Biblical Race Theory

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Abstract

The purpose of this study was to discover what biblical guidance exists concerning race and interpersonal interactions. The present work employed a qualitative method of hermeneutical analysis to various Old Testament and New Testament texts to consider those texts in view of their placement in history and the specific social and cultural realities existent in those texts. The results of the analysis were as follows: 1) Both the Old and New Testaments teach all persons share the same ultimate human ancestry, and the recognizable differences in people based on geography, language, or physical features do not negate the common lineage. 2) Both the Old and New Testaments teach a preferred behavioral approach when interacting with other people which focuses on self-regulation of behaviors with the mindset of how that person would prefer to be treated in the same situation. These results form the basic tenets of a notion the author calls *Biblical Race Theory*–a concept indicating there is only one race, the human race, and members of that race should treat each other how they would like to be treated themselves.

Keywords: race theory, people groups, golden rule, critical theory, biblical theory

Biblical Race Theory

It seems initially important to clearly state the purpose of this research endeavor. The goal of this work is to discover to what extent does the Bible, in both the Old and New Testaments, provide guidance concerning what has been typically called *race* by Western societies, perhaps otherwise known as *people groups,* and what guidance is given concerning how people should behave and treat each other in interpersonal interactions. As such, the study is organized with one primary focus which is to discover and describe a concept the author is calling *Biblical Race Theory*. The qualitative analytical approach used in the study is described initially. The analytical method is then employed with a focus on the biblical guidance discovered concerning race from both the Old and New Testaments. Some objections to the Bible's approach to race are addressed followed by an analysis related to the biblical approach to proper interpersonal interactions. Finally, Biblical Race Theory is fully conceptualized in a succinct manner. Conclusions and some recommendations for future research are provided.

It is also important to note what is not the focal point of this present research endeavor. The focal point of this essay is not refutation of other concepts such as Critical Race Theory but, rather, the discovery and presentation of the biblical concept of race and interpersonal interaction. The stated purpose leads to the development of what the author is colloquially referring to as *theory*. Indeed, the title of this essay includes the words Biblical Race Theory, and those words were chosen purposefully since there are currently other popular worldviews concerning race that use similar language. However, in true scientific verbiage, a theory is a set of statements and principles which may be able to explain some phenomenon of interest (Kenny & Fourie, 2014), and, importantly, theories in the various scientific disciplines are developed using validated instruments to test and measure specific aspects, or hypotheses, of the theory

(Koskey et al., 2018). True scientific theories are often developed from the ground up and then various phenomena of interest are examined to see if the theory provides explanatory value. The present work then does not meet the true scientific definition of a theory but would be more in line with the development of a theory at the conceptual level. The author uses the term theory only because the other concept, Critical Race Theory, which is currently permeating the Western social conversation, also uses the term theory in the colloquial sense.

Discovering a Biblical Race Theory

In order to discover the biblical guidance provided concerning race and interpersonal interactions, one must analyze the biblical passages from both the Old and New Testaments which, in their context, can provide the desired insight. First, the analytical approach utilized is described. Second, the analysis is applied to relevant passages to discover what the Bible says about race. Third, some common objections to the Bible's approach to race are addressed. Fourth, the relevant passages concerning proper interpersonal interactions are analyzed. The fifth and final section synthesizes the preceding analysis to conceptualize Biblical Race Theory.

Analytical Approach

A qualitative analytical approach is utilized, and, more specifically, a hermeneutical qualitative method is applied in this research endeavor. Qualitative research is often described as a naturalistic inquiry using an inductive approach where individual observations are documented and analyzed in order to offer insight into some research query (Creswell, 2016). Many modes and data types are used in qualitative research including, but not limited to, observing behavior, asking people questions, and examining relevant documents (Padgett, 2008). Qualitative research is a useful and appropriate approach when the desired goal is concept development (Glaser & Strauss, 1967). As previously stated, one of the primary goals of this paper is to conceptualize

Biblical Race Theory. Various qualitative research strategies could be employed to develop the

Biblical Race Theory concept, but, certainly, the initial phase would involve analyzing the

relevant biblical passages. Qualitative research is also an appropriate approach when examining

ancient texts (Creswell, 2014). When analyzing texts, researchers often employ the specific

qualitative method of hermeneutical analysis. Gadamar (1989) succinctly notes how

hermeneutical analysis is literally the interpretation of a text concerning that text's intent,

content, and context.

Following Gadamar's (1989) thinking concerning how to best understand a text's intent,

content, and context and with a desire to appropriately apply a qualitative, hermeneutical

analysis, one must be concerned with several factors related to the text itself. Patton (2002) notes

how hermeneutical analysis is especially useful for biblical texts, and meaning from those texts

is derived in part from understanding "the cultural context in which it was originally created" (p.

113). Cultural contexts are linked to societies in particular historical frames. Osborne (2006)

indicates the importance of understanding the historical aspect of any text because events and

written documents are produced in real time and are influenced by the current events present in

the original author's frame of reference. As such, any basic hermeneutical analysis should

include consideration of the relevant historical realities. According to deSilva (2004),

consideration of historical realities relevant to a given text can lead the researcher to a starting

point in social and cultural texture analysis. Robbins (1996a) defines social and cultural texture

analysis as, in part, developing a clearer understanding of both the common social topics as well

as the special social topics relevant to the culture in question. As such, the following sections

will consider various biblical passages that deal with the issues of race and interpersonal

relationships. In each case, the various and relevant historical, social, and cultural topics will be

described in order to provide thoughtful and accurate analysis of those texts. All biblical

quotations are from the New American Standard Bible (1995) translation.

What Does the Bible Say About *Race*?

Having established the mode and method of analysis, the initial step in conceptualizing

Biblical Race Theory is to examine some of the relevant biblical texts concerning the issue of

race. In order to accomplish this goal, select passages from both the Old and New Testaments

will be considered. The relevant themes and patterns emerging from these texts are discussed.

Old Testament Teaching About Race

Initially, texts from the Old Testament are considered a starting point in understanding

what the Bible teaches about race. Much of the Old Testament is a historical narrative beginning

with the creation of the world and then narrowing in focus to a particular people group to whom

God chose to reveal Himself (Clines, 1979). The Old Testament should be considered first

relative to this *What Does the Bible Say About Race?* question because to answer a question

about the various races of people one should first understand the origins of humanity. According

to Genesis, authored by Moses, people originate from God Himself who then used sexual

reproduction, beginning with Adam and Eve, to propagate all humanity. Genesis 1-11 provides a

historical overview of the world from the creation of the earth up to the birth of a particular

individual named Abram (Chambers, 2013). Genesis 12 and essentially all the following Old

Testament books then chronicle Abram and his descendants who became the nation of Israel–the

people group to whom God chose to personally reveal Himself (Sailhamer, 2000). Genesis 1:27

states "God created man in His own image, in the image of God He created him; male and

female He created them." The first male was called Adam, and Genesis 3:20 states Adam called

the first female, his wife, Eve as "she was the mother of all the living." Little extrapolation is

needed to see then that Adam is the father of all humans since Eve is the mother of all. An important first step in understanding what the Bible says about race is recognizing how the Bible says all people, all humans, and, thus, all races are descended from the same two people.

Understanding how all races of people have a common ancestry does not explain, however, how the various races of people or people groups emerged over time. Genesis 11 offers a significant set of facts that may help to explain the variations seen in humanity (Sailhamer, 2000). Genesis 11 picks up the historical narrative following the worldwide flood where only eight persons were preserved. Those eight persons were Noah and his wife and Noah's three sons and their wives (Davis, 2019). Genesis 11 describes how the human race devolved back into ungodly lifestyles relatively quickly after the flood and were all working together to build a tower in Babel in order to reach the heavens and make a name for themselves (Briggs, 2015). God decided to disallow this activity and chose to confuse "the language of the whole earth; and from there the Lord scattered them abroad over the face of the whole earth" (Genesis 11:9). According to Briggs (2015), this dispersion of people across the whole face of the earth so that individual groups of people only shared the ability to communicate within their own group is a plausible explanation as to how the physical characteristics which separate people today into racial groups developed. Chambers (2013) notes the geographic and communicative differences across the groups of people would naturally lead them to reproduce only within their group which in turn and in time will work to limit the gene pool and, therefore, hone common physical characteristics within the group. By the time God was giving His ritual and ceremonial laws to the nation of Israel in the book of Leviticus, the different people groups were certainly present, recognized, and, apparently, tension would often exist between persons from different ethnic groups (Goldstone, 2017). Interestingly, God gave a specific law to the nation of Israel

concerning how they should treat people who were foreigners, or of a different ethnic group, in Leviticus 19:33-34 which states: "When a stranger resides with you in your land, you shall not do him wrong. The stranger who resides with you shall be to you as the native among you, and you shall love him as yourself…" These are important elements in understanding what the Bible says about race–there are differences in people which humans usually note as different ethnicities, but these differences are not a reason to mistreat someone.

New Testament Teaching About Race

Texts from the New Testament must also be considered to further clarify the understanding of what the Bible says about race. Similar to the Old Testament, much of the New Testament is also a historical narrative that picks up the account of the nation of Israel at a time when they were ruled by the Roman empire (Malina, 2001). The New Testament historical narrative then chronicles the life and ministry of Jesus Christ, His death, burial, and resurrection, and the followers of Jesus who established the early Christian church which continues to exist today (Perrin et al., 2013). The Old Testament explained the origins of the human race, and the New Testament confirms those origins. The book of Acts is known as a history of the early Christian church as it chronicles the acts of various followers of Jesus who were commissioned as Apostles by Jesus to carry on His teachings (Robbins, 1996b). The latter chapters in Acts detail many aspects of the Apostle Paul's various missionary journeys (Robbins, 1996b). In Acts 17, Paul was in Athens where he had been teaching both Jews and Gentiles, and, at this time, he also came into contact and conversation with some of the city's elite thinkers (Cuany, 2016). Paul presents these elite thinkers with a good-news message about salvation from sin through Jesus. During this presentation, Paul reiterates the Genesis account of creation confirming God created all things and, specifically, God "made from one man every nation of mankind to live on all the

face of the earth" (Acts 17:26). It seems quite relevant to first establish how the New Testament

confirms the Old Testament's account of the origins of all people which should be understood

also as a confirmation that the entirety of the Bible teaches all people, all humans, and, thus, all

races have the same human origin and that human origin is rooted back to God Himself.

Having the understanding that the New Testament confirms the shared origins of all

humans, it is also necessary to discover what the New Testament indicates concerning the

existence of races or people groups. The book of Revelation is generally presented as the final

book of the New Testament and was written by one of the followers of Jesus known as the

Apostle John (deSilva, 2004). While the book of Revelation is apocalyptic literature and, thus,

highly symbolic, the book is also an epistle or a letter from an Apostle written to a group of

seven churches (Morton, 2018). John is given this revelation from Jesus through a vision. The

first three chapters of Revelation contain specific messages for specific churches, and the book

then shifts to the apocalyptic foretelling of a future time of extreme tribulation (Newton, 2018).

At one point in the vision, John mentions a great multitude of people who would be worshiping

God, and John specifically notes how this multitude would include individuals "... from every

nation and all tribes and peoples and tongues..." (Revelation 7:9). This passage from Revelation

confirms the New Testament, like the Old Testament, recognizes humans will perceive among

themselves different groupings of people based on physical, geographical, and communicative

differences. Of course, the New Testament is greatly concerned with the teachings of Jesus

Christ (Robbins, 1996a). Paul the Apostle is the author of about two-thirds of the New Testament

books and dedicates much of his writings to expressing the teachings of Jesus (Malina, 2001).

Paul deals with the question of how Christians should relate to people of different races in

Romans 10. Paul wrote the book of Romans to the Christian believers in the city of Rome, and

the book is generally considered to be very rich in theological teachings (Yuckman, 2022). As

noted by deSilva (2004), Paul teaches from the beginning of Romans concerning the good news

of Jesus (chapter 1) in the context of guilty sinners (chapter 3) who can be put into a right

relationship with God only by grace through faith in Jesus (chapters 3 & 4). However, even when

in this right relationship with God, deSilva notes that Paul teaches Christians will have to war

against sinful, fleshly desires (chapter 7) but are delivered from the bondage of the flesh and

have victory through Jesus (chapter 8). With all that teaching context as a backdrop, Paul

explains, among a great many other things, how the followers of Jesus should relate to one

another based on racial differences. In short, Paul teaches these racial differences are irrelevant

and should have no bearing (Oliver, 2015). In Romans 10:11-13 Paul claims:

> For the Scripture says, "Whoever believes in Him will not be disappointed." For there is
>
> no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in
>
> riches for all who call on Him; for "Whoever will call on the name of the Lord will be
>
> saved."

As with the Old Testament teachings, these New Testament teachings confirm there are

differences among people groups with representatives of all ethnic groups worshiping the same

one, true God, and the followers of Jesus are taught to make no issue of race.

The Bible does provide some clear teaching concerning race in both the Old and New

Testaments. These teachings and their associated scripture references are demonstrated in Table

1. Having discovered what the Bible says about race provides a foundation for the remaining

aspects of the present research endeavor.

Table 1

What Does the Bible Say About Race?

Scripture Reference	Teaching Summary
Genesis 1:27	God created the first human male and female.
Genesis 3:20 Acts 17:26	All humans descended from the original two humans.
Genesis 11:9 Revelation 7:9	Differences exist among humans based on geography, communication ability, and physical features.
Leviticus 19:33-34 Romans 10:11-13	Treat different people groups well because all people are of equal value to God.

Note. Teaching summaries are not direct biblical quotations but, rather, are a synthesis of the teachings revealed in those passages.

Objections to The Bible's Approach to *Race*

Having clarified some of the relevant Old Testament passages about race, one should

attempt to consider existing objections to the Bible's approach to race. The preceding analysis

demonstrated how the selected texts teach that God created humans, all persons have common

ancestry, surface-level differences can be observed, yet all people are of equal value to the

Creator. Interestingly, Burrell (2021) indicates objections to the Old Testament teachings about

race tend to not be concerned with the origins of humankind nor with the emergence of different

people groups across the span of time. Instead, objections to the Old Testament teachings about

race tend to be focused on the usage of the word *slave* (Burrell, 2021). Without question, slaves

and slavery are topics addressed in various Old Testament passages. Too often objections to

slavery in the Old Testament are rooted in flawed logic because people assume that their own

contemporary, personal, and subjective definition of the word slave is the definition being used in every passage where the word appears (Burrell, 2021). For example, some contemporary Western thinkers consider the definition of slavery must always mean kidnapping, forced labor, and bondage of entire people groups on a particular continent during a specific window of history. However, to apply a particular definition from one era of human history to every use of the word in a text written in a different era of human history is flawed (Osborne, 2006). The book of Exodus, authored by Moses, deals with the issue of slavery often. According to Gilbert (1964), many instances of the use of the word slave in the Old Testament referred to a particular form of slavery where persons would agree to work off the debts they owed. This form of slavery was, therefore, appropriately called debt slavery (Fuller, 2016). Moses recorded various laws in the book of Exodus with this mode of slavery in mind so as to govern the practice and protect the servants (Gilbert, 1964). For example, Exodus 21:20 states "If a man strikes his male or female slave with a rod and he dies at his hand, he shall be punished," and Exodus 21:26-27 states:

> If a man strikes the eye of his male or female slave, and destroys it, he shall let him go free on account of his eye. And if he knocks out a tooth of his male or female slave, he shall let him go free on account of his tooth.

However, the forced bondage of slave labor is not unknown in the book of Exodus. In fact, this mode of slavery is expressly forbidden in Exodus 21:16 which states "He who kidnaps a man, whether he sells him or he is found in his possession, shall surely be put to death." Indeed, the first 14 chapters of Exodus deal with the forced labor and bondage of a people group by another people group as the story of the Israelite nation's bondage in Egypt is told (Fuller, 2016). Therefore, objections to the Old Testament use of the word slave are often misguided.

Objections about texts from the New Testament concerning race should also be considered and clarified. Objectors to the New Testament teachings on race tend not to be concerned with the results of the preceding analysis which demonstrated how the New Testament confirms the Old Testament teachings concerning the origins and ancestry of all human beings and how different people groups will exist but will have the same value in the eyes of God. Similar to the previous objections noted about the Old Testament use of the word slave, Malina (2001) notes how some objectors to the New Testament teaching about race tend to be focused on the issue of slaves or slavery. According to deSilva (2004), slavery in the Roman world was certainly a widespread practice. As an aside, Beavis (1992) notes how various forms of slavery have existed throughout human history, and slavery in all of human history has not been singularly focused on one people group enslaving another based on differences in skin pigmentation. Goede (2013) claims many allusions to slavery in the New Testament are actually references to an indentured servant relationship again focused on the paying of debts. While not exactly an employee/employer relationship as is understood in contemporary contexts, often these arrangements had a somewhat similar feel (Powery, 2013). The New Testament teaches both slaves and masters should treat each other well in these relationships (Goede, 2013). For example, Ephesians 6:5-9 gives the following teaching:

> Slaves, be obedient to those who are your masters according to the flesh, with fear and
>
> trembling, in the sincerity of your heart, as to Christ; not by way of eyeservice, as men-
>
> pleasers, but as slaves of Christ, doing the will of God from the heart. With good will
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> render service, as to the Lord, and not to men, knowing that whatever good thing each
>
> one does, this he will receive back from the Lord, whether slave or free. And masters, do

the same things to them, and give up threatening, knowing that both their Master and

yours is in heaven, and there is no partiality with Him.

Finally, in addition to his teaching about slavery in the book of Ephesians, Paul also speaks

specifically about the issue of manstealing in 1 Timothy 1:8-11 along with a long list of sinful

acts. According to Harrill (1999), the word in verse 10 which is often translated as menstealers or

kidnappers carries with it the meaning of one who kidnaps and sells the hostages as persons who

will be in bondage and forced to labor. In fact, the NIV uses the phrase *slave traders* instead of

kidnapper in order to better demonstrate that meaning (Liefeld, 1999). The objections to the New

Testament use of the word slave and/or slavery is oftentimes a misapplication of a contemporary

and subjective definition of the word.

Biblical Approach to Personal, Social Interactions

It was previously noted that Biblical Race Theory must be rooted primarily in an accurate

understanding of the biblical passages related to race. However, any conceptual understanding of

what the Bible says about race must move from mere teaching to an actual application to be most

useful. As such, the next step on the path to conceptualizing Biblical Race Theory must involve

analyzing the biblical teachings related to personal, social interactions. In other words, what does

the Bible say about how people should conduct themselves at the personal level when interacting

with others in any social setting? The same pattern will be used in this step of the analysis as has

been used thus far. First, a consideration of the Old Testament approach to interpersonal

interactions is given followed by a consideration of the New Testament approach to the same.

The Old Testament teaches a behavioral approach to personal, social interactions via the

application of the moral law. According to Glouberman (2011), the Ten Commandments are

likely the most well-known parts of the Mosaic Law having been given to the people of Israel by

God through Moses. At least nine of the Ten Commandments are considered to be part of the

moral law (Mikoski, 2016). According to Glouberman, the Ten Commandments found in Exodus

20:3-17 are often described as guidance for how people should behave toward God

(commandments 1-4) and how people should behave toward others (commandments 5-10). In

summary, commandments 1-3 forbid people from having other gods, idols, and profaning God's

name whereas commandments 5-10 teach that people should honor their parents, not murder,

steal, lie, covet, or commit adultery. McBride (1973) states Deuteronomy 6:5 may well sum up

the first four commandments by stating: "You shall love the Lord your God with all your heart

and with all your soul and with all your might." Similarly, Goldstone (2019) claims part of

Leviticus 19:18 may well sum up the emphasis of the final 6 commandments when it states

"...you shall love your neighbor as yourself…" Therefore, one can easily recognize how the Old

Testament is explicitly teaching a particular behavioral approach where people should not

mistreat others but should, instead, treat them as they would want to be treated when involved in

personal, social interactions.

   The New Testament also teaches a particular behavioral approach to interpersonal

interactions. Malina (2001) notes how the New Testament gospels (Matthew, Mark, Luke, and

John) are, among other things, historical accounts of the life and ministry of Jesus. Matthew

records the events of Jesus' life from His birth until His death and resurrection. One of Jesus'

most well-known teachings, called the Sermon on the Mount, is recorded by Matthew in chapters

5-7 (deSilva, 2004). Jesus, Himself validates the Old Testament behavioral approach toward the

end of His sermon when He stated "In everything, therefore, treat people the same way you want

them to treat you, for this is the Law and the Prophets" (Matthew 7:12). Of course, this teaching

to treat people generally as you would want them to treat you is high-level, all-inclusive

teaching. Paul gives some specifics related to appropriate behaviors in some of the common personal, social interactions. For example, Paul teaches that wives should respect their husbands and husbands should love their wives (Ephesians 5:22-25). Further, Paul describes how new leaders should interact with more experienced persons and also with those less experienced than the new leader–by appealing to them as if they were members of the leader's own family rather than offering sharp rebukes (1 Timothy 5:1). Additionally, Paul provides an expanded teaching focused on older men, older women, younger women, and younger men describing how they should behave toward one another in a variety of social settings. Titus 2:2-7 states:

> Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance. Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good, so that they may encourage the young women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored. Likewise urge the young men to be sensible; in all things show yourself to be an example of good deeds, with purity in doctrine, dignified, sound in speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us.

The Bible provides several relevant teachings concerning how persons should interact with one another in various social settings. These teachings and their associated scripture references are demonstrated in Table 2. The previous analysis concerning what the Bible says about race coupled with the analysis demonstrating the Bible's teaching on the behavioral approach to interpersonal interactions provides the needed segway to fully conceptualize Biblical Race Theory.

Table 2

*Biblical Approach to Personal, Social Interactions*

Scripture Reference	Teaching Summary
Exodus 20:12-17	Honor your parents. Do not murder, steal, lie, covet, or commit adultery.
Leviticus 19:18 Matthew 7:12	Treat other people the way you would like them to treat you.
Ephesians 5:22-25	Wives should respect their husbands and husbands should love their wives.
1 Timothy 5:1	Be a convincing leader rather than a condescending leader.
Titus 2:2-7	People should have self-control by being sensible, dignified, and without malice.

Note. Teaching summaries are not direct biblical quotations but, rather, are a synthesis of the teachings revealed in those passages.

Conceptualizing Biblical Race Theory

At this point, it is useful to restate the fact that the author is using the word theory only in the colloquial sense in order to better resonate with readers who have likely been exposed, at some level, to a concept called Critical Race Theory. Additionally, it is useful to restate the fact that this research endeavor is not intended to directly refute any other worldview pertaining to race and/or ethnicity. The purpose of this project was to simply examine some relevant biblical passages, in their context, in order to discern the Bible's teaching on issues of race and interpersonal dynamics. As such, the research goal has been accomplished. Since a more thorough rendering of the analytical results has already been provided, it is unnecessary to again walk through every detail. Both the Old and New Testaments teach that all persons share the

same ultimate human ancestry, and the recognizable differences in people based on geography, language, or physical features do not negate the common lineage. Additionally, both the Old and New Testaments teach a preferred behavioral approach to interacting with other people which focuses on self-regulation of behaviors with the mindset of how the person would prefer to be treated in the given situation. To put it succinctly, one can understand Biblical Race Theory as the concept that there is only one race, the human race, and members of that race should treat each other how they would like to be treated themselves. Figure 1 demonstrates Biblical Race Theory conceptually as a never-ending circle or wheel with God in the center and all people condition their lives to center on God based on their common lineage and equal stature in His sight. The wheel also demonstrates the reciprocal nature of desired treatment where all persons treat others the way they desire to be treated. These three elements are necessary for the existence of Biblical Race Theory: 1) the Creator God is the central focal point of all people, 2) all persons understand their shared or common lineage and equal status before God, and 3) all persons behave in ways in which they reciprocate desired treatment.

Figure 1

Biblical Race Theory Conceptualized
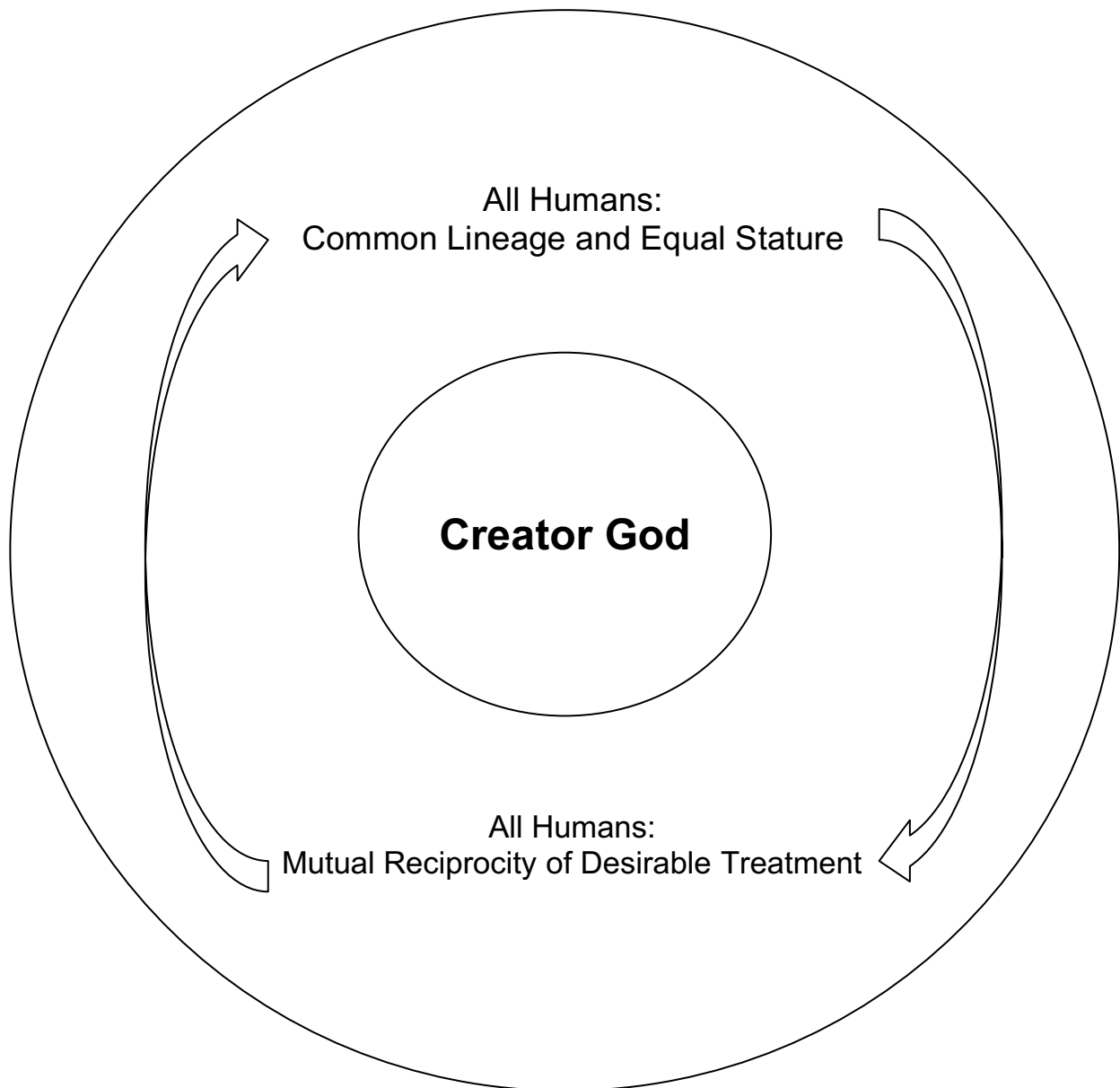
Some persons may review this research and have objections to Biblical Race Theory.

However, it should be noted that objectors are faced with accepting a situation where there is

more than one race. In this mode, the human race would be an insufficient category without

satisfactory and acceptable explanatory power. Additionally, objectors to Biblical Race Theory

would have to want people to treat each other differently than how they themselves prefer to be

treated, and this disparate treatment would typically be based on some perceived differences between the individuals such as a different amount of melanin in their bodies which might produce a different skin pigmentation.

Conclusion and Future Research Opportunities

There are at least two important conclusions worth noting from this study. First, a concept does exist which can be colloquially referred to as Biblical Race Theory. Second, the concept of Biblical Race Theory is a useful tool for informing persons concerning how to effectively modify their personal behavior. As previously mentioned, one can understand Biblical Race Theory as the concept that there is only one race, the human race, and members of that race should treat each other how they would like to be treated themselves. No other primary conclusions are drawn at this point. However, further exploration of Biblical Race Theory may well produce some additional and/or secondary conclusions. As such, three initial future research opportunities are suggested. First, further exploration and explanation of the typical objections to the biblical teachings on race, slavery, and the like is needed. While objections to Biblical Race Theory were not the primary point of this research, the cursory discussion was included because those concerns and objections are important, and the discussion should be expanded so that more explanatory benefit can be provided. Second, an important opportunity for future research related to Biblical Race Theory would include rejoinders which might provide alternative viewpoints. As such, this author welcomes dialogue with others who might wish to respond to this research with a rejoinder article. This author would appreciate any rejoinders to respond specifically to this previously stated concern with objecting to Biblical Race Theory–*objectors to Biblical Race Theory would have to want people to treat each other differently than how they themselves prefer to be treated, and this disparate treatment would typically be based on some perceived*

differences between the individuals such as a different amount of melanin in their bodies which might produce a different skin pigmentation–as part of their response. Third, a future research opportunity exists concerning how Biblical Race Theory could be applied in organizational contexts both secular and otherwise. In other words, what would a leadership application of the concept look like? As such, Biblical Race Theory: *A Golden Rule Leadership Approach* is suggested as an important future research consideration.

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