

DID ALL RACES COME FROM ADAM?



A Biblical, Scientific and Historical
Examination of Three Views

LAWRENCE BLANCHARD

Did All Races Come From Adam?

*A Biblical, Scientific and Historical
Examination of Three Views*

Lawrence Blanchard
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“emphasis in original.”

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To write a book like this cannot be accomplished without the faithful support and encouragement of a few good Christian people and friends of this ministry of the Kingdom.

Lawrence Blanchard

Cover: “The Creation of Adam,” Michelangelo, Sistine Chapel

To my colleague and good friend

Pastor Don Elmore

Fellowship of God's Covenant People

Hebrews 13:20-21

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Author's Foreword

I have a picture somewhere in my files of hundreds of sheep herded together, walking placidly in the same direction toward a cliff. When they get to that cliff they all leap off one by one. There seems to be no bodily struggle or shock in their faces as they get to the edge and jump, as if they are completely unaware that they are heading toward a cliff or of what awaits them below.

Then, in the middle of the massive movement of the sheep, there is one sheep who is trying to make its way back away from the cliff. As it maneuvers between the flow of oncoming sheep headed toward the cliff, it is politely saying, “Excuse me. Excuse me.” One gathers that the lone sheep, going the opposite direction of the majority of sheep, had seen the cliff or sensed the danger and did not care to reach the same tragic end as the rest of the flock.

I feel like that lone sheep, especially in regard to the subject matter of this book. It seems like every professing Christian believes without question that all races came from Adam. I do not. Why? I cannot honestly look at the factual evidences and conclude that to be true. And I have seen the cliff and the consequences of what awaits us all if we continue to believe this false assumption. I do not want to go there and I am headed in another direction—like that lone sheep.

But unlike that sheep, I just do not want to get out of the way. I want to shout to the rest of the sheep, “Stop! You are going in the wrong direction and destruction is ahead.” My compelling desire is to tell anyone who has ears to hear, not only that the outcome of their common belief is disastrous, but also to give good, solid reasons for the conviction of the truth that all races did not come from Adam.

I am a pastor and try my best to teach the whole counsel of God. I am not an archeologist, anthropologist, astronomer, geneticist, geologist, or physicist. But my calling demands that I be as familiar as I can with the knowledge of the issues of the times and many disciplines, such as the physical sciences, history, law, and government, as well as biblical theology. The message of God, in His progressive revelation recorded in the Bible, is relevant in the context of all of life – that is, life as it is in reality. God’s Word does not dwell in a vacuum. It intersects all areas of what is true, not only spiritually, but also in the physical realm of all that God has created. What I have been able to glean thus far in the pursuit of truth has given me some insight into why all races could not have come from the biblical Adam.

My conclusions are based on my study of the evidences I have discovered, but this is not the end of my pursuit of the truth. I have a lot to learn and want to be open to correction when I am proven to be wrong. But I hope that those who read this book will also do so with a willingness to learn and search the truth out for themselves.

It would be easier for me to join the herd—to believe what they believe. I would have more friends. I would have more opportunities for the work of the ministry and more financial security from the world’s point of view. But if I forsook the truth to gain all that, I would lose my own soul.

My earnest prayer is that, should you discover the same truth, you would not forsake it and lose your own soul.

Respectfully,

Lawrence Blanchard

*It’s not ignorance that’s so bad,
but it’s all the things we know that ain’t so.*

–Will Rogers

Introduction

The most significant question of our time that must be asked and answered is, Did all races come from Adam? This question defines the purpose of this book, which is to identify, analyze, and offer a conclusion in answer to the query about the origin of the races. There is no greater question that has more theological impact on what the Bible says and what it means. It will influence our understanding about the Kingdom of God and faith and practice in Christian churches and Western Civilization.

There are two basic positions held in Christianity today regarding this question. One view proclaims that all races today descended from Adam. The opposing view maintains that all races did not come from Adam, but that he is the father of only one race.

Within the vast majority of the Christian churches who believe that all races came from Adam, there are two convictions of how that came about. One camp says that through a process of natural selection due to the effect of different global environments, the “races” developed from Adam, and specifically from Noah’s sons. This position is represented by organizations such as *Creation Research Society* (founded in 1963), *Creation Science Research Center* (founded in 1970), the *Institute For Creation Research* (founded in 1972), and *Answers In Genesis* (founded in 1994). These organizations put forth their argument summarized in two main publications: *The Genesis Flood*, by Henry Morris and John Whitcomb, and *One Blood: The Biblical Answer to Racism*, by Ken Ham, Carl Wieland, and Don Batten.

The other persuasion holds that God miraculously intervened to change the Adamic sons of Noah into all the races we see today.

This position is championed by *Reasons To Believe* and its founder and author Dr. Hugh Ross. Dr. Ross, who holds a Ph.D. in astronomy, has written a number of books on the Bible and creation, two of which deal most directly with the answer to the question concerning the origin of the races. These books are *The Genesis Question* and *Creation and Time*.

Each of the arguments of the above two positions will be analyzed in this book from the biblical, scientific, and historical perspectives. This analysis will reveal whether either position is tenable and consistent with the preponderance of evidence.

Did All Races Come From Adam? is divided into three sections. Section One will discuss three preliminary issues pertinent to the question of whether or not all races came from Adam.

Section Two will then address the fundamental arguments undergirding the popular theory that all races came from Adam.

Section Three will propose the alternative premise—that Adam was the father of only one race and not many. This option will likewise be analyzed in terms of the evidence to determine whether it is more consistent with the Scriptures, physical science, history, and what is self-evident. Finally, this section will identify who Adam's race is.

The conclusion of this book will examine the important implications of the biblical question of race for our nation and the world today.

This is not a book that engages in the debate between creation and evolution. Right from the beginning, this book stands on the solid conviction that the Bible is the authoritative word of God and, therefore, that the God of the Bible is the Creator of all things. Further, the theory of evolution is rejected because, among other things, it lacks substantial evidence of transitional fossils showing

the transforming sequences of evolutionary ancestors with modern anatomical “humans.” Not only this, but the magnificent order and complexity of creation, as well as the design of self replication of the genetic code, demand “an intelligent cause of life”¹ as opposed to simple evolutionary chance.

This book addresses and analyzes two opposing theories of whether or not all races came from Adam. Admittedly, the alternative view put forward by this book is neither politically popular nor religiously acceptable. As a matter of fact, the vast majority of Christendom considers it as unthinkable. The very idea that Adam was the father of only one race is seen as hateful and twisted. There is such an emotional reaction among modern Christians to the thought of this possibility, that it is not being discussed openly, objectively, or dispassionately with a desire to find the truth.

In light of our present national and world crisis, the question, Did all races come from Adam? **must** be searched out and answered. Understanding of the real causes and remedies of our moral, political, and economic degradation will begin to be discovered in the answer to this question.

Note:

¹ From a paper by Dr. Charles B. Thaxton, *DNA, Design and the Origin of Life*, 1986.

Section One

Chapter One: The Age of the Earth

- The Meaning of “Day”
- Astronomy and the Age of the Universe
- Geology and the Age of the Earth

Chapter Two: The Dilemma About Cain

- Adam, “The First Man”
- Of Whom Was Cain Afraid?
- Who Was Cain’s Wife?
- For Whom Did Cain Build a City?

Chapter Three: The Problem of the Flood

- The Biblical Language of Genesis 7
- The Animals on the Ark
- The Flood Waters
- Natural Processes and Geology
- Unbroken Civilization
- The Location of the Flood

Chapter One

The Age of the Earth

One of the theories critical to supporting the conclusion that all races came from Adam revolves around the question of the age of the earth. This primarily concerns the position promoted by *Answers In Genesis* (hereinafter the “young earth creationist” position¹), which maintains that the universe and planet earth is young in age and not hundreds of thousands, millions, or billions of years old.

In contrast, the position held by *Reasons To Believe* is that the earth is very old. According to Dr. Hugh Ross, it is 4.59 billion years old.²

The implication of the young earth creationist belief, in relation to their conclusion that all races came from Adam, is that there was no possibility for the existence of other “human beings” before the creation of Adam. If the earth was not old, relatively speaking to old age earth advocates, then Adam was the first “human” of all time and, thus, all races had to come from Adam and his wife, Eve.

The debate about whether the earth is young or very old is, in itself, made up of many categories of topics. Numerous books and articles have been written on this one subject, including some very technical arguments, which boggle the mind of the average person who is not familiar with the language or concepts of the physical sciences. Though this chapter cannot possibly examine all these topics, it will try to address some of the major ones that seem to be the most determining factors in this debate.

The Meaning of “Day”

Young earth creationists claim that the term translated “day” in the first chapter of Genesis must be taken literally as a twenty-four hour day. God created, they say, the universe, the earth, and everything in it, including Adam, in six twenty-four hour periods. This, of course, would allow for a creation date of about 6,000 years from the present.

As far as the creation of the universe is concerned, this took place five days earlier than the creation of man . . . **these were literal days**, not ages of indefinite duration corresponding to the supposed geological ages . . . Consequently, the account of earth history as recorded in Genesis fixes the creation of the universe at several thousand, rather than several billion, years ago. The exact date may be as long ago as 10,000 B.C., or as recently as 4000 B.C., with the probabilities (from biblical considerations, at least) favoring the lower end of this spectrum.³

This view is based not only upon the biblical genealogies and knowledge of the oldest written records of the first Egyptian dynasty,⁴ but also on the interpretation of the word “days” used in the creation account as literal.

However, Dr. Hugh Ross reviews the Hebrew word *yom*, from which the English word “day” is translated, in Genesis 1. He points out that when used throughout the Old Testament, *yom* does not necessarily mean a twenty-four hour day. It can be used as “a segment of time . . . anywhere from weeks to a year to several years to an age to an epoch.”⁵ In addition to citing biblical references and examples,⁶ Dr. Ross makes a cogent argument concerning the “seventh day” as evidence that the use of “day” in the creation narrative refers to a long period of time. He ties together Psalm 95:7-11 and Hebrews 4:4-11, contending that the “seventh day” is an epoch or lengthy time period extending to the present.⁷ He further adds:

The fossil record provides further confirmation of an ongoing seventh day, a day of cessation from creative activity. According to the fossils, more and more species of life came into existence through millennia before modern man . . .

The creation days of Genesis, if long, provide an explanation. For six days (the fossil record eras) God created new life-forms. After the creation of Adam and Eve, however, God ceased from His work of creating new life-forms (the seventh day), and His rest, or “cessation,” continues to this day.⁸

Dr. Davis Young, Professor of Geology at Calvin College, also makes the argument from Augustine that the “days” of the Genesis chapter one creation account cannot refer to twenty-four hour days as we think of them because the sun and moon were not created until day four. As Dr. Young explains:

The first three days cannot be treated as ordinary days inasmuch as the sun, in relation to which Earth’s rotation is utilized as a chronometer, was not even yet in existence, at least in respect to its being a time measurer. Not until day four were the heavenly bodies made to serve for signs and seasons and for days and years.⁹

Young earth creationists also attempt to lock in the meaning of the words “evening” and “morning,” translated from the Hebrew words *ereb* and *boqer*, as a literal evening and morning of twenty-four hours. However, as Dr. Ross demonstrates, these words can have a “possible metaphoric usage.”¹⁰

In other words, evening and morning refer to the beginning and ending components of “day,” however it is used.¹¹

Depending upon one’s interpretation of “day,” the meaning of “evening” and “morning” must be modified. If the “days of creation” refers to long spans of time, then “evening” and “morning” could mean the beginning and ending of a particular epoch of time.¹²

Dr. Ross makes another argument that also cannot be overlooked in the wording of Genesis 2:4, which says: “These are the **generations** of the heavens and of the earth when they were created, in the **day** that the Lord God made the earth and the heavens” (KJV). The two key words here are “generations” and “day.”

Here the word *day* refers to all six creation days (and the creation of the universe that took place prior to the first created day). Obviously, then, this is a period longer than twenty-four hours. Hebrew lexicons verify that the word for generation (*toledah*) refers to the time between a person’s birth and parenthood or to an arbitrarily longer time span. In Genesis 2:4 the plural form, *generations*, is used, indicating that multiple generations have passed.¹³ (emphasis in original)

For the use of the word “generations,” Dr. Ross cites a standard Hebrew reference work, *Theological Wordbook of the Old Testament* (Vol. I, pages 378-379). The word “day” in the above verse must be modified by the word “generations,” referring to a long period of time.

So, from a linguistic and contextual survey, the Genesis account of the creation of the heavens and the earth can be readily viewed as a long period. Thus, a young earth creationist scenario is not necessarily valid from the biblical narrative. However, it is not just from the Bible that one could very well arrive at an old age earth belief. There are other considerations, as well, such as what is known through the discoveries of astronomy.

Astronomy and the Age of the Universe

Among the physical sciences, the combined evidence from astronomy and physics validates an old universe by various scientific laws and measurements. Dr. Ross, an astronomer, takes the mystery out of its application, along with physics, when he states:

Straightforward physics—gas laws, thermodynamics, gravity, and nuclear physics—can give us secure estimates of the ages of stars, of galaxies, and of the cosmos itself.¹⁴

He explains in Chapter Nine of his book, *Creation and Time*, that the universe can be dated within a 15% degree of accuracy from the measurements of the “expansion of the universe” and “a starting point in space and time” (time = distance/velocity). He discusses “stellar burning” (burning of the gas of stars to determine how old they are to within about 5% of age estimate) and “radioactive” decay from a “supernovae”¹⁵ containing “a fixed amount of radioactive elements.” Of this last measurable evidence, Dr. Ross comments:

We know that the universe cannot be older than a certain age because some radioactive elements still exist. Uranium²³⁸ and thorium²³², for example, with radioactive half-lives of several billion years, can still be found. Therefore, we know that the universe cannot be as old as a trillion years, for if it were, all the uranium and thorium would have decayed into lighter elements.

On the other hand, the universe cannot be very young because most radioactive elements no longer exist at all. . . . Enough time has elapsed for every bit of these elements to decay away. Therefore, the universe and the earth must be at least a billion years old.¹⁶

Adding all these methods of measurement together, astrophysicists have been able to calculate “a rough date for the beginning of the universe (about 17 billion years ago).”¹⁷

There have been a number of challenges from the young universe and earth community to the viability of what Dr. Ross and the vast majority of astrophysicists have discovered. It appears Dr. Ross has ably answered these critics in a variety of publications too numerous to mention here,¹⁸ as well as offering to publicly debate his opponents on this subject.

Geology and the Age of the Earth

The sciences of astronomy and physics also agree with the discipline of geology as to the question of the age of the earth. Geologist, Dr. Davis Young, wrote a book entitled *Christianity and the Age of the Earth* in which he sought to answer the geological arguments of the young earth creationists. Like the Christian astronomers, such as Dr. Ross, Dr. Young sees no contradiction between the observed and measurable facts of the physical universe and the Bible.

The facts of the Bible and the facts of nature, therefore, do not disagree but form one comprehensive, unified expression of the character and will of our Creator and Redeemer.¹⁹

Both Dr. Ross and Dr. Young are committed Christians and both find substantial evidence for an old universe and earth.

The basic difference, from a geological perspective, between an old earth position, as Dr. Young advocates, and a young earth creationist belief can be summed up as follows:

Old Age Earth:

The accumulation of sedimentary rock, the formation of coral reefs, glacial deposits, desert environments, and fossil graveyards are proof of a **gradual, uniform process over a long period of time.**

Young Age Earth:

The evidence of all aspects of the geological formations listed above is due to a **global catastrophe and worldwide flood.**

Although Dr. Young methodically meets and answers the young earth creationist's geological arguments, the central thesis comes down to this issue: are the sedimentation rate, formation of coral reefs, glacial deposits, desert environments, and fossil graveyards accounted for by a catastrophic flood over 4,000 years ago or by the gradual processes being observed today? Generally speaking, geologists today observe slow, gradual geological formations. By this evidence, they reason that this slow process has occurred for thousands of years. They can account for what they discover in real time and, from this observation, can ascertain what occurred in time past by the same measurement. The calculation of the process and time involved in the formation of a certain sedimentary layer or fossil bed in the present, for example, can assist the geologist in calculating when a geological formation took place in the past.

This strong evidence of development of thick piles of sediment in ancient deserts, lakes, rivers, deltas, shores, seas, and basins of all types indicates that it must have taken a very long time to form the entire sedimentary rock record for the simple reason that the formation of deltas, glacial deposits, lakes, and so on, is a **measurable process that takes considerable time**. By comparing modern processes of sedimentation with the evidences in the sedimentary rock record, geologists have come to the conclusion that the Earth must be far older than was ever dreamed of only two hundred years ago.²⁰

In most cases, the science of geology, like all science, depends on, and is determined by, the observable and measurable rather than an unobservable, presupposed theory like a global catastrophic Flood (discussed in Chapter Three). What geologists have found, both Christian and non-Christian alike, is that the evidence of geological formations can be substantially accounted for by slow, gradual processes and not by a catastrophic event. Dr. Young summarizes it this way:

A close look at the sedimentary rocks indicates that the Earth has experienced several successive episodes of sedimentary deposition, burial and hardening of the rocks, uplift, erosion, subsidence, renewed sedimentation, burial and hardening, further uplift, and so on, through several cycles. **It would appear that these processes have taken a long time, much longer than a few thousand years if those sediments were deposited and deformed in a manner similar to what is happening today.**²¹

Another author concurs, contrasting geological evidence to the modern creationism catastrophic Flood theory.

Flood theory then, as now, held that all sedimentary rocks had been violently deposited as sea mud and gravel . . . Present topography plainly contradicts these quaint ideas, for **most of the vast plains and plateaus of the world are built not of sea muds but of river deposits** . . . The creationists would have the entire sedimentary blanket of the earth's crust deposited in the forty days and forty nights of rain of Noah's Flood . . .²²

The young earth creationist position objects that there is no validity to measurable estimates of the present geological processes when compared to the biblical record.

We must approach a study of the work of the six days of Creation strictly from the perspective of Scriptural revelation, and not at all from that of a projection of present natural processes into the past . . . it is an act of both faith and reason to accept them, literally, as real days.²³

The young earth creationist view insists that "days" must mean literal twenty-four hour days because the Bible says "days." The point, however, is not whether the biblical record says "days," but the **correct interpretation** of what "days" means.

This young earth creationist view readily admits that the validity of science is based on repeatable observation.

Science is based on observation of facts and is directed at finding patterns of order in the observed data.²⁴

The essence of the scientific method is measurement, observation, repeatability.²⁵

Yet, the young earth creationist perspective casts aside the natural processes that can be observed as a means of calculating the duration of the creation of the universe and earth:

The origin of the universe, the origin of life, the origin of man, and all such events took place in the past and cannot now be studied in the laboratory. They are entirely beyond the reach of the scientific method in the proper sense.²⁶

The reason, they say, that the scientific method cannot be used to explain the past is because these natural processes did not begin until after the fall of Adam and the curse. Yet, as Dr. Young points out, “The writers fall into the trap of talking about creation in terms of the present processes.” For example, Dr. Young quotes from *The Genesis Flood* in which the authors themselves discuss “such words as ‘deposition’ and ‘erosion,’ present day processes” **in regard to the third day of creation before Adam’s fall.**²⁷ Thus, it was not after the fall of Adam that natural processes began, as the young earth creationist contends, but admittedly before the fall.

There is another major evidence that is hotly debated regarding the geological age of the earth—radiometric dating. This involves a variety of accurate methods that allows scientists to fix the age of the many kinds of rocks by measuring radioactive decay. Though young earth creationists strongly contest the validity of such methods, Dr. Young proclaims a significant advancement for scientists and a problem for the creationists.

With the advent of radiometric dating he [the geologist] may be able to say how many millions of years ago the

rock formed . . . Without question the results of radiometric dating methods have proved extremely disturbing to creationists, because **over and over again ages of millions to billions of years have been obtained!** This evidence would clearly indicate that the Earth is extremely old. Such a conclusion is, of course, totally unacceptable to those who believe the Earth is very young.²⁸

Dr. Young proceeds to explain to the reader very complicated processes of the dating methods using “Potassium–Argon,” “Rubidium–Strontium,” and “Uranium–Thorium–Lead.”²⁹ In addition, he answers the young earth creationist arguments against such methods.

Conclusion

The debate about the age of the earth will no doubt continue. One has to wade through a tremendous amount of literature on both sides and, in some cases, useless rhetoric and speculation, in order to see a clear picture from the compilation of the evidence. It appears that the young earth creationist is so unyielding in his arguments because he fears that if an old age earth scenario is granted, then that would open the door and give credence to evolution and ruin the Christian’s faith in the Bible and the God of creation. Of course, this is not so as Christian old age earth advocates see no conflict between Scripture, the creation it reveals, and science.

Further, an old age earth belief would allow for the possibility of other races in existence before the creation of Adam. Science has indeed confirmed such presence of other hominids before the creation of Adam (see Chapter Six). Chapter Two will discuss the possibility of the existence of other races before Adam from the biblical record alone.

The young earth creationists have an uphill battle and it is getting steeper by the day. Dr. Ross sums up the weight of the young earth creationist argument against the physical sciences by quoting from the publication *Science 81* (December 1981, p. 55):

Adoption of creationist [young universe creationist] “theory” requires, at a minimum, **the abandonment of essentially all of modern astronomy, much of modern physics, and most of the earth sciences.** Much more than evolutionary biology is at stake.³⁰

From this last statement, perhaps integrity is at stake, too.

Notes:

¹ This position is inclusive of *Creation Research Society, Creation Science Research Center, The Institute For Creation Research* and like organizations and adherents.

² Dr. Hugh Ross, *The Genesis Question*, (Colorado Springs, CO: NavPress Publishing Group, 1998), p. 31.

³ Henry M. Morris and Gary E. Parker, *What Is Creation Science?*, (Green Forest, AR: Master Books, Inc., 1982), pp. 45-46.

⁴ *Ibid.*, p. 44.

⁵ Dr. Hugh Ross, *Creation and Time*, (Colorado Springs, CO: NavPress Publishing Group, 1994), p. 45.

⁶ *Ibid.*, Chapter 5.

⁷ *Ibid.*, pp. 48-49.

⁸ *Ibid.*, p. 50.

⁹ Dr. Davis A. Young, *Christianity and the Age of the Earth*, (Thousand Oaks, CA: Artisan Publishers, 1988), pp. 58-59.

¹⁰ *Creation and Time*, p. 46.

¹¹ *Ibid.*, p. 46.

¹² There is another viewpoint from a few old age earth advocates that suggests that the six days of the creation account punctuated by the words “evening” and “morning” are literal days with literal evenings and mornings. Not that God created the heavens and the earth in literally six days, but that He communicated to Adam for six literal days how He created it all. That would also explain the use of the terms “evenings” and “mornings” before the creation of the sun and moon, for example. Yet, it would not contradict the evidence from the physical sciences of an old age earth. – E. Raymond Capt, M.A., A.I.A., F.S.C., Scot., *Biblical Antiquities*, “A Six Day Creation?”, Covenant Media Productions, 1998, Album 1, Tape # 6.

¹³ *Creation and Time*, p. 52.

¹⁴ *Ibid.*, p. 92.

¹⁵ Dr. Ross defines supernovae as “super-giant stars in their final, powerfully explosive stages of burning.” – *Creation and Time*, p. 94.

¹⁶ *Ibid.*, p. 95.

¹⁷ *Ibid.*, p. 95.

¹⁸ Dr. Ross is founder and president of *Reasons To Believe* which carries pertinent materials to investigate these relevant issues. Web site address is: www.reasons.org. Mailing address is: P.O. Box 5978, Pasadena, CA 91117.

¹⁹ *Christianity and the Age of the Earth*, p. 154.

²⁰ *Ibid.*, p. 73.

²¹ *Ibid.*, p. 93.

²² Norman D. Newell, *Creation and Evolution: Myth or Reality?*, quoted by Charles A. Weisman, *Facts and Fictions Regarding Noah's Flood*, (Burnsville, MN: Weisman Publications, 1992), p. 17.

²³ John C. Whitcomb and Henry M. Morris, *The Genesis Flood: The Biblical Record and its Scientific Implications*, (Phillipsburg, VA: Presbyterian and Reformed Publishing Co., 1961), p. 228.

²⁴ *What Is Creation Science?*, p. xi.

²⁵ *Ibid.*, p. 9.

²⁶ *Ibid.*, p. 9.

²⁷ Dr. Davis A. Young, *Creation and the Flood: An Alternative to Flood Geology and Theistic Evolution*, (Grand Rapids, MI: Baker Book House, 1977), p. 73.

²⁸ *Christianity and the Age of the Earth*, p. 94.

²⁹ *Ibid.*, Chapter 7.

³⁰ *Creation and Time*, p. 101.

Chapter Two

The Dilemma About Cain

The story of Cain, the first born of Adam and Eve, reveals a problem for the advocates of the theory that all the modern day races came from Adam. They claim that there were no “human beings” in existence before Adam and Eve were created. Thus, they are confined to an interpretation of the fourth chapter of Genesis that suggests there were no other “humans” of whom Cain would be afraid. Further, it is taught that Cain must have either married his sister or a niece since it is assumed that there were no other people from whom he could have chosen a wife. This interpretation is critical to upholding the theory that Adam and Eve were the first progenitors of the “human race.”

That Adam is the father of the “human race” is essential to maintaining “the integrity of the gospel message,”¹ according to the book *One Blood*. As this book’s authors explain:

The gospel only makes sense if all humans who have ever lived (except for the first woman) are descendants of the first man, Adam . . .²

Thus, if Christians cannot defend that all humans (including Cain’s wife) can trace their ancestry ultimately to Adam and Eve, then how can they understand and explain the gospel? How can they justify sending missionaries to every tribe and nation?³

Of course, the above statements are based on a belief in a **universal** gospel, that is, a gospel that is relevant to all races. In that case, their point and concern is logical and consistent. However, it is equally true that if all races cannot “trace their ancestry ultimately to Adam and Eve,” then the universal gospel cannot be defended.

In order to maintain that all races came from Adam, these advocates of the universal gospel must presume that only Adam's descendants were in existence in the biblical narrative of Genesis 4. The following, then, are the salient points that will be examined in light of this doctrine.

Adam, “The First Man”

It is contended that, theologically, Adam was “the first man” and, therefore, he “was the head of the human race.”⁴ The phrase “the first man” comes from 1 Corinthians 15:45. Taken by itself, one could render this to mean that Adam was the first created man from whom all the races came. Logically, it is deduced that all races must have come from Adam if Adam was **literally** “the first man.” Furthermore, the authors of *One Blood* deduce that if “only the descendants of the first man Adam can be saved” and all races came from Adam, therefore “*all* human beings”⁵ became sinners through Adam and can be saved (emphasis in original).

However, when this phrase, “the first man,” is considered in the entire context of 1 Corinthians chapter 15, it becomes clear that it is **not** meant to be interpreted literally. Just from the complete verse of 1 Corinthians 15:45 alone, “the first man” must primarily be taken in a metaphorical sense. This verse reads, “So also it is written, The first man, Adam, became a living soul. The last Adam became a life-giving spirit.” The “first” Adam is contrasted to the “last Adam,” Jesus Christ, in a figurative sense. As author and historian Charles Weisman analyzes:

Adam was the “first man” only in the same sense that Christ was the “second man,” for Adam “was the figure of Christ” (Rom. 5:14). If one is to claim that these verses refer to Adam as the first human being in a physical sense, then, according to verse 45, they have to say Christ was the last man. But according to verse 47 they would have to say Christ was the second human being on earth.⁶

In other words, the clear sense of this verse demands a figurative, and not literal, understanding. If “the last Adam,” referring to Jesus, is figurative, so is “the first man, Adam.”

Thayer’s Greek-English Lexicon also confirms that “the first man, Adam” and “the last Adam” (Jesus Christ) can only be taken in the sense of “the latter as opposed to the former.”⁷ That is to say, a “distinction” must be made “between the former Adam, the first man, the author of ‘all our woes,’ and the latter Adam, the Messiah, the Redeemer . . .”⁸ Again, this is a figurative understanding for both the “first man, Adam” and the “last Adam.”

In 1 Corinthians 15 (as well as Romans 5), Paul is contrasting that, as death due to sin came through the first Adam to his descendants, so life through the last Adam, Jesus Christ would be restored to these same descendants. That Adam is “the first man” has nothing to do with the doctrinal invention that he was the first created of all “human beings.” That Adam was the ancestor of all his descendants is not a proof that Adam was the first created of all “humans,” nor does it prove that there were only Adam’s descendants on earth of whom Cain would be fearful or from whom he could find a wife.

Of Whom Was Cain Afraid?

The biblical text sets the stage for the eventual banishment of Cain by the Lord from the area where Adam and his wife lived. After the first sons were born to Adam and Eve, Cain and Abel “in the course of time” (Genesis 4:3—literally “at the end of days”) brought their offerings to the Lord. Because the Lord accepted Abel’s offering and not Cain’s, Cain became angry and murdered his brother (Genesis 4:4-8). As a punishment, the Lord “cursed” Cain and made him to be “a wanderer on the earth.” After this, Genesis 4:16 reads:

Then Cain went out from the presence of the Lord, and settled in the land of Nod, east of Eden.

Before Cain was banished from the presence of the Lord, he was quite aware that he would be in danger of his life in the place where he would “be a vagrant and a wander on the earth,” and it would “come about that whoever” found Cain would kill him (Genesis 4:14). Thus, “a sign” was given to Cain by the Lord to prevent “anyone finding” him from killing him (Genesis 4:15).

It is not clear what the “sign” was or how it stopped others from killing Cain. The question is, Of whom was Cain afraid? *One Blood* suggests that there would be no reason for a “stranger” to take revenge on Cain, but only those of his family who might seek to take revenge for the death of Abel.⁹

While this might be true, it does not necessarily follow that strangers would not also be inclined to seek to kill Cain. For the sake of argument, let us say that there were other non-Adamic people already in the place where Cain was to go. If Cain was of a different race from the others, they might be fearful of him or consider him so different as to want to kill him. As a wanderer, Cain might also be deemed vulnerable for others to kill as easy prey. As one author of the nineteenth century observed from the Cain account:

The detail of the dark deed which caused the death of one son, and the expulsion of another, from the family of Adam, discloses the first-born Cain to have been of a wilful, vindictive, and determined spirit. Such a character was not likely to have felt or avowed apprehensions of violence from his own brethren (even if any had then been in existence), more especially, if an unpeopled earth had afforded him the opportunity of separating himself from their society. But if the earth was at that time stocked with savage and hostile tribes, among whom he was about to be driven, a fugitive and exile from his own family circle, he might well have trembled at the gloomy prospect, and have pathetically sought for protection in his wanderings, from his offended God.¹⁰

One argument is just as good as the other. Cain could have been afraid of his relatives. Then again, he very well could have lived in dread of other non-Adamic people.

It must also be remembered that the law of judgment to execute a murderer was not given until the time of Noah in Genesis 9:5-6. Therefore, Adam's descendants until Noah were precluded from taking Cain's life for the murder of Abel. Without God's lawful sanction to take Cain's life, they would also become murderers, guilty before God. It is unlikely that Adam's descendants would put themselves in a position to incur God's curse as Cain had done.

The central problem, however, is that Genesis 4 does not account for the existence of any other members of the family of Adam and Eve before Cain's expulsion. *One Blood* makes the point that "there may have been a considerable number of descendants of Adam and Eve," perhaps spanning "100 years or more—allowing plenty of time for other children of Adam and Eve to marry and have children."¹¹ Therefore, there could have been plenty of Adamic descendants who might find Cain and kill him. However, this is speculation since the Bible does not indicate there were other Adamic brothers and sisters present at the time Cain was expelled. It is not until Genesis 4:25 that Scripture stipulates that Seth, who was "another offspring in place of Abel," was born **after** Cain's expulsion.

The order and apparent timing of the chronological events of Genesis 4:8-16 render it unlikely that Cain was fearful of his family members. First, Cain killed Abel (4:8). Then, the Lord confronted Cain because of Abel's death (4:9-10). After this, the Lord gave Cain his punishment (4:11-14) to be "a vagrant and a wanderer on the earth," **at which time** Cain also expressed fear of being killed by "whoever" would find him. It is reasonable that the events just described are closely related in time—perhaps even the same day that Cain killed Abel. While still in the area where Adam

and Eve lived, Cain was fearful of others in the area where he was about to be driven **just after** he had killed his brother and was confronted by God. There is no indication that there were any other brothers or sisters of Cain in the locality where Adam and his wife lived, not to mention outside that area. Cain was fearful of others **before** his expulsion and these were the people he would likely encounter immediately **after** his banishment.

Who Was Cain's Wife?

In *The Genesis Question*, Dr. Ross ponders:

Cain **may** have had sisters or nieces from whom to choose a wife even before his banishment and the birth of Seth.¹²

Then he rightly admits in the very next sentence, “The text does not tell us.”¹³ Shall we force speculations into preconceived conclusions about what the Bible says or does not say?

One Blood states that “Cain was married *before* he went to the land of Nod”¹⁴ (emphasis in original). He was? Look at the details in the biblical text:

Then Cain went out from the presence of the Lord, and settled in the land of Nod, east of Eden. And Cain had relations with his wife, and she conceived . . .
(Genesis 4:16-17)

Nowhere does the Bible say that Cain married his wife “before” he went to the land of Nod. *One Blood* even contradicts itself when it admits, “We’re not told when Cain married . . .”¹⁵ There is no indication whatsoever that Cain married his wife before he was banished and then took her to Nod. It simply indicates that after he settled in the land of Nod, he “had relations with his wife . . .” (Genesis 4:17). Cain might have married his sister, but then he could very well have found a wife in the land to which he was banished. Nevertheless, it must be asked, why would a sister want

to become Cain's wife, and why would Adam consent to give his daughter to Cain after he murdered his brother, Abel? For what possible sane reason would Adam send his daughter off to be a co-fugitive with Cain, putting her in a life threatening and cursed situation? It does not make sense.

For Whom Did Cain Build a City?

In Genesis 4:17 it says that after Cain had settled in the land of Nod and sired a son, "he built a city." The question that arises is, Why would Cain build a "city" if only he, his wife, and child were present? It seems reasonable to state that there would be no need to build a city for a small family unit.

On the other hand, the Bible text does not give a time period as to when this city was built in relation to the time when Cain settled in the land of Nod and had a son. Could this lack of information allow for a lengthy time period between Cain's settlement in Nod, the birth of his son, and his building of a city in order for Adam and his wife to have more children, and their children to have children, and so forth, in order for an increase in population sufficient to require a city? Dr. Ross speculates as to how this might be possible. In his book, *The Genesis Question*, he gives a chart showing the possibility of how many "sons and daughters" Adam and Eve's offspring could have generated. According to Dr. Ross's calculations, there could have been a total population of more than 58 billion Adamic people by the time Adam reached the age of 760 years.¹⁶

Nevertheless, Dr. Ross acknowledges that:

Archeological evidence from the pre-Flood era provides no indication that the pre-Flood population ever became as large as the mathematical chart above suggests is possible.¹⁷

In other words, the scenario given by Dr. Ross is conjecture. But even if we allow for enough numbers of Adamic descendants to warrant a city to be built, why would they want to move to where Cain was and help him in building a city when he was banished and cursed because he murdered his brother? Again, it does not make sense.

Practically speaking, it must also be asked how Cain could build a city by himself if it was not plausible that his Adamic family helped him? The timely, but forgotten, work *Adam and the Adamite*, gives a reasonable answer:

A city required men to build it, and a population to inhabit it; and who were they that, in so brief a space of time, were sufficient in number to build and people the ancient city of Enoch, if Cain's own immediate kindred were the only dwellers on the earth besides himself? If it be admitted that he went forth, under the protection of the Almighty, among other inferior tribes, and gained that ascendancy over them that a strong-minded resolute man, endowed with capacity and attainments superior to those of his new associates, might naturally obtain under such circumstances,—we can well understand how it was that he became so soon the founder of a city, the nucleus of dominion, and the first fruits of the newborn civilization that was about to spread throughout the earth.¹⁸

Cain needed people to build and inhabit a city. If Adamic people were most likely not available, then other non-Adamic people must have been present. Another piece of evidence from the realistic side of things.

Conclusion

From this biblical account alone, it is quite possible that other non-Adamic people existed contemporaneously with Adam, and of whom Cain would be afraid, and from whom he could find a wife.

The theory advocating that there were **only** other Adamic people present in Genesis 4 is possible, but not reasonable. The biblical text allows for both views to be held. But which one is the most pragmatic in the natural reading of Genesis 4?

There are other biblical and extra biblical factors that also must be taken into account that agree with the suggestion that there were other races present at the time of Adam's creation. These will be explored in future chapters. It is enough to say, at this point, that there could have been other non-Adamic beings that were in existence at the time of Adam and from whom Cain found a wife.

Notes:

¹ Ken Ham, Carl Wieland, Don Batten, *One Blood: The Biblical Answer to Racism*, (Green Forest, AR: Master Books, Inc., 1999), p. 17.

² *Ibid.*, p. 22.

³ *Ibid.*, p. 23.

⁴ *Ibid.*, p. 20.

⁵ *Ibid.*, p. 21.

⁶ Charles A. Weisman, *Origin of Race and Civilization*, (Burnsville, MN: Weisman Publications, 1990), p. 49.

⁷ Joseph H. Thayer, *Thayer's Greek-English Lexicon of the New Testament*, (Peabody, MA: Hendrickson Publishers, Inc., 1997), reprinted from the fourth edition originally published by T. & T. Clark, Edinburgh 1896, with Strong's numbering added by Hendrickson Publishers, p. 253.

⁸ *Ibid.*, p. 10.

⁹ *One Blood*, p. 31.

¹⁰ Dominick M'Causland, *Adam and the Adamite*, (New Burlington Street, London: Richard Bentley, Publisher in Ordinary to Her Majesty, 1854), pp. 189-190.

¹¹ *One Blood*, p. 31.

¹² *The Genesis Question*, p. 103.

¹³ *Ibid.*, p. 103.

¹⁴ *One Blood*, p. 30.

¹⁵ *Ibid.*, p. 24.

¹⁶ *The Genesis Question*, p. 103.

¹⁷ *Ibid.*, p. 103.

¹⁸ *Adam and the Adamite*, p. 191.

Chapter Three

The Problem of the Flood

Another important argument supporting the hypothesis that all races came from Adam, and specifically from the Adamic sons of Noah, is the belief that a global or universal Flood took place as recorded in the Genesis 7 account. The reasoning is that if all living creation, including all “human beings,” were destroyed in a worldwide flood save those who were on Noah’s ark, then the existence of all “human beings” (meaning “all races”) today could only have come from Noah’s sons. Thus, all races must have come from Noah’s three sons and their wives. The question now is whether or not this supposition of a global Flood can be proven to be viable in light of the biblical and physical evidences. Although, once again, the following is not by any means an exhaustive treatment of the Flood question, this chapter will discuss the salient issues that are important to determine whether or not the Flood was global or limited in scope.

The Biblical Language of Genesis 7

The first area that must be examined concerns the apparently universal language of the Genesis account, which many have presumed indicates the biblical Flood to be global and not local. For example, Genesis 7:17-19 and 21-23 state:

Then the flood came upon the earth for forty days;
and the water increased and lifted up the ark, so that it
rose above the earth.
And the water prevailed and increased greatly upon
the earth; and the ark floated on the surface of the
water.

And the water prevailed more and more upon the earth, so that all **the high mountains everywhere under the heavens were covered.**

And all flesh that moved on the earth perished, birds and cattle and beasts and every swarming thing that swarms upon the earth, **and all mankind;** of all that was on the dry land, all in whose nostrils was the breath of the spirit of life died.

Thus **He blotted out every living thing** that was upon the face of the land . . . and **only Noah was left, together with those that were with him in the ark.**

Taken at face value, the above verses suggest that the physical surface of the whole planet was covered with water and everything that had breath died. However, there are many other parts of the Bible that also seem to be global in language but, when the context is considered, can only be local or limited in meaning.

Charles Weisman, in his booklet *Facts and Fictions Regarding Noah's Flood*, offers a number of instances where a "face value" reading of the Bible that seem to be global cannot be sustained in the historical venue of their particular narratives. He traces the meaning and usage of the Hebrew word *erets* translated "earth," "country," "land," or "ground" as usually meaning "a limited land area rather than the entire planet."¹ Weisman discusses the following passages where the word *erets* refers to a limited land area.

When God had told Abraham, "Get thee out of thy **country** (*erets*) . . . unto a **land** (*erets*) that I will show thee" (Gen. 12:1), He did not mean for Abraham to leave the earth and go to another earth or planet.² (emphasis in original)

During the plagues upon Egypt we read that "the rain was not poured upon the earth [*erets*]" (Exodus 9:33). Everyone understands *erets* here to mean only a local land area—the land of Egypt.³

At the time when Joseph was in Egypt there existed a “famine over all the face of the earth [*erets*]” (Gen. 41:56). Was there a famine in Greenland, in the tropics of Africa and South America, in Antarctica, in the Hawaiian Islands? There is no evidence of a global famine at this period of time. However, there was a famine in all the lands that had contact with Egypt at that time.⁴

After the Israelites had been delivered from Egypt and settled in Canaan, they were described in Scripture as “a people . . . which covereth the **face of the earth** [*erets*]” (Num. 22:5,11). Not even creationists could say that Israelites covered every square foot of the earth’s surface both land and sea.⁵ (emphasis in original)

Of course, many more biblical examples of a limited land area can be used, but from the above it is clear that *erets* does not necessarily refer to the entire globe. It is also not compulsory to assume that the language of the Flood of Genesis 7 is global as well.

Not only is the “earth” not confined to a global perspective, neither is the phrase “under the heaven” (KJV—“under the whole heaven”—Genesis 7:19). The contexts of Deuteronomy 2:25, Daniel 7:23, Acts 2:5, Romans 1:8, and Colossians 1:6,23 reveal a limited area of application. A so-called “literal” reading of the Genesis Flood account must be tempered by the fact that this phraseology is not confined to a global situation when used elsewhere.

It is at this point that the global Flood proponents demand that the context of the Genesis Flood passage is not local, but global. One argument suggests that:

The constant repetition of universal terms throughout the four chapters of Genesis 6-9 shows conclusively that the question of the magnitude and geographical extent of the Flood was not a merely incidental one in the mind of the writer, but was rather one of primary importance to the entire Flood narrative . . . it is impossible to imagine what more could have been said than actually was said

to express the concept of *universal* Deluge!⁶ (emphasis in original)

The question is, Does the “constant repetition of universal terms” demand a global deluge? Once again, it need not “conclusively” require a global interpretation, since mere repetition of words and phrases does not automatically infer an all-encompassing meaning.

They further point out that the first eleven chapters of Genesis “deal with *universal* origins,”⁷ (that is, the creation of the universe and earth), and therefore, the context and frame of reference are global. However, as author F. A. Filby points out:

But in Genesis 1:10 “God called the dry land ‘earth’ ” —the word is already restricted to two-fifths of the surface of the entire planet, and this by God Himself. In Genesis 2:11 we meet the word again “. . . the whole *ERETS* of Havilah” and in v. 13 “. . . the whole *ERETS* of Ethiopia.” Now here the context demands a very limited use of the word. It must mean “land or country.” So, too, we have throughout Genesis the *ERETS* of Nod (Gen. 4:16), of Shinar (10:10), Canaan (11:31) . . . ⁸ (emphasis in original)

So, the context of Genesis 1-11 does not always refer to a global venue. Clearly, there are a number of instances within these chapters that render the meaning as a limited land area.

Neither the context nor the repetitive words of the Genesis account of the Flood are definitive as to a global frame of reference. A common sense approach would be helpful to, at least, consider that the account of the Flood was local and not global. Filby asks these pertinent questions:

What did these words [Genesis 7:19-23] mean to Noah to whom in fact they were spoken? What did they convey to Moses who wrote them? What, in fact, was the “earth” which Noah knew?⁹

These questions and their answers must be entertained to try to grasp a reasonable picture of the situation from Noah's point of view. Is it more reasonable to believe that Noah's frame of reference of the earth was global or local? Did he perceive the "earth" as a whole planet as is commonly understood today, or was he only aware of the land area with which he was familiar? The latter seems more plausible.

The Animals on the Ark

One of the problems that face the global Flood camp is how all the animals and birds of planet earth could have occupied the ark that Noah built. Realizing the numbers of diversified life forms that ever existed were too many to ever fit in the ark, the global Flood creationists have surmised that each "kind" had "been diversified into many varieties and subvarieties"¹⁰ after the Flood. By "kind" they mean that there was one "kind" of each animal, bird, or plant that God created, which later developed into different "species." For example, from one pair of male and female dog emerged different "species" of dogs. From one pair of bird emerged different "species" of birds, and so on. (This theory will be examined in Chapter Four.) They deduce, therefore, that all the animals and birds of the planet could have fit on the ark. After the Flood subsided, and the animals were let loose from the ark, they then diversified into the different "species." The question is whether this process could have occurred at a rapid rate given the brief amount of time (a few hundred years or less) and whether such occurrences can be observed today.

If the above evolutionized theory cannot be maintained, then it would be impossible for all the "species" to inhabit the ark at the same time. As Dr. Hugh Ross points out, there are "at least a half-billion to a billion" species according to the fossil record.¹¹ He goes on to say that given "the most generous cubit [dimensions] imagin-

able, we discover that the ark was too small to accommodate a pair of every land animal species currently existing (not to mention those that have become extinct).”¹²

Dr. Ross, who is not a global Flood advocate, but holds that all “human beings” perished due to living in the same locality,¹³ summarizes the global Flood position:

Global Flood proponents who recognize this problem conclude that Noah took only pairs of each family, order, or genus rather than a pair of every species. Millions of animal species arose after the Flood, they say, through biological evolution. A few thousand pairs rapidly became millions, by natural processes. In their book, *The Genesis Flood*, Morris and Whitcomb suggest, for example, that zebras, horses, and several other horselike species evolved from a single pair of horselike creatures on the ark.

This conclusion merely trades one impossibility for another. Animals, especially animals as advanced as horses and zebras, simply do not and cannot evolve at this rapid rate.¹⁴

The global Flood proponents contend that all the earth’s species (a half-billion to a billion) defined in the fossil record existed at the same time during the period after the Flood. Is that scenario possible? Dr. Ross answers:

This view contradicts research showing that Earth **cannot** support all its species at one time. A planet with a diameter of eight thousand miles . . . can support only a certain number of inhabitants and their habitats.¹⁵

Unless it can be shown that “speciation” took place, as the global Flood theory says it did, then it would have been impossible for Noah to gather all the animals and birds of the whole planet onto the ark.

There is also the improbability that animals, such as kangaroos indigenous to Australia and Tasmanian Devils found only on the neighboring island of Tasmania, could have traveled all that distance from those lands and then returned there again after the Flood; or the mastodon trekked from South America; or the polar bear from the distant north. How would Noah have been able to accommodate the giraffe from central Africa with its long neck without conjuring up some bizarre way to house it in the ark? Is it conceivable that Noah could have obtained bamboo shoots found only in China and the Far East as the exclusive food of the Giant Panda?

Then there is the problem of the amount of food required for the animals. Could the ark hold all the animals of the world and all the food required to feed them for one year? Some of them were obviously carnivorous. Global Flood theorists imagine that God could have put them into a state of hibernation. But this is pure speculation in order to avoid the obvious problems that render their whole theory untenable.

Common sense would also dictate that many of the animals, after they were let loose from the ark, would not have been able to survive because they would be eaten by the carnivorous animals. For example, the flesh eating pair of cats (such as lions or cheetahs) or bears would certainly have started hunting for a tasty meal of lambs or deer. Even if the seven pairs of lambs or deer (and other clean animals Noah brought onto the ark) were in existence after the Flood waters subsided and were set free from the ark, it is very doubtful any would have lasted very long. Hence, there would be no possibility of reproducing their “kind” and they would have gone into extinction within days, if not hours. For all of the “kinds” of animals to survive after captivity on the ark requires a series of miracles by God, but there are no miracles of this sort recorded in Scripture. It is silent, and therefore, the global Flood position is one of sophistry, because it simply does not make sense.

The Flood Waters

Another problem that global Flood strategists have is in regard to the amount of water needed to flood the entire globe, in addition to the question of where all the water went after the Flood. With the highest mountain, Mount Everest, at approximately 29,000 feet, there would have to have been an immense amount of water to cover the entire planet. Global Flood believers say that, in addition to rain, most of the water resulted from “the breaking up of the ‘great-deep’ complex of subcrustal reservoirs and conduits”¹⁶ as recorded in Genesis 7:11-12. But the question is, Does the earth contain enough water to cover the planet to a height of 29,000 feet? Dr. Ross answers:

To cover Mount Everest . . . with water would require **four and a half times** the total water resources of the entire planet.¹⁷

There is no indication that, at the time of the Flood, the earth’s terrain was “smoothed” in order to require a lesser amount of water to cover the surface, nor that, during the Flood, the mountain ranges were somehow eroded and then, through severe movement of the continental plates and volcanic eruptions, rose up to their present heights. There is no evidence of this from the Bible or from measured geological processes. In fact, God reveals in Psalm 104:5-9 that at the beginning of the Genesis chapter one creation, the waters covered the entire globe “above the mountains” (v.6), and when the waters receded at His “rebuke,” the “mountains” remained (v.8). **There were mountains at the time of creation, before the Flood, and after the Flood as well.** Further, as Dr. Ross comments, even if the above creationist scenario happened, the ark would not have been able to survive “the stresses of such cataclysmic events . . .”¹⁸

Global Flood proponents must also deal with where the water of such magnitude went. The Bible states that before the waters receded:

The fountains of the deep and the floodgates of the sky
closed . . . (Genesis 8:2)

Where, then, did the water go? The biblical record continues, “. . . and the water receded steadily from the earth” (Genesis 8:3). If the “fountains of the deep” were closed, then the Flood water must have drained off somewhere. It would have had to drain out from the Flood area into another area around it, which would have been impossible if the entire planet was covered with water.

Further, the water also subsided by means of God causing “a wind to pass over the earth . . .” (Genesis 8:1) in order to evaporate it. If the whole planet was covered with water, the method God used to cause it to subside would have been insignificant. This is admitted by the global Flood advocates:

Wind, waves, and evaporation, however, could hardly
account in themselves for more than a minor lowering of
the water level . . .¹⁹

Indeed, if the Flood water evaporated, where were the other unsaturated land areas where the evaporated water could eventually be absorbed? Clouds can only hold so much water. The planet covered with water would not have allowed for God’s method of evaporation to have been effective in lowering the Flood level.

The answer to the water problem, as presented by the global Flood theory, defies simple logic, entertains unjustifiable speculation, and goes beyond the scriptural record.

Natural Processes and Geology

Global Flood advocates insist that the natural processes as observed today did not begin until after the fall of Adam. Thus, natural processes cannot demonstrate anything before the fall and subsequent curse of God on Adam. Accordingly, geological processes presently observed must be considered a legitimate basis for the scientific analysis of natural processes and events since the

fall of Adam. Dr. Davis Young, geologist and author of *Creation and the Flood*, provides a number of examples proving the inescapable conclusion of the impossibility of a global Flood from the study of natural processes **during or after** the alleged “global Flood.”

One such example Dr. Young cites is a variety of complex masses of molten rock that, in order to crystallize, would have to have a certain amount of time elapsed to cool very slowly. Natural processes observed today allow the geologist to mathematically calculate that, in some bodies of molten rock, it would require a million years for it to crystallize.²⁰ Dr. Young challenges the global Flood proponents:

The burden now lies upon [global] flood geologists to explain, in terms of sound theoretical principles of heat conduction in liquids and solids, just how igneous bodies of various sizes, intruded during the flood year, could succeed in completely solidifying during the flood year or shortly thereafter.²¹

In another example, Dr. Young examines the geological processes combining high temperature, extreme pressure, and time to change various sedimentary material into “metamorphic” rocks and minerals such as lawsonite, uragonite, and quartz.²² Since global Flood advocates tell us that these metamorphic rocks were formed from the time of the Flood, Dr. Young contends they must explain how it is possible for sedimentary flood deposits to be, in one case, “heated to around 600°C [1,112°F] and cooled back down to surface temperature, as well as buried to a depth of around twelve miles and brought all the way back to the surface!”²³ in less than a year.

In yet another example, Dr. Young provides a variety of demonstrable evidences that the presently existing continents of North America, South America, Africa, and Europe were at one time combined into one gigantic land mass, and that a separation

took place with a gradual “continental drift.” When pieced back together, these continents show a “remarkable similarity in the shape of the coastlines . . . almost a perfect jigsaw-puzzle fit”²⁴ (see Appendix A).

Global Flood adherents maintain that the continental separation and shift took place at the time of the Flood in less than a year. Dr. Young confronts the authors of *The Genesis Flood* who advocate this theory:

Whitcomb and Morris must achieve the drifting of continents during the latter part of the flood period, that is, in less than one year. It is unlikely that Whitcomb and Morris can find a way to explain how continents could drift distances of hundreds or even thousands of miles in only a few months unless they wish at this point to resort to pure miracle.²⁵

Dr. Young provides some additional cogent geological arguments in light of Scripture that make the global Flood theory untenable.²⁶ He sums up the problem of the global Flood position this way:

The Whitcomb-Morris theory regarding the flood may to some extent sound plausible as long as one speaks in vague generalities. As soon as one considers specific details in actual geologic contexts, it is seen that the theory simply does not stand up and therefore must be rejected. Geology refutes the whole theory and Scripture certainly does not require it.²⁷

At some point the global Flood advocates must agree, by their theory that natural processes observable today began after the curse of Adam, that the natural processes must explain the geological realities in the event of a global Flood. Whether it is the process by which metamorphic rocks are formed, or the separation and drifting of continents, such proofs must be measured by the geological processes today. The problem for the global Flood camp

is to show the feasibility of these examples by other means than observable geological processes.

Unbroken Civilization

Another evidence that demands a local Flood is the existence of confirmed unbroken civilizations before and after the Genesis Flood. (The Flood took place within the time frame of 3275 B.C. to 3095 B.C., which is discussed at length in Chapter Six.) Archaeology provides the confirmation of buildings, such as temples and shrines, farming, and manufacturing in the land area of Mesopotamia “found in the ‘Ubaid period’ of the sixth and fifth millennia, when the earliest settlements are known from Sumer.”²⁸ This increasing advancement of civilization spanned to the third millennium B.C. and later. This would put the Sumerian civilization before, during, and after the Flood date. If the Flood were global, the tremendous upheaval of the earth’s crust, as well as the Flood water itself, would have completely destroyed all such evidence of any civilization.

Further, Professor L. A. Waddell identifies the list of Sumerian kings, from the Kish Chronicle, that reigned without interruption from 3378 B.C. to 1736 B.C.²⁹ According to Professor Waddell:

[The Kish Chronicle] is an official Babylonian clay-tablet copy made about the epoch of King Khammu Rabi (c. 2000 B.C.) from an original, dating presumably to about five centuries earlier [and] is the most authentic of all Babylonian records extant of the Sumerian dynasties . . .³⁰

It is the Sumerian civilization and the span of its existence that is the most established and widely accepted. It confirms that there was an ongoing civilization before and after the Flood period.

Among the evidence of other civilizations before and after the Flood without a break is the existence of the Kenites. The Kenites

are identified in Genesis 15:19 as one of the peoples occupying the land of Canaan at the time God promised Abram that his descendants would be given that land. That reference names a people, the Kenites, who existed after the Flood of Genesis 7. However, they also existed before the Flood.

The Hebrew word for “Kenite” is *Qayin*, which is the same word used for the name “Cain” (Genesis 4:1), the first born of Adam, who was later exiled to another land east of Eden. “Kenite” is defined by *Strong’s Hebrew and Chaldee Dictionary* (#7014) as “the name of the first child, also of a place in Palestine, and of **an Oriental tribe.**” It has been suggested by some scholars that when Cain journeyed east, he encountered the Chinese and inter-married,³¹ thus fathering “an Oriental tribe.” This possibility exists and would be logical as east of Eden was the land the Chinese have always occupied. This similarity between the names of the Kenites and Cain is not the only link.

The *Zondervan Pictorial Encyclopedia of the Bible* identifies the characteristics of Cain’s family of descendants and those of the Kenites as being the same:

The Aramaic and Arabic etymologies of the root *qyn* show that it has to do with **metal and metal work** (thus the Hebrew word from this root, “lance”). This probably indicates that the Kenites were metal workers, especially since Sinai and the Wadi ‘Abrabah were rich in highgrade copper ore. W.F. Albright has pointed to the Beni Hassan mural in Egypt (19th century B.C.) as an illustration of such a wandering group of smiths. This mural depicts thirty-six men, women and children in characteristic Semitic dress leading, along with other animals, donkeys laden with **musical instruments**, weapons and an item which Albright has identified as a bellows. **He has further noted that** [Cain’s descendants] **Lamech’s three children** (Genesis 4:19-22) **were**

responsible for herds (Jabel), musical instruments (Jubal), and metal work (Tubal-Cain, or Tubal, the smith), the three occupations which seem most evident in the mural.³²

So, not only were the occupations the same, further identifying Cain with the Kenites, but this fact also indicates that the Kenites (after the Flood) were the descendants of Cain (before the flood—see Appendix B). Thus, the Bible renders evidence of a people who were not on the ark during the Flood, but existed before as well as after it, indicating the Genesis Flood was local in scope and not global.

The Location of the Flood

If the Flood of Genesis was local and not global, where could it have been located? Understanding that water seeks its own level, there must have been a place that could have held the Flood waters. Historian Frederick Haberman shows that such a place exists. There is an area called the Tarim Basin, which is about a thousand miles long and 350 miles wide—a massive area. Haberman describes it this way:

This Tarim Basin is the greatest sinkhole in the world, although it is surrounded by the highest mountain peaks in the world; yet its floor lies in many places below the level of the Indian Ocean . . . [five hundred feet below sea level].³³

The Tarim Basin is now referred to as Eastern Turkestan. Haberman quotes from the *Encyclopedia Britannica* (11th edition) under the heading of “Eastern Turkestan”:

Though it is in reality an elevated plateau—it is nevertheless a depression when compared with the girdle of mountains which surround it on every side except the East, and even on that side it is shut in by the crumbling remains of a once mighty mountain system, the Pe-Shan . . . The mountain ranges which shut off East Turkestan

from the rest of the world rank among the loftiest and most difficult in Asia, and indeed in the world . . .³⁴

Archaeologists also confirm by the record of ancient cuneiform prisms (a type of obelisk with writing on it) that certain cities outside the Tarim Basin were “wasted” by the overflow of flood waters. Further, they have discovered silt deposits left by flood waters along those cities’ routes, **but exist nowhere else** in Eastern Asia.³⁵ Another evidence that the Genesis Flood was local.

As an aside, the mountains of Ararat are located in this area where the ark came to rest after the Flood subsided. Does it not seem strange that, if there was a global Flood, the ark just coincidentally ended up in the same general location from where it was built and not in Australia or Norway?

Conclusion

The scriptural language of the Flood account does not demand a global Flood. It makes more sense, from Noah’s limited frame of reference, to suggest the reality of a local Flood. In addition, the problems of the animals, water, geological processes, and evidence of existing civilizations make the global Flood theory unreasonable. The weight of evidence, not to mention the impossibilities of certain situations, makes the global Flood dogma a real stretch of the imagination without foundation in fact or plain common sense.

Although many more arguments could be made in favor of a local Flood, it is not the purpose of this chapter to try to include them all. The salient points have been made, clarifying the Genesis account to be understood as a local Flood. This certainly is allowed for by Scripture and better fits the facts of the observable world as we know it. Therefore, the truth of a local Flood would allow for the possibility of the existence of other created life forms on the planet before, during, and after the Flood, including other races.

Notes:

¹ *Facts and Fictions Regarding Noah's Flood*, p. 5.

² *Ibid.*, p. 6.

³ *Ibid.*, p. 7.

⁴ *Ibid.*, pp. 7-8.

⁵ *Ibid.*, p. 8.

⁶ *The Genesis Flood*, p. 57.

⁷ *Ibid.*, p. 57.

⁸ Frederick. A. Filby, *The Flood Reconsidered*, (Grand Rapids, MI: Zondervan Publishing House, 1970), p. 82.

⁹ *Ibid.*, p. 81.

¹⁰ *The Genesis Flood*, p. 66.

¹¹ *The Genesis Question*, p. 150.

¹² *Ibid.*, p. 150.

¹³ *Ibid.*, p. 140.

¹⁴ *Ibid.*, p. 151.

¹⁵ *Ibid.*, p. 151.

¹⁶ Henry M. Morris, *The Genesis Record: A Scientific and Devotional Commentary of the Book of Beginnings*, (Grand Rapids, MI: Baker Book House, 1976), p. 206.

¹⁷ *The Genesis Question*, p. 148.

¹⁸ *Ibid.*, p. 149.

¹⁹ *The Genesis Record*, p. 206.

²⁰ *Creation and the Flood*, p. 177-185.

²¹ *Ibid.*, p. 185.

²² *Ibid.*, p. 193-198.

²³ *Ibid.*, p. 197.

²⁴ *Ibid.*, p. 200-201; full treatment of "plate tectonics" from pp. 198-210.

²⁵ *Ibid.*, p. 210.

²⁶ *Ibid.*, pp. 210-212.

²⁷ *Ibid.*, p. 210.

²⁸ Andrew Sherratt, ed., *The Cambridge Encyclopedia of Archaeology*, (New York: Crown Publishers, Inc., Cambridge University Press, 1980), p. 113.

²⁹ L. A. Waddell, *The Makers of Civilization in Race and History*, (London, 1929), pp. 481-487.

³⁰ *Ibid.*, p. 57.

³¹ Frederick Haberman, *Tracing Our Ancestors*, 1934, (Sandpoint, ID: America's Promise Ministries, reprinted 1989), p. 25.

³² Merrill C. Tenney, ed., *Zondervan Pictorial Encyclopedia of the Bible*, (Grand Rapids, MI: Zondervan Publishing House, 1977), Vol. 3, p. 782.

³³ *Tracing Our Ancestors*, pp. 13-14.

³⁴ *Ibid.*, p. 19.

³⁵ *Ibid.*, p. 56.

Section Two

Chapter Four: The Universal Adam – Part 1

- The “One Blood” Verse
- Another Assumption
- Of Kinds and Races
- Definition of “Kinds”
- Species and Interbreeding

Chapter Five: The Universal Adam – Part 2

- The Concept of Heredity
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Chapter Six: It Was a Miracle

- The Biblical Record
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- Definition of “Racism”
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Chapter Four

The Universal Adam - Part 1

This chapter and the next will address the blueprint presented by the authors of *One Blood (Answers In Genesis¹)* as to how all the races today allegedly came from the biblical Adam and Eve. Briefly, this position states that God created Adam and his wife with all the genetic information inherent in all the races. From this starting point, it is then explained that the descendants of Noah's sons and their wives, after the confusion of language at the Tower of Babel (Genesis 11:1-9), scattered over the entire globe and eventually became different races through a process called "natural selection." Thus, according to this view, the present day existence of all the races is accounted for.

Conceding for the moment (for a moment is all that can be spared) to *One Blood's* theory that the universe and earth are young, that Adam was the first "human," and that the Flood was global, the following will address the issue of whether this scenario of how all the races came into being is possible from a biblical and genetic foundation.

The "One Blood" Verse

To begin with, it is rather dogmatically decreed that the Bible states that all races came from Adam. The keynote verse that is used by *One Blood* is Acts 17:26, which states:

And hath made of one blood all nations of men for to dwell on all the face of the earth . . . (KJV)

One Blood's commentary interprets this verse as follows:

The Bible does not even use the word “race” in reference to people, but **does describe all human beings as being of “one blood . . .”** This, of course, emphasizes that we are all related, **for all humans are descendants of the first man Adam** (1 Cor. 15:45).²

The King James Bible does **not** say “all human beings” are of “one blood.” It says that God “made of one blood **all nations.**” It is **assumed** by *One Blood* that “all nations” are “all human beings” of all races. However, without properly understanding what “all nations” means, one cannot correctly interpret this verse. *One Blood* has interpreted this verse from the predetermined conclusion that all races came from Adam: “*for all humans are descendants of the first man Adam.*” Thus, the authors, excluding proper exegesis, use circular reasoning, beginning with a conclusion and then interpreting the verse by it.

It must also be noted that the phrase “one blood” is not found in the earliest manuscripts and, thus, it should read, “And He made from one, every nation of mankind (literally, “of men”) . . .” Nevertheless, the understanding is still the same—that God created the “nations” and “mankind” from “one,” Adam. But again, before this verse can be understood, the word “nations” and “mankind” must be biblically identified (which will be discussed in Chapter Eight). Before these authors can conclude that either of these terms means “all human beings,” it will first have to be proven that their theory of how all the races came from Adam is valid.

In other words, if the *One Blood* theory is correct – that all races came from Adam – then “nations” or “mankind” refer to all races. On the other hand, if only one race of the many races came from Adam, then “nations” or “mankind” refer to only one race.

Another Assumption

Along with the “one blood” verse, there is another interpretive assumption that *One Blood* makes. It quotes Genesis 3:20, describing Eve as “the mother of all living.” That means, according to this book, that “all other people than Adam are descendants of

Eve—she was the first woman.”³ This presupposes that Adam and Eve, of course, were the first parents of all the races. Once again, their conclusion has predetermined the interpretation of this phrase. However, one cannot biblically derive this universal meaning, because the word used for “living” does not confine itself in application to only Eve’s descendants.

The Hebrew word translated “living” is *chay* (*Strong’s* #2416). In the context of the creation account recorded in Genesis 1–3, this word is used in the following ways (the italicized words are the translation of the word *chay*):

Verse	Phrase using “ <i>living</i> ”	Referring To
1:20	“ <i>living</i> creatures”	water creatures
1:21	“every <i>living</i> creature”	water creatures & birds
1:24	“ <i>living</i> creatures . . . and <i>beasts</i> of the earth”	all sorts of land creatures
1:25	“the <i>beasts</i> of the earth”	land creatures
1:28	“every <i>living thing</i> ”	all creatures inclusive
1:30	“every <i>beast</i> of the earth”	land creatures
2:7	“the breath of <i>life</i> . . . a <i>living</i> being”	the created act and result in Adam
2:9	“the tree of <i>life</i> ”	a tree in the garden
2:19	“every <i>beast</i> of the field . . . <i>living</i> creature”	land creatures inclusive
2:20	“every <i>beast</i> of the field”	land creatures
3:1	“any <i>beast</i> of the field”	land creatures
3:14	“every <i>beast</i> of the field . . . of your <i>life</i> ”	land creatures and the serpent

The word “living” can refer, apparently, to many orders and kinds of God’s creation, such as sea creatures, animals, and beasts of the earth. It also refers to Adam as a “living soul” after God breathed into his nostrils, and even pertains to “the serpent.” Does it make sense that Eve could have been the mother of “all living” in regard to the many different kinds of creation to which this word refers? No. Therefore, Genesis 3:20 and the phrase “the mother of all the living” must be interpreted in a limited sense. The question then is, how limited?

What if the general reference to “living creatures” in Genesis 1:24 or the “beasts of the earth” in Genesis 1:25 included other pre-Adamic races, some of which are in existence today? This unanswered question demands consideration of a limited definition and interpretation of Genesis 3:20. All that is known, at this point, is that Eve is the mother of “all living” within the context of Genesis 3:20, that is, her descendants. Thus, the conclusion must wait for an analysis of the hypothesis of the *One Blood* rendition as to how all races came from Adam.

Of Kinds and Races

The general theory presented in *One Blood* is that God created the broad category of “kinds” of land, air, and water creatures; and from these “kinds” there developed “species” within each kind. Similarly, the different races of the “human race” emerged from only one “kind,” namely, Adam and Eve. The authors begin their argument by discussing the **definition** of “kind” and how the process works in relation to the development of many species.

The authors of *One Blood* do not believe that God originally created the diversified array of “animals and plants just as we see them today.”⁴ In the example they give, God created only one pair of dog kind that possessed all the genetic information from which all “species” of dogs emerged. After the Flood, one pair of male

and female dog “mated and had offspring.” Eventually, “small groups of dogs started splitting away from the main group” and, thus, “split up the gene pool” resulting in “different combinations of genes.”⁵ From one pair of “dog kind” came all dogs with their different features emerging by the process of adaptation to different environments called “natural selection.”

By this process of splitting the original gene pool further and further, with natural selection “favoring” certain types for different environments, distinct varieties—even new “species”—could arise, all **inheriting their features from that original dog kind on the ark, but in different combinations and subsets.**⁶

“Natural selection” has traditionally been an evolutionary term defined as:

[The] mechanism involved in evolution, and comprising the selection of individuals demonstrating superior fitness in terms of fertility and fecundity as compared with other individuals within the same population . . . they constitute an **increased representation of their parent’s genes** in the gene pool of the population . . .⁷

One Blood, however, is quick to point out that this process of change (called “speciation”) by natural selection, which they advocate, is not evolution. The difference, it is said, is that evolutionists insist that change must come about through **added** information, while *One Blood* creationists insist that such a change is due to a “**loss** of information.”⁸ In other words, environmental pressures caused mutations or “loss of [genetic] information” in an original pair of dogs resulting in different species of dogs.⁹ In terms of the creationist’s understanding of “kinds” then, *One Blood* states:

We know that the processes of natural selection and mutation can never form new *kinds* of animals or plants, but only new *species* or *varieties* within the *same* kind.¹⁰ (emphasis in original)

So, according to *One Blood*, the definition of “kind” refers only to general categories, such as the dog family, cat family, and so forth, but not to the “species” like the wolf, sheepdog, poodle, Chihuahua, or dingo, for example; or the lion, cheetah, bobcat, or domestic house cat. It is unclear, however, if *One Blood* would include the vast and different exhibit of fish or birds as either “kinds” or “species” in their view. Did all birds come from one pair of birds, or all fish come from one pair of fish? With hundreds of thousands of known species of these creatures, this scheme proposed by *One Blood* would be absurd on its face.

One Blood further contends that the changes, or speciation, that took place could “happen quite rapidly,” citing assumed biological, evolutionary concepts called the “founder effect” and “jumping genes.”¹¹ So, all the changes that have taken place, from the one pair of “kind” which God originally created, have resulted in the vast diversity of “species” in each of the known varieties of creatures within a 5,000-year period. Actually, *One Blood* maintains that it only took **a few hundred years** to accomplish this amazing feat, and then all the species somehow became “fixed” so that this phenomenon no longer occurs. A convenient scenario! Based upon this assumption, *One Blood* seeks to prove that all the races came from one pair of individuals, Adam and Eve. That is the theory.

Definition of “Kinds”

The initial problem with *One Blood’s* theory is that its authors presume that their definition of the term “kinds” is the biblical definition. *One Blood* assumes that “kinds” refers to the general “families” of creation, such as all dogs or all bears, for example. As will be shown, however, the biblical definition of “kinds” is very similar to the science of taxonomy. A review of the taxonomical terms will be helpful to assist in the biblical understanding of “kind.”

Basic taxonomy breaks down the classification of all living things as follows: kingdom, phylum, class, order, family, genus, and species (see Appendix C for a further study of taxonomy). Although “kind” is not a specific taxonomic term, it does relate to “genus” and “species.”

The word “kind” is the Hebrew word *miyn*, appearing ten times in the first chapter of Genesis. It means “to portion out; a sort, i.e. **species**” (*Strong’s* #4327). According to *Strong’s*, “kind” means “species.” “Kind” does not refer to general categories (families) of dogs or cats or birds. It refers to the subsets (genus and species) within these categories. This is illustrated by its usage within Genesis and the rest of the Pentateuch. For example, in the creation account of Genesis 1:11-12, there are many “plants” and “fruit trees” that were to reproduce “after *their* kind.” Likewise, in verses 24-25, God created **many** water creatures and “beasts of the earth” and “cattle” and **every** land creature “after *their* kind.” There were many different species or kinds of plants, water creatures, and land creatures that God created, which were subject to the law of nature He set up in the beginning—“kind after kind.” This law is readily observed today **in nature** (as opposed to domestication). The species stay with their own kind and reproduce after their own kind **in nature**. As the saying goes: Birds of a feather flock together.

Further, this word “kind” is used in Genesis 6:20 when God commanded Noah to take “birds after *their* kind, and of the animals after *their* kind” on the ark to be kept alive. There were many different kinds or species within the region of the Flood. Genesis 8:7-10 reveals that Noah first sent out “a raven,” and later “a dove,” from the ark. These are not only two different Hebrew words indicating two different birds, but also they are categorized taxonomically in two completely different orders within the bird class. One is categorically clean and the other is unclean.

In the Septuagint (*LXX*), the Greek word for “kind” is *genos*, the equivalent for the word *miyn* in the Hebrew Masoretic text in the above Bible references. *Genos* is “a noun expressive of relationship of **various degrees and kinds**” with the primary meaning of “ancestral stock” or decent or family of relatives.¹² Another lexicon adds “race” and “offspring.”¹³ So, *genos* is inclusive, for example, “of **all** cattle . . . of **all** reptiles and of **all** wild beasts” (Genesis 6:20), and “**all** winged birds . . . and of **all** reptiles” (Genesis 6:21, Brenton translation). *Genos* plainly refers to, not just one pair of cattle, wild beast, reptile, or winged bird, but to **all** “kinds” of cattle, wild beasts, reptiles, and winged birds. Therefore, each “kind,” as used in the biblical passages above, is the equivalent of a “race.”

Returning to the Masoretic text and the Hebrew word *miyn*, the Mosaic Law (in Leviticus 11:13-19) continues the distinction between different “kinds” of unclean bird—“the eagle and the vulture and the buzzard, and the kite and the falcon . . . every raven . . .,” and so forth (see also Deuteronomy 14:11-18). The eagle, vulture, buzzard, and kite are of the same family taxonomically, but each are a different genus or kind.

In Leviticus 11:22, there is a delineation between different kinds of clean insects, such as “locusts in its **kinds** . . . and the cricket in its **kinds**, and the grasshopper in its **kinds**.” Notice the plural “kinds,” that is, many kinds or species of locusts, crickets, and grasshoppers. Again, verse 29 distinguishes between unclean animals and reptiles—“the mole, and the mouse, and the great lizard in its **kinds**,” that is, different kinds or species of mole, mouse, and lizard. This is followed by verse 30 reading, “gecko, crocodile . . . sand reptile and the chameleon,” inferring that all are of the reptile family, but comprise different kinds (genus) or species. The word “kind” in the Law clearly means different genera or species within a general category or family of bird, animal, or reptile.

In the above Leviticus and Deuteronomy passages, the *LXX* does not use the Greek word *genos*, but instead substituted the term *auto*. This term is a reflexive pronoun used as an “intensive marker, setting an item off from everything else through emphasis and contrast . . .”¹⁴ Again, in the context of differentiating between the kinds of clean and unclean birds, insects, animals, or reptiles, *auto* separates, emphasizes, and contrasts between them, all within each general category.

In Leviticus 19:19 God commands the Israelites to “not breed together two kinds of your cattle” or “sow your field with two kinds of seeds.” God’s people were to observe the law of “kind after kind.” Clearly, in this verse, there were different “kinds” of cattle and seed.

From the above analysis of the use of the term “kinds” in Scripture, it can be readily seen that the biblical definition is quite broad. Depending on the context, “kinds” can refer to the taxonomical term “genus” (eagles, kites, vulture); or it can refer to that of “species” (**kinds** of locusts or **kinds** of grasshoppers). Therefore, it is correct to say that the Bible uses “kinds” to differentiate the species within a genus, as well as the variety of genera (plural of “genus”) within a family. The biblical “kinds” can apply to the taxonomical terms of both “genus” and “species” but not to “family.”

One Blood’s beginning premise is, therefore, askewed at the first instance by a misleading and otherwise untrue definition of the meaning of “kind,” contrary to the Scripture’s intention. Rather than “kind” referring to genus, or even the species within each genus category, as it is ascribed biblically, it is applied to the family of dogs, cats, or bears, for example. A corrected definition, however, would not only put *One Blood’s* theory on hold, but provide an emerging picture of what the Creator actually did in His creation. All species did not develop through natural selection from one pair of created plant or animal kind. God **created** all the different varieties of creation—every kind or specie of plant, tree,

cattle, bird, reptile, fish, and so forth. To say otherwise is to rob God of His intended meaning in His written word and diminish His creative power and awesome, but ordered, diversity of His creation.

Species and Interbreeding

One Blood proposes that the “family” (of taxonomy) equals “kind” of the Bible. In other words, the canidae family made up of wolves, coyotes, dingoes, foxes, and domestic dogs is one kind or race, that is, the dog race. The Bible clearly indicates that by divine ordinance, the kinds created by God only mate with each other in nature (“after their kind,” Genesis 1:11-12, 24-25). If *One Blood’s* definition of “kind” holds true, then an original pair of dog kind or bear kind would readily mate within its own kind or family, and would not distinguish within its family group (such as, wolves with wolves, foxes with foxes, or coyotes with coyotes). **There would not be observed mating distinctions within a family in nature since all would be the same kind or race.** The question is, Does what is observed in nature according to the law of “kind after kind” support *One Blood’s* concept?

One Blood admits that a “definition of a species is that it does not breed with other species.”¹⁵ Recall that in *One Blood’s* definition, “kinds” do not equal “species,” but “species or varieties” form “within the *same* kind”¹⁶ (emphasis in original). But if species (which are subsets of a kind by *One Blood’s* definition) obey the law of nature of “kind after kind” (that is, isolated breeding), then not only does this put species in the same category as kind, but identifies and defines the created kinds according to this law of nature. The following examples illustrate this.

In *One Blood’s* dog/wolf example, it is stated that from one pair of dogs came all dogs.¹⁷ The offspring would be called “species” that emerged out of one original “kind” of dog. It is observed **in nature** that wolves only breed with wolves, but never interbreed with foxes

or with coyotes (except under extreme circumstances) living in the same habitat. Even wolves in the wild mate within their select species or varieties. What can be deduced from observation, is that the species of dogs that, in nature, breed with each other are those species (or kinds) that God created **from the beginning**. Instead of one pair of dogs, there were many original distinct pairs of dogs: wolves, coyotes, foxes, jackals, dingoes, and so forth.

There are many other examples of the law of “kind after kind” breeding occurring only with the kinds or species of a general family category. One interesting example is the malarial mosquito (known taxonomically as *Anopheles*). Although there are no visible differences between seven species of malarial mosquitoes (except at egg stage), they are distinguished as species from their isolated breeding patterns.

The seven species have the habit of “swarming” when ready to copulate. They join groups of many individuals, humming, high in the air; suddenly the swarm bursts asunder and rejoins. The females recognize the swarms of males of **their own species**, and are attracted towards them. Each female dashes in, seizes a male, and flies off, copulating.¹⁸

Why does this occur? They apparently have different inherent “sensory systems”¹⁹ to be able to distinguish one species from another for separate breeding. Could this be the divine ordinance of God, which He internally created in each “kind”?

From another example in Africa, there are two species of gazelle that “live together in mixed herds.”²⁰ Although they are very similar in appearance, live in the same habitat, and “the courting and mating behavior of the two species is remarkably similar,”²¹ they “do not attempt to interbreed.”²² Once again, God’s natural law of “kind after kind” reveals the separate species that He created within the same genus of gazelle, each with an internal isolating mechanism to prevent interbreeding.

It must also be pointed out that God's law of nature ("kind after kind") is repeatable **in nature** outside the interference of man. In contrast, dogs and wolves that are under domestication are well known to interbreed with each other (but is an extremely rare occurrence in the wild). Wild canaries and goldfinches do not interbreed with each other **in nature**. However, in captivity they can be persuaded to copulate and produce a hybrid offspring. Wild goats and sheep do not interbreed **in nature**, but will under domestication.²³ Different species of gulls who do not mate **in nature** do so readily in captivity.²⁴

Observed breeding **in nature** identifies kinds or species in keeping with the law of nature of "kind after kind." These species, within the same taxonomical family (such as dog, bear, cat) who exhibit isolated breeding patterns, must then be those kinds that God had originally created. *One Blood's* distinction between kinds and species, and its hypothesis that from one original pair of a kind (which really is the general category of family, such as the dog, bear, or cat family) came all species, is not valid in view of the observed breeding patterns, which demonstrates God's law of nature.

"Species" is not defined generally as those who **can** interbreed with each other, but as those who **do** interbreed **in nature**. The **ability** to interbreed is not the sole criteria of "species." Thus, if this distinction is properly made from God's created order to identify kinds or species, then all races cannot be lumped into a general group (that is, "the human race") just because they **can** interbreed. This fact does not prove that all races are of the same kind.

Racially mixed marriages were taboo for centuries, with laws prohibiting such practices. Only within the last century, primarily in Caucasian nations, has miscegenation become an accepted practice. The reasons for this new phenomenon of accepted race mixing include extensive religious, political, and educational

propaganda, along with the influence of massive non-White immigration, which has successfully broken down the natural created barriers.

Conclusion

One Blood begins to build its argument to support the theory of how all races came from Adam and Eve with interpretive assumptions of selected Bible references based on circular logic. It then creates a confusing series of definitions and applications of biblical and taxonomical terms (such as “kinds” and “species”) that serve to contradict themselves, as well as to defy the observed laws of nature.

What this chapter has attempted to do is to not only try to unravel the mixture of truth and falsehood in *One Blood*’s use of biblical and taxonomical terms and their employment, but to clarify that the liberal use of Bible passages in a universal sense is unjustified. It has also been shown that the Bible is consistent in its use of the terms of “kinds” and “species” in definition and in what has been repeatedly observed as a reproductive process of natural law.

Notes:

¹ *Answers In Genesis*, P.O. Box 6330, Florence, KY 41022; web site: www.answersingenesis.org.

² *One Blood: The Biblical Answer to Racism*, p. 53.

³ *Ibid.*, p. 23.

⁴ *Ibid.*, p. 36.

⁵ *Ibid.*, p. 39.

⁶ *Ibid.*, p. 41.

⁷ Norman Maclean, *Dictionary of Genetics & Cell Biology*, (New York: New York University Press, 1987), p. 268.

⁸ *One Blood*, p. 42.

⁹ *Ibid.*, pp. 36-45.

¹⁰ *Ibid.*, p. 47.

¹¹ *Ibid.*, p. 42.

¹² Frederick William Danker, ed., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Third Edition, (Chicago, IL: The University of Chicago Press, 2000), p. 194.

¹³ Liddell and Scott, *A Greek-English Lexicon*, (Oxford, London: The Clarendon Press, 1864), p. 254.

¹⁴ *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, p. 152.

¹⁵ *One Blood*, p. 43.

¹⁶ *Ibid.*, p. 47.

¹⁷ *Ibid.*, Chapter 2.

¹⁸ John R. Baker, *Race*, (Foundation for Human Understanding, Athens, Georgia: Oxford University Press, 1974), p. 75.

¹⁹ *Ibid.*, p. 76.

²⁰ *Ibid.*, p. 86.

²¹ *Ibid.*, p. 86.

²² *Ibid.*, p. 87.

²³ *Ibid.*, p. 94-95.

²⁴ *Ibid.*, p. 95.

Chapter Five

The Universal Adam - Part 2

This chapter will now examine the two main pillars of *One Blood's* theory of how all races came from Adam: 1) Adam and Eve possessed all the genetic information of all the races from the beginning; and 2) All the races, therefore, developed from this original pair (and specifically from Noah's sons) by the process of natural selection. Once again, their position of the young universe and earth, of Adam and Eve as the first created "humans," and the global Flood will be assumed to be correct for the sole purpose of analyzing *One Blood's* origin of race theory on its own merit.

The Concept of Heredity

Because this theory deals with the area of genetics, a basic understanding of this science is necessary. Genetic research today has become a major undertaking funded by government and private interests. The amount of information that has been yielded, along with the conclusions reached, must be carefully examined because, like most sciences, it is ever changing, often catering to political interpretations in order to guarantee funding for scientific projects. For the layman unfamiliar with the terminology and technical aspects of genetics, it is difficult to separate truth from error. Even though there has been a great deal of advancement, knowledge of genetics is still in its infancy. For example, just a few years ago it was thought that there were between 67,000–100,000 genes in "humans." Now, geneticists have concluded that there are only 32,000–35,000 genes present. Currently, there are some geneticists who hold to the theory that genetics has nothing to do with behavior and intelligence, and that only environment is

determinative, while others believe that genetics plays an inherent role along with environment. Beyond this, there is also a debate among geneticists about whether all races split off from one African “Eve,” or whether the different races evolved from different pairs of original “Adams and Eves” in the distant past. Genetics expert, Thomas Mysiewicz explains:

However, **major assumptions** are made about evolution and mutation rates, samples are selected by **questionable** means, and data is **statistical** (much like averages and means) rather than empirical [observable and repeatable tests].¹

In short, the field of genetics is fluid and ever changing, and there are many unknowns.

What often is lost in this maze of genetics today is its fundamental premise: **heredity**. Author Charles Weisman, in *Anthology of Racial Issues*, succinctly defines genetics as:

The study of the transmission of hereditary information from parents to offspring, and how it controls the development, structure, and function of cells and organisms. The gene is the basic unit of heredity.²

He gets even more fundamental:

A basic fact of biology is the concept that, “all cells arise from pre-existing cells.” There is no other place from which they can come. The original cells and chromosomes of each life form were stamped with a genetic code or blueprint (DNA) by the Creator of the species. . . . Nature basically repeats itself, and that is all.³

Understanding Heredity: An Introduction to Genetics repeats this principle of heredity:

Every type of living being . . . has the faculty for reproducing its kind, which is really the ability to transmit all its characteristics to its offspring by heredity . . . the essentials, the basic features, the principles, the

laws, are found to be identical in all organisms. **We may therefore trust the thousand-fold experience that basic facts about heredity discovered in one organism are true for all.**⁴

Genetics, as the science of heredity, is what is described in the first chapter of the Bible as “after their kind,” or “kind after kind.” All the observable and measurable physical traits and nonphysical characteristics, such as intelligence, social behavior, personality and disease resistance, to name a few, are inherited by the offspring from its parents. Genetics is what makes a dog behave as a pack animal, a gazelle to run fast, or a bear to hibernate. In the same way, genetics determines the differences between the observed races today.

Basic Genetics

Because a few genetic terms and concepts must be used in the following analysis of the *One Blood* theory, a brief synopsis of the genetic process is needed. Basically, each cell of an organism contains a nucleus in which there is a strand of DNA (deoxyribonucleic acid) organized into structures called chromosomes. All people have 23 sets of chromosomes, each made up of a pair of corresponding **genes** for each characteristic, lined up in the same order, called **alleles**. In addition, there are two kinds of sex chromosomes in each male (X and Y), and one kind in each female (X and X). In reproduction, the male and female give a half set of their chromosomes to their offspring, which thereby inherits one half complement of the genetic information from each parent. Each offspring receives one allele for every trait from each parent. If the pair of combined alleles in the offspring is identical, it is called **homozygous**. If the pair is composed of different genes, it is called **heterozygous** (see Fig. 1 on p. 78). Beyond this description, the genetic process of heredity becomes very complex.

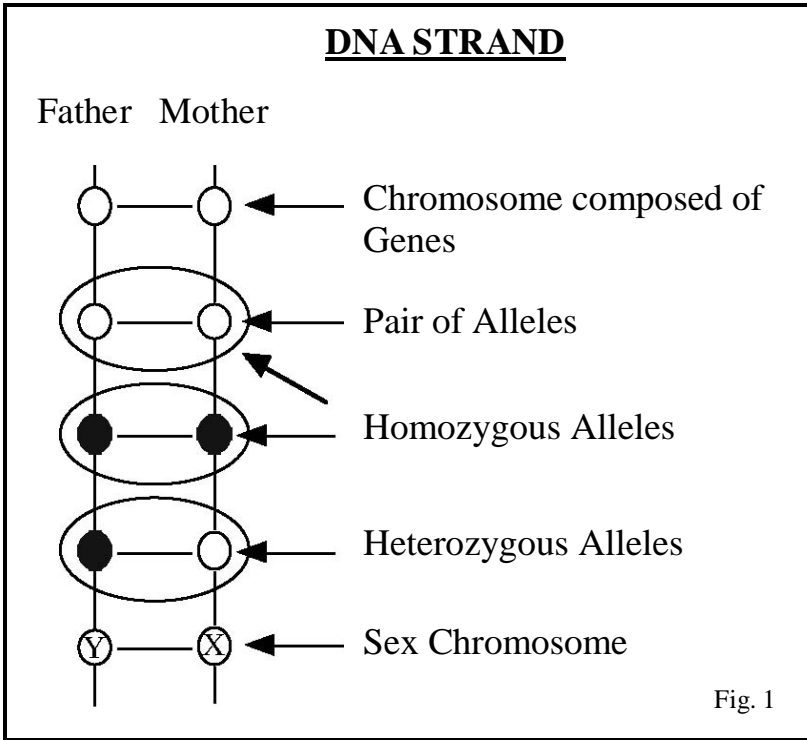


Fig. 1 depicts a DNA strand made up of one set of chromosomes from the Father and one set from the Mother.

If the above is applied to the races of people, then a homozygous father and mother who are of the Caucasian race can only produce white-skinned offspring. A homozygous Negroid couple can only produce black-skinned children, and so on. A homozygous Caucasian male and a homozygous Negroid female will have heterozygous offspring sharing some of the traits and characteristics of each parent. Again, the principle of genetics is kind reproduces after kind. This offspring is now a different kind, being neither Caucasian nor Negroid as God had purposed, but a hybrid mulatto.

Adam Had It All

The authors of *One Blood*, believing they have established their point—from one pair of created kind of dog came all dogs—now applies this baseless assumption to Adam and Eve, declaring that Adam and Eve possessed all the genetic possibilities of all the races today and are the original source from whence they came.

The first man, Adam, from whom all other humans are descended, was created with the best possible combination of genes—for skin “color,” for example.⁵

The same would be true of other characteristics . . .⁶

So, Adam and his descendants down to Noah, for a period of at least 1656 years, had all the genetic information of all the races and, thus, were probably a “mid-brown” color, as *One Blood* surmises. The perfect universal brown man without deviation!

Would it be possible for Adam to have all the genetic information of all the races (Caucasian, Negroid, Mongoloid, and so forth) and then, by the process of “natural selection” through environmental changes which act upon the already present genetic codes, produce all the distinct races? To answer this question, we must begin with Scripture. The Bible never said that God created Adam with all the genetic information, nor that all the races came originally from him. *One Blood* does not offer any direct or indirect biblical proof that this scenario is true. It is an **unbiblical assumption**.

Second, *One Blood's* theory of how all races came from Adam is, in fact, the repudiated concept called “Lysenkoism.” This errant idea of genetics was invented by T. D. Lysenko during the 1930s, and was acclaimed as an outstanding achievement of Soviet science. The theory assumed “that heredity is a general internal property of living matter.”⁷ In other words, like *One Blood's* proposal, all living things God created in the beginning had all the internal “general” traits of heredity for the variations within each kind.

Furthermore, Lysenko believed that all living matter could be altered “in a predetermined direction **by environmental means.**”⁸ This is exactly what *One Blood* is saying:

Notice that this natural selection, as it is called, does not *produce* skin “colors,” but only acts on the created “colors” that are *already there* . . . So we see that the pressure of the environment can . . . affect the balance of genes within a group . . .⁹ (emphasis in original)

According to *One Blood*, not only the color of skin is affected by environment, but all the genetic information inherent within the original Adam is affected “in a predetermined direction.”

Lysenko’s theory stood in direct contradiction to established genetic science of his day in regard to mutations. It is well known from repeated observation that mutations are genetic changes that take place due to internal and external conditions. These mutations are not “predetermined,” but undirected, chaotic, and usually destructive in nature. But it was not mutations that Lysenko was advocating.

According to Lysenko variation [change in genetic transfer from one generation to another] has a direction from the start, and the changes that arise correspond to the changes in the environment.¹⁰

This “variation . . . from the start” of the unexpressed characteristics (recessive genes coding color, form, shape, behavior, and so forth) was further **modified** by influences of the environment to become **permanently established** in the genetic constitution of an organism.

One Blood echoes the same perceived relationship between genetic change and environment that produced the modern races today:

In summary, the dispersion at Babel, breaking a large interbreeding group into small, inbreeding groups, ensured that the resultant groups would have different

mixes of genes for various features. By itself, this would ensure, in a short time, that there would be certain **fixed differences** in some of these groups, commonly called “races.” In addition, the selection pressure of the environment would **modify the existing combinations of genes**, causing a tendency for characteristics to suit their environment.¹¹

The environment would act upon the inherent, unexpressed genetic information within Adamic man, “modify the existing combinations of genes,” and fix that genetic combination within “a short time.” This is Lysenkoism, which was rejected because **it was never demonstrated that there was any empirical evidence to suggest that environmental factors can select for unexpressed genes.**

Natural selection can only act on phenotypically expressed traits! There is no known mechanism—as Lysenko and Josef Stalin taught—that allows “nature” to select an unexpressed major gene set that would be associated with a new species.¹²

Lysenko swiftly rose to power and prestige in the Stalin era at the expense of opposing Soviet scientists who were labeled “enemies of the people.” He was promoted by Stalin because his theory represented, along with other Stalin approved Soviet scientists, the “. . . reconstruction of biological science on the basis of Darwinism **raised to the level of Marxism.**”¹³

Marxism, of course, is the philosophy of communism, which advocates the complete leveling of all people into the same class (which is the basis of the racial and cultural equality movement today) by absolute statist control of all property, education, and so forth. Marxism is also the basis for the popular, politically correct social genetics and behaviorism models, which substitute environment as the change agent of the races, to the exclusion of a biological basis to explain the inherent racial differences.

Lysenkoism, the scientific pillar of Marxism, is described as:

Little more than pseudo-science [that] flourished in the Soviet Union because it appeared to fall in line with Marxist doctrine of **improvement of the individual through training and correct environment.**¹⁴

The theory of *One Blood*, like Lysenkoism, is the religiously acceptable and politically correct “pseudo-science” that helps anchor communistic Marxism today (now advancing as the “new world order”). It is not only false, but destructive in its implications and practice.

A Closer Look at Natural Selection

Disregarding the disputed and debunked starting point of *One Blood's* theory, that Adam inherently possessed all the genetic information that could be acted upon by exposure to different environmental climates for the distinct races to emerge, a more careful look at the viability of the process itself will be examined. *One Blood's* scenario is that after the global Flood, the environment changed from a uniform one to many different climates ranging from hot and sunny to cold and mostly dark. After the Tower of Babel, Noah's sons and their families were scattered all over the globe and were exposed to different environments.¹⁵ These environments influenced unexpressed genetic information (such as within the skin pigment genes) to provide better adaptability to a particular environment. All races, therefore—“‘black’ Africans, Indo-Europeans, Mongols, and others—have come into existence since that time.”¹⁶

One Blood believes that all of Adam's descendants down to Noah were “mid-brown” in skin color. However, *One Blood* assumes that just after the various groups left Shinar (where the Tower of Babel was located) to migrate over the globe, that each group somehow had a particular advantage in the natural selection

process to help them adapt to their new homelands. It is said that these groups, who were given separate languages within each group, also had similar physical features.

It is unlikely that each small group would carry the same broad range of skin “colors” as the original, larger group. So one group might have more “dark” genes, on average, while another might have more “light” genes. The same thing would happen to other characteristics: nose shape, eye shape, etc.¹⁷

So, from Adam to Noah all were “mid-brown,” but at the Tower of Babel incident when God changed their language, some groups suddenly had more dark skin genes while others had more light skin genes, as well as genes distinguishing nose and eye shape. When the various language groups all got together, everyone within these individual groups miraculously had similar physical characteristics, too! Did *One Blood* just imagine that this happened so as to make their natural selection theory more believable? Did the authors make this up as they went along in writing their book?

To carry on *One Blood’s* scenario, racial traits were formed by the natural selection process, depending on different environmental conditions. The authors chose skin color as the central trait (perhaps because it is the most recognizable difference between the racial groups). Using their comparison with dogs, they imply that there is a 1 in 27 chance¹⁸ that one heterozygous couple (that is, a genetically mixed couple) from one of the families of the sons of Noah would reproduce one homozygous offspring (for example, a Caucasian child). Then they display a chart which arbitrarily improves the odds to 1 in 16 (see a close reproduction¹⁹ in Fig. 2 on p. 84).

Surprisingly, we find that an entire range of “colors,” from very white to very black, can result in only *one generation*, beginning with this particular type of mid-brown parents. (emphasis in original)²⁰

Fig. 2

		Mother			
		M_AM_A M_Bm_B			
		Possible egg gene combinations			
		M_AM_B	M_Am_B	m_AM_B	m_Am_B
Father	M_AM_A M_Bm_B Possible sperm gene combinations	M_AM_B	M_Am_B	m_AM_B	m_Am_B
		M_AM_B	M_Am_B	M_AM_B	M_Am_B
		M_AM_B	M_Am_B	m_AM_B	m_Am_B
		M_Am_B	M_Am_B	M_Am_B	M_Am_B
	m_Am_B m_AM_B M_Am_B M_AM_B	M_AM_B	M_Am_B	m_AM_B	m_Am_B
		m_AM_B	m_Am_B	m_AM_B	m_Am_B
		M_Am_B	M_Am_B	m_AM_B	m_Am_B
		m_Am_B	m_Am_B	m_Am_B	m_Am_B

Out of the 16 combinations, there are two possible homozygous offspring for skin color: one white and the other black. All the others are mixed or heterozygous. For the homozygous white offspring to reproduce and eventually produce a White race, which would only exhibit white skin color, he or she would have to then mate with another homozygous white person.

The question is, Does this process and theory of racial diversification (or speciation) from an original hybrid or heterozygous pair conform to the known and established laws of genetics and probability?

Probability and Mendelianism

Before we begin this analysis, a short overview of the laws of heredity is in order. In the mid-1800s, an Augustine monk named

Gregor Mendel conducted experiments on heredity, the results of which became the foundation for the science of genetics. Mendel's discovery of the laws of heredity has been termed "Mendelianism." These laws are acknowledged as valid by the authors of *One Blood*.²¹ Briefly, the laws are as follows:

- 1) The law of **purity of gametes** (sex cells): The gametes are the sex cells made up of a half set of chromosomes from one parent, that is, the egg from the mother or the sperm from the father. The genes in every sex cell are pure for each trait being passed on by the parent to the offspring. There is no such thing as a hybrid gene. For example, if the father were a true breeding Negroid carrying only dominant black skin genes and the mother were Caucasian carrying only recessive white skin genes, their offspring would have a black gene and a white gene linked together as one allele, but each gene retains its purity. When this offspring reproduces, each of the genes in its gametes will be either black or white at each allele point for skin color, for example.
- 2) When dealing with hybrid offspring, both kinds of genes are produced in **equal numbers** in their sex cells. That is, there will be an equal representation of every possible trait of the hybrid in its various gametes.
- 3) The distribution of the possible gene combinations for genetically inherited traits is governed by pure **chance**. To determine the possible outcome of hybrids mating, the laws of probability must be used.
- 4) When blending, two homozygous melanin-pigment-dominant parents (that is, pure Negroids) can ONLY produce homozygous pigment-dominant offspring. There is no other possibility. The same holds true for two homozygous pigment-recessive parents (Caucasians) and their offspring. However, when breeding two hybrids (whose skin pigmentation is heterozygous with

both pigment-dominant and pigment-recessive alleles, such as mulattos), the laws of **probability** are used to determine the odds of their offspring being heterozygous or homozygous. The results depend on how many alleles are heterozygous. **In multiple alleles situations, each allele group operates independent of the other.** This is because there is an independent assortment of the alleles in the gametes, and the heterozygous parent forms equal numbers of as many types of gametes as possible, allowing for the widest range of possibilities in their offspring.

In the study of the “human” DNA, “skin color is a polygenic trait, meaning 2 or more genetic loci [locations] are involved.”²² The three major genes controlling “human” skin pigmentation are located on chromosomes I, II, and IV. Three pairs of these genes (three maternal and three paternal) mean that one allele from each parent are located at each of these chromosomal sites. A dominant pigment allele in any of these three gene pairs means that the **phenotype**, or observed appearance, of the offspring will exhibit some degree of pigmentation. A dominant allele in each of the pairs would make the offspring phenotypically black, but not necessarily genotypically homozygous. That is to say, the offspring would look black, but not necessarily be a true Negro genetically. However, ALL the alleles or gene pairs would have to be pigment recessive in order to produce true Caucasian pigmentation.

Each chromosome consists of many genes in a “context” or group of genes at the same location. Geneticists know that “more than 70 genes have been found that govern the major genes involved in mouse coat and skin coloration.”²³ Human skin pigmentation must be at least as complex as that of mice, with the context of skin pigmentation genes as large as 70 or better. Therefore, the inheritance process is not such a simple matter as is presented in *One Blood*. However, we are going to approach this discussion using a simplified model of only two genes in each of the three alleles governing skin pigmentation (see Fig. 3 on p. 87).

POSSIBLE GAMETE COMBINATIONS

MOTHER = Aa Aa Aa

FATHER = Aa Aa Aa		AAA	Aaa	AaA	Aaa	aAA	aAa	aaA	aaa
	AAA	A-A A-A A-A	A-A A-A A-a	A-A A-a A-A	A-A A-a A-a	A-a A-A A-A	A-a A-A A-a	A-a A-a A-A	A-a A-a A-a
	AAa	A-A A-A a-A	A-A A-A a-a	A-A A-a a-A	A-A A-a a-a	A-a A-A a-A	A-a A-A a-a	A-a A-a a-A	A-a A-a a-a
	AaA	A-A a-A A-A	A-A a-A A-a	A-A a-a A-A	A-A a-a A-a	A-a a-A A-A	A-a a-A A-a	A-a a-a A-A	A-a a-a A-a
	Aaa	A-A a-A a-A	A-A a-A a-a	A-A a-a a-A	A-A a-a a-a	A-a a-A a-A	A-a a-A a-a	A-a a-a a-A	A-a a-a a-a
	aAA	a-A A-A A-A	a-A A-A A-a	a-A A-a A-A	a-A A-a A-a	a-a A-A A-A	a-a A-A A-a	a-a A-a A-A	a-a A-a A-a
	aAa	a-a A-A a-A	a-A A-A a-a	a-A A-a a-A	a-A A-a a-a	a-a A-A a-A	a-a A-A a-a	a-a A-a a-A	a-a A-a a-a
	aaA	a-A a-A A-A	a-A A-A A-a	a-A a-a A-A	a-A a-a A-a	a-a A-A A-a	a-a A-a A-A	a-a a-a A-a	a-a a-a A-a
	aaa	a-A a-A a-A	a-A A-A a-a	a-A a-a a-A	a-A a-a a-a	a-a A-A a-A	a-a A-a a-a	a-a a-a a-A	a-a a-a a-a

Fig. 3

In this diagram, the capital “A” designates the dark pigmentation found in Negroids (a lot of melanin), and a small “a” designates the light skin color (or lack of melanin) found in Caucasians. If Adam and Eve were a perfect blend of the two, their alleles would all be heterozygous, with each containing Aa on loci I, II, and IV. Therefore, Adam and Eve would each have a total of 8 possible combinations ($2 \times 2 \times 2$) of these skin pigment genes to pass on to their offspring. The possible combinations for offspring between Adam and Eve would be 64 (8×8). Please note in the diagram depicting all possible combinations (Fig. 3 on p. 87), that only one child in 64 would have the homozygous recessive trait of aa aa aa (the true breeding Caucasian whose offspring could only have white skin). Also, only one in 64 would have the homozygous dominant trait of AA AA AA (the true breeding Negroid whose offspring could only have black skin). The remaining 62 offspring would all be heterozygous (hybrids of varying degrees).

The next problem becomes very obvious. When looking at the offspring diagram, only one gene in each of the three pairs of alleles is expressed visibly, that is, the dominant gene. The exception to this is that when both genes in each allele are recessive, the recessive trait is expressed, as in Caucasoid coloration (see Fig. 4 on p. 89). What this means is that **what you see** (the phenotype) **may or may not reflect the true genetics involved** (genotype). However, unexpressed genes may become expressed in future offspring. There would be no possible way for the offspring to know who was a true breeding homozygous Negroid (of the dark offspring) or a true breeding homozygous Caucasian (of the light offspring). The chances of finding another true breeding, homozygous black or white, of the opposite sex and of the appropriate age, is exceedingly infinitesimal. It is much more certain that these offspring would mate with a hybrid, passing on the various unexpressed genes.

EXPRESSED AND UNEXPRESSED GENES		
Father Mother	Father Mother	Father Mother
<div><div>Ⓐ — A</div><div>Ⓐ — a</div><div>Ⓐ — a</div></div> <div>Darker</div>	<div><div>Ⓐ — a</div><div>a — Ⓐ</div><div>Ⓐ — a</div></div> <div>Lighter</div>	<div><div>ⓐ — a</div><div>a — Ⓐ</div><div>ⓐ — a</div></div> <div>Lightest</div>
<div><div>Ⓐ = Expressed genes</div><div>Father's chromosomes for skin color</div><div>Mother's chromosomes for skin color</div></div> <div>Fig. 4</div>		

Primitive people would have no way of knowing which were genotypically white and which were merely white heterozygous phenotypes. As long as the bulk of the population were heterozygous for a trait, it would continue to occur at some frequency.²⁴

The probability is that even the white-looking offspring will marry a hybrid and keep producing hybrids. Once the population is heterozygous, it can “never again return to being homozygous dominant [true breeding black],”²⁵ much less homozygous recessive (true breeding white).

To complicate matters even further, we have only discussed the skin pigmentation genes in the most simplified form. “Skin color—while it may or may not be directly linked to other racial traits—seems to be a good indicator that **there are a complex of other traits**”²⁶ associated with each race. When one finds a true breeding Negroid from the heart of Africa who has never seen anyone but another true breeding Negroid, there are a host of other traits peculiar to his race: hair structure, shape of nose, denture, body odor, eye color, lip shape, cranial capacity, IQ, bone density, body

fat distributions, body shape, behavioral tendencies, and so forth. When all these characteristics are factored in, the possibility of producing the first true breeding male and female of a “race” from hybrid parents **without intervention**, as part of natural selection, is impossible. According to probability, if even a very minimal 10 different alleles were involved (composed of genes of large effect that control these observable traits), there would be 1024 possible combinations from each parent (2^{10}). One must then multiply 1024×1024 to discover that **only one offspring in 1,048,576 would have the complete true breeding “race” package**. Then, that offspring would have to find its true breeding mate—an untenable scenario. In all likelihood, the odds would be even greater because substantially more genes are involved than in this hypothetical example. As for the possibility of mutation in one gene leading to mutation in another, the probability against this happening is several orders of magnitude greater than the possibility of a single-gene mutation.

And consider that the above probability factors **assume** *One Blood's* theory that Adam and Eve were created with all the genetic information of all the races.

To compound this further, according to *One Blood* this happened, not only many times, but very quickly after the Genesis Flood, thus producing the four main races we see today (Caucasian, Negroid, Mongoloid, and Australasian). The earliest date of the biblical Flood is 3275 B.C. using the Septuagint dates (see the “Bible Chronology Time Chart,” Appendix E). Archaeology has unearthed drawings made on some walls in Egypt depicting four distinct races that dates back to 3000 B.C.²⁷ That means that this remarkable process of “speciation” took place in less than 300 years! There is **no possible way**, apart from divine intervention, that this could happen. It would require far more faith to believe this fantastic theory than to simply acknowledge that God in His sovereign wisdom created the different species and races we see today.

Examples in Nature

To “prove” how easily this all happened, *One Blood* suggests a model of the “original” dog/wolf pair. After leaving Noah’s ark, *One Blood* states that this pair bred and produced many mutts. Then somehow, without any intervention, they mutated, segregated into packs, and eventually became everything from wolf to coyote to dingo to collie to poodle—all from the same “kind.” How remarkable!

Dog breeders, who understand how genetics and Mendelianism works, have been selectively breeding dogs for years to finally produce some of the domesticated breeds we see today. This has only been accomplished with intensive intervention at every level. **This does not happen in nature**, but only with **domesticated** animals. In others words, these “breeds,” which lost many of their original genes in order to become “thoroughbreds” (whose recessive allele pairs often govern breed traits), were **created** by man. It is important to note that such dogs are called “thoroughbreds” because they have been thoroughly bred by man, but they cannot be rightly called “pure breeds.”

In fact, these loss-of-function “mutants” were CREATED, but *One Blood* glosses over this as if this was simply a natural process rather than an indication of **artificial intervention**—as Caucasoid skin coloration is! Since the genotypic information necessary to create the breed was unavailable to non-industrialized people, **some other agent must have produced it**. A creationist would say God. A secular writer might attribute it to LGMs (little green men). **Caucasian coloration could have been created by a higher being** with a knowledge of genotype and the ability to selectively cross individuals with the proper genotypes for, perhaps, 8-10 generations, **but not by mere chance**.²⁸

Regarding mutations as part of the natural selection process, *One Blood* admits that most mutations are negative, not positive,

in nature. When a mutation occurs, the natural response of wild animals is to reject the odd or peculiar offspring, leaving it to die (natural selection). These mutations more often than not lead to extinction. Thus, only the healthy survive. It must also be remembered that genes are context sensitive (many genes in one context at one allele point), making it even more unlikely that mutations would be passed on to a future generation.

While a mutation in a gene of “large effect” may take place, it often does not function due to a lack of mutation in its genetic context. **The larger the genetic context a gene functions in, the less likely that a single point of mutation will make a beneficial or neutral change and be passed on.** More likely, the neutral mutation will be blended or lost in the breeding pool. The odds of a fellow mutant happening along at just the right time would be very slim. And this is supposed to have happened millions of times [as suggested by *One Blood*]? According to the Hardy-Weinberg Equation, a single deletion mutation in a pigment allele could be expected to reach the same occurrence of 0.00059% [that is, an extremely rare occurrence for the same mutation to happen twice]. **Population genetics serves to restrict the effects of mutation.** Further, there are some 130 known DNA repair genes that minimize the effects of radiation and free radicals on DNA. Also recently isolated were four enzymes that can remove uracil from DNA, seven recombination genes, and many recently discovered DNA polymerases that bypass damage, and one system to remove the main DNA lesions induced by u-v light.²⁹

An analysis of what actually happens in nature with the white buffalo is very helpful and informative on this point. Even though buffalo have heterozygous genes for fur and skin pigmentation and live in very cold, snowy climes (which should help natural selection choose the white gene), we do not see herds of white buffalo. This is because when the occasional white buffalo happens along,

it only breeds with what is available in the gene pool population. Inevitably, the white blends back into the pool and has no overall affect on the gene pool. The Indians thought white buffalo were sacred and would not hunt them (another natural selection bonus), but it did not seem to improve their chances of becoming their own breed of white buffalo.

There are no records of white buffalo herds or even small groups of white animals. No matter what the selective advantage, the low frequency of phenotypically white animals precludes adequate natural selection to alter the genotype.³⁰

It does not happen in nature.

Genetics and the Caucasian Race

To return to the premise of *One Blood* that all races came from one founding family, let us now consider the implications of genetics, Mendelianism, and natural selection in terms of the Caucasian race. The Caucasian has “homozygous recessive alleles at the 3 major loci governing this trait expression,”³¹ that is: **aa aa aa**. Speciation could not have occurred, as with the case of white buffalo, not only because the occurrence of a true breeding homozygous recessive white from a hybrid parent is extremely rare, but also it becomes statistically impossible when the other distinctive racial traits are factored in. The only possible way for the Caucasian race to have come into existence was for God to have created it as a separate, distinct race. “The true-breeding color line first had to be CREATED.”³² It does not naturally occur from a hybrid origin.

Many evolutionists, recognizing how impossible this scenario is, even given hundreds of thousands of years, have come to the conclusion that “after an initial burst of speciation (“punctualistic evolution”) a species tends to remain relatively stable after its initial appearance.”³³ Some are now saying there must have been

multiple founding parents at different places and points in pre-history, the so-called “Founder Effect.” *One Blood* suggests that this principle (the Founder Effect) and “such things as genetic drift and ‘jumping genes’ can result in quite rapid speciation.”³⁴ This is a concept that evolutionists must also use to justify the sudden appearance of many different species. God has clearly revealed in Genesis 1 that He created in stages (or “days”) all that we observe in this universe. Regarding earth’s creation, God started with the simplest forms and slowly added to His creation (as paleontology records suggest) until He completed His work with the creation of Adam. And then God rested from His creative activity and called his work “good.”

One Blood also claims that vitamin D production is a major factor in the natural selection of white skin. It is assumed that those who migrated to colder, less sunny environments would be more likely to develop white skin in order to “allow vitamin D production.”³⁵ Furthermore, “dark-skinned members in colder, less sunny areas, of any group would not be able to produce enough vitamin D” so that “light-skinned members would predominate.”³⁶ Thus, according to *One Blood*, vitamin D production is a major factor in the process of natural selection for white skin. Research shows this is not true.

Some researchers have, in fact, found that whites synthesize vitamin D better than blacks, but this was not nutritionally significant, even in low-light climates. According to Robbins, adequate amounts of vitamin D can be formed by exposure of just several square inches of skin—EVEN IN NEGROIDS. It is therefore unlikely that vitamin D deficiency would have strongly selected for lack of pigmentation [white skin].³⁷

The natural selection factors of vitamin D is also apparently not relevant to brown-skinned Eskimos who have lived in the arctic region since about 2000 B.C.

One Blood argues that white skin “in very sunny regions could easily be affected by skin cancer,” implying that “the pressure of the environment” would decrease survivability and possibly “even eliminate entire groups.”³⁸ However, White South Africans have thrived in this very sunny region for about 350 years. Again, the natural selection factor related to skin cancer is apparently not relevant to the “native South Americans living on the equator [that] do not have black skin.” *One Blood* dismisses this example (as well as that of the Eskimo) by simply stating that “presumably” they must have “a genetic makeup” to allow for variation of skin color regardless of the environment.³⁹ Once again, *One Blood* tries to bypass these examples which contradict their theory as some sort of aberration. But this is not honest. The truth is:

Black or dark pigmentation would be preferable in most environments. As for the selective utility of color, black or brown is superior in most Earth environments, and in others, whiteness has only a slight advantage that would make aggressive natural selection unlikely.⁴⁰

One Blood goes on to state that skin color changes every few thousand years (an unobservable, untestable assumption). Interestingly, this is also being promoted by the politically correct “educators” today. John Moore, head of the Anthropology Department at the University of Florida, stated:

Skin color genes are turned off and on very quickly in evolution. People can go from black to white or white to black in 10,000 years.⁴¹

Skin-pigment homozygous races, however, can only change color when they cross breed. When they stay with their own kind, no changes occur, for they do not have the other genes necessary to modify the skin color in their gametes. Color changes can only be observed among hybrids and cross breeds, and even that levels out according to the larger population gene pool.

One Blood then goes on to understate the differences between the races as “trivial.” Because the races share over 99% of the same genes, they assume that the other 1% is trivial. Actually, some studies show that the races could share as much as 99.8% of the same genes. But then, chimpanzees possess “98.5% of the same genes” as humans.⁴² A small numerical difference, but hardly trivial! Furthermore, there is only a 0.002% difference genetically between a male and a female, which accounts for more than just superficial variations. While 0.2% difference between the races sounds trivial, it represents almost **700 base pair differences** in DNA (based on 2% of 35,000 genes)!

One Blood certainly implies, and Dr. Ross (of *Reasons To Believe*) emphatically states, that the differences between the races are “superficial.”⁴³ Apparently, these two camps have never investigated the decades of research that testify that there are **significant genetic differences between the races**.⁴⁴ As explained before, there are genes of large effect and genes of small effect. The context of the genes, how they are arranged, and whether they are in homozygous or heterozygous alleles makes a very great difference. *Science* spells out the complexity involved in just one “human gene” and its affect on protein production:

Rather than specifying just one protein, as was long believed, each human gene can, on average, spell out three proteins simply by using different combinations of the coding regions, called exons, located within the boundaries.⁴⁵

The most recent estimates now are that “humans” have only 32,000 to 35,000 genes,⁴⁶ and that most mammals appear to have similar gene numbers. This does not mean that all came from the same parents. It means that God used great economy in His creation. With the same basic building blocks of water, carbon, nitrogen, calcium, phosphorus, potassium, sodium, and sulfur, using the amazing DNA structure of genetic organization, God has created all the animal life and the races we see today.

The similarities and differences between the races in respect to genes can be likened, for example, to two pieces of music that may be written in the same key, using the same meter, and based on the same note scale, but arranged in a different order with vastly different results. While one composer, using these similar elements, created the “Hallelujah Chorus,” another came up with “March Militaire.” Hardly a trivial difference.

Another example is the different ways the same English alphabet can be used to convey vastly different meanings. The sentence developed by Western Union to test telegraphers, “The quick brown fox jumps over the lazy dog,” uses every letter in the alphabet. By using the exact same words and letters, but switching two words (fox and dog), the meaning of this sentence has been completely altered: “The quick brown dog jumps over the lazy fox.” Again, a small variation resulting in a notable difference in meaning.

Racial differences and distinctions are real, considerable, readily observable, and measurable. Regardless of the similarities, the differences cannot be understated. As far back as the earliest recorded history, all the races existed as we know them today. Beyond that, we know that many other races have died out such as the Hottentot and Neanderthal.

Simple observation of the races shows that true breeding Negroids produce offspring just like them. The same is true for the true breeding Caucasians. The same holds true for the Mongoloids, repeatable time after time. The brown peoples, such as the indigenous Filipino or Polynesian, do not produce a whole range of white to mid-brown to black children. No, they produce brown children, just like themselves.

Conclusion

What has never been observed, at any level, is “speciation” of the races. *One Blood*’s theory is based on total conjecture and assumption for the purpose of promoting very dangerous conclusions (which will be discussed in the final chapter of this book). God created pure races—it was not a fluke of natural selection, but according to His law of nature of “kind after kind.” God’s created order, observed to be encoded in the cells of the many different species including the racial types, is self-evident.

One Blood is a sophisticated concoction of fact and pure assumption, erroneous applications and conclusions, and imaginative processes that defy natural law both from a biblical and scientific vantage point. *One Blood*, and the related publications and organizations, simply deny and reject the validity of observed physical processes. They reject the clear evidence of basic genetics in the same way they reject proof for the old age of the earth and the local Flood. They deny astronomical, geologic, and fossil evidence, considering them “illusions” or “apparent” and, therefore, not relevant to understanding biblical truth. Dr. Ross explains:

According to young-universe creationists, all these things must be illusions, and our “knowing” anything apart from the words of the Bible cannot be trusted. Consequently, virtually all of science must have led humankind astray. Secular scientists’ research means little, for these people lack the special knowledge available only through the biblical filter—the “right” biblical filter. Evangelical or fundamentalist scientists who disagree with the young-universe creationists’ view can be ignored or discredited, for those who disagree have succumbed to “interpreting the Bible through the eye-glasses of science.” They have rejected the “biblical knowledge” that could set them straight and turn them from leading themselves and others into apostasy. Some young-earth creationists see themselves as having a corner on truth about the cosmos.⁴⁷

Of course, they also deny the evidence of genetics that confirms the law of nature God designed into His creation, “kind after kind.” Why? The authors and proponents of this way of thinking have a predetermined belief system and agenda to be justified which will be exposed in later chapters.

Notes:

¹ Thomas G. Mysiewicz, in correspondence with this author. In a career spanning some 20 years, Mysiewicz has broken literary ground in the following areas: recombinant DNA, biotechnology, genetic engineering, cell and tissue culture, cloning, plant biotechnology, enzymology, protein crystallography, radiation processing and technology, as well as writing a broad range of trade and technical materials. Mysiewicz also created and edited award winning newsletters, including the widely quoted *Bioengineering News* (ISSN 0275-4207). This first biotechnology newsletter quickly became a weekly publication covering genetic engineering (plant and animal), cell culture, fermentation, cloning, medical diagnostics, enzymes, industrial microbiology, bioreactors, biochips, recombinant DNA technology, electrophoresis, HPLC biopurification, RFLP diagnostics, hybridoma and monoclonal antibody technology, and a plethora of related topics.

² Charles A. Weisman, *Anthology of Racial Issues*, (Burnsville, Minnesota: Weisman Publications, 1997), p. 80.

³ *Ibid.*, p. 81.

⁴ Richard B. Goldschmidt, *Understanding Heredity: An Introduction to Genetics*, (New York: John Wiley & Sons, Inc., 1952), p. 4.

⁵ *One Blood: The Biblical Answer to Racism*, p. 68.

⁶ *Ibid.*, p. 69.

⁷ Zhores A. Medvedev, *The Rise and Fall of T. D. Lysenko*, (New York and London: Columbia University Press, 1969), p. 22.

⁸ *Ibid.*, p. 23.

⁹ *One Blood*, p. 72.

¹⁰ *The Rise and Fall of T. D. Lysenko*, p. 35.

¹¹ *One Blood*, p. 75.

¹² Mysiewicz.

¹³ *The Rise and Fall of T. D. Lysenko*, p. 46;

¹⁴ *Dictionary of Genetics & Cell Biology*, p. 233.

¹⁵ *One Blood*, p. 71.

¹⁶ *Ibid.*, p. 69.

¹⁷ *Ibid.*, p. 71.

¹⁸ *Ibid.*, p. 38.

¹⁹ *Ibid.*, p. 65.

²⁰ *Ibid.*, p. 66.

²¹ *Ibid.*, pp. 36, 49.

²² Mysiewicz.

²³ Mysiewicz, also quoting W. Montagna and Parakkal (1974), "The Structure and Function of Skin," Third Edition, Academic Press, NY.

²⁴ Mysiewicz.

²⁵ *Ibid.*

²⁶ *Ibid.*

²⁷ Carleton S. Coon, *The Origin of Races*, (New York: Alfred A. Knopf, 1962), p.3.

²⁸ Mysiewicz.

²⁹ Mysiewicz, also quoting R. D. Wood, et al., "Human DNA Repair Genes," *Science*, 16 Feb. 2001, Vol. 291, p. 1284.

³⁰ Mysiewicz.

³¹ *Ibid.*

³² *Ibid.*

³³ Mysiewicz, also quoting S. J. Gould and N. Eldredge, (1993), “Punctuated Equilibrium Comes of Age,” *Nature*, V.366, p.223-227.

³⁴ *One Blood*, p. 42.

³⁵ *Ibid.*, p. 69.

³⁶ *Ibid.*, pp. 71-72.

³⁷ Mysiewicz, also quoting L. Y. Matsuoka, et al. (1991), “Racial Pigmentation and the Cutaneous Synthesis of Vitamin D,” *Archives of Dermatology*, Vol. 127, pgs. 536-538 and A. H. Robbins (1991), *The Evolution of Skin Color* (chapter 11), “Biological Perspectives on Human Pigmentation,” Cambridge University Press, Cambridge, U.K.

³⁸ *One Blood*, p. 72.

³⁹ *Ibid.*, p. 72.

⁴⁰ Mysiewicz discussing the findings of Robbins, Clement et al. (1982) and Matsuoka et al. (1991) who found differences in vitamin D synthesis based on pigmentation but felt the differences were not nutritionally significant.

T. L. Clement, et al., “Increased skin pigmentation reduces the capacity of the skin to synthesize vitamin D,” 1982, *Lancet* 1:74-76.

L. Y. Matsuoka, et al., Racial pigmentation and the cutaneous synthesis of vitamin D,” 1991, *Archives of Dermatology* 127:536-538.

⁴¹ Knight-Ridder/*Tribune News Service* (3/15/01).

⁴² *Anthology of Racial Issues*, p. 82.

⁴³ *The Genesis Question*, p. 178.

⁴⁴ The resources below comprise some of the most reliable compendiums that scientifically document “more than skin deep” differences between the races.

Charles A. Weisman, *Origin of Race and Civilization*, (Burnsville, Minnesota: Weisman Publications, 1997).

Charles A. Weisman, *Anthology of Racial Issues*, (Burnsville, Minnesota: Weisman Publications, 1997).

J. Philippe Rushton, *Race, Evolution, and Behavior: A Life History Perspective* (New Brunswick & London: Transaction Publishers, 1995).

John R. Baker, *Race*, (Foundation for Human Understanding, Athens, GA: Oxford University Press, 1974).

Carleton S. Coon, *The Origin of Races*, (New York; Alfred A. Knopf, 1962, reprinted 1967).

Count Arthur De Gobineau, *The Inequality of the Human Races*, (New York: G. P. Putnam's Sons, 1915).

⁴⁵ *Science*, 16 Feb. 2001, Vol. 291, p. 1179.

⁴⁶ *Science*, 19 May 2000, p. 1146 and 16 Feb. 2001, Vol. 291, p. 1178.

⁴⁷ *Creation and Time*, p. 123.

Chapter Six

It Was a Miracle

The other position held by Dr. Hugh Ross and his organization *Reasons To Believe* states that all races today came into existence by a miracle of God. Believing that the evidence proves an old age universe and earth, local flood, and the impossibility of the natural selection theory (as proposed by *Answers In Genesis*), Dr. Ross concludes that the only way to explain how all races came from Adam is through divine intervention.

This chapter will examine the biblical and anthropological reasoning for this hypothesis to find out whether it is supported by the evidence.

The Biblical Record

Like *Answers In Genesis*, Dr. Ross believes that the races came into existence after the time of the Genesis Flood, and specifically at the Tower of Babel incident (Genesis 11:1-9). He maintains that God Himself changed the descendants of Noah's sons into other races when He confused their languages so as to cause them to separate:

God may have done more than diversify language at that time. He possibly may have introduced also some external changes—those we recognize as racial distinctions—to facilitate the people's separation.¹

Dr. Ross speculates that possibly “hybridization and breed development through selective pairing” may have been involved in racial diversification, along with divine intervention, but “by natural means alone” the changes evident in the races would be “impossible.”² That God had to miraculously racially diversify the family of the sons of Noah is, in Dr. Ross's own words, “a mystery.”³

The idea that God “possibly may have” changed Adam’s descendants into other races is admittedly loaded with “speculations.”⁴ That is because it is a concept imagined in the mind and not recorded in the Bible! Here is what the biblical text says about what God did at the Tower of Babel:

And the Lord said, “Behold, they are one people, and they all have the same language . . . Come, **let Us go down and there confuse their language**, that they may not understand one another’s speech.” **So the Lord scattered them abroad from there over the face of the whole earth . . .** (Genesis 11:6-8)

In this passage, the Lord was concerned with the ungodly alliance of the descendants of Noah’s sons and decided to separate and scatter them. The method He used to do this was to “confuse their language.” Dr. Ross suggests that God could have also changed their racial makeup “to complement” the change in the people’s language in order to “be even more effective,” erecting barriers to keep the people separate.⁵ Of course, **it is speculation that God did this since the Bible does not even hint at divine intervention in this way.**

The question must be asked, Why would God, superintending the written revelation as we have in our Bible, leave out perhaps this most awesome miracle of changing the descendants of Adamic Noah into other racial types at the Tower of Babel? If the confusion of the language of the people was not sufficient to disperse them, then why did God leave out what is clearly a prominent divine miracle said to have possibly ensured that dispersion? The point is, the Bible does not say that this miracle took place, nor it does not make sense that it would be left out of the biblical record if it had taken place.

One would certainly think that God would have included such a miracle to help us all understand where and how the races of today began. He must have known that the origin of the races issue would be critical in order for His people to understand the truth of His Kingdom plan. But alas, this miracle is apparently still a “mystery,” unrevealed by our sovereign Creator, and left to the speculation of men.

Would God have left out the recording of this miraculous event of racial diversification? Dr. Ross lends an important principle that can be applied in any pursuit of the knowledge of creation:

A consistent pattern in God’s revelation is that when He does perform miracles, He does **not** purposefully remove or intentionally hide the evidence of those miracles from us.⁶

In Dr. Ross’s own words, he asserts that it is not likely that God would have removed or intentionally hid this miracle He had performed in the changing of the Adamic family of Noah into new and different racial types. If God had performed this miracle, then it should have been plainly recorded in the Bible.

One of the evidences from which Dr. Ross derives the notion that God miraculously changed the descendants of Noah’s sons into different races is that the Bible speaks of different races such as “Nubians and Ethiopians.”⁷ One example he gives is that Moses married “a dark-skinned woman.”⁸ This is one of many interpretive and speculative errors that is, for some reason, allowed to perpetuate in seminaries and churches today.

Moses did not marry “a dark-skinned woman.” It says in Numbers 12:1 that Moses married an “Ethiopian” (KJV) or “Cushite” (NASB) woman. First, it is well recognized by many authorities that this “Ethiopian” woman was not a Negro or dark-skinned, but that she was simply from an area known as “the land

of Cush—its inhabitants being descendants of the sons of Ham” (one of the sons of Noah—Genesis 10:6).⁹

The problem with most errant interpretations of this kind is the assumption and substitution of the context of biblical times with that of today. As author Charles Weisman points out:

Since the term “Ethiopian” is used, many think it is in reference to the Ethiopia of modern times in Africa south of Egypt. However, this is a false assessment.¹⁰

Weisman goes on to explain, from well accepted Christian references, that the Ethiopia of the biblical time of Moses was not in Africa but in the Mesopotamia area.¹¹ Moses’ wife in Numbers 12 was not a Negro or “dark-skinned,” but was the daughter of Jethro (Exodus 3:1). Moses’ father-in-law is called both a Midianite (Exodus 3:1) and a Kenite (Judges 1:16, 4:11—see Appendix B). When all the references are taken in context, it appears that Jethro (also called Reul and Hobab) was of the line of the Kenites (probably of the line of Seth—Genesis 5:9) who was living in the land of Midian, and therefore was also called a Midianite (Exodus 3:1). Either way, both Seth’s line and Midian’s line (who was a descendant of Abraham and Keturah—Genesis 25:2) were Adamic.

The main argument, however, that Dr. Ross offers to show that all the races came from Noah’s sons after the Tower of Babel and, hence, after the Flood of Genesis 7, is that he says there were no other races in existence **before** the time of the Flood. Therefore, he deduces that some explanation is needed to account for how the races came into being after the Flood period.

The Issue of the Flood Date

The evidence of the dating of the Genesis Flood is critical in determining whether or not pre-Adamic homo sapiens (other non-

Adamic racial types) lived before the great Deluge. Since Dr. Ross postulates an early date for the creation of Adam as the father of the “human race” and, thus, an early date for the Flood relatively speaking to the face value genealogical account of Scripture, he concludes that racially diverse “humans” came into being only after the Flood by miraculous intervention of God. Therefore, the time period as to when the Flood took place is critical to establish Dr. Ross’s hypothesis.

Dr. Ross has written that “firmly established dates” of various racial groups extend back from 4004 B.C. to 30,000 B.C.¹² and therefore, the Flood must have happened before this. One of the arguments he uses is that there are “gaps” in the Old and New Testament genealogies. He points out that these records are “not complete lists”¹³ and discusses other evidence of “gaps” in genealogical records, allowing for the creation of Adam “somewhere in the tens of thousands of years ago (but less than a hundred thousand years ago).”¹⁴ In terms of his research of the “most reliable and conservative Hebrew scholarship,” Dr. Ross suggests “the creation date for Adam and Eve between 10,000 and 35,000 years ago (with the outside limits at about 6,000 and 60,000 years).”¹⁵ In another place, Dr. Ross adds to his evidence by suggesting that, based upon genetic studies, “the most recent common ancestor [that is, Adam] of all human males [was fixed] at somewhere between 35,000 and 47,000 B.C.”¹⁶

Dr. Ross suggests additional extra biblical evidence of a phenomena called the “Vela supernova” that took place “between about 20,000 and 30,000 years ago”¹⁷ that could have exposed the earth to increased radiation so as to have impacted and shortened “human life spans.”¹⁸ This, he says, would account for the abrupt difference between the long life spans of Adamkind before the Flood and dramatically shorter life spans after. In Dr. Ross’s words, this supernova “may rank as our most accurate means for determining when (approximately) the Flood occurred.”¹⁹ Of course,

the connection between the supernova, its effects, and the dating of the Flood is theoretical as “to the explanation of humanity’s life span change . . .”²⁰

The issue is whether it is valid to assume large “gaps” in the biblical genealogies that would allow for an early date of the Flood as Dr. Ross proposes. Or, whether these genealogies represent an accurate account of a later date of the Flood relative to tens of thousands of years ago despite known “gaps” in the record. If it can be shown that these genealogies accurately point to a later Flood date, **after** the existence of other racial types, then all races could not have come from the Adamic sons of Noah and, hence, the biblical Adam.

Genealogical “Gaps”

Dr. Ross believes that because there are gaps in the genealogical account of Matthew 1:1-17, there may also be gaps in the genealogical records of the Genesis 5 and 11 accounts. This would allow for the possibility that a significant time period could have elapsed, placing the creation of Adam tens of thousands of years beyond the Scriptural record dating.

Dr. Ross makes a point that the Hebrew term “. . .’*ab* (“father”) can be used to mean father, grandfather, great-grandfather, great-great-grandfather, and so on; while *ben* (“son”) can be used for son, grandson, great-grandson, great-great-grandson, and so on.”²¹ This is true and might account for gaps in the genealogical record. However, he then likens the incomplete genealogical account of Matthew as “a similar pattern” to the “Genesis 5 and 11”²² accounts to demonstrate that God could have used the same trend of gaps in Genesis as in Matthew.

There are several flaws in this argument. First, it does not necessarily follow that just because there are gaps in the Matthew

account, that means that there are gaps in the Genesis 5 and 11 accounts. There is no way to draw a comparison here for this reason. One can show there are gaps in the Matthew account **from the Bible**. But gaps in the Genesis account **cannot** be shown from the Bible.

Second, there cannot be “a similar pattern” between the Matthew and Genesis accounts because Matthew does not deal in numbers of years and the Genesis accounts do. Regardless of whether “*ab*” means father, grandfather, and so forth, the Genesis record gives exact years from one patriarch to his descendant. Thus, Genesis gives a time frame of reference which is more exacting (especially in view of the issue at hand), and Matthew is general in nature with no time frame given. The Matthew and Genesis accounts are of a different nature and purpose, and, therefore, cannot be construed as “a similar pattern” for comparison purposes.

Upon closer examination of the two genealogies of Jesus, as recorded in Matthew 1 and Luke 3, one readily discovers that two entirely different family lines are being traced. Matthew traces the genealogy through David’s son, Solomon, and Luke traces it through David’s son, Nathan. Consequently, Matthew states that Jacob was Joseph’s father, while Luke states that Heli was Joseph’s father. It is an impossibility for both of these genealogies to be that of Joseph. One line has to be the true genetic line of Mary traced through her father, who adopted Joseph, Mary’s husband, as his legal son. Matthew 1:1 plainly claims to be the genealogy of Jesus, who was born of Mary (v.16). Luke makes neither of these claims.

There are differences of opinion and controversies regarding the correct identification of these genealogical accounts. The view presented here is that Matthew must be assumed to be the genealogy of Jesus through Mary in order for Jesus to fulfill the prophecy that He must sit on the throne of David (which throne was

passed on to Solomon—not Nathan) as King of Israel (see 1 Chronicles 28:4-7). The Matthew and Luke accounts are different and must be explained to some satisfaction within the whole context of the Bible. However, whether or not the reader accepts this interpretation does not hinder the purpose for presenting it in this chapter, that is, taking the genealogy at face value.

Matthew 1:1-17 gives three sections of fourteen generations that each reveals a partial list of the family line of Jacob, the father of Mary, who was Jesus Christ's genetic mother. The point of this genealogy is to reveal the genetic relationship of Jesus Christ to Solomon and David in order to verify His claim to the Kingship of Israel. This line then reaches back to Abraham proving Jesus' lineage to the biblical patriarchs (Abraham, Isaac, and Jacob). But why fourteen generations? There are many opinions as to why it was recorded this way. One conservative commentator suggests that it was used to provide a "memory" aid.

The whole may be conveniently divided into three fourteens, each embracing one marked era, and each ending with a notable event, in the Israelitish annals. Such artificial aids to memory were familiar to the Jews [Judeans] . . .²³

Others offer alternative reasons for the fourteen generations of Matthew 1:1-17 as symbolic and symmetric in nature. Contextually, this genealogical list is not meant to be exhaustive but only to show the family descent of Mary in relation to the kingly and patriarchal line. The "gaps" in Matthew, then, bear no consequence to the argument and conclusion that if there are "gaps" in Matthew, there could also be gaps in the Genesis accounts.

Luke 3:23-38 gives the genealogy of Joseph, Jesus's legal, but not genetic, father. It extends to Nathan (a son of David), and from David to Jacob, and from Jacob to Adam. The account of Luke does not trace the kingly line from Solomon and, therefore, in this regard, this genealogy cannot be factored into the issue at hand on

either side simply because Nathan's line is not recorded in the Old Testament. However, Luke's account continues from David back to Adam, which is relevant to the genealogical issue. It is in Luke that a gap is filled in that was left out of the Hebrew Masoretic account of Genesis 5. That is, the name Cainan is included in Luke, but is not found in the Hebrew Genesis account. Interestingly, Cainan is included in the Greek version (*LXX*—refer to Appendix D) of Genesis 5. So, **the Luke account of the genealogy from David to Adam exactly matches the *LXX* account of Genesis.**

Neither the Matthew nor Luke account presents a problem as to the final and complete construction of the biblical genealogical record. There is no reason to believe that the genealogies of the kings of Israel or the records of Genesis 5 and 11 (Adam to Abraham) are suspect of “gaps,” since there is no biblical evidence to support it. It is only unsubstantiated conjecture that genealogical gaps are even remotely possible. On the other hand, the biblical chronology of the kings and patriarchs can be proved with reliability and accuracy from the biblical records and from extra biblical collaboration.

Establishing the Biblical Date of the Flood From the Septuagint (*LXX*)

The following is an account showing the biblical and extra biblical evidence that demonstrates the earliest date of the Genesis Flood (refer to the Chronology Chart in Appendix E). Beginning with an established event, the destruction of Samaria (capital of the northern house of Israel) at 722 B.C., the time line can be traced back to the Flood and, thus, to Adam. Using a side-by-side comparison of the biblical record and extra biblical evidence to reconcile the accuracy of the dating of Scripture (*LXX*), a preponderance of evidence can be established to verify the time of the Flood and the creation of Adam.

The biblical chronology of the era of the kings of Israel and Judah (the divided kingdom) has been termed “the Gordian Knot of biblical chronology.” Using the Bible alone, it is impossible to know with certainty the years from the building of Solomon’s temple to the fall of Samaria (“fixed at Spring 722 B.C.” by the *Assyrian King Lists* and the *Annals of Sargon II*).²⁴ Historian Adam Rutherford, author of the five-volume set on the study of the Great Pyramid entitled *Pyramidology*, has done a masterful job of unraveling this “knot” in Book III. He accomplished this feat using a synchronization of the *LXX* and *Masoretic Texts* (each which uses different dating systems, as well as taking into account co-regencies and sole rulerships) with the contemporary historical records. These records include an impressive compilation of evidence:

- the Chronicles of Assyria (the *Assyrian Eponym Canon*, the *Assyrian King Lists* [*Khorsabad King Lists*, *Nassouhi List*, and *SDAS King Lists*], the *Annals of Shalmaneser III*, and Sennacherib’s inscriptions),
- Ptolemy’s *Astronomical Canon*,
- Phoenician chronology,
- the writings of Josephus, and
- Egyptian inscriptions.

Regarding the Assyrian records, Rutherford states that “Assyria had an excellent chronological system. No other nation of the ancient world had such an accurate system of recording events over so long a period as had Assyria.”²⁵ By using these records, we are able to determine the exact years and reigns of the kings of Israel and Judah.

The tabulation for the years from the fall of Samaria in 722 B.C. to the beginning of the building of Solomon’s temple comes to 252 years,²⁶ or the year 974 B.C., the 4th year of the reign of King Solomon.

In 1 Kings 6:1 it states that **in** the 480th year after the Exodus, Solomon began to build “the house of the Lord.” Adding 480 (less 1 year as it was **in** the 480th year) to 974 brings us to the date of 1453 B.C. for the Exodus.

Working back from the Exodus, the *LXX* translation of Exodus 12:40-41 reveals that there were 430 years from the Exodus (1453 B.C.) to the time when Jacob (including the “children of Israel”) returned into the land of Canaan in 1883 B.C. To determine Jacob’s age at this time, we must do the following calculation. If the children of Israel were in Egypt and Canaan 430 years (Exodus 12:40), and were in Egypt 400 years (Genesis 15:13),²⁷ then we must subtract 30 years to determine how old Jacob was when he came back to Canaan. If Jacob was 130 years old when he met Pharaoh (Genesis 47:9), then subtracting 30 years would make Jacob 100 years old when he returned to Canaan with his children in 1883 B.C. Thus, Jacob was born in 1983 B.C.

Jacob lived 147 years (Genesis 47:28) dating from 1983–1836 B.C. That he lived at this time period is verified by the historian Eusebius when he wrote:

But let any one compute as he will and he will find that in the time of Inachus, who, they say, was the first who reigned at Argos, lived the patriarch of the Hebrews, ISRAEL, from whom the twelve tribes . . . have acquired the appellation of Israel.²⁸

There is multiple testimony (Clement, Africanus, Tatian, Josephus, and Justus) to place Inachus 700 years before the Trojan War, which again testifies to the time of Jacob’s life. As historian Adam Rutherford concludes:

Now if we count the said 700 years back from the Trojan War of 1192-1183 B.C. we arrive at the dating 1892-1883 B.C. as the time when Jacob was living . . .²⁹

Once again, the date of the life of Jacob from secular records coincides with the *LXX* account of the Scripture. This confirmation likewise confirms the date of the Exodus.

From the birth of Jacob (1983 B.C.) to the birth of his grandfather, Abraham (Abram) (2143 B.C.) was 160 years (Genesis 21:5 and 25:26). Abraham lived 175 years (Genesis 25:7) from 2143–1968 B.C. This is verified, once again, by the historian Eusebius (*Chronicles*, Vol. 1, pp. 41,70 and Vol. 2, p. 65) who places Ninus during the time of Abraham.³⁰ Ninus is identified with the biblical Nimrod.³¹ Not only Eusebius, but other historians as well confirm the life of Ninus as contemporary with Abraham.

Clinton, who is of high authority in chronology, places the reign of Ninus somewhat earlier. In his *Fasti Helenici* (vol. i. p. 263) he makes his age to have been B.C. 2182. Layard (in his *Nineveh and its Remains*, vol. ii. p. 217) subscribes to this opinion.³²

Thus, the date of Abraham's life as recorded in the Bible is authenticated with a number of outside historical references.

From Abraham's birth (2143 B.C.) to the Flood was 1132 years according to the chronology of the Scripture (*LXX*) in Genesis 11. This would render the year 3275 B.C. as the year of the Genesis Flood. In researching the Flood, Adam Rutherford once again does an excellent job of piecing together a variety of archaeological records, which reveal that the approximate archaeological date of the Flood is very close to the *LXX* chronology of the biblical record.

Egyptian Records Verify the Date of the Flood

Rutherford uses a number of records (including the *Turin Papyrus*, the *Abydos Tablet*, the *Sakkara List* and fragments of the **Royal Annals** preserved on the **Cairo and Palermo Stelae**, along with inscriptions on the walls of the **Temple at Edfu**) to determine

the approximate Egyptian date of the Flood.³³ An important clue in these Egyptian records is “the **Era of Horus**” (Horus was one of the mythological gods of Egypt) which Egyptians equated with the beginning of history after “the destruction of mankind,” that is, the Flood. An inscription on the walls of the Temple at Edfu refers to a war between Horus and Set in the 363rd year after the Flood (that is, after the Era of Horus). *The Zondervan Pictorial Encyclopedia* confirms that a civil war took place in Egypt between the adherents of these two gods during Dynasty II.³⁴ The inscription goes on to state that this was the thirteenth year of the reign of Nyntjer, the second king in Dynasty II of Egypt. **The thirteenth year of Nyntjer was 363 years after the biblical Flood**, or Era of Horus. If the date of Nyntjer can be approximately calculated, then the period of the Flood can be reasonably fixed.

In order to calculate when Nyntjer ruled, we must begin with established dates and work backwards (refer to the Egyptian Chronology Chart on p. 101). The *Turin Papyrus* states that the total years between Dynasties I-V is 774 years (955-181 years after the death of Unas, the last king of Dynasty V).³⁵ In their chart of the Egyptian dynasties on page 231, *The Zondervan Pictorial Encyclopedia of the Bible* reveals the total years for the various dynasties as follows:

- Dynasty III = 55 years,
- Dynasty IV = 160 years, and
- Dynasty V = 140 years.

Construction of the Great Pyramid was begun in the first year of the reign of Cheops (Khufu), the first king of Dynasty IV. This date is astronomically fixed at 2623 B.C.,³⁶ thus Dynasty IV began in 2623 B.C. Therefore, by adding 55 years we discover that Dynasty III began in 2678 B.C.

- Dynasty IV began = 2623 B.C.
+55 years
- Dynasty III began = 2678 B.C.

EGYPTIAN CHRONOLOGY

DATES B.C.	DYNASTY	ERA OF HORUS
c. 3528	The biblical Flood	= Year 1
c. 3097	1st year of Menes (Mizraim) Became king c.200 years after flood Beginning of Dynasty I 8 kings total	<div>Turin Papyrus = 774 years total</div>
c. 2895	Dynasty II = 12 kings 13th year of Nyntjer = Year 363 (2nd king—Edfu inscription)	
2678	Beginning of Dynasty III Lasted 55 years (fixed date)	
2623	1st year of Cheops (Khufu) Beginning of Dynasty IV Great Pyramid begun (fixed date)	
c. 2323	End of Dynasty V	

If Dynasty IV lasted 160 years, then Dynasty V began in 2463 B.C. Dynasty V lasted 140 years, ending in 2323 B.C.

- Dynasty IV = 2623–2463 B.C. (160 years)
- Dynasty V = 2463–2323 B.C. (140 years)

Now that the end of Dynasty V has been fixed, we can add 774 years (from the Turin Papyrus) to 2323 B.C. and which brings us to c.3097 B.C. as the first year of King Menes of Dynasty I (who was Mizraim, the son of Ham, which is why Egypt is often referred to as Mizraim in Scripture).

- End of Dynasty V = 2323 B.C.
- Total of Dynasties I–V = +774 years
- Beginning of Dynasty I = c.3097 B.C.

The combined lengths of Dynasty I (eight kings) and Dynasty II (twelve kings) comes to 419 years (3097–2678 B.C.). The length of the rule of each king is unknown. However, the last year of Nyntjer's rule would have been somewhere very close to the mid-point of this time period as he was the tenth king in the combined line of twenty kings. Using the mid-point as our reference for the last year of Nyntjer's rule, **a very close approximation** for the thirteenth year of Nyntjer comes to c.2895 B.C.

- Dynasty I began = c. 3097 B.C.
- Mid-point of Dynasties I and II = -210 years
- Last year of Nyntjer (10th king) = c. 2887 B.C.
- Average rule of each king = + 21 years
- First year of Nyntjer = c. 2908 B.C.
- 13
- Thirteenth year of Nyntjer = c. 2895 B.C.

As the thirteenth year of Nyntjer is equated with the 363rd year of the “era of Horus,” by adding 363 to 2895 one arrives at the approximate Egyptian date of the Flood—c.3258 B.C.

- Thirteenth year of Nyntjer = c.2895 B.C.
- 2895 B.C. = year 363 (era of Horus) = +363
- First year of Era of Horus (Flood) = c.3258 B.C.

The difference between the *LXX* date of the Flood and the approximate Egyptian date is only **17 years!**

- *LXX* date of the Flood = 3275 B.C.
 - Approximate Egyptian date = c.3258 B.C.
- Difference = 17 years**

The 17-year difference in the above Flood dates is deemed insignificant, as the date for the thirteenth year of Nyntjer is a close approximation. Once again, the chronological record of the Bible (*LXX*) for the Flood aligns with the extra biblical evidence.

Face Value of Biblical Genealogies Confirmed

The purpose of the foregoing analysis of comparing the biblical dating system with the extra biblical evidence was to verify that the Scriptural record is accurate at face value. It has been shown, that from the time of the fall of Samaria to the Flood, the chronology of the biblical record can be trusted. It is then a simple matter of arithmetic, using the dates given in Genesis 5 (*LXX*), to discover that the creation date of Adam was 5537 B.C.

If the years that the Bible gives through the time of the kings of Israel and Judah, from Solomon’s temple to Abraham, and from

Abraham to the Flood are true, then it is reasonable to justify the reliability of the same chronological pattern from the Flood to the creation of Adam (Genesis 5). If the biblical chronology is proven accurate from 722 B.C. to the Flood, then there is no reason to doubt the biblical chronology from the Flood to Adam. Put another way, there is nothing to cast suspicion upon the scriptural record in this regard. It is just what it claims to be and does not mean anything other than what it says. There are no mysterious “gaps.”

The Genesis Flood took place about 3275 B.C., which means that many racial types, according to scientific confirmation, were in existence **before** the Flood. Recall that Dr. Ross admitted that various racial groups existed from 4004–30,000 B.C. and that these are “firmly established dates.” Therefore, the theory that all the races came from Noah, Adam’s descendant, is without merit. The races existed before the Flood.

Evidence From “Worship”

Dr. Ross makes another argument that the evidence of “altars, temples, and religious relics of all kinds” dating back “only 8,000 to 24,000 years” reveals a common practice of “worship.” He claims this testifies to the special “awareness of God and capacity to form a relationship with Him” among all “humankind,” implying that all were made in God’s image.³⁷ Assuming here, for the sake of argument, that the early dating of Adam suggested by Dr. Ross is true (10,000–35,000 years ago), the evidence of “worship” (also assumed to be accurate) is meant to infer that since all “humans” possess this characteristic, believed to be an aspect of God’s image, then all races came from Adam.

The question must be asked, Do the early relics and temples, assumed to indicate “worship” among many races, biblically authenticate that these people were created in the image of God and, thus, are descendants of Adam? Although it is agreed that Adam was created in a special way so as to have the capacity to form a relation-

ship with his Creator, unlike all other creatures, worship is not the main criteria of being made in the image of God. Worship may be a by-product of such a relationship, but that ability does not necessarily imply being made in the image of God, biblically speaking.

It will be argued in Chapter Eight that the primary feature and evidence that distinguishes Adam as being made in the image and likeness of God is his spiritual and physical capacity to carry out the dominion mandate of Genesis 1:28.

Conclusion

From the evidence of the genealogical dating of Scripture, it is clear that Adam was created **after** other races were in existence. The theory of an early date for the creation of Adam, relative to the biblical chronology, cannot be sustained except by presumption. This hypothesis **must** be advanced in a desperate attempt to try to fit Adam in before the appearance of all other anatomically modern “humans,” so as to force the conclusion that all races came from Adam. While we are all prone to try to prove a conclusion of which we have become convinced, and to avoid another conclusion that has already been excluded as a possibility, the danger of arriving at an errant deduction is ever present.

In Dr. Ross’s favor, it must be pointed out that he is, at least, honest about this miraculous intervention theory calling it a “mystery.” He also rightly rejects the fantastic idea promoted by the *One Blood* crowd that all the races somehow emerged through natural selection. The only other way it could have happened is by a “miracle” unless, of course, one is willing to brave the politically incorrect and religiously unacceptable answer—that all races were uniquely and separately created by God for His distinct purposes.

Notes:

¹ *The Genesis Question*, pp. 177-178.

² *Ibid.*, p. 178.

³ *Ibid.*, p. 177.

⁴ *Ibid.*, pp. 177-178.

⁵ *Ibid.*, p. 178.

⁶ *Creation and Time*, p. 59.

⁷ *The Genesis Question*, p. 177.

⁸ *Ibid.*, p. 177.

⁹ Jamieson, Fausset, and Brown, *A Commentary on the Old and New Testaments*, (Peabody, MA: Hendrickson Publishers, 1997), Vol. I p. 544.

¹⁰ Charles Weisman, *Is Universalism of God*, (Burnsville, MN: Weisman Publications, 1999), p. 16.

¹¹ *Ibid.*, pp. 17-18.

¹² *The Genesis Question*, p. 108:

Chinese = 4004 B.C.

American Indian = 9,500 B.C.

Australian Aborigines = 25,000 B.C.

Europeans = 30,000 B.C.

Indeed, the evidence points to certain racial types in existence today that were found to be in existence **even older** than that recorded above. Findings were based on radiocarbon dating, stratigraphic dating (where bones were found), and DNA research.

Chinese = between 300,000 and 200,000 years ago and clear evidence to 20,000 years ago. (1) *Origins of Anatomically Modern Humans*, Matthew H. Nitecki and Doris V. Nitecki, eds., (New York, NY: Plenum Press, 1994), pp. 186-187 (2) *The Oxford Companion to Archaeology*, Brian M. Fagan, ed., (New York, NY: Oxford University Press, 1996), p. 329.

Australian Aborigines = between 60,000 and 30,000 years ago found in Australia with features of modern Aborigines found in the Indonesian region for perhaps 500,000 years. (1) *The Cambridge Encyclopedia of Archaeology*, editor Andrew Sherratt, (New York, NY: Crown Publishers, Inc., Cambridge University Press, 1980), pp. 96-100 (2) "The Multiregional Evolution of Humans," Alan G. Thorn and Milford H. Wolpoff, *Scientific American*, April 1992, pp. 76-79 (3) "The Emergence of Modern Humans," by Christopher B. Stringer, *Scientific American*, December, 1990, p. 104.

Africans = between 130,000 and 40,000 years ago. *The Human Career*, by Richard G. Klein, (Chicago, IL: The University of Chicago Press, 1989), p. 353.

Although the evidence above comes from those who attach and interpret it in light of the theory of evolution (which this author rejects), the documentation itself must still be accounted for and recognized.

¹³ *Ibid.*, p. 108.

¹⁴ *Ibid.*, p. 110.

¹⁵ *Creation and Time*, p. 140.

¹⁶ *The Genesis Question*, p. 111.

¹⁷ *Ibid.*, p. 120.

¹⁸ *Ibid.*, p. 120.

¹⁹ *Ibid.*, p. 120.

²⁰ *Ibid.*, p. 122.

²¹ *Ibid.*, p. 109.

²² *Ibid.*, p. 108.

²³ *A Commentary on the Old and New Testaments*, Vol. 3, p. 2.

²⁴ Adam Rutherford, *Pyramidology*, Book III, (Hertfordshire, Great Britain: The Institute of Pyramidology, 1966), Second Edition 1974, pp. 577-578.

²⁵ *Ibid.*, p. 575.

²⁶ *Ibid.*, p. 575-606.

²⁷ This date for the Exodus is based upon the interpretation that Israel resided in Egypt 400 years. The author is aware that this is disputed since an argument can be made that Israel was only in Egypt for 215 years, as Josephus indicates.

²⁸ *Pyramidology*, Book III, p. 655.

²⁹ *Ibid.*, p. 655.

³⁰ Alexander Hislop, *The Two Babylons or The Papal Worship Proved to be the Worship of Nimrod and His Wife*, (Neptune, NJ: Loizeauz Brothers, 1959), p. 5.

³¹ *Ibid.*, p. 23.

³² *Ibid.*, p. 6.

³³ *Ibid.*, pp. 667-669.

³⁴ *The Zondervan Pictorial Encyclopedia of the Bible*, Volume 2, D-G, p. 233.

³⁵ *Ibid.*, p. 231.

³⁶ *Pyramidology*, Book III, p. 670; *Pyramidology*, Book I, p. 101.

³⁷ *Creation and Time*, p. 141.

Chapter Seven

The “Racism” Card

One of the apparent motives fueling the promotion of the theory that all races came from Adam is this emphasis on exposing “racism.” Because of the negative emotional response to the use of words such as “racism” or “racist” today, especially among the vast majority of White people, these theories of how “all races came from Adam” are given more credibility to be believed. After all, who would want to be tagged as a “racist” in today’s multiracial and multicultural global society? Racism is considered to be socially, politically, and religiously unacceptable and hateful. So, to not hold to some theory of Adam and Eve as the common progenitors of all the races could very well mark a dissenter as despicable, twisted, and evil. However, does such an attitude only serve to “muddy the waters,” making it difficult to objectively analyze this issue of whether all races came from Adam? Yes, it does.

Instead of dealing with the facts of Scripture, the physical sciences, and history as honestly as possible; the modern racial perspective is now so clouded, making it almost inconceivable to accept another conclusion, no matter what the facts reveal: that all races could not have come from Adam and Eve. For this reason this chapter is dedicated to exposing this “racism” card and fallacy as a stumbling block to the process of determining the truth.

Definition of Racism

Beginning with the complete title of the book, *One Blood: The Biblical Answer to Racism*, its purpose to combat “racism” is obvious. The implication is that the Bible and its message is antithetical to the

idea of “racism.” From the *Foreword* to the back cover, “racism” of all forms is denounced. For example, the contributor to the *Foreword*, Zig Ziglar, uses words and phrases such as “the ugliness of racism” and “prejudice” to pigeonhole those who biblically and scientifically believe there are real and valid reasons for racial differences.¹ He concludes:

Racism is morally, socially, scientifically and biblically wrong. It is an ugly blot on our society . . .²

The authors of *One Blood* concur, calling racism a “cultural cancer.”³

Dr. Hugh Ross, although not as blatant, remarks that “many nonbiblical creation accounts” advocate “supremacy.” In other words, a creation account that does not promote equality includes “racist, elitist or economic agendas [that] can be detected.”⁴ It is evident that Dr. Ross is as scornful as the authors of *One Blood* of any creation account that is seen as being “racist” and, therefore, cannot be considered.

What is not definitively discussed by either camp, but is rather assumed, is what “racism” means. It seems that both parties are simply believing and mimicking the **created** perception of “racism” that has, for decades if not centuries, been used increasingly by both secular and religious institutions to manipulate minds into blindly accepting that all races are equal. Anything other than that is to be rejected and condemned.

What is “racism” and where did this word originate? The words “racist” and “racism” were **invented** back in 1932 and 1936 respectively.⁵ These words cannot be found in the 1828 or 1856 Webster’s dictionaries and have no historical English etymological root. In more modern English dictionaries, these words are assigned different definitions depending on which dictionary one studies.

Notice the definitive nuances in the meaning of the word “racism” from the following samplings:

A belief that race is the primary determinant of human traits and capacities and that racial differences produce inherent superiority of a particular race. (*Webster’s Seventh New Collegiate Dictionary*, 1967)

This is a general definition, but unclear, as to the reasons why “race is the primary determinant of human traits . . .” Notice just twenty-one years later how the definition changed:

1. A doctrine or teaching, **without scientific support**, that claims to find racial differences in character, intelligence, etc., that asserts the superiority of one race over another or others, and that seeks to maintain the supposed purity of a race or the races; 2. Any program or practice of racial discrimination, segregation, etc. based on such beliefs. (*Webster’s New World Dictionary*, 1988)

This definition of “racism” has changed from the earlier one by adding a qualifier of “scientific support.” In other words, if there is no scientific support for claims of “racial differences” or the assertion of “superiority of one race over another,” or if one holds to the “practice of racial discrimination,” and so forth, then one is engaged in racism and is a racist. But what if there is scientific support for racial differences? Would one be a “racist”? No, not according to this definition. In this case, one could assert the superiority of one race over another and practice racial discrimination and not be called a “racist” as long as he could show scientific support for racial differences.

Yet another definition adds to the notion of “racism” by including “a policy of government” and the vagueness of “hatred or intolerance”:

1. A belief or doctrine that inherent differences among the various human races determine cultural or individual

achievement usually involving the idea that one’s own race is superior. 2. A policy, a system of government, etc. based on such doctrine. 3. Hatred or intolerance of another race or other races.

(*Webster’s College Dictionary*, 1991)

This definition has dropped the qualifier of “scientific support” from the previous one and added some broader based, but subjective, qualifiers. What is “hatred” or “intolerance”? These have become words of impression rather than definition.

What if one believed there were “inherent differences” between the races and, therefore, practiced racial discrimination and segregation for his own race, but did not hate other races? Would he be a racist? No, not in the full sense of this definition.

Even this cursory review of dictionary definitions reveals a lack of consistency or exactness of definition of the word “racism.” And without a more exact definition, the terms of “racism” or “racist” may not properly identify or categorize an individual who may be a racial separatist or segregationist for very good religious or scientific reasons. These words are purposely used to demonize and defame that individual or organization to whom they are applied.

The Concept of Racism

The media cartel, de facto government, and judaized Christendom have simultaneously voiced their unified, and often vicious, opposition to “racism.” It is one of the major theses of our time. Through a steady stream of news broadcasts, daily, weekly, and monthly publications, commercials and advertisements, federal and State legislation, judicial pronouncements and force, multiracial and multicultural evangelical proselytizing, and so forth and so on, the concept of “racism” has been successfully conjured up in the minds of people as “public enemy number one.” The war against racism is at a fever pitch today to the point where the vast majority

might gladly cast their vote to do whatever is necessary to eradicate it.

Manipulation by fomenting this intolerance of racism and racists is not a recent phenomenon. Its seeds began, at least in America, with the Abolitionist movement underscored by the Quakers and others in the 1700s. This movement denounced Negro slavery, while promoting racial equality between Negroes and Whites living in the same society, under the same government and system of law, and sharing equal power. Through the American Colonization Society, first organized in 1817 by the nation’s founders, some Negroes were successfully sent back to Liberia. However, the Abolitionists were opposed to this plan and ultimately this repatriation effort failed.

From the Abolitionist movement, a new sentimentalism toward the Negroes arose, along with a new ideology of social and political egalitarianism. Up until the War Between the States (1861-1865), the media and religious propaganda mill successfully infected the minds of White northerners with the plight of the Negro slave in the south using false horror stories of forcibly separating Negro families, torture, and killings. This served as a pretext and justification for war in the minds of the uninformed and gullible.

Before this war started, a definitive statement about inequality, in terms of our nation’s constitutional history, was made by the Supreme Court in the renowned Dred Scott case. This is what was said, in part, about the facts of inequality between the White and Negro despite the growing brainwashed American culture:

The change in public opinion and feeling in relation to the African race, which has taken place since the adoption of the Constitution, cannot change its construction and meaning . . . The words “people of the United States” and “citizens” are synonymous terms, and mean the same thing . . . The question before us is, whether the

class of persons described in the plea in abatement [Negroes] compose a portion of this people, and are constitute members of this sovereignty? **We think they are not intended to be included . . .** and can therefore claim none of the rights and privileges which that instrument provides and secures to citizens of the United States. On the contrary, **they were at that time considered as a subordinate and inferior class of beings, who had been subjugated by the dominant race . . .** and had no rights or privileges but such as those who held the power and Government might choose to grant them. – *Dred Scott v. Sandford*, 19 Howard (60 U.S.) 393

It was widely acknowledged by the colonists in America that there were major differences between Negroes and Whites. They knew the different races ultimately could not live together in the same land under the same governmental system and culture.

Support for the new equality movement, however, was enhanced by a change from biological to “cultural” anthropology with the advent of a Jewish anthropologist, Franz Boas.

Boas and his followers pushed the notion that there was no evidence that races were actually different in hereditary capacities – all of the observed differences were said to be the result of historical accidents and cultural-learning.⁶

This concept was popularized by one of Boas’s students, another Jew, Montague Francis Ashley-Montague (whose real name was Israel Ehrenburg), who wrote *Man’s Most Dangerous Myth: The Fallacy of Race*.

This began to pave the way for the Jewish originated Marxist philosophy of “social justice” and “redistribution of wealth.”

They **intentionally** confused the political–ideological notions of equality before the law, with the biological realities of race differences.⁷

The egalitarian Marxist/communist philosophy was further developed into revolutionary multiculturalism in order to dismantle the cultural ideas and practices of Western Christian Civilization: authority, patriarchy, family, hierarchy, sexual restraint, patriotism, nationalism, heredity, and ethnocentrism. In 1924, the communist-led Frankfurt School Critical Theory thrust upon the gullible White race their destructive criticism of Western culture, reflected in such works as *Studies on Authority and the Family*, Erich Fromm’s *Escape from Freedom* and *Dogma of Christ*, Wilhelm Reich’s *The Mass Psychology of Fascism*, and Theodor Adorno’s *The Authoritarian Personality*. These, among other later works, intended to twist historic racial awareness and survival into a belief that racial discrimination was proof of a social pathology and mental sickness.

The method selected by the Marxist social revolutionaries to control the American people is rather simple. It is by dialectical stages of operant conditioning by words . . . the modern cultural Marxists have substituted white heterosexual males as the class to be criminalized by charges of racism, sexism, anti-Semitism, homophobia or xenophobia as the particular circumstance requires.⁸

In other words, anti-Christ forces had successfully manipulated the mind of the White Western man to think that the historic separatist idea, upon which stable civilizations had been built, had to be rescinded and replaced with “tolerance” and “diversity.”

The advancement of political and social racial equality opened the door to a new and relativist definition of morality, radically altering the whole view of Christian civilization. The late Professor Glayde Whitney accurately sums up how the concept of racism evolved:

After World War II, and progressing through the civil rights movement to today, “race” became linked in propaganda to hate, prejudice, bigotry, racism, Nazism, antisemitism, thuggery, blasphemy, Western Christian Civilization, and other forms of pure evil.⁹

To investigate, discuss, or believe that there is sound evidence for racial differences and its implications is now considered immoral, vile, and unthinkable.

So, when it comes to the issue of whether or not all races came from Adam, fear of being labeled a “racist” has paralyzed White people, to whom it is directed,¹⁰ from ever objectively looking at the evidence with an open mind. Who wants to be demonized and personally become an outcast among their own families, churches, or neighborhoods? Who wants to face the implications for thinking differently from the overwhelming majority and risk losing a job, a career opportunity, attending school, having their children deemed “at risk” by government schools, and thus fearing their kidnapping by State agencies, or arrest and imprisonment for nonviolent expression of what one believes is the truth?¹¹ Who wants to be the target of unscrupulous and unlawful individuals and groups protected by immunity, whose sole purpose is to discredit and destroy those who hold the conviction that all races are not equal and all races did not come from Adam? (See Appendix G.) The answer is—only people of integrity and courage who believe the truth is worth dying for.

The “all races from Adam” theorists are simply parroting this “racism” concept of modern “Christian” morality, ignorant of its history and how it has been used, and is being used, to advance a global communist empire where racial equality and democracy¹² must be the new absolutes.

Illustrations of Racism

There are a number of examples used in *One Blood* and *The Genesis Question* to support their avid protest of racism. For the authors of *One Blood*, the noticeable favorite is the most often cyclical illustration of the “holocaust” and Adolf Hitler as the epitome of racism. Citing the example of the “U.S. Holocaust

Museum” as “part of the story of a man who hated other groups of people” and Hitler’s “final solution,”¹³ *One Blood* concludes that it was “this sort of [racist] thinking [that] inspired Hitler in his quest to eliminate Jews and Gypsies and to establish the ‘master race.’”¹⁴

Once again, in the illustration of Hitler and Nazi Germany, the ultimate racism card is played to show where a racist doctrine can lead. It is clear, however, to those few who have researched what actually happened in Germany during World War II, that such accusations are pure make-believe. It is also evident that the authors (and other proponents of *One Blood*) have never studied this history to verify what they so confidently claim is the truth. Have they never read the book, *The Hoax of the Twentieth Century*¹⁵ by Professor Arthur R. Butz? In this book, Professor Butz references each chapter with **primary documentation** proving that there is absolutely no evidence that Hitler ever had a policy named the “final solution” with the expressed purpose of exterminating the Jews. The “final solution” was, in fact, a program of emigration to **deport** the Jews who had earlier declared war on Germany. He further uses demographic studies to show there could not have been “six million” Jews killed, and that the infamous “gas chambers” were not technically feasible. Is it any wonder why the Jews have **never** allowed or participated in an organized public debate on whether their claims about the “holocaust” have any basis in fact?

There are many other historical publications¹⁶ that reveal that most of what America and other White nations have been fed about the so-called “holocaust” is a lie. To use this depiction of racism is a clear sign of irresponsible scholarship.

It must also be asked why the authors of *One Blood* did not mention the Jewish financed and directed Bolshevik Revolution of 1914 in which literally tens of millions of White Russians were murdered outright, and millions more Slavic, German, and Polish peoples were either killed (many by torture) or sent to the gulags of

the Siberian slave labor camps. Talk about a holocaust of ethnic cleansing. But, no, it is taboo that such facts depicting racism should be mentioned in association with the Jews. After all, are they not said to be “the chosen people” who must, at all costs, be protected and exonerated for their trail of hate and vicious crimes against all people (and in recent years against the Palestinian people)?

One Blood elsewhere uses other whipping boys to illustrate their fanatical opposition to the racism card, such as “the Ku Klux Klan,” “Christian Identity,” and “Neo-Nazis” in Germany.¹⁷ Of course, this is a very successful mode of attack on racism because most people already have been brainwashed to reject anything remotely associated with these groups. With sweeping generalizations, these groups and other individuals can be completely denounced, regardless of their true history and beliefs. They, and others mentioned throughout *One Blood*, are linked with “ethnic hate and violence”¹⁸ because that is how they are portrayed by the educational system, the media, and in the judeo-Christian pulpits.

The fact is the present federal government has long sponsored and planned “covert U.S. government operations run by the immensely powerful F.B.I.”¹⁹ to infiltrate and set up so-called “hate groups” as well as “militia” and “patriot” groups with the goal of creating “incidences” to defame them. In his review of the book *Snitch Culture* (by Jim Redden), historian and author Michael A. Hoffman II recites event after event where the federal government collaborated with powerful Jewish-controlled groups, such as the Anti-Defamation League of B’nai B’rith (ADL) and the Southern Poverty Law Center (SPLC), to “swap confidential information, gossip and fabricated stories and allegations . . .”²⁰ Hoffman states what the ill-informed majority do not understand:

White supremacist, neo-Nazi, skinhead and “militia” terrorism is big business for the Federal government. This terrorism has thus far been mostly a Federal operation, using a mix of government agents and right wing fools and patsies. The pay-off from these operations for the Federal government’s emerging police state is handsome.²¹

Not only has the government participated in infiltrating so-called “White supremacist” groups and organizations, but, along with other unscrupulous individuals, has created hoaxes and fabricated incidences to provoke a national sentiment of outrage against White people who advocate racial separation, contrary to the majority opinion. There were incidences of graffiti, harassment, and violence done by others, but blamed on White people and organizations who maintained that White people had a right to live among their own kind and make decisions for the benefit of their own race and nation. Laird Wilcox has documented the perpetration of “racist” and “anti-semitic” hoaxes in his annual publication, *The Wilcox Report*.²²

One Blood and their ilk are pleased to spout off what others already falsely believe. Why? Does it thrill, convince, and motivate their readership to, perhaps, sign up and support their program?²³

One Blood also uses other sentimental stories devoting whole chapters to alleged mistreatment of Australian Aborigines²⁴ and a Pygmy named Ota Benga.²⁵ This is another orchestrated attempt to divert readers from an objective analysis of their concocted theory of how all races came from Adam and Eve.

Finally, Dr. Ross sparsely mentions and rightly dispels an old belief that because of Canaan’s curse, God turned his skin black. Thus, he says that this could be used as “a biblical excuse for acquiring territories of these people [Negroes] and for pressing them into servitude.”²⁶

But, Dr. Ross speaks denouncingly of “apartheid-type laws” that “interfere” with racial intermarriage.²⁷ When he mentions “apartheid,” he no doubt is referring to the past White rule of South Africa where racial separation between Whites and Blacks was practiced. “Apartheid-type laws” may also be similar to the miscegenation laws of many of the states in America forbidding racial intermarriage.²⁸ Any type of White racial segregation, apparently, is an example of racism.

Like the “holocaust,” the whole public concept of “apartheid” is held up as a prime example of degenerative racism. Dr. Ross needs to examine the historical record and contrast what life was like in South Africa under the dreaded apartheid with what it is today under Negro domination. What used to be one of the most prosperous nations of the world per capita for Whites and Blacks is now in economic ruins. What was once the lowest crime rate in the world per capita has now become the highest. Many White South Africans have fled the country because it is no longer a safe and secure civilization in which to live, work, and raise their families. Many who have stayed have been brutally raped, tortured, and murdered by rampaging gangs of Negroes. But Americans do not hear that because of the news blackout by the controlled media. Here are a few statistics to ponder:²⁹

Since 1994 and the takeover of Black rule, South Africa has the highest violent crime rate of any industrialized nation (1,000% more per capita). An average of 52 people are murdered a day (18,983 in 1995). A car is stolen every 9 minutes, an armed robbery every 11 minutes and a rape every hour—the vast majority committed by Blacks. Over 600 White farmers have been murdered. (As of July 2001 this has increased to 1,110 White farmers in more than 6,000 attacks that have been killed in South Africa. Source: *World Net Daily*, July, 2001, report by journalist De Wet Potgieter) Since 1994, 50% of Blacks are unemployed. Mandela’s ANC government has ordered that at least 50% of all civil servants be Black by the year 2000. Erosion of South African money is 454 cents to the U.S. dollar (30 years ago under White rule it was 40 cents to the U.S. dollar.) Once one of the 13 richest trading nations of the world, today it barely makes the bottom 100.

Since 1994, HIV infected Blacks has risen to more than 16% of the population in 1997.

Since 1994, over 500,000 White South Africans have fled the country.

As an update, since the report by Anthony C. LoBaido on June 6, 2002 (*World Net Daily*), of the 40,000 White farmers in South Africa, “over 1200 have been brutally murdered since 1994.” In the same article, South African policewoman Debbie Botha was quoted as saying, “South Africa’s dirty little secret . . . is that we are the transit point for 25 percent of the world’s drugs.”

In addition, according to the *New York Times*, “South Africa has in recent years had one of the highest per capita rates of rape and sexual assault in the world” (“Grappling With South Africa’s Alarming Increase in the Rapes of Children”; January 29, 2002). In 2000, the late Sam Francis said there were more than 52,000 child rape cases reported (“Diversity vs. Safety: Child Rape in the New South Africa”; 2/12/02). How many go unreported?

One more statistic. South Africa is only second to Columbia in murders (per capita) in the world with 0.51 per 1000 people (source: www.nationmaster.com; 2004).

So much for the glories of the Negro takeover of a once healthy and thriving South Africa under White rule with a segregationist policy. The end of the so-called “racist” apartheid rule has now become a nightmare for Whites and Blacks.

Conclusion

The modern impressions and illustrations of racism used by the “all races came from Adam” theorists are often misapplied in contrast to the real world. Further, it is used, perhaps unwittingly, to misdirect sincere people who want to find the truth of the Bible, but are prone to accept the propagandized standard of the times. The uninformed and impressionable masses will be swayed into dismissing something that is the truth because they simply reject out-of-hand the alternative of biblical thinking that smacks of what society deems a despicable evil.

How strong is this idea of racism to direct and control people’s thought processes and beliefs? Author Lawrence Auster says it well:

What we have here is an Orwellian version of original sin, complete with a new class of racism-awareness priests who will absolve us of the sin of racism if we show a penitent attitude, utter the required formulae, and—last but not least—*given in to all their demands*.³⁰ (emphasis in original)

White conservative evangelicals are very much the same as the secular liberals of today’s society. When it comes to being the self-proclaimed guardians of the antiracism movement, they are no different than anti-Christ liberals. Historian and author Wilmot Robertson exposes the hypocrisy of so-called “racism.”

In the liberal scheme of things there is a widening gulf between the person and the act, the thought and the deed. The politician who fights for school integration sends his own children to private schools . . . Millionaires of the liberal persuasion are often more interested in helping poor foreigners than poor Americans, and transfer much more money overseas than to the ghettos. The liberal loves everyone of every race, but he flees to the suburbs where he prefers to live among whites, even conservative whites.³¹

If antiracism proponents wish to advance the “all races came from Adam” theory and the logical implication of racial equality, then they ought to set the example by abandoning their homes and offices in their lily White neighborhoods³² and move into predominantly racially mixed ones and see how they like it. That change of venue will assuredly alter their mindset about equality and they may find themselves the harbingers of their own “racism.”

Notes:

¹ *One Blood*, p. 7.

² *Ibid.*, p. 9.

³ *Ibid.*, p. 13.

⁴ *The Genesis Question*, p. 62.

⁵ Robert L. Barnhart, ed., *The Barnhart Dictionary of Etymology*, (Bronx, NY: H. W. Wilson Co., 1988), p. 879.

⁶ Professor Glayde Whitney, *Return to Reality About Race*, p. 2.

⁷ *Ibid.*, pp. 1-2.

⁸ Quoted from The Historical Roots of “Political Correctness” by Raymond V. Raehn, p. 22.

⁹ *Return to Reality About Race*, p. 2.

¹⁰ White people who cannot see the double standard which allows for non-White races to expressly “celebrate” their racial culture, but which is prohibited for the White race, are either lying or out of touch with reality. The following is a true statement:

All across the country, Black, Hispanic, and Asian clubs and caucuses are thought to be fine expressions of ethnic solidarity, but any club or association expressly for Whites is by definition racist.—Thomas Jackson, “What Is Racism,” *American Renaissance*, Vol. 2, No. 7.

¹¹ Many Western European nations now vigorously enforce draconian “laws” with lengthy fines and prison terms to try to silence anyone who might contradict the government’s views of the “holocaust” or racial equality.

¹² “Democracy” is defined as the rule of the majority, which is antithetical to the foundation of law and government in America. America was established as a “republic,” which is the rule of law based upon biblical and common law.

¹³ *One Blood*, p. 11.

¹⁴ *Ibid.*, p. 79.

¹⁵ Arthur R. Butz, *The Hoax of the Twentieth Century*, (Brighton, Sussex, England: Historical Review Press, 1977, ISBN (U.K.) ISBN #0-906879-35-3.

One of the latest books to tackle the subject of the “holocaust” is *Dissecting the Holocaust*, by Ernst Gauss (Capshaw, AL: Theses and Dissertations Press).

¹⁶ For more information on this subject, contact *The Barnes Review*, 130 Third Street SE, Washington, D.C. 20003; web site address: www.barnesreview.org. (Please read the specific issue: Volume 7, Number 1; January/February 2001).

Modern historians also intentionally, but falsely, push the myth of German culpability as the aggressors in W.W.II. See www.biblebelievers.org.aa; seach culpable.htm

¹⁷ *One Blood*, p. 12.

¹⁸ *Ibid.*, p. 14.

¹⁹ Michael A. Hoffman II, *Revisionist History* #17, Jan-Feb 2000, (Coeur d’Alene, ID: Independent History & Research), p. 4.

²⁰ *Ibid.*, p. 4.

²¹ *Ibid.*, p. 6.

²² Laird Wilcox, *The Wilcox Report* (Olathe, KS: Editorial Research Service).

²³ *Answers In Genesis* is presently building a 14 million dollar headquarters and creationist museum.

²⁴ *One Blood*, Chapter 9.

²⁵ *Ibid.*, Chapter 10.

²⁶ *The Genesis Question*, p. 180.

²⁷ *Ibid.*, p. 177.

²⁸ Miscegenation laws were based on natural law, the law of God, international law, and common law in America. They were a matter of time tested history and law. For an excellent review of the subject of the laws against racial intermarriage see *Anthology of Racial Issues* by Charles A. Weisman.

²⁹ As quoted by *The Truth At Last*, issue numbers 398, 409, 411, and 414 (P.O. Box 1211, Marietta, Georgia 30061).

³⁰ Lawrence Auster, *The Path to National Suicide: An Essay on Immigration and Multiculturalism*, (Monterey, VA: American Immigration Control Foundation, 1990), p. 65.

³¹ Wilmot Robertson, *The Dispossessed Majority*, (Cape Canaveral, FL: Howard Allen Enterprises, 1981), p. 333.

³² The new headquarters of *Answers In Genesis* and their museum will be located in Boone County, Kentucky, where the latest census figures indicate a 94% White population. Nearby Burlington is even higher at 95.5% White (source: *Cincinnati Enquirer*, March 21, 2001).

Section Three

Chapter Eight: Adam: The Father of One Race

- The “Generations” of Adam
- Adam and Anthropos
- Adam and Nations
- Adam and the Covenants

Chapter Nine: The Race of Adam

- The Definition of “Adam”
- Evidence of Migrations
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Chapter Ten: Conclusion and Implications

- The New World Order
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- Racial Inter-marriage
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- Racial Tension
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Chapter Eight

Adam: The Father of One Race

The biblical Adam is not the father of the many races as we observe them today, but the father of one race. He is not the progenitor of the so-called “human race,” but the patriarch of only one of the many races in existence today. This chapter will demonstrate this premise as true by providing sound and consistent biblical evidence to support it. Further, this presentation will hopefully dispel and correct common assumptions, prevalent in modern Christendom, regarding misinterpretation and misidentification of certain words that have served to create an erroneous universal interpretation of the Bible. Briefly, words such as “man,” “nations,” and “covenant” apply directly to Adam and the Adamic race as one race.

The “Generations” of Adam

The Bible is not about all people of all racial kinds and mixtures but about the Adamic race. This is evidenced beginning with Genesis 5:1 which states:

This is the book of the **generations** of Adam.

This identifies the Bible as the account or register of the genealogy of Adam (and Eve). Although the immediate context of this verse is the book of Genesis and the Pentateuch, it must also encompass the whole Bible (both Old and New Testaments) since it traces the account of the family line of Adam to Israel and to Jesus Christ.¹

The key word in Genesis 5:1 is “generations.” The Hebrew word is *toledah* (*Strong’s* #8435) used 39 times in the Hebrew Masoretic text. Although it is used at least one time in the sense of epochs of creation (as in Genesis 2:4—“This is the account of the heavens and the earth . . .”), and also possibly as the time period of the events of the life of Jacob in Genesis 37:2, it is overwhelmingly used in the context of physical, genealogical descent. It comes from a primary root word *yalad* (*Strong’s* #3205) which means “to bear young . . . specifically to show lineage.”

The word *toledah* is used consistently to trace the racial descent and history of Adam. For example, after Genesis 5:1, the Scripture records the genealogy from Adam to Seth down to Noah (Genesis 5:1-32 and 6:9).

Likewise, *toledah* registers the family lines of Noah’s sons in Genesis 10:1:

Now these are the records of the **generations** of Shem,
Ham and Japheth, the sons of Noah . . .

Genesis 11:10 again uses the word *toledah* to apply to the specific family lineage of Shem to Abram recorded in verses 10 through 27 as well as in Genesis 11:27, emphasizing the family line of Terah, Abram’s father:

Now these are the records of the **generations** of Terah.
Terah became the father of Abram, Nahor and Haran . . .

It is interesting to note God’s clear significance of family descent from Adam in Genesis 5-11. Of the 193 verses within these seven chapters, 76 of them, or nearly 40 percent of the total verses, are the records of genealogy. This disproportionate percentage indicates a major purpose beyond just a list of names. Apparently, the genealogical record was written for the purpose of tracing the unbroken racial family line of God’s covenant people from Adam.

Following Genesis 5-11, there is the generational account of the family “of Isaac” (Genesis 25:19f), Abraham’s son. Further, Genesis 35:23-26 records the family of Jacob/Israel, the father of the twelve tribes of Israel. Again, in Numbers 1, the genealogy of the tribes of Israel was reckoned for the purpose of a census to determine the number of men available for war in their armies. Genealogy is obviously an important part of God’s revelation and purpose.

The Septuagint (*LXX*) translates the Hebrew word *toledah* using the Greek word *genesis* (except in Genesis 6:9 where it is rendered by its root word *genea*). *Strong’s* defines *genesis* as “nativity” (#1078) which denotes the context of birth. W. E. Vine says *genesis* “denotes ‘an origin, a lineage, or birth.’”² Another authoritative lexicon is even more specific:

The term is used in Greek literature of ancestry as a point of origin . . . an account of someone’s life . . . persons of successive generations forming an ancestral line, **lineage, family line** . . .³ (emphasis in original)

The root of *genesis* is *genea*, which “primarily signifies ‘a begetting, or birth’ . . . a family . . . successive members of a genealogy, Matt. 1:17, or of **a race of people**.”⁴ *A Greek-English Lexicon of the New Testament and other Early Christian Literature* adds “those exhibiting common characteristics or interests, *race, kind* . . .”⁵ (emphasis in original)

Genesis is used in Matthew 1:1 and translated “genealogy” to identify the account of the Adamic family lineage of Jesus Christ beginning with Abraham.

The book of the **genealogy** of Jesus Christ, the son of David, the son of Abraham.

The Matthew 1:1-17 account is thus summarized in verse 17 using the root word *genea*:

Therefore all the **generations** from Abraham to David
... to the time of Christ ...

Luke's genealogical account of Jesus Christ goes back to Adam (Luke 3:23-38). Although neither *genesis* nor *genea* is used, they are certainly implied.

It has been said that the reason for the biblical genealogy was primarily to trace the lineage of Jesus Christ, the preeminent Person of Scripture. It is true that this is an important reason, but it is not the only one. The entire family line from Adam to Seth, Noah, Shem, Abraham, Isaac, Jacob, and the people of Israel is critical to reckon as the reason and purpose for the advent of the Messiah. Without this Adamic family genealogy, and its relationship to the biblical covenants, the coming of Jesus Christ loses meaning in terms of covenantal application and cohesiveness. Before this will be evidenced, there are other preliminary and necessary connections that must be made from the genealogy of the Adamic race.

Adam and Anthropolos

A common assumption among both Protestants and Catholics is that whenever the word "man" or "men" is used it refers to all people of all races. Of course, this is understandable if one believes that Adam is the father of all races. Thus, the biblical application that all men are under sin and death (Romans 5:12), that they are commanded to repent (Acts 17:30), and that God desires that they all be saved (1 Timothy 2:4), is seen universally. However, if the Bible reads that Adam is the father of only one race, then "man" or "men" must apply in a more narrow sense to Adam's descendants.

The question then is, Does the word "man" or "men" apply exclusively to Adam and his physical descendants as one race, or

does it apply inclusively to all races? As a point of introduction in answer to this question, the biblical evidence presented will compare the word for “man” or “men” and “Adam” translated from the Hebrew word *adam* (*Strong’s* #120)⁶ with the word “man” or “men” translated from the Greek (*LXX*) which is *anthropos*. Several categories of evidence will now be examined.

First, the comparison between the Hebrew Masoretic text and the Greek *LXX* reveals that “Adam” is directly identified with “man.” For example, note the parallel verses between the Hebrew (from the *NASB*) and Greek (from the *Brenton*) translation.

**Comparison of the
NASB Translation from the Hebrew text and
the Benton Translation from the *LXX* Greek text**

Genesis 1:26

Then God said, “Let Us make man (Hebrew—*adam*) in Our image, according to Our likeness . . .”

And God said, Let us make man (Greek—*anthropos*) according to our own image and likeness . . .

Genesis 1:27

And God created man (Hebrew—*adam*) in His own image . . .

And God made man (Greek—*anthropos*), according to the image of God . . .

Genesis 2:7

Then the Lord God formed man (Hebrew—*adam*) of dust from the ground . . . and man (Hebrew—*adam*) became a living being.

And God formed the man (Greek—*anthropos*) of the dust of the earth . . . and the man (Greek—*anthropos*) became a living soul.

Genesis 2:18-19

Then the Lord God said, “It is not good for the man (Hebrew—*adam*) to be alone . . . And out of the ground the Lord God formed every beast of the field and every bird of the sky, and brought them to the man (Hebrew—*adam*) to see what he would call them . . .

And the Lord God said, “It is not good that the man (Greek—*anthropos*) should be alone . . .” And God formed yet farther out of the earth all the wild beasts of the field, and all the birds of the sky, and he brought them to Adam (Greek—*Adam*), to see what he would call them . . .

Genesis 5:1

This is the book of the generations of Adam (Hebrew — *adam*). In the day when God created man (Hebrew — *adam*), He made him in the likeness of God.

This is the genealogy of men (Greek—*anthropos*, in the plural form, *anthropov*) in the day in which God made Adam (Greek—*Adam*), in the image of God he made him.

In the above comparisons, in almost every case the Greek *LXX* substitutes the word *anthropos* for *adam* in the Hebrew text. In a few instances, the Greek translation of “Adam” (as *Adam*) is equivalent to the Hebrew word *adam*. **This comparison shows that the “Adam” of God’s creation is the equivalent of “man,” and both “Adam” (*adam*) and “man” (*anthropos*) are created in God’s image and likeness.**

In the New Testament the Greek term *anthropos* is also identified with the image of God (Romans 1:23 and 1 Corinthians 11:7) consistent with the Old Testament renderings.

What is most revealing is the *LXX* Greek text and English translation of Genesis 5:1 that identifies “the genealogy of men”

(*anthropov*) as the descendants of “Adam.” The context of the genealogy of Adam in Genesis 5 makes this unmistakably clear that “men” are the lineage of Adam.

Second, the New Testament consistently speaks of “Adam” and “man” as one and the same. For example, compare Romans 5:12 and 14:

Therefore, just as as through **one man** (*anthropos*) sin entered into the world, and death through sin, and so death spread to **all men** ... (*anthropous*, plural of *anthropos*)

Nevertheless death reigned from **Adam** (Greek—*Adam*) until Moses, even over those who had not sinned in the likeness of the offense of **Adam** ... (Greek — *Adam*)

Here, the “one man” and “men” (v. 12), through which sin and death began and spread, corresponds to sin (“the offense of Adam”—v. 14) and death (“from Adam until Moses”—v. 14). Therefore, sin and death began with Adam, or the “one man,” and spread “from Adam until Moses,” or the “men,” which further reveals a single family genealogy of the Adamic race. “Adam” is “man” or *anthropos*.

Another example comes from 1 Corinthians 15:21-22:

For since by a **man** (Greek—*anthropos*) came death . . .

For as **in Adam** (Greek—*Adam*) all die . . .

From these two consecutive verses “man” (v. 21) is identified with “Adam” (v. 22). By “man,” or Adam, “came death,” and all those “in Adam,” that is, the race of Adam, “die.” Once again “Adam” means “man.”

In 1 Corinthians 15:45, “Adam” (Greek—*Adam*) is identified as “the first man” (Greek—*anthropos*):

So also it is written, “The **first man** (Greek —*anthropos*), **Adam** (Greek—*Adam*), became a living soul . . .”

Although Adam as “the first man” primarily means “former” in respect to Jesus Christ as the “last Adam,” a secondary meaning can be applied. That is, if Adam was the “first man,” then Adam must be the father of men. Thus, men are exclusively of the Adamic race.

There are other examples linking the terms “Adam” (Greek—*Adam*) and “man” (Greek—*anthropos*) such as 1 Timothy 2:12-14. Jesus Christ, who is of Adamic lineage, many times called Himself “the son of man,” that is, *anthropos* (Matthew 8:20; Mark 8:31; Luke 9:56; John 12:34; and so forth). Thus, He is both “man” and of Adam’s race.

The evidence of Scripture proves that “man” or “men” (translated from *anthropos*) is the same as “Adam” or the descendants of Adam. Thus, from a biblical context, “man” or “men” does not connote a universal application to all races, but only to the Adamic race. Adam was the first father of “men,” and the kind or race of men is called “mankind.”

Adam and Nations

Like the biblical word “man” or “men,” the word translated “nations” is also presumed to refer to all the nations made up of all the races of the globe. Due to decades of permeation of communist and internationalist teaching, many think of “nations” in a universal sense, as in the “United Nations.” This modern day context has been imposed upon the biblical context so that “nations” is misapplied as a universal, all-inclusive concept. Thus, when *One Blood* uses its stock Bible verse, Acts 17:26 (“And He has made all nations of men of one blood . . .”), most assume “nations” includes all races. However, if Adam is the father of one race or kind, and not all races, then this reference must be limited in scope to only the nations descended from Adam. “Nations” is not universal, but confined to one race.

First, the English word “nation” must be defined. As with many words, the meaning of “nation” has been altered to fit the modern universal context. Modern dictionaries define a “nation” in territorial or political terms. However, “nation” was “originally” exclusively racial in meaning. Webster’s *American Dictionary of the English Language* (1828) reveals that:

Nation, as its etymology imports, **originally denoted a family or race of men** descended from a common progenitor . . .

“Nation,” therefore, cannot be an admixture of races, but is only one race of people, as it was first defined.

As will be shown, the original definition of the English word “nation” corresponds perfectly with the biblical meaning. In order to understand the correct biblical definition of “nation” or “nations,” the context of Scripture will now be applied.

The word translated “nations” (Hebrew—*goy*; Greek—*ethnos*) is first used in Genesis 10:5 to describe the descendants of Japheth, one of Noah’s sons, in their families:

From these the coast lands of the **nations** were separated into their lands, every one according to his language, **according to their families in their nations.**

These nations were made up of the families of Japheth, separated by land and language. The same term “nations” also applied to Ham (10:20) and Shem (10:31).

The last verse in chapter ten then sums up the true identification of the nations of the Bible.

These are the **families of the sons of Noah**, according to their genealogies, **by their nations; and out of these the nations were separated on the earth** after the flood.
(Genesis 10:32)

These nations were derived from the sons of Noah and were of the Adamic race. This is so because the biblical genealogies (Genesis 5-10) specifically identify Noah and his sons as **direct genetic descendants of Adam**. Therefore, the biblical nations are the many families of the sons of Noah, all which were of the Adamic race.

There is another description of “nations” that also applies to the descendants of Abraham, Isaac, and Jacob, the fathers of the twelve tribes of Israel. God promised to make of Abraham and Sarah many nations:

As for Me, behold, My covenant is with you, and **you shall be the father of a multitude of nations . . .**
(Genesis 17:4)

Then God said to Abraham, “As to Sarai your wife, you shall not call her name Sarai, but Sarah . . . and **she shall be a mother of nations . . .**” (Genesis 17:15-16)

Abraham and Sarah were to be the progenitors of many nations. This promise was a covenant that God made with Abraham and was passed on to Isaac (Genesis 26:3-4) and Jacob (Genesis 35:9-11).

These “nations” of Abraham were not spiritual nations, as some would espouse, but those of his genetic lineage:

For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith . . . For this reason it is by faith, that it might be in accordance with grace, in order that **the promise may be certain to all the descendants . . . (as it is written, “A FATHER OF MANY NATIONS HAVE I MADE YOU”)** . . . (Romans 4:13, 16-17)

The “nations” promised by God to Abraham would be of his family line through Isaac and Jacob, and since Abraham was a direct descendant of Adam (Genesis 11:10-27), these nations would

all be of Adamic stock. This promise to Abraham and to his descendants would be fulfilled “through the righteousness of faith” in Jesus Christ (see Galatians 3:8-18).

Every reference to “nation” or “nations” in the Bible can be traced back to their origin in Adam. All nations, biblically speaking, were of the Adamic race. The same holds true for the word “world,” which again must be defined within the biblical meaning of the “nations” of Adam, unless it is used specifically to refer to the general creation.

The foregoing synopsis is very important to sort out the pervasive misunderstanding of the word translated “Gentile.” Every modern commentary, Bible dictionary, or lexicon (that this author has read) as well as most pastors and churches, interpret “Gentile” solely as “non-Israel.” The concept is that all the people of the planet are divided into two categories: “Jews” and “Gentiles.” That is, the “Jews” means Israel, and “Gentiles” refers to everyone else. However, from a biblical context this is false for the following reasons.

The word “Gentile” or “Gentiles” is the same Hebrew or Greek word translated “nation” or “nations.” “Gentiles” is a poor choice of words because of the confusion it causes, as stated above. “Gentiles” is apparently a holdover from the Latin Vulgate, a Latin translation of the Bible commonly used in the Middle Ages. “Gentile” comes from the Latin word *gentilis*, its root *gens* meaning “nation” or “race.” Thus, while “Gentile” is confusing because of misapplication, its basic definition still refers to “race.” This would pertain to the race of Adam or a family of a race as described with respect to Noah’s sons in Genesis 10:32.

As stated before, the common error is misunderstanding “Gentiles” as referring to everyone who is non-Israel. However, God promised that Abraham (through Isaac and Jacob) would become many “nations” (or “Gentiles”) in Genesis 17:5. God also

covenanted with Abraham that his descendants would become a “great nation” (that is, “Gentile”). Likewise, the word “nation” (or “Gentile”) is applied to the Judeans (wrongly translated “Jews”)⁸ as in Luke 7:1-5. At the time of Jesus Christ, the Judeans represented national Israel, since the northern kingdom of the house of Israel had been divorced of God, was dispersed among the nations (of Adam), and considered by God as “not My people” (Hosea 1:9). The words “Gentiles,” “Gentile,” or “nation” can sometimes refer to Adamic non-Israelites (like Egypt and Assyria, in the Old Testament), or to Israel (especially those in the dispersion) depending on the context, but they **always** refer to the offspring of Adam.

One more thing needs to be understood in order to fill in an important and often overlooked gap. The “Gentiles” of the New Testament were specifically identified as the divorced (Jeremiah 3:8) and scattered northern house of Israel. Because of rampant and unrepentant idolatry, this ten-tribed northern house of Israel was cast off by the Lord (Hosea 1:6, 2:1-2), taken captive by Assyria (2 Kings 17:6, 18) along with a majority of the house of Judah, and scattered among the “nations” as God promised would happen due to His people’s ongoing disobedience.⁹

And the Lord will **scatter you** among the peoples, and you shall be left few in number **among the nations**, where the Lord shall drive you. (Deuteronomy 4:27; see also 28:63-65 and 30:1)

The house of Israel then became identified with the other Adamic nations.

At the first advent of Jesus Christ, there were “Jews” (better translated Judeans) and “Gentiles” (the lost and scattered sheep of the house of Israel). His mission was to bring the house of Judah and the house of Israel back together again (Ezekiel 37:15-28; Ephesians 2:11-22). This was fulfilled in the “church” (used to exclusively

Identify all Israel in the *LXX* by the Greek word *ekklesia*).¹⁰ Again, the identification of “Gentiles” refers to the scattered Israelites, who were many “nations” of the same racial family, to be brought back to God, along with the house of Judah, under the New Covenant.

The Bible uses “nations” or “Gentiles” by definition and application to mean those of the Adamic race (specifically the sons of Noah), or of Adamic Israel. There is not one occasion in Scripture where “nations” or “Gentiles” ever refers to any other race but those whose origin was of the Adamic race.

Adam and the Covenants

That the Bible pertains only to the Adamic race, and that Adam is the father of only one race, is established by the fact that all the covenants of the Bible consistently apply to that one race and to no others. The Bible is structured from beginning to end by a series of covenants, and it cannot be understood apart from these covenants. What will now be shown is that each covenant is made by God with those of the Adamic race.

The following is a list of covenants in the Bible, which contain certain terms, conditional or unconditional. Each covenant is interwoven in a progressive unit with one major common denominator—they all apply to the same Adamic race:

1. The **Adamic Covenant** was made with Adam:

And **God created man** [*adam*] in His own image, in the image of God He created him; male and female He created them. And **God blessed them**; and **God said to them**, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth” (Genesis 1:27-28).

2. The **Edenic Covenant** was made with Adam:

Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it, and the LORD God **commanded the man** [*adam*], saying, “From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die” (Genesis 2:15-17).

To the woman He said, “I will greatly multiply your pain in childbirth, in pain you shall bring forth children; yet your desire shall be for your husband, and he shall rule over you.” Then to Adam He said, “Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’; Cursed is the ground because of you; in toil you shall eat of it all the days of your life. Both thorns and thistles it shall grow for you; and you shall eat the plants of the field; by the sweat of your face you shall eat bread, till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return” (Genesis 3:16-19).

3. The **Noahdic Covenant** was made with Noah and Noah’s genetic seed, the direct descendants of Adam and Seth:

Now behold, **I Myself do establish my covenant with you** [Noah], **and with your descendants after you**; and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark, even every beast of the earth. And **I establish My covenant with you**; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth (Genesis 9:9-11).

4. The **Abrahamic Covenant** was made with Abraham and his “seed” referring specifically to Isaac and his genetic line, direct descendants of Adam, Seth, Noah, and Shem:

A. Abraham was to become a great and mighty nation.

And **I will make you** [Abram] **a great nation**, and I will bless you, and make your name great; and so you shall be a blessing (Genesis 12:2).

B. Abraham would become a blessing to all the families and nations of the earth.

And **I will bless those who bless you**, and the one who curses you I will curse. And in you all the families of the earth shall be blessed (Genesis 12:3).

Since **Abraham** will surely become a great and mighty nation, and in him all the nations of the earth will be blessed (Genesis 18:18)?

C. Abraham's descendants would become a vast multitude of people.

And I will make your **descendants** as the dust of the earth; so that if anyone can number the dust of the earth, then **your descendants** can also be numbered (Genesis 13:16).

Indeed I will greatly bless you, and I will greatly multiply **your seed** as the stars of the heavens, and as the sand which is on the seashore. . . (Genesis 22:17).

D. Abraham's descendants would become a multitude of nations.

As for Me, behold **My covenant is with you**, and you shall be **the father of a multitude of nations**. No longer shall your name be called Abram, but your name shall be Abraham; for **I will make you the father of a multitude of nations**. And I will make you exceedingly fruitful, and **I will make nations of you**, and kings shall come forth from you (Genesis 17:4-6).

E. Abraham's descendants would produce kings.

And **kings shall come forth from you** (Genesis 17:6).

F. Abraham's descendants would possess the gate of their enemies.

And **your seed shall possess the gate of their enemies** (Genesis 22:17).

G. Abraham's descendants would possess Canaan, the land area known today as old Palestine.

And the LORD appeared to Abram and said, "**To your descendants I will give this land**" (Genesis 12:7).

5. The **Mosaic Covenant** was made with Israel, the direct descendants of Adam, Seth, Noah, Shem, Abraham, Isaac, and Jacob:

"You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to Myself. Now then, **if you will indeed obey My voice and keep My covenant**, then you shall be My own possession among all the peoples, for all the earth is Mine; and you shall be to me a kingdom of priests and a holy nation." **These are the words that you shall speak to the sons of Israel** (Exodus 19:4-6).

6. The **Davidic Covenant** was made with David and his "seed," the direct descendants of Adam, Seth, Noah, Shem, Abraham, Isaac, Jacob, and Judah:

He [Solomon] shall build a house for My name, and I will establish the throne of his kingdom forever. I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you. And **your house and your kingdom shall endure before me forever; your throne shall be established forever** (2 Samuel 7:13-16).

I will sing of the lovingkindness of the LORD forever; to all generations I will make known Thy faithfulness with my mouth. For I have said, "Lovingkindness will be built up forever; in the heavens Thou wilt establish Thy faithfulness."

"I have made a covenant with My chosen; I have sworn to David My servant, I will establish your seed forever, and build up your throne to all generations." Selah (Psalm 89:1-4).

7. The **New Covenant** was made with the house of Israel and the house of Judah, the direct descendants of Adam, Seth, Noah, Shem, Abraham, Isaac, Jacob, and their seed:

"Behold, days are coming," declared the LORD, "when **I will make a new covenant with the house of Israel and with the house of Judah**, not like the covenant which I made with **their fathers** in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD. "But this is the covenant which I will make with **the house of Israel** after those days," declares the LORD, "I will put My law within them, and on their heart I will write it; and I will be their God, and **they shall be My people**" (Jeremiah 31:31-33; Hebrews 8:7-10).

And when He had taken some bread and given thanks, He broke it and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." And in the same way He took the cup after they had eaten, saying, "This cup which is **poured out for you is the new covenant** in My blood" (Luke 22:19-20).

And for this reason **He is the mediator of a new covenant**, in order that since a death has taken place **for the redemption of the transgressions that were committed under the first covenant**, those who have been called may receive the promise of the eternal inheritance (Hebrews 9:15).

The context of Jeremiah 31:31-33 above reveals in the words “their fathers . . .” the identity of a physical Israel divided at the time of this prophecy into two kingdoms called the house of Israel and the house of Judah. Further, the references in Matthew and Hebrews combine to clearly indicate that the New Covenant ratified by Jesus’ blood was confirmed “for the redemption of the transgressions that were committed under the first covenant.” The “first covenant,” or Mosaic Covenant, only applied to Adamic Israel and thus, the New Covenant clearly is assigned primarily to Adamic Israel, and secondarily to the entire race of Adam (who are the “nations” or “world” of Adamkind, see I John 2:2). They are the **only** beneficiaries or recipients of the New Covenant.

All these covenants of the Bible are exclusively given, and applied, to the descendants of Adam. God did not give them to any other race but only to the race of Adam. The covenants serve as an unalterable testimony that the Bible is about one race.

Conclusion

The above evidence demonstrating that Adam is the father of one race, and not many races, is conclusive. From a natural reading of Scripture, accurate definitions, and contextual study of key words and the covenants, the evidence verifies that the Bible is about one race. By no means can it be objectively interpreted as inclusive of all races. The question now is, Which race is the Adamic race by the testimony of the fulfillment of the biblical covenants?

Notes:

¹ For a more detailed discussion of the word “book” in Genesis 5:1 please refer to Chapter 2 (“The Premises In Adam,” Part 2) of *The Fall and Redemption of Adam’s Race* by this author.

² Merrill F. Unger and William White, Jr., eds., *Vine’s Complete Expository Dictionary of Old and New Testament Words*, (Nashville, TN: Thomas Nelson Publishers, 1996), p. 262.

³ *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, (Third Edition), pp. 192-193.

⁴ Vine’s Complete Expository Dictionary of Old and New Testament Words, p. 19.

⁵ *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, p. 191.

⁶ Another Hebrew word *iysh* (*Strong’s* #376) is also translated “man” and is usually identified with the Hebrew *adam* but simply is designated as a male or husband of Adamic stock.

⁷ For a more complete discussion on the meaning of “world,” please refer to *The Fall and Redemption of Adam’s Race*, Appendix B.

⁷ See Appendix F for a brief synopsis of the meaning of the term “Jew.”

⁹ For a more complete discussion, please refer to *The Fall and Redemption of Adam’s Race*, Chapter 8.

¹⁰ See *The Fall and Redemption of Adam’s Race*, Chapters 10-11.

Chapter Nine

The Race of Adam

Now that it has been established that the descendants of Adam are one race, and not many races, identification must now be made as to which race they belong. This chapter will offer a preponderance of evidence from the Bible and history that will testify as to the racial identity of Adamkind. Though volumes have been written under the following categories, a brief documented survey will suffice to persuade the reader to further study. Each category will show consistent documentation that conclusively identifies the Adamic race.

The Definition of “Adam”

The Hebrew word *adam* that God gave to the first created man, translated “Adam,” carries two basic meanings, according to all standard Bible dictionaries and lexicons. The first meaning is applied to Adam’s appearance. In his *Hebrew and Chaldee Dictionary*, scholar James Strong states that “Adam” is defined as “ruddy” (*adam*—Strong’s #120). This word *adam* comes from *adam* (Strong’s #119—contrasted with #120 only by vowel accents) which means “to show blood (in the face), i.e. flush or turn rosy . . .” He adds, in his *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, “the ruddiness of flesh.”¹

Another work agrees that this Hebrew root word “signifies to be red or ruddy.”² “Adam” is so designated because *adam* is linked to another Hebrew word *dam* (Strong’s #1818) that shares the same root and means “blood.” The Hebrew word *adam*, and related

words, signifies the appearance of redness, attested to throughout the Old Testament:

It designates **Esau's red lentil pottage**, and gives him his name, Edom (Gen. 25.30). It is used of the rams' **skins dyed red** in Exod. 25.5, *al*. It marks the **colour of the red heifer** in Num. 19.2, and of the **red horses** in Zech. 1.8. It is the word used of the **sardius stone or ruby** in Exod. 28.17, and Ezek. 28.13; and of the **ruddy tint of the flesh** of the human being in Gen. 25.25; 1 Sam. 16.12; and Cant. 5.10. In 2 Kings 3.22, it is applied to the **water which was as red as blood**; and in Isa. 63.2, to the **red garments** which He wore who came from Edom.³

The New Brown-Driver-Briggs Gesenius Hebrew-English Lexicon renders *adam* (*Strong's* #119) "be red . . . ruddy . . . redden, grow or look red . . . emit redness."⁴ The word "emit" has the direct meaning "to send forth; to throw or give out; as, fire emits heat and smoke; boiling water emits steam, the sun and moon emit light . . ." (*Webster's 1828 Dictionary*). To "emit" means that something comes from, or is given off from, a particular substance or object. "Adam" means, therefore, to give off a red color. **It is not the skin color but what the skin issues forth.** Does that not describe a White man who blushes or gives off a red countenance?

The *Theological Wordbook of the Old Testament* also refers to the use of *adam* (*Strong's* #119) in Lamentations 4:7 as describing "the color of skin":

Her [referring to the "daughter of Zion," who were Israelites] consecrated ones were **purser than snow**, they were **whiter than milk**, they were more **ruddy** [*adam* #119] **in body** than corals . . .⁵

Notice that the same "consecrated ones" were "whiter than milk" and also "ruddy in body" in their appearance.

This same volume adds the following about *adam* (#120):

Although the etymology [of *adam*] cannot be explained with certainty . . . the word probably **relates to the original ruddiness of man's complexion . . .**⁶

So, it seems quite clear that the word “man” or “Adam” refers to the color of his complexion. He maintains a red, ruddy appearance or, as *Strong's* explains, he is able to blush red in the face.

The original etymology of the English term “ruddy” means “blood” (*Webster's 1828 Dictionary*). *Webster's* goes on to add that “ruddy” means:

Of a red color; of a lively flesh color, or the color of the human skin in high health. Thus we say, ruddy cheeks, ruddy lips, a ruddy face or skin . . .

This directly infers that “ruddy” means a rosy complexion. It would be meaningless to speak of a ruddy person who has red skin. Red skin (as commonly thought of an American Indian) would not have a “ruddy” complexion in the sense of this word. When a White man is ill he often looks pale, and when he regains his health we commonly say, “His color is coming back into his face.” Only White people are spoken of in this way.

What race of people is able to blush red in the face? It is the Caucasian race. Can a Negro from the heart of Africa blush? Can a pureblooded Asian blush red? Can an Indian turn flush in the face? Simple observation answers, “No,” unless they have some admixture of White genes.

Charles Weisman, in his book *Origin of Race and Civilization*, quotes author William C. Boyd, Ph.D., (*Races of People*, 1955, pages 43-45) giving the scientific explanation for this phenomena of the differences in racial cast:

The color of normal human skin is due to the presence of three kinds of colored chemicals, or *pigments*. The most

important of these pigments is *melanin*, a dark-brown substance . . . The second of the three pigments is *carotene*. This is a yellow substance which is present in carrots (from which it gets its name) and egg yokes as well as human skin . . . The third pigment is *hemoglobin*, which is the red coloring matter of blood . . . the hemoglobin occurs in the blood vessels beneath the skin, so that very little can show through. The presence of fair amounts of either melanin or carotene in the skin covers it up completely. Hemoglobin does show up however in the skin of white men, particularly in those of light complexion. **It is the hemoglobin that accounts for pink cheeks and the ability to blush.**

On the basis of these differences in coloring, mankind is sometimes divided into (1) a "Black Race," high in melanin, (2) a "Yellow Race," low in melanin but high in carotene; and (3) a "White Race," low in both melanin and carotene.⁷

Adam was a White man low in melanin and carotene pigmentation in order to render him able to blush red in the face. This was his distinguishing feature in appearance, thus differentiating Adam from the other races which God had created.

The Hebrew word *adam* also implies the "ground" from which God created Adam, which is the word *adamah* (*Strong's* #127). This word also refers to the color of the soil from which Adam was created:

Another form which the word takes is *Adamah*, the earth or the soil, which may have received its name from its **reddish tint** . . . Accordingly we read in Genesis 2:7, that "the Lord God formed man (*Adam*) of the dust of the ground" (*Adamah*).⁸

The word *adam*, indicating the source and color of soil from which Adam was created, only adds to, and does not take away from, the idea that Adam's appearance was of a reddish color.

There is every indication, from the meaning of the Hebrew and English words above, that Adam's name identifies the appearance of a unique creation of God who is able to emit redness, or show the color of blood, and signifies the red soil from which he was created.

A nineteenth century college textbook sums up the meaning of "*adam*":

Now, it appears that the common conception in ADaM and ADaMaH is *redness* or *ruddiness* of color . . . The unmixed black races do not possess *ruddy* complexions. ⁹
(emphasis in original)

David, a direct descendant of Adam, was referred to in the Scripture as "ruddy" (1 Samuel 16:12; 17:42), not a mid-brown color. This would mean that Jesus Christ, who was a direct descendant of David and Adam, had white skin with the appearance of ruddiness, as David did.

It is significant that God, Who created Adam in His image and likeness (Genesis 1:26-27), is revealed in Daniel 10:16-18 (KJV) to be:

Like the similitude of the **sons of men** . . . [*adam*, Strong's #120]

Like the **appearance of a man** . . . [*adam*, Strong's #120]

The preincarnate Jesus Christ, Who revealed Himself to Daniel, clearly had the "appearance" of Adam. The Creator made Adam in His "likeness," that is, Adam looked like Jesus. This strongly indicates a similar appearance of Jesus and Adam.

Adam was the father of the White race. He could not have been "brown" or "black" in skin color, but was of white skin in order to have the ability to emit the color of blood. Only White people have this distinctive appearance.

Evidence of Migrations

The descendants of the Israelites, who were descendants of Adam, can be traced to the White race of Western Europe. Because of the amount of evidence documenting the migrations of the tribes of Israel, only a portion of this evidence will be shown, beginning with the notable tribe of Dan and concluding with the post exilic migrations of the northern house of Israel into Western Europe.

It had been prophesied that Israel would be a migratory people. For example, God told Jacob, the father of the twelve tribes:

[Your] descendants will also be like the dust of the earth, and you will **spread out to the west and to the east and to the north and to the south**; and in you and in your descendants shall all the families of the earth be blessed (Genesis 28:14).

Likewise, the prophet Ahijah foretold that the Lord would scatter Israel:

For the LORD will strike Israel, as a reed is shaken in the water; and He will **uproot Israel from this good land which He gave to their fathers, and will scatter them beyond the Euphrates River**, because they have made their Asherim, provoking the LORD to anger (1 Kings 14:15).

Of course, this was fulfilled when Assyria took captive the house of Israel in the final deportation of 722 B.C. (2 Kings 17:6-23). This event was confirmed in the historical narrative of the Apocryphal book 2 Esdras 13:40 which says:

These ten tribes, who were taken from their land in the days of King Hoshea, whom Shalmanesar, the King of the Assyrians, led away into captivity and transported them across the river Euphrates. But they decided to leave the multitude of peoples and **proceeded to a more remote region . . .**

And yet, Isaiah prophesied that the Lord would bring them back to Himself from far away lands:

The LORD will again recover the second time with His hand the remnant of His people, who will remain, from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and from the islands of the sea (Isaiah 11:11).

Where were these “islands of the sea”? The following evidence explains.

After their captivities, it was foretold that many of Israel would migrate northwest of their old home in Palestine, to later be recovered by the Lord.

Behold, these shall come from afar; and lo, these will come **from the north and from the west** . . . (Isaiah 49:12).

During the time of the Judges, in the twelfth century B.C., a portion of the tribe of Dan migrated by sea to Greece and Ireland. Dr. Cyrus Gordon, a leading American archaeologist and antiquarian of the last century, informs us:

A group of Sea People bore the name of “Dan.” . . . The **Danites** were widespread. Cyprus [Greece] was called Ia-Dnan “The island of **Dan(an)**.” The same people were called **Danuna**, and under this name they appear as rulers of the Plain of Adana in Cilicia. Greek tradition has their eponymous ancestor, **Danaos**, migrating from the Nile Delta to Greece where he became King of Argos. So important was this movement that the Greeks afterward called themselves **Danaoi** for centuries. Vergil also designated the Greeks as “**Danai**.” Bold scholars see the influence of the **Danite** in Irish lore about the goddess **Danu**; and in the name of **Danmark** (“Denmark”); the land of **Dan**.¹⁰

Author Robert Alan Balacius provides several sources of documentation on the migrations of Dan in his book *Uncovering the Mysteries of Your Hidden Inheritance*:

The Dan-ans were a people of great learning and wealth.
**They left Greece after a battle with the Assyrians
and went to Ireland, and also to Denmark,** and called
it Dan-mares, Dan's country (quoted from the *General
History of Ireland* (1620) by Geoffrey Keating).¹¹

There is further evidence that those of the tribe of Dan reached Britain to become its early inhabitants. Historian William Camden remarked in his epic historical work *Britannia*:

That region, which according to the geographers, is the
first of all Britain, and . . . was in ancient times inhabited
by those Britons, whom Solinas called, **Dun-monii**,
Ptolomy [called] **Damnonii**, or . . . more truly
Danmonii.¹²

Indeed, there were many Israelites who migrated through Spain and then north to Ireland, Norway, and Denmark centuries before the captivity of the house of Israel by Assyria. There is even evidence that members of the family of Zerah (twin brother to Pharez, sons of Judah) were pre-Exodus colonists of Ireland and Britain.¹³

After their captivity by Assyria (745-721 B.C.), many of those northern ten tribes of Israel fled by way of the Caucasus mountains (hence the name Caucasian), as well as around the Black Sea, and were identified in the *Royal Correspondence of the Assyrian Empire*¹⁴ as Khumri, Gamera, Cimmarians, Iskuza, Scythians, Saccae, and Saka ("Saxon" comes from *saac-sunnia* meaning "sons of Isaac"):

It is universally accepted by modern historians that the Iskuza were called "Shuthae" by the Greeks and "Sacae" (also "Saka" and "Sakka") by the Persians. Herodotus further tells us the Persians called the Sacae, "Scythians."¹⁵

These Israelites, known as the Scythians, took an eastern route around the Caspian Sea through Bactria and into southern Russia

after the Assyrian captivity. They eventually migrated and settled in Western Europe. These waves of migration were all Israelites taking up their new home as God had promised David (2 Samuel 7:10). This prophecy was given to King David while unified Israel was occupying the land of Palestine:

I will also appoint a place for My people Israel and will plant them, that they may live in their own place and not be disturbed again, nor will the wicked afflict them any more as formerly . . .

Sharon Turner, preeminent historian of the Anglo-Celto-Saxons, stated of the Scythians:

The **emigrating Scythians** crossed the Araxes, passed out of Asia, and, invading the Kimmerians, **suddenly appeared in Europe**, in the seventh century before the Christian era . . . The Anglo-Saxons, Lowland Scotch, Normans, Danes, Norwegians, Swedes, Germans, Dutch, Belgians, Lombards, and Franks, have all sprung from that great fountain of the human race, which we have distinguished by the terms Scythian, German, or Gothic.¹⁶

One of the most remarkable evidences of the migration of Israelites into Europe (and specifically Scotland) comes from the *Scottish Declaration of Independence*:

Most Holy Father and Lord, we know and from the chronicles and books of the ancients we find that among other famous nations, our own, the Scots, has been graced with widespread renown. **They journeyed from the Greater Scythia by way of the Tyrrhenian Sea** [Mediterranean Sea] **and Pillars of Hercules, and dwelt for a long course of time in Spain** among the most savage tribes, but nowhere could they be subdued by any race, however barbarous. **Thence they came, twelve hundred years after the people of Israel crossed the Red Sea** [1453 B.C. -1200 years = 253 B.C.], to their home in the west where they still live today . . . In their kingdom there have reigned one hundred and thirteen

kings **of their own royal stock** [house of Judah], the line unbroken by a single foreigner.¹⁷

This historic document identifies the people of Scotland as the direct descendants of Israel.

The references listed in this chapter contain historical and archeological information, conclusively showing that the Israelites, the descendants of Abraham, Isaac, and Jacob, and also therefore, of Adam, are the White or Caucasian people of Western Europe. The nations of the Adamic White race are the true descendants of Israel.

Evidence of Language

Among other evidences that the descendants of Adam are the White race, none is so telling as that of similarity in language. The science of philology involves the study of language, or linguistics, that is able to examine and compare structure and development “of a particular language and its relationship to other languages.”¹⁸ The study of language is one of the primary historical tools used to identify the similarity of nations that, in turn, points to a common race with a common origin. It also helps draw definite distinctions between different races and their origins.

Of all the indices to the mysteries of the ancient world, language is perhaps the most satisfactory.¹⁹

This section will focus on the study of language, revealing a remarkable similarity of linguistic groups within the Adamic race, identifying them as one and the same White or Aryan race. Also, it will contrast the differences of languages between the White, Mongolian, and Negro races testifying to their complete separate and distinct origins.

The study of language has shown a remarkable similarity between the many dialects of the White, or Aryan, peoples. One

authoritative statement from *Chambers Encyclopedia* validates their “common origin”:

The Aryan . . . Race or Aryan Family of Nations is . . . called Indo-European or Indo-Germanic . . . The evidence on which a family relation has been established among these nations is that of language. Between **Sanskrit** (the mother of the modern Hindu dialects of Hindustan), **Zend** (the language of the ancient Persians), **Greek** (which is yet the language of Greece), **Latin** (the language of the Romans, and the mother of the modern Romanic languages, i.e., Italian, French, Spanish, Portuguese, Wallachian), **Celtic** (once the language of [the] great part of Europe, now confined to Wales and some parts of Ireland and Scotland), **Gothic** (which may be taken as the ancient type of the Teutonic or Germanic languages—including English—and of the Scandinavian), and **Slavonic** (spoken in a variety of dialects all over European Russia and a great part of Austria), **the researches of philology have within the present century established such affinities as can be accounted for only by supposing that the nations speaking them had a common origin.**²⁰

In the same section, this timeless work explains that this “common origin,” in terms of the study of the Aryan languages, was located near the area of the local Flood of Genesis 7:

When these linguistic monuments are consulted as to the primitive seat of the Aryan nations, they point, as almost all ethnologists are agreed, to Central Asia, somewhere probably east of the Caspian, and North of the Hindu Kush and Paropamisan Mountains.²¹

This description pinpoints a major mountain system of the region near the Pamirs, which borders Afghanistan today. Frederick Haberman has identified this area as near the Tarim Basin, which lies just to the east, and is the probable location of the Flood.²² (Please review Chapter 3.) After the Flood, the ark rested on the

mountains of Ararat. Noah's sons then settled Shinar where God confused the languages of their descendants in Genesis 11.

Thus, **the Caucasian** tribes and nations have been traced by their languages from a small clan or **family, dwelling at one time, in one place, in southern Asia.** This clan, or family, must have been Caucasian also; and by means of their dialects, we can contemplate them, through the long vista of prehistorical ages, increasing and multiplying, and preparing to replenish the earth, by sending forth their offspring north and south, east and west, fulfilling that part of the mission of their race . . . from the frozen shores of Iceland to the sunny region of Ceylon.²³

In his epic work *The History of the Anglo-Saxons*, historian Sharon Turner describes "the affinities and analogies" of the Aryan languages as having "common origin."

Some word or other may be traced in the vocabularies of other nations; and **every [Aryan] language bears strong marks, that events have happened to the human race** [meaning here Adamic race], **like those which Moses has recorded in his account of the confusion of tongues, and the dispersion of mankind.** The fragments of an original tongue seem, more or less, to exist in all; and **no narrated phenomenon of ancient history accounts for the affinities and analogies of words which all languages exhibit, so satisfactorily as the abruption of a primitive language into many others,** sufficiently different to compel separations of the general population, and **yet retaining in all, some indications of a common origin.**²⁴

Another piece of evidence from language that identifies the Aryan people as the offspring of Adam comes from one of the oldest Sanskrit writings, the *Veda* in which "the Hindus [that is, Brahmans] style themselves Aryans":

Arya, in Sanskrit, signifies “excellent,” “honorable” being allied probably to the Greek *ari*(stos), the best. Others connect it with the root *ar* (Lat. *arare*, to plough), as if to distinguish a people who were tillers (*earers*) of the earth . . .²⁵ (emphasis in original)

The word “Aryan” therefore signifies, in part, a people who were farmers or “tillers” of the soil, as was Adam originally by his Creator’s design. Genesis 2:5 tells us that “there was no man to cultivate the ground.” The homo sapiens that predated Adam were all hunter–gatherers, not farmers. So, God made Adam to do so.

One small sample of the great affinity of the Aryan languages is shown from the verb “to be”:²⁶

<i>Eng.</i>	<i>Sansk.</i>	<i>Pers.</i>	<i>Greek</i>	<i>Latin</i>	<i>Slav.</i>	<i>Goth.</i>	<i>Lith.</i>
I am.	Asmi.	Em.	Eimi	Sum.	Yesmi.	Im.	Esmi.
Thou art.	Asi.	I.	Eis.	Es.	Yesi.	Is.	Essi.
He is.	Asti.	Est.	Esti.	Est.	Yesti.	Est.	Esti.

Not only is this particular verb similar, but all of the grammatical structure confirms a common origin among the White race.

Francis Bopp, a German philologist . . . has established beyond question their primitive affinity and common origin, by showing that **the same system of cases, voices, moods, tenses, and persons, runs through all these languages.**²⁷

Many other recent linguistic authorities confirm, as well, the common origin of these Indo-European languages.²⁸

Similarity between the Hebrew and Germanic languages weds the Adamic Israelites to the kindred Western European peoples of today, of which the English tongue is a part. Since Abraham was the direct descendant of Adam, and since Abraham spoke Hebrew, then the Adamic people can be traced to the Hebrews by the Hebrew tongue. Is there a definite likeness between the Hebrew and Germanic languages? Jewish (but not racially Israelite) scholar of the Hebrew language, Dr. Moses Margoliouth, commented:

A small remnant of [Solomon's subjects] remained in Cornwall since that time (the time of the building of his Temple). I have traced that remnant by the paths of philology, and the byways of nomenclature. **I might adduce an array of whole sentences, exactly alike in the languages of Hebrew and the ancient Cornish.** I might adduce some of the proper names which prevailed among the aboriginal Britons long before they knew anything of Christianity, such as Adam, Abraham, Asaph . . . Daniel, Solomon . . .²⁹

Famed translator and martyr William Tyndale announced his discovery of affinity between Hebrew and English:

The properties of the Hebrew tongue agreeth one thousand times more with the English than with the Latin or the Greek. The manner of speaking is in both one, so that, in a thousand places, there needest not be but to translate the Hebrew word for word.³⁰

Biblical archaeologist and historian E. Raymond Capt broadens the scope of the affinity between the Hebrew and Aryan languages:

All etymologists know that the Greek, Latin, German, Icelandic, Norse, Danish, Dutch and several other languages figure in the structure and vocabulary of the present Anglo-Saxon (English) language. While Greek and Latin words have contributed to the English language, **over 75 per cent of English words come direct from Hebrew words or their roots.** Of course, many of these old British words are used in modern dress; their spelling and . . . the pronunciations, have been varied as time has passed.³¹

In his book, *Missing Links Discovered in Assyrian Tablets*, Capt reproduces, from Professor Edward Odlum's book *God's Covenant Man*, a list of published "results of his years of research on the relationship of the Anglo-Saxon people with the ancient Ten-tribed House of Israel."³² Just a sample of the list of words reproduced is as follows:

ENGLISH	HEBREW	VARIED MEANINGS
Bashful	Baash	Abashed, uncomfortable abhorred
Rash	Raash	To be angry, to rage
Call	Kol	Voice, shout, call
Cover	Kaphar, kafar	To cover
Carats	Charuts	Best gold, carats, a standard for a diamond
British	Brit “a covenant”	Man of the covenant
Angle	Angl	Bull, as Taurus a bull, John Bull
Oath	Oth	An oath, a sign, a testimony, an agreement
Booth	Bothe	To pass the night in a tent or booth
Barley	Bar	Corn, as in barley

These language similarities directly link the Adamic Hebrew people to their descendants, the Anglo-Celto-Saxon and kindred peoples of Western Europe.

The study of language also draws distinctions between the Aryan peoples and other races by their dissimilarities. For example, the Mongolian race possesses a language which, upon examination, does not present a close family likeness compared to those within the Indo-European languages. The Chinese tongue, for example, is termed “monosyllabic”:

The nouns have no numbers, declensions, or cases; and the verbs are without conjugations through moods, tenses and persons. There are no formal distinctions between various parts of speech—the same word, according to its position, meaning different things.³³

Famed philologist Max Muller concludes of the Chinese language:

They . . . share in none of the features which distinguish the Aryan and Semitic types, and the first point which we can establish with regard to them is, that at no time, *after the first separation* of the Aryan and Semitic types (the dispersion), can they have formed part of these two historical developments of languages.”³⁴
(emphasis in original)

A tribe of the Australian aborigines called the Arunta, has one of the most primitive languages. Professor Alf Sommerfelt, a Norwegian linguist, made an in-depth study of the Arunta language. Their language can only convey that which is concrete, but abstract ideas are not represented.

The Arunta language only expresses . . . action and state; the notion of the object does not exist.³⁵

He goes on to say:

[The Arunta] possesses nothing that he must necessarily count . . . has no system of names for number . . . It is very difficult for us to understand a system that does not know our fundamental categories of noun, verb, adjective, and pronoun . . . ideas are much less differentiated than in modern languages.³⁶

The Negroid races of central Africa (the Bechuana, Dinka, Bongo, Azande, and so forth) all possess nothing of abstract ideas in their tongues.

Nevertheless Schweinfurth stresses the poverty of Negrid languages, in particular those of the Bongo and Azande, in words denoting abstract ideas.³⁷

Another observation of these African natives states they are “ignorant of writing.”³⁸ The well-known Scottish missionary and physician, David Livingstone, added they were “ignorant of the use of letters.”³⁹

The Hottentots and Bushmen of Africa use “clucking”⁴⁰ sounds to communicate within each tribe, as one anthropologist explains, “like the clucking of hens, or gabbling of turkeys.”⁴¹ Their language is far from anything articulate.

The study of languages makes it evident that not only are the White or Aryan people the same race, but also descended from an original family (that of Noah) who was a descendant of Adam. Linguistics also reveals among the non-White races a striking dissimilarity of languages, proving all races did not come from one original source.

Evidence of Civilization

The White race has produced the makers and builders of the great civilizations of the world. This historical fact reflects that the White race was created in the image of God for the purpose of carrying out the dominion mandate God gave to Adam.

As noted in Chapter Six, Dr. Ross maintains that the use of “altars, temples, and religious relics of all kinds”⁴² by different races suggests forms of worship, indicating they were created in God’s image. Again, while worship may be one possible evidence of a divine image bearer, it is more definitive to align the creation of Adam in God’s image with the reason, or purpose, for doing so. For example, notice in Genesis 1:26-28 the immediate connection between Adam being created in God’s image and the dominion mandate God gave him:

Then God said, **“Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” And God created man in His own image, in the image of God He created him; male and female He created them.**

And God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and **subdue it**; and **rule over** the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.”

The creation of Adam in God’s image is directly linked to God’s purpose for Adam, that is, to “rule” and “subdue” over God’s creation:

The dividing line which separates man from the animals is demarcated conclusively by the fact that **man is made in the image of God**, so that animals, not being made in the divine image, are subservient to man in his exercise of dominion . . . The ability to name them involves . . . the ability to train and organize them, so that as man’s servants they may effectively contribute to his administration of the earth **in accordance with the will and purpose of the Creator who is Lord of all**.⁴³

Biblical scholar Anthony Hoekema is even more specific:

Two words are used in Genesis 1:28 to describe this relationship of man to nature: *subdue* and *have dominion*. The verb rendered *subdue* is a form of the Hebrew verb *kabash* which means “to subdue” or “bring into bondage.” This verb tells us that man is to explore the resources of the earth, to cultivate its land, to mine its buried treasures . . . Man is called by God to develop all the potentialities found in nature and in humankind as a whole. He must seek to develop not only agriculture, horticulture, and animal husbandry, but also science, technology, and art. In other words, we have here what is often called the *cultural mandate*: the command to develop a God-glorifying culture. Though these words occur as part of God’s blessing upon man, the blessing implies a mandate.⁴⁴ (emphasis in original)

Indeed, Adam and his descendants, created in God’s image, were to represent God in order to establish and rule over His Kingdom on earth. God created Adam to be like Him with a physical

and spiritual capacity to enable him to rule in righteousness and “develop a God–glorifying culture.”

This “image” of God included both the Adamic male and female (Genesis 1:27) and was inherited through reproduction (Genesis 5:3). Thus, all of Adamkind carries this image of God.

Sin, however, entered the picture, marring and limiting this image, so that Adam could not take dominion and rule in righteousness according to God’s plan. Hence, God the Father provided a plan of redemption for Adamkind through Jesus Christ. He is referred to as “the last Adam” (1 Corinthians 15:45) who bore “the image of the invisible God” (Colossians 1:15) and was “the exact representation of His nature” (Hebrews 1:3). So, through Jesus Christ and His sinless sacrificial atonement for the sins of Adamkind, the Father offers forgiveness and renewal “to a true knowledge according to the image of the One who created him” (Colossians 3:10). The image of God in Adamkind is being restored through the message of the New Covenant (the gospel) in Christ Jesus.

Through Jesus, this restoration of all in Adam who receive Him (John 1:12) is defined as an internal transformation into His image. That is, every Adamic person who becomes a Christian, and all Christians who then make up His church, are being “created in righteousness and holiness of the truth” (Ephesians 4:24). By this restoration through Jesus, Adamkind is enabled to fulfill the original dominion mandate of Genesis 1:26-28, that is, to take dominion in righteousness and truth.

Civilization⁴⁵ is the evidence of this dominion. If Adamkind is the White race, then we should be able to demonstrate this association from history. Even before the first coming of Jesus Christ, the descendants of Adam were the creators of all great civilizations from recorded history. Migrating out of Eden, and eventually out of Shinar after the Flood,⁴⁶ the Adamic families developed such great civilizations as:

- **Sumer** (c.3100-2300 B.C.),
- **Phoenicia** (c.3000 B.C.),
- **Egypt** (c.3000-526 B.C.; founded by Menes, descendant of Ham—Psalm 78:51; 105:23,27),
- **Assyria** (c.2400-607 B.C.),
- the **Indus Valley** of north-western India (c.2000 B.C.),
- **Persia** (c.2000-331 B.C.),
- **Greece** (c.750-168 B.C.),
- **Parthia** (c.500 B.C.-A.D.225), and
- **Rome** (c.500 B.C.-A.D.330).

All of these civilizations sprang from the Adamic or White race (also a synonym for Aryan, Indo-European, and Nordic). While it is beyond the scope of this book to list the plethora of evidences to substantiate this fact, the reader is invited to obtain the reference works mentioned in this chapter to investigate for himself.

No other race can match the great civilizations of the White race. The African Negro does not presently have, nor has ever had, any semblance of a civilization. Some say that the Chinese had some great civilizations. However, none are recorded earlier than 2200 B.C. If the Chinese Mongolians, as ordered civilizations, existed before Adam by tens of thousands of years, then why is it that there were no records of these civilizations that predated Adam, but appeared only **after** Adam came on the scene, and have remained static ever since? Could the Adamic people, perhaps even Cain, have influenced the Chinese civilizations? Professor Waddell, in the preface of his monumental work, *The Makers of Civilization in Race & History*, stated:

The remaining ancient civilizations also, namely that of China, which dates traditionally only to about 2200 B.C., has previously been shown with considerable probability by professors De Lacouperie and Ball to be, along with its hieroglyph system, **derived from the** [Adamic] **Sumerian**.⁴⁷

Historian Charles Weisman cites another work in this regard:

[The Chinese] culture received a great impetus from the west, and their art was transformed as a result of contact with Hellenistic civilization brought in by Alexander the Great in the fourth century, B.C. **Vastly earlier, Chinese civilization must have received its material basis in agriculture and cattle breeding from western sources, for it cannot be an accident that the [Adamic] cultures of Western Asia and China were built up on the same economic foundation of herds and grain fields.**⁴⁸

It is significant that the chronicles of the history of civilization began after the time period of the creation of Adam. This indicates that civilization suddenly appeared, and the logical inference is that it was of the Adamic race either directly, or by influence indirectly.

After the Christian era had begun, the gospel spread throughout the Roman world in the first century A.D., reaching up into Britain, Scandinavia, and Germany.⁴⁹ **From the first century to the twentieth century, history records that the nations of Western Europe had developed into the Christian nations of the earth.** Only the White race has received the gospel of the New Covenant **and** put it into practice on a national basis—they and no other race!

Before history books had been revised so as to sanitize their content, in order to mold history into the Marxist philosophy of “Liberty, Equality, Fraternity” or the “universal brotherhood of man,”⁵⁰ honest historians recorded what the vast majority of White people already knew about the different races in respect to civilization. Here are a few striking quotes.⁵¹

The moral and intellectual character we find to be in unison with his [the Caucasian’s] structure: the reasoning powers out-stripping the mere process of comparing sensations, and showing, in volition, more elevated thought, more reasoning, justice, and humanity: he alone

of all the races of mankind has produced examples of free and popular institutions, and his physical characteristics have maintained them in social life by means of his logical intellect, he has arrived at ideas requisite for the acquisition of abstract truths; resorting to actual experiment, he fixed bases whereon to build demonstrable inferences, when the positive facts are not otherwise shown; he invented simple arbitrary characters to represent words and musical sounds, and a few signs which, nevertheless, denote, in their relative positions, all possible combinations of numbers and quantity; he has measured time and distance, making the sidereal bodies [stars or constellations] unerring guides to mark locality and give nautical direction; he has ascended to the skies, descended into the deep, and mastered the powers of lightning. . . . [He] has assuaged human toil, multiplied the results of industry, and created a velocity of locomotion superior to the flight of birds. By his chemical discoveries he has modified bodily pain, produced numberless discoveries useful in medicine, in arts and manufactures. He has found a sound and connected system of the sciences in general and acquired a critical literature, while, **for 3000 years, he has been the principle possessor of all human knowledge, and the asserter of fixed laws.**⁵²

In apathy, the typical woolly-haired races have never invented a reasoned theological system, discovered an alphabet, framed a grammatical language, nor made the least step in science or art. They have scarcely comprehended what they have learned, or retained a civilization taught them by contact with more refined [Celto-Saxon] nations, so soon as that contact has ceased. They have at no time formed great political states, **nor commenced a self-evolving civilization . . . even Christianity, of more than three centuries' duration, in Congo [Africa], has scarcely excited a progressive civilization [among the Negroid peoples] . . .**⁵³

The Caucasian variety . . . is so named from Mt. Caucasus . . . in which intellect, both native and cultivated, have produced the mightiest results . . . whose history would be the history of civilization and of Christianity . . .⁵⁴

History need not be very deeply consulted to convince one that the white races, without an exception, have attained a considerable degree of civilization and refinement; and that the dark races have always stopped short at a considerably lower level . . .⁵⁵

However it may have happened, **the English-speaking peoples have become . . . the Heirs of the Kingdom**, the depositories of the hopes and capacities of Mankind . . .⁵⁶

The evolution of civilization has been the achievement of this Great White Race.⁵⁷

The . . . Negroid peoples remained without any influence on the development of early civilization. We may then exclude both of these external races, these straight-haired, round-headed, yellow-skinned Mongoloids on the east, and the woolly-haired, long-headed, dark-skinned Negroids on the south—from any share in the origins or subsequent development of civilization.⁵⁸

The evidence from the history of civilization overwhelmingly corroborates that the White Adamic race is the race which has demonstrated the capacity created by God to fulfill the dominion mandate. This further demonstrates that, as politically incorrect as it sounds, the White race, in truth, has shown itself to be superior, far above the other races with respect to the origin and development of civilization. The creation of Adam in the image of God was the beginning of a race that was destined to rule in God's Kingdom on earth. It was, and still is, His divine order and administration of His Kingdom. It was, and still is, self-evident.

Conclusion

Space will not permit, nor can the scope of this chapter entail, the many other evidences that link the White race of Adam, the Hebrew peoples, and the present Western European race, such as heraldry, law, and culture. Is it not striking, for example, that the national symbol of Great Britain is the rampant lion of Judah (Genesis 49:9-11) and the unicorn of Ephraim (Deuteronomy 33:17 KJV)? Moreover, this lion of Judah is also the national symbol of the Germanic nations, such as Holland, Belgium, and Luxembourg, to name a few:

Though generally unrecognized it is, nevertheless, an indisputable fact that the basic heraldic emblems of Britain, Ireland, the United States, Norway, Sweden, Denmark, Iceland, the Netherlands and several related nations are *identical* with those of ancient Israel.⁵⁹ (emphasis in original)

Is it not unique, in contrast to all other races, that only the European nations, whose descendants came to discover and civilize America, share the Mosaic Law as the foundation for their fundamental Christian common law? Or that their customary form of self-government was mirrored in the self-governing division of “leaders of thousands [called a “shire” in English] of hundreds, of fifties [called a “Tun” or town] and of tens” (Exodus 18:21)? There are too many evidences to ignore the many bonds of the White race to Adamic Israel.

From the meaning of “Adam” linked with the created “man” of the Bible, the migrations, language, and civilization, the prevailing evidence demands that Adam was the father of the White race. It is biblically consistent and historically evident.

Notes:

¹ John McClintock and James Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, (Grand Rapids, MI: Baker Book House, 1867-1887, reprinted 1981), Vol. A-B, p. 64.

² Robert B. Girdlestone, *Synonyms of the Old Testament*, (Grand Rapids, MI: W.M.B. Eerdmans Publishing Co., 1897, reprinted 1978), p. 45.

³ *Ibid.*, p. 45.

⁴ Brown, Driver, Briggs, *The New Brown-Driver-Briggs Gesenius Hebrew-English Lexicon*, (Peabody, MA: Hendrickson Publishers, 1979), p. 10.

⁵ R. Laird Harris, Gleason L. Archer, Jr., Bruce K. Waltke, *Theological Wordbook of the Old Testament*, (Chicago, IL: Moody Press, 1980), p. 11.

⁶ *Ibid.*, p. 10.

⁷ *Origin of Race and Civilization*, p. 58.

⁸ *Synonyms of the Old Testament*, p. 46.

⁹ Alexander Winchell, LL.D., *PreAdamites; or a Demonstration of the Existence of Men before Adam . . .*, (London: S.C. Griggs and Company, 1880), p. 161.

¹⁰ Cyrus H. Gordon, *Before Columbus*, (New York: Crown Publishers, Inc., 1971), pp. 108, 111.

¹¹ Robert Alan Balacius, *Uncovering the Mysteries of Your Hidden Inheritance*, (Mountain City, TN: Sacred Truth Ministries, 2001), p. 41.

¹² William Camden, *Britannia*, p. 183.

¹³ *Uncovering the Mysteries of Your Hidden Inheritance*, p. 42.

¹⁴ E. Raymond Capt, *Missing Links Discovered in Assyrian Tablets*, (Thousand Oaks, CA: Artisan Sales, 1985), chapter 6.

¹⁵ *Ibid.*, p. 122.

¹⁶ Sharon Turner, *The History of the Anglo-Saxons*, (Philadelphia, PA: Carey and Hart, 1841, Vol. 1, pp. 81, 79).

¹⁷ E. Raymond Capt, *The Scottish Declaration of Independence: An Analysis*, (Thousand Oaks, CA: Artisan Sales, 1983).

¹⁸ *Webster's New World Dictionary*, 1988, under "linguistics."

¹⁹ *Adam and the Adamite*, p. 85.

²⁰ *Chambers Encyclopedia*, "Great Races of Mankind," Vol. 2, p. 459.

²¹ *Ibid.*, p. 459-460.

²² *Tracing Our Ancestors*, Chapter 3.

²³ *Adam and the Adamite*, pp. 105-106.

²⁴ *The History of the Anglo-Saxons*, Vol. 2, p. 103.

²⁵ *Chambers Encyclopedia*, "Great Races of Mankind," Vol. 2, p. 460.

²⁶ *Adam and the Adamite*, p. 95.

²⁷ *Adam and the Adamite*, p. 94; referencing Bopp's *Comparative Grammar*, translated by Eastwick.

²⁸ The following are examples of these recent authorities: William Bright, "Indo-European Languages," *International Encyclopedia of Linguistics*, (New York, NY: Oxford UP, 1992), pp. 206-212, p. 95.

V. V. Ivanov and Thomas V. Gramkrelidze, "The Early History of Indo-European Languages," *Scientific American*, March 1990, 110ff.

Glanville Price, "Indo-European Languages," *Encyclopedia of the Languages of Europe*, (Oxford: Blackwell Publishers Ltd., 1998), pp. 240-241.

²⁹ *Uncovering the Mysteries of Your Hidden Inheritance*, p.178; quoting the Hebrews in East Anglia (1870).

³⁰ Quoted by *Uncovering the Mysteries of Your Hidden Inheritance*, p.178 from William Tyndale's *Third Preface to The obedyence of a Christian man*, (Black-print Folio, London: John Day(e), 1574).

³¹ *Missing Links Discovered in Assyrian Tablets*, p. 187.

³² *Ibid.*, pp. 187-191 (see also R. Govett, *English Derived From Hebrew*, S.W. Partridge and Co., Paternoster Row, Norwich: Fletcher and Son), 1869.

³³ *Adam and the Adamite*, pp. 107-108.

³⁴ *Ibid.*, pp. 275-276 (quoted from *Outlines of Philology of History*, by Max Muller, Vol. 1, p. 476).

³⁵ *Race*, p. 500, quoting Sommerfelt, *La langue et la societe: caracteres sociaux d'une langue de type archaique* (Oslo: Aschehoug).

³⁶ *Ibid.*, p. 501.

³⁷ *Ibid.*, p. 393 referencing Schweinfurth, G., 1873, *The heart of Africa. Three years' travels and adventures in the unexplored regions of central Africa. From 1868 to 1871*, 2 vols, (London: Sampson Low, Marston, Low & Searle).

³⁸ *Ibid.*, p. 394 quoting Baker, S.W., 1866, *The Albert N'Yanza, great basin of the Nile, and explorations of the Nile sources*, (London: Macmillan).

³⁹ *Ibid.*, p. 394 quoting Livingstone, D., 1857. *Missionary travels and researches in South Africa; including a sketch of sixteen years residence in the interior of Africa, and a journey from the Cape of Good Hope to Loanda on the west coast; thence across the continent, down the river Zambesi, to the eastern ocean*, (London: Murray).

⁴⁰ *Ibid.*, p. 20.

⁴¹ *National Geographic*, Vol. 199, No. 2, February 2001, p. 94.

⁴² *Creation and Time*, p. 141.

⁴³ Philip Edgcumbe Huges, *The True Image; The Origin and Destiny of Man in Christ*, (Grand Rapids, MI: Eerdmans Publishing Company, 1989), p. 6.

⁴⁴ Anthony B. Hoekema, *Created In God's Image*, (Grand Rapids, MI: Eerdmans Publishing Company, 1986), p. 79.

⁴⁵ "Civilization" may be defined from the observance of history. The following "requirements" is taken from John R. Baker's book *Race*, pp. 507-508 (biographical information located in the Bibliography Index).

It may be suggested then, that in societies ordinarily regarded as civilized, the majority of the people comply with most of the following requirements.

1. In the ordinary circumstances of life in public places, they cover the external genital organs and the greater part of the trunk with clothes. (This is mentioned first, because the fact of a person's being naked or clothed is usually his or her most immediately obvious feature.)

2. They keep the body clean and take care to dispose of its waste products.

3. They do not practice severe mutilation or deformation of the body, except for medical reasons.

4. They have knowledge of building in brick or stone, if the necessary materials are available in their territory.

5. Many of them live in towns or cities, which are linked by roads.

6. They cultivate food-plants.

7. They domesticate animals and use some of the larger ones for transport (or have in the past so used them), if suitable species are available.

8. They have a knowledge of the use of metals, if these are available.

9. They use wheels.

10. They exchange property by the use of money.

11. They order their society by a system of laws, which are enforced in such a way that they ordinarily go about their various concerns in times of peace without danger of attack or arbitrary arrest.

12. They permit accused persons to defend themselves and to bring witness for their defense.

13. They do not use torture to extract information or for punishment.

14. They do not practice cannibalism.

15. Their religious systems include ethical elements and are not purely or grossly superstitious.

16. They use a script (not simply a succession of pictures) to communicate ideas.

17. There is some facility in the abstract use of numbers, without consideration of actual objects (or in other words, at least a start has been made in mathematics.)

18. A calendar is in use, accurate to within a few days in the year.

19. Arrangements are made for the instruction of the young in intellectual subjects.

20. There is some appreciation of the fine arts.

21. Knowledge and understanding are valued as ends in themselves.

⁴⁶ *Origin of Race and Civilization*, pp. 137-138.

⁴⁷ *The Makers of Civilizations in Race & History*, p. xvi.

⁴⁸ Quoted from *The Conquest of Civilization* by James H. Breasted (pp. 114-115) by Charles A. Weisman, *Origin of Race and Civilization*, p. 141.

⁴⁹ *The Drama of the Lost Disciples* by George F. Jowett documents the travels of many New Testament characters who helped announce the gospel of Jesus Christ and founded the first churches.

⁵⁰ Harry Waton, *A Program for the Jews and an Answer to all Anti-Semites*, (New York, NY: Committee for the Preservation of the Jews, 1939), p. 74.

⁵¹ These following quotes are taken from *God's Covenant People: Yesterday, Today and Forever*, Third Edition, Sept. 1997, by Ted R. Weiland, (Scottsbluff, NE: Mission To Israel Ministries), pp. 101-107.

⁵² Lieutenant Colonel Charles Hamilton Smith, *The Natural History of the Human Species: . . .*, (Boston * New York: Gould & Lincoln, . . . 1851), p. 361.

⁵³ *Ibid.*, p. 229.

⁵⁴ Samuel Kneeland Jr., MD, Introduction to *The Natural History of the Human Species*, pp. 15-16.

⁵⁵ *Ibid.*, p. 94.

⁵⁶ Arnold Joseph Toynbee, *A Study in History*, (London * New York * Toronto: Oxford University Press, 1934), Vol. 1, p. 216.

⁵⁷ James Henry Breasted, *The Conquest of Civilization*, 1916 edition reprinted (New York and London: Harper & Brothers Publishers, 1926), p. 112.

⁵⁸ *Ibid.*, p.113.

⁵⁹ W. H. Bennett, *Symbols of Our Celto-Saxon Heritage*, (Windsor, Ontario, Canada: Canadian British Israel Association, 1976), p. 6.

Chapter Ten

Conclusion and Implications

Did all races come from Adam? The answer to the question is, No. The races of today did not, and could not, have come from Adam or an original set of parents. All races, including the Adamic race, were created separately for the purpose for which God created them. The answer to the question, ultimately, is that Adam and Eve were the progenitors of one race of people—the White race.

Adam and his wife were created in God's image and likeness and thus, their descendants, the Adamic or White race, were created in God's image and likeness in order to fulfill their God ordained purpose to take dominion of all of God's creation. Adam and his race were to establish and rule in God's Kingdom on earth.

The Bible is about Adam and his descendants (Genesis 5:1). It is the story of the unfolding plan of God: to redeem Adamkind from their state of sin and separation from God; to restore them back to the original fellowship with God; and to fulfill God's divine purpose through a series of progressive covenants. All of the biblical covenants to the Adamic race were completed and fulfilled in the New Covenant in Jesus Christ.¹ The story of the history, heritage, and election of the Adamic or White race continues from the written record of Holy Scripture to the present hour.

It is not just the thrilling story of the creation, redemption, and glorification of the Adamic people through Jesus Christ, but the magnificent purpose for which Adamkind exists. God's purpose was that Adamkind would rule and reign in His Kingdom on earth in true righteousness and justice. Thus, God's glory would be revealed

in the superior dominion of the White race, especially Adamic Israel (Exodus 19:5; Deuteronomy 14:2) benefiting all of God's creation.

The purveyors of the premise that all races came from an original Adamic couple, however, would denounce such a concept. It would be deemed "White supremacy," "racist," and "hateful." They would say, "All people of every race are God's children," and "God loves everybody the same." To draw theological maxims like this would be to conclude that "everybody is equal in God's sight." This is a widely popular political and religious belief today. But it does not have foundation in the Bible, history, or science. It is a myth. It is false. But regretfully, the equality doctrine is believed to be absolute fact. That is why those who believe that all races came from Adam are blinded from, and sometimes viciously oppose, the truth in this regard.

If, however, this premise that "all races came from Adam" is shown to be without biblical, historical, or scientific merit, and thus, proven to be false, then there is no basis for believing that all races are equal in God's sight. Furthermore, there can be only be one other logical conclusion: God created one race in His image and likeness to rule with Him over all other races and all of creation—the race of Adam. This book has proven that only the White Adamic race was, and is, the true divinely ordained race to rule over God's Kingdom. Therefore, this book challenges His covenant people to renew their minds to conform to the truth. Consequently, to continue to accept and promote racial equality would be a stiff-necked position and self-destructive. It would be adverse to the sovereign purpose of the Creator.

In effect, to continue to believe the false premise that all races came from Adam is not only an affront to God and His revealed Word, but it fosters the approval and advancement of a world system that is not of God and is, in fact, anti-Christ. It means agreement with the sordid implications of this false premise which

now supports the pervasive and increasing wickedness of our time. Herein are a few of these implications.

The New World Order

The reality of our times is that there is an emerging world government, sometimes referred to as the “new world order.” Most White Americans and Europeans are not really aware that an age-old plan to take absolute control, not only of White nations, but all other races in their lands by a few wicked “elite,” is coming to fruition. Many, especially in the controlled media and state approved 501(c)(3) “churches,” ridicule this idea as simply another fringe “conspiracy theory.” But for those who have sought to study the subject matter from a historical and economic perspective, it is quite clear that the quest for a world government has been advancing for centuries and has a long, documented history.

The evidences of contemporary internationalism are many. Consider, for example, the existence of the following international organizations:

International Monetary Fund (IMF)

Created in 1945 (59 Stat. 512, 22 U.S.C. 286 et. seq.)
to dictate and control the monetary systems of 184 countries
including the United States with immunity.²

International Bank for Reconstruction and Development

(World Bank)

International Criminal Police Organization

International Court of Justice

United Nations

This international organization, of which the United States is a member, promotes and seeks enforcement to eliminate “all forms of racial discrimination” in member countries (read White nations).

(General Assembly Resolution 2106 (XX)
entry into force January 4, 1969)

United Nations Industrial Development Organization

(Ratified by the 97th Congress, 1st Session, this is one of the constitutions that has replaced the original organic *Constitution for the United States of America*)³

International Labour Organization

U.S. Agency for International Development

World Health Organization

The list is long and the network of international “non-government organizations” (NGOs) that dictate policy for the total control of all “human” and “natural resources” today is becoming all-pervasive. But if this is not enough, then one only needs to review what has happened in the last century alone. Below are just a few of the many consequences resulting from the formation of a one-world government:

- In the Jewish financed and led Bolshevik Revolution, two concocted world wars,⁴ and numerous UN “police actions” (including Korea and Vietnam), over 100 million people (mostly White) have been murdered.
- Complete debasement of our biblical and constitutional monetary system (gold and silver), replaced by the usury system, has resulted in over 90 percent devaluation of the “dollar,” inflation, and bankruptcy of America (declared in 1933). The goal is to replace America’s national system with international script and a debt/credit system.
- Improperly applied “income tax” laws, which steal 30–70 percent of people’s yearly earnings. This does not apply, however, to politically-favored corporations.
- The American “public debt” is now \$7,909,553,365,184.26 (as of 8/19/2005) with no mathematical solution.
- Continual undermining of Christian law and culture has destroyed the foundations of the Adamic nations.
- and so forth, and so on.

It is difficult for the White people of America, Europe, Great Britain, and kindred nations to recognize, much less accept, the reality of the new world order. Most are dependent to some degree on either their government or corporations, directly or indirectly, rendering them unconcerned about a world government or the dire implications thereof. Moreover, the vast majority of people receive local, national, and world information from a highly controlled and censored news media and, therefore, do not know much of anything about the behind-the-scenes manipulation of events.⁵ Lastly, most are really too busy or stressed out to care about seeking out the truth of the reality of the new world order as long as their personal lifestyle and “rights” are not violated.

Nevertheless, the ever-increasing presence of this world government is upon us, the effects of which are felt by many. What thinking person could deny that the nation of the United States of America has completely changed in character since its original formation? The foundation of our once Protestant Christian culture, which established and upheld biblical law in light of the gospel of Jesus Christ, has been eroded in all White nations. It has now been merged into a diversity of multicultures which have no Christian basis. Consequently, biblical Christianity is no longer the foundation of White culture. It has been equalized, assimilated, and therefore, compromised. But this was necessary for a world government to emerge, as the Jew Sidney Blumenthal, a White House special adviser in the Clinton administration, revealed:

The goal is to create a new social contract for a global economy . . . in which civil society, social harmony, and public safety are restored, and in which multi-cultural people can forge a common identity.⁶

As stated before, the new world order is based on a Marxist/communistic doctrine. In order to force its way upon the White Adamic nations with their Christian culture and heritage, they had to be subjugated to the level of the other races by assimilating their

cultures and gods. In these White nations, Christianity and God's Law could not be allowed to remain as the foundation of the character and nature of law, family, government, economy, the arts, and so forth. Only the "State" (that is, a totalitarian government run by a few alien "elite") could be dominant and master of all.

Racial Genocide

Primarily, the only way the White race in its nations could be neutralized, so that the Marxist world government could advance, was to implement and enforce policies that would result in racial genocide. Racial genocide is the systematic destruction of a race of people. The program was this: if the White race could be destroyed, then their historic Christian culture could be eliminated. If Christianity could be eliminated, then the God of the Bible could be snuffed out, and the "State" god could gain absolute rule. The enemies of true Israel knew that direct confrontation, in order to simply kill them, would be futile. So, other more subtle and insidious methods were, and are being, used to foment this genocide.

The methods designed to accomplish this are many:

- Direct elimination through birth control, abortion, and politically arranged wars.
- Depletion of nutritional value in food, slow poisoning of the environment through pesticides and other contaminants in the food and water, vaccinations, and synthetic drugs were implemented, adversely affecting our physical condition.
- Usury economics is being used to carry out "silent wars" that causes increasing hardship, forcing small businesses and family farms to shut down; wild market fluctuations, recessions, and depressions; and stress on marriages and families so as to contribute to their breakdown.

- The breakdown of morality by Jewish-controlled Hollywood, while the IRS-controlled 501(c)(3) “churches” abandoned God’s Law, promoting race mixing, and sometimes homosexuality, promiscuity, and the “I’m OK, you’re OK” doctrine, which further destroyed the soul of America and kindred nations.
- There is compromise in the work place and in education through “affirmative action” legislation, which has lowered the quality, productivity, and opportunity for White people to hone their natural capabilities and advance culturally.
- The incessant, daily dialectic principle and propaganda is being employed to mesmerize and desensitize White people into a state of apathy mainly through the addictive power of the media, TV, entertainment, and sports.
- The glorification of the Negro, and other races, through the entertainment and sports industries to bring them up to respectability and “equality” in the eyes of White people.

Of course, so many more tactics are being used to wage war against the White people. But perhaps there is no more effective means of destroying the White race for Marxist purposes than to encourage racially mixed marriages.

Race Mixing

There is a concerted campaign from the United Nations, the federal and state governments, the “churches,” the media and entertainment industry, the public school system, and corporations to create a mind-altering impression that there is nothing wrong with miscegenation.⁷ Historically, White people exclusively married within their own kind and mandated laws forbidding racial intermarriage.⁸ Only within the last thirty years have the minds of White people been changed to accept and promote racially mixed marriages. But this would have never happened had not the “judeo-Christian” churches supported such a disastrous abomination before God.

This present de facto view of the church establishment is well expressed by both camps who promote the spurious theory that all races came from Adam. Of course, such a theory would logically condone the practice of race mixing. Dr. Ross is certainly an advocate of it. In speaking of the reasons God separated the families of the sons of Noah after the Flood, Dr. Ross goes on to state:

This should not be taken as an indication that there is anything wrong in different peoples cooperating and mixing, as in . . . marriage.⁹

The authors of *One Blood* are also decidedly adamant about race mixing, devoting an entire chapter to the subject.¹⁰ This conclusion, once again, is based on the errant premise that all races came from Adam and are, therefore, equal:

Now that we understand that the so-called “races” in reality constitute just one race with different people groups, what about the issue of so-called “racial intermarriage?” . . . Is there ultimately any such thing as “interracial” marriage? . . . there is in essence no such thing as “racial intermarriage.”¹¹

Like Dr. Ross, they also assume, from their interpretation of portions of the New Testament that “salvation” has been opened up to all races and, therefore, all are equal:

The Bible makes it clear in Galatians 3:28, Colossians 3:11, and Romans 10:12-13 that in regard to salvation, there is no distinction between male and female or Jew and Greek or bond or free. **In Christ, any separation between people is broken down.**¹²

They even show a picture of a Negro male and White woman, and a White man and an Asian female, as approved marriage partners.¹³ They also cite the examples of Rahab and Ruth as biblical illustrations of racial intermarriage.¹⁴ If, in these cases, they had done some scholarly research, it would have shown that this is simply not true.¹⁵ Rahab and Ruth were not non-Adamic people, or as they

would say, from “different people groups.” Anyway, their conclusion and approval of race mixing must be disallowed because their premise that all races came from Adam is false.

Racial intermarriage destroys the genetic makeup, not only of White people, but of the other purebred races as well. For the Adamic race, it is particularly disastrous. God created Adam and Eve in His image and likeness to reproduce after their own kind. God formed Adam in a genetically different way so that his physical body (and those of his descendants) would carry the physical, intellectual, creative, and spiritual capacities needed in order to fulfill God’s design for dominion. Racial intermarriage destroys that genetic integrity and, thus, the God-given attributes with which He blessed Adam.

Once the White race is diluted genetically through racial intermarriage, it is destroyed. The White Christian culture and all that it stands for is compromised and vulnerable. When the Christian culture is undermined, the White nations become prey for the “inter-nationalist” crowd, and homogenous “nations” are transformed into diverse “global empires.” Indeed, it is coming to pass.

Immigration

Another dire consequence of the false premise that all races came from Adam is the support and promotion of massive and uncontrolled non-White immigration. Once America, Europe, Great Britain, and kindred nations maintained tight restrictions on immigration. In America, it was strictly limited to “free white citizens.”¹⁶ However, since 1965, non-White immigration in America (and other White nations) has exploded. The recent 2000 Census reveals that, with a total population of 281.4 million, there was an increase of 33 million, or 13.3 percent, from 1990 to 2000—the vast majority being non-White.

- Whites shrank from 81 percent to 75.3 percent of the total population from 1990 to 2000.
- Hispanics increased to 35.3 million in 2000 from 22.3 million in 1990, or a 58.3 percent increase.
- Asians increased to 11.9 million in 2000 from 10.2 million in 1990, or a 16.7 percent increase.
- Negroes increased to 36.4 million in 2000 from 34.7 million in 1990, or a 4.9 percent increase.
- Indians and Eskimos increased to 4.1 million in 2000 from 2.5 million in 1990, or a 64 percent increase.
- Native Hawaiian and other Pacific Islanders increased to 874,000 in 2000 from 399,000, or a 119 percent increase.

Add to this the approximately 11 million “illegal immigrants” in America¹⁷—many who are on their way to becoming “legal residents.”

Why do most White people quietly accept this increasing mass invasion of non-White people into America and other Western European nations? They have been brainwashed into believing that there is no such thing as race. Author and biological scientist Michael Rienzi identifies the problem:

If people of European descent can be convinced that race does not exist, in particular that their race does not really exist, there will be no resistance to the displacement of whites by the forces currently at work in America, Europe, and elsewhere. People will not defend something they have been convinced is not real.

If—against their own instincts and the clear evidence of their senses—whites can be made to think race is an illusion they can have no reason to oppose across-the-

board integration, miscegenation, and massive non-white immigration. If whites are mixing with and being displaced by people who are really no different from themselves nothing is being lost.¹⁸

What this vast non-White immigration is bringing to our once White Christian nations is a new “religious pluralism.” Harvard Professor Diana Eck has documented the rising crop of diverse non-Christian religions as a result of this immigration pattern:

A half-million Muslims live in Chicago. Detroit, where one-quarter million Arab-Americans live, is the center of urban Islam in this country. American Muslims (6 million strong) now outnumber American Presbyterians or Episcopalians . . .

Only 25 percent of the nation’s immigrants since 1965 have been Protestant. Forty-four percent are Catholic and 35 percent are Muslim, Hindu, Buddhist and of other non-Christian faiths.

Hundreds of thousands of Hindus live in the San Francisco Bay area. Los Angeles is home to more different types of Buddhist communities than any of the world’s cities.¹⁹

Professor Eck observes the inevitable relationship between non-White immigration and the new multiethnic religious American society:

Today freedom of religions spins forth into American civil society ever new religious communities and associations. For [non-White] immigrants these associations today, as in earlier eras of immigration, enable people to solidify their sense of ethnic, cultural or religious identity while providing a base for participating in the wider society.²⁰

What is wrong with non-White immigration? Non-White people bring different cultures, religions, and customs that impact and dilute our White Christian culture. A multiracial society becomes multicultural and thus becomes multifait. A stable homo-

genous nation is turned into an unstable, heterogeneous new world order society. We then stand in violation of the first commandment: “Thou shalt have no other gods before me.” This, in turn, creates a breeding ground, not just for racial intermarriage, but for needless racial tension and hatred, and the eventual collapse of White Christian civilization.

Racial Tension

The new world order program has now ordered and enforced an increasing influx of non-White people in all historically White nations. This has resulted in an incompatible condition for most White people. One evidence of this is the post 1965 phenomenon known as “White flight,” or the mass exodus of White Americans out of racially mixed areas. Nearly half of America’s 100 largest cities no longer have Whites as their majority and 71 out of these 100 cities have lost White residents.²¹ White migration continues on into nearly all-White suburbs because of the unbridgeable differences between Whites and other races. Wherever non-Whites live in significant numbers, they naturally bring markedly foreign cultures and often a lower standard of living, including increased crime.²² Whites who can afford it get out in order to be around their own kind—people who, on the whole, think and act like themselves.

This obvious tendency is also prevalent among non-White cultures who live in America. In all major cities, it is a common occurrence that groups of the same racial origin will set up residential and business sections all their own. The Chinese have their communities, Filipinos have theirs, Koreans have theirs, and so on. The fact is that all races, and even the subsets within their own races, possess a natural tendency to live among their own kind. This is not wrong, but rather what God has intended by His inherent natural law of “kind after kind.”

When different races are forced to live together in the White nations by the new global tolerance and diversity program, its outcome is increasing racial tension. In the book *The War Against Authority: From the Crisis of Legitimacy to a New Social Contract*, author Nicholas Kittrie describes the real reason for internal tension and strife within the “states” controlled by the new world order tyranny:

More than one-quarter of all independent states, some 50 out of more than 180 worldwide, are involved in wrenching and divisive domestic contests: between citizens and citizens, between one community and another, and between communities and their governments . . . **This escalating fragmentation is the result of growing pluralism within what used to be more homogeneous and conformist entities** . . . Pluralism is referring to any federation, state, nation, unit, or community that is made up of diverse populations. Diversity may be racial, ethnic, linguistic, religious, sexual, or the result of any other of the myriad human characteristics or identities that might account for divisiveness.²³

In America, and other Western European nations, racial admixture is causing many racially provocative situations that are being censored from public awareness by the controlled media. This is not the so-called White on Black crime, but the statistically pronounced Black on White crime that is covered up. It is known by the media and government that it is not the non-Whites who are harassed, threatened, and assaulted by White people, but the other way around in the vast majority of cases. This causes growing instability in White nations, which will continue in the future under the Marxist diversity program.

Of course, the Whites are told daily that it is not other races that are the problem, but it is because Whites are unwilling to be “tolerant” and “understanding” of everyone else. This creates a false “White guilt.” The Whites are told that they are the hateful

oppressors of “minorities.” This induced guilt trip triggers a reaction in which Whites generally shrink back in shame, believing that they are such prejudiced bigots. They have been taught to cower down like good little robotic slaves whenever they do or say something that would label them with the new buzzwords: “hateful” or “racist.”

Now “White guilt” has given way to “hate crimes” (politically correct legislation) as a means of paralyzing any thought against the new world order. A “hate crime” is a newly devised category designed, in reality, specifically against White people to enforce retribution, with new world order wrath, for any action or thought that would be contrary to the equality program. It is the opportunity to ratchet up the punishment by extraordinary fines and long prison terms for White people who would dare to think or act contrary to Marxist doctrine. Historian Michael A. Hoffman II quotes author William N. Grimstad in a riveting, if not sarcastic, statement of truth:

Suddenly it's hate crimes! Sprayin' swastikas and horrible racist *filth* all over the joint. Committed by no-good White Gentile male slobbs against walk-on-water minorities . . . a godsend hot issue for falling-circulation fish-wrappers . . . the third-raters of the fourth estate are all aglow over the new buzzword-driven crusade to complete the psychological crucifixion of what's left of Whites (Aryans) in this increasingly frazzled country . . . Of course crackin' down on drooling redneck and bluecollar White troglodytes sounds *great* and long-overdue to conventional White yuppies, whose theoretical love for Borneo headhunters is exceeded only by their disdain for what they see as the lower orders among their own people . . . Alas, the real world of power politics is a different planet from what wimped-out, parden-me-for-breathing Whites these days ever can figure out. That this thing is a sugar-coated strychnine pill with a huge devil lurking in the details, is something that respected civil liberties specialists long have warned us of . . .²⁴ (emphasis in original)

Grimstad wonders “whether our fellow whites can ever get a grip again and stop being crack-whipped around like a conga-dance line by the ‘H-word’ and other trash terminology blasting out at 120 decibels around the clock.”²⁵

So, American and European White people are caught between the need to flee from non-White strongholds to be with their own kind, and their conflicting, psychologically induced guilt for even thinking that. It has racial tension written all over it.

Universal Salvation

Racial integration at all levels finds its approval and impetus now in modern Christendom, which has bought into the lie that God has created everyone the same and, therefore, offers to all races a universally inclusive salvation by the gospel of Jesus Christ. The basis for this belief is the false premise that all races came from Adam. It is the logical outcome for the administration of the multiracial gospel. *One Blood* understands this implication of their conclusion:

The [universal] gospel only makes sense if all humans who have ever lived . . . are descendants of the first man, Adam . . . **if Christians cannot defend that all humans . . . can trace their ancestry ultimately to Adam and Eve, then how can they understand and explain the [universal] gospel?**²⁶

One Blood is right on target here. If all races did not come from Adam then how could the gospel apply to all races? All races could not be “sinners” in need of salvation from sin and its consequences.

Furthermore, *One Blood* uses the need to interpret and apply the gospel in a multiracial context in order to “justify” sending missionaries. If all races did not come from Adam then:

How can they [Christians] justify sending missionaries to every tribe and nation?²⁷

Is this the way Scripture is to be interpreted—to “justify” an accepted and sacred “Christian” missionary effort?

Dr. Ross is equally adamant about the universal gospel. He states:

Elitism blatantly contradicts the New Testament message of equality before God, all believers belonging to one body, all parts of the body being equally important to the whole (1 Corinthians 12:12-26, Galatians 3:26-29), and God’s redemption extended to every person (John 3:16).²⁸

Dr. Ross assumes, as most do, that the “New Testament” is a “message of equality before God.” The scriptural passages used in his statement above are typically interpreted universally, that is, “Jews” are Israel and “Gentiles” are everyone else. Not only are these terms misconstrued, but the gospel as was preached by Jesus Christ and His apostles is modernly misapplied to all races. The biblical message of the “New Covenant” is clearly confined to two receiving parties—“the house of Israel and the house of Judah.”

**BEHOLD, DAYS ARE COMING, SAYS THE LORD,
WHEN I WILL EFFECT A NEW COVENANT
WITH THE HOUSE OF ISRAEL AND WITH THE
HOUSE OF JUDAH** (Hebrew 8:8).

The gospel message **must** be understood in the light of the “New Covenant.” If the “New Covenant” is limited in scope, then so is the gospel²⁹ (see Appendix H).

If the premise that all races came from Adam cannot stand, then there is no universal gospel that is relevant to all races. If the premise that Adam is the father of only one race is true, then the gospel of the New Covenant in Jesus Christ is limited to that race.

This is a hard teaching in the midst of popular, tickle-the-ears doctrine, but it is the truth. We must repent of our thinking and unbiblical actions and return to the faith once delivered to the saints.

We must return to true Christianity, abolishing all other religions in our nations. This will mean a complete reorientation of our theology and a reversal of our practices. It calls for re-establishing God's Law in our White nations. It will demand a return to a racial consciousness promoting purity without compromise, resulting in a resurgence of true nationalism. It will mean a separation from all non-White races and a severing of all multiracial and multicultural ties at every level in every way. It is now an issue of obedience.

May God grant His chosen race courage and resolve to follow Him that we may reestablish His Kingdom on earth.

Notes:

¹ A detailed discussion of this unfolding plan of God and the interrelationship of the biblical covenants is given in *The Fall and Redemption of Adam's Race* by this author (Union, KY: Fellowship of God's Covenant People, 2003; 2nd Edition 2005).

² The Secretary of the Treasury of the United States is the "Governor of the IMF" and is paid by the IMF (22 U.S.C. Sec. 286a) and thus owes his entire allegiance to the IMF. He is not subject to the constitutional laws of the United States of America.

³ Article I of this Constitution states that the main objective of this organization would be to assist "in the establishment of a new international economic order." Article 27 says, "No reservations may be made in respect of this Constitution." That is, "no reservations" precludes the superior jurisdiction of the original *Constitution for the United States of America*.

⁴ The book *A Century of War* by William F. Engdahl is a real eye opener as to the true causes and nature of W.W.I and W.W.II.

⁵ One example was the closed Senate hearings in 1950 in which it was discussed at length to change the current *United Nations Charter* in order "to provide a true world government constitution" and "literally establish the brotherhood of man" (*Revision of the United Nations Charter*, Senate Concurrent Resolution 66, 1950, pp. 317 and 321).

In 1954, another closed Senate hearing took place entitled the "Review of the United Nations Charter" in which world government was being made "possible,

spiritually, by the realization of the essential unity of mankind” (p. 607).

⁶ In a speech to the John F. Kennedy School of Government at Harvard, April 23, 1998, quoted by *Barbarians Inside The Gates: The Black Book of Bolshevism, Book 1: The Serpent’s Sting*, (San Pedro, CA: GSG & Associates, 2000), p. 284.

⁷ From the Latin *miscere*, “mix,” and *genus*, “race,” that is, marriage or sexual relations between a man and woman of different races.

⁸ W. W. Hening, comp., *The Statutes at Large, Being a Collection of all the Laws of Virginia, from 1619*, New York, 1823, Vol. 1, p. 146.

Laws and Ordinances of New Netherlands, 1638-1674, comp. and tran. E. B. O’Callaghab, Albany, 1868, p. 12.

Proceedings of the General Assembly of Maryland, 1637-1664, pp. 553-534.

J. C. Ballagh, *White Servitude in the Colony of Virginia*, pp. 72-73. Hening, *Statutes at Large*, Vol. 3, pp. 86-87.

Edward R. Turner, *The Negro in Pennsylvania: 1639-1861*, 1912, p. 29.

The Philadelphia & West Chester R. R. Co. v. Miles, 2 Am. Law Rev. 358. Quoted in *The State v. Gibson*, 36 Ind. 389, 405, 10 Am. Rep. 42 (1871).

For more documentation on laws forbidding racially mixed marriages in America, please see *Anthology of Racial Issues*, by Charles A. Weisman, (Burnsville, MN: Weisman Publications).

⁹ *The Genesis Question*, p. 178.

¹⁰ *One Blood*, Chapter 5.

¹¹ *Ibid.*, pp. 89-90.

¹² *Ibid.*, p. 91.

¹³ *Ibid.*, p. 92.

¹⁴ *Ibid.*, p. 93.

¹⁵ For a good discussion on “universal” Bible passages and examples that are commonly shown as justification for mixed marriages please see *Is Universalism of God*, by Charles A. Weisman, (Burnsville, MN: Weisman Publications).

¹⁶ The first naturalization act by the First Congress, Session II, Ch. 3, 1790; *United States Public Statutes at Large*, Vol. 1, p. 103.

¹⁷ *The Sunday Star Ledger*, March 18, 2001.

¹⁸ “Race is a Myth?” by Michael Rienzi, *American Renaissance*, Vol. 11, No. 12, December 2000, pp. 4-5.

¹⁹ Cecile S. Holmes, *Religious News Service*, 2001, "Harvard Scholar Probes New Religious Pluralism."

²⁰ *Ibid.*, (Professor Eck documents this new religious pluralism in her book, *A New Religious America: How a Christian Country Has Now Become the World's Most Religiously Diverse Nation*. She also offers a web site called "The Pluralism Project" at: www.fas.harvard.edu/pluralism/html.)

²¹ Draft analysis prepared by the Center on Urban and Metropolitan Policy at the Brookings Institute.

²² "The Color of Crime," *American Renaissance*, (Oakton, VA).

²³ *The War Against Authority: From the Crisis of Legitimacy to a New Social Contract* by Nicholas Kittrie quoted by *Christian Crusade For Truth: Intelligence Newsletter*, March-April 2001, (Deming, NM), p. 5.

²⁴ William N. Grimstad, *Talk About Hate: A Brief for the Defense in the New Era of Thought Crime Trials* (Council on Hate Crimes Injustice, 1999), p. 1, quoted by Michael Hoffman II, *Revisionist History*, No. 10, 1999, (Coeur d'Alene, ID).

²⁵ *Ibid.*, p. 2.

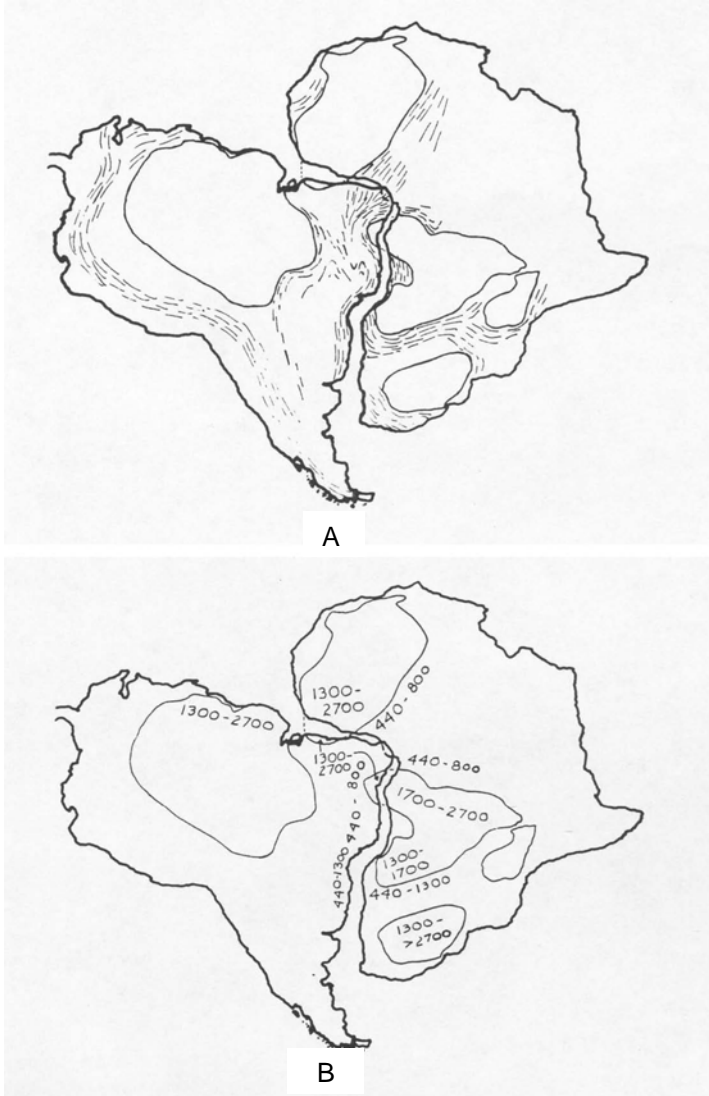
²⁶ *One Blood*, pp. 22-23.

²⁷ *Ibid.*, p. 23.

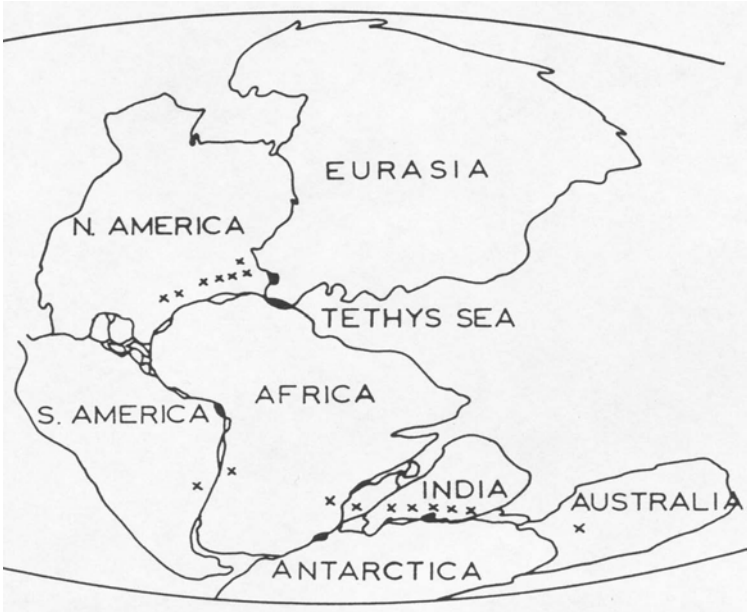
²⁸ *Creation and Time*, p. 121.

²⁹ For a more detailed discussion see *The Fall and Redemption of Adam's Race and Is the Judeo-Christian Gospel the Biblical Gospel?* by this author, (Union, KY: Fellowship of God's Covenant People, 2000).

Predrift Positions of the Continents



South America and Africa adjoined in pre-drift positions. Figure A shows ancient Precambrian shields (enclosed areas), and trends of folds and faults (dashed lines). Figure B shows general distribution of radiometric ages. The continuity of shield areas, trends of folds and faults, and radiometric ages from South America into Africa is strong support for the theory of continental drift.



Predrift reconstruction of continents showing location of large bodies of the rock type anorthosite (crosses). The strongly linear arrangement of these bodies from South America into Australia in this reconstruction supports the theory of continental drift inasmuch as anorthosite bodies today are arranged in linear chains, as in eastern North America and eastern India.

This appendix is taken, in its entirety, from *Creation and the Flood: An Alternative to Flood Geology and Theistic Evolution*, by Davis A. Young (Grand Rapids, MI: Baker Book House, 1977), pp. 203 and 205, used by permission.

Who Were the Kenites?

One objection to the Cain—Kenite connection is that Hobab, the father-in-law of Moses, was also called a Kenite (Judges 4:11). If there was only one Kenite line, this would mean that Moses’ wife was a Kenite and, therefore, a descendant of the cursed line of Cain. Moses could not have married into the cursed line of Cain or married a racially mixed woman since that would have directly violated God’s law of kind after kind (Genesis 1).

While the Kenite issue presents a complex problem, it cannot be concluded with certainty that there was only one Kenite family line. Kenites may also have come from Cainan (Genesis 5:9-14) of the family line of Seth (also spelled “Kenan” in 1 Chronicles 1:2). This is a very similar spelling and pronunciation to Cain or Kenite. Compare the Hebrew renderings between Cain and Cainan or Kenan and the *Strong’s* numbers respectively:

	<u>Hebrew</u>	<u>Strong’s</u>	<u>Reference</u>
Cain	<i>Qayin</i>	#7014	Gen. 4:17-24
Cainan or Kenan	<i>Qeynan</i>	#7018	Gen. 5:9-14

The word for Kenite that is used to describe Moses’ father-in-law in Judges 1:16 and 4:11 is *Strong’s* #7017 (*Qeyniy*). It is significant that both Hebrew words for Kenite, #7014 and #7017, are used in reference to Jael’s husband, a direct descendent of Moses’ father-in-law (Judges 4:11,17). *Strong’s* #7017 is also used to describe the line of Kenites that attached themselves as scribes to the tribe of Judah in 1 Chronicles 2:55 and Judges 1:16. These three examples of Kenites are all from the family line of Moses’ father-in-law.

There was also a cursed Kenite line in Genesis 15:19 and Numbers 24:21-22, again using the same *Strong's* numbers. Just as there is a cursed Enoch or Enos of the line of Cain and a blessed Enoch of the line of Seth; a cursed Lamech of Cain and a blessed Lamech of Seth; so there appears to be a cursed line of Kenites (Genesis 15:19 and Numbers 24:21) possibly from the line of Cain, and a blessed line of Kenites, the line of Moses' father-in-law, possibly of the line of Seth.

It is important to remember that since many people went by the same name, using the *Strong's* numbering system must always be taken in context and is not always conclusive in and of itself.

Basic Taxonomy

Taxonomy is the science of biological classification. Carolus Linnaeus (1707-1778), a Swedish naturalist, developed a system to classify plants and animals called taxonomy. He used observable physical characteristics (internal and external anatomy) to determine a classification scheme. Linnaeus' taxonomical work has been used and expanded upon by biologists to organize more than a million different life forms based on differences and similarities.

Taxonomy today begins with the division of all living things into five kingdoms:

Kingdom Planta = plants

Kingdom Fungi = fungi

Kingdom Animalia = animals

Protoctista = very small things

Bacteria = even smaller things

Kingdoms are further divided into smaller groups and subsets. For example, all members of the Kingdom Animalia are divided into 37 smaller groups called phyla (singular = phylum). These phyla are divided into further classifications and for simplicity, the order is as follows:

Kingdom

Phylum

Class

Order

Family

Genus

Species

To illustrate how taxonomy works, the bears will be examined. Bears would fall under the following:

Kingdom Animalia = Animals
 Phylum = Chordata
 Class = Mammalia (offspring fed with milk)
 Order = Carnivora (meat eating)
 Family = Ursidae (that is, bear family)
Genus & Species (double name)
 Ailuropoda melanoleuca (giant panda)
 Helarctos malayanus (Malayan sun bear)
 Selenarctos thibetanus (Asiatic black bear)
 Tremarctos ornatus (spectacles bear)
 Ursus americanus (American black bear)
 altifrontalis
 americanus
 carlottae
 cinnamomum
 kermodei
 vancouveri
 arctos (brown bear)
 horribilis
 middendorffi
 maritimum (polar bear)
 spelaeus (cave bear)
 thibetanus (Asiatic black bear)

Taxonomists have divided genus into subsets called species. Genus and species are closely related in similarities.

For the purposes of the biblical definition, “kind” can refer to genus or species. Species would be a subset of genus. For example, “locusts are divided in its kinds” (Leviticus 11:22) would most likely refer to the locust as a genus and its species as its kinds, that is, subsets within the genus. The species of locusts would be likened to different races since they only breed within each kind in nature.

The Septuagint (*LXX*)

It is this author's opinion that the facts concerning the Septuagint (*LXX*) and the Hebrew Masoretic text renders the *LXX* decidedly more reliable and authoritative than the Masoretic. In terms of textual criticism alone, the *LXX* is supported by better manuscripts than is the Masoretic text. For this reason the *LXX* is a more accurate translation of the original Hebrew Old Testament.

The history of the *LXX* is well known. After the remnant of the house of Judah returned from the Babylonian captivity, they eventually came under the influence of the Hellenistic culture and language after Alexander the Great conquered the Near East (333 B.C.). The Hebrew language was waning as the primary spoken tongue among the Israelites. In order to preserve the Hebrew Scriptures, therefore, a translation of the Hebrew into Greek was made for the Greek-speaking Judeans. This became known as the Septuagint or *LXX*.

The *LXX* became, along with the Greek New Testament Scriptures, the Bible used by Christians of the first centuries in the church.

Because of its widespread importance, numerous copies of the Greek Bible were produced by scribes in many places throughout the centuries. **More manuscripts of the Greek Old Testament survive than of any other ancient Greek text except the New Testament.** Counting both complete and fragmentary manuscripts, nearly **2,000 handwritten copies** of the Septuagint have survived.¹

Of the most prominent manuscripts of the *LXX* are the Codex Alexandrinus, Codex Vaticanus, Codex Sinaiticus, and the Codex Ambrosianus.

Furthermore, the Greek New Testament quotes more often than not from the *LXX*.

It may at once be said **that every part of the N.T. affords evidence of a knowledge of the LXX**, and that a great majority of the passages cited from the O.T. are in general agreement with the Greek version. It is calculated by one writer on the subject, while the N.T. differs from the Masoretic text in 212 citations, it departs from the *LXX* in 185; and by another that “not more than fifty” of the citations “materially differ from the *LXX*.” On either estimate **the LXX is the principal source from which the writers of the N.T. derived their O.T. quotations.**²

Indeed, the *LXX* was the text of choice for the New Testament writers and early Christians.

The Septuagint, not the Hebrew Bible, was the primary theological and literary context within which the writers of the New Testament and most early Christians worked. This does not mean that the New Testament writers were ignorant of the Hebrew Bible or that they did not use it. But since the New Testament authors were writing in Greek, they would naturally quote, allude to, and otherwise use the Greek version of the Hebrew Bible.³

Armed with the historical and textual facts of the *LXX* versus the Hebrew Masoretic, it is a surprising and curious thing that the Masoretic text is so revered and wholly translated from into English and other languages. The Masoretic text was the work of Jewish Talmudic scribes who apparently gathered all the Hebrew texts in existence from about A.D. 500 on to finally come up with their version of a standardized Hebrew text around A.D. 1000. Unlike the Greek New Testament and the *LXX*, extant copies of the Masoretic text we have today to check its accuracy are all but nil. As one authority put it, “Substantive variants among manuscripts of the Hebrew Bible are rare.”⁴

In addition to the above, it must be taken into account that the Jews, from the first millennium up to the present time:

1. Have proclaimed themselves enemies of Jesus Christ and Christians;
2. Have never accepted the *LXX*, and even have a disdain for it in contrast to their Masoretic text;
3. Have used the Masoretic text, along with their virulently anti-Christian Talmud and other rabbinical writings, to cause confusion and corrupt the truth.

Consider the following quotes:

They [the Jews] are the **enemies** of God and Jesus Christ; they call the apostles apostates; they scoff at the Bible of the Septuagint; in their daily prayers they curse the Saviour . . . ⁵

The Hebrew text . . . had become **the standard in Judaism**. In the second century, most Jews became distrustful of the Septuagint . . . The Greek versions have virtually no place in modern Jewish worship . . . ⁶

It is clear that the weight of evidence, from textual criticism to the contrast of use between the *LXX* by Christians and the Masoretic by the Jews, that the *LXX* is far superior and the text from which all other translations should be made. But alas, it seems to be only unfounded “tradition” that keeps the spurious Masoretic text in the forefront, from which Christians receive the Old Testament Scriptures. Any reading of the Hebrew Masoretic text should at least be guarded and checked with the *LXX* for accuracy.

Notes:

¹ Karen H. Jobes and Moises Silva, *Invitation to the Septuagint*, (Grand Rapids, Michigan: Baker Book House Co., 2000), p. 20.

² Henry Barclay Swete, *An Introduction to the Old Testament in Greek*, (London * Glasgow * Leipsig * New York * Bombay: Cambridge at the University Press, 1900), p. 392.

³ *Invitation to the Septuagint*, p. 23.

⁴ *Ibid.*, p. 147.

⁵ Bernard Lazare, *Antisemitism: Its History and Causes*, (New York, NY: The International Library Publishing Company, 1903), Vol. 2, pp. 164-165.

⁶ *Invitation to the Septuagint*, p. 83.

Comparative Chronology

The charts on the following pages will compare the chronology for the dating from Adam to the fall of Samaria in 722 B.C. from the Septuagint (*LXX*) with that of the Masoretic Text (MT) and Josephus. It will also show on the opposing page critical events or kings in the contemporary histories of Sumer, Assyria, Egypt, Babylon, and Argos (Greece), along with archaeological dating.

COMPARATIVE CHRONOLOGY – B.C.

NAME	LXX	MT	JOSEPHUS
ADAM	5537	4151	5320
Seth	5307	4021	5090
Enos	5102	3916	4885
Cainan	4912	3826	4695
Mahalaleel	4742	3756	4525
Jared	4577	3691	4360
Enoch	4415	3529	4198
Methuselah	4250	3464	4033
Lamech	4063	3277	3846
Noah	3875	3095	3664
Shem	3373	2593	3162
FLOOD	3275	2495	3064
Arphaxad	3273	2493	3052
Cainan	3138		
Selah	3008	2458	2917
Eber	2878	2428	2787
Peleg	2744	2394	2653
Reu	2614	2364	2523
Serug	2482	2332	2393
Nahor	2352	2302	2261

OF ANCIENT HISTORY

NAME	ASSYRIA	EGYPT	ARCHAEOLOGY
Seth			Hassuna culture
Enos			c.5000=Ubaid Period
			c.5000=Jarmo site
Enoch			c.4500=Halaf Culture
			c.4500=writing began
Noah			c.4000=Uruk Period
Shem	c.3378 = 1st Sumerian dynasty; c.3500=Bronze Age		
FLOOD		c.3258=Era of Horus (Egypt)	
Cainan		c.3097=Menes (Dyn. I - Egypt)	
Eber	c.2895=Nyntjer's 13th yr.= 363rd yr. of Era of Horus		
Reu	2623=Cheops of Egypt; Great Pyramid begun		
Nahor	2350=Sargon I		

NAME	LXX	MT	JOSEPHUS
Terah	2273	2273	2141
ABRAM	2143	2143	2071
Call to Abram (75)	2068	2068	1996
Isaac	2043	2043	1971
Jacob & Esau	1983	1983	1911
Death of Abraham	1968	1968	--
Jacob to Canaan	1883	1883	--
Jacob to Egypt	1853	1853	1781
EXODUS	1453	1453	1566
Israel enters Canaan	1413	1413	1526
Joshua & the Elders	1404	1404	1519
Time of the Judges	1380	1380	--
King Saul	1058	1058	--
King David	1018	1018	1004
King Solomon	978	978	--
Begin Temple Const.	974	974	974
Kingdom Splits	938	938	--
<u>Kings of Judah</u>		<u>Kings of Israel</u>	
Rehoboam (938-921)		Jeroboam (938-915)	
Jehoshaphat-Joash (873-797)		Ahab - Jehu (874-816)	
Jotham - Hezekiah (750-686)		Pekah -Hoshea (751-722)	
Fall of Samaria	722	722	--

NAME	ASSYRIA	EGYPT
Terah		
ABRAM	c.2153=Ninus (Nimrod) king of Babylon	
Call to Abram (75)		
Isaac		
Jacob & Esau		
Death of Abraham		
Jacob to Canaan	c.1892=Inachus (1st king of Argos)	
Jacob to Egypt		
EXODUS	Enlilnasir I	Amenophis II
Israel enters Canaan	Assurbelnisesu	Amenophis III
Joshua & the Elders	Assurrimnisesu	Amenophis III
Time of the Judges		
King Saul	Assurbelkala	
King David	Assurnerari IV	
King Solomon	Assurrabi II	
Begin Temple Const.		
Kingdom Splits	Tiglath-pileser II	Shiskak
Rehoboam	Tiglath-pileser II	Shiskak
Jehoshaphat	Shalmaneser III (859-824)	
Jotham	Tiglath-pileser III (745-727)	
Fall of Samaria	Shalmaneser V	

Who Is a Jew?

There is nothing so confusing, nor anything more necessary to understand, than properly identifying who a Jew is. Many judeo-Christians believe that the “Jews” of today are the people of biblical Israel. But if that is true, then why is it that Rabbis cannot agree on the answer to the question, Who is a Jew?

There is no general agreement today concerning the use of the term. The question “Who is a Jew?” is being hotly debated in the context of the modern state of Israel (*The International Standard Bible Encyclopedia*, 1982, Vol. 2, p. 1056).

Is a Jew a race or religion? Was Abraham a Jew? Was Jesus Christ a Jew?

Why even raise the question, Who is a Jew? Because correct identification of today’s Jew will dispel popular sentimental myths and shine the bright light of truth on them as the greatest enemy of White Christendom. “Nonsense!” you say? Then read the following quote (one among many) from the Jews themselves and find out for yourself.

You [Christians] make much noise and fury about the undue Jewish influence in your theaters and movie palaces. Very good; granted your complaint is well-founded. But what is that compared to our staggering influence in your churches, your schools, your laws and your governments, and the very thoughts you think every day? . . . We conquered you as no empire of yours ever subjugated Africa or Asia . . . You have not begun to appreciate the real depth of our guilt. We are intruders. We are subverters. We have taken your natural world, your ideals, your destiny, and played havoc with them. We have been at the bottom not merely of the latest great war [W.W.I] but of nearly all your wars and

revolutions in your history. We have brought discord and confusion and frustration into your personal and public life. We are still doing it (Marcus Eli Ravage, *The Century Magazine*, January 1928, Vol. 115, No. 3, p. 347-348).

There are hundreds of quotes and facts about the Jews, and from the Jews, that will conclusively testify that, not only are they **not Israelites**, but they are impostors whose purpose is to destroy true Israel.

Old Testament “Jews”

Who then is a Jew? It all depends on what era and to which context one is referring. For example, in the Old Testament, the term “Jew” is used to refer to the house of Judah, the southern kingdom of Israel. The first time it is used is 2 Kings 16:6 (KJV). It never was used to refer to Abraham (Judah’s great-grandfather) who was a Hebrew. The Hebrew word translated “Jew” is *Yehuwdiy* (yeh-hoo-dee’) which means “a Judahite, or a descendant of Judah” (*Strong’s* #3064). Interestingly, *Yehuwdiy* is translated thirty-seven times in the Old Testament as “men of Judah.” After the northern kingdom of the house of Israel (the ten northern tribes) was carried away captive by Assyria (745-722 B.C.) and divorced of God, the Jews, or those of the house of Judah (tribes of Judah and Benjamin), became synonymous with national Israel (for example, Jeremiah 34:9). The Hebrew people were represented by the house of Judah, or the Jews, after the Babylonian captivity.

New Testament “Jews”

In the New Testament, with the exception of four cases, the term “Jew” or “Jews” is translated from the Greek word *Ioudaios*. It means “Judean, of Judea in the sense of it as a country” (*Strong’s* #2453). So, who lived in Judea during the ministry of

Jesus Christ and His apostles in the first century AD? Primarily, Judeans, from the house of Judah who were of Israelite stock, lived in the land of Judea. These Hebrews were descendants of those Israelites who returned from the Babylonian captivity ending in 516 B.C. These were the ones Jesus Christ came to first, but who did not receive Him (John 1:11). Jesus was a Judean, as He was a direct descendant of the tribe of Judah (Luke 3:23-38).

There was also a mixture of other peoples like the descendants of Esau (Jacob's brother) called Edomites that lived in Judea. They had invaded Judea during and after the Babylonian captivity of the house of Judah (586-516 B.C.). They caused so much havoc that the Judeans of the house of Judah forced the Edomites to convert to Judaism under John Hyrcanus (about 135-105 B.C.). Some of the Edomites eventually intermarried with the Israelite Judeans. They could also be called "Jews" (see John 8:31-44) living in Judea.

The term "Jew" during this time could also refer to those who practiced the religion of Judaism. Judaism is made up of the teachings of the Babylonian Talmud and came with those of the house of Judah who returned to Judea from Babylon. Judaism was **not** the original Hebrew faith, but was a perversion which occurred during their seventy-year captivity in Babylon. Jesus called their teachings the "precepts of men" (Mark 7:7). So, a "Jew" in the New Testament era could have been an Israelite, an Edomite, or one whose religion was Judaism.

Today's "Jews"

Those who call themselves "Jews" today are not the genetic descendants of Abraham, Isaac, and Jacob. Further, they are not a race of people, but are a racially intermixed group. The majority of "Jews" today are called **Ashkenazi** (Khazar) Jews, which descended from a Turkish-Mongolian tribe who converted to Judaism in the seventh century A.D.

The Khazars were a non-Semitic, Turko-Finn, Mongolian tribal people who, about the 1st century AD, emigrated from the Middle Asia to Eastern Europe . . . About the 7th century AD, the king of the Khazars adopted Judaism as the state religion, and the majority of the inhabitants joined him in the new allegiance. Before that date there was no such thing as a Khazar who was a Jew. Neither then nor since was there such a thing as a Khazar whose ancestors had come from the Holy Land . . . These Eastern European, Yiddish-speaking Jews who form the Zionist group practically in toto, have neither a geographic, historic or ethnic connection with either the Jews [Judahites] of the Old Testament or the land known today as Palestine . . . (Jewish author and historian Dr. Benjamin H. Freedman, National Economic Council's Letter No. 177, *Destiny Magazine*, 28 January 1948).

They also claim descent from **Esau** (the father of the Edomites): “**Edom is in modern Jewry!**” (*Jewish Encyclopedia*, 1925, Vol. 5, p. 41); and Japheth (a son of Noah) who was the ancestor of Ashkenaz (father of the Ashkenazi—Genesis 10:1-3). The other 5 to 10 percent of the “Jews” are called **Sephardic**, also a racially mixed group descended from Esau.

One of the most authoritative researchers of the Jewish people, Raphael Patai (and a Jew himself) rightly concludes:

The findings of physical anthropology show that, contrary to popular view, **there is no Jewish race**. Anthropometric measurements of Jewish groups in many parts of the world indicate that they differ greatly from one another with respect to all the important physical characteristics—stature, weight, skin colour, cephalic index, facial index, blood groups, etc. (*Encyclopedia Britannica*, Vol. 12, 1972, p. 1054).

The modern day Jews are not descended from biblical Israel as is admitted by *The Jewish Almanac*:

Strictly speaking, **it is incorrect to call an ancient Israelite a “Jew” or to call a contemporary Jew an “Israelite” or a “Hebrew”** (“Identity Crisis,” *The Jewish Almanac*, compiled and edited by Richard Siegel and Carl Rheins, New York, NY: Bantam Books, 1980, p. 3).

A small minority of those who could be identified as “Jews” are many different types of people that converted to Judaism, such as the late Sammy Davis Jr. Different races could claim to be a “Jew” in this religious sense. The “Jews” today are not the descendants of biblical Israel. They have no relationship racially, no rightful claim to the old Promised Land, nor are they a party to any biblical covenant. They are impostors touting a very destructive religion.

The myth that the Jewish people are “the Chosen Race,” assumed to be Israel, is only perpetuated by the majority of the Christian clergy. As Dr. Benjamin Freedman stated:

The confusion . . . is unwarranted and unjustified. It need not exist. It would not exist if the Christian clergy did not aid and abet the deceptions responsible for it. **The Christian clergy may be shocked to learn that they have been aiding and abetting the dedicated enemies of the Christian faith.** Many of the Christian clergy are actually their allies but may not know it (Dr. Benjamin H. Freedman, quoted from a letter to David Goldstein, L.L.D. on October 10, 1954, *Facts Are Facts*, (New York, NY: Benjamin H. Freedman, 1955), p. 7).

Truth Is No Longer a Defense

In 1985 and 1988, Ernst Zündel was prosecuted under Canada's criminal laws for "wilfully publishing a statement, tale or news that he knows is false and that causes or is likely to cause injury or mischief to a public interest" in a booklet entitled *Did Six Million Really Die?*

Truth was a defense to the criminal charges laid against Zündel and large numbers of witnesses were called by both Zündel and the prosecution to prove either the truth or falsity of the statements in *Did Six Million Really Die?*

But by 1996, when Zündel was charged under the Canadian Human Rights Act with inciting hatred and contempt against Jews in *Did Six Million Really Die?* via the "Zündel site,"* the prosecution and the Jewish organizations which assisted it had become determined not to let any evidence of the truth of the booklet before the Tribunal and therefore into the transcripts of history . . .

When Zündel's lawyer, Douglas Christie, attempted to cross-examine prosecution witnesses on the truth of the statements in *Did Six Million Die?* and other revisionist writings, the prosecution argued that to allow truth as a defense would be to "desecrate" the Canadian Human Rights legislation. The Tribunal agreed. It held:

The objective truth of the statement is ultimately of no consequence if the subjective interpretation, by virtue of tone, social context and medium is one which "arouses unusually strong and deep-felt emotions of detestation, calumny and vilifications." Therefore, in our view, whether the message is true or not is immaterial . . .

Questions as to the truth or falsity of the statements found on the Zündel site add nothing to our ability to determine the issues before us, and potentially will add

a significant dimension of delay, cost and affront to the dignity of those who are alleged to have been victimized by these statements.

This ruling attacked the very basis of Western Civilization's understanding of justice.

* Zündel site: [www.zundelsite.org]

This appendix is taken from *Understanding History: Truth Is No Longer a Defense*, (Toronto, ON, Canada: Samisdad Publishers, Ltd.).

Identifying the True Gospel

The gospel proclaimed by the Lord Jesus Christ and His apostles can only be correctly understood within the context of the New Covenant. Below is a list of biblical facts about the New Covenant that also relate directly to the gospel.

Question #1:

What biblical covenant did Jesus Christ inaugurate by the shedding of His own blood unto death on the cross?

Answer: The New Covenant

And in the same way He took the cup after they had eaten, saying, “This cup which is poured out for you is the **new covenant** in My blood” (Luke 22:20).

Question #2:

Of what biblical covenant is Jesus Christ the Mediator?

Answer: The New Covenant

How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? And for this reason **He is the mediator of a new covenant** . . . (Hebrews 9:14-15).

And to **Jesus, the mediator of a new covenant** . . . (Hebrews 12:24).

Question #3:

Under what biblical covenant were the transgressions of the Law (or sins, see I John 3:4) redeemed, which were committed under the first covenant (or Mosaic Covenant)?

Answer: The New Covenant

And for this reason He [Jesus Christ] is the mediator of a **new covenant**, in order that since a death has taken place **for the redemption of the transgressions that were committed under the first covenant . . .** (Hebrews 9:15).

Question #4:

Under what biblical covenant does God forgive sins?

Answer: The New Covenant

For finding fault with them, He says, “BEHOLD, DAYS ARE COMING, SAYS THE LORD, WHEN I WILL EFFECT A **NEW COVENANT . . . FOR I WILL BE MERCIFUL TO THEIR INIQUITIES, AND I WILL REMEMBER THEIR SINS NO MORE**” (Hebrews 8:8,12).

Question #5:

What biblical covenant offers sanctification (or cleansing from sin) through the bodily death of Jesus Christ?

Answer: The New Covenant

Then He said, “BEHOLD, I HAVE COME TO DO THY WILL.” He takes away the first [covenant] in order to establish the second [covenant]. By this will **we have been sanctified through the offering of the body of Jesus Christ once for all** (Hebrews 10:9-10).

Question #6:

Under what biblical covenant are God's Laws written upon hearts and minds?

Answer: The New Covenant

“THIS IS THE [new] COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS,” SAYS THE LORD: “**I WILL PUT MY LAWS UPON THEIR HEART, AND UPON THEIR MIND I WILL WRITE THEM**” . . . (Hebrews 10:16).

Question #7:

What biblical covenant provided for the promise of eternal inheritance?

Answer: The New Covenant

And for this reason He is the mediator of a **new covenant**, in order that since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive **the promise of the eternal inheritance** (Hebrews 9:15).

Question #8:

Under what biblical covenant did the Holy Spirit minister life?

Answer: The New Covenant

Being manifested that you are a letter of Christ, cared for by us, written not with ink, but with **the Spirit of the living God**, not on tablets of stone, but on tablets of human hearts. . . . Who also made us adequate as servants of a **new covenant**, not of the letter, but **of the Spirit**; for the letter kills, but **the Spirit gives life** (2 Corinthians 3:3,6).

Question #9:

To whom does the New Covenant apply?

Answer: Israelites comprised of the house of Israel and the house of Judah.

For if that first covenant had been faultless, there would have been no occasion sought for a second. For finding fault with them, He says, “BEHOLD, DAYS ARE COMING, SAYS THE LORD, WHEN **I WILL EFFECT A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH**” . . . (Hebrews 8:7-8).

Conclusion

The true biblical gospel includes the following elements:

1. The blood sacrifice, death, and resurrection of Jesus Christ inaugurating the New Covenant;
2. The redemption of sins committed under the first covenant (Mosaic Covenant);
3. The gift of the Holy Spirit;
4. The forgiveness of sins;
5. Sanctification (being made holy); and
6. Eternal inheritance unto Israelites, the genetic descendants of Abraham, Isaac, and Jacob.

The modern “gospel” being broadcast today misapplies the death and resurrection of Jesus Christ to all people of all races. Thus, this “gospel” is inclusive of all who would believe it. This “gospel” is not confined only to the New Covenant recipients of racial Israelites, but extends outside of it. This “gospel” goes beyond what is clearly written in the Bible in terms of the New Covenant and, therefore, is not the biblical gospel.¹

Today, the descendants of biblical Israel can be positively identified as the Anglo-Celto-Saxon, Germanic, Scandinavian, and kindred people.

Note:

¹ For a more complete review of what constitutes the biblical gospel, refer to the book, *Is the Judeo-Christian Gospel the Biblical Gospel?* by this author. (Available through Fellowship of God's Covenant People, P.O. Box 321, Union, Kentucky 41091).

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