of north-east China, Hezhen of north-east China, Xibe of north-east China, & Tu or Monguor of north-east China which are a Mongoloid-Caucasoid admixed group¹⁴⁰).

There is also on the above Human Genome Project Chart in the “East Asia” group the “Han” which are the main Chinese population group and Chinese race, representing over 90% of those in China¹⁴¹; as well as other Mongoloids such as the Nakhi or north-western China who stretch out toward Tibet and are found in the foothills of the Himalayan Mountains; or the Yi (/ Yuizu / Nuosu) of China, Vietnam, and Thailand who speak Tibeto-Burman tongues. The Japanese can be internally distinguished within these groups from e.g., the Han Chinese; and one also finds some local variation which reflects earlier ethnic races made part of contemporary China with, e.g., the Tuija or T’uchia of central China, the She of central-east and south-east China, the Miaozi of south-central China, Lahu of south-central China, and Dai of south-central China; and inside the same Mongoloid secondary race are the Cambodians.

It might be here remarked that the Miaozi or Miao are here an example of the politicization of ethnicity and race. The wider Mongoloid groups who speak a tongue of the Miao-Yao Linguistic Family are found in China and South-East Asia (the “Miao” being known as the “Meo” in Vietnam, Laos, and Thailand¹⁴²). On the one hand, the revolutionary Communist government of China claims the “Miao” are one of 55 minority ethnic groups in China, and have designated this entire group under a variety of names e.g., Miao, Hmong, Kho Xiong. But on the other hand, with reference to some minority groups in this Chinese government designated “Miao” ethnic group, not all those in this amorphous group are necessarily either culturally or linguistically related, although the core central group are people who speak a tongue in the Miao-Yao Linguistic Family. Thus e.g., *Wikipedia* reports that, “many Miao peoples cannot communicate with each other, and have different histories and cultures. Some groups designated as Miao ... do not ... agree that they belong to the ethnic group, though most Miao groups, such as the Hmong and Hmu, do agree with the collective grouping as a single ethnic group¹⁴³.” Their inclusion on the Human Genome Project Chart is thus also a further example of the politicization of race. That is because, by so showing the “Miaozi” or “Miao,” the Human Genome programme can fairly say that they are all related as “one group” of “East Asia” since they would all be Mongoloids of the same general region, and *most* would be even more closely related, a factor that would further blur these results. However, by not following sound *Table of Nations* principles, the Human Genome Project Chart for the “Miaozi” is also concealing some relevant diversity in these Shemitic ethnic families.

¹⁴⁰ See my comments on the Monguor or Tu at Part 5, Chapter 5, section a, “Key 2: The Rainbow Arcs,” at “The Shemitic Group (Gen. 10:21-31).”

¹⁴¹ “Han Chinese,” *Wikipedia* (http://en.wikipedia.org/wiki/Han_Chinese).

¹⁴² *Encyclopaedia Britannica CD99, op. cit.*, “Miao-Yao languages.”

¹⁴³ “Miao People,” *Wikipedia* (http://en.wikipedia.org/wiki/Miao_people).

There is then on the above Human Genome Project Chart for “India and West Asia,” e.g., such groups with Australoid ancestry as the Patan of central India, or the Brakhui or Brahui of west Pakistan on the north-west of the Indian sub-continent who speak a Dravidian tongue. *This chart showing Australoids and Mongoloids from Oceania, the Americas, East Asia, and India & West Asia, fits well with a common descent from Shem via Elam (Australoids) and Mash (Mongoloids) on The Table of Nations in Genesis 10.*

There are then in the Human Genome Project Chart for “Europe” e.g., white Japhetic Caucasian Caucasoids with the Orcadians of the Orkney Islands, the French; and with the Italians, a mix of Japhetic white Caucasian Caucasoids in the north, and an admixed group in the south which would be largely Caucasian-Mediterranean admixed inside the Caucasoid secondary race. There is then in the Human Genome Project Chart for the “Middle East” what are effectively Mediterranean Semitic Caucasoid and Hamitic Mediterranean Caucasoid admixed groups reflecting the spread of Canaanitish blood with Semites, and sometimes some Caucasians (see Hittites, *supra*), being reflected in such groups as: the Druze of mainly Lebanon but also Syria and Israel; the Palestinians (or Philistines), the Bedouin of such Middle East locations as Arabia, Iraq, Syria, and Jordan; and the Berber speaking Mosabits or Mozabites of the northern Sahara in Algeria. This in turn then links into the Hamitic groups of Negroids from Cush, with the Yoruba negroes which are one of the two largest ethnic groups of Nigeria, and the Mandinka negroes of west Africa which are found mainly in Gambia (42% of its population), Guinea (30% of its population), and Mali (22% of its population), but also in e.g., Sierra Leone (8% of its population)¹⁴⁴. There also itemized the Bantu negroes of the Niger-Congo region of Africa. The Negrilloes or Negroid Congo pygmies, subdividing into the Biaka (Baka) and Mbuti, although Congo pygmies also include the Aka (Mbenga) and Twa¹⁴⁵. Finally with what is evidently some common ancestry with Hamitic Negroids, we see the Kalahari Bushman (or San) in the Capoid group. *Once again, this fits well with a common descent from Noah via Japheth (Caucasian Caucasoids), Shem (Semitic Mediterranean Caucasoids), and Ham (Hamitic Mediterranean Caucasoids, Negroes via Cush, and Capoids) on the ethnological principles of The Table of Nations in Genesis 10.*

Therefore on the one hand, the work of the Human Genome Project is not in the safe hands of religiously conservative Protestant Christians who are humbly submitted to God’s Word as Biblically sound racists; nor men who at least in terms of God’s common grace which is not unto salvation, are humbly relying upon the blessing of Almighty God for their labours. Therefore, there is much failure to correctly interpret the relevant data coming out of the Human Genome Project. But on the other hand, the standard of work has been such that it is still possible, by the grace of God, to reconstruct from the inadequately analyzed and interpreted data which lacks a suitable overview of racial

¹⁴⁴ “Mandinka People,” *Wikipedia* (http://en.wikipedia.org/wiki/Mandinka_people).

¹⁴⁵ “Congo Pygmies,” *Wikipedia* (http://en.wikipedia.org/wiki/Congo_Pygmies).

groups, enough information to see that despite claims by some to the contrary, the broad data of the type of racial classification system found in the *Rainbow Racial Classification System* is based on sound genetics work; and of course, it is also based on sound Biblical work and sound anthropological work involving observation of racial groups.

The Primary Race: the Human Race or Adam's Race. With regard to primary race, man is *one race*. All human beings are made in the image of God (Gen. 1:26), and have a soul (Gen. 2:7; Matt. 10:28; I Cor. 15:45). As stated in Volume 1, Part 2, Chapter 1, section b, *Guideline 11*, “The constitutional nature of man as a dichotomy of body and soul (Gen. 2:7; I Cor. 15:45) who is ‘in the image of God’ (Gen. 1:27), gives him a capacity for spiritual expression (Gen. 4:2,4; 8:20; 12:8; 13:4) even if this is perverted to some form of idolatry in violation of the First & Second Commandments (Exod. 20:2-6), including lust idols in violation of the First, Second, and Tenth Commandments (Exod. 20:2-6,17; Eph. 5:5; Col. 3:5) which will always be found among Adamites including atheists (Pss. 14:1; 53:1), and “a reasonable soul” (*Athanasian Creed & Council of Chalcedon*, Job 9:14,21; Eccl. 7:25,27,28) manifested in the conscience morality (Rom. 2:14,15) of a moral code (Rom. 2:22; 7:7; 13:9). Therefore Adamites will be discernible in the fossil record by such evidence of them having souls. Creatures lacking such CLEAR and OBVIOUS evidence are necessarily NOT human beings.”

As stated in Volume 1, Part 2, Chapter 6, section c “Soul-talk,” subsection ii, man may be described as in the *Order* of Primates; in *Family 2: Bipedal Primate* (Latin, *Bipes Primus*). Man is a mammal and in addition to the fundamental issues of the soul, *supra*, he can be distinguished from other contemporary primates by e.g., a larger sized brain, a capacity to articulate speech, and to exhibit abstract reasoning. Man is marked by an erectness of his body carriage that means his hands are free for multi-functional usage. Amidst great cultural variation, some form of clothing is generally worn by men since fallen man has a moral sense of being “ashamed” (Gen. 2:25) if he is publicly “naked” (Gen. 2:7); a general fact not diminished by the presence of certain persons with “a reprobate mind” (Rom. 1:28) who e.g., frequent a nudist beach; or a heathen culture of “half-naked savages” such as that of pre-white Christian contact Australian Aborigines. The face of man has, unless deformed, two eyes, a nose, and a mouth, and a man can frown, smile, laugh, and use facial expressions as part of his communication with other men. A man may also e.g., cry to express sorrow or pain. Men are designed by Almighty God to be under God’s Word as now found in the 39 Old Testament canonical books and 27 New Testament canonical books of the religiously conservative Protestant Christian’s Holy Bible, and if a given man does not consciously choose to be under God’s directive will, seeking God’s help and guidance, he will always go awry. This was true of man in his unfallen state, and is certainly true of man in his fallen state.

The human race or Adam’s race, is typed by “The first man Adam” (I Cor. 15:45). The name of the first man in Hebrew is, *’Adam* (e.g., Gen. 2:19,20), meaning “man;” and more generally, *’adam* can refer to “man” in the sense of the human race (e.g., Gen. 1:26; Exod. 12:12), e.g., “So God created man (Hebrew, *’adam*) in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply ...” (Gen. 1:26,27). The fact that as seen

by his name, “Adam (Hebrew, *'Adām*)” types the Adamites or “man (Hebrew, *'adam*),” means that patriarchal language such as found in both the Hebrew of the Old Testament and Greek of the New Testament, *in part*, acts to teach and preserve the truth that “man” or “mankind” in the sense of Adam’s race or the human race, is typed by the first “man” or “Adam.” Thus to attack patriarchal language, such as occurs with e.g., the feminist language of the *New International Version’s* third edition of 2011, is among other things, an attack on the fact that *mankind* is typed by the first *man*, to wit, Adam.

For the true believer, the wonderful truth of man’s origin as being created by God was upheld and taught by our Lord and Saviour, Jesus Christ, who said, “from the beginning of the creation” in Gen. 1:2b-2:3, “God made them male and female” (Mark 10:6). This truth is preserved in the 39 Old Testament canonical books and 27 New Testament canonical books of the Holy Bible in the world’s one and only true religion of religiously conservative Protestant Christianity.

What of the world’s false religions, of which there are very many? The world’s six big false religions are: Romanism Proper (which more widely also includes also various semi-Romanist daughters of the Roman “whore” of Rev. 17:1,5 e.g., the Eastern Orthodox); Judaism after the stoning of St. Stephen in Acts 7 in 33 A.D.; Mohammedanism, Sikhism, Hinduism, and Buddhism. The story of Adam as the first man can be found as preserved from the Bible in Romanism, and post Acts 7 Judaism. It can be also found amidst the corruptions of Mohammed’s Koran (7th century A.D.) in infidel Islam, e.g., “O Adam! Dwell thou and thy wife in Paradise, and eat whence ye will, but to this tree approach not ...” (Sura 7:18). Or “God ... created ... all that is on Earth, then proceeded to the heaven, and into seven heavens did he fashion it God ... taught Adam the names of all things ...” (Sura 2:26-29). “God” “created” “Adam” “of dust. He then said to him, ‘Be’ – and he was” (Sura 3:51). Some preservation of this is also found in the heathen religion of Hinduism, where the name of the first man, “Manu,” is cognate with the Japhetic Linguistic Family’s “man” and also has an etymological connection with the Japhetic Linguistic Family’s Sanskrit verb “to think” which is *man*-¹⁴⁶. Given that heathen Buddhism is a spin-off religion derived from heathen Hinduism in the fifth century B.C., we can thus show that Buddhism is derived from a parent religion that recognizes Adam as the first man and progenitor of mankind. And given that infidel Sikhism is a religious syncretism of both infidel Mohammedanism and heathen Hinduism, to which are added some new elements, the fact that both Mohammedanism and Hinduism preserve a knowledge of Adam as the first man, means that Sikhism can also be traced back to religious origins which recognize this. *Thus we find that in some form, the world’s six largest false religions can all be traced to originating religious beliefs that recognize Adam was created, and that he is the first man and progenitor of mankind or the human race.*

Elements of man may be seen in the following chart.

¹⁴⁶ *Encyclopaedia Britannica CD99, op. cit.*, “Manu.”

<p><i>Order:</i> Primates. <i>Family 1:</i> Non-Bipedal Primate (Latin, <i>Non Bipes Primus</i>).</p>	<p><i>Order:</i> Primates. <i>Family 1:</i> Non-Bipedal Primate (Latin, <i>Non Bipes Primus</i>).</p>	<p><i>Order:</i> Primates. <i>Family 2:</i> Bipedal Primate (Latin, <i>Bipes Primus</i>).</p>	<p><i>Order:</i> Primates. <i>Family 2:</i> Bipedal Primate (Latin, <i>Bipes Primus</i>).</p>
<p><i>Genus:</i> 1) <i>Prosimians</i> (From Latin, “like” + “apes / monkeys”).</p> <p><i>Species or “kind”:</i> lemurs, lorises, and tarsiers.</p>	<p><i>Genus:</i> 2) <i>Simians:</i> (From Latin, “apes / monkeys”).</p> <p><i>Species or “kind”:</i> apes and monkeys.</p>	<p><i>Genus:</i> 3) <i>Satyr beasts</i> (Latin, <i>Satyrus bestiarius</i>): part-ape / monkey and part-man like creatures.</p> <p><i>Species or “kind”:</i> e.g., <i>Satyrus Bestiarius Habilis</i> (Handy Satyr Beast, c. 2.33-1.4 million B.C.); <i>Satyrus Bestiarius Erectus</i> (Upright Satyr Beast, c. 1.8 million - c. 140,000 B.C.); <i>Satyrus Bestiarius Neanderthalensis</i> (Neanderthal Satyr Beast, c. 250,000 B.C.? or c. 200,000 B.C.? or c. 100,000 B.C.? or c. 90,000 B.C.? to c. 38,000 B.C.? or c. 34,000 B.C.? or c. 26,000 B.C.?)</p>	<p><i>Genus or Species:</i> 4) Man (“Hominid,” from Latin, “human form / shape;” or Latin, <i>homo</i>): Exclusively applied to Adamite man, having a soul and made in the image of God, a distinct creation.</p> <p><i>Subspecies 1:</i> Unfallen man; <i>Subspecies 2:</i> Fallen man. <i>Subspecies or “kind” of fallen man:</i> e.g., first found in the fossil record as Cro-Magnon man, c. 33,000 B.C., with evidence of him having a soul from Cro-Magnon nude female lust idols from Hohle Fels, Germany, c. 33,000 B.C., and from Brno, Czech, c. 26,000 B.C. +/- 1,000 years (both of which were possibly also spiritual idols).</p>

That a racial classification should recognize that different races of man are part of the same primary race of the human race, was recognized by the great French Protestant, Baron George Cuvier (1769-1832). Thus writing before the usage of the *oid* suffix

meaning “like” became more used in racial classification systems, he shows artistic depictions for Caucasoids under the title of, “Human Race – Caucasian,” for Mongoloids under the title of “Human Race – Mongolian” and “Human Race – American” – though he gives a priority to the term of “Mongolian” by saying of the American Red Indians, “The Americans” with “their copper-coloured complexion,” “have not yet been referred clearly to either of the races of the eastern continent; nevertheless,” “their general black hair and scanty beard would induce us to approximate them to the Mongols.” And he also has artistic depiction of the Negroids under the title of “Human Race – Ethiopian, or Negro.” Cuvier’s general recognition that various races are all of the same overall “human race” is a classification emphasis which has been sadly lost in some other racial classification systems, even as his recognition of an overview of diverse races has been sadly lost in other classification systems. Cuvier’s pictures include the following examples.



“Human Race – Caucasian.” “Human Race – Mongolian.” “Human Race – Ethiopian, or
 “Portrait of the Polish Count Lucas de Buin Opalinski”. “A Chinese of Macao, from a portrait by Dauloux.” “Negro” “... of Benguela, ... south of ... Angola¹⁴⁷.”

Cuvier regards the Polish, Opalinski (1612-1666), as an example of what he calls “Scalvonian” Caucasians, in which “Scalvonian” refers to what is now the area of the Balkans countries e.g., Slavonia and Croatia. This “north-east” group include “the Russian, Polish, [and] Bohemian,” and so constitutes the Slavic Japhetic speaking Caucasians from Eastern Europe, as opposed to those of “the north and north-west of Europe, such as the German, Dutch, English, Danish, [and] Swedish.” He makes the division on linguistic affinities, but I would note that while e.g., the Slavic languages of the Balkans (e.g., Slavonia and Croatia), or Poland (West Slavic tongue), or Bohemia / Czech (West Slavic tongue), or Russian (East Slavic tongue), form their own Slavic branch, *they are still part of the Japhetic Linguistic Family* common to most Caucasians (though some Caucasians also speak the Caucasian languages of the Caucasus region). Though Cuvier does not refer to head type, on the one hand, it is true that Eastern European Caucasians tend to have larger rounder heads (bracycephalic, skull short relative to its width), so that e.g., due to this factor, historically Polish women have had a higher than average mortality rate in child-birth; and

¹⁴⁷ Cuvier’s *The Animal Kingdom & An Introduction to Comparative Anatomy*, *op. cit.*, racial illustrations between pp. 36 & 37 (Caucasoid), 38-39 (Mongoloid), 40-41 (Negroid).

Western European Caucasians tend to have longer narrower skulls (dolichocephalic, a skull with a width less than 80% of its length). But on the other hand, it is also the case that both skull types are historically found in Western European Caucasians. E.g., Kroeber says 13% of Swedish Caucasians and 33% of Danish Caucasians have larger rounder heads, whereas e.g., 83% of Bavarians in south-east Germany have larger rounder heads; and he fairly concludes, “There is ... no typical head for the Caucasian race. There are narrow-headed, medium-headed, and broad-headed Caucasians. The same is true of the American Indian, who are on the whole a rather uniform race, yet vary much in head form¹⁴⁸.” Thus I think it is an overstatement to refer to the larger rounder headed Caucasians that have a higher percentage in Slavic speaking Eastern Europe as a specific internal Caucasian racial type at the level of tertiary race, and I note that Cuvier does not comparably make such claims with e.g., the 13% of Swedish Caucasians, 33% of Danish Caucasians, and 83% of Bavarians in south-east Germany who have larger rounder heads, but instead refers to a unified group of Caucasians in “the north and north-west of Europe, such as the German, Dutch, English, Danish, [and] Swedish” (emphasis mine).

Thus on the one hand, I consider that where there is a broad enough consistent result within a tertiary race, that one can include head shape as a tertiary race descriptor e.g., inside the Mongoloid secondary race, the head size of the Mongolian tertiary race of north-east Asia is clearly broad or brachycephalic; whereas inside the Negroid secondary race, the head size of the Negro tertiary race of Africa is clearly narrow or dolichocephalic. I would also accept that at the level of ethnic race inside the Caucasian tertiary race, one can find a broad enough consistent result to characterize various Eastern European ethnic races as generally broad or round-headed or brachycephalic e.g., the Polish race. But on the other hand, where it is clear that within a tertiary race there is a richer internal genetic diversity on head size such as the overall Caucasian Caucasoids and the Red Indian Mongoloids, then I would not consider there is a broad enough consistent result to make this a specific tertiary race descriptor. And given the Biblical focus on Caucasians at the level of tertiary race (Gen. 9:27), I would not consider this diversity within the Caucasian tertiary race warrants any prohibition on marriage between brachycephalic and dolichocephalic Caucasians. Although in saying this, it should also be noted there may *potentially* be non-racial concerns of culture clash in e.g., a Western European dolichocephalic Caucasian from England marrying a brachycephalic Caucasian from Poland, although this is *not necessarily* the case in the instance of a small assimilation from one Caucasian ethnic race to another, where the person seeking such assimilation is at the cultural level sufficiently accommodating to the ethnic race they seek assimilation into. Moreover, there would be no such concerns of possible culture-clash, or concern to maintain the broad ethnic races of Europe as distinctive nations in Europe, with e.g., a Western European dolichocephalic Caucasian from Denmark marrying a Western European brachycephalic Caucasian from Denmark. And it should also be noted, that Cuvier says both the Eastern European and Western European Caucasians are part of the “great and venerable ... Caucasian stock” whose “philosophy, ... arts and science, have been carried to ... advancement¹⁴⁹.”

¹⁴⁸ Kroeber’s *Anthropology* (1948), *op. cit.*, p. 128.

¹⁴⁹ George Cuvier’s *The Animal Kingdom & An Introduction to Comparative Anatomy*, Hardwicke & Bogue, London, UK, 1816, revised edition 1828, p. 38. For details

Unlike the *Rainbow Racial Classification System*, some other racial classification systems are also like Cuvier in not using the *oid* suffix meaning “like” for secondary races of man. E.g., in a Table describing “The chief characteristics of ... fundamental human types,” *Chambers’s Encyclopaedia* (1924)¹⁵⁰ prefers to refer to secondary races as *groups*. E.g., it says of “The Caucasian Group” or *Caucasoids*, that they have “*Skin*” that is “whitish” for Caucasians or “light olive” for Mediterraneans. “*Hair and Beard*” “wavy;” and with a “full beard” in the adult males. “*Skull and face*”: “Skull” variable, “orthognathous,” Caucasians variable, for instance, “blue, hazel, or brown;” Mediterraneans, brown. “Long” “nose,” “small mouth, thinnish lips.” “*Language*”: “Nearly all inflecting, mainly by postfixes completely merged in modified root: hence more or less synthetic, with a general tendency toward analysis;” and many “abstract terms.” And *Chambers’s Encyclopaedia* remarks, “Highly imaginative, active and enterprising; hence at once speculative and practical.” “Science, art, and letters highly developed in both” Caucasians and Mediterraneans; although I would further distinguish Caucasians as having racial qualities leading their societies to greater advancement than one finds among Mediterranean societies.

The human primary race divides into five secondary races: *Caucasoids*, *Mongoloids*, *Negroids*, *Australoids*, and *Capoids*.

1] *The Caucasoid Secondary Race*. The Caucasoid secondary race (typed by the Caucasians) has *Head Hair*: wavy; *Facial & body hair*: abundant male facial and body hair; & *Prognathism* or jaw protrusion: slight. It has two tertiary races: *Caucasians* and *Mediterraneans*. The white Caucasian tertiary race types the secondary race which is accordingly known as the *Caucasoid* i.e., “Caucas” from *Caucasian*, with *oid* meaning “like,” from Latin *-oides* derived from Greek *eidos* (form). The white Caucasian tertiary race receives the Japhetic blessing of Gen. 9:27 and is used to type Gentiles in the Jew-Greek (Gentile) distinction of the New Testament, and by far most of the races in this secondary race are Gentiles.

1A] The Caucasian (or Aryan) tertiary race. The *Caucasians* (or *Aryans*) have: *Head Hair*: wavy and of various colours: orange or red, black, light brown, dark brown, blonde; *Facial & body hair*: abundant male facial and body hair; *Head size*: variable; *Nose*: narrow; *Prognathism*: slight; *Eyes*: variable, usually blue, green, or brown; *Skin*: white; *Stature*: variable.

on Opalinski, see “Łukasz Opaliński (1612-1666), *Wikipedia* ([http://en.wikipedia.org/wiki/%C5%81lukasz.Opali%C5%84ski_\(1612%E2%80%931666\)](http://en.wikipedia.org/wiki/%C5%81lukasz.Opali%C5%84ski_(1612%E2%80%931666))).

¹⁵⁰ *The Illustrated Chambers’s Encyclopaedia*, New Edition, Edited by David Patrick and William Geddie, W. & R. Chambers Limited, London & Edinburgh, UK, and Angus & Robertson Limited, Sydney, Australia, 1924, pp. 458 & 459.

Remarks: These Caucasian Caucasoids are the Japhethites on *The Table of Nations* (Gen. 10:2-5). The Caucasians are racially blessed (Gen. 9:27) and have an unmatched high intensity of creative genius, so that where they are non-admixed, over long periods of time they create ever more technologically advanced and innovative societies. This is evident in e.g., the civilized splendour of the Medo-Persian, Greek, and ancient Imperial Roman Empires, although where they have subsequently become admixed, such as in southern Europe, their creative genius is lost. The preservation of a purer Caucasian stock in the north of Europe has, by the grace of God, been an essential pre-requisite in facilitating the great technological advances of modern north Western European derived societies such as those of e.g., the UK, USA, and Australia. The biological unity of the Caucasian tertiary race is reflected in the fact that most speak a native language that is part of the Aryan or Japhetic Linguistic Family (although some may speak one of the Caucasian languages). This general cultural linguistic unity, coupled with the general similarity of their phenotype characteristics, and the commonality of the racial blessing to all Japhethites in Gen. 9:27, highlights the high level of genetic unity of the Caucasian race as a tertiary race; and in this sense it stands in contrast to the corresponding lack of such strong unity in the Mediterranean tertiary race, *infra*. The racial colours of the white Caucasians may be stated through reference to, “one vein’s red, one vein’s blue and the skin is white.” E.g., traditionally white women were known to wear red lipstick and blue eye-shadow under their eye-brows, to highlight such colouration (and only ever paint their nails red or a reddish colour). Or many of the traditional flags of Aryan nations are red, white, and blue.

1B] The Mediterranean tertiary race. The Mediterraneans have: *Head Hair:* wavy and black; *Facial & body hair:* abundant male facial and body hair; *Head size:* narrow; *Nose:* medium; *Prognathism:* slight; *Eyes:* brown; *Skin:* light brown; *Stature:* medium, and these Mediterranean Caucasoids are most of those itemized under Ham and Shem on the *Table of Nations*. This Mediterranean tertiary race as found on *The Table of Nations* divides into three quaternary races (Gen. 10:6,21): Hamitic Putites, Hamitic Mizraim, and Semites. The Putite quaternary race of Larger Libya (Libya, Morocco, Algeria,) is light red / brown coloured with medium width noses. The Mizraim Hamitic quaternary race of ancient Egypt was golden brown (and still largely survives in the so called “Pharoanic race” found in Coptic Orthodoxy). We can see this in busts and artwork depictions of the ancient Egyptian race found in museums, which clearly shows them as being the same basic race as Copts, which is quite different to the admixed modern Arab race that is now found in most of Egypt.

Remarks: Inside the Caucasoid secondary race, the Mediterranean tertiary race divides into Semites and Hamites, and both historically spoke tongues inside the Hamito-Semitic Linguistic Family; though the fact that Negroid Ethiopians also speak a Hamitic tongue, acts to both highlight, and qualify, the race-language nexus.

The Semitic quaternary race of West Asia is light brown in colour, frequently with hooked noses (and the Semitic languages form a distinctive group within the Hamito-Semitic family). One ethnic race family within the Semitic race, namely, the

Jews, maintained the doctrine of monotheism for thousands of years against opposition from their neighbours. Since nature itself teaches us that there is one God, quite apart from any Scriptural considerations (of which there are a number), godly reason also compels us to pay particular attention to this ethnic race. The Sephardic Jews often continue to reflect Mediterranean racial features, whereas the Ashkenazi Jews, being Khazar converts of Caucasian stock generally do not (Gen. 10:3). The Jews found in Western countries are mainly Ashkenazis (Ashkenazim), being of a white Caucasian line from north-eastern Europe, and descendants of Jewish proselytes from mainly Khazars in the 8th and 9th centuries A.D.¹⁵¹. Some Ashkenazi Jews of the Caucasian race intermarried with Sephardic Jews of the Jewish race, and thereafter stayed in the Ashkenazi community, so that some of these mixed race “white Jews” have e.g., the Jewish racial trait of a hooked nose (though most do not, and in any given instance the hooked nose could come from a different non-Jewish admixture source). Some Sephardic Jews who have intermarried with Ashkenazi Jews have thereafter stayed in the Sephardic community, so that Sephardic communities sometimes include persons not of the Jewish race. But in general terms, what exists of the Jewish race has been preserved as a group within the Sephardic Jews. Thus the prophecies made of the Jewish race in Rom. 9-11 will be fulfilled in the Jewish race among Sephardic Jews and a small number of Semitic Jews who have historically remained in the Middle East.

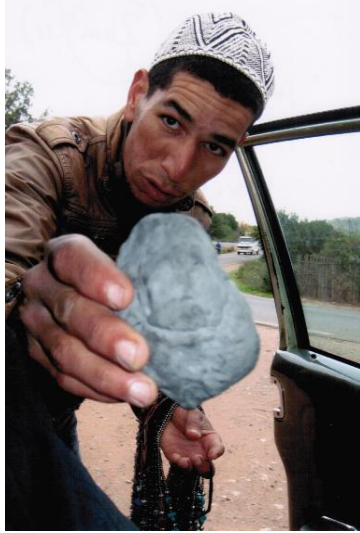
Subsequent admixture may now sometimes blur these Mediterranean Caucasoid quaternary races. One can still find examples of Putites in North Africa. Thus I thank God for having visiting Morocco in north-west African in December 2012, at which time I saw both persons more discernibly of the Putite race, and others more admixed into the modern Arab race. Let the reader consider the following four photos from Morocco.



A Mohammedan Halal Butcher (far left of second photo) with meat hanging in the street at Ourika near Marrakesh, Morocco, Dec. 2012. This Muslim Halal Butcher shows Hamitic Putite racial features.

The racial admixtures of the following two mixed race Arabs of Morocco is quite different.

¹⁵¹ David Keys, *Catastrophe* (1999), *op. cit.*, pp. 139-142.



A racially admixed modern Arab selling his trinkets at the taxi door, Marrakesh, Morocco, north-west Africa, Dec. 2012.



A seller of the Moroccan drink, Eau, on the streets of Casablanca, Morocco, north-west Africa. December 2012.

It is to be noted that in Biblical times, miscegenation between Hamitic Canaanites and Semites resulted in Semitic speaking Canaanites, and miscegenation between the Canaanites and Japhethites resulted in Aryan speaking Canaanitish Hittites (“Heth” in Gen. 10:15). Looking at the quaternary races we are considering inside the Mediterranean tertiary race of the Caucasoid secondary race of the human primary race, i.e., the (very light red / brown) Hamitic Putites, (golden brown) Hamitic Mizraim, and (light red / brown) Semites; it is clear that more recent race mixing under Mohammedanism means the Semitic Arabic tongue has become more widely used in the admixed areas of these once very distinctive quaternary races; and through miscegenation both facilitated and encouraged by Islam, the accursed blood of Ishmael’s “wild” and violent race (Gen. 16:12) which for millennia had been locked up in seclusion on the Peninsula of Arabia (Gen. 25:12-18), was spread around the Middle East as an integral part of the new mixed race of Arabs or Ishmaelites created by Mohammedanism. But because the proportions of race mixing is different in different Arabs, it is not really possible to describe the physiognomy of the modern Arab race beyond its general tertiary race. Thus beyond saying that it sometimes contains non-Caucasoid elements, such as Mongoloid admixture in parts of Turkey, and Negroid admixture in parts of Egypt, one can only say that its mixed race members are generally, at least predominantly, Mediterranean Caucasoids.

2] *The Mongoloid Secondary Race.* The Mongoloid secondary race (typed by the Mongolians) has *Head Hair*: black & straight (other than Ainu, *infra*); *Prognathism*: medium; *Eyes*: brown; *Skin*: various hues of brown. It has five tertiary races: Mongolians, Malaysians, Eskimos, Red Indians, and Ainu. The Mongolian ethnic race types the Mongolian quaternary race, which in turn types the Mongolian tertiary race, and which in turn types the Mongoloid secondary race which is accordingly known as Mongoloid i.e., “Mongol” from Mongolian, with *oid* meaning “like.” While Europeans

knew of the Chinese at one end of Silk Route somewhere in the east of Asia from ancient times, they knew very little about them. The Mongolians, also known as Tartars, were the first group of Mongoloids whose skin colour and physiognomy became generally known by Europeans. This came as one of the multiple fulfillments of the prophetic maxims in the first five of the seven seals of the Book of Revelation, as in the words of the apocalyptic writing style of the second seal, “And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword” (Rev. 6:2); or in the words of Christ in a non-apocalyptic writing style, “And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet” (Matt. 24:6). For in the context of “the yellow peril,” without provocation the Mongols viciously, violently, and repeatedly, attacked peaceable European lands under the Mongolian aggressor, Genghis Kahn (c. 1162-1227 A.D.). Furthermore, the history of the Mongols is linked with the history of the Chinese who are found in the Bible in connection with the Silk Route, because Genghis Khan also established the *Mongul Dynasty* (1206-1368), and his forces went into and occupied north China from 1215 A.D. . Then under his grandson, Kubla Khan (1215-1294), southern China was also captured, and thus the *Mongul Dynasty* was established in China (also known as the Yuan Dynasty) (1279-1368). This *Mongul Dynasty* was clearly important to Chinese history as e.g., it was the first dynasty to make Peking (/ Beijing, then called Tatu), its capital city (although 15 centuries earlier it had been the Chin Dynasty’s capital)¹⁵². And so against this backdrop of relevant historical factors, by traditional convention the Mongolians are used to type the Mongoloid secondary race (or Mongolic Group).

2A| The Mongolian tertiary race. The Mongolians (of north-east Asia) have: *Head Hair*: black & straight; *Male facial & body hair*: slight; *Head size*: broad; *Nose*: medium; *Eyes*: slanty shaped; *Skin*: variable between quaternary races, *infra*; *Stature*: below average. Ethnic groups in this tertiary race include: Mongolians, Chinese, Korean, and Japanese. Mongolia is partitioned; *Outer Mongolia* was formerly part of the Soviet Union but is now an independent State under the name, “Mongolia;” and *Inner Mongolia* is part of the Chinese State. The pug nosed Mongolian ethnic race types the Mongolic quaternary race, Mongolic tertiary race, and Mongoloid secondary race. The Mongolic quaternary race (e.g., the Chinese Han ethnic race), has large broad flattish faces, and skin that is a yellowish hue of brown, especially more yellowish in old age, and so contrasts with the Korean and Japanese ethnic races inside the Korean-Japanese quaternary race of the Mongolic tertiary race who have lighter brown skins. 2B| The Ainu tertiary race. The Ainus (of north Japan) have: *Head Hair*: wavy; *Male facial & body hair*: abundant; *Head size*: narrow; *Nose*: medium; *Prognathism*: medium; *Eyes*: variable, usually brown but occasionally greenish; *Skin*: light brown; *Stature*: medium. *Remarks*: Some classify Ainu hair colour as “black¹⁵³,” and some classify it as

¹⁵² *Encyclopaedia Britannica CD99, op. cit.*, “Genghis Khan,” “Yuan Dynasty,” & “Kublai Khan” (“Kubla” = “Kublai” / “Khubilai”).

¹⁵³ Kroeber’s *Anthropology* (1948), *op. cit.*, p. 130.

“brunette”¹⁵⁴.” The round-eyed Ainu tertiary race whose men have abundant facial hair, historically lived on all four main islands of Japan. But over time were pushed northwards by those of the slanty-eyed Mongolian tertiary race, whose men have only slight facial hair, and who are inside the Korean-Japanese quaternary race and are of the Japanese ethnic race. The Ainu are now centred in Hokkaido which is the northern island of Japan’s four main islands.

2C] The Malaysian tertiary race. The Malaysians (of south-east Asia and the Malay Archipelago) have: *Head Hair*: black & straight; *Male facial & body hair*: slight; *Head size*: medium to broad; *Nose*: medium width noses that are slightly concave with a depressed root; *Skin*: dark brown; *Stature*: below average. *Remarks*: Kroeber distinguishes inside the “Mongoloid” group between e.g., “Mongolian” and “Malaysian,” but others do not. To give a specific example of two different ethnic races inside these two Mongoloid tertiary races, the darker skin and finer facial features of the Filipinos of the Malaysian tertiary race, are quite different to e.g., the lighter yellowish-brown skinned Chinese of the Mongolian tertiary race; and so when a racial classification system groups them all together as e.g., the “Mongol” of “East Asia” (Deniker), or “East Asiatic” of the “Pacific” “Chinese etc.” (Czekanowski-Kline)¹⁵⁵, it must be said that they show a simplistic ignorance which in effect claims, “all Mongoloids from East Asia look the same.” But in fairness to Deniker & Czekanowski-Kline, it is true that at the level of secondary race they are all Mongoloids. And in turn, the simplistic ignorance of Deniker and Czekanowski-Kline at this point, is not as bad as the simplistic ignorance of those who for political reasons of a “one race” social construct allege there are no racial groupings such as even secondary race, and so in effect claim, “all human beings look the same;” although once again, in fairness to such persons, it is true that at the level of primary race all men are Adamites of Adam’s race or the human race.

2D] The Eskimo tertiary race. The Eskimos (of north-east Asia and the North American Arctic) have: *Head Hair*: black & straight; *Male facial & body hair*: slight; *Head size*: often narrow; *Nose*: narrow; *Skin*: light brown; *Eyes*: slanty shaped; *Stature*: below average; *Other*: long fattish face and prominent cheekbones. *Remarks*: The English term “Eskimo” comes from the Danish word *Eskimo*, which was derived on one transliteration system used by *Webster’s Dictionary*, which is different to the one used by Cree Indians, *infra*, from the American Indian *Eskimatsic*, or *Askimeg*, meaning “eaters or raw flesh” (*Webster’s Dictionary*¹⁵⁶). The Algonkian speaking Red Indian Cree of Canada, whose range spread from Hudson Bay in the east of Canada to Alberta in the west of Canada, and the Great Slave Lake north of Alberta in the Canadian Northwest Territories, use in a different transliteration system to Webster’s, *supra*, the term *askâwa* for either raw meat or eggs. Cree texts refer to the Eskimos as *askipiw* which means,

¹⁵⁴ *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Ainu.”

¹⁵⁵ Kroeber’s *Anthropology* (1948), *op. cit.*, pp. 132 (Kroeber), 149 (Deniker), 151 (Czekanowski-Kline).

¹⁵⁶ *Webster’s New Twentieth Century Dictionary*, 2nd edition, Collins, USA, 1979.

“eats something raw,” and given that the Cree *askamiciw* means “he eats it raw,” this Cree description appears to have given rise, via a Hollandized form and / or a local Cree dialect form, to Dutch *Eskimo*, and hence the English, Eskimo. However, in the debased Western society’s politics, media, universities, etc., due to the imposition of ideological filters by anti-racist fools, the fact that the Cree word *askimew* means “he laces snowshoes,” has led some propagandists to claim that “Eskimo” means “he laces snowshoes.” But in the first place, this suffers from the problem that nearly all Canadian Indians used snowshoes, and so this would be as non-distinctive as e.g., Dutchmen calling Frenchmen, “shoe-wearers.” Secondly, since both the Eskimos and the Aleut (of the Aleutian Islands, both of whom speak Eskimo-Aleut languages¹⁵⁷), historically and through to the present are known to eat raw fish, whereas the Cree do not, it makes great contextual sense for the Cree to refer to them as *askamiciw* meaning “he eats it raw;” and Cree texts do refer to Eskimos as *askipiw* meaning “eats something raw¹⁵⁸.” Thirdly, we have long historical testimony that “Eskimo” means “eaters of raw flesh,” and against the evidence of the first two considerations, this attempt to deny Eskimo means “eaters or raw flesh” (or in very literal terms, “he eats it raw;”), is clearly datable to the post World War Two Type 2 secularist “human rights” era. This is an era marked by gross bigotry and anti-intellectualism, in which the genuine intelligentsia that is e.g., white supremacist racist, patriarchal sexist, and Christian Biblical morals supporting, have in general been removed from places of influence such as the legislature, media, and formal academic world, and supplanted by ideological “human rights” stooges. Thus this “he laces snowshoes” claim for “Eskimo,” looks like the typical kind of rubbish they produce.

Given that the term, “Eskimo,” conveys a cultural practice of the Eskimo eating raw fish, it is a word connected with American Indian culture as it comes from the Algonkian speaking Shemitic Red Indian Cree’s tongue, and reminds us of the Japhetic mandate to advance into North America and elsewhere (Gen. 9:27) as seen by the fact that it comes to use through a Hollandized form and / or a local Cree dialect form, and so via the Dutch *Eskimo* it is clearly an appropriate term. It is thus used in the *Rainbow Racial Classification System* that looks to general overview of race in describing these Shemite Mongoloids known among different groups of them by such diverse names as e.g., Inuit, Inupiat, Yupik, and Alutitt. The Eskimos are remembered in the saying that a certain type of salesman “could sell refrigerators to the Eskimos.” There is of course, the Eskimo Refrigeration Company of Alberta, Canada

¹⁵⁷ *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Eskimo-Aleut languages.”

¹⁵⁸ See “Eskimo,” *Wikipedia* (<http://en.wikipedia.org/wiki/Eskimo>) & cited article, “Setting the Record Straight About Languages: What does ‘Eskimo’ mean in Cree?,” *Native Languages of the Americas Website*, 1998-2007 (<http://www.native-languages.org/iaq23.htm>).



ESKIMO REFRIGERATION LTD.

¹⁵⁹. And when I was brought up as a boy in 1960s and 1970s south-east Australia, my parents would buy ice for a red “esky” we had when we went out on family car trips with my brother and I. “Esky” remains an Australian brand of such coolers¹⁶⁰. Bob Jones Sr. (d. 1968), the founder of Bob Jones University, USA, refers in an address to “chocolate on ... an Eskimo Pie¹⁶¹.” In the United States of America, “Eskimo Pie” is a brand name that refers to a vanilla ice cream bar that is covered with chocolate and wrapped in foil¹⁶².

2E] The Red Indian tertiary race. The Red Indians (of the Americas) also known as red-skins (redskins), have: *Head Hair*: black & straight; *Male facial & body hair*: variable; *Head size*: variable; *Nose*: medium; *Eyes*: brown; *Skin*: light to medium red / brown; *Stature*: medium to tall; *Other*: Usually have slight male facial and body hair but they have more male facial hair in North America on north-west coast, & north California, & in South America in southern Chile.)

Remarks: On the one hand, the white Protestant Christian man cannot but help to see the debasement into which groups who depart from the Gospel, or even God’s common grace which is not unto salvation, have fallen. E.g., the Red Indian “Sumo” of Nicaragua in Central America, who are closely related to the Miskito or Mosquito people. In general they are far gone in heathen shamanism, in which devils associated with nature are communicated with, and a heathen shaman is consulted. They live in small villages, and plant their crops with the aid of a digging stick, with their main agricultural crop being called “yuca¹⁶³.” But on the other hand, we may reasonably ask the question, Is the Red Indian name “Sumo” reflective of their Mongoloid origins via Shem?

Another group of Red Indians in the Americas are “the Seminole” of North America. On the one hand, I would not accept that “Seminole” reflects a Red Indian historical transmission of their origins from “Sem” or “Shem,” because “Seminole” was a later name given by white Americans to Red Indians by c. 1775. It is was first applied to the Red Indians by white Americans, as a word derived from the Creek word *simanó-li* meaning “separatist” or “runaway,” (and possibly also from the Spanish *cimarrón* meaning “wild,”) because they were migrating from the lower Creek areas of Georgia and going southward into northern Florida (and possibly in connection with the Spanish

¹⁵⁹ Eskimo Refrigeration, Calgary & Edmonton, Alberta, Canada (<http://eskimo-refrigeration.ca/>).

¹⁶⁰ “Esky,” *Wikipedia* (<http://en.wikipedia.org/wiki/Esky>).

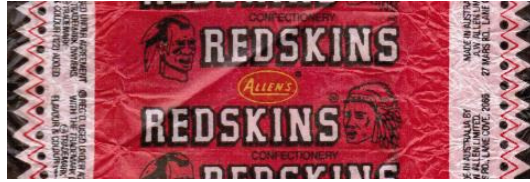
¹⁶¹ Bob Jones Sr.’s *Word of Truth* 302.

¹⁶² “Eskimo Pie,” *Wikipedia* (http://en.wikipedia.org/wiki/Eskimo_Pie).

¹⁶³ *Encyclopaedia Britannica CD99, op. cit.*, “Sumo” & “Miskito.”

cimarrón because they were thought of as “wild”). Thus it is not a Red Indian derived tribal name¹⁶⁴. But on the other hand, it is also *possible* that the white Americans so calling these Red Indian “Seminole,” were simultaneously seeking to convey the fact that they considered these Red Indians to be descendants of “Sem” (Luke 3:36) or “Shem” (Gen. 10:21), and if so, I would agree with them.

In Australia one has the Redskins confectionery; which I recall as a boy were also sold with the white “Milko” confectionery as a contrast with a white man. Redskins confectionery is a raspberry-flavoured chewy lolly that depicts American Indians in a brighter red than they really are, since Red Indian refers to a reddish-brown colour.



By contrast, in the United States of America there is a football team called the “Washington Redskins,” and their logo more accurately reflects the meaning of “red” in “redskin,” as seen in the following logo¹⁶⁵:



Logo of the “Washington Redskins”
football team in Virginia, USA.

Remarks on the Mongoloid secondary race: In referring to “The chief characteristics of ... fundamental human types,” *Chambers’s Encyclopaedia* (1924)¹⁶⁶ says of “*The Mongolic Group*” or Mongoloids, that they have “*Skin*” that is “yellowish, passing into olive, and almost every shade of brown.” “*Hair and Beard*” “black, ... lank [/ straight],” and “moustache developed; beard scant or absent” in the adult males. “*Skull and face*”: “Skull mainly brachycephalic (round but never quite circular); mesognathous jaw; large cheek-bone; narrow, almond [/ slanty] eye [for north-east Mongolic group], ... concave nose; features generally broad and flat, in America [Red Indians] hatchet-shaped.” “*Language*”: “Some isolating and uninflected, with tendency to monosyllabism and tone; some agglutinating, mostly with postfixes and vowel

¹⁶⁴ *Encyclopaedia Britannica CD99, op. cit.*, “Seminole.”

¹⁶⁵ “Washington Redskins,” *Wikipedia*
(http://en.wikipedia.org/wiki/Washington_Redskins).

¹⁶⁶ *Chambers’s Encyclopaedia* (1924), *op. cit.*, pp. 458 & 459.

harmony; some polysynthetic; abstract terms numerous.” We thank God for the Great Protestant Missionary Movement that started in the late 18th and earlier 19th centuries, and note that a number of Mongoloids are now monotheistic Trinitarian Christians whose souls have been saved by the blood of the Lord Jesus Christ, e.g., there are many Protestant Christians in South Korea. But with respect to those sadly in some kind of *Ethnic Heathen “Religion”*, historically these are given in *Chambers’s Encyclopaedia* as e.g., “Polytheistic; spirit-worship (Animism); belief in dreams and visions (Shamanism);” and also other more developed “religions.” And *Chambers’s Encyclopaedia* remarks, “science slightly, art and letters moderately developed.”

Chambers’s Encyclopaedia also says the Mongoloids have “little initiative, but ... great power of endurance.” But I would not agree with this in its unqualified form. Thus I make the following two qualifications. *Qualification 1: Some Mongoloids, especially those racially derived from north-east Asia, show entrepreneurial business initiative.* E.g., Sir Garfield Barwick (d. 1997) refers to how in “Singapore,” he found “a vigorous Chinese population willing to work in a regime depending upon a high level of self-reliance;” and recalls how “the British agent in Singapore” told him, “If a Chinese loses his job, next morning he will sit on the kerb with a banana leaf and a couple of bananas – he is in business. He will do something for himself straight away.” By contrast, he found that the “Malays were not a vigorous people and were not given to business activity;” and adds, “I suppose it was their unwillingness to work ... which caused the influx of ... Chinese ...¹⁶⁷.” Thus it must be said that the north-east Asia Mongoloids of China, Korea, and Japan, have been more generally known to show *initiative* in setting up a business, something for which quite a number of Chinamen are particularly well known wherever they have gone, although the same tendency has not been as *generally* found among some of the south-east Asian Mongoloids, nor those from the Americas.

Qualification 2: Mongoloids do lack initiative in terms of creating viable ideas or showing much creative genius, although they show a very little. In terms of creative genius, the Mongoloids have shown some, e.g., the Chinese gunpowder and compass, though not very much creative genius relative to Caucasians. Thus intellectually, *the Mongoloids tend to take an idea given to them, and then work it to the nth degree, but with a very small percentage of overall exceptions, they do not themselves first come up with a creative idea.* The Mongoloids were neither specifically blessed nor cursed in Gen. 9:25-27 (nor later given a racial curse, as nature teaches occurred by black skin with some of the Shemitic Australoids from Elam). This explains why the Mongoloids often show high IQs (Intelligence Quotients), and are intermediate between e.g., white Caucasians and Negroes, in that they have historically shown some limited creative genius, albeit of a much lower intensity than Caucasians. Allowing Mongoloids with high IQs from e.g., China, to immigrate to white lands and then have access to compete with white Caucasians for limited tertiary college or university places *should not be allowed*, since the hard work and determination of many such Mongoloids makes them more than competitive, and they successfully acquire very good academic records and

¹⁶⁷ Sir Garfield Barwick, *A Radical Tory*, Federation Press, Sydney, Australia, 1995, pp. 171 & 181.

associated positions in e.g., medical professions. But lacking the same intensity of creative genius as the white Caucasians (in whom it is still quite low, and so there are no great “safety margins” with the consequence that the presence of even a small percentage of such Mongoloids acts to seriously endanger white Caucasian society), the overall effect of this is to retard the creative inventive technological advance of Western lands. Therefore on the one hand, the Mongoloids can exhibit high IQs, and so if put in an unregulated system that is not specifically racist in selecting white Caucasians, will certainly be able e.g., to take degree positions in universities and enter associated professions, but they then “foul up” the system because they are “bad drivers” who cannot develop it the way the Caucasians can.

(Similar factors apply to women, who can likewise exhibit high IQs, and so if put in an unregulated system that is not specifically sexist in selecting males, will also be able e.g., to take degree positions in universities and enter associated professions, but they then will “foul up” the system because they too are “bad drivers” who cannot develop it the way the Caucasian males can. Although additionally, for reasons of well ordered sociological structures, no women should be allowed to compete for such positions. Thus requisite intellectual qualities for undertaking a degree alone, which only form one type of intelligence, should not be made the sum total for admission with corresponding tests to see who gets “the highest marks.” Rather, in harmony with the principles of a religiously conservative Protestant Christian State, I consider one should give primary weight to spiritual and moral qualities, to which is then added intellectual qualities *only to the extent necessary* for persons to have the requisite abilities to undertake such tertiary course work at an acceptable level of comprehension and understanding.)

3] *The Negroid Secondary Race.* The Negroid secondary race (typed by the Ethiopian negroes) has *Head Hair*: black & with tight woolly curls; *Body Hair*: relatively slight male facial and body hair; *Prognathism*: strong; *Nose*: broad; *Eyes*: brown; *Skin*: black. It has two tertiary races: Negroes and Negrilloes. The English word “negro” comes from the Latin languages of Spanish and Portuguese, in which *negro* means “black,” from Latin, *niger* meaning “black.” The Ethiopians are easily the most impressive group of Negroids historically. The Ethiopian ethnic race (e.g., Gen. 10:6,7) with their black skin (Jer. 13:23) and *burnt-face* appearance (Greek, *Aithiops*, Acts 8:27), relatively slight male facial and body hair i.e., “peeled” appearance (Isa. 18:1,2); and relative tallness as “men of stature” (Isa. 45:14), types the Negro tertiary race, which in turn types the Negroid secondary race which is accordingly known as Negroid i.e., “Negr” from Negro, with *oid* meaning “like.” Thus the Ethiopian negroes type the Negroid secondary race (or Ethiopic Group). The Negroids are descendants of Noah’s son Ham, via Cush (Gen. 10:6).

3A] The Negro tertiary race. The Negroes (of Africa as typed by the Ethiopians) have: *Head size*: narrow; & *Stature*: tall. *Remarks*: In the wider negro tertiary race there are negroes of Africa who from what I can tell would not fit this Ethiopian type of generally being tall. Unfortunately, as far as I know, insufficient integrated work on the negro tertiary race in Africa has been undertaken, and so I can simply say that on the limited available data, that the indications are that it subdivides into some finer divisions.

However, studies on negroes outside of Africa, especially in the USA, have been undertaken in some areas. They have exhibited above average athletic qualities seen e.g., in their prowess on the basketball field, or in the Olympic runners of negro stock; although their dense body flesh makes them poor swimmers so they will not be found in Olympic swimming finals. They also possess above average musical skills with respect to rhythmic feel and pulsation, evident in e.g., the great Negro Spirituals produced by Protestant Negroes. Historically, the most impressive negroes in terms of civilization and culture have clearly been the Ethiopians, who benefited from their proximity to the Mediterranean World's Caucasoids. The Zimbabwe (Bantu, "Stone Dwelling") civilization of Zimbabwe (formerly Rhodesia) and Mozambique in south-east Africa has oldest remaining parts dating from around the 8th century A.D., although the area was occupied from about the 2nd century A.D. . Though the Zimbabwe civilization was a small pointer in a better direction, both its uniqueness among negroes other than those in Ethiopia who benefited in relevant knowledge from their proximity to the Mediterranean world, and also the relative brevity of its existence, remind us that what the negroes have in musical skill and brawn, they lack in brain. Most negroes who have been tested are below average intelligence, a fact repeatedly shown in IQ tests (a fact rejected on non-intellectual grounds by those whose bigotry and narrow-minded ideology blinds them to the obvious). Furthermore, even where one picks the intellectual cream of the Negro crop, one still finds an absence of inventive creative genius, as the history of all negroid nations amply attests to.

3B] The Negrillo tertiary race. The Negrilloes or Congo pygmies have: *Head* size: broad; & *Stature*: very short. *Remarks*: These African pygmies further subdivide into quaternary races. Once again, insufficient integrated work on this tertiary race has been undertaken.

Remarks on the Negroid secondary race: In referring to "The chief characteristics of ... fundamental human types," *Chambers's Encyclopaedia* (1924)¹⁶⁸ says of "The Ethiopic Group" or Negroids, that they have "*Skin*" that is "blackish." "*Hair and Beard*" "Jet black, frizzly or 'woolly';" and "scant or no beard" in the adult males. "*Skull and face*": "Skull mainly dolichocephalic (long and narrow), some also very high (hypsistenocephalic); prognathous lower jaw, large ... round, and prominent eye, with yellowish cornea, broad flat nose, thick, everted lips, showing the red inner skin." "*Language*": "All agglutinating, mostly with prefixes and alliterative harmony (Bantu); relatively few abstract terms." We thank God for the Great Protestant Missionary Movement that started in the late 18th and earlier 19th centuries, and note that a number of Negroids are now monotheistic Trinitarian Christians whose souls have been saved by the blood of our Lord Jesus Christ. But with respect to those sadly in some kind of *Ethnic Heathen "Religion"*, historically these are in: "Non-theistic; nature worship, with fetishism and witchcraft as conspicuous elements." And *Chambers's Encyclopaedia* remarks, "unintellectual," "science, art, and letters undeveloped."

¹⁶⁸ *Chambers's Encyclopaedia* (1924), *op. cit.*, pp. 458 & 459.



The Human Race – Australian Aborigines type the Australoids.
 Australian Aboriginals painting at Alice Springs in the Northern Territory, Australia. Alice Springs & Ayres Rock trip, June 1988¹⁶⁹.

4] *The Australoid Secondary Race.* The Australoid secondary race (typed by the Australian Aborigines) has five tertiary races, which subdivide into two branches, the Dravidic Australoids and the Negritic Australoids¹⁷⁰. On the *Table of Nations*, Shem's son Elam is the progenitor of the Australoids (Gen. 10:22). The Elamite and Dravidian languages seem to have come from the same parent language, Proto-Elamo-Dravidian¹⁷¹. Elam is in west Asia near south-east Mesopotamia. The Elamite capital of Shushan or Susa was one of the five major cities of the Medo-Persian Empire and three Old Testament books refer to a "palace" at "Shushan" (Neh. 1:1; Esther 1:2; Dan. 8:2). Historically, the Elamites of Bible times are easily the most impressive group of Australoids; however the fact that they were such a small group, and now extinct, means that they are not suitable to use for the purposes of typing this secondary race. (Likewise we are not more generally here considering a small group of fairly unimpressive extinct Australoids in the Americas¹⁷².) The Dravidians of India are in Central Asia, and

¹⁶⁹ See some other Alice Springs & Ayres Rock trip photos in Vol. 1, Chapter 4, section c, subsection vi.

¹⁷⁰ See also the extinct Australoids of the Americas in Vol. 1, Part 2, Chapter 6, section c, subsection iii, subdivision B.

¹⁷¹ McAlpin, D.W., "Proto-Elamo-Dravidian: The evidence and its implications," *Transactions of the American Philosophical Society*, 1981, Vol. 71, Part 3, pp. 1-155.

¹⁷² See Volume 1, Part 2, Chapter 6, section c, subsection iii, subdivision B.

descendants of this racial group spread out still further south and south-east. The Biblical references to “India” (Esther 1:1; 8:9) are to an area of the north-west Indian subcontinent including areas of the Indus River, which since the partition of India in 1947 is now in Pakistan. But this area is Caucasoid-Dravidian admixed in the north, and so cannot be used to type this secondary race.

Who then should be used to artistically type this secondary race? It is “a hard call” between the Dravidians who have some factors of civilization and culture in their favour; and the Australian Aborigines who though a far less impressive group than the Dravidians, nevertheless, are best represented in the fossil record of antiquity in their substantially more ancient cranium and skeletal remains. A decision must be made, and for the purposes of the *Rainbow Racial Classification System*, some recognition will be given to both groups, specifically, the Australian Aborigines have been selected for the overall secondary race, and the Dravidians will be used for one of its two internal branches, to wit, the Dravidic Australoids (which includes the Australian Aborigines), *infra*. The Australian Aborigines have *by far the oldest preserved cranium and skeletal remains we know of in this secondary race*, a factor elevating them greatly in the historical significance of this secondary race. As discussed in Vol. 1, Part 2, Chapter 6, section c, “Soul-talk,” subsection iii, subdivision B, “An Ape Case Study: Australia;” while there are Ape remains in Australia from at least c. 38,000 B.C. for a group of satyr beasts that went extinct after about 27,000-30,000 years at c. 11,000-8,000 B.C.; there are also Australoid skeletal remains from ancestors of the Australian Aborigines that date from c. 27,000 B.C. +/- 5,000 years, and thereafter some good fossil remains of them at later dates e.g., c. 12,300 B.C. +/- 1,000 years. No other group in this secondary race has anything to even closely match this type of anthropological data in the fossil record; and so the Australian Aborigines may be fairly selected to type this secondary race which is accordingly known as Australoid i.e., “Austral” from Australian Aborigine, with *oid* meaning “like.” Thus the Australian Aborigines type the Australoid secondary race which are descendants of Noah’s son Shem, via Elam (Gen. 10:22). However, in recognition of the fact that the Dravidians are by far the most impressive of the contemporarily surviving Australoid groups, (though overall the Elamites are historically *the* most impressive Australoids,) they will be used to type one of its two internal branches, the Dravidic Australoids (which includes the Australian Aborigines). (See also Part 5, Chapter 5, section a, “Key 4: Colour word plays,” *supra*.)

The Australoid secondary race subdivides into five tertiary races, which are split into two broad branches, the Dravidic Australoids with three tertiary races, and the Negritic Australoids with two tertiary races. The Dravidic Australoids subdivide into three tertiary races. 4A] The Dravidian tertiary race (who type the Dravidic Australoids). The Dravidians (of India, mainly in the south, and Ceylon / Sri Lanka) have: *Head Hair*: wavy to woolly & black; *Male facial & body hair*: moderate to medium; *Head size*: narrow; *Nose*: broad; *Prognathism*: medium; *Eyes*: brown; *Skin*: dark brown; *Stature*: medium). *Remarks*: The picture in Rev. 18:11,13,15 includes the Dravidian “cinnamon” “merchants” of South India and Ceylon / Sri Lanka. Japhethites settled to the east of the Elamites. Miscegenation with Aryans in and around the north of India created a further ethnic geographical barrier between the Elamite Australoids around southern

Mesopotamia and the Dravidian Australoids in the south of India, and produced an Aryan speaking Dravidian-Caucasian (Australoid-Caucasoid) admixed population in the region of, and around, north India. The historic north-south Indian divide is reflected in general though not absolute terms in e.g., the fact that after India became independent in 1947, a number of the Christian Churches joined to form the *Church of North India* and the *Church of South India*, although there are also other churches not in these unions. See the admixed Asiatic Indians at “6B] Admixed Groups or Canaanoids Across Secondary Race,” *infra*.

4B] The Dark Vedda tertiary race. The Dark Vedda (or Vedda / Veddah) of Farther India into the East Indies (interior Ceylon / Sri Lanka, Nicobar Islands, some of the Moi of Indo-China, Senoi or Sukai of Malay Peninsula, Toala of Celebes); have: *Head Hair*: wavy & black; *Male facial & body hair*: moderate; *Head size*: narrow; *Nose*: broad; *Prognathism*: medium *Eyes*: brown; *Skin*: brown; *Stature*: short. *Other features*: brows knit, eyes deep-set, large mouth, jaws peaked, male facial hair medium. Do at least some of them have some Mongoloid admixture? (More research needs to be done into investigating what the levels of Mongoloid admixture are in this group.)

4C] The Australian Aboriginal tertiary race (which types the Australoid secondary race). The Australian Aborigines have: *Head Hair*: wavy & black; *Male facial & body hair*: moderate to abundant; *Head size*: narrow; *Nose*: broad; *Prognathism*: strong; *Eyes*: brown; *Skin*: dark brown to black; *Stature*: medium. *Other features*: Large toothed, long-legged, heavy eyebrow ridges. *Remarks*: Aborigines generally have better vision than other races, and an excellent visual recognition of, and memory for, shapes. These racial traits mean they make excellent trackers, and historically they have been profitably used for such purposes by the Police. Unique Adamite qualities include possession of a soul with an associated spiritual dimension (Gen. 2:7; I Cor. 15:45). Man is referred to in the Bible as making stone structures (Gen. 8:20), cultivating the land, domesticating animals (Gen. 4:2,3), and making musical instruments (Gen. 4:21). The failure of any people to recognize the monotheistic God of creation is inexcusable (Rom. 1:19,20), and white Christian missionaries found these half-naked savages in animistic heathenism, having adopted and minimally modified a satyr beast culture (evident in the gracile skeletal satyr beasts in Australia from c. 38,000 B.C. to c. 11,000-8,000 B.C.), they were thus largely living like animals. In small isolated areas Aborigines built permanent stone walls in water-ways as fish traps, planted and cultivated edible yams, semi-domesticated dogs, and played the didgeridoo. Though it may be said that (other than the playing of musical instruments,) these were the modest achievements of a relatively small percentage of Aborigines, the greater part of whom were nomadic hunter-gatherers without these more advanced trappings, nevertheless, such accomplishments were real and remind us that some of those in this admittedly inferior race were better than others.

On the one hand, for the immediate purposes of the *Rainbow Racial Classification System* the Aborigines are being classified as a tertiary race, since they are Elam’s descendants (Gen. 10:22) of the original post-Flood group of robust skeletal Australoids found in Willandra Lakes c. 27,000 B.C. +/- 5,000 years. I.e., they are *the only surviving descendants* of what was a robust skeletal Australoid tertiary race that

came to Australia after Noah's Flood. But on the other hand, genetic data from multiple mitochondrial DNA studies, and their diversity of morphology which is much greater than one would expect in a homogenous tertiary race, indicates that they are an admixed race of two or more Australoid groups, to wit, at least one robust group (as found in Willandra Lakes, *supra*) and one gracile skeletal group. Thus their lower than average age at death, e.g., in 2010 the average age at death in New South Wales was 58.3 years, and the non-Aboriginal average age was 79.6 years; and in the Northern Territory, the average Aboriginal age at death was 50.8 years, and the non-Aboriginal average age was 64.9 years (see Vol. 1, Part 2, Chapter 6, section c, subsection iv, subdivision B, "Did God create diverse human races? A short preliminary discussion"), indicates that the God of goodness and justice who for the sin of miscegenation reduced men's life spans in antediluvian times down to 120 years (Gen. 6:3); and who in the Book of Proverbs says he will always reduce the life-spans of miscegenationists (Prov. 2:10,16,19; compare Prov. 3:2); has likewise reduced this admixed group's life-spans due to the sin of miscegenation. The miscegenation producing the modern admixed Aboriginal race which transpired between the robust skeletal group of Australoids from e.g., Willandra Lakes c. 27,000 B.C. +/- 5,000 years, and Kow Swamp c. 11,000-7,500 B.C., appears to have occurred with gracile skeletal Barrinean Australoids in the era of c. 13,100 B.C. +/- 260 years till at least c. 6,000 B.C.; during which time waves of gracile skeletal Australoids migrated and inter-married with robust Australoids to produce the mixed race Aborigines. (See Vol. 1, Part 2, Chapter 6, section c, "Soul-talk," subsection iii, subdivision B, "An Aper Case Study: Australia.") It is possible there were only two such Australoid tertiary races, of which the Barrineans are one example or a derivative stock, and other mitochondrial groups are other derivative stocks of the same Australoid tertiary race, although it is also possible there were three or more Australoid tertiary races involved in this dirty and sordid tale. On the presently available data the matter is open to multiple possibilities, but what evidence we have indicates at least two Australoid tertiary races, the robust Australoid group of Willandra Lakes c. 27,000 B.C. +/- 5,000 years and the gracile Australoid Barrineans' tertiary race, even though there were possibly, though by no means definitely, more Australoid groups than these two which engaged in the dirty, filthy, thing they call, miscegenation.

The Negritic Australoids are typed by the Negrito, as this name acts to indicate the fact that this group has some remarkable phenotypic similarities to Negroids, even though they are in fact Australoids and not Negroids. They subdivide into two tertiary races. Genetic research has proven them to be Australoid and not Negroid, e.g., their Australoid blood group is unknown among Negroids. Nevertheless, the phenotypic similarities of the Negritic Australoids to Negroids is quite astounding. "Negrito" is Spanish for "little Negro" and the Negritoes were first called "Negrito" by Spaniards who thought the Negritoes of the Philippines must have been "little Negro" survivors from a shipwrecked slave-trade ship. But since "Negro" or "Negrito" (like Negroid) comes from the Spanish or Portuguese word, *negro* meaning "black," the term "Negrito" can still be used for the Australoid *Negrito* as opposed to the African Negroid *Negrillo*. 4D] The Negrito tertiary race. The Negritoes (of South-East Asia and Oceania, e.g., the Andaman Islands which are a territory of the Central Asian nation of India; & Malay Peninsula) have: *Head Hair*: black, woolly, and fuzzy; *Body Hair*: relatively slight male

facial and body hair; *Prognathism*: strong; *Head size*: broad; *Nose*: broad; *Eyes*: brown; *Skin*: black; *Stature*: very short. *Remarks*: The Negritoes of e.g., the Philippines are pygmies.

4E] The Melanesian tertiary race. The Melanesians (of Oceania e.g. Papua New Guinea) have: *Head Hair*: black, woolly, and fuzzy or frizzy hair which is very similar to, though not identical with, Negroid hair; *Body Hair*: relatively slight male facial and body hair; *Prognathism*: strong; *Head size*: narrow; *Nose*: broad; *Eyes*: brown; *Skin*: dark brown, although in parts of Papua New Guinea some have black skin; *Stature*: medium. *Remarks*: “Papua” is a Malay word meaning “frizzled” with reference to the Papuans hair, and “New Guinea” was named after Guinea in Negroid Africa. Their fuzzy or frizzy hair resulted in them being called “the fuzzy-wuzzy angels” by World War Two white Australian soldiers who greatly appreciated the fact that they assisted as carriers. During World War Two my father, N. Keith McGrath (b. 1921, army nick-name, “Mac,”) twice walked the Kokoda Trail as part of the *Second Australian Imperial Forces*. He was a signalman, and the natives of Papua New Guinea (then called “Papua and New Guinea,”) would be used to carry heavy signals equipment, and also act as guides. He has told me that when these natives were asked “How much further?” it was to a given destination, they would always say something like, “About 100 yards, Sir.” Thus they would set out in the morning, and it would be “about 100 yards” to go; one hour, two hours, three hours later etc., after miles and miles or kilometres and kilometres were traversed, till the darkness of night started to fall, it was still always, “About 100 yards, Sir.” They thus culturally had in their minds a concept of “about 100 yards” (or c. 92 metres) being the longest measurable distance.

5] The Capoid Secondary Race. The Capoid secondary race has two tertiary races, the Hottentots, and Kalahari Bushmen (also known as the Bushmen or Bushman). The Hottentots type the Capoid secondary race. The name “Hottentot” comes from South African Dutch and literally means, “hot and tot,,” as these syllables are here being used to imitate linguistic clicks characteristic of their tongue. Thus click sounds in the Hottentot-Bushman Linguistic Family form a subsystem of consonants, which are modified through the air released from the lungs when the click is made (e.g., there are three made by the Negroid Sandawe, *infra*, and up to seven made by the Capoid Kalahari Bushmen; and both the Negroid Hadza / Hatsa *infra*, and Capoid Hottentots, also have a dental click)¹⁷³. Given that the Hottentot’s name reflects the general race-language nexus, it is interesting and informative with respect to their click tongue; and it also reflects the Japhetic white man’s discovery and classification of this group in this Dutch term; so “Hottentot” is clearly an appropriate term. It is thus used in the *Rainbow Racial Classification System* that looks to general overview of race in describing these Hamitic Capoids. And the terminology of “Hottentot” being thus in consonance with this spirit of ennobling knowledge, the Hottentot tertiary race is used to more generally type the Capoid secondary race. The Hottentots are also remembered in such names as e.g.,

¹⁷³ Webster’s Dictionary; & *Encyclopaedia Britannica CD99, op. cit.*, “Languages of the World: African Languages: Khoisan languages;” & “Khoisan languages.”

Hottentot Bread, a tortoise plant of South Africa; and the *Hottentot Cherry* of South Africa (*Cassine maurocenia*), which produces a wood used in the manufacture of musical instruments.

Both tertiary races of the Capoid secondary race are in historic geographical proximity to the Cape of Good Hope in South Africa. The first Western Europeans to expand to South Africa were the Portuguese, and founding what became from 1652 the Cape Colony in the vicinity of the Cape Peninsula, they found there and in the interior of what became the Cape Colony, both Hottentots and Kalahari Bushmen (or Bushmen). This includes the area of Cape Town in south-west South Africa. Thus the Capoid secondary race is named after the Hottentots of the Cape i.e., the “Cap” of Cape with *oid* meaning “like.”

The Human Race – Capoids of southern Africa.



A Hottentot Capoid¹⁷⁴. A Kalahari Bushman Capoid of the northern Cape area¹⁷⁵.

This is the numerically smallest, and in accomplishments the least impressive, of the five secondary races of man. The Capoids have: *Head Hair*: tight, woolly, & black; *Male facial & body hair*: slight; *Head size*: narrow; *Nose*: broad; *Prognathism*: slight; *Eyes*: brown; *Skin*: yellowish-brown; *Stature*: very short. *Other features*: Flat face, prominent forehead, wrinkles, thin lips, and slanty eye. *Remarks*: The Capoid secondary race subdivides into the Hottentots, and Kalahari Bushmen (or Bushmen or Bushman). The Hottentots have longer and narrower heads than the Kalahari Bushman; and many Hottentot adult males lack armpit or pubic hair. The female Kalahari Bushmen often show large fat deposits in the buttocks (steatopygia), and a high placement of nipples on both sexes. The Kalahari Bushmen are physically smaller than the Hottentots. The Kalahari Bushmen of South Africa type the wider Bushman tertiary race which is therefore called in the *Rainbow Racial Classification System* the Kalahari Bushmen tertiary race, although it should be understood that members of this tertiary race also exist north of the Kalahari in the northern Cape of South Africa, and parts of Botswana and Namibia which both border South Africa, and also Angola which is further north again

¹⁷⁴ “Khoikhoi,” *Wikipedia* (<http://en.wikipedia.org/wiki/Khoikhoi>).

¹⁷⁵ “San (Bushmen),” “Experience Northern Cape,” “Meet the locals” (<http://experiencenortherncape.com/visitor/experiences/real-culture/meet-the-locals/san-bushmen>).

and whose south borders Namibia's north. Because the *Rainbow Racial Classification System* uses the Kalahari Bushmen to type the Kalahari Bushmen tertiary race, the term "Kalahari Bushmen" is generally used for all Bushmen, irrespective of whether they are in the Kalahari or elsewhere in southern Africa. (This is similar to the usage of e.g., "Caucasians" who extend well beyond the *Caucasus* region of west *Asia*.) However the term of just "Bushmen" is retained in reference to the Hottentot-Bushman Linguistic Family, *supra*; and "Bushmen" is given in the *Rainbow Racial Classification System* as an alternative designation i.e., "Kalahari Bushmen (also known as the Bushmen or Bushman)," *supra*. This alternative term of just "Bushman" or "Bushmen" is thus recognized as a valid and usable alternative designation for those following the *Rainbow Racial Classification System* who prefer to use it, and "Bushman" is found in a number of racial classification systems, such as that of Kroeber, Deniker, Czekanowski-Kline, and Hooton¹⁷⁶.

On general *Table of Nations* principles, because Shem is the Great Patriarch of Asia, we can confidently say that the Mongoloid secondary race are Shemitic. And so too, on general *Table of Nations* principles, because Ham is the Great Patriarch of Africa, we can confidently say that the Capoid secondary race of South Africa are Hamitic. Thus I concur with the Anglican Protestant Christian Bishop of Ely, Bishop Simon Patrick (d. 1707), when he says at Gen. 10:25,26, "the *Europaeans* ... derive themselves from *Japetus*, or *Japhet*, and the *Africans* from *Cham* or *Hammon*"¹⁷⁷."

The Hottentots and Kalahari Bushmen (or Bushmen or Bushman) share a unique linguistic family in the Hottentot-Bushman Linguistic Family, and the "the Hottentots of South Africa believe they are descended from Noh" (compare the Greek "Noe" in the AV's Matt. 24:37,38; Luke 3:36; 17:26,27) "and Hingnoh while the Nama Hottentots have a deluge story"¹⁷⁸." But their progenitors beyond Noah and Ham are not clear from *The Table of Nations* alone; although in their physiognomy they clearly include a common element with the Negroid secondary race from Ham's son Cush, and thus *in some sense the Capoids and Negroids are clearly two separate Cushite branches*. On the Human Genome Project Chart, *supra*, they have on the limited groups there considered, the closest affinities with Negroids in the form of Negrilloes or Congo pygmies (from Biaka and Mbuti), and beyond that in Negroes (Yoruba from Nigeria, & Mandinka from parts of west Africa); and beyond that from Hamitic Mediterranean Caucasoids from the northern Sahara in Algeria (Berber speaking Mosabites or Mozabites). This, together with the similarities of some of their features to Negroids, is consistent with descent from Ham via Cush, although *possibly* they are also admixed with another lesser Hamitic element coming from one or more Mediterranean Caucasoid sons

¹⁷⁶ Kroeber's *Anthropology* (1948), *op. cit.*, pp. 132 (Kroeber), 149 (Deniker), 151 (Czekanowski-Kline), & 155 (Hooton).

¹⁷⁷ Simon Patrick's *Commentary upon Genesis* (1695), p. 210 (emphasis mine).

¹⁷⁸ Filby's *The Flood Reconsidered* (1970), *op. cit.*, p. 53.

of Ham as well. Thus in general terms the Capoids are broadly closer to the Negroids than they are to any other secondary race.

Thus on the one hand, the Capoids have ancestry from Ham via Cush. But on the other hand, what is presently unclear to me, is which of several possibilities accounts for the Capoids. *Possibility 1 (subdivided into two further possibilities)*: Were the Capoids directly created by God from Cush along one line, as opposed to Negroids created by God from Cush along another line? I.e., did one group of Cush's sons and daughters become the Capoids, and another group of Cush's sons and daughter become the Negroids? And if so, did the group of Cush's sons and daughters who became the Capoids, either a) not intermarrying any other non-Cushites (*Possibility 1a*), or b) additionally intermarry with a smaller component of their non-Cushite Hamitic Mediterranean Caucasoid relatives, before heading south to southern Africa (*Possibility 1b*)? Or *Possibility 2 (subdivided into two further possibilities)*: Were the Capoids a later race creation by God made many generations after the time of Cush? If so, did God make the Capoids, either a) exclusively from a Negroid stock to which he added some new genetic material and information (*Possibility 2a*), or b) from an admixed Hamitic group that was predominantly Negroid, but with some admixture from Hamitic Mediterranean Caucasoids, to which he then added some new genetic material and information (*Possibility 2b*)?

There is a sense in which the racial classification of the Capoids has been *a fly in the ointment* for a number of racial classifications systems. E.g., Hooton considers the Capoids which he calls "Bushman-Hottentot" are a "composite, predominantly Negroid" group from "Negrito plus Boskop," in which "Boskop" is considered a type in an alleged macroevolutionary development of man to a so called "Neanthropic" or "'newer' human" stage, and named after "massive and large" "skulls" of the "Boskop type" "first ... found at Boskop, the Transvaal," a former province of South Africa, "in 1913." When Hooton made these claims, it was said that the "Boskop type" was 30% larger and lived in southern Africa between c. 28,000 B.C. to c. 8,000 B.C. . However, the original claims that the "Boskop type" was 30% larger have since been shown to be inaccurate, as these were guesses made on a very incomplete skull which were presented in more factual terms than was warranted. The skull is now considered to be within a normative size range. The idea of a "Boskop type" is no longer generally claimed; and further research has indicated that "the features exhibited by the Boskop skull and those which have been termed 'Boskopoid' are not specific to any 'new' single, African racial group, and in Africa they may be found in varying degrees in the Bushmen, Hottentots or Bush-Hottentot admixtures" (Singer)¹⁷⁹. Therefore what Hooton thought of as the "Boskop type" appears to simply have been an ancient Capoid. Thus his inaccurate view that the

¹⁷⁹ "Boskop Man," *Wikipedia* (http://en.wikipedia.org/wiki/Boskop_Man); citing Singer R., "The Boskop 'Race' Problem," *Man*, 1958, Vol. 58, pp. 173-178, which before being published in *Man* was earlier read at the International Congress of Anthropological and Ethnological Sciences in 1956.

Capoids are “Negrito plus Boskop” can now be shown to be an unsustainable claim that a Capoid is a “Negrito plus Capoid.”

Hooton also thought the Capoid “Hottentot” is a mix of “Bushman plus Negro [Negroid] and Hamitic Mediterranean [Caucasoid]”¹⁸⁰,” and while his concept of a Capoid “Bushman” is not correct, his broad conjecture that the Capoid Hottentot includes a mix of Negro Negroid and Hamitic Mediterranean Caucasoid may or may not be correct, not only for the Hottentots, but also for the Bushmen (or Kalahari Bushmen).

By contrast, Kroeber classifies the Capoids as predominantly Negroid, but he thinks with admixture from both Caucasoids as “they are non-prognathous,” and also Mongoloids as they have a “Mongolian eye.” Thus he says under “Negroid Races,” that the “Bushmen and in some degree the Hottentots of South Africa may ... be provisionally included with the Negritos, or related to them, although distinctive in a number of respects. They are yellowish-brown in complexion, wrinkled, longheaded, short and flat eared, very broad and flat nosed, short armed and legged, hollow-backed, and steatopygous [i.e., large fatness of the hips & buttocks]. On the whole, Negroid characteristics prevail among them. They are, for instance, frizzy, with the head hair coiling in tight ‘peppercorn’ tufts. In spite of this, some observers have recognized Caucasoid or Mongoloid features in them. Thus they are non-prognathous and thin-lipped, and a fair proportion of them show some degree of epicanthic eye fold” i.e., a slanty “Mongolian eye.” “They are a very specialized race¹⁸¹.” Kroeber’s speculation that the Capoids contain a Mongoloid element has now been shown to be incorrect on the basis of the Human Genome Project work, *supra*. However, while his view that the Capoid may “be provisionally included with the Negritos” has also been now shown to be incorrect on the basis of the Human Genome Project work, *supra*; his alternative proposition that the Capoid may be “related to” the Negroid “Negritos,” “although distinctive in a number of respects,” has some support from the Human Genome Project work, *supra*.

Thus while elements of both Hooton’s and Kroeber’s views on the Capoids have now been shown to be incorrect, other elements of them have not. Specifically, Hooton’s view of the Hottentots *may or may not* be correct for both Hottentots and Kalahari Bushmen, namely, that they include a mix of Negro Negroid and Hamitic Mediterranean Caucasoid. And Kroeber’s view that they are “related to” the Negroid “Negritos,” “although distinctive in a number of respects,” is certainly correct. On the one hand, the Capoids clearly include a common element with the Negroid secondary race element from Ham’s son Cush, and thus *in some sense the Capoids and Negroids are two separate Cushite branches*. But on the other hand, we can only presently pose the question, Do the Capoids include a common element with Negrito Negroids and Negro Negroids and Hamitic Mediterranean Caucasoids, or do they only include a

¹⁸⁰ Kroeber’s *Anthropology* (1948), *op. cit.*, pp. 80,108,153.

¹⁸¹ *Ibid.*, pp. 132,138-139 (emphasis mine).

common element with one or both Negroid tertiary races? Therefore *further genetic and linguistic research still needs to be undertaken to try and further clarify matters to do with the Capoids*. E.g., the Hottentots are named with reference to their click language, and there are two other click languages known, both from Tanzania on central east-coast Africa, to wit, Sandawe and Hadza (Hatsa); and there also seem to be some racial affinities between the two groups. Some Central Hottentot linguistic gender affixes from Hottentots in southern Namibia on the south west-coast of Africa, known as the “Nana,” have sometimes been considered to *possibly* be related to the Hamitic tongues of northern Africa in the Hamito-Semitic Linguistic Family, although others think the level of linguistic similarity is too small to allow for the Nama-Hamitic view¹⁸².

A further complicating factor is that the Y chromosome on male Capoids is found among apes, but no other group in the human race possesses it. While it is theoretically possible that this represents a gene loss in all other racial groups, it seems more probable that this indicates that God added new genetic material in the form of this Y chromosome when he made the Capoid secondary race from either an exclusively or predominantly Cushite group. If so, the fact that this Y chromosome is also found among apes, also reminds us that God used a common blueprint for some elements of all primates e.g., men, apes, and satyr beasts; although it would be absurd to suggest from this commonality that men therefore “macroevolved” from apes (Darwin) or ape-like creatures (neo-Darwinists), as Darwinists claim. Both the Book of Nature and the Book of Divine Revelation (Gen. 1:26-28; 2:7) teach that *God created man, he did not macroevolve*. And the fact that genetic material common to apes and Capoids appears to have been added by God at the point of race creation of the Capoid secondary race *after* Noah’s Flood, simply reminds us of this basic fact.

6] *Admixed Racial Groups or Canaanoids*. We shall consider both *admixed groups within a secondary race* and also *admixed groups across secondary race*.

As also discussed at “Tribe 12,” in “The Twelve Tribes of Israel,” *infra*, the accursed Canaanites (Gen. 9:25) were from Biblical times admixed between Hamites (seen in their origins from Ham on *The Table of Nations*), Semites (seen in their Semitic tongue), and Japhethites (seen in the Hittites or “Heth” of Japhetic origin). Thus they “had the lot” i.e., all three racial groups admixed. Thus in the *Rainbow Racial Classification System* the Canaanites act to type all mixed race persons who are accordingly referred to as “Canaanoid.” But it should be clearly understood that the designation “Canaanoid” is allegorical, i.e., it does not suggest that ancient Canaan is necessarily the progenitor of any admixed race person or group in terms of their racial origins. Rather, the *oid* suffix meaning “like” is used with the Canaanoids to simply

¹⁸² *Encyclopaedia Britannica CD99, op. cit.*, “Languages of the World: African Languages: Khoisan languages.”

indicate that they are *like* the ancient Canaanites in being racially admixed; and so they are in the same amorphous mixed race broad group as the ancient Canaanites.

6A] *Admixed Groups or Canaanoids Within A Secondary Race.* We have to some extent already touched upon this issue in the remarks made at the Caucasoid secondary race at, “1A] The Caucasian (or Aryan) tertiary race,” which says, “The Caucasians are racially blessed (Gen. 9:27) and have an unmatched high intensity of creative genius ..., although where they have subsequently become admixed, such as in southern Europe, their creative genius is lost.” Or at “1B] The Mediterranean tertiary race,” with respect to how subsequent admixture now generally blurs these Mediterranean Caucasoid quaternary races from Ham and Shem, *supra*. Or at the Australoid secondary race at “4C] The Australian Aboriginal tertiary race,” with evidence pointing to this being an admixed race of two or more Australoid groups, to wit, at least one robust group and one gracile skeletal group. And at the Capoid group, we have also raised the possibility, though by no means definite certainty, that in addition to a larger Hamitic ancestry via Cush, the Capoids *might* also have a lesser Hamitic ancestry via intermarriage with a Hamitic Mediterranean Caucasoid line, if so, *possibly* reflected in the Nama-Hamitic linguistic hypothesis, though it must be stressed that both genetically and linguistically this is by no means certain on the presently available data, and the issue of better understanding the Capoids requires further research.

With respect to the Mediterranean Caucasoid and Caucasian Caucasoid admixture of southern Europe, the Mediterraneans seem to have moved north-west and committed acts of miscegenation with Caucasians in both Asia Minor and southern Europe. This transpired in post New Testament times, for Jewish Rabbi Eliezer (in the latter half of the First Century A.D. or early decades of the Second Century, though some might date his comments later,) says that Noah “blessed Japheth and his sons, (making) them entirely white¹⁸³.” He is thus unaware of race admixture at this time, and e.g., busts from Greco-Roman times also indicate they were Caucasian Caucasoids. And while what is at least predominantly a Mediterranean-Caucasian mixed races or Canaanoid area runs across Southern Europe, we find that especially in Turkey, some further admixture appears to have occurred. A Mongoloid-Caucasoid mixed races or Canaanoid area runs along the general border regions of Eastern Europe and Western Asia. Thus e.g., in Asia Minor on a shared border region with Armenia, and East of Armenia in the Aderbagian region, admixtures with Mongoloid features (such as the Mongoloid slanty eye,) can be found; and when I visited Istabul in October 2012, I found that at my hotel one of the Mohammedan Turkish counter-staff members was very predominantly Mongoloid in his racial features.

An example of admixture, at least chiefly inside the Caucasoid secondary race, (although sometimes including secondary race miscegenation with, for instance, Negroids,) is found in the modern Canaanoid Arab race. These predominantly Mediterranean Caucasoids are found in the Middle East and Peninsula of Arabia regions (e.g., Saudi Arabians, Palestinians, Iraqis, Syrians). But because the proportions of

¹⁸³ Friedlander, G. (translator), *Pirke de Rabbi Eliezer* (1916), *op. cit.*, pp. 172-173.

diverse racial groups in the mix varies considerably from Arab to Arab, a tighter racial description of a stereotypically Arab Mediterranean Caucasoid is hazardous. The Arabs have clearly engaged in intra-Mediterranean tertiary race mixing between the Semitic, Mizraim, and Putite quaternary races. This is reflected in linguistics. Thus in commenting on the Hamitic and Semitic linguistic subdivisions in the Hamito-Semitic linguistic family, Kroeber says, “The whole of northern Africa this side of latitude 10° N[orth], and parts of East Africa to and beyond the equator, were at one time Hamitic. This is the family to which the language of ancient Egypt belonged. Hamitic and Semitic, named after sons of Noah, probably derive from a common source [T]he separation of the common mother tongue into the African Hamitic and the Asiatic Semitic divisions must have occurred in very ancient times. In the past thousand years Hamitic has yielded ground before Semitic, owing to the spread of Arabic in Mohammedan Africa¹⁸⁴.”

Whilst the Arabs are predominantly Mediterranean Caucasoids, they sometimes show signs of Negro-Caucasoid secondary race admixture. Thus they sometimes have curly hair (from negro woolly hair), and exhibit wider noses, and darker skins than Semites. Additionally the modern Egyptians are often a Negro-Mediterranean mongrel race. Phenotypically a number of modern Arab Egyptians have negro features such as the wide nose and woolly hair, but skin lighter than that of the Ethiopian. (In turn the Sudanese seem to be more negro admixed than the modern Egyptian Arabs, but likewise a mongrel race.) The geographical spread of such Arabs in the Middle East, North Africa, and Arabia is now quite wide. But traces of the original Mediterranean quaternary races are still visible amongst the Arabs, with those in West Asia still sometimes showing the Semitic hooked nose; and those in North Africa from the region of Libya, still sometimes exhibiting lighter coloured skin. And the Copts (of the Egyptian Coptic Church) more largely preserve the ancient golden-brown Mizraim quaternary race, than do the Mohammedan Arabs of Egypt.

Concerning the Arabs, it should be noted that they may be fairly styled as “the Children of Ishmael.” The Semitic Abraham lacked faith in God, and in a moment of weakness, engaged in miscegenation with the Hamitic Hagar. The Apostle Paul calls this miscegenation a work of “the flesh” (Gal. 4:23 cf. 5:19). From the union of Abraham with the Egyptian, Hagar, came the Hamite-Semite half-breed Ishmael (Gen. 16 & 17). The Bible is somewhat ambivalent about Ishmael. On the one hand, when he was a boy, “God was with the lad,” and he “became an archer” (Gen. 21:20). He is blessed to become the patriarch of twelve princes (Gen. 17:20; 25:12-16); and he died at a ripe old age (Gen. 25:17). But on the other hand, unlike Isaac he is not the child of promise (Gen. 17:19,21; 21:12); and he and his mother are twice ejected from the matrimonial home, the second time permanently (Gen. 16:1-16; 21:9-29). He was an unassimilable half-breed, who took a Hamitic wife. While he was still in his mother’s womb, the angel prophesied that he was to be a “wild man,” hence he said, “his hand will be against every man, and every man’s hand against him” (Gen. 16:2,3,11,12).

¹⁸⁴ Kroeber’s *Anthropology* (1948), *op. cit.*, p. 214 (emphasis mine). Cf. Kroeber’s linguistic map of Africa at p. 215.

And in its fulfillment, this characteristic of abnormally high military aggression and proclivity towards warfare, was understood to be a general feature of the Ishmaelite races (Gen. 16:12; 25:18). However the Ishmaelites were more geographically contained before Islamic times (Gen. 21:21; 25:12-18)¹⁸⁵.

But this Biblical ambivalence towards Ishmael is altered in Mohammed's Koran. In the Koran, Ishmael or "Ismael" is only ever presented in a favourable light¹⁸⁶. Furthermore, Mohammed seems to have placed him on an a level of racial equality with Isaac¹⁸⁷. This is significant for a number of reasons. In the first place, by failing to uphold God's act of racial discrimination in favour of the blessed Jewish line of Abraham, Isaac, and Jacob, a fundamental Biblical racial distinction between Jew and Gentile is removed. Furthermore, the warning about unassimilable elements such as Ishmael; and the Biblical teaching that like their patriarch Ishmael, the races he sired were to be "wild" races (Gen. 16:12; 25:18), is removed in the Mohammedans' Koran.

With the spread of Islam, Ishmael was regarded as a positive figure and Middle East Muslims were happy, even desirous of marrying into Ishmaelite races as they conquered more and more areas in the Middle East and inter-married with one another to form the modern Arab race, which I consider can thus be fairly described as an Ishmaelite race. (Although Canaanitish blood must also be included in the mix creating the Arab race. This is doubtless higher in the Arabs closer to the regions of ancient Israel i.e., the Palestinians. But given the high levels of Hamite-Semite mixing within the Arab group, this must also include a more generalized spreading of the accursed Canaanitish blood throughout the Arabic group.)

Thus Dr. Ed Ulrich (d. 2009), a Baptist Protestant, and Member of the Board of Trustees at Bob Jones University, USA, from 1962, says:

That God, having created separate races, wills them to remain separate is demonstrated repeatedly in the Bible. In the book of Genesis alone, for example, twice racial intermarriage or the threat of it caused God to intervene directly in human affairs; and another time it caused untold human misery. The three instances alluded to are, first the great Flood sent by God that destroyed all humanity save Noah and his family.

¹⁸⁵ See my sermons on "Biblical Apologetics" 3/4 (Thurs. 15 July 2010) "OT prophecies on cities and nations," at Mangrove Mountain Union Church, NSW, Australia; written form in my Textual Commentaries Vol. 3 (Matt. 21-25) (2011; Printed by Parramatta Officeworks in Sydney, Australia), Appendix 8: "A Sermons Bonus;" oral recorded form presently available (<http://www.sermonaudio.com/kingjamesbible>). In this Sermon I incorrectly refer to the Arabian Peninsula also known as Arabia, as "the Horn of Africa."

¹⁸⁶ See the Koran's Suras 19:55; 38:48; 89:86; 91:119.

¹⁸⁷ See e.g., Koran's Sura 76:41.

That Flood was a response to the arrogance and wickedness that developed in the world when the line of Seth intermarried with the line of Cain (Genesis 6:1-6). Later, God intervened again in human affairs when the children of Noah's sons, who were and are separate races, undertook together to build the Tower of Babel (Genesis 11:7-9). Again, it appeared that the product of race-mixing, whether biologically or culturally, was arrogance and wickedness in the hearts of men. The third instance referred to above is told in Genesis 16. There, Abraham, a Semite, took a Hamitic handmaiden and caused her to conceive. She bore a son, Ismael, who was, as a result of the interracial union, a wild man and whose descendants to this day are embroiled in warfare and unrest ...¹⁸⁸.

6B] Admixed Groups or Canaanoids Across Secondary Race.

We have to some extent already touched upon this issue in the remarks made at the Australoid secondary race at, "4A] The Dravidian tertiary race (who type the Dravidic Australoids)," with respect to the admixed Asiatic Indian race, *infra*. There are some admixed groups or Canaanoids drawn from a number of different secondary races. E.g., in Jamaica, the (Negro-Caucasian) mulattoes are historically known as "browns"¹⁸⁹. Or in South Africa, the Hottentot Capoid and Caucasian Caucasoid admixtures of the Cape region are historically known as "Cape Coloureds." Admixture frequently occurs in border regions e.g., a Negroid-Caucasoid mixed races area runs across Africa between the Negroes and Mediterranean Caucasoids, widening at North East Africa.

Where admixture occurs between Negroids and Caucasoids and mulattoes are formed, racially the half-castes look very similar to full-blooded negroes, for which they are sometimes mistaken. However, "looks can be deceptive," since some of them acquire the higher intelligence of the Caucasoid (though never the creative genius), and so can become "the brains" as negro leaders. E.g. in London, UK, where due to an unwise post World War II immigration and emigration policy, negro gangs now wander the streets and sometimes cause havoc, in my experience a mulatto tends to be "the brains" of the black gang. Or reference has been made in Part 4 to the mulatto Edward Jones (1807-1865) who was Principal of Fourah Bay College from 1840-1859¹⁹⁰. Thus while this does not always transpire, e.g., this was not a problem with Edward Jones, nevertheless, one of the dangers of such race mixing is that it can provide a negro looking "leader" who incites negro rebellion. Well might men ponder the maxim:

¹⁸⁸ Ulrich, E., "Joint Appendix" for Bob Jones University and Goldsboro Christian Schools (1981), *op. cit.*, pp. 43-44 (emphasis mine).

¹⁸⁹ Kroeber's *Anthropology* (1948), *op. cit.*, p. 200.

¹⁹⁰ Volume 2, Part 4, Chapter 6, section d (where he was predecessor of Henry Jones Alcock, who was not a relation of his by any "Jones" relative).

Through Noe, good God made the white man;
 And good God made the coloured man;
 But man's sinful sexual deeds,
 Made the half-castes and quarter breeds.

Aquirre Beltran gives population figures for the Mexican *mestizos* in the late sixteenth and early seventeenth centuries. The Spanish singular word, *mestizo*, or plural *mestizos*, comes for the Latin *mixtus*, from *misceo*¹⁹¹. Beltran's chart deals with the presence of three of the five secondary races, Caucasoids (generally from Spain), Mongoloids (Red Indians of South America), and Negroids (Negroes brought over to South America). His chart is especially useful since it starts with individuals from each of these three secondary races of man. Then Beltran demonstrates that even with *mestizos*, a phenotype classification is possible which shows any particular individual mestizo's physiognomy always predominantly belongs to one of these three secondary races. Beltran's chart contains the following data, which records the numbers of mestizos in terms of his assessment of their predominant characteristics. Whilst the mestizos were initially well regarded, in time, they were understandably relegated to an inferior social status¹⁹².

Year	Spanish Caucas- oids	Negro Negroids	Red Indian Mongol- oids	Mainly Negro looking mestizos	Mainly Indian looking mestizos	Mainly Spanish looking mestizos	Totals
1570	6644	20569	3366860	2437	2435	11067	3410012
1646	13780	35089	1269607	1165259	109042	168858	1712615

The Kanakas (or Pacific Islanders) of Polynesia are a mixed race or Canaanoid group. They are a predominately Mongoloid group, formed mainly from an admixture of two different Mongoloid groups, together with a relatively small amount of Caucasoid. They have: *Head Hair*: wavy & black; *Male facial & body hair*: moderate; *Head size*: variable; *Nose*: medium; *Prognathism*: medium; *Eyes*: brown; *Skin*: brown; *Stature*: tall. *Remarks*: "Kanaka" is the Hawaiian word for "man" i.e., traditionally a Hawaiian man is used artistically to type this group, known variously as Kanakas or Pacific Islanders. Kanakas closer to Melanesia sometimes show Negritic Australoid admixture in e.g., black, woolly, and fuzzy (Negritic Australoid) to wavy (Kanaka) hair.

¹⁹¹ Latin *mixtus*, meaning "having been mixed," is a masculine singular nominative, perfect passive participle, from *misceo*.

¹⁹² *Encyclopedia Americana*, Americana Corporation, Connecticut, USA, 1829, 1978, Vol. 18, p. 747.

The Asiatic Indians mainly of the Indian sub-continent, but also into Afghanistan (Indo-Afghan) are a mixed race or Canaanoid group. Some reference has already been made to this group at “4A] The Dravidian tertiary race (who type the Dravidic Australoids).” A Dravidian Australoid and Aryan Caucasoid mixed races area runs throughout much of the Indian sub-continent giving rise to the admixed Asiatic Indian race, though more in the north since the south of India is more Dravidian. They have: *Head Hair*: wavy & black; *Male facial & body hair*: abundant; *Head size*: narrow; *Nose*: variable; *Prognathism*: medium; *Eyes*: brown; *Skin*: dark brown; *Stature*: above average. *Remarks*: The language spoken by the Asiatic Indians is a Japhetic tongue culturally adopted from their Aryan ancestors; and in Sanskrit *arya* means a “noble” (Oxford). The Asiatic Indians’ wavy & black hair shows Aryan wavy hair and Dravidian wavy to woolly and black admixture. Their abundant male facial and body hair shows Aryan dominance in abundant male facial and body hair admixture over Dravidian moderate to medium male facial and body hair. Their narrow heads shows Dravidian dominance of narrow heads over Aryan variable heads. Their variable noses show a mixture from the Aryan narrow nose and Dravidian broad nose. Their medium prognathism shows a Dravidian dominance of a medium prognathism over an Aryan slight prognathism. Their brown eyes shows a Dravidian dominance of brown eyes over Aryan variable eye colour. Their dark brown skin shows a Dravidian dominance of brown skin over white Aryan skin. And their above average stature shows an Aryan dominance of variable stature over Dravidian medium stature, with the relevant group of Aryans who entered northern Indian evidently a generally tall group, which would have also given them a military advantage in hand-to-hand combat.

Some More General Remarks On Admixture or Canaanoids: Nature teaches a general, though not absolute, nexus between race and language. Once again, this is also harmonious with Genesis 10 and 11, and indicates that to some extent racial groups are designed to protect certain linguistic cultures. Miscegenation across secondary races usually takes three or four generations, although the Negroid takes longer than this. This is consistent with Biblical principle of God “visiting the iniquity of the fathers upon the children unto the third and fourth generation” (Deut. 5:9), and Biblical laws tolerating some small scale assimilation over three generations (Deut. 23:7,8), but requiring of others ten generations of assimilation (Deut. 23:3).

Nature also clearly teaches that while a national racial group can assimilate a relatively small number of any other racial group over time, that it cannot do this if the numbers are too large, evident in, e.g., the Ishmaelite admixed race of Arabs in the Middle East, *supra*, or the Kanakas, *supra*. Therefore, if on the one hand, a nation has a more or less homogenous population group, it can sustain a small-scale assimilation intake while maintaining its general racial purity (Deut. 23:2-8). But if on the other hand, one or more large diverse racial groups comes into close contact with a more or less homogenous nation, it must prohibit miscegenation in a more robust manner in order to protect the racial identity of its main population group (Ezra 9 & 10; Neh. 13 citing Deut. 23).

It is also clear that observation of racial groups over time shows that they have different traits; and that if the Caucasian race, which is the most gifted of all races with respect to inventive creative genius, allows itself to become admixed such as has occurred in southern Europe, then it loses its racial gifts of inventive creative genius, and with it, the capacity to make further technological and innovative advances. On this basis, speaking through nature, Nature's God requires the Caucasian race to either severely limit miscegenation, or prohibit it altogether, if it is to retain the great racial blessings that the Creator has bestowed on it. Up until the 1950s, white north western European derived nations in western Europe, Australia, New Zealand, and Canada, had a more or less homogenous Caucasian population, and so could meet these requirements while tolerating a small amount of racial assimilation in which social stigmas were applied against the small number of part-breeds through such terminology as e.g., "half-breed," "part-breed," "half-caste," "quarter-caste," as a manifestation of the type of moral sentiment found in Deut. 23:2-8; although even here, from New Testament Christian times onwards (Matt. 24:37-39), as in antediluvian times (Gen. 6), my preference would be for the Christian doctrine of the Holy Bible to be manifested in a stronger type of absolute prohibition and legal bastardization of such offspring, as found in e.g., the historical anti-miscegenation statues of North America, continued after the American Revolution in what became the United States of America, into the 1950s and 1960s. But as a consequence of unwise post World War II immigration policies, these nations have, like the United States of America, become multi-racial with large diverse racial population groups. This folly has been perpetrated in connection with the blind bigotry of Type 2 "human rights" secularists whose mind numbing and brainwashing propaganda includes the social construct of "one race" in a such a way as to deny overt racial traits of physiognomy inside the human primary race, and also to deny the more subtle racial characteristics of the brain, whose perception requires an intellectual sensitivity well beyond these Type 2 "human rights" secularist fools.

Nature teaches that miscegenation is wrong. The Bible teaches that certain moral principles can be discerned from nature by godly reason (Rom. 1 & 2; I Cor. 11:14). Where the overall intake is small, miscegenation over tertiary race or secondary races takes some generations to assimilate. We see in this the moral character and teaching of Nature's God who is the same God who thundered from Mount Sinai that he is "a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" (Exod. 20:5; Deut. 5:9), and decreeing bastardy generations for miscegenation for diverse periods of time in Deut. 23:2-8 such as the "third generation" (Deut. 23:8), or the "tenth generation" (Deut. 23:2). Thus nature itself teaches us that miscegenation is wrong. *God never meant the races to enter mixed marriages; if he had, he would not have made separate and distinct races.*

Nature also here teaches us that the moral character and teaching of God who forbade Adam from eating of the apple in the Garden of Eden, but permitted him to do so (Gen. 2 & 3), is the same as Nature's God. For the moral character and teaching of Nature's God here teaches *there is a difference between what men CAN DO and what they SHOULD DO.* They CAN engage in the dirty thing called miscegenation, but they SHOULD not do so, and SHOULD only marry and have children within their own race.

The Twelve Tribes of Israel.

The “big picture” of Gen. 9-11 is stated in Acts 17:26 in terms of both man’s common descent from Adam, for we read of “God” who “hath made of one all nations of men for to dwell on all the face of the earth” (Acts 17:24,26), which in the immediate context of Luke-Acts requires that the “one” must be “Adam” (Luke 3:38); and also in terms of God’s will for the segregation of the races produced through “Noe” or Noah e.g., those from “Sem” or Shem (Luke 3:36), for we then read that God “hath determined” certain “bounds of ... habitations” for these “nations” (Acts 17:26). And in the immediate context of Acts we cannot doubt that the Gen. 10 racial “families” (Gen. 12:3) are understood as “kindreds” (Acts 3:25) i.e., as stated elsewhere, “nations” (Gal. 3:8). But in giving yet further information on this matter found in the New Testament in Acts 17:26, we read in the Old Testament in Deut. 23:8, “When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel” (Deut. 32:8). Thus the “twelve” (Num. 1:44) “tribes” (Num. 1:16) of Israel are said to in some sense to represent the racial groups of the nations from Noah’s three sons on *The Table of Nations*.

And so likewise, in the New Testament we read that the Christian Church is now Israel (Rom. 4:2,11,16; Eph. 2:11-13; Gal. 3:7,29; Heb. 8:10-13). While orthodox Protestant historicists have not historically agreed on all elements of Rev. 7, without now going into the greater detail of its meaning, I consider that those in the Christian Church are here “sealed” (Rev. 7:3) i.e., given Divine protection (Ezek. 9:1-7). Thus it follows from this, that the Christian Church which is now Israel, can be divided into “twelve tribes” (Rev. 21:12) as seen by the symbolic numbering of Christians of the twelve “tribes of the children of Israel” (Rev. 7:4) in Rev. 7:1-8. Therefore I understand the numbering of “twelve thousand” from each of these twelve tribes to be a symbolic number of 12 times 12 times a thousand as a number of God’s blessing (Deut. 1:11) and all encompassing power (Ps. 50:10), though not a literal number (Pss. 84:10; 90:4; II Peter 3:8), so that $12 \times 12 \times 1,000 = 144,000$ (Rev. 7:4) i.e., this is *not a literal number* of those sealed, but a symbolic number of *completeness*, indicating that all those who are meant to be are sealed. But for our immediate purposes, the salient point is that as with Deut. 32:8, this indicates that the races of man can be broadly divided into twelve groups.

In the Deut. 32:8 Pentateuch’s division of the “twelve” (Num. 1:44) “tribes” (Num. 1:16) these are: 1) Reuben (Num. 1:5), 2) Simeon (Num. 1:6), 3) Judah (Num. 1:7), 4) Issachar (Num. 1:8), 5) Zebulun (Num. 1:9), 6) Joseph via Ephraim (Num. 1:10), 7) Joseph via Manasseh (Num. 1:10), 8) Benjamin (Num. 1:11), 9) Dan (Num. 1:12), 10) Asher (Num. 1:13), 11) Gad (Num. 1:14), and 12) Naphtali (Num. 1:15). Levi is not counted as their inheritance was in the Jewish temple (Num. 3:5-13; Deut. 10:8,9). By contrast, in the Book of Revelation the “twelve tribes of the children of Israel” (Rev. 21:12) are clearly being used in a symbolic way in Rev. 7:4-8 because firstly, “Levi” is counted (Rev. 7:7), secondly, Dan is omitted, and thirdly, the order given is quite different to that found in the Old Testament as connected to Deut. 32:8 in Num. 1:5-15, *supra*. (Cf.

Gen. 29:31-30:24; 35:16-18; or Ezek. 48:30-35). Thus in Rev. 7:4-8 the order is: 1) Judah, 2) Reuben, 3) Gad, 4) Aser (/ Asher), 5) Nephthalim (/Naphtali), 6) Manasses (Joseph via Manasseh), 7) Simeon, 8) Levi, 9) Issachar, 10) Zabulon (/ Zebulun), 11) Joseph (via Ephraim), and 12) Benjamin.

Given that I consider Rev. 7:4-8 is a New Testament twelve-fold form of the Old Testament twelve-fold form of Num. 1:5-15 with Deut. 32:8, it follows that this diversity of both names and counting order is acting to make a point, namely, the number 12 is significant in terms of isolating 12 racial tribes that encompass the entire human race, and its subdivisions into nations. And it is notable that Judah is placed at the top of the list, when one also considers that before this we read in Rev. 5:5 that Christ who is “the Lion of the tribe of Juda, the Root of David, hath prevailed” This also needs to be considered against the backdrop of the general distinction in the New Testament between Jewish Christians and Gentile Christians (e.g., Rom. 9-11; I Cor. 10:32), for example, we read in Rom. 1:16,17 “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.” Therefore, it looks to me as though this list of the twelve tribes in Rev. 7:4-8 is making an internal distinction between Jewish Christians in “the tribe of Juda” (Rev. 7:4), and then Gentile Christians in the other 11 tribes (Rev. 7:4-7). Hence on the one hand, I would be prepared to identify the first tribe of Judah as Jewish Christians; but on the other hand, I do not think one can then make any specific name identification of the remaining 11 tribes with any of the remaining 11 racial groups. This, of course, is also consistent with the fact that the Gentiles are subdivided into many further races, and so *in apocalyptic language, Rev. 7:4-7 is referring to Jewish Christians and Gentile Christians as divided into 12 racial groups.*

This raises the question, *Does the Rainbow Racial Classification System help us understand how the races of man can be divided into 12 groups as taught in Deut. 32:8 and Rev. 7?* The answer is that it can, subject to the general qualification that it must be understood in connection with the racial priorities and values given in Gen. 9 & 10. What this means at a practical level, is that in arriving at the number 12 in harmony with the racial priorities and values of Gen. 9 & 10, one sometimes counts an ethnic race, sometimes a quaternary race, sometimes a tertiary race, sometimes a secondary race, and one sometimes divides a secondary race on geography, in all instances, *as directed to do so by the priorities found on The Table of Nations.* Other than the first name which follows Rev. 7:4-8 in placing Judah at the top of the list, so as to create a general Jew-Gentile distinction with the following 11 new tribes, *there is in general no specific correlation between a given tribal name and racial group* in the following itemization order of “the twelve tribes” of new Israel, which is why e.g., it does not matter that there is a diversity in which Levi is not counted but Dan is in the Old Testament list (Num. 1:5-15), whereas Dan is not counted by Levi is in the New Testament list (Rev. 7:4-8), *supra.*

Tribe 1] is the ethnic race of Jews. This is the only one of the itemized 12 tribes of Rev. 7:4-8 that can be contextually identified with a tribal name, to wit, “Juda” (Judah), as the other tribal names are contextually referring in a generic way to racial

Gentiles. The Jewish race is an ethnic race (Gen. 9:26) inside the Semitic quaternary race of the Mediterranean tertiary race of the Caucasoid secondary race in the human primary race. They are descended from Eber (Gen. 10:21) the progenitor of the Hebrews, Abraham (Gen. 11:10-12:1), Isaac, and Jacob (Exod. 3:16); and usually found today in a group that is inside the wider Jewish Sephardic community. On the one hand, like any race, the Jewish race includes a relatively small number of persons racially assimilated over a number of generations into the larger population group e.g., the line of Rahab and Ruth were so assimilated into the Jewish race (Deut. 23:2-8; Matt. 1:5). Although *there are limits* requiring any such assimilation be of a fairly low level so as to not threaten the racial integrity of the overall population group (Deut. 23:2-8; Neh. 9:2; 13:1-3,23-31). But on the other hand, *The Jewish race should not be confused with the Jewish religion*, for Judaism has both “Jews and proselytes” (Acts 2:10). E.g., on the one hand, the Ashkenazi Jews or white Jews, are proselytes who come mainly from Khazar converts in the 8th and 9th centuries A.D., and so are of the Jewish religion, but not the Jewish race. Hence if an Ashkenazi (Gentile race, Gen. 10:3) Jew (religion) converts to Christianity, he becomes a Gentile (race) Christian (religion), albeit one of a Jewish *cultural* background. And on the other hand, some of those of the Jewish race have left the Jewish religion to become Christians. E.g., the Jewish Christian, St. Paul, who says, “I also am an Israelite, of the seed of Abraham” (Rom. 11:1), “an Hebrew of the Hebrews” (Philp. 3:5; cf. II Cor. 11:22,26); and he refers to those of the Jewish race as “my kinsmen according to the flesh” (Rom. 9:3), and so says of his fellow Jewish Christians, “Lucius, and Jason, and Sosipater, my kinsmen, salute you” (Rom. 16:21); and he refers generically to “the churches of the Gentiles” (Rom. 16:4) in distinction to Jewish Christian Churches such as those to whom were addressed the Epistles to the Hebrews and James. Thus while St. Paul no longer followed “the Jews’ religion,” he nevertheless continued to belong to “the Jews’ ... nation” (Gal. 1:14) or racial “family” (Amos 3:1,2). For *The Table of Nations* refers to racial “families” (e.g., Gen. 10:32), and Biblically, racial “families” (Gen. 12:3) are “kindreds” (Acts 3:25) or “nations” (Gal. 3:8).

Tribe 2] is The Japhethites (Gen. 9:27; 10:2-5). These are the white Caucasian tertiary race of the Caucasoid secondary race in the human primary race.

Tribe 3] is the Gentile Semites (Gen. 10:22-30). These are a quaternary race that includes all the light brown Semites other than Jewish Semites of Tribe 1. They are of the Semitic quaternary race of the Mediterranean tertiary race of the Caucasoid secondary race in the human primary race.

Tribe 4] is The Hamitic Mizraim (Gen. 10:6,13,14). These are a Hamitic quaternary race of the Mediterranean tertiary race of the Caucasoid secondary race in the human primary race; found in ancient Egypt. This golden brown race are found today in a group inside the wider Coptic Orthodox group of racial descendants.

Tribe 5] is The Hamitic Putites (Gen. 10:6). These are a Hamitic quaternary race of the Mediterranean tertiary race of the Caucasoid secondary race in the human primary race; found in ancient Larger Libya (Libya, Morocco, Algeria). Some of this light red /

brown race can still be found inside the wider group of modern day Larger Libya; although now it is also sometimes admixed into the modern Arab race.

Tribes 6 & 7] are The Shemitic Mongoloids from Mash (Gen. 10:23). These are a secondary race in the human primary race. Given that *The Table of Nations* refers to the *Plukt Olive Leaf Rainbow Gate* at which “in” the “days” of “Peleg” “was the earth divided” (Gen. 10:25) between East Asia and the Americas¹⁹³, this seems to require some kind of a broad geographic division of the Mongoloid secondary race into the 6] the East Asian Mongoloids, and 7] American Mongoloids. However, the Eskimos of the Americas in Alaska and Canada, are the same tertiary race as those in the eastern part of the Russian Federation in Siberia resulting in the question, Which of the two groups does one put them in? Subject to the qualification that one might conceivably and reasonably determine this matter differently since this is only looking at a broad generalist picture; for my immediate purposes, I shall stipulate that Tribe 6 are the Mongoloids of East Asia excluding Eskimos of both East Asia and the Americas, and Tribe 7 are the Eskimos and American Red Indians. Therefore one Mongoloid tribe largely of East Asia contains three tertiary races (Mongolians, Malaysians, & Ainu), and the other Mongoloid tribe largely of the Americas contains two tertiary race, (Eskimos & Red Indians). Thus while those who sought to deny that the Red Indians of the Americas were Mongoloids were certainly wrong, they were nevertheless right to recognize something distinctive about this Mongoloid tertiary race, which very largely peopled two continents from North America through to Central America and south into South America, in a geographical range comparable to that of northern Europe through to west Asia and south through to southern Africa.

As discussed in Volume 2, Part 6A, Chapter 7, section a, “Symbol & Reality: The symbolic types from the ancient civilizations of c. 4,150-2,200 B.C.,” the fact that Peleg’s *prima facie* dates of c. 2,397-2,158 B.C. fit so well with the era of Nimrod Sargon and the Tower of Babel, seems to indicate that the division at the Tower of Babel between those speaking Hebrew, Aramaic, and the Babylonian languages, and possibly some others also (Gen. 11:1-9), acts to type the earlier division in the actual time of Peleg c. 9,000 B.C., for the greater reality being referred to in the words, “in” the “days” of “Peleg” “was the earth divided” (Gen. 10:25), is the closure of the *Plukt Olive Leaf Rainbow Gate* dividing the Americas from Asia, c. 9,000 B.C. . Thus to understand this typology of the division of the Tower of Babel symbolically pointing back to a division of mankind at the *Plukt Olive Leaf Rainbow Gate* in c. 9,000 B.C., seems to require something like, as is certainly consistent with, a broad geographic division of the Mongoloid secondary race into the East Asian Mongoloids, and American Mongoloids. For in both instances, God’s will was to keep apart diverse racial groups connected with a certain language.

Some of the East Asian Mongoloids and American Mongoloids can be clearly distinguished at a genetics level through, for instance, reference to alcohol. Contextually this is clearly important for in Matt. 24:37-39 our Lord and Saviour Jesus Christ says, “as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that

¹⁹³ See Vol. 2, Part 2, Chapters 14 & 21.

were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be” (Matt. 24:37-39). While Christ’s words, “eating and drinking,” can *prima facie* mean either eating and drinking other than in gluttony and drunkenness (Matt. 11:18,19; Luke 7:33,34), or eating and drinking in gluttony and drunkenness (Matt. 24:49; Luke 12:45), the context of “marrying and giving in marriage” shows lust and excess so that gluttony and drunkenness must be the meaning here. Christ thus teaches in Matt. 24:37-39 that the moral decline of the antediluvians in Gen. 6 included gluttony, drunkenness, and racially mixed marriages, and that a similar moral decline will characterize the world in the lead up to the Second Advent (Matt. 24:37-39). Furthermore, some of the dangers or drunkenness are found in the story of Noah’s drunkenness in Gen. 9:20-24, where Noah got drunk, and “Ham” “saw the nakedness of his father” (Gen. 9:22) i.e., the terminology of “see her nakedness, and ... see his nakedness” (Lev. 20:17) refers to sexually knowing a person, and so this means that Ham sodomized his dead-drunk father, Noah (Gen. 9:20-23). The fact that when “Noah awoke” he “knew what” Ham “had done unto him” (Gen. 9:24), implies he could detect this from a sore and moist groin; and further implies that the bisexual Ham was a known sodomite, and that therefore sodomy with man and / or beast was thus occurring in antediluvian times and / or on Noah’s Ark between Ham and a beast. Thus among other things, Gen. 9:20-24 is a moral warning that if a man gets drunk, then in his state of being dead-drunk he might be sodomized (and a derivative warning would exist to women about being raped by a man while they were dead-drunk).

Significantly then, a significant percentage of East Asian Mongoloids genetically carry an alcohol dehydrogenase (ADH) isoform which effectively inhibits them against ever becoming drunkards¹⁹⁴. Thus it has been reported that, “The alcohol aversion gene which speeds up the negative effects of drinking exists among specific groups of” Mongoloid “East Asian populations,” and is thus “a genetic defence against alcoholism.” “Many” such East Asian Mongoloids “carry a particular variant in a gene called ADHIB, which causes people to become flushed, uncomfortable or even nauseated after drinking a small amount of alcohol.” Thus “people” with this gene get “ill from even a modest” amount of alcohol. However “Yale University researches found that only certain groups in East Asia have ... the ... gene variant, while it is less common in others.” Thus many, though not all East Asian Mongoloids, have this gene. But “alcoholism is low in [East] Asian countries,” indicating it is a quite common gene. “The gene variant is highly prevalent in East Asia, fairly common in West Asia and North Africa, and rare elsewhere in the world.” It is most common among East Asian Mongoloids who speak one of the Hmong-Mien languages (found in north-east Asia China, with some dialects in south-east Asia), or Altaic languages (with three branches: Mongolic, Manchu-Tungus, or

¹⁹⁴ Israel, Y. (Department of Pathology, Anatomy, & Cell Biology, Thomas Jefferson University, Philadelphia, Pennsylvania, USA, at correspondence address: University of Chile, Olivos 10007, Independencia, Santiago, RM, 8380492, Chile, or email: yisrael@uchile.cl), *et al*, “Sex differences, alcohol dehydrogenase, acetaldehyde, burst, and aversion to ethanol ...,” *Physiology*, 8 May 2007 (<http://ajpendo.physiology.org/content/293/2/E531.full>).

Turkic)¹⁹⁵. The fact that it is “fairly common in West Asia” accounts for the fact that it has also been found in some Ashkenazi Jews from west Asia¹⁹⁶.

The alcohol dehydrogenase gene ADH1B is found quite commonly in Chinese and Japanese Mongoloids of north-east Asia, but it is less commonly found among other Mongoloids, including the Korean ethnic race of north-east Asia, and the Malaysian tertiary race of south-east Asia. It is not found among either Eskimos or Red Indians, so that the Eskimos of the Americas are more similar to those of their same Eskimo tertiary race in the eastern part of the Russian Federation going in Siberia, than they are to, for example, Chinese Mongoloids¹⁹⁷, even though ultimately the Chinaman, Mash, is isolated as the progenitor of the Mongoloid secondary race on *The Table of Nations* (Gen. 10:23). Therefore, unlike those East Asian countries where alcohol abuse is low, there have historically been alcohol abuse problems of drunkenness in the Americas with both Eskimos¹⁹⁸ and Red Indians. E.g., American Red Indian Mongoloids are known to historically have quite a high percentage rate of drunkards exhibiting alcohol problems. On the one hand, because of this Red Indians have sometime been unfairly presented in generic terms as drunkards¹⁹⁹. In fact, there are other Red Indians who are certainly not drunkards e.g., Christians of this race. But on the other hand, it is clear that a disproportionately high number of Red Indians are historically involved in alcohol abuse. Thus e.g., in “Drunk driving in the United States,” *Wikipedia* (2011), records from information gotten from the USA’s *Bureau of Justice Statistics*, that “The arrest rate for alcohol-related offenses among American Indians was more than double that for the total population during 1996, and almost 4 in 10 American Indians held in local jails had been charged with a public order offense, most commonly driving while intoxicated²⁰⁰.” Of

¹⁹⁵ Norton, A., “Latest Alcohol Aversion Gene Research,” *Mindfood*, 21 Jan. 2011 (<http://www.mindfood.com/at-alcohol-aversion-gene-asian-groups-addiction.seo>).

¹⁹⁶ See Israel, *op. cit.*, & Norton, *op. cit.* .

¹⁹⁷ Hal Kibbey’s “Genetic Influences on Alcohol Drinking & Alcoholism,” Indiana Education, USA (on research at Indiana University School of Medicine, Indianapolis, USA), (<http://www.indiana.edu/~rcapub/v17n3/p18.html>).

¹⁹⁸ E.g., Bill Milner refers to how “access to alcohol” by Eskimos as introduced by Western society, has proven to be “most damaging,” with Eskimo “society” lacking established “traditions or mechanisms for responding to it” (Bill Milner referring to <http://www.crystalinks.com/inuit.html> at <http://archiver.rootsweb.ancestry.com/th/read/ABOUT-WORDS/2006-09/1157690567>).

¹⁹⁹ See e.g., “Stereotypes about indigenous peoples of North America,” *Wikipedia* (http://en.wikipedia.org/wiki/Stereotypes_about_indigenous_peoples_of_North_America).

²⁰⁰ “Drunk driving in the United States,” *Wikipedia* (http://en.wikipedia.org/wiki/Drunk_driving_in_the_United_States); citing “American Indians ...,” 19 February, 1999, USA *Bureau of Justice Statistics*.

course, it must be stressed that not all Red Indians are drunkards, and religiously conservative Protestant Christians of the Red Indian race hate and abhor the deadly sin of “drunkenness” (Gal. 5:21), and so just like religiously conservative Protestant Christians of, for example, the white race, they are not “drunkards” (I Cor. 6:10).

We thus find that *through reference to the common alcohol dehydrogenase gene ADHIB in Mongoloids of East Asia, especially, though not exclusively, those of China and Japan, this tends to make them teetotalers. This contrasts with the Eskimos and Red Indian Mongoloids of the Americas. For while having many sober members of their races, nevertheless, there are also some historic problems of them having higher than average percentages of drunkards. Thus in broad-brush terms, at least in part, these alcohol abuse problems are connected to racial differences in the dehydrogenase gene ADHIB between these two groups of Mongoloids.* Of course, important qualifications apply, such as the fact that the Eskimos of the Americas are the same tertiary race as those in the eastern part of the Russian Federation going into Siberia in East Asia, who thus are not characterized by the alcohol dehydrogenase gene ADHIB; and it is also clear that its presence is lower in some East Asian Mongoloids than it is in the Chinese and Japanese. Nevertheless, it does mean that in harmony with distinguishing between Tribe 6 largely of East Asia made up of Mongoloids from three tertiary races (Mongolians, Malaysians, & Ainu), and Tribe 7 made up of Mongoloids largely from the Americas (Eskimos & Red Indians), in broad-brush terms one can say that *some of the East Asian Mongoloids and American Mongoloids can be clearly distinguished at a genetics level through reference to the issue of alcohol and the alcohol dehydrogenase gene ADHIB.*

Tribes 8] & 9] are The Shemitic Australoids from Elam (Gen. 10:22). These are a secondary race in the human primary race. Given that there is a division of the Mongoloid secondary race broadly in connection with the *Plukt Olive Leaf Rainbow Gate*, it is reasonable to allow for a corresponding division at *The Noachic Lookout Rainbow Gate*²⁰¹, a factor further supported by the fact that there is clearly a division of the Australoid secondary race into two branches in this area with the Dravidic Australoids and the Negritic Australoids. Therefore Tribe 8 are the Dravidic Australoids which has three tertiary races: the Dravidians, the Dark Vedda, and the Australian Aborigines, inside the Dravidic Australoid branch of the Australoid secondary race in the human primary race. And Tribe 9 are the Negritic Australoids which has two tertiary races: the Negrito and Melanesians, inside the Negritic Australoid branch of the Australoid secondary race in the human primary race.

Tribe 10] is The Hamitic Negroids (Gen. 10:6). These are a Hamitic secondary race descended from Cush (Gen. 10:6-8). There are two tertiary races: the Negro and Negrilloes, inside the Negroid secondary race in the human primary race.

Tribe 11] is The Hamitic Capoids (Gen. 10:6). These are a Hamitic secondary race descended either primarily, or fully, from Cush (Gen. 10:6-8). There are two tertiary races:

²⁰¹ See Vol. 2, Part 2, Chapter 21.

the Hottentot, and Kalahari Bushmen (also known as the Bushmen or Bushman), inside the Capoid secondary race in the human primary race.

Tribes 10 & 11]. It might be remarked that in a manner similar to, but not identical with, the way the Mongoloid secondary race from Shemitic “Mash” (Gen. 10:23) subdivides into two broad divisions with tribes 6 & 7 broadly dividing Mongoloids from the Americas and Mongoloids from East Asia; and also the Australoid secondary race from Shemitic “Elam” (Gen. 10:22) subdivides into two broad divisions with tribes 8 & 9 dividing in Dravidic Australoids and the Negritic Australoids; so likewise there is a twofold division from Hamitic “Cush” (Gen. 10:6). However, in the case of Cush, this acts to give rise to not one, but two secondary races, namely, the Negroids and Capoids; although in the case of the Capoids it is presently unclear if Cush is either the chief progenitor, or the exclusive progenitor, of this group. (Even if, like some do, one classified the Capoids as Negroids, on analogy with the methodology of Mongoloid Tribes 6 & 7, and Australoid Tribes 8 & 9, *supra*, I consider one would have to make the same type of distinction of the Cushite Tribes 10 & 11 with the Capoids as clearly a separate tribe.)

Tribe 12] is The Hamitic Canaanites (Gen. 10:6,15-20). These were an accursed group (Gen. 9:25) who were early admixed in Biblical times between Hamites (seen in their origins under Ham on the *Table of Nations*), Semites (seen in their Semitic tongue), and Japhethites (seen in the Hittites or “Heth” of part Japhetic origin). Thus this mixed race group “had the lot” i.e., all three racial groups admixed. More generally this thus acts to raise the question of those that “have dealt treacherously against the Lord: for they have begotten strange children” (Hosea 5:7)? While God’s holy laws forbid such race mixing (Gen. 6:1-4; Gen. 10 & 11; Deut. 23:2-8; Ezra 9 & 10; Neh. 13; Dan. 2:43,44; Matt. 24:37-39), in his mercy, God will still save the souls of admixed persons who turn to him in saving faith through the blood of Jesus Christ. Thus the Canaanites act to type the tribe of all mixed race persons who are saved, and who are referred to in the *Rainbow Racial Classification System* as Canaanoid. In doing so, it should be clearly understood that the designation “Canaanoid” is allegorical, i.e., it does not suggest that ancient Canaan is necessarily the progenitor of any admixed race person or group in terms of their racial origins e.g., the Mongoloid Caucasoid admixed Kanakas or Pacific Islanders are thus classified as Canaanoid, yet as far as we know they do not have any specifically Canaanitish blood in them. Rather, the *oid* suffix meaning “like” is used with the Canaanoids to indicate simply that they are *like* the ancient Canaanites in being racially admixed; and also indicates that in terms of the twelve tribes of Israel, they are in the same amorphous mixed race tribe as the ancient Canaanites. An important moral lesson to be drawn from this Canaanoid group that incorporates all mixed race persons is that where suchlike occurs, those concerned should as a general rule be segregated into a mixed races area, so as to both protect those of pure race at the biological level, and also to protect them from the sexually permissive morals of miscegenationists, lest by their pernicious influence and bad example they bring the shame and disgrace of being mixed race to others, even as they brought suchlike upon their own heads. We see this principle in Scripture with, for instance, the segregation of the Hamite-Semite admixed Ishmael, together with his Hamitic Egyptian wife, into an area of Arabia (Gen. 16:12; 25:18); or in the double *entendre* of the Hebrew, a mixed race “bastard” (Deut. 23:2-8;

Neh. 13:1-3) leader (Zech. 9:6, AV & ASV) and his “bastard race” (ASV footnote²⁰²), “shall dwell in Ashdod” (Zech. 9:6), being a group of the mixed race bastards which appear to have come from the mixed marriages of Neh. 13.

General Remarks on Race in the Book of Nature & the Table of Nations in Genesis 10. Nature teaches from this anthropological data that the races of man appear to have spread out from somewhere in the broad region of West Asia, Arabia, and North-East Africa. It would seem that the Capoids went into South Africa (possibly by boat or supernatural means), followed by the Negroids into Africa from the region of Ethiopia. Mediterranean Caucasoids spread out around West Asia and North Africa. Caucasian Caucasoids went into north west Asia and Europe. Mongoloids and Australoids spread out in two movements, with the Australoids going into west Asia and India, then south from India (possibly by boat or supernatural means), and the Mongoloids going south after India but also going north ultimately into the Americas via north east Asia and Alaska; and these two great undulating movements of mankind sometimes touched and met up, for instance, in the north-eastern regions around India, or in the Philippines. This broad picture is strikingly consistent with the broad-brush Biblical picture of man’s racial origins as found in the selections given on *The Table of Nations*; as understood on the Out-of-Eden Persian Gulf model endorsed in this work in the old earth creationist Local Earth Gap School. It is also amazingly consistent with specific details on race and language in the Gen. 10 selections made on *The Table of Nations*, such as the fact that like the Shemitic and Hamitic Mediterranean Caucasoids of West Asia and North Africa, the Hamitic Ethiopian Negroes are all part of the great Hamito-Semitic Linguistic Family; or the fact that most Japhethites are part of the great Japhetic Linguistic Family (though some relatively smaller number also speak one of the Caucasian languages).

(Part 5, Chapter 5) e] Racially Mixed Marriages.

I refer the reader to discussion of relevant issues in *Creation, Not Macroevolution – Mind the Gap*, Volume 1, Part 1, Chapter 7, section c, subsection iii, subdivision E, headings: “The actual meaning of the sons of God & daughters of men in Gen. 6:2; The ‘giants’ of Gen. 6:4;” & “Is there a close nexus between the mixed marriages of Gen. 6:2 and the ‘violence’ of Gen. 6:11,13 or are they largely unrelated sins?;” Part 2, Chapter 6, section c, subsection iv, Heading B, “Did God create diverse human races? A short preliminary discussion;” Part 2, Chapter 14, “The Long Life Spans;” and Part 2, Chapter 15, “Race Creation: Antediluvian racially mixed marriages (Gen. 6) & the God imposed solution of linguistic and race based nations (Gen. 9 & 10).” The reader is further referred to discussions on this matter I have made in *The Roman Pope is the Antichrist*

²⁰² In view of this double-meaning in the Hebrew *mamzer*, it would certainly be appropriate in an AV Study Bible to replicate what the ASV here does, and show in a footnote or sidenote at “a bastard” in Zech. 9:6, “Or ‘a bastard race’.”

(2010)²⁰³; my comments on Arabs in Part 5, Chapter 5, section d, subsection 6A, “Admixed Groups Within A Secondary Race,” *supra*, & subsection 6B, “Admixed Groups Across Secondary Race,” at “Nature teaches that miscegenation is wrong,” *supra*; and also my sermons e.g., on “Inter-racial” “marriage” (2013), “Fornication” (2013), and “The Conclusion of the Matter” (2013)²⁰⁴.

Reference is made in Part 5, Chapter 5, sections b & c, *supra*, to the New Testament Jew-Gentile distinction manifesting God’s will for the preservation of the races (Gen. 9-11; Acts 17:26). Thus e.g., in Acts 7:19, Greek *genos* can mean “kindred” (AV) or “race” (ASV), *supra*; and in II Cor. 11:26 it means “countrymen.” Likewise Greek *suggenes* from *sun* and *genos*, can mean a “racial associate” or “kinsmen.” E.g., the Apostle Paul says of his “Israelite” “kinsmen” (Rom. 9:3), that they are of “the seed of Abraham,” and other racial “fathers” such as “Isaac” and “Jacob” (Rom. 9:5,7,10,13). The fact that the Apostle Paul’s Jewish “kinsmen” (Rom. 9:3; 16:7,11,21) are his racial “brethren” “according to the flesh” (Rom. 9:3), with a common descent from “Abraham,” “Isaac,” and “Jacob” (Rom. 9:7,13), is a New Testament manifestation of the fact that from the Biblical perspective “nations” are racial “families” (Gen. 10:32; Nahum 3:4). God’s will for the preservation of the races is manifested in the Jew-Gentile distinction of Rom. 9-11, where God says he will preserve the Jewish race till the end of time, and that there will be a mass conversion of Jews to Christianity just afore Christ’s Second Advent. And more generally, in Rev. 5:9 & 7:9 God clearly seeks the preservation of different “kindreds,” “tongues,” “people,” and “nations,” as a racially visible manifestation of his racially universal salvation to all mankind. Therefore, *persons entering into racially mixed marriages are attacking and undermining God’s will for the preservation of these diverse racial groups.*

In describing the Jewish Temple which was destroyed in 70 A.D., the Jewish historian Josephus (1st century A.D.), says that for “the construction of” the Jewish “temple,” “it had four ... courts, encompassed with cloisters round about, every one of which had by our law a peculiar degree of separation from the rest. Into the first court everybody was allowed to go, even foreigners,” i.e., the Court of Gentiles; “and no but

²⁰³ *The Roman Pope is the Antichrist* (Printed by Officeworks at Parramatta in Sydney, Australia, 2006, 2nd edition 2010), With a Foreword by the Reverend Sam McKay, Secretary of the Protestant Truth Society (1996-2004) (<http://www.gavinmcgrathbooks.com>), at Part 1, “Doctrinal principles used in this commentary ...,” “Commentary does not embrace views that some consider are ‘third’ or ‘later stage’ reforms,” “7b) God’s specific judgements.”

²⁰⁴ See also my sermons, “8 hate attacks on the traditional values of a Christian marriage: 2/8 - Inter-racial” of 24 Oct. 2013, “3/8 – Fornication,” of 31 Oct. 2013, & “8/8 - The Conclusion of the Matter” of 5 Dec. 2013 (Mangrove Mountain Union Church, N.S.W., Australia) (<http://www.sermonaudio.com/kingjamesbible>); a printed copy of which will be included in “A Sermons’ Bonus” appendix in my forthcoming Volume 5 Textual Commentary on the Received Text and Authorized Version which will be the first one on St. Mark’s Gospel (<http://www.gavinmcgrathbooks.com>).

women, during their courses, were prohibited to pass through it; all the Jews went into the second court, as well as their wives, when they free from all uncleanness,” i.e., the Court of Women; “into the third went the Jewish men when they were clean and purified; into the fourth went the priests, ...; but for the most sacred place, none went in but the high priests ...” (*Against Apion* 2:8:102-104). And Josephus further says, concerning “the first enclosure,” i.e., the Court of Gentiles, that “not far from it, was the second” i.e., the Court of Women, and thereafter the other courts, “to be gone up by a few steps.” But “this was encompassed by a stone wall for a partition” i.e., the partition known in the New Testament as the “Gate Beautiful” or “Beautiful Gate” (Acts 3:2,10). And at this point of demarcation between the Court of Gentiles and the other courts that only Jews could go into, Josephus says, “this was encompassed by a stone wall for a partition, with an inscription, which forbade any foreigner to go in, under pain of death” (*Antiquities* 15:11:417; emphasis mine). One of these Greek inscriptions was found at Jerusalem in 1871, and reads, “No foreigner may enter within the barricade which surrounds the temple and enclosure. Anyone who is caught doing so will have himself to thank for his ensuing death²⁰⁵.”

The Greek word that Josephus here uses for “foreigner” is *alloethne* (*Antiquities* 15:11:417)²⁰⁶. This is a compound word from *allos* meaning “another” and *ethnos* meaning “nation.” In its compound form as Greek, *alloethnes*, it is found in the Pseudepigrapha at III Macc. 4:6. Against this historical backdrop of the Jewish Temple, our Lord and Saviour, Jesus Christ, quotes from Isaiah 56:7, saying of the Jerusalem Temple in Mark 11:17, “Is it not written, My house shall be called of all nations the house of prayer?” Clearly this was a segregated temple Christ was referring to, with the Court of the Gentiles for non-Jews being here focused on as allowing God-fearer Gentiles to worship the Lord at Jerusalem, and therefore the racial universality Christ is here referring to, did not mean desegregation. And indeed segregated acts of worship are clearly taught in the New Testament, e.g., in Acts 21 St. Paul with some other Jewish Christians first had some inter-racial fellowship with the Gentile Christian Trophimus; and then bade him farewell in order to have an act of racially segregated worship as Jewish Christians in the temple. And the false allegation was made in Acts 21:29 that St. Paul “had brought” the Gentile “Trophimus” over the segregation line at the Gate Beautiful; although it was a capital offence to do so; and the holy Apostle St. Paul was ultimately executed on this trumped up charge that he was some kind of racial desegregationist civil rights campaigner, who had brought a Gentile over the segregation line. And so *St. Paul died a martyr’s death that men may know that the racial*

²⁰⁵ Found by C.S. Clermont-Ganneau, it is now at Istanbul in Turkey. Some 60 years later another less well-preserved copy was found which is now in the Rockefeller Museum at Jerusalem, Israel. F.F. Bruce’s *The New Testament Documents: Are they reliable?*, Inter-Varsity Press, Leicester, England, UK, 1943, fifth edition of 1960, reprinted 1992, p. 93.

²⁰⁶ Josephus in Nine Volumes, Greek-English, with an English translation by H. St. J. Thackeray, William Heinemann & Harvard University Press, Cambridge, Massachusetts, USA, 1967 reprint.

universality of the Gospel to Jew and Gentile does not mean that Christianity is opposed to racial segregation or segregated acts of worship.

Hence the truth of the gospel's catholicity should not be used to deny the truth of Genesis 9 & 10 that God created and segregated the races. We see this in St. Paul's thinking when he was "in Rome" (II Tim. 1:17) awaiting his execution on these trumped-up charges, where he says, "I thank God, whom I serve from my forefathers with pure conscience" i.e., referring to his Jewishness (II Tim. 1:5), and then says, "I am appointed a preacher, and an apostle, and a teacher of the Gentiles" (II Tim. 1:11). He also says, "remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound" (II Tim. 2:8,9). It is to be noted that St. Paul does not dispute the proposition that a so called "civil rights" campaigner arguing for the abolition of the death penalty for racial desegregationists and taking a Gentile over the segregation line into the Jewish temple would be an "evil doer (Greek, *kakourgos*)," but he does dispute his guilt of this heinous offence, saying that those who brought this false charge did so because he was preaching the "gospel." *The enemies of the gospel still make this false claim that Christianity is opposed to segregation.*

The context of Acts 21 is thus clearly segregationist, and this is also seen in the racially segregated churches of New Testament times. For while all of Scripture is for all Christians, both Jews and Gentiles; in the first instance, the General Epistle of James was addressed to Jewish Christian of "the twelve tribes which are scattered abroad" (Jas. 1:1), whose local Jewish Christian church is referred to as an "assembly" (Jas. 2:2) which is Greek, *synagogen* from *synagoge*²⁰⁷, and it is more commonly translated "synagogue" (e.g., Matt. 12:9; 13:54; Mark 1:21,23,29). This indicates that these Jewish Christians were meeting in a segregated Jewish Christian Church which was a Christianized form of a Jewish synagogue. So too, the New Testament Book of Hebrews is for all Christians, both Jews and Gentiles; but in the first instance, it is addressed to Hebrew Christians i.e., Jewish Christians evidently meeting in one or more segregated local Hebrew churches. This contrasts with "the churches of the Gentiles" (Rom. 16:4). On these same principles, it is right in some contexts to have e.g., Negro Christian Churches (e.g., for black American servant race Negroes in the USA), and also white Caucasian Christian Churches. For while a nation should have a national race which is a more or less homogenous population (Gen. 10), allowing that e.g., as under the *White Australia Policy* Australia, a relatively small number of Chinese traders could live and work in Sydney's Chinatown, Chinese Christians can come up from Chinatown and meet in an Anglican Chinese Christian Fellowship in a north side-hall of St. Andrew's Cathedral in George Street.

Therefore, the type of thing we find in Acts 21 in which the holy Apostle St. Paul, first joined with some other Jewish Christians and had some inter-racial fellowship with the Gentile Christian Trophimus as a fruit of the racial universality of the gospel in which "there is neither Jew nor Greek" (Gal. 3:28); and then bade the Gentile Christian Trophimus farewell in order to have an act of racially segregated worship with Jewish

²⁰⁷ Greek *synagogen*, a feminine singular accusative noun, from *synagoge*.

Christians in the temple, is also consistent with this wider New Testament picture, in which the “God” who “hath made of one all nations of men for to dwell on all the face of the earth” (Acts 17:24,26) i.e., all men originally come from “the first man Adam,” who “is of the earth, earthy,” and “we have borne the image of the earthy” (I Cor. 15:45,47,49); this same God also “determined” “the bounds of their habitation” (Acts 17:26) i.e., the segregation of the races (Gen. 10), of which, one local manifestation would be Jewish Christians meeting in acts of segregated worship (Acts 21). For “when the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people ...” (Deut. 32:8). And the Gen. 10 racial “families” (Gen. 12:3) are “kindreds” (Acts 3:25) or “nations” (Gal. 3:8).

Significantly then, in this segregationist context of Acts 21, we also read, “As touching the Gentiles which believe, we have written and concluded that they ... keep themselves from things offered to idols, and from blood, and from” the meat of animals “strangled, and from fornication” (Acts 21:25). This teaching comes from the earlier *Council of Jerusalem* in Acts 15. On the one hand, it is clear from the New Testament that in general, Gentile Christians can eat “things offered to idols” (Acts 21:25) i.e., “meats offered to idols” (Acts 15:29) understood as the “pollutions of idols” (Acts 15:19); *providing* they are stronger brethren who realize “that an idol is nothing in the world, and that there is none other God but one” (I Cor. 8:4). So too, in general, Gentile Christians can eat food with “blood” in it because e.g., the animal is killed by being “strangled” (Acts 15:20,29; 21:25). For these type of Jewish food rules which require e.g., that only “clean” meats be selected (Lev. 11), and that from these both animal fat (Lev. 7:23,25) and animal blood (Lev. 17:10,11) be removed, are in general no longer morally binding on Christians (Mark 7:19; Col. 2:16; I Tim. 4:3-5). But on the other hand, if a Christian is in the company of a weaker brother who cannot make this type of distinction with regard to food offered to an idol, then in the spirit of Christian charity (I Cor. 13), he should abstain from eating such food for the “conscience” sake of his “weak” brother (I Cor. 8; cf. Rom. 14). Thus when we read of the decree to bring peace between Jewish and Gentile Christians, that Gentiles “abstain from meats offered to idols, and from blood, and from things strangled” (Acts 15:29), in the wider context of the New Testament, this must mean that when Jewish Christians and Gentile Christians come together in a fellowship meal, that Gentile Christians keep Jewish food rules, because the Jewish Christians are keeping them as part of the cultural heritage (as opposed to more generally binding moral rules), and are therefore culturally offended by seeing Gentile Christians eating this type of food. “Let us therefore follow after the things which make for peace For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak” (Rom. 14:19-21).

Of course, there are limits to this type of thing. Thus, on the one hand, in a fellowship meal with weaker brethren, a moderate drinker of alcohol should abstain and not “drink wine” for the sake of his “weak brother” (Rom. 14:21). But on the other hand, if such a weak brother seeks to pursue him into the privacy of his own home where he drinks wine (I Cor. 11:22), or more generally, seeks to come at him in e.g., a

restaurant where he “spots him drinking wine,” or seeks to impose an alcohol prohibition rule on church members, or if Judaizers seek to more generally impose these type of Jewish food rules on Gentile Christians, then the correct response must be, “Let no man judge you in meat, or in drink” (Col. 2:16). Hence this *Council of Jerusalem’s* decree in Acts 15 & 21 requires *something of a balancing act* between on the one hand, recognizing Jewish cultural sensibilities in a Jewish Christian and Gentile Christian fellowship meal context, in which Gentile Christians should keep Jewish food rules and “abstain from meats offered to idols, and from blood, and from things strangled” (Acts 15:29); and on the other hand, preservation of Gentile Christian liberty to do such things more generally. It might also be remarked, that as a Gentile Christian who has eaten Jewish kosher food only once, the first and last time, when I was at Tiberius in Israel in February 2002, those of my Gentile pallet do not much like this very dry and stringy Jewish food. Therefore, this type of Jewish Christian and Gentile Christian food rule that we find in Acts 15:29; 21:25, would also ensure that *there are not too many* of these Jewish Christian and Gentile Christian fellowship meals, because we Gentile Christians find “munching on kosher food” *pretty tough going!* ☺ And in compliment to such Gentile racist attitudes, the Jewish racist attitude would no doubt be for the Jews to smile widely among themselves and say words to the effect, “Our food rules work! Those Gentiles won’t want to come around and eat our Jewish kosher food, *too often!*” ☺

But in the context of these Jewish Christian and Gentile Christian fellowship meals of Acts 15 & 21, it is also to be noted that there is one other prohibition. For we read that in this context to “abstain ... from fornication” (Acts 15:20,29) or “keep ... from ... fornication” (Acts 21:25). Since the only type of “fornication” that can occur when Jewish and Gentile Christians come together for a fellowship meal, but not when they are apart, is inter-racial dating and / or marriage between them; this therefore constitutes a ban on Jewish-Gentile Christian marriages. It thus manifests God’s will for the segregation of the races (Gen. 10 & 11; Deut. 32:8; Acts 17:26). Hence the propriety of referring to this *Council of Jerusalem* decree in the context of Acts 21 (Acts 21:25), which shows the dual principle of some level of Jewish and Gentile Christian fellowship seen in the fact that St. Paul and some other Jewish Christians first had some inter-racial fellowship with the Gentile Christian Tromphimus; and also the segregationist principle seen in the fact that the Jewish Christians then bade the Gentile Christian Tromphimus farewell, in order to have an act of racially segregated worship as Jewish Christians in the temple. Therefore, *St. Paul not only died a martyr’s death that men may know that the racial universality of the Gospel to Jew and Gentile does not mean that Christianity is opposed to racial segregation or segregated acts of worship, he also did so in the context of citing a Council of Jerusalem decree in Acts 21:25 that forbade inter-racial dating or racially mixed marriages between Jewish Christians and Gentile Christians* as a manifestation of the wider Biblical teaching found in *The Table of Nations* of Gen. 10, that “God” “hath determined” “bounds of habitation” (Acts 17:24,26) i.e., *each race has its place.*

Thus because a racially mixed marriage undermines God’s will for the segregation or separation of racial “families” (Gen. 12:3) or “kindreds” (Acts 3:25) or “nations” (Gal. 3:8) as taught in Gen. 9-11; Deut. 32:8; Acts 17:26, and his holy will for their preservation (Rom. 9-11; Rev. 5:9; 7:9), they are immoral (Deut. 23:2-8). We read in Eph. 2:15 that

Christ “abolished ... the law of commandments contained in ordinances;” although later in Eph. 6:2,3 we read that the Moral Law of the Ten Commandments remains binding, and hence e.g., the fifth commandment, “Honour thy father and mother” (Exod. 20:12; Deut. 5:16). Hence Article 7 of the Anglican 39 Articles says, “the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.” And so one finds the Moral Laws of the Ten Commandments of Exodus 20 in e.g., the Anglican 1662 *Book of Common Prayer’s* Catechism and Communion Service. And among Protestants, one likewise finds a similar distinction in the Presbyterian *Westminster Confession* chapter 19 and *Westminster Larger Catechism*. Thus in the same way that e.g., under New Testament morals, idolatry, witchcraft, and unbelief is immoral (I Cor. 6:9; 10:14; Gal. 5:20; I John 5:21; Rev. 21:8), being violations of the First and Second Commandments (Exod. 20:1-6), and so Old Testament morality prohibiting suchlike in e.g., Deut. 18:10,11 continues to bind Christians; so likewise, in Acts 3:25 the Greek word *patria* for “kindreds” relates to the patriarch *by lineage* of national racial families, and this reminds us that the wider orbit of the Fifth Commandment, “Honour thy father” (Exod. 20:12; Deut. 5:16), extends to racial patriarchs (Gen. 10; Acts 17:26), and Eph. 6:2,3 refers to its “promise” of “long” “life.” And so likewise, under New Testament Christian morals e.g., upholding the sanctity of marriage in the Seventh and Tenth Commandments (Exod. 20:14,17), the Old Testament morality found in Ezra 9 & 10 and Neh. 13, prohibiting mixed marriages involving a difference of “seed” (Ezra 9:2; Neh. 9:2) i.e., race, continues to bind Christians in prohibiting racially mixed marriages (although the element of these passages dealing with religiously mixed marriages, e.g., Ezra 9:1, is now superseded by I Cor. 7:13-16,39; II Cor. 6:14). Cf. Deut. 23:2,3 with Ezra 10:8, & Deut. 23:2-8 with Neh. 13:1-3.

General context in which I Cor. 7:1 starts with “Now concerning the things whereof ye wrote:” and deals with marriage until the change of topic in I Cor. 8:1, “Now as touching things offered unto idols.” This means that contextually I Cor. 7:18-24 must, like the rest of I Cor. 7, be dealing with marriage issues for the Christian. And in giving marital guidelines in I Cor. 7, the Apostle Paul says in I Cor. 7:18-20 that Christians are to “abide in the same” cultural “calling” of their race, “wherein” they were “called.” They are not “keeping the commandments of God” (I Cor. 7:19; cf. Ezra 10:3), and do not “abide in the same” culturally “calling” of their race, if and when, as in inter-testamental times, Jewish males “made themselves uncircumcised,” “and joined themselves” in marriage “to the Gentiles” (I Macc. 1:15, RV Apocrypha). Since the marriage guidance context of I Cor. 7 means the reason for “uncircumcision” was Jew-Gentile marriage, I Cor. 7:18-20 is therefore a prohibition on inter-racial marriages between Jewish Christians and Gentile Christians, since both groups are to “abide in the same” racial and cultural “calling wherein” they are “called” (I Cor. 7:20) (just as freeman and slaves are also not to intermarry, I Cor. 7:24). The Apostle Paul was addressing specific questions on marriage in I Corinthians 7, and so he deals specifically with a question on Jewish Christians marrying Gentile Christians. Therefore I Cor. 7:18-20 manifests the wider Biblical morality prohibiting racially mixed marriages. Hence “to be married” “in the Lord” (I Cor. 7:39) contextually includes a requirement to marry within one’s own racial group. It also means that under New

Testament Christian morals, the Apostle Paul's earlier statement, "Know ye not that the unrighteous," such as "fornicators," "shall not inherit the kingdom of God" (I Cor. 6:9), includes a contextual reference to miscegenationists; and likewise, the injunction "not to keep company, if any man that is called a brother be a fornicator, ... with such an one no not to eat" (I Cor. 5:11), also contextually includes miscegenationists who should be excommunicated.

In Gen. 6:1-4, the term "sons of God" is Hebrew, *b^eney* (from *ben*) *ha'Elohiym*²⁰⁸, and clearly refers to human beings at, for instance, Deut. 14:1 which says of the Israelites, "Ye are the children (or 'the sons,' Hebrew, *ben*) of the Lord your God (Hebrew, '*Elohiym*)." The claims of some that this refers to fallen angels are certainly not correct, for as seen from the Hebrew '*adam* (man) of Gen. 6:3 and the Hebrew '*enosh* (men) of Gen. 6:4, in Gen. 6:2,4 "sons of God" contextually means human beings or Adamites and *not* angels. (The laws of genetics also preclude this angel-men claim, for the laws of genetics make as much a mockery of this idea of angel-men hybrids, as they make a mockery of the Darwinian theory of macroevolution!) Thus the reference is to the nationally elect race of Seth, although such racial election is not unto salvation and so should not be confused with the "covenant" of "grace" under which "Noah" was made "just" (Gen. 6:9,10,18), so that "by faith Noah," "became heir of the righteousness which is by faith" (Heb. 11:7), as he looked forward to the then coming Messiah (Gen. 3:15) as typed by the blood of animal sacrifices (Gen. 8:20), pointing to "the Lamb of God, which taketh away the sin of the world" (John 1:29). Thus those of the nationally elect race who were "sons of God" (Gen. 6:2-4), could be, and evidently in Gen. 6 generally were, examples of "an unwise son" (Hosea 13:13).

The racially mixed marriages between Cain's race (Gen. 4:16-24) and Seth's elect race (Gen. 4:25-5:32), were in the first instance punished by God through reducing the age of miscegenationists down to 120 years (Gen. 6:1-4). By contrast, "Noah was a just man and perfect in his" biological "generations" i.e., he had full-blooded Sethite children, not half-castes, quarter-castes, or other mixed race children. For "Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth" (Gen. 6:9,10). That this was the concern in the mixed marriages of Gen. 6 is also evident in the solution imposed in Gen. 10 & 11 of racially segregation nations in racial "families" with their own linguistic cultures. And so too, the concern in the "violence" (Gen. 6:11,13) is evident in the solution imposed in Gen. 9:5,6 of capital punishment for murder, and slaying any animal that kills a man.

In reference to the mixed marriages of Gen. 6, our Lord and Saviour, Jesus Christ, taught that the antediluvian's "marrying and giving in marriage" between Cain's race and Seth's race is a type of the moral decline that will occur before the Second Advent (Matt.

²⁰⁸ Hebrew *b^eney ha'Elohiym* in Gen. 6:2,4 = "*b^eney* (masculine plural noun, from *ben*) *ha* (definite article, 'the') '*Elohiym* (God, masculine singular proper noun, from '*Elohiym*), these nouns form a noun construct chain so that the second noun is rendered "of God" as a genitive, and the first noun is here syncopated to lose the "m" ending of the masculine plural. (Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, pp. 97,103.)

24:37-39). He also describes them as “eating and drinking,” and while these words can mean either eating and drinking other than in gluttony and drunkenness (Matt. 24:49; Luke 7:33,34), or eating and drinking in gluttony and drunkenness (Matt. 24:49; Luke 12:45), the context of “marrying and giving in marriage” shows lust and excess so that gluttony and drunkenness must be the meaning in Matt. 24:38. Christ thus here makes it clear that under New Testament Christian morals racially mixed marriages are prohibited, and that gluttony, drunkenness, and racially mixed marriages are immoral. He says, “as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be” (Matt. 24:37-39).

So too in the statue of Daniel 2, God foretold in the 6th century B.C., of how following the Babylonian empire of a “gold” “head” (Dan. 2:32,38), there would be the Medo-Persian empire of “silver” “breast and” “arms” (Dan. 2:32,39; 5:28), then the Grecian empire of “brass” “thighs” (Dan. 2:32,39; 8:20,21), and then the Roman empire of “iron” “legs” (Dan. 2:33,40; cf. 9:27b; 11:31; Matt. 24:15; Mark 13:14; Luke 21:20), with the two legs representing the Roman Empire (Dan. 7 & 11:31-35) dividing into the Western Roman Empire and Eastern Roman Empire. Then comes “the feet and toes” of one foot with the Western Roman Empire whose collapse gives rise to the Roman Antichrist i.e., the Pope of Rome and Romanist delusion (Dan. 7 & 11:36-39); and “the feet and toes” of the other foot with the Eastern Roman Empire which is supplanted by the Mohammedan delusion (Rev. 9); and there is to be a final battle between Romanism under the Pope and Mohammedanism at the yet future time when “the mark” “of the beast” is given out in connection with a global world-wide Roman Catholic Inquisition (Rev. 13:14-17), in the Pope’s Last Crusade (Dan. 11:40-45). Significantly then, we find that both Romanists and Mohammedans seek to use racially mixed marriages to unite those in their spiritual and temporal empires, in the case of the Mohammedans, giving rise to the modern admixed Arab race (see Part 5, Chapter 5, section d, subsection 6A, “Admixed Groups Within A Secondary Race,” *supra*), for we read, “whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed ...” (Dan. 2:43,44). Thus as with the teaching of Christ in Matt. 24:37-39, we are here told that racially mixed marriages will be one of the evils that God specifically judges at the Second Coming of Christ.

(Part 5, Chapter 5) f] The “new heavens and the new earth” (Isa. 66:22).

Following the Second Advent, in “the new heavens and the new earth” (Isa. 66:22), there will be race based “nations” in racially segregated areas (Isa. 66:20,22,23; Zech. 14:17-19; Rev. 5:9; 22:3). From these racially segregated nations, people will

“come to worship” “the Lord” (Isa. 66:23), and so there will be some level of inter-racial fellowship in the “new Jerusalem” of the “new heaven and” “new earth” (Rev. 21:1,2); before people return to their racially segregated nations.

In this context, it is notable that God’s directive will for the preservation of racial groups is also clearly evident in both Old and New Testament prophecies about the New Heaven and New Earth established after Christ’s Second Advent. For example, we read in Revelation 14:6 of the racial universality of “the everlasting gospel to” “every nation, and kindred, and tongue, and people,” and in Revelation 5:9 of how the Lamb of God “hast redeemed” men “to God by” his “blood out of every kindred, and tongue, and people, and nation.” Then we read of how God will place new nations on the new earth in Revelation 21:24 & 26; and in Revelation 22:2 of how there will be a “healing of the nations.” And bearing in mind that the Bible always uses a race based definition of a nation in connection with a given racial family, such as one finds on *The Table of Nations* in Genesis 10, these teachings in Revelation 21 & 22 are a clear statement from the New Testament that racial groups forming nations will be constituted on the New Earth.

And this same teaching is also found in Isaiah 66. Once again we must be careful to filter Isaiah 66 through the New Testament, and discern the prophetic types from the greater fulfillments and the events following the Second Advent. But looking in particular at Isaiah 66:18-24; God says, “I will gather all nations and tongues; and they shall come, and see my glory” (Isa. 66:18). Then in Isaiah 66:19 we read, “And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.” This picture which links with, for example, “the new heavens and the new earth” of verse 22, clearly precedes the new heaven and new earth of the Second Advent, and in this sense is a prophetic type of the nations that are to exist after the Second Advent described in verse 23 in terms of being the “all flesh” which is to “worship” God in “the new heavens and the new earth,” because these people of verse 19 are to take the “glad tidings” or gospel referred to in such passages as Isaiah 52:7 and Isaiah 53, and declare this gospel to those who “have not heard” of the Lord’s “fame, neither have seen” his “glory;” and so these are pre-Second Advent missionaries who thus “declare” the Lord’s “glory among the Gentiles.”

But it is also to be noted that this picture of Christian missionary work some time before the Second Advent of Christ is put in racial terms that relate to Genesis 9 & 10. Firstly, Isaiah 66:19 subdivides the “nations” into “Tarshish, Pul, and Lud.” “Tarshish” is mentioned on the *Table of Nations* under Japheth in Genesis 10:4, and was in Spain. “Lud” is mentioned on the *Table of Nations* under Shem in Genesis 10:22. And “Pul” is Philae, which is an island of Upper Egypt and refers to black negroes there. Thus “Tarshish” is being used for white Japhethites, “Pul” or Philae is being used for black Hamites, and “Lud” is being used for light brown Semites. Isaiah 66:19 then refers to them “that draw the bow, to Tubal and Javan, to the isles afar off;” and this is clearly a white Japhetic Caucasian grouping, since under Japheth we read on the *Table of Nations* in Genesis 10:2,5 of “Javan and Tubal, and” “the isles of the Gentiles.” These

Japhethites are pictured holding bows, as an artistic pointer to the Rainbow Covenant of Genesis 9, and also to Japhetic racial qualities of being a master race as set forth in Genesis 9:27. And so if we put this entire beautiful artwork of Isaiah 66:19 together, there is a white Caucasian from Tarshish representing the Japhethites, a black Hamite from Pul or Philae representing the Hamites, a light brown Semite from Lud representing the Shemites; and standing next to them, two white Japhethites holding up bows in an artistic depiction of the Rainbow Covenant of Genesis 9, and also the Japhethite prowess as a master race from Genesis 9:27. (See Part 5, Chapter 5, section a, Key 7, *supra*.)

This picture of Isaiah 66:19 clearly precedes the Second Advent since these people are missionaries who take the gospel and declare it to those who “have not heard” of the Lord’s “fame, neither have seen” his “glory among the Gentiles.” One such example is the *Great Protestant Missionary Movement* which began in the late eighteenth and earlier nineteenth centuries, and is still going. It was started by white Japhethites who took the gospel to, for example, dark brown Asiatic Indians and light brown Arabs with Henry Martyn; or brown Asiatic Indians with William Carey; or black Africans with Robert Moffat in southern Africa; or brown Maoris with Samuel Marsden in New Zealand; or brown Burmese with Adoniram Judson; or brown or yellow Chinese with Robert Morrison; or the Fuegian Indians with the work of the *South American Missionary Society* founded by Allen Gardiner.

Then Isaiah 66 verse 20 says, “And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.” These references to “horses” and “chariots” mean that those who like a ride in a horse’n’carriage will be able to get that for at least part of the way on their trips to worship the Lord in new Jerusalem. The first part of this verse says, “And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord;” and this has not yet happened in its greater fulfillment; although a lesser prophetic type is surely found in, for instance, the black Ethiopian eunuch going to and from Jerusalem in a “chariot” (Acts 8:27,38).

In the first place, the Christian Church became the Israel of God, for example, Galatians 3:29 says, “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise; and the Jeremiah 31:33 new covenant with Israel is applied to the Christian Church in Hebrews 8:10 in the words, “this is the covenant that I will make with the house of Israel.” And in this context of the Christian Church becoming Israel from New Testament times, the earthly Jerusalem ceased to be the special place of God’s abode, and for the Christian, Jerusalem or Zion became heaven above, for example, Hebrews 12:22 says, “ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem.” And hence when the Christian sings the words of Psalm 122:6, “Pray for the peace of Jerusalem,” we are not praying for the earthly Jerusalem here on earth, but rather, for heaven above, we are praying the words of the *Lord’s Prayer* in Matthew 6:10, “Thy will be done in earth, as it is in heaven.” And so once again, we

must read the words of Isaiah 66:20 which refers to the “nations” coming in some temporal way to Jerusalem, through the New Testament passage of Revelation 21 where following the Second Advent we read of how “the holy city, new Jerusalem,” will come “down from God out of heaven” (Rev. 21:2), and how “they shall bring the glory and honour of the nations into it” (Rev. 21:26). And so it follows that these words in Isaiah 66:19,20 about “the nations” which are racially depicted through reference to the artistic summary of the white Japhethites, the brown Shemites, and the black Hamites; refer to that event after the Second Advent, and so this once again points to race based “nations” on the new earth, in fulfillment of God’s promise that “your [plural] seed” i.e., racial seed, and associated “name” shall “remain” (Isa. 66:22); as part of the “all flesh” that shall “come to worship” “the Lord” (Isa. 66:23). The second part of Isaiah 66:20 is a completely fulfilled prophetic type that was fulfilled long ago in the racial Israel of Old Testament times, for it uses them as an analogy, saying, “as the children of Israel bring an offering in a clean vessel into the house of the Lord.”

Then in Isaiah 66:21 we read, “And I will also take of them for priests, and for Levites, saith the Lord.” Note that “priests” and “Levites” are here being used as synonymous Hebrew poetical terms. On the one hand, the Levitical priesthood is abolished in Christ, as taught in, for example, Hebrews 7:11,12, which refers to “the Levitical priesthood,” and then says that “the priesthood” has been “changed.” But on the other hand, the Jewish Levitical priesthood is here being used as a prophetic type for a group which are said in Hebraic parallel to be “priests.” This is therefore more contextually limited to *a specialized role* than the Christian universal priesthood of all believers that the Christian comes into through the Gospel. For example, we read in I Peter 2:5,9 of Christians being a “holy priesthood” or “a royal priesthood,” or Revelation 1:5,6 says that “Jesus Christ ... hath made us ... priests unto God” (cf. Rev. 20:6). Therefore this must refer to gospel ministers, who may, as in Anglican tradition, be fairly described variously as “priests” (Isa. 66:21) or “ministers” for they preside at the offering up of praise and thanksgiving to God, as they “offer unto God thanksgiving” (Ps. 50:14); and also received the Offertory of monetary offerings in the Offertory Plate. “Do you not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so, hath the Lord ordained they which preach the gospel should live of the gospel” (I Cor. 9:13,14). And thus in *The Communion Service* of the Anglican 1662 *Book of Common Prayer*, the rubric says, “Then shall the Priest return to the Lord’s Table, and begin the Offertory, saying one or more of these Sentences ...,” e.g., I Cor. 9:13,14; and after those with the Offertory Plate “shall receive the alms,” they shall “bring it to the Priest, who shall humbly present and place it upon the holy Table.” And in one of the post Communion prayers, the Priest or Minister may pray, “O Lord ...mercifully ... accept this our sacrifice of praise and thanksgiving ...,” after which the people say, “Amen.” And so in commenting on Isa. 66:21, the Geneva Bible (1560) says of “priests,” “to wit, of the Gentiles, as he did Luke, Timothy, Titus & others after to preach his Word.” (See also Rom. 15:16.)²⁰⁹

²⁰⁹ See also my comments on Isa. 66:21; Rom. 15:16; I Cor. 9:13,14 in Part 4, Chapter 4, section c, in a footnote on the Bishop of Chester’s ordination of Henry Alcock.

We then read in Isa. 66:22 & 23, “For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.” On the one hand, Is, 66:22 clearly refers to “the new heavens and the new earth” and so the same truth as Revelation 21:1 which says, “I saw a new heaven and a new earth.” But on the other hand, reference is then made to the Jewish liturgical year with respect to the monthly “new moon” festival and weekly Saturday “sabbath.” These are Old Testament Jewish festivals which Jewish Christians might optionally keep as part of their cultural heritage (e.g., Acts 16:13; 20:16); but which ceased to bind Gentile Christians from New Testament times, for we read in Col, 2:16,17, “Let no man therefore judge you,” among other things, “in respect of” the Jewish “new moon, or ... sabbath days,” “which are a shadow of things to come, but the body belongs to Christ.” And indeed, in Gal. 4:10,11, Gentile Christians are specifically forbidden to keep the Jewish liturgical year with its weekly sabbath “days” on Saturdays, its “months” new moons, its annual holy day “times,” and sabbatical “years.”

And so in harmony with Gal. 4:10,11 and Col. 2:16,17, it is clear that the words of Isa. 66:23 cannot be taken to mean that on the New Earth we will be keeping the old Jewish monthly “new moon” festival or weekly Saturday “sabbath.” But as with the passage we considered in Zech. 14, let the reader note well those words of Colossians 2:16,17 with respect to the Jewish liturgical year with its annual holydays, monthly new moons, and weekly Saturday “sabbath days,” which says they “are a shadow of things to come;” since they have a prophetic message to us. And so, following the Babylonian Captivity, the Jews keeping the monthly “new moon” festival and weekly Saturday “sabbath,” fulfils the prophetic type of Isa. 66:23 which is a shadow of things to come when Christians on the New Earth will worship the Lord, not on these Jewish festivals, but rather, in the words of Revelation 21:3, “And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.” And so the picture here in Isaiah 66 is like that of Zechariah 14, in that we find that people on the new earth are in race based and segregated nations, but that they come up to Jerusalem to unite together in corporate public worship of the Lord.

And then we read in Isa. 66:24, “And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.” So I note that this depiction of Isaiah 66:18-24 of the universality of the Gospel to the different races of man, and the fact that on the new earth after Christ’s return there will again be race based segregated nations from which people will go in transit to and from new Jerusalem; ends with a reminder of God’s judgment against those “that have transgressed against” the Lord. This is very relevant because when one puts it with such Scriptures as Dan. 2:43,44 and Matt. 24:37-39, which tells us that one of the sins of men just before Christ’s return that he will deal with, is the attack on the traditional values of a Christian marriage in the form of racially mixed marriages. And when one considers this

picture of Divine judgment together with the picture of such passages as Isaiah 66, Zechariah 14, and Revelation 21 & 22 of race based and segregated nations in the new heaven and new earth, from which people go in transit to worship the Lord, and there in Jerusalem to enjoy some inter-racial fellowship before returning to their racially segregated nations; then one realizes that this picture is a repeat of God's judgment against the antediluvian miscegenationists of Genesis 6 which was then followed by the creation of race based segregated nations in Genesis 9 to 11. And hence this picture of judgment in Isa. 66:24, while wider than this issue, nevertheless, certainly acts as a poignant reminder to those who would attack God's will for racially segregated nations, that God will judge them, and there will be consequences in the next life for their wickedness in this life in not supporting Biblically sound racist patriots.

*(Part 5, Chapter 5) g] An excursus on the racial theoretics
of Joseph Smith of the Mormon Cult.*

- i] Political backdrop to the rise of Mormonism.*
- ii] Joseph Smith's racial teachings.*
- iii] Contemporary LDS Mormon teachings on
racially mixed marriages.*
- iv] Conclusion.*

*(Part 5, Chapter 5) g] An excursus on the racial theoretics
of Joseph Smith of the Mormon Cult.*

- i] Political backdrop to the rise of Mormonism.*

In a sermon preached c. 1919, the Evangelist Bob Jones Sr. (1883-1968), founder of Bob Jones University in the USA, discusses a number of false religions, e.g., the Jehovah's Witnesses, the Christian Science Church, and Spiritism with its "mediums" for communicating with devils. He said his evangelistic campaign which had been going for five weeks was broad Protestant, for "we have had Methodists, Baptists, Presbyterians, Episcopalians [/ Anglicans], Congregationalists, Disciples [of Christ], and ... other ... denominations represented in our congregation: and we have not had any friction;" and he says he has always "managed to get along with all ... who were really orthodox, Bible-believing, born-again Christians." And from the Protestant perspective, Bob Jones Sr., was certainly quite right to conclude, "Mormonism ... violates the Scriptures when it offers ... an addition to the finished Word of God as we have it in the Old and New Testaments²¹⁰." And in much greater detail, the Mormon Church is one of the four cults

²¹⁰ Bob Jones Sr., *False Religions*, Bob Jones University Press, Greenville, South Carolina, USA, 3rd printing, [undated, c. 1919 as it says it is a "sermon" in "a

discussed by Anthony Hoekema (1923-1988), formerly of Calvin Theological Seminary (1956-1979) in Grand Rapids, Michigan, USA, in *The Four Major Cults* (1963)²¹¹.

The four major cults of historically modern times, all come from the 19th century United States of America. They all exploited the religious freedom found in the USA that transpired with the 1776 American Revolution's or American Rebellion's dismantling of the Protestant Christian State, and associated rise of Type 1 Broad Protestant Christian Morals Secular State, that existed till it was replaced by the Type 2 "Human Rights" Secular State of the post World War II (1939-1945) era. The Type 1 Secular State introduced complete religious freedom of belief, and thus it fundamentally attacked the Second Commandment of the Holy Decalogue prohibiting idolatry (Exod. 20:5,6) with e.g., legal freedom for Roman Catholics whose Romanist Proper forms of idolatry include Mariolatry and adoration of the consecrated Communion bread in connection with transubstantiation; and also Semi-Romanists such as Puseyite and semi-Puseyite "Anglicans" whose idolatry includes, for instance, adoration of the consecrated Communion bread in connection with consubstantiation, or nodding at the Chancel Table. For the Anglican 1662 *Book of Common Prayer* which was enacted as an Act of the Westminster Parliament, says "no adoration ... ought to be done, either unto the sacramental bread or wine ..., or unto any corporal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and ... may not be adored;" "for that were idolatry to be abhorred of all faithful Christians," "and the natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one" (Final Rubric, *The Communion Service*). The Type 1 secular state also permitted some, though not all forms of blasphemy, prohibited by the Third Commandment of the Holy Decalogue (Exod. 20:7) e.g., the Anglican 39 Articles refers to Romish "Masses" as "blasphemous" (Article 21). The Type 1 secular state also permitted violations of the First Commandment of the Holy Decalogue (Exod. 20:2,3), by e.g., giving equality to Jews who denied the Holy Trinity, and also e.g., agnostics, atheists, vaguely defined Theists, Deists, spiritists, and witches. Thus there was religious freedom and equality given to *any belief* is a supernatural Being or Beings, or supernatural Thing(s), or supernatural Principle(s)²¹²; or to *any disbelief* in a supernatural being, beings, things, or principle(s).

series of evangelistic messages preached just after World War I" which was from 1914-1918,] pp. 3-4,10.

²¹¹ Hoekema, A.A., *The Four Major Cults* (1963), *op. cit.*, pp. 9-87.

²¹² See e.g., the definitions for religious belief and a religion in *The Church of the New Faith v. The Commissioner of Payroll Tax (Victoria)*, High Court of Australia (1983), 154 *Commonwealth Law Reports*, 120. In this case, High Court judges Mason (Acting Chief Justice) and Brennan employed a twofold test for defining a religion, as: 1] A belief in a supernatural: Being or Beings, or Thing(s), or Principle(s); & 2] the acceptance of canons of conduct in order to give effect to that belief.

However, it was simultaneously the case, that the Type 1 secular state recognized some kind of “God” in e.g., national anthems or other legal documents, such as “God Save the King / Queen” in Australia and the UK, or “God Bless America” in the USA. Furthermore, on the one hand, under the Type 1 Secular State, men were free from the religious beliefs of Protestant Christianity as found in the First and Second Commandments, and to some extent in the Third and Fourth Commandments; but on the other hand, they were not free from other more general moral beliefs of Protestant Christianity as found to some extent in the Third and Fourth Commandments, e.g., Sunday trading laws (fourth commandment), and also in general references to “God” as found to some extent in the First Commandment e.g., “God Save the King,” or “God Bless America,” *supra*; and as found more generally in the Fifth to Tenth Commandments of the Holy Decalogue. This kind of *Type 1 Christian Morals Secular State* was thus marked by the fact that men were free from the religious beliefs of Christianity; but not free in law and society from other more general moral beliefs of Protestant Christianity, which in broad terms remained part of the law and society of such Type 1 secular states, although they were generally justified in legal and political discourse in the legislatures through reference to some basis in natural law or reason, rather than overt Bible citation, although such a nexus was understood and sometimes stated²¹³. The Type 1 Secular State survived about 20 years longer in Australia than it did in e.g., the UK and USA, continuing at the Federal level till the retirement of Prime Minister Sir Robert Menzies (Prime Minister: 1939-1941 & 1949-1966).

An example of a Type 1 secularist is found in Sir Garfield Barwick (1903-1997) who served as both Commonwealth Attorney-General of Australia (1958-1964) in the Menzies Government, and also as Australia’s longest serving Chief Justice in the High Court of Australia (1964-1981). During his time as Commonwealth Attorney-General, he upheld and administered both the *White Australia Policy* which was a restrictive immigration policy designed to build up a white Caucasian and predominantly Protestant Christian nation; and also section 127 of the Australian Constitution which ensured that black Aboriginals were not citizens of Australia, although they were citizens of their State or Territory. (Both of these were later tragically repealed by Type 2 “human rights” secularists.) In his autobiography, *Radical Tory* (1995), Sir Garfield says, “I have witnessed in latter days with regret a considerable dilution of ... Anglo-Celtic stock ..., the cause of national unity is not aided by this ethnic diversity;” and he refers to “the risk to national unity of a babel of languages²¹⁴.” This is a typical Type 1 secularist way to communicate, because an irreligious person could read this and see an issue “to national unity” in a “babel of languages,” whereas a religious Christian would also see an allusion to the Tower of Babel in Genesis 11 in this combination of words, and associated connection to the values of the *White Australia Policy*. For those at the Tower of Babel

²¹³ See e.g., Sir James Fitzjames Stephen (1829-1894), *Liberty, Equality, Fraternity*, 1873, 2nd edition 1874; Reprint: Cambridge Univ. Press, 1967; Lord Patrick Devlin (1905-1992), *Enforcement of Morals*, Oxford University Press, UK, 1965 Reprint: 1970; Sir Garfield Barwick, *A Radical Tory* (1995), *op. cit.*, pp. 119-122.

²¹⁴ *Ibid.*, pp. 111 & 300.

are an example of “inventors of evil things” (Rom. 1:30), as under Nimrod (Gen. 10:8-10) they sought from different ethnic groups to make “the people” “one” (Gen. 11:10) contrary to God’s holy laws (Gen. 6 & 10). Type 1 secularists also did similar things in statutes where the allusions are generally to the Authorized King James Version of 1611, understood as part of the cultural heritage of white predominantly Protestant lands.

In my sermon, “Creation not Macroevolution 6,” of Thurs. 30 Oct. 2014, found in Appendix 1 of this Volume, I refer to comments of Sir Garfield Barwick as to how in connection with the 1959 *Matrimonial Causes Act* or *Barwick Act* of the Federal Parliament in Canberra, Australia, “that Sir Garfield’s comments about there being ‘very few ... men in the House’ of the Representatives who ‘would know their’ Protestant ‘Bibles well,’ is a sad commentary on the latter days of the Christian morals Type 1 secularists in the Federal Parliament, so that when about 5 years later, Sir Garfield left for the High Court in 1964, and then in 1966 Sir Robert Menzies retired as Prime Minister, the country was thereafter plunged into the horrors of the so called ‘human rights’ and libertine Type 2 secular state, under which it has since daily groaned in pain and agony²¹⁵.” In the game of chess, the “horse” is the knight, and so in the following sonnet, “knight and horse” may be understood as “knight and knight” with reference to Sir Robert Menzies and Sir Garfield Barwick respectively. But they artistically type a long line of successive men who upheld Christian morals in the Western World’s law and society, and in this sense are “The creators of the mighty mace” i.e., “They were once” refers back to those in the tradition that these men later followed of Christian morals in law and society, and so it was not Sir Robert and Sir Garfield themselves who created the symbol of “the mace;” but their Common Law jurisprudential forbears in whose tradition of Christian morals in law and society they stood (albeit sometimes imperfectly). Likewise, “they were slain,” refers to the metaphoric slaying of those who stood in their same general tradition of upholding Christian morals in law and society, being cut down by the gruesome Type 2 “Human Rights” Secularists.

The final line of the original 1990 sonnet referred to “The blackened line of Cain,” though I have now changed this to “the darkened line of Cain.” On the one hand, in the same way that, “a black mark against a name” means a “black mark” “of discredit against” a person’s “name” (Oxford Dictionary), so likewise in the following sonnet I considered leaving this as the “blackened line of Cain” on the basis that it refers in a poetical way to the libertine Type 2 “Human Rights” Secularists, since obviously the actual line of Cain went extinct at the time of Noah’s Flood. But given that in literal terms, Cain’s race was *darkened* not *blackened*, having looked again at his sonnet after some decades, I have decided to modify this poetical and metaphoric concept of being “blackened,” to simply being “darkened,” which still conveys the same basic idea in its metaphoric application to the libertine Type 2 “Human Rights” Secularists, but it is more accurate in racial terms at the point of Cain’s line being “darkened.”

²¹⁵ See Vol. 2, Appendix 1, “Creation not Macroevolution 6, The antediluvians’ sins & non-human death before Adam.” Sermon Thurs. 30 Oct. 2014. Oral recorded form shall be at <http://www.sermonaudio.com/kingjamesbible>.

Other than for this modification improvement of “blackened” to “darkened,” made at the time of the public release of this sonnet in this work, *Creation, Not Macroevolution – Mind the Gap*, Volume 2 (2014 & 2015), just under a quarter of a century after the original was written; the sonnet is as it was in 1990; and so I think it fair for its original 1990 dedication to stand. I composed this sonnet when I was a Type 1 Christian Morals Secularist, although I have since moved from that position to being an advocate for a religiously conservative Protestant Christian State. I wrote after it at the time of its original composition, “To the Lord Jehovah who blessed Japheth (Gen. 9:27) I dedicate this Sonnet, entitled *The Japhethite Knight* this 7th of November, 1990.”

A lone white Japhethite knight and horse,
 The guardians of the pale-face race,
 Who are last bastions for God’s good case,
 Walk tall the Common Law’s corridors.
 They were once with strength and mighty force,
 Settlers of justice’s cracking pace,
 The creators of the mighty mace,
 The guardians of the Common Law.
 As Cain killed Abel so they were slain,
 As God cursed Cain so their foes are cursed,
 Like Seth new green shoots will yet arise,
 Who will defend the Caucasian race,
 For with quiver and bow they are first,
 The darkened line of Cain yet will die.

In broad terms, the Type 1 Christian Morals Secularists sought to continue the Biblical morality of the earlier Protestant Christian State on race based and linguistic cultural nationalism as found in *The Table of Nations* in Gen. 10. Thus white race based Christian nationalism was an essential prerequisite for community spirit and translating Christian morals out to those in a culturally Christian country, whether or not they were saved i.e., whether or not they were true Christians, as opposed to “cultural Christians” with regard to their general morals. But there is no automaticity in it, and Type 1 secularists worked with the churches, especially Protestant Churches, as moral “allies,” working for the moral betterment of their citizens in connection with a spirit of white race based Christian cultural patriotism.

Hence in this type of Type 1 secularist political setting, Joseph Smith, set up the Mormon Church, which on the one hand, as touching upon religious or spiritual belief, was clearly not a Protestant Christian Church; but on the other hand, as touching upon moral beliefs, sought to broadly conform to Protestant morality. A complicating factor with this is that the cults have sometimes sought to use their religious freedom to further

attack Protestant morality, seen in e.g., the earlier Mormon promotion of polygamy²¹⁶, attacking the sanctity of marriage upheld in the Seventh and Tenth Commandments of the Holy Decalogue (Exod. 20:14,17; Matt. 19:9); or the Seventh-day Adventist Judaizing promotion of Gentiles keeping “the Jews preparation day” of Friday (John 19:42) and Jewish “sabbath days” (Col. 2:16), attacking the sanctity of the Christian Sunday upheld in the Fourth Commandment of the Holy Decalogue (Exod. 20:8-11; John 20:1,19-29; Acts 20:7; I Cor. 16:2; Rev. 1:10); or the Jehovah’s Witnesses claim that life-saving blood transfusions are wrong, attacking the sanctity of human life upheld in the Sixth Commandment of the Holy Decalogue (Exod. 20:13; I John 3:16,17). Nevertheless, such cults were effectively restrained from being allowed to translate such immoral views into the wider law and society by the Type 1 secularists, and so e.g., submission to monogamy was made a condition for the predominantly Mormon State of Utah to join the USA. Thus Utah unsuccessfully applied to join the USA Union half a dozen times between 1849 and 1887, but only after they had clearly renounced polygamy in favour of monogamy were they permitted to become a State of the USA in 1896²¹⁷.

An associated element in this is both the rise of Freemasonry and the interconnection of Freemasonry and Mormonism. Freemasonry is built around a religious universalist syncretism of elements of many religions. E.g., in the ritual of the Royal Arch, a circle containing the name “Jehovah” is surrounded by a triangle with the words “Jah” “Bal,” “On” on the successive sides. A Mason with a Christian background is permitted to interpret this as meaning “God” in three different languages, and consider the triangle points to the Christian Trinity. But a heathen Hindu who becomes a Mason, is permitted to interpret this as the idolatrous Hindu polytheistic triad of Brahma, Vishnu, and Shiva. Or a member of some Satanic occult group, would be permitted to interpret this as a reference to e.g., “Bal” as Satan. Concerning Baal or Belial, the Bible asks, “What accord hath Christ with Belial?” and says, “come out from among them, and be ye separate, saith the Lord” (II Cor. 6:15,17), and so no Christian should ever be a Freemason²¹⁸. Thus while Masons say they believe in “the supreme being,” one Mason

²¹⁶ See Section 132 of *Doctrines & Covenants*, where in 1843 Joseph Smith promotes polygamy e.g., he says, “... if any man espouses a virgin, and desire to espouse another, and the first give her consent, and he espouses the second, and they are virgins, and have vowed to no other man, then is he justified And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified” (*Doctrines & Covenants* 132:61,62). See also Steven L. Shields, *Latter Day Saint Beliefs: A Comparison between the RLDS Church and the LDS Church*, Herald Publishing House, Independence, Missouri, USA, 1986, Chapter 6 on “Marriage,” at pp. 69-76.

²¹⁷ *Encyclopaedia Britannica CD99, op. cit.*, “Utah.”

²¹⁸ See e.g., Storms, E.M., *Should a Christian be a Mason?*, With a Foreword by James D. Shaw, Former 33rd degree Freemason, American Heritage Publishing Company, USA, 1984, reprint New Puritan Library, Fletcher, North Carolina, USA, 1980 & 1992.

could understand this as e.g., the Christian Trinitarian God, another as the infidel Mohammedan non-Trinitarian God, another as one of the heathen Hindu gods such as Brahma, Vishnu, or Shiva, and another as Lucifer. Hence Rudyard Kipling (b. 1865, Bombay in British India, d. 1939, London, UK), in the poem, *The Mother-Lodge*, refers to a meeting of Masonic “Brothers” that included a Church of Antichrist Roman Catholic (“Castro ... The Roman Catholick!”); an infidel Jew (“Saul the ... Jew”), an infidel Mohammedan (see “Mo’ammed,” *infra*), and an infidel Sikh (“Amir Singh the Sikh”); a heathen Parsee follower of Zoroaster in India (“Framjee Eduljee”), and a heathen Hindu (“Bola Nath;” & see “Shiva,” *infra*). Kipling says:

... There ain’t such things as infidels,
 Excep’, perhaps, it’s us ...
 An’ man on man got talkin’
 Religion an’ the rest,
 An’ every man comparin’
 Of the God ’e knew the best ...
 With Mo’ammed, God, an’ Shiva
 Changin’ pickets in our ’ead²¹⁹.

This reference to “changin’ pickets in our ’[h]ead” is clearly religious universalism. Kipling also here mentions “the Ancient Landmarks” of “our Lodge.” Two of these principles are a belief in “the supreme being,” and “the equality” of all Masons²²⁰. Given this “equality,” Masonry as an organization is unable to argue that e.g., the infidel Mohammedan understanding of God is wrong relative to Christian Trinitarianism, or the idolatrous understanding of the heathen Hindu is wrong, and instead, the monotheism of the Christian’s Holy Trinity is the right view to the exclusion of all others.

Joseph Smith and other early Mormons recognized that “inside the rules” of the Type 1 Secular State, Masonry was a useful organization allowing them to hold polytheistic views, while simultaneously building a bond of fraternity with deluded persons in Christian Churches, who would be tolerant to them as part of a “Masonic fraternity.” Therefore, many of the Mormon Temple rituals are based around, or modified forms of, those in Freemasonry; and Mormons have historically been strong supporters of Masonry. Thus in 1841, Mormons organized the setting up of a Masonic Lodge in Nauvoo, Illinois, USA (Joseph Smith Jr.’s homestead was here, and he died at nearby Carthage in 1844). Early Mormons who were Masons included e.g., Mormon founder, Joseph Smith Jr., who joined the Nauvoo Lodge where he became a “Master Mason” in March 1842; and Brigham Young, Smith’s successor in the LDS Mormon Church. When the Mormons left Nauvoo *en masse* in 1846 for Utah, over 1300 of them were “Master Masons” at the Nauvoo Lodge. Though Mormon temple ritual was revised in 1920 and 1990, features that either are, or

²¹⁹ See e.g., *Rudyard Kipling’s Verse*, Inclusive Edition 1885-1926, Hodder & Stoughton, London, 6th printing, 1931, pp. 436-438.

²²⁰ Durhand, R., *A handbook to the poetry of Rudyard Kipling*, Hodder & Stoughton, London, UK, 1914, p. 151.

have been the same, or similar to that of Masonry, includes e.g., The five points of fellowship, penalties invoked for disclosure of Masonic temple or Mormon temple secrets on those initiated in these religious temples, the usage of hand-grips (or “tokens”), the usage of the symbols of the compass and the square, and various phrases²²¹.

Thus e.g., both those in a Masonic Temple and those in a Mormon Temple wear an apron which is related to the idea of Gen. 3, that when Adam and Eve sinned, “and they knew they were naked; ... they sewed fig leaves together, and made themselves aprons” (Gen. 3:7). However, this was rejected by “the Lord God” who instead “did ... make coats of skins, and clothed them” (Gen. 3:21). There is also what is allegedly called “Adamic language,” or the “language of Adam,” *infra*. In what both the Mason and Mormons call the “Five Points of Fellowship,” of “foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear,” or in some Masonic Lodges the penultimate “hand to back” is changed to “cheek to cheek,” the Masons say in a Masonic Temple, “Mah-Ha-Bone” (in which the “Bone” is pronounced as “Boney”), and they say it means, “What? The Builder,” as a reference to Hiram Abif, who is said to have built Solomon’s Temple. This same basic “Five Points of Fellowship” ritual also exists under this same name in a Mormon Temple, and as they go through the veil into the celestial room which symbolizes heaven, they too say, “Mah-Ha-Bone,” although they say it means, “marrow in the bones.” Thus this shows both points of similarity and difference between a Masonic Temple and a Mormon Temple²²².

But for our immediate purposes the salient point is that Mormonism was carefully designed to operate “inside the rules” of the Type 1 Secular State, which considered men were free from the religious beliefs of Protestant Christianity; but not free from other more general moral beliefs of Protestant Christianity, *supra*. Thus involvement in religiously universal Masonic rituals in a Masonic Temple, with the reinforcement of them in a Mormon Temple, meant that on the one hand, Smith’s Mormons could and would engage in all kinds of unChristian ritual as part of their Type 1 Secular State religious freedom; but on the other hand, they would build up a fraternity as fellow Masons with a much wider group in the community, whom they would additionally seek to bond with through reference to various Christian morals they kept. The only “fly in the ointment,” was that Joseph Smith and his Mormons then decided to go “outside the

²²¹ *Encyclopaedia Britannica CD99, op. cit.*, “Nauvoo;” & “The LDS Endowment,” “Masonic Parallels,” (<http://www.ldsendowment.org/masonry.html>), referring to Michael W. Homer’s “Similarity of Priesthood in Masonry: The relationship between Freemasonry and Mormonism,” *Dialogue: A Journal of Mormon Thought*, Vol. 27, No. 3, Fall 1994, pp. 1-113.

²²² Bob Larson’s *Mormonism & Masonry* (a cassette audio-recording), Bob Larson Ministries, Denver, Colorado, USA, 1985; referring to the *Encyclopedia of Freemasonry* (Vol. 1, 1873 & Vol. 2, 1878) by the Freemason, Albert C. Mackey (1807-1881) of USA; & “Is there no help for the widow’s son?” (1974) by LDS Mormon historian Reed C. Durham (b. 1930), published at Nauvoo, Illinois, USA, 1980.

rules” of the Type 1 Christian Morals secular state by trying to use their religious freedom to “push at the edges” of Protestant Christian morals on the issue of monogamy, as they promoted polygamy. This would ultimately cost Joseph Smith his life in 1844, and later Mormons decided to then drop this element of Mormonism, *infra*.

It was thus in a *Type 1 Christian Morals Secular State* marked by the fact that men were free from the religious beliefs of Protestant Christianity following the American Revolution of 1776, but not free in law and society from other more general moral beliefs of Protestant Christianity, that Joseph Smith Jr. (1805-1844) formed the Mormon Church in 1830, which following his death in 1844, thereafter split into the larger Latter Day Saints (LDS) Mormon Church under Brigham Young (1801-1877), who became President of this church with headquarters in Salt Lake City, Utah from 1847; and the smaller Reorganized Latter Day Saints (RLDS) Mormon Church with headquarters in Independence, Missouri, USA, established in 1852, and whose President from 1860 to 1914 was the eldest surviving son of Joseph Smith Jr., namely, Joseph Smith III (1832-1914).

This is relevant to the following discussion of Joseph Smith’s racial theoretics, since while on the one hand, his Mormon Church is in no sense Protestant in terms of its spiritual or religious beliefs; on the other hand, his racial theoretics were made to broadly conform to Protestant morals *at the wider society level*, although using a non-Biblical basis of authority in e.g., *The Book of Mormon* and other non-Biblical sources of Mormon Church authority. And before 1978, there were also rules in the main Mormon Church, the Latter Day Saints Church, that Negroes could not participate in key Mormon church ceremonies common to all other males in the Mormons’ “priesthood”²²³. This type of pre-1978 LDS Mormon claim *at the church level* is something orthodox Protestant Christians have *never accepted*, as seen in e.g., the ordination of Negro clergymen in Protestant Churches of Africa in connection with the *Great Protestant Missionary Movement*; or the ordination of Negro clergymen in racially segregated Protestant Churches of the USA at times contemporary with this LDS Mormon ban.

(Part 5, Chapter 5) g] *An excursus on the racial theoretics
of Joseph Smith of the Mormon Cult.
ii] Joseph Smith’s racial teachings.*

Joseph Smith produced a so called “Version” of the Bible (1833, 1867 edition & 1944 edition²²⁴), which was a revision of the King James Version, in which he, or the

²²³ Shields, *Latter Day Saint Beliefs* (1986), *op. cit.*, pp. 40-44.

²²⁴ “Holy Scriptures of the Restoration,” by Joseph Smith Jr., Reorganized Church of Jesus Christ of Latter Day Saints, Herald Publishing House, Independence,

devils driving this false prophet, gratuitously changed things for his own “invent a new religion” reasons. He was thus prepared to both “take away” “from the things” “written in” the completed “book” of the Bible (Rev. 22:19); and also to “add unto” “the words” in the completed “book” of the Bible (Rev. 22:18). These “damnable heresies” (II Peter 2:1) are *something no religiously conservative Protestant Christian would accept*.

The smaller Reorganized Latter Day Saints (RLDS) Mormon Church with headquarters in Independence, Missouri, USA, uses J. Smith’s Jr.’s Version (1833 & 1944) which it calls the “Inspired Version;” whereas the larger Latter Day Saints (LDS) Mormon Church with headquarters in Salt Lake City, Utah, USA, officially uses the King James Version of the Bible. However the LDS Mormon Church publishes its own editions of the King James Version and these include quite extensive references to the alternative readings as found in J. Smith Jr.’s Version²²⁵. The LDS Mormon Church call J. Smith Jr.’s Version the “Joseph Smith Translation,” and an explanation in the prefatory pages states, “JST: *Joseph Smith Translation*. Excerpts from the prophet Joseph Smith’s translation Short excerpts are provided in the footnotes, longer excerpts ... in the Appendix” E.g., at Gen. 9:26, following the words, “and Canaan shall be his servant” (KJV), a footnote reads, “JST Gen. 9:30 ... *and a veil of darkness shall cover him, that he shall be known among all men*²²⁶.” Then near the end of their KJV edition, there is an appendix entitled, “Joseph Smith Translation” which says at its start, “Joseph Smith Translation,” “Excerpts too lengthy for inclusion in footnotes. E.g., in the King James Version, Genesis 14 ends with verse 24. But in this Mormon Appendix to the KJV, there is a lengthy quote from “Genesis 14:25-40” which is entirely added in, in the J. Smith Jr.’s Version. This “Genesis 14:25-40” includes, though is not exhausted by, the following selection, “And Melchizedek lifted up his voice and blessed Abram. And Melchizedek ... was ordained an high priest after the order of the covenant which God made with Enoch. It being after the order of the Son of God; which order came ... of God; and it was delivered unto men For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order should have power And men ... coming up unto this order ... were translated and taken up into heaven. And now, Melchizedek was a priest of this order ...²²⁷.”

Missouri, USA, 1974 edition. This says in the “Foreword,” that “Joseph Smith ... completed his initial revision by ... 1833.” But the “text as published in 1867,” was followed “until 1944 when a ‘Corrected Edition’ was prepared” which “brought the text into greater harmony with the original manuscripts”

²²⁵ Shields, *Latter Day Saint Beliefs* (1986), *op. cit.*, pp. 22-32 at pp. 27-28,31.

²²⁶ *The Holy Bible ... Authorized King James Version With Explanatory Notes & Cross References to the Standard Works of the Church of Jesus Christ of Latter-day Saints*, Published by the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, USA, 1979, reprint 1990, pp. vi & 14.

²²⁷ *Ibid.*, Appendix pp. 795-813 at pp. 797-798.

I concur with the LDS Mormon Church as opposed to the RLDS Mormon Church, that Joseph Smith Jr. intended the J. Smith's Jr.'s Version *to be used in conjunction with the King James Version*. This is clear from e.g., the stylistic analysis I undertake of the *Table of Nations in Genesis 10 of the Authorized King James Version (1611)* and the *Revised Table of Nations in "Genesis 10" of J. Smith's Jr.'s Version (1833 & 1944)*, *infra*. That is because it is only in comparison of the two that one can understand certain matters that Smith wishes to convey, and so he evidently expected that the J. Smith's Jr.'s Version would be used in conjunction with the King James Version.

The J. Smith Junior (Jr.) Version includes a number of changes to Genesis 1-11 in Smith's new "Genesis 1-11." Much of these are only loosely based on the Bible, with a good deal added or changed by Joseph Smith. However, he (or the devils driving him,) has included among these non-Protestant shocking distortions to God's holy Word, some of the broad ideas of Protestant Christian racial morals, as at times reworked by himself (or the devils driving him), in the wider society of his day. For instance, "Cain" is "cursed" ("Genesis 5:19,21," J. Smith Jr.'s Version), and "the seed of Cain were black" ("Genesis 7:29," J. Smith's Jr.'s Version). Here we see *an exaggeration* of the Biblical colour word-plays in which Cain's race is darkened (see Part 5, Chapter 5, section a, "Key 4: Colour word plays," *supra*), so that the Biblical *darkened* becomes J. Smith's *blackened* as an exaggeration with contextual overtones to American Negroes.

A related element of this appears to be the fact that J. Smith's Jr.'s Version omits the Old Testament book, known in the King James Bible as, The Song of Solomon. It is omitted in the J. Smith Junior (Jr.) Version used by RLDS Mormons; and in the Mormon edition of the King James Version used by LDS Mormons, a footnote at the start of the Song of Solomon says of the "JST" meaning "Joseph Smith Translation," "Note: the JST manuscript states that 'The Songs of Solomon are not inspired writings'." This Divinely Inspired Book of the canonical Holy Bible (II Tim.3:16) is known by a variety of different names, such as "Canticles," or e.g., in itemizing "... the names ... of the canonical books" of "the Old ... Testament," Article 6 of the Anglican 39 Articles calls it, "Cantica [Latin, 'Songs,'], or Songs of Solomon;" whereas in likewise itemizing the Old Testament canon, the Presbyterian Westminster Confession 1:2 and Congregationalist Savoy Declaration 1:2 call it, "The Song of Songs;" and the Baptist Confession, also known as the London Confession 1:2, calls it the "Song of Solomon."

There seem to be three possible reasons why Joseph Smith Jr. removed the Song of Solomon from the Bible, or more precisely, why Satan guided him in his capacity as a false prophet to remove it. Firstly, Smith may have wrongly thought "black" in S. of Sol. 1:5,6 refers to a negress, and the Devil exploited this misunderstanding to act as an impetus for Smith wanting it removed. Secondly, Smith had polytheistic views which disliked the focus on Christ in the typology of Song of Solomon. And thirdly, as an act to assert Joseph Smith's claim as a false prophet in having "authority" over the Bible. Given that J. Smith's Jr.'s Version was first undertaken by him in 1833, and his teachings of polytheism came later, either as a later development in his thinking, or as something he earlier suppressed; judged from a purely human standpoint, the second reason might be said to be anachronistic since his earlier writings lack such polytheism. However, given

that I consider this false prophet did the Devil's bidding, as Lucifer in conjunction with his devils guided him, I would consider Satan may well have had this factor in his mind in 1833, even if he had not yet conveyed this to his minion, the false prophet, Joseph Smith. Therefore with this qualification, I shall include it as the second possible reason.

Given Joseph Smith's exaggeration evident in his "Genesis 7:29," *supra*, modification of reference to Negro Cush's descendant, "Nimrod," in Gen. 10:9, *infra*, and the later manifestation of this in the pre-1978 LDS prohibition of Negro males joining the Mormon "priesthood," *supra*; I consider that at least one factor was probably the fact that Solomon's consort says, "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon" (S. of Sol. 1:5). That is, like some others, Joseph Smith probably took this to mean that Solomon's bride was a Negress, a proposition sometimes also found in the claim that "the queen of the south" who came "to hear the wisdom of Solomon" (Matt. 12:42) was a Negress, and Solomon married her. E.g., this type of view is found in connection with the historic claim of the Ethiopian Negroid so called "Solominid Dynasty," said to be descended from Solomon and the Queen of Sheba (named "Makeda" in this tradition), via their son, Menilek I, which continued till Haile Selassie was deposed in 1974; although others say this Ethiopian royal line dates from Yekuno Amlak who came to the throne in 1270²²⁸. And in fact, "the queen of Sheba" (I Kgs 10:1) came from the western strip of Arabia, which was a Hamite-Semitic mixed races area, and so if admixed, she would be likely to have been some kind of darker brown colour, rather than "black." Furthermore, we are given elucidation on the interactions of the Queen of Sheba and Solomon in I Kgs 10:1-13, and this does *not* include any marriage between them; and we are specifically told that after seeing Solomon, "the queen of Sheba ... turned and went to her own country, she and her servants" (I Kgs 10:13). Therefore she did not stay in Jerusalem as a Solomite bride.

And most importantly, in S. of Sol. 1:5,6, the words twice rendered "black" in the AV are the Hebrew root words, *shāchar* (S. of Sol. 1:5) etymologically derived from *shāchar*, and *sh^ccharchoreth* (S. of Sol. 1:6) which is also etymologically derived from *shāchar*. In both instances, the Hebrew words are capable of meaning any colour from dark brown to black. Hence S. of Sol. 1:5,6 is rendered with the meaning of *dark* in the New King James Version (1982), and with the meaning of "black" in the King James Version (1611). These Hebrew words are rendered in the Septuagint by the Greek root words, *melas* (S. of Sol. 1:5) and *melanoomai* (S. of Sol. 1:6), both of which can mean "dark" or "black;" and in the Vulgate by the Latin root words, *niger* (S. of Sol. 1:5) and *fuscus* (S. of Sol. 1:6), both of which can mean "dark" or "black." Thus the issue of whether S. of Sol. 1:5,6 means Solomon's bride was "dark" or "black" hangs on context. But it is clear from context that it means "dark" in the sense that the woman says she has received a heavy sun-tan from being made to work outdoors in the vineyards by her siblings as a punishment imposed by them. Thus changing the AV's "black" to "dark," S. of Sol. 1:5,6 reads, "I am dark, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I am dark, because the

²²⁸ See e.g., *Encyclopaedia Britannica CD99, op. cit.*, "Solominid Dynasty."

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." Hence in *Brown's Bible*, Josiah Porter (1823-1889) says at S. of Sol. 1:6, "She speaks as a village maiden, accustomed ... in the East, to work in the vineyards; and so exposed to the burning sun that her skin was dark when compared with the ... daughters of Jerusalem." She was thus "tanned with the sun²²⁹." *Therefore these verses contextually refer to Solomon's bride having a heavy sun-tan from being made to work outdoors in the hot "sun" of the "vineyards," and so indicate she was anything but a Negress whose skin would not be so darkened from a heavy sun-tan.*

However, while contextually the meaning is "dark" with respect to Solomon's sun-tanned bride, the question arises as to whether the ambiguity of the word as meaning "dark" or "black" indicates any second layer of meaning? Without now considering in any great detail the wider contents of the Song of Solomon, I understand by it an actual marriage between Solomon and his consort, but in which a number of verses goes beyond these two, who are being used as types to express the union betwixt Christ and the universal church (Eph. 5:32; "no spot" in S. of Sol. 4:7 // Eph. 5:27; S. of Sol. 4:15 // John 4:14; "undefiled" in S. of Sol. 5:2 & 6:9 // II Cor. 11:2; S. of Sol. 6:4,10 // II Cor. 10:4 & Rev. 12:1; "brought forth" and "raised up" "under the apple tree" S. of Sol. 8:5 // e.g., Gal. 4:4). We read in Jer. 13:23, "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." Here the black spots of the leopard are placed in Hebraic poetical parallelism with the black skin of the Ethiopian, showing that a negroid is clearly being depicted. Is there any sense in which the Hebrew meaning of "dark" for Solomon's bride, goes beyond this to a second layer of meaning of "black" for the church in S. of Sol. 1:5,6? The answer to this question is put in the affirmative by the *Geneva Bible* (1560) which says at "black" in S. of Sol. 1:5, "The Church confesseth her spots & sin, but hath confidence in the Saviour of Christ;" and at "black" in S. of Sol. 1:6, "Consider not the Church by outward appearance" i.e., those in it are outwardly sinful this side of their glorification, but they have the imputed righteousness of Christ. And in *Brown's Bible* (1778), John Brown (1722-1787) says as S. of Sol. 1:5,6, "In myself,... I am deformed; but in my Head Christ, ... clothed with his righteousness ... : I am outwardly mean, but inwardly rich and glorious²³⁰." It seems to me that in the first instance the Hebrew means "dark" with respect to Solomon's sun-tanned bride; but in the second instance, it means "black" in a further layer of typological meaning which goes beyond the sun-tanned type to the greater reality of the church which is outwardly "black" with sin, but inwardly "white" (Isa. 1:18) and righteous by the imputed righteousness of Christ, for in Christ there is "no spot" in her (S. of Sol. 4:7; cf. Eph. 5:27). Therefore, in an AV Study Bible, I consider it would certainly be appropriate to show in a footnote or sidenote at "black" for S. of Sol. 1:5,6, "Or 'dark'."

²²⁹ *Brown's Bible* (1778), *op. cit.*, [undated mid to late nineteenth century].

²³⁰ *Brown's Bible* (1778), *op. cit.*, [undated mid to late nineteenth century] at S. of Sol. 1:5,6.

Thus as seems probable to me, the first of three possible reasons why Joseph Smith heretically removed the Song of Solomon from his so called “Bible Version,” was on the basis of these verses at S. of Sol. 1:5,6, in which he acted in ignorance as to their correct meaning in the first layer of meaning i.e., the consort of Solomon was “dark” as she was sun-tanned, not “black” because she was a negress. Thus one factor was probably the fact that Solomon’s consort says, “I am black” (S. of Sol. 1:5), misinterpreted by him to mean a Negress.

A second of three possible reasons, is the focus on Christ in the typology of Christ and the Church in the greater meaning of Song of Solomon. This may well have “driven the devils crazy,” (just as it drives various liberals “crazy” as they too seek to deny this typology in Song of Solomon,) who were guiding Joseph Smith Jr., and so have been a factor in 1833 when J. Smith’s Jr.’s Version was first undertaken, possibly long before they got Smith into polytheism. Joseph Smith was known to sometimes promote polytheistic views in which Mormons are said to become “gods” in the next life, e.g., “Then shall they be gods” (Joseph Smith’s *Doctrine & Covenants*, 132:20; cf. 132:37, of 1843 A.D.). Thus he refers to an alleged time when, “The head God brought forth the Gods in the grand council.” And he claimed, “In the beginning, the head of the Gods called a council of Gods, and they came together and concocted a plan to create the world and people it.” And the false prophet, Joseph Smith said to Mormons, “you have got to learn how to be gods yourselves, ... the same as all Gods have done before you, namely, by going from one small degree to another, ... from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in glory, as do those who sit enthroned in everlasting power ...²³¹.” Smith blasphemously claimed, “God himself was once as we are now, and is an exalted man I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did” And hence, “you have got to learn how to be gods yourselves, ... the same as all Gods have done before you ...²³².”

While the RLDS Mormon Church has historically sought to side-shuffle away from these claims; the LDS Mormon Church has sought to accept them in different ways. Thus Brigham Young claimed, “... our father Adam came into the Garden of Eden He is Michael, the Archangel, the Ancient of Days! [Dan. 7:9,13] ... he is our father and our God, and the only God with whom we have to do²³³.” Though formerly popular with

²³¹ “A discourse, by President Joseph Smith, delivered at the conference held near the Temple, in Nauveo, April 6, 1844,” Reported by W. Richards, W. Woodruff, T. Bullock, & W. Clayton, *Journal of Discourses*, Salt Lake City, Utah, USA, 1956, Vol. 6, pp. 4 & 5. (A full set of the Mormons’ 26 *Journal of Discourses* with an Index volume was given by myself as gift to Moore Theological College Library in Sydney.)

²³² Shields, *Latter Day Saint Beliefs* (1986), *op. cit.*, p. 16; citing Bruce R. McConkie’s *Mormon Doctrine*, BookCraft, Salt Lake City, Utah, USA, 1966, p. 321.

²³³ *Ibid.*, p. 15; citing *Journal of Discourses*, Vol. 1, 1855, p. 50.

a number of LDS Mormon leaders, these “Adam equals God” claims, have now been rejected by the LDS Mormon Church; but as Steven Shields records, “The LDS Church” still “teaches that there are other worlds with other gods, that God was once a man as we are, and that all men can become gods over their own worlds²³⁴.” Without now considering the matter in greater detail, it seems to me that despite RLDS Mormon attempts to escape the odium of Joseph Smith Jr.’s polytheism which e.g., violates the First Commandment (Exod. 20:2,3), and is a repetition of the Devil’s lie, “ye shall be as gods” (Gen. 3:5); the LDS Mormon Church has fairly recognized this as an element of Joseph Smith Jr.’s later teachings. And hence from this base came both the LDS Mormon Brigham Young’s “Adam equals God” claims, and also later LDS Mormon claims that Mormons can polytheistically become gods in the next world.

Therefore a second possible reason why Joseph Smith heretically removed the Song of Solomon from his so called “Bible Version,” may have been polytheism. That is, his hatred, and / or the hatred of the devils who drove him, towards the focus on Christ in the typology of Christ and the Church. For as seen by the later manifestation of Joseph Smith’s polytheism, the devils who drove Smith were ultimately seeking to promote polytheism, and so this removal of the Song of Solomon with its typology of Christ and the Church was wickedly and heretically attacked and undermined, possibly in connection with this polytheistic attack on the doctrine of the Holy Trinity. And so given that in the second instance, Joseph Smith acted to attack the typology of Christ’s imputed righteousness to the outwardly sin “black” church, he thus also attacked the doctrine of original sin, actual sin, and justification by faith in Christ alone.

A third reason, and the only definite and certain of the three possible reasons that we know of, as to why Joseph Smith heretically removed the Song of Solomon from his so called “Bible Version,” was as an act to assert his claim as a false prophet in having “authority” over the Bible. The gift of prophecy existed only in, and around, Bible times (Dan. 9:24; Luke 11:49-51; I Cor. 13:8; Eph. 2:20), so that the Holy Bible now constitutes the completed Word of God. Hence in a double *entendre* referring to both the Book of Revelation, and also the completed revelation of the Holy Bible found in “the two candlesticks” of the Old Testament and New Testament (Rev. 11:4; cf. Ps. 119:105,130), the closing words of Scripture written in c. 96 A.D., pronounce damnation upon any man who tampers with the Word of God either by seeking to “add” or “take away” from it (Rev. 22:18,19). Thus any person claiming to be a prophet or have the gift of prophecy after the periods in, and around, Bible times, *is necessarily a false prophet*. Hence while we do not need to even look at the detail of the claims of such a person since on general principles they are *necessarily a false prophet*, if we nevertheless do look at the greater details, we find further evidence of this in Joseph Smith Jr. . For in removing a canonical book from the Bible, he was seeking to “take away” from “the things which are written in this book” of the completed Bible (Rev. 22:19; cf. 11:4). Joseph Smith was fundamentally attacking the doctrine of *sola Scriptura*, both with respect to the Divine Inspiration of Holy Scripture (II Tim. 3:16), and the Divine

²³⁴ *Ibid.*, pp. 14-16. See also Hoekema’s *The Four Major Cults* (1963), *op. cit.*, pp. 36-41.

Preservation of Holy Scripture (I Peter 1:25). He was doing this in order to substitute his own alleged “authority” as a false prophet with *The Book of Mormon* and other writings of his, over that of God’s authority as found in the authoritative Holy Bible of religiously conservative Protestant Christianity. Joseph Smith Jr. was thus deep in the deadly sin of “heresies” (Gal. 5:20), and clearly a false prophet (Matt. 7:15-20).

But for all that, working inside the political rules and values of the Type 1 Secular State, in broad terms, Joseph Smith Jr., still retains the correct idea of the Protestant morality in the law and society of his day. Thus he correctly sees the sin of the antediluvians as that of being involved racially mixed marriages, and he also makes a reference to the important New Testament passage of Matt. 24:37-39 by incorporating parts of it, namely, the words, “eating and drinking, marrying and giving in marriage,” into his “Genesis 8:9.” Hence this says, “And also, after that they had heard him, they came up before him, saying, Behold we are the sons of God, have we not taken ourselves the daughters of men? And are we not eating and drinking, and marrying and giving in marriage? And our wives bear unto us children And they hearkened not unto the words of Noah” (“Genesis 8:9,” J. Smith’s Jr.’s Version; emphasis mine).

And also with the Hamitic curse, Joseph Smith adds to the words of Genesis 9:26 in the Authorized Version the following underlined words in his “Genesis 9:30,” which reads, “And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant, and a veil of darkness shall cover him, that he shall be known among all men” (“Genesis 9:30,” J. Smith’s Jr.’s Version; emphasis mine). But once again, in doing so Smith is keeping the basic Protestant morality around in the law and society of his day, but doing what no Protestant would do, by adding words in his so called “Bible Version,” as opposed to a simple interpretation of what the Bible words of the King James Version actually mean. We thus here see both Joseph Smith’s radical departure from Protestant theology in that he will “add unto” “the words” in the completed “book” of the Bible (Rev. 22:18; cf. 11:4), *something no Protestant would do*; and simultaneously, we see his desire to stay within the broad Protestant moral values of the Type 1 Christian Morals Secular State of his day at the political level of societal values in law and society. Thus he is “playing the game” “inside the rules” according to Type 1 Secular State rules of the early to mid 19th century USA, which broadly continued to apply till the post World War Two (1939-1945) era. (Even though he went “outside the rules” in his support for polygamy, which is an example of how a cult can potentially use its “inside the rules” religious freedom to try and “push at the edges” of Protestant Christian morals, *supra*.)

A comparison of *The Table of Nations* in both the King James Version (1611) and J. Smith’s Jr.’s Version (1833 & “Corrected” 1944 edition) is also valuable, though I shall omit reference to some punctuation changes made by Smith.

<i>Table of Nations in Genesis 10 of the Authorized King James Version (1611).</i>	<i>Revised Table of Nations in "Genesis 10" of J. Smith's Jr.'s Version (1833 & 1944).</i>
<p>“The sons of Japheth” ... “every one after <u>his</u> tongue” (Genesis 10:2,5), i.e., diverse Japhetic tongues before Tower of Babel where the group there probably did not include Japhethites, for they “have all <u>one language</u>” (Genesis 11:6).</p> <p>Negro Cush’s descendant, “Nimrod,” “was a mighty hunter <u>before the Lord</u>” (Genesis 10:8,9). The fact that this was in the presence of the omnipresent God is a statement of God’s glory, not Nimrod’s.</p> <p>“And the beginning of his kingdom was Babel” (Genesis 10:10).</p> <p>“Resen ... the same <u>is</u> a great city” (Genesis 10:12).</p> <p>“and <u>the</u> Zemarite” (Genesis 10:18).</p> <p>“And the <u>border</u> of the Canaanites <u>was</u> ... unto ... Zeboim ...” (Genesis 10:19).</p> <p>“These <u>are</u> the sons of Ham, after their families, <u>after their tongues</u>, in their countries, and in their nations” (Genesis 10:20); i.e., diverse Hamitic tongues before Tower of Babel, see Genesis 10:2,5, <i>supra</i>.</p>	<p>“The sons of Japheth” ... “every one after <u>the same</u> tongue” (“Genesis 10:2,3”), i.e., no diversity of Japhetic tongues before Tower of Babel so that the group there must include Japhethites as “all have <u>the same language</u>” (“Genesis 11:5”).</p> <p>Negro Cush’s descendant, “Nimrod,” “was a mighty hunter <u>in the land</u>” (“Genesis 10:5”). Smith seems to have misunderstood “before the Lord” (AV) as enhancing the glory of Nimrod.</p> <p>“<u>And he began a kingdom</u>, and the beginning of his kingdom was Babel” (“Genesis 10:6”).</p> <p>“Resen ... the same <u>was</u> a great city” (“Genesis 10:7”).</p> <p>“and Zemarite” (“Genesis 10:9”).</p> <p>“And the <u>borders</u> of the Canaanites <u>were</u> ... unto ... Zeboim ...” (“Genesis 10:10”).</p> <p>“These <u>were</u> the sons of Ham, after their families, <u>after the same tongue</u>, in their countries, and in their nations” (“Genesis 10:11”); i.e., no diversity of Hamitic tongues before Tower of Babel so that the group there must include Hamites for “all have <u>the same language</u>” (“Genesis 11:5”). See “Genesis 10:2,3,” <i>supra</i>.</p>

<i>Table of Nations in Genesis 10 of the Authorized King James Version (1611).</i>	<i>Revised Table of Nations in "Genesis 10" of J. Smith's Jr.'s Version (1833 & 1944).</i>
<p>“Unto Shem also, <u>the father of all the children of Eber, the brother of Japheth the elder</u>, even to him were children born” (Genesis 10:21). The Hebrew can be read as either Japheth (Authorized Version, 1611) or Shem (Geneva Bible, 1560) is the elder brother.</p> <p>“The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram” (Genesis 10:22).</p> <p>“And the children of Aram; <u>Uz</u> ...” (Genesis 10:23).</p> <p>“And unto Eber were born two sons: the name of one <u>was</u> Peleg; for in his days was the earth divided; <u>and his brother's name was Joktan</u>” (Genesis 10:25).</p> <p>“ ... Ophir, and Havilah ...” (Genesis 10:29).</p> <p>“These <u>are</u> the sons of Shem, after their families, after their <u>tongues</u>, in their lands, after their nations.” (Genesis 10:31) i.e., diverse Shemitic tongues before Tower of Babel where the group there probably did not include all Shemites, for they “have all <u>one language</u>” (Genesis 11:6).</p> <p>These <u>are</u> the families of the sons of Noah ... and by these were the nations divided <u>in</u> the earth after the flood” (Genesis 10:32).</p>	<p>Unto Shem also, <u>which was the elder</u>, children were born; <u>and he was the father of Eber, and</u> even to him were children born” (“Genesis 10:12). Shem is said to be the elder brother, seemingly in connection with the importance of Smith’s Red Indian Shemites of North America, <i>infra</i>.</p> <p>“<u>And these are the children of Shem; Eber, and</u> Elam, and Asshur, and Arphaxad, and Lud, and Aram” (“Genesis 10:13”).</p> <p>“<u>And these were</u> the children of Aram; <u>Us</u> ...” (“Genesis 10:14”).</p> <p>“And unto Eber were born two sons: the name of one, Peleg, <u>the other Joktan</u>. <u>And Peleg was a mighty man</u>, for in his days was the earth divided” (“Genesis 10:15”). A Shemitic “mighty man” is added seemingly to reduce the emphasis on Negro Cush’s descendant, “Nimrod,” being “mighty,” <i>supra</i>.</p> <p>“ ... Ophar, and Havilah ...” (“Genesis 10:17”).</p> <p>“These <u>were</u> the sons of Shem, after their families, after their <u>tongues</u>, in their lands, after their nations.” (“Genesis 10:10”) i.e., diverse Shemitic tongues before Tower of Babel where the group there may not include all Shemites, for they “all have <u>the same language</u>” (“Genesis 11:5”).</p> <p>These <u>were</u> the families of the sons of Noah ... and by these were the nations divided <u>on</u> the earth after the flood” (“Genesis 10:20”).</p>

Is the fact that Joseph Smith allows for some Shemitic languages to have not been changed at the Tower of Babel, related to the fact that in both the relevant Masonic Temple rituals and Mormon Temple rituals, historically, Masons and Mormons raise their hands above their heads and then lower them, as they repeat three times, “Pay Lay Ale”? This is said to be “Adamic language” for “O God, hear the words of my mouth” i.e., “Pay [‘Adamic language,’ ‘from my’ - depending on context: mouth, mind, heart, or any bodily organ,] Lay [‘Adamic language,’ depending on context ‘these words’ or ‘this word’] Ale [‘Adamic language,’ ‘O God / Lord, hear’].” Put simply, is Smith implying that this is how “Adamic language” was preserved in the Masonic Temples of his day?²³⁵ Smith makes specific reference to the so called “Adamic language” in what is said to have been three years before *J. Smith’s Jr.’s Version (1833)*, in his *Pearl of Great Price* published in 1842. Smith says in revising parts of the Book of Genesis dated to “1830” in his 1842 publication, “And God revealed himself unto Seth And a book of remembrance was kept, in which was recorded, in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration; and by them their children were taught to read and write, having a language which was pure and undefiled” (Joseph Smith, said to have been “in December, 1830,” Moses 6:3,5,6, in *Pearl of Great Price*; emphasis mine). Therefore, irrespective of when these statements said to be dated to “1830” in his 1842 publication were written, given that the Masonic Lodges of 1833 had the idea of an “Adamic language,” did this idea of a “language of Adam” that was “pure and undefiled,” lead Joseph Smith to allow for its preservation beyond the Tower of Babel via a Shemitic group not at the Tower of Babel in his *Revised “Table of Nations”* as seen in the fact that unlike the Japhetic and Hamitic groups, he allowed for the Shemitic group to have a plurality of “tongues” (“Genesis 10:10,” J. Smith’s Jr.’s Version), *supra*?

To the more general question, “What do these *Table of Nations* changes mean?,” we shall return to this matter after first considering some relevant matters from Joseph Smith’s *Book of Mormon* (1830). This work is regarded as an authoritative “revelation” by both the larger LDS Mormons and smaller RLDS Mormons. However the chapter and verse numbers are not always the same e.g., II Nephi 5:21 in the LDS *Book of Mormon* is found as II Nephi 4:35 in the RLDS *Book of Mormon*. However, I shall simply cite the chapters and verses as they are found in the LDS *Book of Mormon*.

²³⁵ Bob Larson’s *Mormonism & Masonry* (1985), *op. cit.*, refers to this point of commonality between Mormonism and Masonry as at 1985. But while it was in Masonry as at 1833, Smith did not join the Masons till the early 1840s. However, this may also reflect earlier Mormon interest in Masonry, which was then much further developed at a later time with the Mormon temple rituals incorporating, with modification, various Masonic rituals. These interconnections with Mormonism and Masonry are not fundamentally affected by the fact that from 1990 the LDS Mormon Temple ceremonies apparently dropped their usage of “PAY LAY ALE,” “Mormons: What does ‘PAY LAY ALE’ mean in your temple rituals,” *Yahoo Answers* (<https://answers.yahoo.com/question/index?qid=20080212000430AA7RVOi>).

The *Book of Mormon* allegedly tells the history of a group of “Jaredites” who lived at “Babel” (Ether 1:33, *Book of Mormon*). In *The Kingdom of the Cults* (1977), Walter Martin (1928-1989) records that “the tower of Babel” is dated at “about 2,250 B.C. by Mormon reckoning²³⁶,” an official LDS Mormon literature “Old Testament Chronology Chart” time-line, puts “The Flood” of Noah at between “2400” and “2300” B.C., not long after c. 2350 B.C., and puts the “Tower of Babel” and the time “Jaredites leave for New World” between “2300” and “2200” B.C., just after “2300” B.C. at c. 2275 B.C.²³⁷; and official LDS Mormon literature refers to the “brother of Jared” being alive as an adult in “2200 B.C.”²³⁸. Therefore on the basis of this data, Mormon reckoning for the date of the Tower of Babel is somewhere in the range of c. 2,275-2,250 B.C. .

According to the claims made in *The Book of Mormon*, at the Tower of Babel, “the great tower, at the time the Lord confounded the language of the people,” “the brother of Jared, said unto” Jared, “Cry unto the Lord, that he will not confound us that we many not understand our words. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared; therefore he did not confound the language of Jared; and Jared and his brother were not confounded.” And nor likewise “their friends and their families also” “were not confounded” (Ether 1:33-37, *Book of Mormon*). The Jaredites then built eight boats (Ether 2:17; 3:1, *Book of Mormon*), and sailed to “the promised land” of the Americas (Ether 6:5-12, *Book of Mormon*). The Jaredites are described as agriculturalists when in the Middle East, with “flocks which they had gathered together” (Ether 2:1, *Book of Mormon*); and they are described as building civilization in the Americas, for “Riplakish” “did build many spacious buildings. And he did erect him an exceedingly beautiful throne; and he did build many prisons And Riplakish was killed ... ” (Ether 10:5,6,8, *Book of Mormon*; emphasis mine). “And it came to pass that Morianton built up many cities, and the people became exceeding rich under his reign, both in buildings, and in gold and silver, and in raising grain, and in flocks, and herds, and such things ...” (Ether 10:12, *Book of Mormon*; emphasis mine). “And ... Lib reigned And they built a great city And they were exceedingly industrious, and they did buy and sell and traffic one with another, that they might get gain. And they did work in all manner of ore, and they

²³⁶ Martin, W.R., *The Kingdom of the Cults*, Bethany Fellowship, Minneapolis, Minnesota, USA, 1965, 3rd edition, 1977, “Mormonism,” pp. 147-198 at p. 157.

²³⁷ *Old Testament: Genesis – 2 Samuel* (Religion 301) Student Manual, Prepared by the [LDS] Church Educational System, Published by the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, USA, 1980, Second Edition, Revised, 1981, Cover by Harry Anderson, “Maps and Charts” (on a miscalculated numbering system that does not add up, on 2 of 19 unnumbered pages after page “vii” and before page “21”), “Old Testament Chronology Chart Prepared by the [LDS] Church Educational System.”

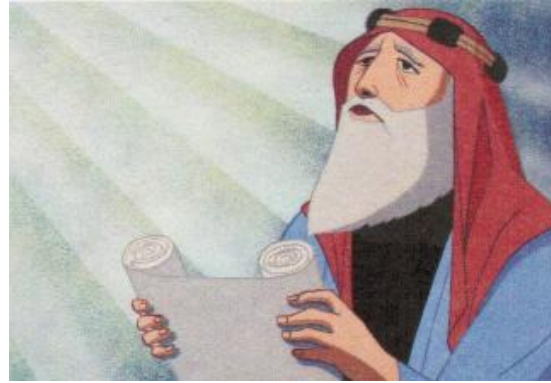
²³⁸ *Book of Mormon Reader*, also known as *Book of Mormon Stories*, Published by the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, USA, 1978, 1985, p. 110.

did make gold, and silver, and iron, and brass, and all manner of metals; and they did dig it out of the earth; wherefore they did cast up mighty heaps of earth to get ore, or gold, and of silver, and of iron, and of copper. ... And they did have silks, and fine-twined linen; and they did work all manner of cloth, that they might clothe themselves And they did make all manner of tools to till the earth, both to plow and to sow, to reap and to hoe, and also to thrash. And they did make all manner of tools with which they did work their beasts. And they did make all manner of weapons of war ...” (Ether 10:18,20,22-27, *Book of Mormon*; emphasis mine). At first the Jaredites were good, but then they became bad, and killed each other till only two men were left (Ether 6-15, *Book of Mormon*), “Coriantumr,” who then died (Omri 21; Ether 15:32, *Book of Mormon*), and finally Ether. Ether was a Jaredite prophet who then wrote out these matters on gold plates (Ether 15:33, *Book of Mormon*), later recovered by the Nephites.

It is not entirely clear as to what race Smith thought the Jaredites were, but on the information he gives they *probably* would be Mediterranean Caucasoids. That is because they not only started out in the Middle East when they were at Babel (Ether 1:33, *Book of Mormon*), but after the dispersion at the Tower of Babel which on Mormon reckoning is somewhere in the range of c. 2,275-2,250 B.C., they initially stayed in the Middle East, for “it came to pass that Jared and his brother, and their families, and ... friends ..., went down into ... the valley of Nimrod, being called after the mighty hunter ...” (Ether 2:1, *Book of Mormon*). On the one hand, the fact that Smith erroneously conceptualizes the Jews of c. 600 B.C. as white Caucasian Caucasoids, *infra*, rather than as Mediterranean Caucasoids, means that he may have also misconceptualized his Jaredites as white Caucasian Caucasoids. Hence I shall most commonly refer simply to secondary race i.e., Caucasoid “Jaredites,” as the issue of how Smith conceptualized their tertiary race is not clear. But on the other hand, they are presented as a Middle East group in the area of Nimrod’s kingdom both before, and after, the Tower of Babel (Gen. 10:9,10); and that at least some Mormons have conceptualized them as Mediterranean Caucasoids is an assessment broadly consistent with the LDS Mormon *Book of Mormon Reader* which depicts Jared as a light brown consistent with a Mediterranean Caucasoid, in contrast to some “white” “stones,” and with a skin clearly darker relative to these white stones, than the white Jew Lehi is relative to some white paper he is holding. There is also a clear colour contrast in the pictures of the LDS Mormon *Book of Mormon Reader* between these Jaredites and both the white skinned Nephites from Lehi, and dark brown red-skin Lamanites²³⁹.”

Let the reader consider the following skin-colour contrasts in the LDS Mormon *Book of Mormon Reader* (1985).

²³⁹ *Ibid.*, pp. 13 (light brown Jared is contrasted with “white” “stones,” Ether 3:1 *Book of Mormon*), 18 (white Lehi, leader of the white Jews found in the Nephites, I Nephi 1:4, *Book of Mormon*), 39 (dark brown Lamanites running to kill white Nephites, Enos 1:14,20, *Book of Mormon*).



Light brown Jared is contrasted with “white” White Lehi, leader of the Nephite white “stones,” Ether 3:1 *Book of Mormon* Reader. Jews, I Nephi 1:4 *Book of Mormon* Reader.



Dark brown Lamanites (American Red Indians) running to kill white Nephites, Enos 1:14,20, LDS Mormon *Book of Mormon* Reader.

Thus the *Book of Mormon* also allegedly tells the history of a group of Jewish Hebrews who were led by a prophet called “Lehi” (I Nephi 1 & 2, *Book of Mormon*) to come to the Americas *c.* 600 B.C. in a boat (I Nephi 17:4,5,8; 18:4,22,23, *Book of Mormon*). They increased in size and eventually split into two races, the good white Nephites, and the bad red-skin Lamanites. Not long after their arrival in *c.* 600 B.C., the Nephites were joined in the early 6th century B.C. by the “Mulekites²⁴⁰,” also known as “the people of Zarahemia,” who “came out from Jerusalem at the time of Zedekiah, king of Judah, was carried away captive to Babylon.” The Mulekites then “journeyed ... across the great waters, into the land” of the Americas (Omni 1:15,16,19,21, *Book of Mormon*). At first this led to a north-south divide, for “the land south was called Lehi and the land north was called Mulek” (Helaman 6:10, *Book of Mormon*). The Mulekites provide a two-way point of continuity between Smith’s Jaredites and Nephites. On the one hand, the Mulekites met the last of the Jaredites, Coniantumr, for “Coriantumr was discovered by the people of Zarahemia [/ the Mulekites]; and he dwelt with them for the

²⁴⁰ *Ibid.*, p 42 on Omni 1:13,15,19, *Book of Mormon*.

space of nine moons”(Omni 1:21, *Book of Mormon*). And on the other hand, the Mulekites or “the people of Zarahemia” and the Nephites of “the people of ... Mosiah,” met and “did unite together” to form one people, “and Mosiah was appointed to be their king” (Omni 1:19, *Book of Mormon*). The implication is that like the Nephites, the Mulekites were white Jews, so that they united to form a united white Nephite nation.

The bad race are said to be the “Lamanites” who degenerated and forsook the Jewish worship of God, and are now found in the Red Indians of the Americas. This is clear from e.g., the fact that Joseph Smith said to “go unto the Lamanites” and “cause my church to be established among them” (*Doctrine & Covenants* 28:8, Joseph Smith, 1830; cf. *Doctrine & Covenants* 28:9,14; 32:2), and this was historically understood by Mormons in Joseph Smith’s time and under his control to mean the Red Indians. Thus e.g., Joseph Smith said, “take your journey into the regions westward, unto the land of Missouri, unto the borders of the Lamanites” (*Doctrine & Covenants* 54:8, Joseph Smith, 1831). Missouri historically had seven Red Indian tribes, namely, Missouri tribe, Chickasaw tribe, Illini tribe, Ioway tribe, Osage tribe, Otoe tribe, and Quapaw tribe, seen in the following map.



The historic Red Indian tribes of Missouri, USA²⁴¹.

But for our immediate purposes, the Missouri tribe is of special interest. As seen by the above map it is in the north-west of Missouri, and so relevant to Smith’s instruction, “take your journey into the regions westward, unto the land of Missouri, unto the borders of the Lamanites,” *supra*, clearly shows that Smith understood by his Lamanites the Red Indians. The name “Missouri” is a Siouan Red Indian word from the tribal name, “Missouria,” meaning “big canoe people.” The Siouan languages include e.g., those of the area of the upper Missouri River, as well as those of the northern plains, including the Sioux proper or Dakota Indians. (Plains or Buffalo Indians refers to

²⁴¹ “American Indians in Missouri,” Native Languages of the Americas Website, 1998+ (<http://www.native-languages.org/missouri.htm>).

Redskins who formerly inhabited the Great Plains region of central USA and south-central Canada between the Missouri River and Rocky Mountains. They spoke a variety of tongues, including Siouan, Algonquin, and Uto-Aztecan.)²⁴² A well known Sioux Indian leader was called, Crazy Horse (c. 1840-1877). Crazy Horse was apprehended by USA officials after reeking havoc, and fighting in an Indian war known as the Battle of Little Bighorn (1876). While at Fort Robinson in Nebraska, USA, he is reported to have gone crazy by seeking to resist arrest, and he was then fatally wounded with a bayonet by a military guard apparently seeking to restrain his crazy temperament. A sketch was made of the Sioux leader, Crazy Horse, some 57 years after his death in 1934, by a Mormon missionary in consultation with Crazy Horse's sister, who said it was accurate.



“Lamanite” Red Indian leader, Crazy Horse, as depicted by a Mormon missionary interested in Smith’s “Lamanites”²⁴³.

And as formerly observed with respect to Smith’s *Revised Table of Nations*, he seems to be making a special allusion to the Sioux in his change of “Uz” (Genesis 10:23) to “Us” (“Genesis 10:14,” J. Smith’s Jr.’s Version; although “Us” is also the Latin form found in the Vulgate). Joseph Smith is also known to have preached his Mormonism to Red Indians who visited Nauvoo, Illinois in August 1841. Thus *Wikipedia* fairly says, “Mormons beginning with Joseph Smith have historically identified Lamanites with indigenous Americans²⁴⁴.”

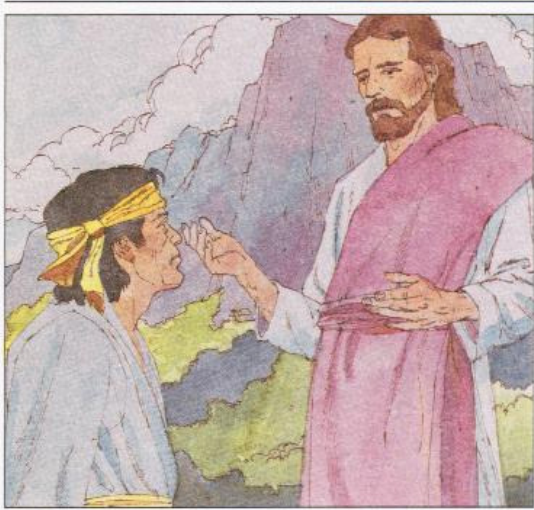
This is also evident in Smith’s 1828 statement that the “plates” on which he says were written *The Book of Mormon*, were “persevered” “for this very purpose,” “that the Lamanites might come to the knowledge of their fathers” (*Doctrine & Covenants* 3:19,20). That identification of Smith’s “Lamanites” with American Indians is the natural and historic interpretation of Smith’s statements here, is e.g., seen in an official publication of the LDS Mormon Church, *Doctrines & Covenant Stories* (1983) which contains the following pictures and words in explanation of “D & C 3:19-20” i.e.,

²⁴² *Encyclopaedia Britannica CD99, op. cit.*, “Plains Indians.”

²⁴³ “Crazy Horse,” *Wikipedia* (http://en.wikipedia.org/wiki/Crazy_Horse); citing “History Detectives” (2009) (http://www.pbs.org/opb/historydetectives/investigations/705_crazyhorse.html).

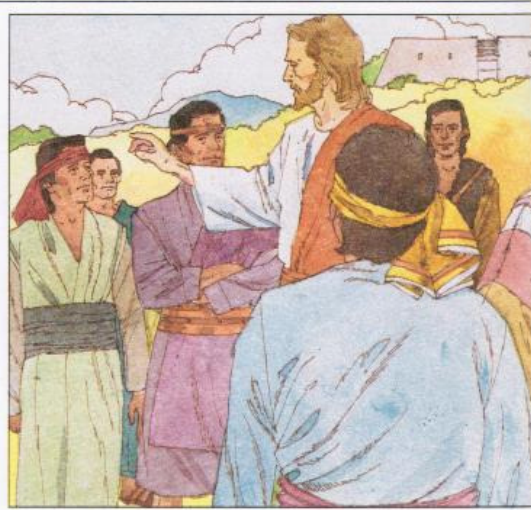
²⁴⁴ “Lamanite,” *Wikipedia* (<http://en.wikipedia.org/wiki/Lamanite>). This includes a picture of Smith preaching to Sac and Fox Indians who visited Nauvoo, Illinois on 12 August 1841.

Smith's *Doctrine & Covenants* 3:19,20 (1828), which it contextually places under the heading. "A Mission to the Lamanites ... September 1830 ..."²⁴⁵



The Indians are called Lamanites in the Book of Mormon. Jesus wanted the Lamanites to read the Book of Mormon. He had promised many prophets that the Lamanites would have the Book of Mormon. Now it was time to keep that promise.

D&C 3:19–20



The Book of Mormon would tell the Lamanites about their ancestors who lived 2,000 years ago. It would tell the Lamanites the promises Jesus made to them. It would help them believe in Jesus and the gospel. It would teach them to repent and be baptized.

D&C 3:19–20



First the missionaries went to some Indians in New York. They found only a few Indians who could read. The missionaries gave them the Book of Mormon.



Then the missionaries went to preach to some Indians in Ohio. The Indians were happy to hear about the Book of Mormon. They were happy to know about their ancestors.

In Joseph Smith's *Book of Mormon*, the Red Indian Lamanites "were cut off" "from the presence of the Lord." "And he caused the cursing to come upon them ... because of their iniquity. For behold, they had hardened their hearts against him ...;

²⁴⁵ *Doctrines & Covenant Stories*, Published by the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, USA, 1983, Chapter 15, pp. 58-60 at pp. 58-59. Cf. e.g., Smith's *Doctrine & Covenants* 28:8; 30:6; 32:2; 54:8.

wherefore, as they were white, and exceeding fair and delightsome, that they might not be enticing unto my people the Lord God did cause a skin of blackness to come upon them” (II Nephi 5:20,21, *Book of Mormon*, emphasis mine). And so “the skins of the Lamanites were dark, according to the mark which was set upon their fathers, which was a curse upon them because of their transgression And this was done that their seed might be distinguished from the seed of their brethren, that thereby the Lord God might preserve his people, that they might not mix And it came to pass that whosoever did mingle his seed with that of the Lamanites did bring the same curse upon his seed” (Alma 3:6,8,9, *Book of Mormon*, emphasis mine). However, the good race of the Nephites were white, for “it came to pass those Lamanites who had united with the Nephites were numbered among the Nephites; and their curse was taken from them, and their skin became white like unto the Nephites” (III Nephi 2:14,15, *Book of Mormon*, emphasis mine). I.e., Smith claims that this is a two-way process, and so Lamanite Red Indian Mongoloids who become Mormons can then be changed back to white Caucasian Caucasoids. (See also II Nephi 30:6, at Part 5, Chapter 5, section 6, subsection iii; and the more recent strange claims of some Mormons that Smith did not really mean by “Lamanites” the Red Indians, at Vol. 2, Part 5, Chapter 5, section g, subsection iii, *infra*).

Smith further claims in the *Book of Mormon*, that the good white race of Nephites, built great cities of civilization. “And they also began a foundation for a city . . . ; and they called the name of the city, or the land, Nephiah. And they also began . . . to build many cities on the north, one in particular which they called Lehi, which was in the north by the borders of the seashore” (Alma 50:14,15, *Book of Mormon*). Smith further alleges in the *Book of Mormon* that Jesus appeared after his Ascension to teach these Americans about Mormonism (III Nephi 11:3-10, *Book of Mormon*). But then “the people of the Nephi began to be proud in their hearts, because of their riches, and became vain like unto their brethren, the Lamanites” (IV Nephi 43, *Book of Mormon*); and they became “without civilization” (Moroni 9:11, *Book of Mormon*). The Nephites were then killed by the Lamanites c. 400 A.D., and thus went extinct. “And it came to pass that” they “were hewn down” by “the Lamanites” (Mormon 6:10,11, *Book of Mormon*). “And now it came to pass that after the great and tremendous battle at Cumorah, behold, the Nephites who had escaped into the country southward were hunted by the Lamanites, until they were destroyed” (Mormon 8:2, *Book of Mormon*). But the Nephite prophet Mormon, allegedly recorded all this on gold plates, to which his son, Moroni, allegedly made some further additions, and then buried them in the ground (Mormon 8:1-4; Moroni 8:14; 10:1,2,34, *Book of Mormon*). It is then further alleged that Moroni came to Joseph Smith Jr. about 1400 years later, told him about them, and Smith then dug them up, and these are now the *Book of Mormon* (“The Origin of the Book of Mormon,” Preface, *Book of Mormon*).

It must be said that Mormon prophet, Joseph Smith’s racial claims in *The Book of Mormon* are at great variance with what we know of both the racial history of the Americas and the racial history of the Jews. Smith’s “Lamanites” are the Mongoloid Red Indians who are known to have entered the America’s from Mongoloid East Asia by the Bering Strait from c. 12,000 B.C. to 9,000 B.C. . This is long before Smith’s arrival date for the ancestors to both groups in c. 600 B.C., dated in the *Book of Mormon* to “the

first year of the reign of Zedekiah, king of Judah (I Nephi 1:4, *Book of Mormon*), and stated in official LDS Mormon literature as “about B.C. 600,” so that, “The period covered by the Book of Mormon annals extends from B.C. 600 to A.D. 421²⁴⁶.” (And indeed, long before his Jaredites in which official LDS Mormon literature says “brother of Jared” was alive in “2200 B.C.”²⁴⁷.) Smith claims both groups came from some white Caucasian Caucasoid Jews (in the case of the Nephites, being ultimately formed from two groups of Jews, a slightly earlier group from Lehi, and a slightly later group from Mulek). Thus he claimed the American Indian “Lamanites are a remnant” of “the Jew” (*Doctrine & Covenants* 19:27).

Joseph Smith is here depicting “white” (II Nephi 5:21, *Book of Mormon*) Ashkenazi Jews coming to the Americas c. 600 B.C., which is highly anachronistic, because these Jewish “proselytes” (Acts 2:10), or white Jews, mainly come from Khazar converts in the 8th and 9th centuries A.D.; and to the extent that some of them intermarried with Sephardic Jews of the Jewish race (or perhaps a Gentile hooked nose Semite,) and thereafter stayed in the Ashkenazi community, some of these mixed race Ashkenazi Jews conform to the stereotype of “white Jews with a hooked nose” (though most do not). But back in the time period that Smith is looking at, in c. 600 B.C., the Jews were generally of the Jewish race i.e., light brown skinned Mediterranean Caucasoids. But whether we are looking at Jewish proselytes in the white Caucasian tertiary race of the Caucasoid secondary race, or those of the Jewish race in the light brown Semitic quaternary race of the Mediterranean tertiary race of the Caucasoid secondary race, or Smith’s earlier Caucasoid Jaredites, *the salient point is that there are no Caucasoids in the pre-Conquest fossil record for the Americas*. Without now considering the issue of a small group of extinct Australoids in the Americas²⁴⁸, the general area of the Americas was clearly peopled by Mongoloids, and not as Smith claims, first by a group of Caucasoid “Jaredites” leaving the Tower of Babel which on Mormon reckoning is somewhere in the range of c. 2,275-2,250 B.C., who then went extinct, and then later by a group of “Nephite” Caucasoids and “Lamanite” Mongoloids.

In *The Kingdom of the Cults* (1977), Walter Martin refers to “The Mongoloid Factor.” He says that in “Mormon” teaching, “the American Indians are the descendants of the Lamanites” who are “of Semitic race, in fact of Jewish origin.” But “the Mediterranean race from which the Jewish or Semitic race spring,” he says, “bear little or no resemblance to those of the American Indian!” Thus “phenotypically ... the American Indian are considered to be *Mongoloid* ... not Mediterranean Caucasoid. Now if the Lamanites, as the *Book of Mormon* tells us, were the descendants of Nephi, who

²⁴⁶ “Brief analysis of the Book of Mormon,” in prefatory section of: *The Book of Mormon, The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints, The Pearl of Great Price*, Published by the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, USA, 1977; and also footnote at I Nephi 1:4, *Book of Mormon*.

²⁴⁷ *Book of Mormon Reader* (1985), *op. cit.*, p. 110.

²⁴⁸ See Vol. 1, Part 2, Chapter 6, section c, subsection iii, subdivision B.

was a Jew of the Mediterranean Caucasoid type [*sic.*, of the Caucasian Caucasoid type, *infra*], then their descendants, the American Indians, would ... have the same ... phenotypic, or apparent characteristics But this is not the case. Instead, the American Indian ... is not of Semitic extraction and has the definite phenotypical characteristics of a Mongoloid²⁴⁹.” Martin here fails to recognize that Smith’s misunderstanding of Jewish racial groups which in fact consists of both “Jews and proselytes” (Acts 2:10), means that Smith’s *Book of Mormon* describes a “white” and therefore Caucasian Caucasoid Ashkenazi Jewish group of 8th and 9th centuries A.D. proselytes as the “white” Nephites, but attributes to them the Semitic Mediterranean Caucasoid ancestry of those of the Jewish race inside the wider Sephardic Jewish community. Therefore Walter Martin replicates Smith’s error of attributing Semitic Jewish race Mediterranean Caucasoid ancestry to white Japhetic Ashkenazi Jews who trace their Caucasian Caucasoid ancestry to Ashkenaz (Gen. 10:3). The Ashkenazi Jews are numerically much greater than the Sephardic Jews, and the Jewish race is a yet smaller group inside the Sephardic group.

However, notwithstanding Martin’s oversight of Smith’s error at the level of tertiary race (white Caucasian tertiary race as opposed to light brown Mediterranean tertiary race,) both of these tertiary races are inside the Caucasoid secondary race of the human primary race, and so at the level of secondary race, Martin is still correct to see a disparity between the Red Indian tertiary race inside the Mongoloid secondary race of the human primary race, as being Mongoloid and not Caucasoid. But Martin also makes a further error in not recognizing that it would be possible for God to create a Mongoloid secondary race from a Caucasoid group, as indeed he must have earlier done so for the Mongoloids that come down from Mash (Gen. 10:23). However, one can see in the pattern of human population movement, that Mongoloids look like they came into existence as part of a movement fanning out from the area of West Asia going into Central and East Asia. By contrast, the fossil record of the Americas does not show first a Caucasoid group, and then a Mongoloid group suddenly appearing from them in the same areas, and immediately taking over some of their civilizations; but rather, indicates a Mongoloid group came into the Americas over the Bering Strait from East Asia *c.* 12,000 B.C. to 9,000 B.C. . Thus while what Walter Martin calls, “The Mongoloid Factor” is ultimately fatal to Smith’s racial claims of Red Indian origins from a group of Jewish Caucasoids, the matter must be more rigorously investigated and argued than Martin has actually done before one can reach this conclusion.

Other claims by Smith in the *Book of Mormon* have also been shown to be fraudulent by archaeological research²⁵⁰. Thus archaeology has disproven *Book of Mormon* claims that e.g., the pre-Columbian Americas had “the horse” (I Nephi 18:25, *Book of Mormon*); or “horses” (Enos 1:21; Alma 18:9,10,12; 20:6; III Nephi 3:22; 4:4;

²⁴⁹ Martin, W.R., *The Kingdom of the Cults* (1977), *op. cit.*, pp. 163-164 on “The Mongoloid Factor,” at p. 163.

²⁵⁰ See Vol. 2, Part 6B, Chapter 1, section a, “Archaeological: General and Specific.”

6:1; Ether 9:19, *Book of Mormon*); “elephants” (Ether 9:19, *Book of Mormon*); “cattle” (Enos 1:21; III Nephi 3:22; 4:4; 6:1; Ether 9:18, *Book of Mormon*) such as the “cow” and “ox” (I Nephi 18:25, *Book of Mormon*); sheep or “lamb” (III Nephi 4:7, *Book of Mormon*); “goat” / “goats” or “wild goat” / “goats” (I Nephi 18:25; Enos 1:21; Ether 9:18, *Book of Mormon*); “swine” (Ether 9:18, *Book of Mormon*); “wheat” (Mosiah 9:9, *Book of Mormon*); “barley” (Mosiah 7:22; 9:9; Alma 11:7,15, *Book of Mormon*); “silks” (I Nephi 13:8; Alma 4:6; Ether 9:17; 10:24, *Book of Mormon*); “steel” (I Nephi 16:18; II Nephi 5:15; Jarom 1:8; Ether 7:9, *Book of Mormon*); metal “swords” that “cankered with rust” (Mosiah 8:11, *Book of Mormon*), and “chariots” (Alma 18:9; 20:6; III Nephi 3:22; III Nephi 21:14, *Book of Mormon*). Mormons have sometimes made some unconvincing claims to try and address these issues. E.g., the rather silly proposition that when Joseph Smith refers to “horses and chariots” (Alma 18:9, *Book of Mormon*), he means by “horses” some tapirs, here pictured below (from Wikipedia²⁵¹).



A Tapir. Some Mormons claim that this is the “horse” in *The Book of Mormon*, leading to the non-Mormon reply, “Are you serious? ... Oh come on, get off ya’ high horse, ... and stop horsin’ around” ☺

To better understand Smith’s racial theoretics, some reference to some selected relevant wider 19th century racial theoretics, is helpful. In doing so, one should understand that Smith was also clearly involved in modifying certain racial ideas around in his day, since e.g., none but Mormons would have accepted his claims about Caucasoid “Jaredites” first arriving from the Tower of Babel which on Mormon reckoning is somewhere in the range of c. 2,275-2,250 B.C., and then after they had gone extinct, Jewish derived “Nephite” Caucasoids, and what became “Lamanite” Mongoloids arriving in the Americas c. 600 B.C. . Nevertheless, in terms of what prospective converts to Mormonism, or those in Mormonism, would have regarded as “plausible,” these wider racial theoretics of *some selected* 19th century figures, are relevant as a more general backdrop to *the type of thing that Smith then modified* to become his *uniquely Mormon racial theoretics*. Understood in this generalist way, whether these selected 19th century writers came before or after Joseph Smith wrote does not really matter, it only matters that they reflect *some more general views* that were around in the 19th

²⁵¹ “Archaeology and the Book of Mormon,” *Wikipedia* (http://en.wikipedia.org/wiki/Archaeology_and_the_Book_of_Mormon).

century, and that gave “plausibility” in the minds of both prospective Mormon converts and those in Mormonism, to key elements in Smith’s racial theoretics.

Firstly, the idea of an “Adamic language” found in the rituals of the Mormon Temple, Masonic Temple, and seemingly allowed for in the Shemitic group of Smith’s *Revised “Table of Nations”* (1833), in harmony with his earlier claims of a “language of Adam” that was “pure and undefiled” (Joseph Smith, said to have been “in December, 1830,” Moses 6:5,6, in *Pearl of Great Price*, 1842). This thus also allows for his “Jaredites” as a Shemitic group (which should therefore be light brown Mediterranean Caucasoids, although it is possible on the precedent of his Jewish Nephites, that Smith wrongly thought of them as white Caucasian Caucasoids). This should be understood against the tradition that the Tower of Babel in Gen. 11 was an anthropologically universal event, with the consequence that one can trace all languages (other than the alleged “Adamic language”) back to an origin at the Tower of Babel. Those following this view tended to isolate Hebrew as what they considered was the original parent tongue²⁵². To those following such a Tower of Babel view, and looking for evidence of it, Joseph Smith’s *Revised “Table of Nations”* (1833) coupled with his claims of an “Adamic language,” may have seemed potentially “credible,” especially if they thought highly of Freemasonry which also had the same “Adamic language.” Of course, given that I consider the Tower of Babel was an anthropologically local event which divided a Sumerian speaking population in the Middle East, and so the post-Babel languages include the Babylonian, Hebrew, and Aramaic tongues, and *possibly* one or more others as well²⁵³; it follows that I would not consider as credible this model for language creation with its *Revised “Table of Nations”* (1833) that denies language diversity for the Japhethites (Gen. 10:5) and Hamites (Gen. 10:20), but not the Shemites (Gen. 10:31). (Thus I would look to an original parent tongue in Noah’s time, with God then creating language diversity in conjunction with racial diversity through Noah’s three sons.)

Secondly, the idea of “human universals.” There were different taxonomies, but e.g., Robertson’s threefold taxonomy was typical in which it was said that human societies progressed from savagery, to barbarism, to civilization²⁵⁴. After Joseph Smith’s times, these theories of societal transition were in the later 19th century and following, often linked with Darwinian macroevolutionary theory. They were also

²⁵² See e.g., the work of Danish linguist, Holger Pedersen (1867-1953), *The Discovery of Language*, Bloomington, Indiana, USA, 1962, p. 3.

²⁵³ Vol. 1, Part 1, Chapter 6, “The Fifth of Seven Keys to understanding Gen. 1-11,” section a, “Global or Local ‘heaven’ and ‘earth’ for Tower of Babel?” & section b, “Consideration of the global earth argument for Gen. 11:1-9;” & Part 2, Chapter 19, section c, “The geographical extent and meaning of the Tower of Babel.”

²⁵⁴ Keen, B., *The Aztec image in Western thought*, Rutgers University Press, New Brunswick, New Jersey, USA, 1971, second printing 1985, p. 276.

related to racial groups e.g., Edward Burnett Tylor (1832-1917)²⁵⁵ considered the Red Indians were part of the “lower races²⁵⁶,” and linked this with a Darwinian macroevolutionary theory of “mental evolution” as accompanying the transition from “savagery” to “civilization²⁵⁷.” Although in his instance, Tylor also looked to an extra-cultural penetration of Mexico and Central America (sometimes called, “Mesoamerica”). But without now considering these type of theoretics in any great detail, the “big point” is this idea of “human universals” in which men “evolve up” from living in “savagery” through to civilization. A similar view on “human universals” was e.g., held by Morgan, who said that the “Semitic” and “Aryan” races alone had successfully progressed past the “Middle Period of Barbarism; with attainment to the apex of civilization found in “the Aryan family alone²⁵⁸.” Both Morgan and Tylor were pre-disposed to think that the Red Indian Mongoloids of the Americas would not have been intellectually capable of e.g., constructing cities²⁵⁹. I.e., some considered these “human universals” were not really “universal” because some racial groups, like the American Red Indians, simply lacked the intellectual qualities to advance to civilization. Connected with this is the idea of “evolution of religious thought” culminating in monotheism, for as discussed in Volume 1, Darwin saw societies developing from atheism in absolute barbarism, up through beliefs in spiritual agencies, fetishism, polytheism, and finally onto monotheism²⁶⁰. Darwin did not originate such ideas, but his theory of macroevolution was in time attached to this type of thinking. In particular, the idea of man having first been degraded to such a state following Noah’s Flood is absent in Darwinian theory, since man is regarded as having macroevolved up from animals.

On the one hand, it is not my intention to now consider in any great detail the stage theories of man’s cultural evolution which he is said to have progressed through

²⁵⁵ See e.g., Tylor, E.B., *Anahuac, or Mexico & the Mexicans ancient & modern*, 1861, reprint Bergman Publishing Company, New York, USA, 1970.

²⁵⁶ Burrow, J.W., *Evolution and society*, Cambridge University Press, UK, 1968, p. 256.

²⁵⁷ Fortes, M., *Kingship & the social order*, Aldine Publishing, Chicago, USA, 1969, pp. 77 & 112.

²⁵⁸ Stocking, G.W., *Race, Culture, & evolution*, The Free Press, New York, USA, & Collier-Macmillan, London, UK, 1968, p. 74.

²⁵⁹ See e.g., *Ibid.*, p. 8. See e.g., Morgan, L.H., “Montezuma’s Dinner,” *Weekly People*, New York Labor News, pp. 11-72; “The Hue & Cry Against the Indians,” *Weekly People*, New York Labor News, 1950, 1967, pp. 75-79; & *Ancient Society, or, Researches in the Lines of Human Progress from Savagery through Barbarism to Civilisation*, Charles H. Kerr & Company, Chicago, Illinois, USA, 1877.

²⁶⁰ Vol. 1, Part 2, Chapter 7, section d, subsection i.

from savagery, to barbarian, to civilization, as found in the works of such men as Tylor and Morgan. Nor is it my intention to now consider in detail differences between them in which e.g., causal questions of why these stages were gone through relates to racial differences, even though Tylor saw this more in terms simply of the alleged evolution of the human mind, and Morgan saw this more in terms of a manifestation of the alleged desire for material advancement. Nor do I wish to consider the intensification of these theories in conjunction with Darwinian macroevolutionary theory such as occurred under Morgan and Tylor. Suffice to say, that on the one hand, the presence of these types of ideas in Joseph Smith's writings are in a pre-Darwinian form. But on the other hand, I think a broad understanding of this type of thinking is relevant for understanding elements of Joseph Smith's racial theoretics.

A fundamental concept found in Joseph Smith's *Book of Mormon* is that first a group of Caucasoid "Jaredites," and then later, a group of white Caucasian Caucasoids in his "Nephites" could create great civilizations, whereas Red Indian Mongoloids of the Americas such as his "Lamanites" could not, *although they might kill the original builders of the civilization and take it over*. To create this dichotomy, Smith uses the idea of the "white Jew" in the Americas for his "Nephites." This is an anachronistic depiction of Ashkenazi Jews who originated from 8th and 9th century A.D. conversions, being placed back in time some 1300-1400 years before their existence in c. 600 B.C. Americas, *supra*. However, Smith's views represent an interesting contrast to e.g., the later anti-Jewish views of Houston Stewart Chamberlain (1855-1927) who contrasted a positive Aryan influence in Europe with a negative Jewish influence that was a factor in later Nazi racial theoretics (combined with a religiously liberal heretical notion that e.g., Christ was not virgin-born, but must have had to have had an Aryan / Caucasian father)²⁶¹; or those of (Joseph) Ernest Renan (1823-1892), which broadly considered that once the Jew had attained to monotheism, they had made their contribution, and were broadly good for nothing else, as the Jews were put with all "the Semitic nations [who] experienced their fullest flowering in their first age and have never been able to achieve true maturity" (Renan's *Oevres completes*)²⁶². (I shall not now elucidate on the defective way white Ashkenazi Jews of Europe were often referred to without distinguishing them from Sephardic Jews of Europe a Semitic origin; with both Jewish groups effectively regarded as "Semitic," when in fact only one element within the Sephardic group could

²⁶¹ See e.g., *Encyclopaedia Britannica CD99, op. cit.*, "Chamberlain, Houston Stuart;" Chamberlain, H.S., *The Foundations of the Nineteenth Century*, in two volumes, 1899, London, UK, 1914.

²⁶² See e.g., Renan's "The Position of the Shemitic Nations in the History of Civilization," in *An Essay on the Age & Antiquity of the Book of Nabathaen Agriculture to which is added An Inaugural Lecture on the Position of the Shemitic Nations in the History of Civilization*, Trubner & Company, London, UK, 1862, p.132; or Renan's *Oevres completes*, Vol. 8, p. 156, cited in Said, E., *Orientalism*, Routledge & Kegan Paul, London, UK, section 2, pp. 113-197, at p. 149; & *Encyclopaedia Britannica CD99, op. cit.*, "Renan, (Joseph-)Ernest;" cf. Hegel, G.W.F., *The Philosophy of History*, 1899, reprint Wiley Book Company, New York, USA, 1944, p. 195.

be called “Semitic,” although some admixture with this group also exists in admixed persons in both Jewish groups.)

In Joseph Smith’s general era, there was some diversity of opinion on how to classify the Red Indians of the Americas. E.g., in the mid eighteenth century, Linneaus divided mankind into four divisions: *Europaeus albus* (Latin, “white European” i.e., Caucasoid); *Asiaticus luridus* (Latin, “sallow Asian” meaning “yellowish Asian,” i.e., East Asian Mongoloid), *Americanus rufus* (Latin, “Red American” i.e., Red Indian Mongoloid); and *Afer niger* (Latin, “black African” i.e., Negroid). This is a fourfold racial classification broadly summarized in the terminology of “red and yellow, black and white.” By contrast, the French Protestant, Baron George Cuvier’s *Animal Kingdom* (1828), was the first modern work which looked to a threefold division of mankind into: Caucasoid, Mongoloid, and Negroid (to which I would further recognize the Australoid and Capoid as distinct secondary races²⁶³). Concerning the Red Indian, he said of the “The Americans” with “their copper-coloured complexion,” that they “have not yet been referred clearly to either of the races of the eastern continent; nevertheless,” “their general black hair and scanty beard would induce us to approximate them to the Mongols.” His pictures of the Red Indians shows their hooked noses.

²⁶³ By contrast, e.g., Cuvier classified the Hottentot as a Negroid in Baron Cuvier’s *The Animal Kingdom & An Introduction to Comparative Anatomy* (1816 & 1828), *op. cit.*, racial illustrations between pp. 40-41 (Negroid), “Human Race – Ethiopian, or Negro,” Figure 1, “Hottentot, after Daniels.” Though I classify the Hottentot in a distinctive Capoid secondary race, in fairness to Cuvier, in general terms they seem to be broadly closer to the Negroids than they are to any other secondary race.



“Human Race – American” Indians.

Left: “North American Indian Woman.”

Right: “A North American Indian in his War Paint²⁶⁴.”

This means that there was some level of disagreement in Smith’s time as to whether or not Red Indians should be classified as inside the wider Mongoloid group (Cuvier), or if Mongoloids should be limited to East Asia and the Red Indians of the Americas classified as a different group (Linneaus). Smith’s *Book of Mormon* (1830) clearly sought to “give the correct answer” by incorrectly classifying them as a distinctive group that was not part of the wider Mongoloid secondary race. Given that on the one hand, the stereotypical white Jew used by Smith has a hooked nose (though in my experience most do not,) which may be derived from admixture of the white Ashkenazi Jew with Sephardic Jews (although in any given instance the hooked nose could come from a different non-Jewish or Gentile admixture source); and given that on the other hand, the Red Indians generally have hooked noses; raises the question, *Did Joseph Smith base his alleged Jew-Red Indian relationship on the hooked nose?* As further discussed in the *Rainbow Racial Classification System*, the Red Indians of the Americas are in fact a distinctive tertiary race inside the Mongoloid secondary race inside the human primary race (see Vol. 2, Part 5, Chapter 5, section d, *supra*). But it is interesting to note that in his racial classification system, Kroeber fairly critiques Hooton for this type of view. Hooton says in his “Mongoloid” group, that he thinks the “American Indian” is “composite, predominantly Mongoloid,” which he speculates is “Mongoloid plus Iranian Mediterranean plus Australoid plus a little Negritoid.” Kroeber then says of Hooton’s claimed admixtures of various races, “Some of the admixtures are ... pretty far-flung Thus the specific Iranian Plateau element in the

²⁶⁴ *Ibid.*, racial illustrations between pp. 38-39 (Mongoloid).

American Indians! This appears to be invoked to account for the hawk [/ hooked] noses in America. But how and when did Iranian-nosed ancestors travel from Afghanistan to America? And leave no traces along their route? ... Hooton finds the origin of all hook noses among the Mediterraneans The view that one particular type [of Mediterranean Caucasoid] ... was the one to have the hook nose first and then give it to the others – this is a finding that goes beyond description and has begun to enter the realm of hypothesis, or frank opinion. ... When it comes to the ... American Indians, the case for admixture of a Mediterranean element is ... weak...²⁶⁵.” These observations of Kroeber now enjoy the support of later genetic research.

Joseph Smith’s basic ideas thus result in the conclusion that the later archeological remains of civilizations in the Americas, were the result of either Caucasoid “Jaredite” or white Caucasian Caucasoid “Nephite” city building, not Mongoloid Red Indian city building. Thus the Mongoloid Red Indians found in those civilizations still operating when the Western European Empires arrived, “therefore killed the originating creators of the civilization and took it over.” And anything found from a clearly earlier period from a collapsed civilization, would “thus be Jaredite” Caucasoid, e.g., “Riplakish” “did build many spacious buildings,” and “Morianton built up many cities” (Ether 10:5, 12, *Book of Mormon*). While I do not doubt that the white Caucasian or Aryan race of Smith’s “Nephites” have racial gifts well in advance of the Mongoloid Red Indians, I also consider Smith’s theoretics are a gross overstatement of the inability of Mongoloids to build civilizations. Without now further elucidating on my relevant views, the “big point” I wish to make is that Joseph Smith looks to me to have been on “the cutting edge” of one type of 19th century secular racial theoretics thinking, in which he was seeking “to provide the answers that the anthropologists could not.” E.g., in terms of this erroneous “human universals” thinking as applied to civilization, he seems to have thought civilizations could collapse, and then over time, new ones would be built. *Thus he appears to have thought that one could confidently predict that such civilizations would progress through “human universals” to use iron, copper, brass, and steel.*

There is thus a sense in which Joseph Smith Jr. seems to have thought, “that something like a prophet,” one “can confidently predict that a society will go through stages of universalism in which it will have things like horses and chariots, and iron, copper, brass, and steel;” and “for the Americas to have had a civilization in parts of Central and South America, there just must have been some white men who set it up, before the Red Indians took it over.” And so he seems to have then concluded something like, “Therefore, if I construct a story in the *Book of Mormon* that matches with what these human universals must have produced *before* there is any archaeological discovery of them; when they are *later* discovered it *will look like I’m a prophet!*” If this is, as I think likely, a correct reconstruction of the type of way Joseph Smith was thinking, then the cock’n’bull story he concocted in the *Book of Mormon* has some

²⁶⁵ Kroeber’s *Anthropology* (1948), *op. cit.*, pp. 156-158 (emphasis mine, “weak” is a contracted form of Kroeber’s “weaker” in a wider analysis of those with a hooked nose).

“method” in its “madness” (said in the contextually different words of Shakespeare’s *Hamlet*, Act 2, Scene 2), since he thought he was methodologically sound in building up this fictional *Book of Mormon* around “the sure fire” predictions of such “human universals.” Given the power of devils in such a process, did devils originally suggest these type of ideas to Smith, or did they merely reinforce such ideas in his mind?

Hence when Joseph Smith Jr. writes in the *Book of Mormon* that after a Caucasoid Jaredite civilization collapsed, at a later time, a white Caucasian Caucasoid Nephite civilization of the Americas with e.g., “horses and chariots” (Alma 18:9, *Book of Mormon*), and things made “in ... steel” (Jarom 1:8, *Book of Mormon*) arose, he would have thought that he could “confidently predict” that “this type of thing must have happened.” Thus he would have thought, “when they find evidence of an earlier civilization which had such human universals of a civilization collapsing, and then another one being built, and civilizations with, for example, ‘spacious buildings,’ and ‘cities,’ and ‘horses,’ and ‘chariots,’ ‘wheat,’ and ‘barley,’ and ‘silks,’ and metal ‘swords’ and ‘chariots’ and ‘tools to till the earth, both to plow and to sow’ ‘with which they did work their beasts’ as stated in ‘Enos 1:21,’ and ‘Alma 18:9’ and ‘Ether 10:5,12,23-26’ and ‘Mosiah 8:11 & 9:9’ in the *Book of Mormon*; various “people will say, ‘Did not Joseph Smith say in his *Book of Mormon* these civilizations had such things? ... He must have been a prophet to know this!’” And Smith evidently thought that Red Indians were incapable of building such a civilization, *as opposed to killing the civilization’s creators and then taking it over*, so that once again, he thought he could “confidently predict” that “there must have been extra-cultural penetration of Mexico and Central America by Caucasoids, and at least some of them must have been white Caucasian Caucasoids.” Hence he would have thought, “when they find such evidence of Caucasoids, in, for instance, pictures depicting white men,” various “people will say, ‘Did not Joseph Smith say in his *Book of Mormon* that white men in the form of the Nephites built these later civilizations? ... He must have been a prophet to know this!’”

Thus it looks to me as though Smith was confidently using some kind of ideas of “human universals” with only Caucasoids being able to build some of the past civilizations of the Americas. On this premise, he then “spun a yarn” that looked like it would give the answers *before the anthropologists and archaeologists found the evidence*, so that when they did, his “credentials” as “a prophet” would be enhanced. He drew the conclusion that “those Red Indian savages could never have built up the impressive civilizations whose remains exist in the Americas, so at some point in time there must have been Caucasoids in the Americas.” But he “hedged his bets” as to whether or not there had been some Mediterranean Caucasoids by remaining vague on his “Jaredites,” though he was confident that white Caucasian Caucasoids “just had to” have been involved at some point, and so he depicted his “Nephites” in these terms.

However, anthropology and archeology has gone the other way, and in fact entirely disproved Smith’s prediction claims. The picture is not one of a first wave of Caucasoids (Joseph Smith’s “Jaredites”) entering the Americas, building civilization, and going extinct. Then a second wave of Caucasoids (Smith’s “Nephites”) entering the Americas *c.* 600 B.C. and building civilization, with Mongoloids suddenly appearing in these same areas (Joseph

Smith's Red Indian "Lamanites"), and then the Caucasoids going extinct, with the Red Indian Mongoloids taking over at least some of these civilizations in the time leading up to the Conquest period of the Western European Caucasoids of the 16th century A.D. and later. Rather, the picture is of some small amount of early Australoid activity in the Americas, but essentially a Mongoloid history, in which the Mongoloids logically spread out from Alaska after coming over from East Asia via the Bering Strait when an ice land bridge existed from c. 12,000 B.C. to 9,000 B.C. . Nor do the civilizations found match the predictions of Smith's human universals, with e.g., "horses and chariots" (Alma 18:9, *Book of Mormon*), and things made "in ... steel" (Jarom 1:8, *Book of Mormon*)²⁶⁶.

This raises the question, How can one reconcile my view that Smith was driven by devils who would have known these ideas were false, with such an obvious "con-man's" fraudulent attempt to "look like a prophet" with these 19th century culturally conditioned predictions of evidence of Caucasoids in general, and white men in particular, coming to the Americas to build the civilizations found there, or the predication of e.g., "horses and chariots" (Alma 18:9, *Book of Mormon*), and things made "in ... steel" (Jarom 1:8, *Book of Mormon*), would "just have to one day" be found there? The answer as also found in other examples, is that the devils sometimes appear to use the folly of the one that they devil-possess as a cloak. That is, they let someone like Smith go awry on various things *according to his thinking*, but then energize his efforts to get converts, thus giving real spiritual power to Mormonism. (A similar phenomena seems apparent in Mohammed's Koran and the associated rise of Islam.) These converts are in the main so spiritually blinded that they will ultimately refuse to believe that Smith could possibly be wrong, and so will not accept the evidence that he is a false prophet, although a relatively small number will wake up and leave Mormonism. But by this means, the devils can also keep secularists in their antisupernaturalist delusions, because they think "they are so smart" that they can see that Smith was simply reflecting certain cultural values of the day on "human universals." (Although, many of them would first need to be told this by someone e.g., by reading the material above, before they could come to this view.)

Reference to Joseph Smith's racial theoretics also requires some treatment of his "Book of Abraham" which is found in the larger work, "Pearl of Great Price" (1842). Smith's "Pearl of Great Price" is regarded as "authoritative" by the larger Latter Day Saints (LDS) Mormon Church with headquarters in Salt Lake City, Utah, USA, but it is not regarded as authoritative by the smaller Reorganized Latter Day Saints (RLDS) Mormon Church with headquarters in Independence, Missouri, USA²⁶⁷.

Smith's "Pearl of Great Price" (1842), includes his "Book of Moses," in which Moses 2-8 replicates J. Smith's Jr.'s Bible Version (1833) from "Genesis 1:1" to "Genesis 8:18." Thus it includes e.g., his "the seed of Cain were black" in "Genesis 7:29" of J. Smith's Jr.'s Bible Version as "Moses 7:22" in "The Book of Moses;" or Smith's "the sons

²⁶⁶ See Vol. 2, Part 6B, Chapter 1, section a, "Archaeological: General and Specific."

²⁶⁷ Shields, *Latter Day Saint Beliefs* (1986), *op. cit.*, pp. 22-32 at pp. 30-31.

of God, have ... taken ... the daughters of men ... and are ... eating and drinking and marrying and giving in marriage ...,” which clearly draws on Gen. 6:2 and Matt. 24:38 as “Genesis 8:9” of J. Smith’s Jr.’s Bible Version as “Moses 8:21” in “The Book of Moses.” And indeed an extract from “the twenty-fourth chapter of Matthew” in the “King James Version” is also included in Smith’s “Pearl of Great Price” (1842).

Figure “No. 3” in “The Book of Abraham” is allegedly “a facsimile from the Book of Abraham.” This includes at “explanation” “6” a reference to a black female which is clearly intended to be a negress, as “Olimlah, a slave ...,” *infra*.

A FACSIMILE FROM THE BOOK OF ABRAHAM

No. 3



EXPLANATION OF THE ABOVE CUT

1. Abraham sitting upon Pharaoh's throne, by the politeness of the king, with a crown upon his head, representing the Priesthood, as emblematical of the grand Presidency in Heaven; with the scepter of justice and judgment in his hand.
2. King Pharaoh, whose name is given in the characters above his head.
3. Signifies Abraham in Egypt—referring to Abraham, as given in the ninth number of the *Times and Seasons*. (Also as given in the first facsimile of this book.)
4. Prince of Pharaoh, King of Egypt, as written above the hand.
5. Shulem, one of the king's principal waiters, as represented by the characters above his hand.
6. Olimlah, a slave belonging to the prince.
Abraham is reasoning upon the principles of Astronomy, in the king's court.

The LDS Mormons have a lower “Aaronic priesthood” (dealing mainly with Mormon Church finances and administration), and a higher “Melchizdek priesthood” (dealing mainly with Mormon religious matters)²⁶⁸. These form a crucial element of unique Mormon teachings (both RLDS & LDS) in which generally Mormon males (LDS, before 1978 not blacks) or generally Mormon males and females (RLDS, female from

²⁶⁸ See e.g., *Encyclopaedia Britannica CD99, op. cit.*, “Aaronic priesthood” & “Melchizdek priesthood.”

1984) become members of the Mormon priesthood. By contrast, Biblically, the Aaronic priesthood was connected with the Old Testament Jewish sanctuary and open only to Levites (Deut. 10:8,9), with the first such priests being Aaron and his sons (Exod. 27:21-29:44); but Heb. 7 teaches that it is replaced under the Christian new covenant with Christ as the high priest in the order of Melchizedek, through whom Christians now pray (being part of the universal priesthood of all believers). Hebrews 7:21,24 says of Christ, that “because he continueth ever,” he “hath an unchangeable priesthood” “after the order of Melchisedec” i.e., *only Christ* is now a priest after the order of Melchizedec. Thus as Walter Martin fairly observes with respect to Heb. 7:24, “no amount of semantic juggling can escape the force of the context and grammar.” This verse, written “under the inspiration of the Holy Spirit, declares that the priesthood of Melchizedek is the peculiar possession of Jesus Christ,” and thus the claims of Mormonism here are clearly bogus²⁶⁹.

Therefore, for Mormons to claim that between 1829 and 1834, the Aaronic priesthood was “restored” and then became something for various Mormon males to become a part of, is among other things, a perversion of the old Jewish covenant as this was only ever open to Levites; and it is also a Judaizing act, since the Biblical Aaronic priesthood went with the old Jewish covenant from Mount Sinai in the Old Testament being replaced with the new Christian covenant in the New Testament (even though there are differences in what Mormons, in their so called “Aaronic priesthood,” do compared to the genuine Aaronic priesthood of the Old Testament). And for Mormons to claim the Melchizedek priesthood was “restored” for various Mormon males to become a part of, is among other things, a perversion of the new Christian covenant, and a blasphemy against Christ and the new Christian covenant for *Christ alone* is now a priest in the order of Melchizedek (Heb. 7:21,24). Therefore these claims of a Mormon “Aaronic priesthood” and “Melchizedek priesthood” could never, and would never, be accepted by the orthodox i.e., by religiously conservative Protestant Christians.

However, Smith says in “The Book of Abraham” in “Pearl of Great Price” (1842), “Now the king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth. From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land” (Abraham 1:21,22, *Pearl of Great Price*). Smith here changes Scripture which does not apply the Hamitic curse beyond Canaanites and Cushites, by claiming “the blood of the Canaanites” ran through “all the Egyptians.” Having anachronistically and unBiblically applied the Hamitic Canaanitish curse to Egypt, he then develops this with his Mormon theology of priesthood, saying, “Pharaoh” was “cursed ... as pertaining to the priesthood,” for “Pharaoh” was “of that lineage by which he could not have the right of priesthood” (Abraham 1:26,27, *Pearl of Great Price*). Given that the Hamitic Canaanitish curse manifests the wider Hamitic curse on black Cushites as seen in the colour word plays on black “Ham” and black Cushites, it follows that in the wider Mormon context, this type of thinking here found in Smith’s *Book*

²⁶⁹ Martin, W.R., *The Kingdom of the Cults* (1977), *op. cit.*, pp. 171-177 at p. 174; quoting from *Doctrines & Covenants* 84:77 & 107:5.

of Abraham is clearly relevant to the LDS Mormon pre-1978 ban of Hamitic Negroes from entering the Mormons' "priesthood"²⁷⁰.

But it must also be said that *Smith's racial theoretics became somewhat confused at this point*, no doubt, unintentionally. That is because in his *Book of Mormon* (1830), Smith says that Lehi is a descendant of Joseph. E.g., "Wherefore I, Lehi," "spake unto you, Joseph, my last-born For behold, thou art the fruit of my loins; and I am a descendant of Joseph who was carried captive into Egypt ..." (II Nephi 1:6; 3:1,4, *Book of Mormon*, emphasis mine). And a descendant of Lehi says, "Behold, our father Jacob also testified concerning a remnant of the seed of Joseph. And behold, are not we a remnant of the seed of Joseph? And these things which testify of us, are they not written upon the plates of brass which our father Lehi brought out of Jerusalem?" (III Nephi 10:17, *Book of Mormon*, emphasis mine). "And it came to pass, that I, Nephi" (I Nephi 3:1) said, "my father, Lehi, ... was a descendant of Joseph; yea, even that Joseph who was the son of Jacob, who was sold into Egypt ..." (I Nephi 5:14, *Book of Mormon*, emphasis mine). Smith also claims that those in the white Nephite group received the priesthood (Moroni 3:3, *Book of Mormon*). Hence "there was one among them whose name was Alma, he also being a descendant of Nephi" (Mosiah 17:2, *Book of Mormon*, emphasis mine). Alma Sr. is said to have had a son also called Alma (Alma Jr.), who at first became "very wicked" (Mosiah 27:8, *Book of Mormon*), but then he repented (Mosiah 27:19-31, *Book of Mormon*), "And now it came to pass that Alma [Jr.] began from this time forward to teach the people" (Mosiah 27:32, *Book of Mormon*). Among other things, "Alma [Jr.] established a church in the land of Sidom, and consecrated priests and teachers in the land, to baptize ... whosoever were desirous ..." (Alma 15:13, *Book of Mormon*, emphasis mine); for "the sons of Alma ... preached after the" alleged priestly "order" (Alma 43:1,2).

Thus on the one hand, in *The Book of Mormon* (1830), Smith says that the Mormon priesthood was promulgated through Alma Jr., the son of Alma Sr. (Mosiah 27:8; Alma 15:13), "a descendant of Nephi" (Mosiah 17:2); and Nephi was in turn, the son of "Lehi" who "was a descendant of ... Joseph ..., who was sold into Egypt ..." (I Nephi 5:14). But on the other hand, Smith says in "The Book of Abraham" in "Pearl of Great Price" (1842), that "all the Egyptians" had "the blood of the Canaanites" in them (Abraham 1:21,22, *Pearl of Great Price*); and therefore "that lineage ... could not have the right of priesthood" (Abraham 1:26,27, *Pearl of Great Price*). *The problem that Joseph Smith Jr. failed to recognize due to his lack of knowledge of the Bible, is that Joseph married an Egyptian woman, which both the King James Version (1611) and the J. Smith's Jr.'s Bible Version (1833 & 1944) says was "Asenath the daughter of Potipherah priest of On" (Gen. 41:45,50; 46:20); and so Smith's "Alma" Jr. who is said to have promulgated the Mormon priesthood in The Book of Mormon (1830) therefore had Egyptian blood in him, yet according to Smith's Book of Abraham (1842) such Egyptian blood would disqualify him from "the right of priesthood."*

Having first discussed both some relevant matters of the Type 1 Protestant Christian Morals Secular State operating in Joseph Smith's day, and continuing in the USA till the

²⁷⁰ Shields, *Latter Day Saint Beliefs* (1986), *op. cit.*, pp. 40-45.

post World War II Era; and having discussed the erroneous “human universals” thinking as applied to civilizations in the Americas in Smith’s thinking; we are now in a position to return to, and consider the above question with regard to the Revised Table of Nations in “Genesis 10” of J. Smith’s Jr.’s Version (1833 & 1944), “What do these *Table of Nations* changes mean?” Of particular interest inside the Shemitic group to our immediate focus of Joseph Smith Junior’s racial theoretics, are the following five:

<i>Table of Nations in Genesis 10 of the Authorized King James Version (1611).</i>	<i>Revised Table of Nations in “Genesis 10” of J. Smith’s Jr.’s Version (1833 & 1944).</i>
<p>Negro Cush’s descendant, “Nimrod,” “was a mighty hunter <u>before the Lord</u>” (Genesis 10:8,9). The fact that this was in the presence of the omnipresent God is a statement of God’s glory, not Nimrod’s.</p> <p>“And the <u>border</u> of the Canaanites <u>was</u> ... unto ... Zeboim ...” (Genesis 10:19).</p> <p>“The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram” (Genesis 10:22).</p> <p>“And the children of Aram; <u>Uz</u> ...” (Genesis 10:23).</p> <p>“ ... Ophir, and Havilah ...” (Genesis 10:29).</p>	<p>Negro Cush’s descendant, “Nimrod,” “was a mighty hunter <u>in the land</u>” (“Genesis 10:5”). Smith seems to have misunderstood “before the Lord” (AV) as enhancing the glory of Nimrod.</p> <p>“And the <u>borders</u> of the Canaanites <u>were</u> ... unto ... Zebojim ...” (“Genesis 10:10”).</p> <p>“<u>And these are the children of Shem; Eber, and Elam, and Asshur, and Arphaxad, and Lud, and Aram</u>” (“Genesis 10:13”).</p> <p>“And <u>these were</u> the children of Aram; <u>Us</u> ...” (“Genesis 10:14”).</p> <p>“ ... Ophar, and Havilah ...” (“Genesis 10:17”).</p>

And to this I also note that J. Smith Jr.’s Version adds in his “Genesis 1-11” a number of references to “Zion” (“Genesis 7:23,25,26,27,30,34,38,70,72,78”). The focus on “Zion” primarily relates to unique Mormon views of Zion. This is manifested in the RLDS Mormon view of seeking “the creation of a Zion society” in which “Jackson County, Missouri, is the Center [/ Centre] Place;” and also the LDS Mormon view in which “Zion is seen” “as a fulfillment of the prophecy of Isaiah” in “Isaiah 2:2-3,” in which the “LDS church” “Headquarters” in “Salt Lake City,” “is Zion and has partially fulfilled Isaiah’s prophecy.” However, “sometime in the future, according to LDS beliefs, Zion ... will be established in Jackson County, Missouri,” USA²⁷¹.

²⁷¹ Shields, *Latter Day Saint Beliefs* (1986), *op. cit.*, pp. 92-101 on “Zion,” at pp. 100-101.

Nevertheless, given the broad importance of race in Smith's revised "Genesis 1-11," in a secondary way, he was *possibly*, though by no means certainly, also indicating that he thought the name of "Zion" was preserved among his Red Indian Lamanites in the name of the "Cheyenne." In this context it is surely worthy of note that the Cheyenne were Algonkian Indians of the North American Plains, and though formerly in the area of the Platte River, Nebraska, and Arkansas River in Colorado in the 19th century, before 1700 the Cheyenne were in central Minnesota, then on the Cheyenne River in North Dakota, and then they settled on the Missouri River. This is the longest tributary of the Mississippi River, but among other places, it flows through north-west and central Missouri²⁷²; and so while this was not the area the Cheyenne were in, through reference to this river and the history of the Cheyenne, it is possible that the Cheyenne were in Smith's mind as he thought about Red Indians, Missouri, its Mississippi River, and its link to the Missouri River. However, it must be stressed that any possible Cheyenne-Zion word play by Smith is highly speculative and could be incorrect.

Smith's "Pearl of Great Price" (1842) extension of the Hamitic curse from Canaanites and Cushites to also include Egyptians, is another example of his intensification of anti-negro values, also found in one of three probable reasons for his removal of canonical Old Testament book, Song of Solomon, as well as "before the Lord" with respect to "Nimrod" "a mighty hunter" on *The Table of Nations* in Gen. 10.

Bearing in mind that Smith failed to understand that the "white Jews" or Ashkenazi Jews who were his white Jewish "Nephites," are in fact, in the main, Japhethites who take their name from Japheth's son, "Ashkenaz" (Gen. 10:3) (although some are admixed), he wrongly thought of them as "Semites" from "Eber" i.e., Hebrews. (In this he to some extent reminds me of the similar errors of so called "British Israelite" or "Anglo-Israelite" theory²⁷³.) Thus the fact that in his *Revised "Table of Nations"* Smith adds in an additional reference to "Eber," here acts to enhance his focus on these white Jews that he wrongly thinks of as "Hebrews" or "Semites," and which allegedly came to the Americas. This is then followed by the name of "Elam." As shown by his earlier vowel change of the Hamitic Canaanites "Zeboim" to "Zeboiim," and later vowel change of "Ophir" to "Ophar," on his *Revised "Table of Nations"* Smith is telling his Mormon followers that the vowels in the Hebrew can be changed at his capricious whim. Thus bearing in mind Smith saw the Red Indians as being of Shemitic descent, when this is taken with his change of "Uz" (Genesis 10:23) to "Us" ("Genesis 10:14," J. Smith's Jr.'s Version; which is also the Latin form found in the Vulgate,) it would mean only the "S" of "US" was unchangeable, and so this could easily be said to be a name reflected in the Red Indian "Sioux" (pronounced, "Sue").

²⁷² See e.g., *Encyclopaedia Britannica CD99, op. cit.*, "Cheyenne" & "Missouri River."

²⁷³ Martin, W.R., *The Kingdom of the Cults* (1977), *op. cit.*, pp. 297-306 on "Anglo-Israelism."

It is also not difficult to see how ELAM is a name he suggests gave rise to the Red Indian LAMANITES. “Elam” is referred to in Smith’s *Book of Mormon* at II Nephi 21:11²⁷⁴; and one of the books in the *Book of Mormon* is called “Helaman.” Smith also allows for the implication of a connection with “Lima” in Peru, though does not require it i.e., an area near some of the civilizations of the Americas. The name “Lima” is derived from the Quechua Indian name. “Rímac,” meaning “Talker.” Given the general race-language nexus, some in Smith’s day may thus have thought that “lima” meaning “talker” reflected the racial origins of the Red Indians from Elam. Smith may thus have been modifying an idea that was circulating around at that time in oral discussions about the Americas. This area of Lima was early known from the Conquest Period of the Americas because the Roman Catholic Spanish Conquistador, Pizarro (b. 1475, Castile in Spain²⁷⁵, & d. 1541, Lima in South America), had contact with the Inca chief, Atahualpa, who was connected with Pachacamac. Pizarro told the Inca chief that the Spanish Inquisition had come to town, and that he was to accept the Romanist religion, as well as Spanish sovereignty. Atahualpa declined the offer of the Romish religion, and indicated he did not accept the claims of Spanish sovereignty. Pizarro then ordered many of the Incas to be blasted to pieces because *the Spanish Inquisition really had come to town*. Pizarro founded the nearby city of Lima in 1535 which is where he died. Lima is thus near Pachacamac which has a pagan temple complex c. 25 miles or c. 40 kilometres south-east of Lima. Its earliest buildings date to c. 200 B.C. to c. 600 A.D., in what is known as the Early Lima culture; although it also has buildings from a later era of c. 600 A.D. to c. 1000 A.D. in the Middle Horizon Era; as well as later buildings up to the time of the Spanish Conquest c. 1532 A.D.²⁷⁶.

And given that Smith’s later change of “Ophir” to “Ophar” in his *Revised “Table of Nations”* is immediately followed by “and Havilah,” he seems to indicate that his Nephites who were led by Lehi, had some kind of contracted name that went from “Havilah” to “Lah” to “Lehi.” Smith is not suggesting that these groups necessarily came from these people on his *Revised “Table of Nations,”* i.e., he is not saying that the Red Indians came from Elam (related to Lima, Peru), or Havilah; but he is indicating that

²⁷⁴ Smith administered Mormon baptism to Elam Luddington (Ludington) Jr. (1806-1893) in 1840, and Smith thereafter sent him as a Mormon missionary to Quincy Illinois, USA. After Smith’s death, he followed Brigham Young to Utah. He was a polygamist who had three wives, and was the first Mormon missionary to Thailand in south-east Asia. His contact with Smith in 1840 would have certainly reminded him of the name of “Elam” (“Elam Luddington,” *Wikipedia* http://en.wikipedia.org/wiki/Elam_Luddington).

²⁷⁵ Spain was broadly formed under the Romanist monarchs a little bit later than this in 1479 with the union of Castile (in broad terms western Spain) and Aragon (in broad terms eastern Spain).

²⁷⁶ See e.g., *Encyclopaedia Britannica CD99, op. cit.*, “Lima: History,” “Lima,” “Pizarro, Francisco,” & “Pachacamac.”

their names are derived from these Shemitic names found in the Shemitic group, because they come from a Jewish origin where these names would be known.

And so “the big point” is to think of Smith’s *Revised “Table of Nations”* in the J. Smith Jr.’s Version (1833) in terms of a preamble to his racial theoretics in his *Book of Mormon* (1830), and also as reflecting values later found in his *Book of Abraham in Pearl of Great Price* (1842). The Mormons might use Smith’s *Revised “Table of Nations”* in various ways. As one possible example, consider, e.g., how when Smith’s racial values were a stronger component of Mormonism, this might be used by a couple of Mormon proselytizers of yesteryear in “a Mormon Bible study” with a prospective new Mormon convert, in which one Mormon proselytizer watches on, as the other Mormon proselytizer does the proselytizing.

A Possible “Mormon Bible Study” of yesteryear made with reference to Smith’s Revised “Table of Nations” might go something like the following.

Mormon proselytizer: “You know the King James Version has some errors because the Received Text manuscripts it was based on are faulty. The Old and New Testament Received Texts aren’t the best texts.”

“The sucker” prospective convert: “Oh really?”

Mormon proselytizer: “Yea, the better manuscripts that the King James translators didn’t know about were lost for a long time. But then they were rediscovered in the 19th century by Joe Smith, who found divergencies in them from the better manuscripts.”

“The sucker” prospective convert: “Divergencies?”

Mormon proselytizer: “Yea, so the accuracy of the King James translation reflects the corruption of some local text. But now we’ve got a neutral text that’s more accurate and that turned up from absolute obscurity in the 19th century. Joe Smith’s the guy who found it, and he’s produced a new and revised translation of the King James Version that’s a lot more accurate.”

“The sucker” prospective convert: “So what sort of things are in the new and revised Bible text?”

Mormon proselytizer: “Oh well, things like here on *The Table of Nations* in Genesis 10, the King James Version says, “Nimrod,” “was a mighty hunter before the Lord.” Well that’s based on the Received Text. But in the more ancient and better manuscript Joe Smith found, it actually reads, “Nimrod,” “was a mighty hunter in the land.” So it looks like some nigger-loving Jewish corrupter scribe just added in the words, ‘before the Lord,’ to make Nimrod, who was born of negro Cush, look like a bigger nigger than he really was.”

“The sucker” prospective convert: “Gee, isn’t it terrible the way that Received Text of the King James Bible got corrupted. We’re so lucky to have modern scholarship like that of Joseph Smith to find out about all this.”

Mormon proselytizer: “Yea well, Joseph Smith was actually more than just a modern scholar who exposed the errors of the King James Bible’s Received Text.”

“The sucker” prospective convert: “Really!”

Mormon proselytizer: “Oh yea, he was a new prophet, that set up the Mormon Church.”

“The sucker” prospective convert: “Oh, that’s very interesting.”

Mormon proselytizer: “So there’s actually some other mistakes in the King James Version you know.”

“The sucker” prospective convert: “Like what?”

Mormon proselytizer: “Oh, too much to talk about today. We’ll have to cover some of them in a future Bible Study. But just on these racial matters today, it turns out that the whole Old Testament book of Song of Solomon was just concocted by some nigger-loving Jew, who made the whole thing up, and added it to the Bible, so that the nigger-lovers would have a verse in it, in which Solomon’s wife says, “I am black.”

“The sucker” prospective convert: “Gee. That’s terrible. I’m so glad you told me about all this!”

Mormon proselytizer: “Not a problem buddy, that’s why we’re here!”

Mormon proselytizer: “Of course, there’s still a lot in the King James Version that’s okay.”

“The sucker” prospective convert: “Oh, is there?”

Mormon proselytizer: “Oh yea, we use the King James all the time. ... Like even here on this *Table of Nations* in Genesis 10, there’s still a lot there that’s okay.”

“The sucker” prospective convert: “Oh, so I don’t have to totally throw out my King James Bible?”

Mormon proselytizer: “O heck no. In fact, just open it now to Luke 3:36.”

“The sucker” prospective convert: “So where is the book of Luke, I can’t find it.”

Mormon proselytizer: “Well I’m havin’ a bit of trouble myself. The head Mormon guy who gave me this verse said it was in the New Testament just before ‘James’ but I can’t see it there.”

Mormon proselytizer who watches on, to the other Mormon proselytizer: “No I don’t think it’s the ‘Book of James,’ I think it’s the ‘Book of Joan’ that it comes before.”

Mormon proselytizer to Mormon proselytizer who watches on: “Well I’ll just look in the New Testament index, there’s no ‘Book of Joan,’ but there is a ‘Book of John,’ and ‘Luke’ comes before it, so that must be it.”

Mormon proselytizer: “Yea, here it is. It’s the second Book of the New Testament, one, two; sorry, hang on, it’s the third Book of the New Testament. Sorry about that buddy. We Mormons mainly read the Book of Mormon, so this Bible is a bit foreign to us.”

Mormon proselytizer: “Okay, you got the Book of Luke there?”

“The sucker” prospective convert: “Yea, and 3:36 says, ‘He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.’”

Mormon proselytizer: “Oh, no, no. Not that verse. . . I don’t like the sound of that verse That verse makes me nervous. . . . Hang on, something’s wrong. Give me a look. No, no, no, you’ve got that Book of Joan, or John, or whatever it’s called. You’ve gotta’ go to 3:36 in the Book before that, in Luke.”

“The sucker” prospective convert: “Oh, so sorry, I didn’t mean to get you all edgy with that John 3:36 verse you don’t like. . . . Oh, okay, here it is, Luke 3:36 says, ‘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’.”

Mormon proselytizer: “That’s it. Now you see how ‘the son of Noe’ of Noah is called ‘Sem’.”

“The sucker” prospective convert: “Yea.”

Mormon proselytizer: “Well, if you go back now to *The Table of Nations* in Genesis 10, what’s the name of Noah’s first son in the first verse?

“The sucker” prospective convert: “Shem.”

Mormon proselytizer: “That’s right. You see, ‘Shem’ is the same as ‘Sem.’ And so like, those ‘Seminole’ Red Indians, they must come from ‘Shem’ ’cause they’re called, ‘Seminole.’ Get it?

“The sucker” prospective convert: “Yea, yea, I see what ya’ mean.”

Mormon proselytizer: “Okay. So there’s other things like that. You know about all those references in the Bible to ‘Zion’? Well there’s even more references to ‘Zion’ in those early chapter of Genesis in Joe Smith’s new and revised Bible. And ‘Zion’ might be reflected in the Red Indian’s name of ‘Cheyenne’!”

“The sucker” prospective convert: “Oh Yea I never thought of that.”

Mormon proselytizer: “And in Joe Smith’s new and revised Bible, in Genesis 10 the Hebrew vowels which were changed by some Jew are fixed up, so on the *Table of Nations* under Ham, the King James Bible’s Hamitic Canaanites “Zeboim” which has one “i,” is corrected by Joseph Smith to “Zeboiim” with a double “i;” or under Shem, the King James Bible’s “Ophir” spelt with an “i,” is corrected to be spelt with an “a.”

“The sucker” prospective convert: “Oh, okay. So it’s alright to just change the Hebrew vowels if you want to.”

Mormon proselytizer: “Yea, yea, ’cause they’re not part of the original.”

“The sucker” prospective convert: “Oh, okay.”

Mormon proselytizer: “And Joe Smith also fixed up another name in Genesis 10. On the *Table of Nations* under Shem, the King James Bible’s got ‘Uz.’ But you can’t trust the Received Text. And Joseph Smith’s revealed to us that it should be ‘Us.’ So you’re a pretty smart guy, what do ya’ reckon? What’s an American Indian group with an ‘S’ sound?”

“The sucker” prospective convert: “Um, ah, what about the Iroquois. Like they end with an ‘s’.”

Mormon proselytizer: “Well Gee, you’re no fumble bumbler. That’s a pretty good answer. I see what ya’ mean about Iroquois ending in an ‘s’. But I think we need to come up with something that maybe starts with an ‘S’.

“The sucker” prospective convert: “Um, ah, what about the Iroquois’ ‘Seneca’ group?”

Mormon proselytizer: “Strike a flaming light! ... Well I suppose ‘Seneca’ does start with an ‘S.’

Mormon proselytizer who watches on, to the other Mormon proselytizer: (whispering) “Calm down, pal, calm down. This guy’s as thick as two bricks, but don’t forget we’ve gotta’ try to covert this silly sucker to Mormonism.”

Mormon proselytizer: “Ssssss..., can *YOU* think of anything starting with Sssss ... *YOU* know? Oooh, oooh, oooh, what could be an Indian group starting with ‘S’ oooh, oooh, oooh; I wonder ...?”

“The sucker” prospective convert: “I know The Sioux!”

Mormon proselytizer: “Of course, of course! What a brilliant deduction! You’re no fumble bumbler!”

“The sucker” prospective convert: “Well I was always regarded as the smart one in our family. Did you know that if I take my shoes off, I can count to twenty?”

Mormon proselytizer: “Gee, that’s really good! ... Now getting back to these ‘Sioux’ Indians who obviously come from the ‘s’ of ‘Us’ on Joe Smith’s corrected *Table of Nations* ..., did you know ‘Sioux’ means ‘enemies’? ... Just as well our United States of America constitution refers to the Red Indians as the ‘merciless Indian savage’! And ... by the way, you know that the “Sioux” is an abbreviation for “Nadouessioux”?

“The sucker” prospective convert: “Oh is it?”

Mormon proselytizer: “Oh yes. And that first part, ‘Nadou’ sounds a bit like ... ‘Nauvoo,’ which is where our Mormon prophet set up the Mormon Church”

Mormon proselytizer who watches on, to the other Mormon proselytizer: “Don’t forget to tell our friend, *the punch-line!*”

Mormon proselytizer: “*The punch-line!* Ah yes, thanks for reminding me. I almost forgot. You know how I said that in Hebrew you can revowel words, well that means ‘Elam’ can be revoweled to ‘Lamanite,’ and ‘Havilah’ abbreviated down to ‘Lah’ and then ‘Lah’ to make ‘Lehi.’ And our prophet, Joseph Smith, wrote out *The Book of Mormon* which tells how these Shemitic ‘Lamanites’ were in the Americas, having first arrived with a group of Semites under ‘Lehi’. So what Joe Smith says from the *Book of Mormon*, fits in with what the Bible says in *The Table of Nations* in Genesis 10 for Shem.”

“The sucker” prospective convert: “O really?”

Mormon proselytizer: “So the *punch-line* is, ... if you want to find out more about this, you’ve gotta’ read the *Book of Mormon*. ... So here’s a free copy!”

“The sucker” prospective convert: “Thanks. ... I’ll start reading it today.”

Mormon proselytizer: “Now I think we’ve studied enough of the Bible. You’ve now graduated from the Bible, and so we don’t have to worry any more about

what the Bible says, 'cause what really matters is what the *Book of Mormon* says. So we'll still look at a little bit of Bible in the future, but our future weekly studies won't be so much a 'Bible Study' anymore, but a 'Book of Mormon Study.' Okay?

"The sucker" prospective convert: "Yea, yea, it's good you said I 'graduated from the Bible,' 'cause I've never 'graduated' from anything before. I must be doing' real well with you Mormon fellas."

Mormon proselytizer: "Oh you are, you are. You're doin' very well indeed! See ya' next week!"

"The sucker" prospective convert: "Yea, see ya."

(Part 5, Chapter 5) g] *An excursus on the racial theoretics
of Joseph Smith of the Mormon Cult.*

iii] *Contemporary LDS Mormon teachings on
racially mixed marriages.*

The Mormons have modified, altered, and changed some things since the time of their cult prophet, Joseph Smith Jr. (d. 1844). E.g., Joseph Smith says in II Nephi 30:5,6 (emphasis mine), under the official LDS Mormon chapter title, "Lamanites to believe," that "their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people" i.e., Smith claims that when the Red Indian Mongoloids convert, by some miraculous means that they will be racially turned back into the white Caucasian Caucasoids that they were before they were racially cursed to become Red Indians. This claim is also consistent with other claims discussed in the previous subsection ii, *supra*, that he made in the *Book of Mormon* when he said, "it came to pass those Lamanites who had united with the Nephites were numbered among the Nephites; and their curse was taken from them, and their skin became white like unto the Nephites" (III Nephi 2:14,15, *Book of Mormon*, emphasis mine).

However because a number Smith's "Lamanites" or Red Indians have become Mormons, and they have not by some miraculous means been changed from Red Indian Mongoloids to white Caucasian Caucasoids, the LDS Mormon Church "was caught flat-footed" ☹. Therefore, in order to try and side-shuffle away from this issue of what a Mormon might call, "The mysterious failure of Red Indian Mongoloids to miraculously become white Caucasian Caucasoids," in 1981 the LDS Mormon Church changed II Nephi 30:5,6, so that instead of it reading, "they shall be ... white," it now reads, "they

shall be ... pure” ☺. And some Mormons have now stopped referring to Red Indians as “Lamanites,” and are claiming that by “Lamanites” Smith did not really mean the Red Indians; even though it is clear that he not only did, and that historically this was the claim of Mormons both at the time of Joseph Smith, and later²⁷⁷. However, Eric Johnson (2010) also thinks that “black males” being “able to receive” LDS Mormon “priesthood in 1978,” “is” a “reason for the changing of II Nephi 30:6²⁷⁸.” *So much for the alleged accuracy of Smith’s “gold plates”!*

But *in a reduced form*, there is still an influence exerted on LDS Mormons by the type of anti-mixed marriages values found in the words, “that they might not mix,” in Smith’s *Book of Mormon* which says, “the skins of the Lamanites were dark, according to the mark which was set upon their fathers, which was a curse upon them because of their transgression And this was done that their seed might be distinguished from the seed of their brethren, that thereby the Lord God might preserve his people, that they might not mix And it came to pass that whosoever did mingle his seed with that of the Lamanites did bring the same curse upon his seed” (Alma 3:6,8,9, *Book of Mormon*, emphasis mine).

On the one hand, the LDS Mormon Church no longer prohibits racially mixed marriages. Thus e.g., they no longer follow the teaching of LDS Church President (1847-1877), Brigham Young (1801-1877), who says in *Journal of Discourses*, “If the white man who belongs to the chosen seed mixes his blood with the seed of Cain, the penalty under the law of God, is death on the spot. This will always be so²⁷⁹.” Here “the seed of Cain” is a reference to negroes, for “Cain” is “cursed” (“Genesis 5:19,21,” J. Smith Jr.’s Version), and “the seed of Cain were black” (“Genesis 7:29,” J. Smith’s Jr.’s Version). I.e., the implication of Brigham Young’s description of a white-negro marriage as being “with the” black “seed of Cain,” is that Ham married a Cainite woman, and so preserved the seed of Cain through Noah’s Flood. (Although this claim is illogical, since if God destroyed the antediluvians in connection with racially mixed marriages between Seth’s race and Cain’s race, it would make no sense to bring the Sethite Ham on board Noah’s Ark with a Cainite wife.) And like a majority of USA States, the predominantly LDS Mormon State of Utah

²⁷⁷ “Lamanite,” *Wikipedia* (<http://en.wikipedia.org/wiki/Lamanite>).

²⁷⁸ Harrison Lapahie Jr.’s “George Patrick Lee,” 2001 (http://www.lapahie.com/George_Patrick_Lee.cfm); & Eric Johnson’s *Mormon Organization*, 2 Aug. 2010 (<http://blog.mrm.org/2010/08/george-p-lee-dies/>) (Johnson gives this as the only reason, which is clearly not sufficiently comprehensive).

²⁷⁹ Brigham Young in LDS Mormon *Journal of Discourses*, Vol. 10, pp. 104-111; cited in “Black People and Mormonism,” *Wikipedia* (http://en.wikipedia.org/wiki/Black_people_and_Mormonism), at section on “Interracial marriages,” which also says, “The seed of Cain generally referred to those with dark skin of African descent.”

had State laws prohibiting miscegenation till the post World War Two era²⁸⁰. But on the other hand, the LDS Mormon Church now *discourages*, though does *not prohibit*, racially mixed marriages, for “cultural” reasons. This has allowed them to have some level of *continuity* within *change* i.e., *continuity* as in some sense they continue to be against racially mixed marriages, and *change* in that the reason is no longer fundamentally connected to biological racial matters, but rather to concerns of culture-clash that may be connected with some, though not all, such unions.

Thus the LDS Mormon Church no longer prohibits racially mixed marriages, and when I have gotten oral information from a Mormon, at least when talking to a non-Mormon such as myself, they exclusively cite “cultural” reasons of diverse culture, i.e., culture-clash, rather than racial reasons. Nevertheless, the LDS Mormon Church has continued to have some level of negativity about inter-racial unions in that it *discourages*, though does *not prohibit*, racially mixed marriages. This same teaching that Mormons *discourage*, though do *not prohibit*, racially mixed marriages, is also found in official LDS Mormon literature. Thus the same edition of the official LDS Mormon newspaper, *Church News*, of 1978 which said the LDS Mormon priesthood was now open to negroes, also has an article entitled, “Interracial marriage discouraged” (*Church News*, 17 June 1978)²⁸¹. And an LDS Mormon publication designed for Mormons entitled, “Lesson 31, Choosing an Eternal Companion,” in *Aaronic Priesthood Manual 3*, of 1995, has a number of “Quotation and Discussion Sections.” One of these refers to “the following statement by” LDS Mormon “President Spencer W. Kimball,” which says in part, “We recommend that people marry those who are of the same racial background generally ...” citing “‘Marriage and Divorce,’ in 1976 Devotional Speeches of the Year,” published by “Brigham Young University Press,” “Provo,” Utah, USA, “1977,” “p. 144.” The question is then asked, “Why is it important for a couple to have a similar ... cultural background?²⁸².”

²⁸⁰ Larry D. Barnett’s “Anti-Miscegenation Laws,” *The Family Life Coordinator*, Vol. 13, 1964, pp. 95-97 at p. 95; citing “When Negroes and Whites Intermarry – The Problems,” *U[nited] S[tates of America] News & World Report*, Vol. 55, 7 Oct. 1963, p. 63, which says, “in 19 States, marriage between a Negro and a white person is forbidden by law,” but it says, “Since World War II, laws barring mixed marriages have been repealed by 12 States,” and it lists “Utah” as one of these. See also Fowler, D.H., *Northern Attitudes Towards Interracial Marriage, Legislation and Public Opinion in the Middle Atlantic States of the Old Northwest, 1760-1930*, Garland, New York, USA, 1987.

²⁸¹ “Interracial marriage discouraged,” [LDS Mormon] *Church News*, 17 June 1978, in Paul T. Roberts “A History of the Development & Objectives of the LDS Church News Section of the Deseret News,” Masters Thesis, Brigham Young University, Department of Communications, Provo, Utah, USA, 1983, p. 7 (emphasis mine); referred to in “Black People and Mormonism,” *Wikipedia* (http://en.wikipedia.org/wiki/Black_people_and_Mormonism).

²⁸² “Lesson 31, Choosing an Eternal Companion,” in *Aaronic Priesthood Manual 3*, 1995, pp. 127-130 (emphasis mine). This same section also refers to “economic and

Thus LDS Mormonism now has a three tiered process for *discouraging*, but *not prohibiting*, racially mixed marriages. Firstly, individual LDS Mormons who read Joseph Smith's writings should realize that he was opposed to inter-racial marriages. Secondly, the knowledge that there is an LDS Mormon policy of *discouraging* racially mixed marriages. Thirdly, the actual application of this policy by LDS Mormon officials to the individuals proposing a racially mixed marriage. But if the two LDS Mormons are adamant that they want to enter a racially mixed marriage, having first sought to *discourage* them, the LDS Mormon Church *will now allow* them to do so. Within the diversity of humanity, it would be possible for one group of Mormon leaders in a given location (or at a given time in history,) to more rigorously discourage such unions than another. This necessarily raises the question, Is the level at which Mormons are discouraged from entering racially mixed marriages applied at a fairly even level across the world? This is not something I know, and due to priorities within my time constraints I am not able to rigorously investigate this question. Therefore it is *prima facie* possible that some are more prohibitive and others are more permissive, but either way, there is *some level* of discouragement applied.

The LDS Mormons built a Mormon Temple at Carlingford in western Sydney which was completed in 1984. This was in the general area that I was living in, and I recall a good deal of controversy at the time, one of whose chief spokesman was the Anglican clergyman of St. Paul's Carlingford, the Reverend Mr. Vitnell. I used to occasionally attend St. Paul's Carlingford where I had some old school friends, and on one such occasion, I recall Mr. Vitnell raising this issue in a church service. Mr. Vitnell had wanted to build a new Anglican Church on the grounds of what had been the *Church of England Boys and Girls Home*, which is at the top of a rise on the corner of Moseley Street and Pennant Hills Road, and very visible from the area of the Carlingford shopping centre; but the Local Council refused permission on the grounds that it would cause traffic problems with cars going in and out of there. The Anglican Church then sold the grounds and built a new church further down the hill of Moseley Street, which is at a point not visible from the Carlingford shopping centre or main road. The LDS Mormons bought the old *Church of England Boys and Girls Home* and built their temple on, or near, the spot that Mr. Vitnell had wanted to build the new Anglican Church. For some time he spoke out about this matter, on the basis that the anti-Protestant and anti-Anglican Local Council had disallowed the Anglicans to build a church on the spot they allowed the Mormons to build their temple, and allowed the Mormons to use the old

social and educational background ... and ... religious background" similarity (Kimball, 1976); e.g., it says, "Religious values are powerful, and conflicting values can cause continual stress;" and the fuller final question is "Why is it important for a couple to have a similar economic, educational, and cultural background?" (<https://www.lds.org/manual/aaronic-priesthood-manual-3/lesson-31-choosing-an-eternal-companion>); partially referred to in "Black People and Mormonism," *Wikipedia* (http://en.wikipedia.org/wiki/Black_people_and_Mormonism).

Church of England Boys and Girls Home buildings as offices for their temple, but had not been prepared to allow the Anglicans to do anything similar.

Thus amidst a good deal of controversy and Anglican anger, the Mormons built their Sydney temple, and before it was officially made a temple by them later in the latter part of September 1984, after which only Mormons could go into it, it was opened for about a fortnight to the non-Mormon public to look through in the earlier part of September 1984; although from memory, the Mormon officials were active in stopping people from taking any photos. Thus I took the rare opportunity for a non-Mormon to go through this Sydney LDS Mormon Temple which had coverings on its carpets, and among other things, I recall seeing a step-down baptismal font there which could be used for the Mormon teaching of so called “baptism for the dead,” in which LDS Mormons are baptized on behalf of their dead relatives, which allegedly can help them in the next life²⁸³. This is thus a form of, and the same broad type of unBiblical works’ righteousness idea found in the inter-testamental apostate Jewish idea of “prayers for the dead” (II Maccabees 12:39-45, Apocrypha), and also later found in the Romish teaching of purgatory (Article 22, Anglican 39 Articles). It is thus included in the words of St. Paul with regard to the Judaizers of Galatia when he said, “a man is not justified by the works of the law, but by the faith of Jesus Christ” (Gal. 2:16). I also recall being told that before it was made a Mormon Temple, the Mormons then replaced the carpet because it had been walked upon by non-Mormons.

I have had a number of conversations with Mormons over the years (usually LDS Mormons, but also some with RLDS Mormons), mainly in Sydney, Australia, but to a lesser extent also in London, UK, and elsewhere. On the upside, I have found the LDS Mormons to generally be clean living people, who share many of the conservative moral values of religiously conservative Protestants such as myself. But on the downside, the spiritual teachings of Mormonism are at radical variance with the wonderful spiritual truths of religiously conservative Protestant Christianity, and it is clear that judged by the standards of such theological orthodoxy the Mormons are heretical, and one of the four major cults of our day. However, for my own purposes of better understanding the LDS Mormon cult, I availed myself of the opportunity presented to me of having this LDS Mormon Temple nearby to where I was living in Sydney, and (from the old buildings of the *Church of England Boys & Girls Home*) it has a bookshop and various Mormon temple offices and officials. Thus at the Sydney Mormon Temple, I purchased a number of relevant key Mormon works, and also asked questions about certain matters. As best I could tell the Mormon answers were candid, but given the secrecy that surrounds Mormon Temple activities, I am necessarily conscious of the fact that there is some level of “insider-outsider” distinction between Mormons and non-Mormons, although to what extent, if any, this affected Mormon statements to me on the issues raised, I do not know.

As an example of this, in conversation about the Mormon view on racially mixed marriages, with myself an anti-miscegenationist non-Mormon, some decades ago now a

²⁸³ Hoekema, A.A., *The Four Major Cults* (1963), *op. cit.*, pp. 28-29,64-66; referring to Smith’s *Doctrine & Covenants* 124, 127, & 128.

Mormon at the LDS Temple in Sydney, Australia, pushed forward the name of a “Navaho” Red Indian called “Lee,” as an example of a star boy miscegenationist in the LDS Mormon Church. This Mormon said that the Red Indian, Lee, had married a white Caucasian wife; and this did not prevent him from membership in the high ranking LDS Mormon “Quorum of Seventy.” Though I have not considered this matter for between 20 and 30 years, for the purposes of this section I sought to get some further details on this matter. Having done so, it is now clear to me that in the intervening decades since I spoke to the Mormon official at the LDS Mormon Temple in Sydney, that “some of the shine has now been taken off” their miscegenationist star boy.

George Patrick Lee (1943-2010) was a member of the LDS Mormon “Quorum of Seventy” from 1975 to 1989, at which time he published an autobiography in 1987²⁸⁴. This official LDS photo was taken of him²⁸⁵.



When a college student at Brigham Young University, he met fellow student, Katherine (Kitty) Hettich (/ Hettick), who is confusingly described by a Navaho Red Indian, Harrison Lapahie Jr., as being “a member by descent” but “not by blood,” “of the Comanche tribe from Oklahoma.” I am not sure what he means, since I would have understood “by descent” to mean “by blood.” E.g., does this mean the legal “descent” of an adopted child? Or does this mean she has some Red Indian blood in her? Or does he mean something else? Whatever he means, they were married in the LDS Mormon Salt Lake Temple in 1967²⁸⁶. Some sources simply refer to e.g., “Katherine (Kitty) Hettich, a Comanche²⁸⁷,” or the “Comanche girl, Katherine Hettich²⁸⁸,” or “Katherine Hettich, a

²⁸⁴ George Lee’s *Silent Courage: An Indian Story*, Deseret Books, Salt Lake City, Utah, USA, 1987.

²⁸⁵ Lee’s autobiography is referred to, together with this photo, in Harrison Lapahie Jr.’s “George Patrick Lee” *op. cit.* .

²⁸⁶ *Ibid.*

²⁸⁷ “George P. Lee, Salt Lake City, 1986-1989,” “Hexe,” 26 Sept. 2004, *Mormonentum Forum* (<http://forum.mormonentum.de/11752.html>).

Comanche from Oklahoma²⁸⁹,” USA. I am uncertain if she shows racial features of being Red Indian-Caucasian admixed or not. The Mormon who told me that she was a white Caucasian apparently made this claim on the basis of personal knowledge of Katherine Hettich’s appearance, although given this further information I now have, it seems that she may have been to some extent of mixed race. “Hettich” is an Austrian name²⁹⁰ and thus of Caucasian origins, and so on the basis of incomplete data, it looks as though she was a mixed race Red Indian-Caucasian with some Caucasian facial features. Thus Lee seems to have married a broadly Caucasian looking woman (on the basis of what this Mormon with personal knowledge of Katherine Hettich’s appearance told me²⁹¹), though with some more remote mixed race Red Indian element connected with the Comanche Indians of Oklahoma (on the basis of this later information I now have). (I am prepared to revise this racial assessment if I obtain better details which conflict with this provision assessment.)

But it seems that after I received this information about George Lee from an LDS Mormon official, he ran into some conflict with the LDS Mormon Church. He had a different view on the meaning of certain racial matters connected with the *Book of Mormon* than the LDS Mormons had. As reported by a Harrison Lapahie Jr., “In a ... letter read to the President and Quorum of Twelve Apostles, a complicated theological reasoning was given that the true Israel included Jews, Lamanites [/ Red Indians], and the lost Ten Tribes. According to George, most Church members were Gentiles who through their baptism became ‘adopted’ children of Israel.” “Lee said the [LDS Mormon] Church leaders’ sins led to feelings of white supremacy and a neglect of Lamanites and other people of color. He accused” the LDS Mormons leaders “of ‘pride, arrogance, and unrighteous dominion and control which encourages priesthood abuse, induces fear and produces forced obedience.’ He chided them for their love of power, status, money, and for covering up

²⁸⁸ Lawrence Cummings’ “Meet Father Lehi’s Children,” *Liahona* (https://www.google.com.au/url?url=https://www.lds.org/ensign/1975/12/meet-father-lehis-children%3Fflang%3Deng&rct=j&frm=1&q=&esrc=s&sa=U&ei=u0rJVNGCOI_58QXNvIHgBg&ved=0CBQQFjAA&usq=AFQjCNH1xT1xD9TBvN32IPO0Tzhe_GjTg).

²⁸⁹ “George Lee,” “In Memory” (http://www.oremhigh62.com/class_profile.cfm?member_id=4416054).

²⁹⁰ “Austria: Hettich Coat of Arms / Family Crest” (<http://www.thetreemaker.com/searchresults.php>).

²⁹¹ See Beltran’s Chart in Vol. 2, Part 5, Chapter 5, section d, *Rainbow Racial Classification System*, at “6B] Admixed Groups or Canaanoids Across Secondary Race,” where the point is made that even with someone who is admixed across such secondary races as Mongoloid and Caucasoid, it may still be possible to say that a person looks more like one secondary race than the other (although some I have seen are very close to a 50:50 mix). Thus even if Hettich is a half-breed Indian (and possibly she is a quarter-breed Indian, or some other part-breed Indian), she might still look more Caucasian than Red Indian, and this Sydney LDS Mormon official clearly thought she was Caucasian.

their sins and for having ‘no sense of responsibility to the poor’. ... “On September 1, 1989, Mormon leaders announced that George P. Lee had been excommunicated for ‘apostasy and other conduct unbecoming a member of the church’²⁹².”

Lee was later involved in charges of child molestation. Thus Harrison Lapahie Jr. further says, “In 1993, the Salt Lake” City, Utah, USA, “Tribune reported that 50 year old George P. Lee had sexually molested a minor girl who had been a friend of the Lee family in 1989, and this may be one of the reasons for ... Lee’s excommunication. Responding to a reporter after his excommunication, Lee specifically denied that the excommunication was for ‘moral misconduct.’ George said ‘Mormon officials had accused him of polygamy and <immorality>,’ both of which he denied. When those charges didn’t stick, George said that they then accused him of ‘apostasy.’ In 1993 when criminal charges were filed against Lee, a [LDS Mormon] Church spokesman said ‘they were unaware at the time (of the excommunication) of the sexual-abuse allegations.’ Despite the [LDS Mormon] Church’s silence and Lee’s denial, it was not impossible that allegations of sexual misconduct were known among the other General Authorities, for simultaneously with the period of probation and the pattern of intensifying ostracism of ... Lee,” he “might have turned to children for sexual gratification and might have been doing so since at least 1986, about 3 years before his excommunication.”

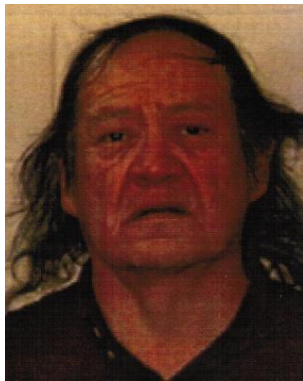
Initially, in “his first court appearance and processing for bail in early August 1993, Lee issued a statement that he was ‘innocent before God’.” But “on October 12, 1994, the Salt Lake Tribune reported the following: ‘A year ago, former Mormon general authority George P. Lee proclaimed he was ‘innocent before God’ of sexually molesting a 12-year-old neighbor girl. But Tuesday before a 3rd District judge, ... Lee, 51, pleaded guilty to attempted sexual abuse of a child, a third-degree felony Lee admitted only to fondling the girl’s breasts. But the victim, now 17 years old, said Lee fondled her breasts, buttocks and genitals for three years, beginning in 1986 when she was 9 years old The last time Lee abused her was after a camping trip in June 1989 at Lee’s home.” “Judge Kenneth Rigtrup placed Lee on 18 months probation, and ordered him to pay a \$1,850 fine, complete sex-offender counseling, write a letter of apology to the sexually abused teenager, and pay the costs of her counseling.” Then “Lee and his wife, Katherine (Kitty) Lee, divorced in 1996, and Kitty Hettick later re-married to another LDS [Mormon] member²⁹³.”

“George Patrick Lee (his middle name was assigned by teachers at the government boarding school on the reservation) was born 23 March 1943 at Towaoc, Ute Mountain Indian Reservation, Colorado, to Pete Lee and Mae K. Asdzaat-chii Lee. His father had four children by a first marriage, his mother two surviving children of four by two previous marriages. ... His father was both an alcoholic and a shaman. Lee became a star example of the [Mormon] LDS-sponsored Indian Placement Program,” and he was a graduate of the LDS Mormons’ Brigham Young University in Provo, Utah, USA. He is the only Red Indian to have ever been a member of the LDS Mormon “Quorum of Seventy” which he

²⁹² Harrison Lapahie Jr.’s “George Patrick Lee” *op. cit.* .

²⁹³ *Ibid.*

was on from 3 Oct. 1975 till 1 Sept. 1989. The Mormon Forum or *Mormonentum Forum* (2004) says, “on 11 October 1994, he pled guilty to attempted sexual abuse of a child and was placed on eighteen months probation;” and it asks, “What happened to the glittering ‘success story’²⁹⁴.” He died age 67 in 2010. Was his age reduced for the sin of miscegenation (Prov. 2:10,16,19; compare Prov. 3:2)? If the information given to me is correct, he was a miscegenationist who entered into a racially mixed marriage with a largely white Caucasian woman, albeit one that from later information had some Comanche Indian descent as well. His perverse sexual practices of miscegenation were further manifested in his known acts of child-molestation. When I spoke to a Mormon official at the LDS Temple in Sydney about racially mixed marriages, I was told that the “Navaho” Red Indian called “Lee,” was a star boy example of a miscegenationist in the LDS Mormon Church; who had married a white Caucasian wife; and this did not inhibit him from becoming a high ranking LDS Mormon “Quorum of Seventy.” Although this now seems to be a claim that requires qualifications not made by this Mormon temple official, since on the incomplete data I presently have, Lee’s wife appears to have been some kind of predominantly Caucasian looking part-breed Indian, nevertheless, some decades later, I am left to ask of such Mormons, “So this is your miscegenationist star boy?”



The Mormon “star boy” formerly used as an example of racially mixed marriages being no longer prohibited in the LDS Mormon Church. Lee is here pictured in a time period after his 1996 divorce, and following his 1993 conviction for child molestation. Thus some decades later, as an anti-miscegenationist who formerly had a Mormon temple official seek to justify racially mixed marriages through reference to Lee, I would now want to “rub it in a bit,” by rhetorically asking the Mormons with respect to this “long-haired git” and convicted child-molester ... “So is this your miscegenationist star boy?” ☺

Nevertheless, in fairness to the LDS Mormons, they still reflect *something* of Joseph Smith’s anti-miscegenation values which he took from the moral values of Protestantism in the law and society of his day, *albeit now in a much reduced form* of referring to “cultural” concerns of culture-clash, rather than racial reasons; as seen in the LDS Mormon policy of *discouraging*, though *not prohibiting*, racially mixed marriages.

²⁹⁴ “George P. Lee, Salt Lake City, 1986-1989,” *op. cit.* .

This can be seen in the following address by former LDS Mormon President (1973-1985), Spencer Kimball (1895-1985). Speaking in 1977, Spencer Kimball said:

We [meaning general LDS Mormon Church leaders] are unanimous, ... in feeling and recommending that Indians marry Indians, and Mexicans marry Mexicans; the Chinese marry Chinese and the Japanese marry Japanese; that the Caucasians marry the Caucasians, and the Arabs marry Arabs²⁹⁵.

*(Part 5, Chapter 5) g] An excursus on the racial theoretics
of Joseph Smith of the Mormon Cult.
iv] Conclusion.*

No orthodox Christian, that is, no religiously conservative Protestant Christian, could ever, or would ever, endorse the broad theological framework of Joseph Smith's Mormonism which e.g., attacks the doctrine of the Holy Trinity with its claims of Mormons becoming "gods." And in the words of Article 1 of the Anglican 39 Articles, "There is but one living and true God, everlasting, without body, parts, or passions"²⁹⁶; of

²⁹⁵ Kimball, E.L. (Editor), *The Teachings of Spencer W. Kimball*, Bookcraft, Salt Lake City, Utah, USA, 1982, p. 303; quoted in Shields, *Latter Day Saint Beliefs* (1986), *op. cit.*, p. 75.

²⁹⁶ That "God" is "without ... passions" here teaches that he is without *sinful* "passions" or desires, for "God cannot be tempted with evil" (Jas. 1:13), for he is "of purer eyes than to behold evil, and canst not look on iniquity" (Hab. 1:13), e.g., it is "impossible for God to lie" (Heb. 6:18). Wherefore when St. Paul and St. Barnabas went to preach the gospel to the pagan Greeks at Lystra in Asia Minor, after a "cripple" was "healed" by "faith" in the power of God (Acts 14:8,9), and the pagans misunderstood what had happened and said, "The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius" (Acts 14:11,12); in order to make it clear to them that they were human and not divine, they said, "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" (Acts 14:15). Thus there is a contextual contrast here made between "the living God" as opposed to "men of ... passions" (Acts 14:15). As a consequence of the incarnation (see Article 2, 39 Articles), our Lord did *not* acquire any *sinful* "passions" or desires since he is the Second Adam (Rom. 5:14-19; I Cor. 15:22,45), and came with the sinless human nature of Adam before the fall (John 8:46; II Cor. 5:21; Heb. 4:15; 7:26; I Peter 1:19), and overcame where the first Adam failed, for he successfully resisted every temptation. Thus e.g., his anger was always a holy and righteous anger (Matt. 21:12,13; John 2:13-17), as opposed to a sinful anger (Matt. 5:22).

infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.” This statement that God is “without body” or “parts,” is immediately qualified by Article 2 of the Anglican 39 Articles with respect to Son of God, “The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man’s nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very man” Thus contextually Articles 1 & 2 teach that unlike God the Son, God the Father is “without body” or “parts.” This is clearly taught in Scripture. For “God is a Spirit: and they that worship him must worship him in spirit and in truth” (John 4:24). And our incarnate Lord and Saviour saith, “Behold my hands and my feet ...: handle me, and see; for a spirit hath not flesh and bones, as ye see me have” (Luke 24:39). And “we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device” (Acts 17:29); for “Do not I fill heaven and earth? saith the Lord” (Jer. 23:24). “Because that, when they knew God, they glorified him not as God ..., and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things” (Rom. 1:21,23).

Yet in a 1997 interview in “Compass” on Australian Television, aired in Sydney, New South Wales, that I saw on the *Australian Broadcasting Corporation* Channel in November 1997, the President of the LDS Mormon Church (1995-2008), Gordon Hinckley (1910-2008), said he thought God the Father has a wife, and so logically indicated and implied he also has a body. Hinckley was asked by interviewer, David Ransom, “How do you envisage God?” He replied in part, “... The first Article of our faith states we believe in God the eternal Father ...” He was then asked, “So with you, God has a physical body?” Hinckley replied, “He’s an individual - as is his Son, Jesus Christ.” He was then asked, “And God has a wife?” To which Hinckley replied, “I don’t know, but I suppose so. As we have a Father I assume we have a mother.” He was then asked for a clarification as the interviewer said, “I understood your teachings said that God has a wife?” To which Hinckley then replied, “Yes. ... Yes we have a mother in heaven. We believe so. We’re sons and daughters of God²⁹⁷.” *This is clearly heresy*, for in harmony with Holy Scripture, we cannot doubt that “God” the Father is “without body” or “parts” (Article 1, Anglican 39 Articles, *supra*), and so e.g., he does not have a literal “wife” who is our “mother” as Hinckley claims.

In *The Four Major Cults* (1963), Anthony Hoekema makes reference to some other similar Mormon statements. He records that this claim is in turn linked to Mormon heresies on the soul in which it is heretically claimed that all men are first pre-existent

²⁹⁷ I made my own transcript of selected parts of this interview after watching it in 1997, but there is also a full copy of the transcript available at “Compass Interview with President Gordon B. Hinckley,” Aired 9 Nov. 1997, *Compass*, Australian Broadcasting Corporation Television (ABC TV) (<http://www.abc.net.au/compass/intervs/hinckley.htm>).

souls. Thus LDS Mormon President (1901-1918), Joseph Fielding Smith (1838-1918), was a nephew who was named after the Mormon's founder and false prophet, Joseph Smith Jr. (d. 1844); and Joseph Fielding Smith's father, Hyrum Smith (d. 1844), was killed alongside his brother, the false prophet Joseph Smith Jr., in connection with a riot stemming from Joseph Smith Jr.'s support of polygamy. Joseph Fielding Smith claimed all men were pre-existent spirits, and so, "All men and women are in the similitude of the universal Father and Mother, and are literally the sons and daughter of the Deity," being "Offspring of celestial parentage²⁹⁸." On this basis, Joseph Fielding Smith further claimed, "There is a reason why one man is born black and with other disadvantages, while another is born white with great advantages. The reason is that we once had an estate before we came here Those who were faithful in all things there received greater blessing here, and those who were not faithful received less²⁹⁹." This is to my mind in some ways reminiscent of heathen Hindu ideas of reincarnation of people into different castes with e.g., low caste "untouchables" having various disadvantages due to their alleged sins in a former life.

Mormonism also e.g., subverts the Biblical teaching of *Sola Scriptura* (Latin, "Scripture Alone") with respect to the Divine Inspiration (II Tim. 3:16) and Divine Preservation (I Peter 1:25) of Holy Scripture. The gift of prophecy existed only in, and around, Bible times (Dan. 9:24; Luke 11:49-51; I Cor. 13:8; Eph. 2:20), so that the Holy Bible now constitutes the completed Word of God. Hence in a double *entendre* referring to both the Book of Revelation, and also the completed revelation of the Holy Bible found in "the two candlesticks" of the Old Testament and New Testament (Rev. 11:4; cf. Ps. 119:105,130), the closing words of Scripture written in c. 96 A.D., pronounce damnation upon any man who tampers with the Word of God either by seeking to "add" or "take away" from it (Rev. 22:18,19). This means that any person claiming to be a prophet outside of the eras in, and around, Bible times, *is necessarily a false prophet*. Hence the cult claims of Mormonism that Joseph Smith Jr. was such a prophet are necessarily false and spurious.

Nevertheless, Smith formulated his Mormon religion in early to mid 19th century USA where religion freedom under the Type 1 Christian morals Secular State that existed till the end of World War Two prevailed. This meant that men were free from the religious beliefs of Protestant Christianity, but more generally, not free in law and society from many of the morals of Protestant Christianity. Joseph Smith generally tailored his religion to operate "inside the rules," which included using the religious syncretism of Freemasonry as a bridge to build a fraternity with non-Mormons. (Although to this must be made the qualification that his cult tried to use its religious freedom to "push at the

²⁹⁸ Hoekema, A.A., *The Four Major Cults* (1963), *op. cit.*, p. 47, quoting Joseph Fielding Smith's *Man: His Origin & Destiny*, pp. 351 & 355 as cited in Bruce R. McConkie's *Mormon Doctrine*, Bookcraft, Salt Lake City, Utah, USA, 1958, p. 530.

²⁹⁹ *Ibid.*, p. 48, citing Joseph Fielding Smith's *Doctrines of Salvation*, 3 volumes (compiled from Joseph Fielding Smith's writings & sermons) 1954-1956, Bookcraft, Salt Lake City, Utah, USA, 1960, Vol. 1, p. 59.

edges” of Protestant morals against monogamy, a factor which led to his premature death, and which was also eventually abandoned by later Mormons.)

As one element of this, Joseph Smith largely adopted Protestant Christian racial morality of race based nationalism, racial segregation, and opposition to racially mixed marriages as found in e.g., Gen. 6,9-11, and Matt. 24:37-39. But his views on negroes were harsher than those of the Bible, so that e.g., with respect to the very unBiblical concept of “priesthood” in the Mormon Church, the pre-1978 LDS Mormon Church did not allow negroes to be a part of their Mormon priesthood, whereas by contrast, at the same time, Protestants recognized as valid ordinations to the Ministry, the ordination of Negro clergymen in racially segregated Protestant Churches of the USA. However, with these and the other qualifications made in this Part 5, Chapter 6, section g, *supra*, Joseph Smith’s sought to broadly use the racially mixed marriages of Seth’s race and Cain’s race in Genesis 6, God’s judgement on them in Noah’s Flood, and God’s post-flood solution as found in Gen. 9 & 10, so as to follow Protestant Christian morality in law and society that opposed racially mixed marriages. Thus notwithstanding the unProtestant modifications he made in his Mormon writings and Mormon Church, in a very broad-brush manner, he followed Protestant morals in opposing racially mixed marriages, just as he generally followed Protestant morals in other areas (of which his views on polygamy are a very clear exception).

(Part 5) CHAPTER 6

Murder a capital crime.

On the one hand it is clear that there are more than the two sins of racially mixed marriages (Gen. 6:1-4) and violence (Gen. 6:11,13) that the antediluvians were guilty of. For in his Olivet Discourse, our Lord condemns them for three sins, to wit, gluttony, drunkenness, and racially mixed marriages, saying, “as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be” (Matt. 24:37-39). For while “eating and drinking” can mean either eating and drinking other than in gluttony and drunkenness (Matt. 24:49; Luke 7:33,34), or eating and drinking in gluttony and drunkenness (Matt. 24:49; Luke 12:45), the context of “marrying and giving in marriage” shows lust and excess so that gluttony and drunkenness must be the meaning in Matt. 24:38. Christ thus here teaches that under New Testament Christian morals, gluttony, drunkenness, and racially mixed marriages are immoral and prohibited, but that they will nevertheless characterize the ungodly in the era before his Second Advent when “he shall come to judge the quick and the dead” (*Apostles’ Creed*; see Matt. 13:38-43,49,50; 25; II Tim. 4:1). But on the other hand, it is clear that in the

context of Noah's Flood, the two sins especially isolated for our attention are those of racially mixed marriages (Gen. 6:1-4) and violence (Gen. 6:11,13).

We cannot doubt that the "violence" (Gen. 6:11,13) included murder, for we are told of how a man of Cain's race, the bigamist "Lamech, said unto his wives, ... I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold" (Gen. 4:23,24). And it is to here be noted that this reprobate shows no remorse for his murder, but instead is concerned only to say that if anyone kills him, he should be "avenged ... seventy and sevenfold" (Gen. 4:24). From this it is clear that Lamech was a willfully unrepentant murderer and a very gruesome, dangerous, and evil man.

And in Gen. 6 we read, "The earth also was corrupt before God, and the earth was filled with violence" (Gen. 6:11). "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth" (Gen. 6:13). God's post-flood solution is that murderers are to be executed (Gen. 9:6), and animals that kill men are to also be killed (Gen. 9:5). This latter provision *may imply* that some antediluvians trained hunting animals to kill men. This is also matched by some uncertainty as to whether or not Nimrod hunted leopards, or trained leopards as hunting animals³⁰⁰. Given that the racially mixed marriages of Gen. 6:4 occurred at the Tower of Babel, and given the importance of Nimrod to the Tower of Babel (Gen. 10:9,10), *if* Nimrod did have trained hunting leopards, and *if* using trained hunting animals to kill men was one of the sins of the antediluvians, then this would mean that in both of these particulars Nimrod was like the antediluvians. But against these possibilities, it must also be said that the words of Gen. 9:5, "surely your blood ... I will require: at the hand of every beast will I require it;" *may* simply be a flow from the focus on recognizing the sanctity of *human* life, because unlike animals which may be eaten (Gen. 9:3), "man" is "in the image of God" (Gen. 9:6) i.e., it does not necessarily imply that hunting animals were so being used in antediluvian times. We also have an example of this being applied to domestic animals, as opposed to hunting animals, under the Mosaic law, for we there read, "If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit [/ acquitted]. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned, and his owner also shall be put to death" (Exod. 21:28,29). Might therefore Gen. 9:5 also imply that the antediluvians were negligent with their domestic creatures, so that if one was like this ox known to "push with his horn" at people, the antediluvian owners simply did not care?

³⁰⁰ See e.g., Vol. 1, Part 1, Chapter 4, "The Third of Seven Keys to understanding Gen. 1-11," at section c, "Was Noah's Flood anthropologically universal?," with respect to Nimrod; & Vol. 1, Part 1, Chapter 7, section c, subsection iii, subdivision E, at heading, "Is there a close nexus between the mixed marriages of Gen. 6:2 and the 'violence' of Gen. 6:11,13 or are they largely unrelated sins?"

We are thus left uncertain as to what the full orbit of “violence” in Gen. 6:11,13 entailed. There has thus been some different views expressed on elements of what this “violence” *might* have included. E.g., in Volume 1 we have already considered the broad issue of “Is there a close nexus between the mixed marriages of Gen. 6:2 and the ‘violence’ of Gen. 6:11,13 or are they largely unrelated sins?”³⁰¹

Some ancient to early mediaeval support for this nexus is found in the *Midrash Rabbah* at the *Genesis Rabbah* (c. 400-600 A.D.). But it must be stressed that one finds in these works a dialogue between different rabbis who may express *different* views in the *Midrash Rabbah* and *Talmud*, so that these represent *a* Jewish view rather than *the* Jewish view – of which there is no such thing on this type of issue.

Thus e.g., one view of the “giants (Hebrew *n^ephilym* / *NPHLYM*)” of Gen. 6:4 (other than for *NPHLYM*, *infra*, using Rabbi Freedman’s transliterations of the Hebrew which are different to mine, e.g., his *nephilim* = my *n^ephilym*, or his *gibborim* = my *gibb_wwriym*,) is that “they were called by seven names: *Nephilim*, *Emin*, *Refaim*, *Gibborim*, *Zamzumim*, *Anakim*, and *Awim*. *Emim* signifies that their dread (*emah*) fell upon all; *Refaim*, that all who saw them melted (*nirpeh*) like wax.” E.g., commenting on “*Gibborim* [‘mighty men, Gen. 6:4]: Rabbi Abba said in Rabbi Johanan’s name: The marrow of each one’s thigh bone was eighteen cubits long.” Commenting on “*zamzumim*: Rabbi Jose ben Rabbi Hanina said: They were the greatest of all masters of the arts of war.” Commenting on “*Anakim*” (cf. Num. 13:33), “Rabbi Ahu said: Their necks reached (*onkim*) the globe of the sun *Awin* denotes that they cast the world into ruins, were . . . driven from the world in ruin, and caused the world to be ruined, as you read, *A ruin, a ruin, a ruin* (*awwah*, *awwah*, *awwah*) *will I make it* (Ezek. 21:32).”

On the general rules of Neo-Masoretic textual analysis that I endorse with respect to the Divine Preservation of Scripture (Isa. 40:8; Matt. 5:18; I Peter 1:25), the Masoretic vowelling (and pointing) stands unless there is a good textual reason for it, and the textual problem is remedied by another reading inside the closed class of Old Testament Hebrew, Aramaic, Greek, and Latin sources. Given that there is no such textual problem here in the Hebrew, I would accept the reading of “giants” for Hebrew *n^ephilym* in Gen. 6:4³⁰². Therefore, while I would allow that one form of the “violence” in Gen. 6:11,13 *might* have been abortions, I would not regard this as certain, and I would not consider this is the meaning of Hebrew *n^ephilym* in Gen. 6:4.

Nevertheless, I note that this view of Hebrew *n^ephilym* in Gen. 6:4 has sometimes been so argued. Thus removing the Masoretic Hebrew vowelling of *n^ephilym*, in the

³⁰¹ Vol. 1 Part 1, Chapter 7, section c, subsection iii, subdivision E, at heading, “Is there a close nexus between the mixed marriages of Gen. 6:2 and the ‘violence’ of Gen. 6:11,13 or are they largely unrelated sins?”

³⁰² See Vol. 1, Chapter 7, section c, subsection iii, subdivision E, heading, “The actual meaning of the sons of God & daughters of men in Gen. 6:2,” subheading: The “giants” of Gen. 6:4.

Midrash Rabbah, the Jewish Rabbi Leazar ben Rabbi Simeon speaks on the Hebrew *NPHLYM* (נִפְלִיִּים) of Gen. 6:4. He considered it included a component in which “they ... filled the world with abortions (*NPHLYM*) through their immorality³⁰³.” The Masoretic Hebrew text’s vowelling of *NPHLYM* at Gen. 6:4 is the same as that at Num. 13:33, and is “*n^ephilym* (masculine plural noun, from *n^ephil*)” meaning “giants.” However, Rabbi Leazar ben Rabbi Simeon, here wishes to vowel it in accordance with the Hebrew word, *nephel* / *nephel*. We find this Hebrew root word at Job 3:16, “Or as an hidden untimely birth,” at Ps. 58:8, “like the untimely birth of a woman;” and at Eccl. 6:3, “an untimely birth.”

If, as I would not agree, one was to undertake such revowelling at Gen. 6:4, and also render the Hebrew “*v^egam gam* (*v^e*, conjunction ‘and’ + *gam*, conjunction ‘also’)” as “and moreover (*v^e*, conjunction ‘and’ + *gam*, conjunction ‘moreover’),” and the later “and (conjunction *v^e*)” as “then,” this would then read, “There were abortions in the earth in those days; and moreover after that, when the sons of God came in unto the daughters of men, then they bare children to them, the same became mighty men which were of old, men of renown.” I.e., the idea would be that “there were abortions” for most of the conceptions, although “after that” they then had some children who “became mighty men.” On this view the unions are clearly linked to “the earth” being “filled with violence” (Gen. 6:11,13), since the picture is one of a massive abortion slaughter, in which only a small number of conceptions ever make it to birth.

On the one hand, as already stated, I do not consider that this a tenable view of Hebrew *NPHLYM*. Under the principles of the Neo-Masoretic School which underpins the *Textus Receptus* of the Old Testament, one can only depart from the Hebrew and Aramaic Masoretic Text, *which includes its vowellings and pointings*, if there is a good textual reason do so. Thus there must be a clear and obvious textual problem with the Masoretic Text, which is remedied by a reading inside the closed class of Old Testament sources which have been preserved over time, and through time, with a general accessibility which thus limits this to the Hebrew, Aramaic, Greek, or Latin. Thus while the *Midrash Rabbah*’s revowelling of *NPHLYM* from “*n^ephilym* (giants)” (Hebrew Masoretic Text) to “*nephelym* (abortions)” (Rabbi Leazar ben Rabbi Simeon) would be a Hebrew textual variant inside the closed class of sources, the fact that there is no textual problem with the Masoretic Text reading means it cannot be adopted. It should also be noted that the Old Testament Received Text reading of the Hebrew Masoretic Text at Gen. 6:4, is supported inside the closed class of sources by the Greek Septuagint reading of Greek, “*gigantes* (giants),” and the Latin Vulgate reading of Latin, “*gigantes* (giants).”

But on the other hand, this *Midrash Rabbah* variant, with its chilling picture of an abortion slaughter something like the one we have been experiencing in the contemporary Western World for some decades now following the partial withdrawal of God’s Spirit

³⁰³ Freedman & Simon (Editors), *Midrash Rabbah*, *op. cit.*, Genesis, Midrash Genesis 26:7 on Gen. 6:4, pp. 217-8; referring also to Num. R 14:11; Deut R. 1:24; & Talmud: Yoma 10a; Shab. 85a.

from law and society following the racial desegregation with connected coloured immigration and mixed marriages that have occurred; clearly shows the thinking in ancient to early mediaeval times of a close nexus between the mixed marriages of Gen. 6:2 and the “violence” of Gen. 6:11,13 as largely related sins. And as already noted, the wider flow on “violence” (Gen. 6:11,13) that emanated from the withdrawal God’s “Spirit” (Gen. 6:3) following the racial desegregation (Gen. 6:1) and racially mixed marriages (Gen. 6:2) of the elect race of Sethite “sons of God” (Gen. 4:25-5:32; 6:2) and non-elect Cainite “daughters of men (Gen. 4:16-24; 6:2) in antediluvian times, *may well have included abortions*, even if we have no specific evidence for this, and cannot be certain that in fact his was part of the “violence” (Gen. 6:11,13). But though whether or not abortions were part of the “violence” (Gen. 6:11,13) is an open question, it is certainly true that abortion, other than as an act of self-defence to save the mother’s life, (for self-defence is a complete legal defence for any charge of murder,) is murder prohibited by the thunders of the Holy Decalogue from Mount Sinai in the sixth commandment, “Thou shalt not kill” (Exod. 20:13; Matt. 19:18; Rom. 13:9; Jas. 2:11). Thus in conjunction with the holy commandment, “Thou shalt not kill” (Exod. 20:13), we also read in Exodus 21:22,23, that if as a consequence of an assault, the “fruit” of “a woman” “depart,” that “if any mischief follow, then thou shalt give life for life.” That is, if a miscarriage is induced, and the unborn child died, “mischief” has been found to “follow,” and thou shalt give life for life.”

We cannot doubt that Old Testament Jewish law imposed the death penalty for such murder, for the law was “life for life” (Exod. 21:23) for wilful murder; although a lesser penalty applied for manslaughter i.e., accidental killing (Num. 35:6,10,11). Under some circumstance the death penalty could also be commuted to a lesser penalty (II Sam. 12:9,10). We read in Eph. 2:15 that Christ “abolished ... the law of commandments contained in ordinances” (cf. Col. 2:14), although later in Eph. 6:2,3 we read that the Moral Law of the Ten Commandments remains binding, and hence e.g., the fifth commandment, “Honour thy father and mother” (Exod. 20:12; Deut. 5:16) (cf. Rom. 13:9; I Tim. 1:8-10; Jas. 1:25; 2:10-12). Therefore it is the orthodox teaching of religiously conservative Protestant Christianity, as found in Article 7 of the Anglican 39 Articles, that “the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.” And thus one finds the Moral Law of the Ten Commandments of Exodus 20 in e.g., the Anglican 1662 *Book of Common Prayer’s* Catechism and Communion Service. And likewise one finds a similar distinction in the Presbyterian *Westminster Confession* chapter 19 and *Westminster Larger Catechism*. Thus e.g., under New Testament morals, idolatry, witchcraft, and unbelief is immoral (I Cor. 6:9; 10:14; Gal. 5:20; I John 5:21; Rev. 21:8), as these are violations of the First and Second Commandments (Exod. 20:1-6), and so Old Testament morality prohibiting suchlike in e.g., Deut. 18:10,11 continues to bind Christians.

But as a general rule, the Old Testament penalties do not bind Christian men, even though if a Christian government considers that this or that penalty is a good or useful one to apply, it may do so. However, capital punishment for murder is a clear exception

to this general rule. In the first place, it was a penalty enacted long before the Jewish Dispensation as a capital crime in the express law of God that should bind all nations (Gen. 10) in Gen. 9:5,6³⁰⁴. And thus e.g., the great English Common Law jurist, Sir William Blackstone (1723-1780), traces back capital punishment for murder to nothing less than, “the immediate *command* of God himself to all mankind ..., by the precept delivered to Noah, their common ancestor and representative, ‘whoso sheddeth man’s blood, by man shall his blood be shed’ (Gen. 9:6)³⁰⁵.” Secondly, long before the Jewish Dispensation, capital punishment was God’s remedy to one of the sins for which he destroyed the antediluvian world, to wit, the sin of “violence” (Gen. 6:11,13), e.g., the Cainite bigamist, evil Lamech, was a murderer (Gen. 4:23); so that this is a universal, and not merely a provincial precept³⁰⁶. And thirdly, we read in the New Testament that “the higher powers” of “rulers” “beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil,” and “Thou shalt not kill” (Rom. 13:1,3,4,9; citing Exod. 20:13); and “he that killeth with sword must be killed with the sword” (Rev. 13:10); so that capital punishment clearly remains the Divinely decreed penalty for murder. Thus as in the Old Testament, so also in the New Testament, the law of God is, “life for life” (Exod. 21:23; Deut. 19:21).

It is therefore with regret that we find that in the post World War II (1939-1945) Era, capital punishment for murder has been removed in a number of Western lands following the political demise of the Type 1 Christian Morals Secularists, and corresponding political rise of the Type 2 “Human Rights” Secularists. Although the USA is an exception, more commonly, capital punishment for murder has been removed in Western lands such as e.g., Australia and the United Kingdom. The matter formed an element of the 1960s *Devlin verses Hart* debate between the Type 1 Christian Morals Secularist and Common Law Jurist and Judge, Lord Patrick Devlin (1905-1992)³⁰⁷, who argued in the tradition of the Type 1 Christian Morals Secularist and Common Law Jurist and Judge, Sir James Fitzjames Stephen (1829-1894)³⁰⁸, and the Type 2 “Human Rights”

³⁰⁴ I do use so use the term “Dispensation” as do the so called, “Dispensationalists,” e.g., Scofield, but simply to mean a threefold “Era,” of the Pre-Jewish Dispensation, Jewish Dispensation, and Christian Dispensation

³⁰⁵ Blackstone’s *Commentaries on the Laws of England*, Vol. 4, p. 9.

³⁰⁶ Compare Sir William Blackstone’s *Commentaries on the Laws of England*, (by convention abbreviated with the volume number before, and the page number after, “Bl. Com.”) (15th edition by Edward Christian, Printed by A. Strahan, London, UK, 1809; reprinted by Professional Books, Abingdon, Oxford, England, UK, 1982, ISBN 0-86205-117-7,) Vol. 4, pp. 215-216, referring to sodomy.

³⁰⁷ Devlin’s *Enforcement of Morals*, Oxford University Press, UK, 1965 Reprint: 1970.

³⁰⁸ Stephen’s *Liberty, Equality, Fraternity*, 1873, 2nd ed. 1874; Reprint: Cambridge University Press, UK, 1967.

Secularist, Herbert Hart (1907-1992) who partially argued in the tradition of the libertine secularist, John Stuart Mill (1806-1873). Herbert Hart was married to Jennifer Williams, a member of the Communist Party of Great Britain, who was “believed ... to have had an affair of long duration with Isaac Berlin, a close friend of Hart’s” who was a Russo-British Jew (*Wikipedia*^{309,310}). Thus *Hart’s communist and adulterous wife had the morals of an alley-cat, and Hart’s “human rights” and libertine ideology sought to drag society down into the moral gutter so that, for example, not just his wife would be a slut, but as many women as possible would be made sluts or whores i.e., a woman who is not a virgin upon her marriage bed, or thereafter not sexually faithful to her husband.*

Stephen is careful to qualify the concept of a “moral majority” to a situation where a “wise minority” i.e., a politically powerful elite who uphold Biblical Protestant Christian morals in law and society, have first supported the teaching of such Christian morals to the “foolish majority”³¹¹. Then having been taught Christian morals, the “moral majority” are overwhelmingly opposed to an immoral act; at which point it thus may cease to be merely unlawful, and may additionally receive a criminal sanction³¹².

³⁰⁹ “H.L.A. Hart,” *Wikipedia* ([http://en.wikipedia.org/wiki/H. L. A. Hart](http://en.wikipedia.org/wiki/H._L._A._Hart)); & “Isaiah Berlin,” *Wikipedia* ([http://en.wikipedia.org/wiki/Isaiah Berlin](http://en.wikipedia.org/wiki/Isaiah_Berlin)).

³¹⁰ Cf. Editor Peter Radcliff’s *Limits of Liberty: Studies of Mill’s ‘On Liberty’* (Wadsworth Publishing, Belmont, California, USA, 1966), which e.g., replicates parts of Sir James Fitzjames Stephen’s *Liberty, Equality, Fraternity* (pp. 43-57), and Herbert Hart’s *Paternalism & the Enforcement of Morality* (pp. 58-63, e.g., his attempt at p. 63 to make a “distinction between [legal] paternalism” which he says he supports, and his opposition to “legal moralism ... in Lord Devlin’s words, ‘to enforce a moral principle’,” is typical of the short chain-of-logic mind that has sadly hijacked the formal academic world, since a better mind understanding longer chains-of-logic would recognize no such distinction, as the recognition of harm is too limited to short-term immediate effects with a corresponding overly narrow a focus on just a lone individual in the libertine Type 2 “Human Rights” secularist paradigm), John Stuart Mill (pp. 64-73) with an article on “A re-reading of Mill On Liberty” (by J.C. Rees, pp. 87-107), and an article by Isaiah Berlin on “The Notion of ‘Negative’ Freedom” (pp. 74-81).

³¹¹ Stephen, *op. cit.*, p. 32.

³¹² E.g., in the USA as at 1948, *Corpus Juris Secundum* records, “In many states, ... by statute, marriage is prohibited between white persons and negroes, between white persons and mulattoes, between white persons and Indians, between white persons and Mongolians, and between white persons and Japanese; such marriages are sometimes made punishable criminally. The statutes apply to both ceremonial and common-law marriages. The effect of these statutes is to render a marriage contrary to their provisions void As a general rule, the statutes prohibiting the intermarriage of whites and persons of color specify the degree of admixture of blood required to bring a person within their prohibitions. Generally a person with one eighth or more negro blood is a colored person within the rule, or, as is sometimes stated, one descended from negro ancestors to the fourth generation inclusive, or again, a person of color within the

Thus in his Four Great Leading Principles, Stephen only refers to “a moral majority” in this qualified situation³¹³. Devlin specifically refers to, and endorses Stephen’s Four Great Leading Principles³¹⁴. Therefore in the first instance Devlin can be seen to have endorsed Stephen’s notion of the potential for “a moral majority.” And unlike a system where there is no “need for the assistance of moral philosophers³¹⁵,” the Type 1 Christian Morals Secularist, Devlin, develops this with four main qualifications to the proposition that in a democracy, ‘The People Prevail.’ Firstly, Devlin looks to a controlled democracy in which Christian morals or Divine Law is part of law and society as derived from the time of the Protestant Christian State and maintained by Type 1 Christian Morals Secularists³¹⁶. Secondly, natural law meaning reason, remains, and this acts to justify the continuation of Christian morals. And there is a special place in the process for the educated men e.g., the moral philosopher *supra*, who is able to work directly on the public and lawmakers³¹⁷. Thirdly, the jury test acts to determine when an unlawful act is criminalized³¹⁸. And fourthly, though men have different intellects, Devlin maintains that all men have a general faculty for discerning right and wrong³¹⁹.

Thus on the one hand, Devlin lacks Stephen’s more developed qualifications which in effect are a Type 1 Christian Morals Secularist conceptual derivations of original sin in man. Thus e.g., Devlin lacks Stephen’s qualification concerning man’s

fourth degree. Other statutes provide that a person with one sixth of African blood, or a descendant of a negro to the third generation inclusive, is a colored person within the rule. Under some statutes, a Caucasian may not marry one whose heritage includes certain other races, no matter how remote such ancestry is” (*Corpus Juris Secundum*, A Complete Restatement of the Entire American Law as Developed by All Reported Cases, The American Law Book Company, Brooklyn, New York, USA, 1948, Vol. 55, “Marriage,” at section 15, “Race or Color,” pp. 828-830, emphasis mine). Thus in criminal law, “‘miscegenation’ means a mixture of races ...,” and “‘in a prosecution for miscegenation the rules governing trials in criminal prosecutions, as discussed in Criminal Law ... apply ...” (*Corpus Juris Secundum*, The American Law Book Company, Brooklyn, New York, USA, 1948, Vol. 58, “Miscegenation,” section 1, “Definition,” p. 812 & section 8, “Trial” at p. 816).

³¹³ Stephen, *op. cit.*, pp. 159-160.

³¹⁴ Devlin, *op. cit.*, p. vii.

³¹⁵ *Ibid.*, p. 91.

³¹⁶ *Ibid.*, pp. 92-94 although he here fails to recognize a transcendental quality to Christian morality.

³¹⁷ *Ibid.*, pp. 94-98.

³¹⁸ *Ibid.*, p. 99.

³¹⁹ *Ibid.*, p. 100.

“often” mistaken judgments concerning “moral good and evil³²⁰.” But on the other hand, though Devlin does not specifically use the terminology of a “moral majority,” the fact that he considers that in general Christian morals should remain in law and society as derived from the time of Protestant Christian State, means that in his concept of what in effect is a “moral majority,” he does not consider that this is, or there could be, some kind of “moral majority” in a vacuum, for that would equate mob rule. Thus it must be borne in mind that Devlin’s “moral majority” was found in a context where because people reared in a Western country such as the UK had been brought up in a Type 1 Christian Morals Secularist State, they had benefited from Stephen’s “wise minority” first teaching the “foolish majority” the greater part of Christian morals endorsed by such secularists, both through the institutional law and society; and also by wise individuals in it with no specific political power, such as various true Christians, seeking in their sphere of influence to uphold and promote Christian morals. Hence with this great benefit the “moral majority” supported the “wise minority” who would believe in general in Christian morals whether or not they were part of the wider law and society, with the consequence that many good and honourable men in society were opposed to what the evil and wicked Type 2 “Human Rights” Secularist politicians, judges, media men, academics such as Hart, and others, were doing in seeking to drag the Western World down into the moral gutter. Devlin thus “takes a snap-shot” of “a moral majority” he rightly perceives to be coming under attack by those in the power positions of politics, the media, the academic world, and so on. Thus he premises his “moral majority” on the presence of his first qualification, to wit, that in general Christian morals should remain in law and society from the time of Protestant Christian State (i.e., other than in the area of religious belief). For as Stephen poignantly recognizes, one cannot assume that there is an intrinsic “moral majority.”

Hart criticizes Stephen’s “moral majority” or Devlin’s “intolerance, indignation, and disgust” mechanisms for criminalization of immoral acts; and thinks that there is an insufficient “degree of moral solidarity³²¹” in the society of his day for such views. But this misses *the important distinction between acts being unlawful as opposed to be criminal offences*, and the corresponding role of the jury in criminal cases that Devlin refers to, in part, in his *Maccabean Lecture*³²². Put simply, if the Type 2 “Human Rights” Secularist Hart’s assessment here were correct, then from the Type 1 Christian Morals Secularist paradigm, Stephen’s “wise minority” needs to do more *with the support of government* to teach Christian morals in law and society; and until that occurs, acts such as prostitution or sodomy should remain unlawful, but not additionally receive a criminal sanction. Although even here, it is clear that unlike Hart, Devlin considers there was a sufficient degree of moral solidarity in the 1960s for various criminal sanctions, as

³²⁰ Compare Stephen, *op. cit.*, pp. 29,32 and Devlin, *op. cit.*, p. 100.

³²¹ Hart, H.L.A., *Law, Liberty, and Morality*, Oxford Univ. Press, 1963,1968, pp. 62-63.

³²² Devlin, P., *op. cit.*, pp. viii to ix; 17,99.

e.g., seen by the fact that juries were not giving “a perverse verdict” in the criminal prosecution of sodomy.

Hart is critical of what he understands to be both Stephen’s and Devlin’s punishment theory of “Retribution and Denunciation”³²³. Hart criticizes Stephen’s belief in the moral graduation of punishment in the Criminal Law³²⁴, in accordance with the object of “promoting virtue” and “preventing vice.” But Hart wrongly thinks that by this Stephen means “we may make punishable by law actions which are condemned by society as immoral, even if they are not harmful”³²⁵. That is because Hart fails to recognize that for Stephen, utilitarianism underpins the Biblical Protestant Christian moral’s definition of vice, and so vice is always in some way harmful to society³²⁶.

Notably then, Hart refers to Stephen’s statement that, “the feeling of hatred and the desire of vengeance [*sic.* Stephen adds ‘above-mentioned’ as part of an important qualification] are important elements in [*sic.* Stephen reads ‘of’] human nature which ought in such cases to be satisfied in a regular public and legal manner”³²⁷. This quote comes from a paragraph which is frequently referred to by Hart in his relevant analysis of Stephen, and indeed constitutes Hart’s single most frequently referred to source for his understanding of Stephen’s theory of punishment³²⁸.

But Hart’s omission of Stephen’s words “above-mentioned,” *supra*, is quite misleading, since in this very paragraph Stephen refers to the “punishment of common crimes” such as “gross forms of force and fraud,” and first says that punishment “may be justified on the principle of self-protection” (natural law or godly reason), quite “apart from any question as to their moral character.” I.e., as found in Christian morals, this being a typical Type 1 Christian Morals Secularist view that one looks to a non-Biblical reason of natural law or godly reason to “justify” the Biblical Christian morals. Stephen thus first says that such acts have been prohibited and punished, “not only because they are dangerous to society, and so ought to be prevented, but also for the sake of gratifying the feeling of hatred - call it revenge, resentment, or what you will.” Thus if Hart had

³²³ Hart, *op. cit.*, pp. 60-69.

³²⁴ *Ibid.*, pp. 34-38.

³²⁵ *Ibid.*, p. 36.

³²⁶ Stephen, *op. cit.*, e.g., pp. 183-184.

³²⁷ Hart, *op. cit.*, p. 61; quoting Stephen, *op. cit.*, p. 162 (found in 1967 reprint of Stephen, *op. cit.*, p. 152).

³²⁸ See Hart, *op. cit.*, pp. 34 ftn. 14; 36 ftn. 17 (*sic.* adding the words “to be”); p. 61 ftn. 162 (*sic.* adding the words “against acts”); p. 61 ftn. 3 (“healthiness” *sic.* Stephen, “healthily,” also referring to p. 165 = 1967 reprint of Stephen, *op. cit.*, p. 154 *sic.* Stephen “healthy”); p. 61 ftn. 4.

simply quoted Stephen here in the immediate context of the very paragraph he quotes, it would have become plain that Stephen's utilitarian concerns co-exist with his recognition of "hatred and the desire of vengeance"³²⁹,

To develop this further, let us consider the issue of capital punishment for an example of what the Type 1 Christian Morals Secularist, Sir James Fitzjames Stephen, calls "gross forms of force," in the form of murder. Importantly, Sir James supports the citation of some justice maxims by his debating opponent, libertine John Stuart Mill, including the maxim, "the punishment ought to be proportioned to the offence," and similar maxims "intended to prevent the just principle of evil for evil being perverted to the infliction of evil without the justification"³³⁰.

Besides being prohibited by the Divine Law of the Protestant Christian's Holy Bible, the Protestant Christian State jurist, Sir William Blackstone, recognized murder was also prohibited by natural law³³¹. And the Type 2 "Human Rights" Secularist, Hart, also accepted, that murder is harmful to a society³³².

On the one hand, the Type 1 Christian Morals Secularist, Stephen, clearly considered that religious morality should be considered on an issue such as capital punishment. Thus he makes reference to "War and Capital punishment," saying, "I know not what morality is worth if it does not take notice of acts of such significance as the deliberate putting of a man to death, or a war which may devastate a nation, and change the whole course of its thoughts and the character of its institutions. It appears to me that those who have to decide upon such questions cannot hope to decide them rightly if they regard themselves as being excluded by their position from the great principles of morals and religion"³³³. But on the other hand, given the normative way a Type 1 Christian Morals Secularist looks to a non-Biblical reason of godly reason to "justify" the

³²⁹ Hart is further slipshod in his citation of Stephen at the end of his dissertation on "Retribution & Denunciation" (Hart, *op. cit.*, pp. 60-69) where he claims that whilst Stephen was committed to free discussion, and "has no objection to it in principle," he allegedly "thought that when he wrote it was no longer practicable" (Hart, p. 69, referring to Stephen chapter 2, especially pp. 58,81,82-84 = Cambridge Reprint, 1967, pp. 87-88,101-102,102-104). But far from Stephen considering "it was no longer practicable," he vigorously defends free speech here, saying in the very pages Hart refers to that a man who has thought through a matter should also be prepared fight it out in public debate, and quoting a ballad he says, "Cursed be the coward" not prepared to do so (Stephen, p. 104).

³³⁰ Stephen, *op. cit.*, p. 182.

³³¹ 1 Bl. Com. 42-43.

³³² Hart, *op. cit.*, p. 57.

³³³ Stephen, *op. cit.*, p. 45.

Biblical Christian morals, it must always be borne in mind that Stephen understands utilitarianism to be the basis of traditional Biblical Protestant Christian morality. Therefore, since e.g., a murderer attacks the overall happiness of society, he should be restrained and punished on the basis of the utilitarian value of the sanctity of human life; and on Stephen's rationalistic basis of proportionate punishment, he can therefore properly be executed on the basis that it is his just deserts³³⁴. Thus Stephen's Natural Law punishment here equates the Divine Law's "life for life" (Exod. 21:23; Deut. 19:21).

Hence Sir James says, "You ought not to assassinate' means if you do ... God will damn you, man will hang you if he can catch you, and hate you if he cannot ...³³⁵." Thus whilst Hart completely misses this point³³⁶, on Stephen's jurisprudence, the community's "resentment" of murder and desire to have the State execute murderers, has a rationalistic and defensible basis. Although on the basis of punishment graduation, a sentence for murder may sometimes be commuted e.g., there is sympathy shown for a man who kills an adulterous man who has committed adultery with his wife³³⁷.

³³⁴ Cf., Broughton Knox, who rejects that "theory of punishment, which treats the offender as a sick person needing remedial treatment," and notes that tyrants have used this idea "in communist concentration camps and prisons" (Knox, D.B., *Not By Bread Alone*, 1989, *op. cit.*, p. 15). Rather, he argues that punishment should be "distributive and retributive," in Knox's instance, not for utilitarian reasons, which together with other concerns he considers to be at best "secondary" matters, but primarily "because justice indicates that the criminal deserves punishment." Thus for Knox, "justice" requires the principle nexus is between "punishment" and "the concept of desert" e.g., with a murderer, "capital punishment ... is deserved" (*Ibid.*, pp. 45,47,48; emphasis mine).

³³⁵ Stephen, *op. cit.*, p. 279 (emphasis mine).

³³⁶ Hart, *op. cit.*, p. 61.

³³⁷ See Stephen, J.F., *A History of the Criminal Law of England*, *op. cit.*, Vol. 2, pp. 88-89; where Stephen refers to commutation in a particular case "(a woman who strangled with a garter her bastard child of two years of age) because she was subject to epileptic fits which rendered her frequently unconscious and had permanently impaired her powers, though she was probably not insane at the moment." Stephen also mentions that in Roman Law, if a man discovered his wife had committed adultery and killed the adulterer "irregularly," then "he was less severely punished than in other cases of homicide" (*Ibid.*, Vol. 1, p. 15). Cf., Blackstone who says concerning the killing by a husband of an adulterer in the matrimonial home, that it "is not absolutely ranked in the class of justifiable homicide, ... but it is manslaughter ... [and] the lowest degree of it" (4 Bl. Com. 191-192).

And Stephen also mentions an additional economic consideration with respect to William Palmer, who was hung for murder³³⁸. Here Sir James asks, “What is the use of keeping such a wretch alive at public expense for, say, half a century?”³³⁹ This is thus an economic concern, not only with regard to the money spent on keeping such a murderer in prison, but on the corresponding amount of money not spent for some worthy cause.

Of relevance to this issue of murder in the *Devlin vs. Hart* debate, is the matter of consent to murder e.g., in duels³⁴⁰. With respect to the criminal law’s prohibition of “duelling” (and a number of other offences), Lord Devlin says that the “function” of the “criminal law ... is simply to enforce a moral principle and nothing else³⁴¹.” But importantly, in this context, he considers the issue of where the law “gets its authority to do this” and “settle the moral principles which it enforces.” Here Devlin uses the same type of methodology as his fellow Type 1 Christian Morals Secularist, Stephen. On the one hand, Devlin says that “undoubtedly, as a matter of history, it derived ... from Christian teaching³⁴².” But on the other hand, in the normative way a Type 1 Christian Morals Secularist looks to a non-Biblical reason of godly reason to “justify” the Biblical Christian morals, Devlin sees a rationalistic basis to continue the application of such Christian morality, i.e., he considers that in accordance with “the strict logician ... it is necessary to look for some other source³⁴³.” Thus in his defence of the legal position that consent is no defence to murder, Devlin argued that the murderer, “threaten[s] one of

³³⁸ See Stephen, J.F., *A History of the Criminal Law of England, op. cit.*, Vol. 3, pp. 389-425.

³³⁹ *Ibid.*, Vol. 1, p. 478; cf., pp. 478-480.

³⁴⁰ Cf., *Ibid.*, Vol. 3, pp. 99-104.

³⁴¹ Devlin, *op. cit.*, p. 7.

³⁴² Religious morality opposing duelling is clearly evident in Protestant Christian State jurisprudence of Sir Edward Coke (pronounced “Cook”) (1552-1634) and Sir William Blackstone (1723-1780). Coke comments against “single combat ... for revenge, and the preservation of ... honour ... grieved.” Coke says that “no man ... ought to use private revenge; for revenge belongeth to the Magistrate, who is God’s Lieutenant. And the law herein is grounded upon the Law of God,” citing e.g., Deut. 32:35; Rom. 12:19. He then says such duelling is “against the law of God.” He traces this prohibition on murder to the fact that “man ... was originally made in the image of God,” and he then quotes Gen. 9:6 (3 Inst. 157; also citing Num. 35:31,33). But notably, Coke also here recognizes that duelling is “against ... the law of nature.” Blackstone says that “duelling” is “barbarous and unChristian” (3 Bl. Com. 351), and that the parties are “without warrant or authority from any power either Divine or human, but in direct contradiction to the laws both of God and man; and therefore the law has justly fixed the crime and punishment of murder, on them, and on their seconds also” (4 Bl. Com. 199).

³⁴³ Devlin, *op. cit.*, p. 7.

the great moral principles upon which society is based, that is, the sanctity of human life.” Thus “the breach” of such a principle, “is an offence not merely against the person who is injured but against society as a whole.” I.e., if people consider that it is permissible to kill another human being in a duel, then the overall sanctity of human life in the society is devalued so that there is an injury against society as a whole. And if this is then added to Devlin’s concerns about a common bond of morality and “cohesive sentiment”³⁴⁴, based on the principles of Christian “moral welfare;” it would mean that Devlin would be concerned that having so devalued the sanctity of human life in the society by allowing duelling, that at least some people would probably conclude, “What’s good for the goose, is good for the gander,” and then start doing other immoral things that reflected a more general devaluation of the sanctity of human life in the society. Therefore, as with other forms of human killing by consent, Devlin is opposed to killing in the form of “duelling”³⁴⁵.

This is the phenomenon of moral degeneration taught in Gen. 4-6 with regard to antediluvian violence, *infra*. It is also found in other issues. E.g., pornography attacks the moral values of the seventh and tenth commandments (Exod. 20:14,17). Pornography was earlier allowed in Australia in the cordoned off areas of shops. But one cannot cordon off the effects of feeding the lust of those who look at such immoral filth, and so in time these evildoers started to exert a stronger influence on society, both by their immoral conduct that emanated from looking at such dirty images, and also in their desire to allow more and more of this type of thing into the public sphere. And thus having fed the monster of lust in this initially small group of evil men, we now find that this filthy pornography surfaces in e.g., common newspapers³⁴⁶.

But returning to the specific issue of murder, it should also be noted that when some form of murder by consent is permitted, social pressure can build on people to commit such murder. E.g., social pressure on men to engage in a duel or allegedly “loose face;” or social pressure on a person to engage in “euthanasia” self-murder applied to a weak and ailing person e.g., a frail old person; or social pressure on a younger woman to commit abortion murder against her unborn child.

³⁴⁴ *Ibid.*, pp. 89-90.

³⁴⁵ *Ibid.*, pp. 6-7.

³⁴⁶ See e.g., “When Negroes and Whites Intermarry – The Problems,” *US News & World Report* (1963), *op. cit.*, p. 63, which says, “in 19 States, marriage between a Negro and a white person is forbidden by law,” but, “since World War II, laws barring mixed marriages have been repealed by 12 States.” It raises the possibility with respect to “the constitutionality of State laws against [a] mixed marriage,” that the USA’s Supreme Court might yet invalidate them, which it later did in the *Dick Loving case* (1967). About fifty years on from this 1963 article, as the moral degeneracy continues, similar issues now exist with Sodomite (male homosexual) and Sapphist or Lesbian (female homosexual) marriages in the USA.

Though Hart broadly and generally follows in the footsteps of John Stuart Mill, he uses legal paternalism to distance himself from Mill's permissive views on allowing free and easy sale of dangerous drugs³⁴⁷. Mill was happy to allow the free sale of dangerous drugs (a cruel and narrow-minded view which would surely have acted to help justify in the public's mind of his day, such atrocities as the British-Chinese Opium Wars). Given the great human harm and sometimes even death caused by such drugs, and the fact that any such drugs dealer is indifferent to the fact that the drugs he peddles may result in human death, I consider the death penalty is warranted for dealing in larger quantities of such illegal dangerous drugs (such as e.g., applies under old British Empire laws to this day in Malaysia, in South-East Asia). Thus the fact that Mill would allow the free sale of such dangerous drugs as e.g., heroin or cocaine, *acts to show how badly he misunderstood basic utilitarian principles*, in this instance, with respect to protecting the sanctity of human life. By contrast, Devlin was wisely opposed to "drugging"³⁴⁸.

The Type 2 "Human Rights" Secularist, Hart, quotes the Type 1 Christian Morals Secularist, Devlin's statement that on such matters it is "the 'function' of the criminal law ... 'to enforce a moral principle and nothing else'³⁴⁹." But Hart erroneously seems to think that having dismissed (without so much as first seriously analyzing,) Devlin's essentially utilitarian argument in favour of the sanctity of human life, he has found in the legal paternalistic notion of "the protection of people against themselves"³⁵⁰, an alternative explanation for "excluding the victim's consent as a defence to charges of murder or assault"³⁵¹. On one level it is true that legal paternalism is a valid legal theory, and indeed Type 1 Christian Morals Secularist would use legal paternalism as a justification for Stephen's "wise minority" teaching Christian morals in law and society³⁵². But whereas a Type 1 Christian Morals Secularist would make this a

³⁴⁷ Hart, *op. cit.*, pp. 32,33

³⁴⁸ Devlin, *op. cit.*, p. 107.

³⁴⁹ Hart, *op. cit.*, pp. 30-31 quoting Devlin p. 9 (Oxford Edition, 1965, reprint 1970, p. 7); also quoting at p. 30 part of Devlin p. 8 (Oxford Edition, 1965, reprint 1970, pp. 6-7).

³⁵⁰ *Ibid.*, pp. 30,31.

³⁵¹ *Ibid.*, p. 31.

³⁵² On its basis in Christian morals see e.g., its usage in connection with the fifth commandment in Eph. 6:1-9; and *The Catechism* in the Anglican 1662 *Book of Common Prayer*, where in expounding on the fifth commandment, "Honour thy father and mother ...," the catechumen says it means, "To love, honour, and succour my father and mother: to honour and obey the Queen, and all that are put in authority under her: to submit myself to all my governors, teachers, spiritual pastors and masters: to order myself lowly and reverently to all my betters." Of course, in the wider context of the prayer book and 39 Articles, this is premised upon Biblical authority (see e.g., Articles 8 & 21, Anglican 39 Articles), and so "to submit" does not so apply when those in such positions seek to

secondary argument that was a roll on consequence of his primary argument that Christian morals are justified on the basis of natural law or reason, e.g., a utilitarian argument in favour of the sanctity of human life, *supra*, by contrast, the Type 2 “Human Rights” Secularist, Hart, advances this argument in a vacuum, so as to allow him to further develop in other ways, on other issues, a legal basis that would then give him some kind of pseudo-intellectual justification for the dismantling of a Type 1 Christian Morals Secularist State in favour of a Type 2 “Human Rights” Secularist State.

Thus as e.g., here used on the issue of murder, a Type 1 Christian Morals Secularist could not accept that Hart’s argumentation has any strength if elevated to anything more than a secondary argument subject to Devlin’s primary argument, since if one jettisons the utilitarian value of the sanctity of human life, a Type 1 Christian Morals Secularist would ask, What is the propriety of protecting people against conscious decisions by themselves to be harmed or even killed? I.e., If, as neither Devlin nor any Type 1 Christian Morals Secularist would hold, “human life is cheap,” then who cares if someone hurts or kills himself? So why paternalistically stop him from doing so?

The Type 2 “Human Rights” Secularist Hart’s failure to recognize Stephen’s and Devlin’s utilitarian opposition to murder, and Stephen’s rationalistic basis of just deserts in the capital punishment of murderers, or Stephen’s and Devlin’s utilitarian concern to safeguard the sanctity of marriage, thus results in his inability to comprehend the natural law basis that they as Type 1 Christian Morals Secularists see for safeguarding such values in the minds of people in the community, through their disapproval of deviations from these utilitarian values they see as manifested in Christian morals. Thus Hart disapprovingly quotes Lord Denning’s statement to the Royal Commission on Capital Punishment. “The punishment for grave crimes should adequately reflect the revulsion felt by the majority of citizens for them The ultimate justification of any punishment is not that it is a deterrent but that it is the emphatic denunciation by the community of a crime and from this point of view there are some murders which in the present state of opinion demand the most emphatic denunciation of all, namely the death penalty”³⁵³.”

So after quoting this theory of punishment relevant to the criminalization of murder and capital punishment for murder, Hart rejects it and seems to think that it is used in dealing with “conduct not harmful to others,” by which he is especially concerned with “sexual morality” such as legal prohibitions in the 1960s on “incest or homosexuality [in sodomy statutes].” Hart does not accept that the failure of a society to denounce sexual relations between people outside of marriage, as for instance,

use their power to enforce unChristian beliefs or morals on men that are contrary to the revealed will of God (Dan. 3 & 6; Acts 5:29; Rev. 13:15-17).

³⁵³ Quoted in Hart, *op. cit.*, p. 65. Although I consider that when the death penalty is given, there should be an automatic and government funded system of appeals open to the convicted man, so as to put in place a review process to ensure that the accused is indeed guilty of murder, and thus avoid what have sometimes been the overly quick, and insufficiently reviewed, executions that have sometimes occurred in the past.

manifested in legal punishments, would in any way threaten “their moral views” in relevant areas³⁵⁴. Although he is surely not supported in this contention by the subsequent rise in e.g., divorce, broken families, persons entering *de facto* unions rather than lawful *de jure* marriages, and violence that has occurred since such non-denunciatory punishment values have subsequently been worked into law and society by the Type 2 “Human Rights” Secularist State, with the corresponding loss of the Christian morals found in the former Type 1 Christian Morals Secularist state.

Therefore, let us not forget how the Biblical story of Noah’s Flood tells us of the antediluvians ever escalating levels of “violence” (Gen. 6:11,13). This was first found in the murder of Abel by his brother Cain (Gen. 4:8), who was “cursed” (Gen. 4:11). And the phenomenon of moral degeneration is then seen in the way that this was then intensified in the race sired by Cain, as the Cainite race went into ever escalating levels of violence and other unrestrained immoral acts as seen in the arrogant attitudes of the bigamist and murderer, evil Lamech (Gen. 4:22-24). When it grew to become a larger population group, Cain’s race then culturally spread its evil values to Seth’s race through racial desegregation of the Cainites and Sethites in conjunction with racially mixed marriages between the two groups (Gen. 6:1-4). And in time, “The earth was corrupt before God, and the earth was filled with violence” (Gen. 6:11). And so in connection with this sin, God imposed the death penalty on large numbers of men via Noah’s Flood, saying, “the earth is filled with violence ..., I will destroy them with the earth” (Gen. 6:13). And then after the Flood, God decreed as a law for all nations, as represented by *The Table of Nations* in Gen. 10, that murder should be a capital crime. For God said, “And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man’s brother will I require the life of man. Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man” (Gen. 9:5,6).

³⁵⁴ *Ibid.*, pp. 65-68. The libertine Type 2 “Human Rights” Secularists also sometimes argue that criminalization of such crimes has never stopped them. But the faultiness of this argument is at once apparent when it is considered that criminalization of e.g., murder, or theft e.g., bank robbery or fraud, has never stopped these crimes either. Thus on the logic of such libertines, they should - although they do not - also argue that murder or bank robbery or fraud should not be criminal offences.

(Part 5) CHAPTER 7*Conclusion.*

Gen. 1-11 is concerned with far more than simply matters of science and Scripture, and so to reduce it to suchlike is to misunderstand key elements of it. It contains spiritual and moral truths that need to be examined. We have not considered all of these in the same specific depth in the chapters of this Volume 2 Part 5, e.g., the origins of the weekly sabbath (e.g., Exod. 16:22-31; 20:8-11; John 20:1-29; Acts 20:7; I Cor. 16:2; Rev. 1:10), are grounded in the six 24 hour day creation of Gen. 1:2b-31 and following 24 hour seventh day of Gen. 2:1-3, when God “sanctified” “the seventh day” (Gen. 2:2,3). So too, patriarchal structures are based in the Creation and Fall of Gen. 2 & 3 (I Cor. 11:3,8; I Tim. 2:8-3:13).

Nevertheless, in this Part 5 we have, by the grace of God, touched upon, and considered, some of the great theological truths and universal moral values found in Gen. 1-11. This has been done to underscore and *highlight* the fact that while apologetics issues of Gen. 1-11 are certainly important, for “God” hath “left not himself without witness” (Acts 14:15,17); and while science and Scripture issues of Gen. 1-11 are also of value for nurturing the faith of believers, and for growing in grace and understanding of God and his creation (Ps. 19); nevertheless, the issues of Genesis 1-11 *vis-à-vis* issues to do with science, though important issues of our day, and important issues throughout most of historically modern times, *are ultimately secondary issues*.

Thus on the one hand, I do not wish to diminish from the importance of science and Scripture issues. E.g., it is important to recognize that “God” hath “left not himself without witness” (Acts 14:15,17) as seen by science matters that all creationists agree upon, e.g., the fact that the laws of genetics defy macroevolutionary theory and require an Almighty Creator God; or the fact that other than for a handful of disputed cases, the fossil record lacks the necessary transitional links that would be required for macroevolutionary theory to be correct, so the fossil record defies macroevolutionary theory and points to an Almighty Creator God. But on the other hand, important issues in Gen. 1-11 relate to various spiritual and moral truths, which is why e.g., both presuppositionalists and evidentialists, or both young earth creationists and old earth creationists, can be found among the orthodox, that is, among religiously conservative Protestant Christians. Those orthodox truths certainly include such things as e.g., God is Creator; God made man, he did not macroevolve; God made Adam and Eve, and all other human beings are descended from them; man is a constitutional dichotomy of body and soul; man’s spiritual and physical mortality results from a historic fall by Adam; and that the Second Person of the Holy Trinity, the Son of God, was sent into the world by God the Father, and for us men and for our salvation he was incarnate by God the Holy Ghost of the virgin Mary, and made man as the second Adam; was crucified for us, suffered, was buried, and on the third day rose again from the dead, ascended into heaven, and now sitteth on the right hand of God the Father; and he is man’s only Saviour from sin. Wherefore a man must repent of his sins as found chiefly in The Ten Commandments,

and turn to Christ, exercise saving faith in Christ as the only begotten Son of God, accepting him as Saviour and Lord, in order to have access to God the Father through Christ, and the gift of everlasting life. For “I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God” (*Nicene Creed, Anglican 1662 Book of Common Prayer*). *Let us praise and give thanks to God for his open Word!*