

A Case for Biblical Kinism

**Scriptural Examination of Kinism,
Interracial Marriage, and
The One Race Theory**

By: Matthew D. Dyer

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**This book is dedicated to
my children,
and all their posterity.**

**Special thanks to Charles, Ted, Joshua, and Martha,
who all provided suggestions and editing advice.**

“In his book, *A Case for Biblical Kinism*, Pastor Dyer deals with a most controversial subject with logic and textual exegesis in defense of the Biblical mandate of genetic Kinism.”

Charles A. Jennings
Truth in History Ministry

“There are many difficult subjects in the Bible. The one Pastor Dyer has tackled in this book is certainly no exception. In fact, in today’s multicultural, religiously pluralistic society, kinism is perhaps one of the more difficult, especially as it pertains to its requirement for the different races to remain pure to God’s original design for them.

In today’s politically charged climate, it’s almost certain that Pastor Dyer will be falsely accused of racism and/or white supremacy. There will also be the temptation to accuse him of hating the other races. For anyone inclined to do so, you should consider that such accusations are classic cases of Isaiah 5:20 – that is, of calling evil good and good evil. *It’s miscegenation, not kinism, that ultimately destroys the other races and their individual cultures.*

This book is very important, if for no other reason, than because nearly everything in today’s society, and even in today’s churches, has been turned upside down as it concerns what the Bible teaches. This is certainly true when it comes to the subject of kinism.

I recommend this book to those with whom God’s truths are paramount, regardless the difficulty of the subject.”

Ted R. Weiland
Mission to Israel Ministries

“Rev. Dyer has brought forth some needful considerations on the subject of what has been called kinism in this work as he deals with the taboo subjects of race, brotherhood, segregation and miscegenation. Though a case may certainly be made from history and shown by natural science, it is not, rather the Testimony in this *Case* is procured from the highest authority, the Revelation of Holy Scripture. Such Divine evidence does not offer the reader a mere temporal opinion, but a lasting judicial determination long established by GOD.”

Rev. JS Lowther
ReNewed Covenant Ministry

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Introduction

A popular saying among professing Christians today is **“we are all one race, the human race,”** and it is often quoted with such authority that you would think it was directly from the Holy Bible. It is normally used in response to those who are opposed to miscegenation (interracial mixing)¹ or mass-immigration from a scriptural point of view to try to end the conversation before it begins. This phrase is not in the Bible though, and as I will show in the following pages the idea that we are all one race, one tribe, one people, one ethnicity cannot be found in Scripture.

Today we have people that hold the exact opposite view that God had at creation. They look on the Caucasian European people or the Black African people, and desire to make them all a light shade of brown by mixing them with each other, and one of the results is both cultures and people are erased. The famous American evangelist, Bob Jones Sr., who was the founder and first president of Bob Jones University, said the following in a sermon titled *Is Segregation Scriptural?* on radio station WMUU on Sunday, April 17th, 1960:

“There is an effort today to disturb the established order. Wait a minute. Listen, I am talking straight to you. White folks and colored folks, you listen to me. You cannot run over God’s plan and God’s established order without having trouble. God never meant to have one race. It was not His purpose at all. God has a purpose for each race... Wherever we have the races mixed up



¹ Cambridge Advanced Learner's Dictionary & Thesaurus defines miscegenation as: **“sexual relations between people of different races or the act of producing children from parents of different races.”** It has its origins in 1864 and comes from the Latin word *miscere* (meaning “to mix”) and *genus* (meaning “race”).

in large numbers, we have trouble. They have trouble in New York. They have trouble in San Francisco. They have had trouble all over California... If you are against segregation and against racial separation, then you are against God Almighty because He made racial separation in order to preserve the race through whom He could send the Messiah and through whom He could send the Bible.”

Many people say they do not see race when they look at a person of another race. They will often say that race is nothing genetic or physical, rather it is a “social construct” created by man recently. If this was true, then why did God create the races? Why did He take the time to make the Caucasian European, African Pygmy, Australian Aborigines, or the people of Asian descent if we were not to see race? People who say they see no race when looking into the eyes of a white man or a black man are lying. God made us to see race, and by us denying God’s creation is like denying the differences between a Thoroughbred racehorse and an African Zebra.

It’s not unlike someone looking at a canvas that a painter took dozens of hours to paint a beautiful valley scene with trees, flowers, and wildlife using all the colors that the painter had at his disposal, and walking up and saying, **“all I see is a blank canvas.”** This blatant lie is not honoring the Creator and His creation, rather it is dishonoring it. The painter also would destroy his creation if he were to take all the paint colors that are separate to themselves and mix them together and make one color.

In the following pages I will demonstrate using the Bible, how God taught us that there are different races/kindreds, and that we are **NOT** all one race, and that God meant for us to stay separate in order for us to stay the way God created us. What is presented in this book has not been done out of hatred towards people of other races, rather out of love for God’s creation, and a desire to follow the teachings of the Bible. This has been written not only for members of my own

race, although that is my main focus, but for members of every race that God created. I kindly ask the Christian who reads this book to please read with an open Bible and test the Scriptures to see if what I am saying is so, like the noble Bereans did in the Book of Acts.

Acts 17:11 states:

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.”

Chapter 1:

Abraham, Isaac, and Jacob were Kinist

The term “kinism” is a new term, but not a new concept. The term started being used in the 1990s to describe the biblical concept that God created the different races, or kindreds (kin), and intended for them to stay separate from one another, and that interracial mixing is a sin. Those who adhere to this use the Bible as their foundation for why they believe this, so they are called “biblical kinist.” Now I understand in our current culture the idea of this would shock many people, and their knee jerk reaction would be to say that kinism is sinful and wrong, and that anyone who would want to stay with their own race is an evil “racist.” For those who believe that, please bear with me as we explore what the Bible has to say about this, because I think you will find that biblical kinist are in good company among many favorite Bible heroes.

In the Bible there are several words that denote kindred and peoples. One of them is the Hebrew word *môledet*² which is often translated as kindred in our English Bibles. It is a word that is used to speak of a person’s native country or native kindred people.



James Strong in his *The Exhaustive Concordance of the Bible* defines this Hebrew word as:

“nativity (plural birth-place); by implication, lineage, native country; also offspring, family, begotten, born, issue, kindred, native(-ity)”

We find this Hebrew word used in Genesis 12 when God commanded Abraham to leave his own kindred, which the context of the verse defines as his father’s house or Abraham’s direct relatives,

² Strong’s Hebrew Lexicon #4138

and to travel into the new land that God was going to give to him and his offspring.

Genesis 12:1 states:

“Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:”

The next place this Hebrew word *môledet* appears is in Genesis 24 when Abraham was old and getting close to death, and he desired that his son Isaac to take a wife from his own kindred (kin). This was so important to Abraham that he made his servant swear to him that he would take a wife for Isaac among Abraham's own kindred.

Genesis 24:1-7 states:

“And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, beware thou that thou bring not my son thither again. The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed ³ will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.”

³ The word seed in Genesis 24 is rendered from the Hebrew word *zera* ' which means physical genetic offspring. Strong's Hebrew Lexicon #2233.

As you read on in chapter 24 you see that Abraham's servant went to Abraham's kindred and found Rebekah the daughter of Bethuel, and she became Isaac's wife. Now many will attempt to make a point that the reason that Abraham wanted Isaac to have a wife of his own kindred was because he did not want Isaac to marry an idolater among the Canaanites. The Bible does not say that though, and we do not know for sure if Bethuel and his household weren't idolaters themselves. We do know that Bethuel's son, Laban, was an idolater because his daughter Rachel hid his idols from him in Genesis 31:34. Also, if Abraham was only concerned about Isaac marrying an idolater, why not instruct his servant to find a wife that was willing to convert and worship Abraham's God? The reason is because Abraham was concerned about Isaac marrying within his own kindred, or one could say race. Now in our current culture if a white father were to come out and tell his family that he only wanted his children to marry mates that were of their own kindred/race we all know that he would quickly be labeled an evil "racist." Yet, that is exactly what Abraham did, because he was a kinist.

The 1st century A.D. Judahite historian Flavius Josephus wrote the following concerning Abraham wanting Isaac to take a wife of his own kindred:



“As soon then as this was over, she introduced the stranger; and for the camels, the servants of Laban brought them in, and took care of them; and he was himself brought in to supper by Laban. And, after supper, he says to him, and to the mother of the damsel, addressing himself to her, "Abraham is the son of Terah, and a kinsman of yours; for Nahor, the grandfather of these children, was the brother of Abraham, by both father and mother; upon which account he hath sent me to you, being desirous to take this damsel for his son to wife. He is his legitimate son, and is brought up as his only heir. He could indeed have had the most happy of all the women in that country for him, but he

would not have his son marry any of them; but, out of regard to his own relations, he desired him to match here, whose affection and inclination I would not have you despise; for it was by the good pleasure of God that other accidents fell out in my journey, and that thereby I lighted upon your daughter and your house; for when I was near to the city, I saw a great many maidens coming to a well, and I prayed that I might meet with this damsel, which has come to pass accordingly. Do you therefore confirm that marriage, whose espousals have been already made by a Divine appearance; and show the respect you have for Abraham, who hath sent me with so much solicitude, in giving your consent to the marriage of this damsel." Upon this they understood it to be the will of God, and greatly approved of the offer, and sent their daughter, as was desired. Accordingly Isaac married her, the inheritance being now come to him; for the children by Keturah were gone to their own remote habitations."⁴

Later on in Genesis 26 we read about how Esau, the son of Isaac and Rebekah, and grandson of Abraham, went and married daughters of the Hittites who were forbidden to marry into:

Genesis 26:34-35 states:

"And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: Which were a grief of mind unto Isaac and to Rebekah."

In this passage we see how Esau took wives of these people, and it was a grief to his parents. Much like today when a son or daughter marries outside their race. It is often grief to some parents when this happens. We learn more about what Esau did in the Epistle to the Hebrews, where the author identifies Esau's sin as fornication, and a despising of his birthright.

⁴ *Antiquities of the Jew*, Book 1, Chapter 16, Section 3

Hebrews 12:16 states:

“Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.”

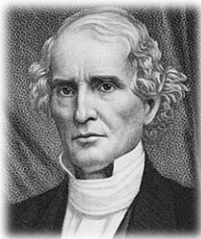
Now many when they think of the word fornication, they think of someone having sex out of wedlock. This is not what is being spoken about in this passage. The Greek word rendered as fornicator is the word pornos and is used to describe someone who committed a sexual sin. The Greek word porneia⁵ is used in the Greek to describe the sin of fornication. The sin of fornication is a broad term, and is used to describe ANY sexual sin, not just one of them.

Joseph Henry Thayer in his *Thayer's Greek Lexicon* defines pornos as:

“...a man who indulges in unlawful sexual intercourse...”

Thayer defines porneia as:

“...used properly, of illicit sexual intercourse in general...”



Albert Barnes in his Bible commentary *Barnes' Notes on the Whole Bible* concerning Hebrews 12:16 agrees that this passage is speaking of Esau marrying foreign wives:

“It is clearly implied here that Esau sustained the character of a fornicator and a profane person. The former appellation is probably given to him to denote his licentiousness shown by his marrying many wives, and particularly foreigners, or the daughters of Canaan.”

⁵ Pornos and Porneia are both related to our English word Pornography.

In the next chapter in the Epistle to the Hebrews it speaks of how proper marriage is honorable to all, and that any kind of fornication and adultery defiles/corrupts the marriage bed that God instituted, and those that partake of it will be judged by God.

Hebrews 13:4 states:

“Marriage is honorable in all, and the bed undefiled: but whoremongers (pornos) and adulterers God will judge.”

In the next couple of verses I will demonstrate how fornication in the New Testament is identified with the sin of incest, harlotry, sodomy, and of course miscegenation as with Esau:

Incest – 1 Corinthians 5:1 states:

“It is reported commonly that there is fornication (porneia) among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.”

Harlotry – 1 Corinthians 6:13-15 states:

“Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication (porneia), but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.”

Sodomy – Jude 1:7 states:

“Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication (porneia), and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.”

From the biblical record we have no evidence to support that Esau “cheated” on his wife, was a sodomite, or committed incest, but we do know he married outside of his own kindred into forbidden lineages, and that was so bad that it grieved his parents, and the writer of Hebrews viewed it as fornication, which is a transgression of God’s

Law. It is understood by many theologians that the sin of fornication falls under the Seventh Commandment found in Exodus 20:14 which is **“Thou shalt not commit adultery.”** John Calvin wrote in *Calvin's Commentaries* concerning Exodus 20:14 that he believed that adultery was an umbrella term for all sexual lust and fornication:

“Although one kind of impurity is alone referred to, it is sufficiently plain, from the principle laid down, that believers are generally exhorted to chastity; for, if the Law be a perfect rule of holy living, it would be more than absurd to give a license for fornication, adultery alone being excepted... under this word adultery, every impure lust was condemned.”



Isaac, not wanting Jacob to commit the same sin as his brother, instructed Jacob to find a wife in a similar way as his father Abraham had instructed him to do.

Genesis 28:1-5 states:

“And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. And Isaac sent away Jacob: and he went to Padanaram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.”

As mentioned before, a common objection to kinism within these passages is that Isaac desired his son to simply not marry an idolater, so he sent him to people who were not idolaters that just happen to be his kindred. This simply is not true, because Laban was an idolater

and this is confirmed when Rachel, Laben's daughter, hid his idols from him in chapter 31.

Genesis 31:34 (Brenton Septuagint Translation⁶) states:

“And Rachel took the idols, and cast them among the camel's packs, and sat upon them.”

From the above scriptures, it is clear that Abraham, Isaac, and Jacob were all kinist. They believed that there is a difference between kindreds. They took wives of their own kindred, and commanded their sons to take wives of their own kindred, and according to the biblical record the taking of a spouse outside of your kindred/race is fornication, and God will judge those who have partook of this sin.⁷

⁶ Brenton's Septuagint is a translation of the Greek Old Testament by Sir Lancelot Charles Lee Brenton, published in 1851.

⁷ 1st John 3:4 identifies sin as: **“Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.”**

Chapter 2:

The Israelites were Kinist

The nation of Israel was commanded by God to be a holy and separate people, or in other words a kinist nation. They did not have an open border policy where they allowed every kind of kindred to come in among them, rather they wanted their people to remain Israelite. If the Israelites were to allow every kindred, tongue, and religion into their land and then call them Israelites when they were not, and interbreed with those people, everything that made them an Israelite would be adulterated and destroyed. They would lose their genetics, their physical traits that make them who they are, their language and have a foreign heritage pollute their own, and they would also lose their faith in the God of their Fathers and turn away from Him. We have seen this happen in America since the 1600s. America was founded by White Anglo-Saxon Protestants who came to this land to advance the Kingdom of God on Earth, and possessed a strong moral compass to follow God's Law and make it their standard of living. That has been adulterated with cultures and religions that are contrary to those people and Christianity.

Leviticus 20:26 states:

“And ye shall be holy unto me: for I the LORD am holy, and have severed (separated) you from other people, that ye should be mine.”

Deuteronomy 7:1-6 states:

“When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with

them, nor shew mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

In this passage we see that Israel was commanded to not marry the daughters of these different kindreds, and if they did the result of that action would be that they would **“turn away thy son from following me, that they may serve other gods.”** The popular reasoning behind God’s command here is that He did not want the Israelites to marry those other people because they would make them fall away from their faith because those people did not believe the same way that Israel did, but as long as you marry someone who believes like you it is acceptable, and kindred does not matter at that point. The issue with that logic is God did not command them to convert these people, He commanded them to not marry them, and that the result of breaking that Commandment is that their sons and daughters would turn away from God. If it was only belief that God was concerned about in this passage, He would have instructed them to send missionaries or give classes to properly instruct those that they wanted to marry, but that is not what happened.

Deuteronomy 23:2-5 states:

“A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD. An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD

for ever: Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.”

In the above passage the Hebrew word *mamzēr*⁸ is rendered in the *King James Version* as **“bastard.”** The *New American Standard* (1977) and *The New King James* translation renders it as **“illegitimate birth.”** The *English Standard Version* renders it as **“a forbidden union.”** The *New International Version* renders it as **“a forbidden marriage.”** James Strong defined the Hebrew word as meaning **“alienate; a mongrel, i.e. born of a Jewish father and a heathen mother:—bastard.”** Because this passage is speaking of Moabites and Ammonites, which were forbidden lineages to marry, it would make sense that this is speaking of a person born of a union between an Israelite and a forbidden lineage that were not the same kindred as Israel. This passage is instructing Israelites to not let these mixed people in the **“congregation of the LORD”** even to the tenth generation, which is a Hebrew idiom for forever. The congregation of the Lord is another term for the nation of Israel, as we see in the Book of Nehemiah when the Israelites had forgotten God’s Law and when they began to read it for the first time in a long time, they read passages like Deuteronomy 23 and realized that many of the Israelite men had committed the sin of fornication with women of forbidden lineages, and even had children with them.

Nehemiah 13:1-3 states:

“On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever; Because they met not the children of Israel with bread

⁸ Strong’s Hebrew Lexicon #4464.

and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing. Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.”

We read more about this event in Ezra 9:1-3, 10-12:

“Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass. And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished... And now, O our God, what shall we say after this? for we have forsaken thy commandments, Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.”

Ezra identifies these people as mingling their holy (separate) seed with these other people, and it is described as an abomination and a forsaking of the Commandments of God. The English word “seed” in this passage is rendered from the Hebrew word *zera*⁶ and in the context of this passage is speaking of physical offspring or children. We find this same Hebrew word in passages such as Genesis 17

speaking of Abraham's physical offspring through Isaac, and then his son Jacob/Israel, and then his sons who would be Israelites.⁹

Genesis 17:7-9, 19 states:

“And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations... And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.”

The prophet Ezra is speaking of physical offspring when he is speaking of the seed of Israel being mingled with the other peoples. He is describing men who took wives of other kindreds and had children with them. In Ezra 10, we read about how the Israelites resolved this sin.

Ezra 10:1-3, 10-12, 16-17 states:

“Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore. And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of

⁹ In the Greek Septuagint, the Greek counterpart to zera' is the word sperma, which is where we get our English word sperm from.

those that tremble at the commandment of our God; and let it be done according to the law... And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives. Then all the congregation answered and said with a loud voice, As thou hast said, so must we do... And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter. And they made an end with all the men that had taken strange wives by the first day of the first month."

For a group of men to repent of their miscegenation and separate their foreign wives and children from the people of their own race would be deemed evil and sinful in most Churches today, yet the Bible that they have in their hand says the opposite. If this was simply a matter of belief then why did Ezra and the other elders of Israel not give these foreigners an opportunity to convert and change their ways, much like the Israelite men in this passage did when they realized they had sinned. It is because the issue was not only about belief, it was about race as well, and no exceptions were allowed by God. I know in our 21st century mind this seems very harsh, but it is only because we have let the sin of miscegenation become acceptable in our nation much like the Israelites had done in Ezra's day and age.



It was not long ago that many theologians understood that the sin in the day of Ezra and Nehemiah was that of miscegenation. Orville J. Nave, who was an American Methodist theologian and chaplain in the United States Army, wrote the popular *Nave's Study Bible*, which was first published in 1896, and has gone through many

editions and is still in print. On page 381 of the 1978 edition of his study Bible he identifies miscegenation as being the sin in the books of Ezra and Nehemiah (see images below), as well as referencing other passages. This footnote is referenced fourteen times elsewhere in the *Nave's Study Bible* and also appears in *Nave's Topical Bible*.

*** MISCEGENATION**, mixture of blood of different peoples. *Forbidden, by Abraham*, Gen. 24:37; *by Isaac*, Gen. 28:1; *by Moses*, Ex. 34:12-16; Deut. 7:3, 4; *by Joshua*, Josh. 23:12; *by Ezra*, Ezra 9:2, 11-15; *by Nehemiah*, Neh. 13:25. *Reasons for prohibition of*, Ex. 34:16; Deut. 7:4; 38

Josh. 23:12, 13. *Prohibition of, observed by the Jews*, Neh. 10:30.
Results of, Judg. 3:6, 7.
Instances of: Esau, Gen. 26:34, 35. *Moses*, Num. 12:1. *Israel*, Num. 25:1, 6-8; Judg. 3:5-8. *Solomon*, 1 Kin. 11:1, 2. 81

The 1st century A.D. Judahite historian Flavius Josephus said the following concerning the events in the Book of Ezra that will give some additional commentary on this subject:

“Now these things were truly done under the conduct of Esdras [Ezra]; and he succeeded in them, because God esteemed him worthy of the success of his conduct, on account of his goodness and righteousness. But some time afterward there came some persons to him, and brought an accusation against certain of the multitude, and of the priests and Levites, who had transgressed their settlement, and dissolved the laws of their country, by marrying strange wives, and had brought the family of the priests into confusion. These persons desired him to support the laws, lest God should take up a general anger against them all, and reduce them to a calamitous condition again. Hereupon he rent his garment immediately, out of grief, and pulled off the hair of his head and beard, and cast himself upon the ground, because this crime had reached the principal men among the people; and considering that if he should enjoin them to cast out their wives, and the children they had by them, he should not be hearkener to,

he continued lying upon the ground. However, all the better sort came running to him, who also themselves wept, and partook of the grief he was under for what had been done. So Esdras [Ezra] rose up from the ground, and stretched out his hands towards heaven, and said that he was ashamed to look towards it, because of the sins which the people had committed, while they had cast out of their memories what their fathers had undergone on account of their wickedness; and he besought God, who had saved a seed and a remnant out of the calamity and captivity they had been in, and had restored them again to Jerusalem, and to their own land, and had obliged the kings of Persia to have compassion on them, that he would also forgive them their sins they had now committed, which, though they deserved death, yet, was it agreeable to the mercy of God, to remit even to these the punishment due to them.”

“After Esdras [Ezra] had said this, he left off praying; and when all those that came to him with their wives and children were under lamentation, one whose name was Jechonias, a principal man in Jerusalem, came to him, and said that they had sinned in marrying strange wives; and he persuaded him to adjure them all to cast those wives out, and the children born of them, and that those should be punished who would not obey the law. So Esdras [Ezra] hearkened to this advice, and made the heads of the priests, and of the Levites, and of the Israelites, swear that they would put away those wives and children, according to the advice of Jechonias. And when he had received their oaths, he went in haste out of the temple into the chamber of Johanan, the son of Eliasib, and as he had hitherto tasted nothing at all for grief, so he abode there that day. And when proclamation was made, that all those of the captivity should gather themselves together to Jerusalem, and those that did not meet there in two or three days should be banished from the multitude, and that their substance should be appropriated to the uses of the temple, according to the sentence of the elders, those

that were of the tribes of Judah and Benjamin came together in three days, viz. on the twentieth day of the ninth month, which, according to the Hebrews, is called Tebeth, and according to the Macedonians, Apelleius. Now as they were sitting in the upper room of the temple, where the elders also were present, but were uneasy because of the cold, Esdras [Ezra] stood up and accused them, and told them that they had sinned in marrying wives that were not of their own nation; but that now they would do a thing both pleasing to God, and advantageous to themselves, if they would put those wives away. Accordingly, they all cried out that they would do so. That, however, the multitude was great, and that the season of the year was winter, and that this work would require more than one or two days. "Let their rulers, therefore, [said they,] and those that have married strange wives, come hither at a proper time, while the elders of every place, that are in common to estimate the number of those that have thus married, are to be there also." Accordingly, this was resolved on by them, and they began the inquiry after those that had married strange wives on the first day of the tenth month, and continued the inquiry to the first day of the next month, and found a great many of the posterity of Jeshua the high priest, and of the priests and Levites, and Israelites, who had a greater regard to the observation of the law than to their natural affection, and immediately cast out their wives, and the children which were born of them. And in order to appease God, they offered sacrifices, and slew rams, as oblations to him; but it does not seem to me to be necessary to set down the names of these men. So when Esdras [Ezra] had reformed this sin about the marriages of the forementioned persons, he reduced that practice to purity, so that it continued in that state for the time to come.”¹⁰

¹⁰ *Antiquities Of The Jews*, Book 11, Chapter 5, Section 3 & 4

What Are “Nākrî” Strangers?

To further highlight that these strange wives were indeed foreign kindreds to the Israelites, we can look at the Hebrew word *nākrî*¹¹ rendered as “strange” in our English Bibles in Ezra 10. This Hebrew word is used elsewhere in the Bible to identify someone that is a foreign kindred to the Israelites, not just someone who does not believe like them.

Deuteronomy 15:3 states:

“Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release”

In this passage the word foreigner is rendered from *nākrî*, and is contrasted with “thy brother.” The Hebrew word rendered as brother in this passage and brethren in others is 'āḥ, which in this context is being used for physical kindred.¹²

Deuteronomy 17:15 states:

“Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.”

In this passage the word stranger is rendered from *nākrî* and is contrasted with “thy brethren” and “thy brother.” The Israelites were not to have any racial stranger over them as a ruler.

Deuteronomy 23:20 states:

“Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God

¹¹ Strong's Hebrew Lexicon #5237

¹² The Hebrew word 'āḥ appears in passages such as Genesis 4:2 describing the relationship with Cain and Abel, Genesis 14:12 describing the relationship with Abram's brother's son Lot, Deuteronomy 15:12 describing all of Israel. Strong's Hebrew Lexicon #251.

may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.”

In this passage the word stranger is rendered from *nākrî* and is contrasted with “thy brother.” The Israelites could charge usury (interest) on loans to kindreds outside of their own people, this command could **NOT** be obeyed unless the Israelites were kinist. In *The Jamieson-Fausset-Brown Bible Commentary* written by Robert Jamieson, Andrew Robert Fausset and David Brown, they said the following concerning this passage:

“The Israelites lived in a simple state of society, and hence they were encouraged to lend to each other in a friendly way without any hope of gain. But the case was different with foreigners, who, engaged in trade and commerce, borrowed to enlarge their capital, and might reasonably be expected to pay interest on their loans. Besides, the distinction was admirably conducive to keeping the Israelites separate from the rest of the world.”

Judges 19:12 states:

“And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to Gibeah.”

In this passage the word stranger is rendered from *nākrî* and is contrasted with a people “that is not of the children of Israel.”

1 Kings 8:41 states:

“Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake.”

In this passage the word stranger is rendered from *nākrî* and is contrasted with a people that is “not of thy people Israel” and from a far country. With those verses in mind that identify who a *nākrî* stranger is in a biblical context, let us now consider the following

verses from the Book of Proverbs where this word appears, and the warnings given.

Proverbs 2:16 states:

“To deliver thee from the strange woman, even from the stranger which flattereth with her words.”

In this verse it is giving the warning that one must flee from the strange woman, which in the context of this passage is speaking of a harlot. Then gives an additional warning “even from the stranger,” the English word stranger here is rendered from the Hebrew word nākrî, which is a person from a kindred different than your own.

Proverbs 6:20-24 states:

“My son, keep thy father's commandment, and forsake not the law of thy mother: Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: To keep thee from the evil woman, from the flattery of the tongue of a strange woman.”

In this passage the word strange is rendered from nākrî and it says that the commandment of your father and mother is a lamp and a light to keep you away from the flattery of the strange woman, which in this case is speaking of a nākrî foreigner. The context of all Proverbs is Godly wisdom, so the way that this passage is written is speaking of parents giving their son Godly Commandments to follow. Like we saw in the case of the Israelites during Ezra's day, they had forgotten the Commandments of God and were flattered by the nākrî foreigner.

Proverbs 23:27 states:

“For a whore is a deep ditch; and a strange woman is a narrow pit.”

In this passage the word strange is rendered from *nākrî* and is contrasted with a whore/prostitute, so we know that we are not speaking of the same thing, although going into the harlot and the *nākrî* woman is lumped together as related sins, which would fall under the sin of fornication. As we can see from all these passages, the *nākrî* person was a foreigner outside of the kindred of Israel, and it was considered a sin to marry into them. The Israelite nation was a kinist nation when they obeyed God, and the Scriptures reveal us that when they disobeyed God, they forsook biblical kinism.

Chapter 3:

Are We One Blood?

One of the most common objections to biblical kinism is the saying **“we are all one race, the human race,”** so therefore it is impossible to separate something that is already one. I think at this point in the book you have already seen how the Bible does make clear lines between different kindreds and acknowledging they do exist. If I was to challenge the person who believes in one race on how they would prove their position biblically, they would in doubt quote the following as their proof text:

Act 17:26 states:

“And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.”

This verse may seem cut and dry to some, but could there be more to it? This verse was used as a theme of a book titled *One Blood: The Biblical Answer to Racism* which has been around for a few decades. This is one of the statements within that book:

“The Bible does not even use the word “race” in reference to people, but does describe all humans beings as being “one blood” (Acts 17:26). This, of course, emphasizes that we are all related.”¹³

It is true that the English word “race” is not used in the King James Bible and other translations of that time period, but it does appear in later translations because the English word “race” was a fairly new word during the 16th and 17th century. For example, it appears in the *Brenton Septuagint Translation*, which was published in 1851, in the Book of Exodus, speaking of the race of Israel:

¹³ *One Blood: The Biblical Answer to Racism*, Ham, Wieland, Batten, 1999, p. 53

Exodus 1:9 (Brenton Septuagint Translation) states:

“And he said to his nation, Behold, the race of the children of Israel is a great multitude, and is stronger than we.”

In this passage the word race is rendered from the Greek word *genos*. *The Oxford Dictionary of the Classical World* defines *genos* as: **“The word *genos* was widely and variously used in Greek of all periods to denote ‘species’, ‘genus’, ‘sort’, ‘category’, ‘birth’, ‘kin’, ‘race’, ‘lineage’, ‘family’, ‘generation’, ‘posterity’, etc.”**

James Strong in his *The Exhaustive Concordance of the Bible* defines *genos* as: **“γένος *génos*, ghen'-os; from G1096; "kin" (abstract or concrete, literal or figurative, individual or collective):—born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.”**

This Greek word *genos* also appears in the New Testament in the Epistle of 1st Peter concerning the Israelites of the dispersion and is translated as “generation” in the King James Version.

1 Peter 2:9 states:

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:”

The *New America Standard Bible*, *Legacy Standard Bible*, *The Amplified Bible*, *English Standard Version*, *Christian Standard Bible*, *Holman Christian Standard Bible*, *American Standard Version*, *English Revised Version*, *Young's Literal Translation*, *The Apostolic Bible Polyglot*, *The Holy Bible in Modern English*, all translate this Greek word *genos* as “race” in this passage. So, those who say that the Bible does not use the word “race” as an argument for saying that the Bible does not teach there is such a thing as different races is a strawman argument and very dishonest, because it just depends on

what Bible translation you are using. Before William Tyndale translated his *Tyndale Bible* in 1535, the English word “Passover” did not exist because Tyndale invented that word when creating his translation. No theologian would argue that there was no such thing as Passover before 1535, because they would understand that Tyndale took the Hebrew word Pesach¹⁴ and carried the meaning into the newly developed English word Passover the best he could as a translator. Tyndale also invented the English word “atonement,” and the same principle would apply to that word as well. The same goes for words like *genos*, because the concept of race, kindreds, and peoples are imbedded within the Greek and Hebrew words of the Bible if you examine the context. Now if there truly are different races, why would Paul say that all the nations are “one blood?”¹⁵

We use the word “blood” in the 21st century to denote race, heritage, family, lineage, and so forth. We may say that a person has royal blood in them to refer to them being related to English royalty, or we may say that a person has Cherokee blood in them to mean that one of their ancestors was a Cherokee Indian, or we may say that a person is mixed blood to refer to a person that has parents from two different races. The issue with our common usage of this word, is the Bible never uses the word blood in the same way we do today, rather the Bible uses blood to mean a life source of all living men and animals, not one’s heritage. Here are some examples:

Genesis 9:4 states:

“But flesh with the life thereof, which is the blood thereof, shall ye not eat.”

¹⁴ Strong's Hebrew Lexicon #6453

¹⁵ The Greek word *aima*, rendered as blood in Acts 17:26, does not appear in most biblical manuscripts. This is why in many modern Bible translations it is omitted, like the ESV, ASB, NIV, NASB, LSB, and several others. E. W. Bullinger states the following concerning this passage: “The texts omit “blood.” The “one” here means either Adam, or the dust of which he was formed.”

Leviticus 17:11 states:

“For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood *that* maketh an atonement for the soul.”

Deuteronomy 12:23 states:

“Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.”

Jonah 1:14 states:

“Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.”

As you can see from the above verses, none of these can be taken to mean a person's heritage, kindred, or race. Rather, it is speaking of our life force that keeps us alive by carrying oxygen, vitamins, antibodies, electrolytes, and so forth throughout our body. We all know if we have no blood, we have no life. What Acts 17:26 is teaching is all men have the same life force, not that they are all the same race. The Bible uses the words bone and flesh in the same way we often use blood referring to heritage. Here are some examples:

Genesis 2:23 states:

“And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.”

Genesis 29:13-14 states:

“And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.”

Judges 9:2 states:

“Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal, *which are* threescore and ten persons, reign over you, or that one reign over you? remember also that I *am* your bone and your flesh.”

2 Samuel 5:1 states:

“Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we *are* thy bone and thy flesh.”

2 Samuel 19:12 states:

“Ye *are* my brethren, ye *are* my bones and my flesh: wherefore then are ye the last to bring back the king?”

In the 21st century, if we spoke to a relative or someone of our own race it would not be common for someone to say “you are of my bone and flesh,” rather you would hear someone say something like “you are of my blood.” During the time of the Old and New Testament the word blood was not used in such a way, and therefore Acts 17:26 cannot be used to teach there is one race. Even if this passage was speaking of race, many people who use this verse in such a way often never read the later part of the passage which teaches that there was boundaries put in place by God for these men, which is a reference to Deuteronomy 32:8 concerning the nations of the sons of Adam.

Chapter 4:

Who is your Neighbor?

In America and most of the world when we think of a neighbor, we think of our “next door neighbor.” Someone who lives a few doors down, or if you live in the country the person that lives closest to you. They could be a half a mile away or even a few miles depending on where you live. When discussing kinism or our ever-growing mass immigration problem here in America, I have heard many Christians say in objection to pro-kinist theology something like “everyone is your neighbor” and make an argument that we as Christians should love every kindred to the degree that we should want them to immigrate to our country and be a part of our people no matter the cost, because to do otherwise would be disobeying Jesus. If you were to challenge them to give you a biblical text to support this idea, they would probably give the following verse:

Matthew 22:34-39 states:

“But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, *which was a lawyer*, asked *him a question*, tempting him, and saying, Master, *which is the great commandment in the law?* Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.”

In this passage the sect of the Pharisees are trying to entrap Jesus by having Him tell them what He thought the greatest commandment was in the Law of God, and Jesus replied by summing up ALL the Laws of God in a very short sentence. How did He do this? Well, it’s simple. If you love God with all your heart, soul, and mind, you will obey Him and follow His Commandments (John 14:15), and not

worship false gods. If you truly love your neighbor, you will not steal, cheat, murder him, or support things that would hinder him or his children. Every Law of God found in the Bible fits into either of these two categories. Jesus is not presenting a new idea with these two, rather He is quoting passages from the Old Testament.

Deuteronomy 6:4-5 states:

“Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.”

When Jesus listed what the second greatest commandment was, He is quoting from the Book of Leviticus.

Leviticus 19:16-18 states:

“Thou shalt not go up and down *as* a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I *am* the LORD. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD.”

As you can see from this passage the concept of a neighbor from the verses that Jesus is quoting is directly connected with “thy people” and “thy brother.” Because the Israelites were a kinist nation, and kinism was a concept commanded to the Israelites by God, when Jesus says “Thou shalt love thy neighbor as thyself” He is not advocating that all peoples are the same, or that we all need to inter-mingle and become one race of people. He is instructing us that we should love our people as we would ourself, because they are a part of us. This is not to say that Jesus is teaching that one kindred is to hate another kindred just because they are not your people, and not a biblical neighbor, rather your own kindred should take priority over

someone else's kindred. We see this principle in the Epistle of 1st Timothy concerning providing for those of your own household:

1 Timothy 5:8 states:

“But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.”

We are instructed by Jesus to love our specific kindred as ourselves, and here Paul is focusing this Commandment by saying that we have to provide for those of our own household or we are like an unbeliever that has denied the faith. Now many may be wondering what this has to do with kinism, and to answer that I would say it has everything to do with kinism. Paul is stating that your own kindred is more important and takes priority over some other household in a different country belonging to a different kindred. So, concerning the professing Christian who would support an open border policy into their country by racial foreigners who bring with them false religions, their presence lowers the job rates and wages for their own kindred, raises crime, and destroys their communities, that person is denying the faith and is worse than someone who is an atheist, because all those things effect their household and their people negatively.

The Parable of the Good Samaritan

Some may be wondering about the parable that Jesus gave concerning the good Samaritan, and how it appears that Jesus is saying in this passage that anyone that does a good deed to you is your neighbor. We find this parable in Luke 10 where it says

Luke 10:25-37 states:

“And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readeest thou? And he answering said, Thou shalt love the Lord thy God with all thy

heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*, And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

This passage and the way that it is commonly interpreted to mean anyone who does a good deed is your neighbor is based on the false idea that all those who lived in Samaria were non-Israelites or a mixed people. It is true that there were mixed people living in the land of Samaria, but not all of them. For example, in John 4 when Jesus is speaking to the woman of Samaria, she acknowledges that Jacob is her father (John 4:12), and even understood some of the Scriptures concerning the coming Messiah (John 4:25).¹⁶ The Samaritans and the Israelites were directly related, and had a very rough history and animosity towards each other that went back several generations. Jesus chose the Samaritan to be the good

¹⁶ For more information on how the woman of Samaria was an Israelite. Please read the article *What About the Woman of Samaria?* by Matthew D. Dyer available at C.A.M. website.

neighbor in this parable because Jesus was well aware that due to the bad history among the two groups of peoples that the lawyer would have never chosen the Samaritan, and would have chosen the Levite or priest. In this parable Jesus is increasing the qualifications for a true neighbor as not just being of the same kindred, but also having a love for each other like was commanded by Jesus in Matthew 22:38.¹⁷

If we interrupt this passage to mean that ANYONE universally who does a good deed to you is your neighbor and should be welcomed in your home, your country, your congregation, without any qualifiers, we are going to have some huge problems. Imagine if a man who murdered five people and is heading home after dumping their bodies in the swamp, and finds you stranded on the side of the highway with a flat tire and decides to do a good deed and help you change your flat and get you back on the road. Although a good deed, it would be unwise to invite him to move in next door based on the basis of that single good deed.

Or perhaps you have an open sodomite in your community that is the kindest and most thoughtful person that you know, and although this person is of the same kindred as you, because they are a sodomite and in sin, they are not your true neighbor. It would be very unwise to ask them to babysit your 10-year old son for the weekend. Based upon this false position, a murderer, rapist, prostitute, thief, any type of fornicator, any person of any false religion should all be accepted as your neighbor as long as they do a good deed every now and then, this is not what the Bible teaches. A biblical neighbor is someone who is of thy people and out of your people someone that also loves you as their neighbor as they do themselves, or in other words they are Christian.

¹⁷ For more information on the Samaritans, please watch the two-part sermons series titled *Who Were the Samaritans?* that can be found on the Christian America Ministries YouTube channel preached in the summer of 2024.

Chapter 5:

Common Objections to Biblical Kinism

Objection No. 1: Moses Married a Black Woman

One of the most common objections to biblical kinism and that race mixing is not a sin goes about like this: **“Kinism is a sin! Moses married a black woman and Miriam, his sister, held similar views as you and the Bible says she was cursed with leprosy for her sin of racism.”** Every biblical kinist has heard this statement before. The passage in question can be found in the Book of Numbers.

Numbers 12:1-10 states:

“And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard *it*. (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.) And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream. My servant Moses *is* not so, who *is* faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses? And the anger of the LORD was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.”

First off, I would like to point out that the passage does not say Moses married a black woman. The Hebrew word in this passage that is translated Ethiopian in the King James Translation is *Kûwshîyth*¹⁸ and means **“a Cushite woman.”** The Cushite’s were descendants of Cush, Noah's grandson by Ham:

Genesis 10:6 states:

“And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.”

Bible translations such as the *New American Standard Bible*, *English Standard Version*, *New International Version*, *Legacy Standard Bible*, *Amplified Bible*, *Webster's Bible Translation*, *English Revised Version*, *American Standard Version*, *The Holy Bible in Modern English*, along with several other translations all render this word correctly as **“Cushite.”** The false theory that Moses married a black woman has its origins in the Jewish Babylonian Talmud which teaches that Ham was cursed by Noah in Genesis 9 which turned his skin black which then passed to all his descendants and he was the origin of the black race.

Sanhedrin 108b:15 states:

“The dog, and the raven, and Ham, son of Noah. The dog was punished in that it is bound; the raven was punished in that it spits, and Ham was afflicted in that his skin turned black.”

Anyone who promotes the idea that Moses married a black woman is unknowingly giving credence to the idea that all black people came from Ham because he was cursed to be black, and it was passed to Cush. This is not true. The Bible teaches that Noah cursed Canaan (Genesis 9:25), who was the son of Ham, due to the sin of incest (Leviticus 18:7). It says nothing of black skin, nor does the Bible

¹⁸ Strong's Hebrew Lexicon #3571.

teach having black skin is a curse. If this wife of Moses was a racial Cushite, she would have been of the same racial stock as Moses and within God's Law for him to marry.

The late Pastor Sheldon Emry of America's Promise Ministries in his 1979 *The Answering Service* when asked about Moses' wife wrote the following concerning the land of Cush:



“According to Bullinger's The Companion Bible, "Arabia was in the land of Cush." He says that this woman was probably Zipporah, the daughter of Reuel (that is, Jethro), the priest of Midian (see Exodus 2:21 and 3:1). Bullinger further suggests that since Zipporah was living in or near the land of Cush, she could have been considered a "Cushite", not by descent, but by street address. The connection between the Midianites and the land of Cush is well known to Bible scholars. According to Sir R. Burton's, The Land of Midian Revisited, "Mt. Sinai or Horeb was in or in close proximity to Midian." (See: Hastings, Dictionary of the Bible, Vol. 2, p. 366, under "Midian".)

We also know from Genesis 25:1-4 that the Midianites were descended from Abraham, through his wife Keturah. Verse 4 says that they settled east of Canaan. They, apparently, were squeezed out of that area by the Moabites and Ammonites, for we later find them in the Sinai desert. In fact, Josephus tells us that after Moses fled Egypt, "he came to the city, Midian, which lay upon the Red Sea, and was so denominated from one of Abraham's sons by Keturah... (Antiquities, 2,11,1). So, there is a good possibility that this "Cushite" woman was either Zipporah or someone else living in this general area — not from modern-day Ethiopia in Africa, although this area was, also, settled by white people for a long time.”

Objection No. 2: Rahab was a Canaanite

Another common objection to biblical kinism by those who promote multiculturalism is: **“What about Rahab? She was a Canaanite, and they were forbidden to marry into. She is in the genealogy of Jesus, so this means Jesus comes from a mixed lineage and is part Canaanite.”** If this is true, then it makes a lot of the laws against marrying into the Canaanite and other forbidden kindreds given to us by God to seem a bit foolish and confusing. One minute God says do not marry into these people, and the next minute He has these forbidden lineages in the genetic line of the Messiah which was supposed to be without spot or blemish. We read about Rahab in Joshua 2, and perhaps by reading where she first appears we can learn more about this woman:

Joshua 2:1-24 states:

“And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there. And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country. And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were*: And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them. But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate. And before they were laid down, she came up unto them upon the roof; And she said unto the men, I know that the LORD

hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard *these things*, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he *is* God in heaven above, and in earth beneath. Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee. Then she let them down by a cord through the window: for her house *was* upon the town wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way. And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear. Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window. And they went, and came

unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not. So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them: And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.”

This is the principal story of Rahab helping the Israelites conquer Jericho. If you continue reading we see in Joshua chapter 6:17 that Joshua and the Israelites let her and her family live, and even allowed them to stay in the land, which was forbidden by God if she was of Canaanite lineage (Deuteronomy 7:1-3). Please notice that she is never identified as a Canaanite in this passage, or elsewhere in Scripture. Although her and her family lived in the Canaanite city of Jericho, it is speculation to identify her as a Canaanite from this fact alone. Much like it would be complete speculation to identify someone living in San Antonio, Texas, as a Mexican, or someone living in London, England, as a Caucasian.

As an example of someone being misidentified because of how they dressed or where they lived, we can see in the Book of Exodus that Moses was mistaken to be an Egyptian:

Exodus 2:18-19 states:

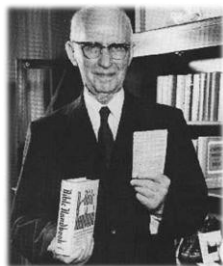
“And when they came to Reuel their father, he said, How *is it that ye are come so soon to day? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.*”

It is very unlikely that Rahab was a Canaanite because God was blessing Joshua and the Israelites in battle, something God only did when the Israelites were obedient to God’s Law. Let’s now examine where Rahab appears in the New Testament:

Matthew 1:1, 5 states:

“The book of the generation of Jesus Christ, the son of David, the son of Abraham... And Salmon begat Booz (Boaz) of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse.”

It would seem at a surface reading of this passage that Rachab (often translated as Rahab) was the mother of Boaz, who married Ruth in the Book of Ruth, and this would mean that Boaz was born of Rahab after the conquest of Jericho. The dating of the conquest of Jericho is believed to have taken place around 1406 B.C. In *Halley's Bible Handbook* written by Henry H. Halley, the following is stated:



“Jericho has been much excavated in the 20th century: by Warren, by Sellin and Watzinger, by Garstang, by Kenyon, and by an Italian team. What John Garstang thought were the walls destroyed by Joshua turned out to actually be the walls of a city that existed about 1000 years before Joshua. However, Kathleen Kenyon’s negativism about the

correlation of the biblical and archaeological data is also not warranted. Bryant Wood, in his analysis of all of the data, has reasonably suggested the following. What the archaeologists call City IV was destroyed about 1400 B.C. This date agrees well with the internal chronology of the Bible, which would place the conquest of Joshua at about 1406 B.C... It seems that City IV was first destroyed by a burnt debris, in some places three or more feet thick, has been found at various locations on the tell. Among the debris were pottery, household utensils, and even carbonized grain indicating that the destruction had taken place in the spring of the year, just after the harvest (2:6; 3:15; and note that Israel celebrated the Passover just before the conquest of Jericho, 5:10 and cf. 3:15). It also indicated that there had not been a long siege (large quantities of grain were found; the biblical texts say the city was taken within seven days, 6:15), and that the inhabitants

did not have time to flee with their belongings before the destruction. In addition, carbon- 14 (C 14) tests on the organic material place the destruction at about 1400 B.C, Even Egyptian scarabs (seals) found in tombs there do not name pharaohs who ruled after 1400 B.C.”¹⁹

If the destruction of Jericho happened around 1406 B.C., this would mean David was born around 1036 B.C. Because the Bible tells us in 1 Kings 6:1 that **“In the four hundred and eightieth year after the people of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel...”** So, if we take 480 and subtract 40 years for the Israelites wandering in the wilderness and subtract 70 years for the age of David (2 Samuel 5:4), we end up with 370 years between Jericho and David’s birth. This would mean that there are four generations that must be born within 370 years if Rachab in Matthew 1:5 is the same person as Rahab as in Joshua chapter 2. The timeline²⁰ on the following page demonstrates the possible time of these four generations, and that the Rachab in Jesus’ genealogy is a different Rahab then in Book of Joshua.

Another piece of evidence for the Rachab in Jesus’ genealogy not being the same person as Rahab, is in the New Testament two different Greek words are used for each name. In Matthew 1:5 the Greek word rachab²¹ is transliterated in that passage, and in Hebrew 11:31 and James 2:25 uses the Greek word raab²² which is translated as Rahab. This Greek word rachab does not appear anywhere in the Greek Septuagint, but the Greek word raab is used in the Book of Joshua speaking of Rahab. It is very clear from the context of the passage in the Epistle to the Hebrews and the Epistle of James that they are speaking of Rahab in the Book of Joshua, but it appears the rachab in Jesus’ genealogy is a different woman with a similar name.

¹⁹ Halley's Bible Handbook E-Book Edition, page 454-455

²⁰ Timeline chart is from Robert Alan Balaicius’ *Sacred Truth Expository Commentary on The Epistle of James, Chapter 2* published by Sacred Truth Ministries (sacredtruthministries.com).

²¹ Strong's Greek Lexicon #4477

²² Strong's Greek Lexicon #4460

Three Possible Salmon to David Genealogical Time-lines (All Fall Short)

Conservative Estimate

Salmon: [30 at Jericho +] **10** years [at the age of 40] after Jericho, he married Rahab and Boaz was born (*if* Rahab was Rachab).

Boaz: **55** years old when he married Ruth, then Obed was born 9 months later.

Obed: **40** years old when Jesse born.

Jesse: **70** years old when David born (David was Jesse's 8th son and Jesse was alive 22 years later when David was anointed; Jesse probably lived to be 92 years old).
= 175 - 370 years = still **195** years short.

Scripture tells us that it was **480 years** from the day the children of Israel left Egypt, until the day Solomon started work on God's Temple.

David lived to be 70 and Solomon started work on the Temple during the 4th year of Solomon's reign; but for the last 3 years of David's life, David and Solomon ruled jointly. Solomon started work on the Temple early in the next year. Thus 480 - 70 = 410 - 40 years wandering = **370 years** from Jericho to the birth of David.

Reasonable Benefit of Every Doubt Estimate

Salmon: [20 at Jericho +] **65** years [at the age of 85] after Jericho, he married Rahab and Boaz was born (*if* Rahab was Rachab).

Boaz: **85** years old when Obed born.

Obed: **80** years old when Jesse born.

Jesse: **76** years old when David born (Jesse possibly lived to be 98 years old).
= 306 - 370 years = still **64** years short (even after padding the numbers beyond what is probably considered to be reasonable).

Extreme Estimate

Salmon: [20 at Jericho +] **80** years [at the age of 100] after Jericho, he married Rahab or at least sired Boaz by her (*if* Rahab was Rachab).

Boaz: **100** years old when Obed born.

Obed: **100** years old when Jesse born.

Jesse: **78** years old when David born (Jesse possibly lived to be 100 years old).
= 175 - 370 years = **still 12** years short.

[The ages are already extreme, men siring their son at ages far older than the average age men were even living to.]

Rahab the Harlot?

As a supplementary thought on Rahab, I wanted to raise the question whether or not she was an active prostitute. It seems a bit odd that these Israelite spies find themselves staying in the house of a harlot, and one can imagine that this sounded really sketchy when these men were reporting back to Joshua and how they had found help in the home of a harlot or possibly a brothel, and that Joshua didn't question these men's loyalty. Some theologians believe that rather than being a harlot, she was either a former harlot who had repented, or a former harlot turned innkeeper.



Adam Clarke stated the following about Rahab in *Clarke's Commentary on the Bible* on Joshua 2:1:

“A harlot’s house - Harlots and innkeepers seem to have been called by the same name, as no doubt many who followed this mode of life, from their exposed situation, were not the most correct in their morals. Among the ancients women generally kept houses of entertainment, and among the Egyptians and Greeks this was common.”



Rev. Joseph Benson stated the following about Rahab in *Benson's Commentary of the Old and New Testament* on Joshua chapter 2:1:

“Although the Hebrew word זונה, *zonah*, here rendered harlot, does also sometimes signify an innkeeper, or one who sells provisions; yet, as the former is certainly the common meaning of the term, and the sense in which it must frequently be necessarily taken, (see Gen 34:31; Jdg 11:1; Hos 1:2;) and as Rahab is called a *harlot* by two apostles, (Heb 11:31; Jas 2:25;) who use an expression of

no such equivocal meaning, it seems evident she had once been a harlot, though undoubtedly was now reformed.”

Matthew Henry stated the following about Rahab in *Matthew Henry’s Commentary on the Whole Bible* on Joshua 2:1:



“The providence of God directing the spies to the house of Rahab. How they got over Jordan we are not told; but into Jericho they came, which was about seven or eight miles from the river, and there seeking for a convenient inn were directed to the house of Rahab, here called a *harlot*, a woman that had formerly been of ill fame, the reproach of which stuck to her name, though of late she had repented and reformed. Simon the leper (Mat 26:6), though cleansed from his leprosy, wore the reproach of it in his name at long as he lived; so Rahab the harlot; and she is so called in the New Testament, where both her faith and her good works are praised, to teach us.”

The 1st century A.D. Judahite historian Flavius Josephus wrote in his book *The Antiquity of the Jews*²³ the following concern Rahab:

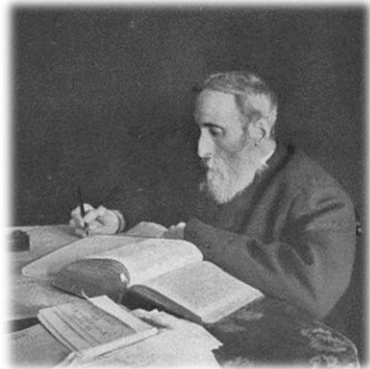
“Now those that met them took no notice of them when they saw them, and supposed they were only strangers, who used to be very curious in observing everything in the city, and did not take them for enemies; but at even they retired to a certain inn that was near to the wall, whither they went to eat their supper; which supper when they had done, and were considering how to get away, information was given to the king as he was at supper, that there were some persons come from the Hebrews’ camp to view the city as spies, and that they were in the inn kept by Rahab, and were very solicitous that they might not be discovered. So he sent

²³ *The Antiquity of the Jews*, Book 5, Chapter 1

immediately some to them, and commanded to catch them, and bring them to him, that he might examine them by torture, and learn what their business was there.”

Lastly, the Bible translator Ferrar Fenton in his *Holy Bible in Modern English* (Published 1903) translated Joshua 2:1 as:

“Joshua then sent two men from his Officers with secret instructions, saying; “Go examine the country of Jeriko.” So, they went and arrived at the house of a woman named Rahab, an innkeeper, and lodged there”



Objection No. 3: Ruth was a Moabite

Another supposed example of multiculturalism is the marriage of Ruth and Boaz. Many people would object to kinism by saying: **“What about Ruth? She was a Moabite, and they were forbidden to marry into, yet she is in the genealogy of Jesus, so this means Jesus comes from a mixed lineage. Therefore, interracial marriage is acceptable.”** If this position is true, then there are HUGE theological ramifications because of it. It would make Ezra, Nehemiah, and the Israelites that separated from their Moabite wives because it was a transgression of God’s Law a bit foolish, because God had already allegedly allowed a Moabite to enter into the congregation of Israel and the genealogy of the Messiah mingling the holy seed (Ezra 9:2).

It would also mean that King David and all the kings of Judah were illegitimate and not truly Kings over Israel because God commanded that a Moabite shall not enter into the congregation of Israel (Deuteronomy 23:3,6) even to the tenth generation. David was the great-grandson of Ruth, this would disqualify him as King. More importantly, this would disqualify Jesus the Christ, as a descendant of David, from being King over Israel because a forbidden lineage was in His genealogy.

Rather Ruth was not a Moabite by race, but a Moabite because she was born and lived in the land known as the country or plains of Moab which had previously been conquered by Israel.

Ruth 1:1 states:

“Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehemjudah went to sojourn in the country of Moab, he, and his wife, and his two sons.”

At the very beginning of the Book of Ruth, we see that the events of the book took place during the times the judges ruled, and that an Israelite man named Elimelech went and sojourned in the country of Moab due to famine. The “country of Moab” is a specific region of land that was conquered by Israel known as the “plains of Moab.” The Hebrew word *śāḏê*²⁴ means a field or open plain. The reason this is important is the Israelites after the Exodus, migrated to the land of Moab, which was on the east side of the Jordan River at Jericho (Numbers 21:13-20). At this time the Amorites had previously taken the plains of Moab from the Moabites, and then Israel engaged the Amorites in war and defeated their king, and took possession of the plains of Moab (Numbers 21:21-32).

Numbers 22:1 states:

“And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.”



The rest of the Book of Numbers, and almost all of the Book of Deuteronomy, transpire in the region known as the “plains of Moab” and it was named such because it once belonged to the Moabites, but was now in the possession of the Israelites. The 17th century theologian Matthew Poole in his biblical commentary on Numbers 22:1 states the following concerning the plains of Moab:

“*The plains of Moab* — Which still retained their ancient title, though they had been taken from the Moabites by Sihon, and from him by the Israelites.”

²⁴ Strong's Hebrew Lexicon #7704. *Brown-Driver-Briggs Lexicon*, *Strong's Exhaustive Concordance of the Bible*, *Gesenius' Hebrew-Chaldee Lexicon*, and others all agree that the Hebrew word *śāḏê* means a field or open plain. This word is also translated as “field” 292 times in the King James Bible.

Charles Ellicott wrote in *An Old Testament Commentary for English Readers* on Numbers 22:1 states the following concerning the plains of Moab:



“These plains had belonged to Moab, and, since the victory over the Amorites, were possessed by the Israelites.”

The region known as the plains of Moab was in the possession of the Israelites. It was there that the Law of God was read to the Israelites forty years after their Exodus out of Egypt.

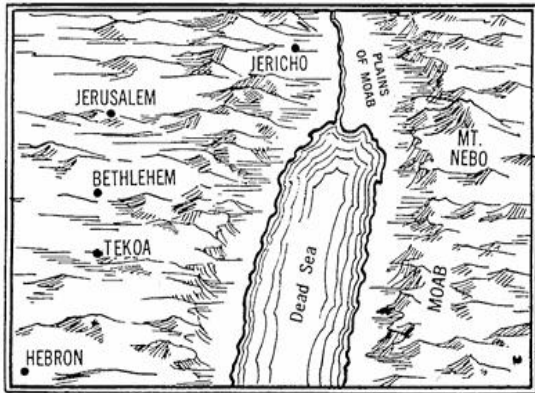
Deuteronomy 1:3-5 states:

“And it came to pass in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them; After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei: On this side Jordan, in the land of Moab, began Moses to declare this law, saying,”

Israel dwelt in this land for a number of years until Moses died in that land (Deuteronomy 32:49, 50, 34:5), and before Joshua began his conquest in the land of Canaan. The tribe of Reuben, Gad, and the half tribe of Manasseh desired to stay in the plains of Moab before the conquest, and Moses granted this to them on the condition that they participated in the conquest of Canaan (Deuteronomy 3:12-16, Numbers 32:32-42). Those tribes had lived in that land for a number of years, and grew to like it. When the conquest begun in Canaan, Joshua reminded these tribes that they had to fulfill their responsibility to help their brethren, and then they could return to the land which Moses had promised them, and they agreed and crossed over the Jordan.

Joshua 1:12-15 states:

“And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them; Until the LORD have given your brethren rest, as *he hath given you*, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD'S servant gave you on this side Jordan toward the sunrising.”



After the conquest of Canaan, the land east of the Jordan river was divided among the tribes of Reuben, Gad, and half of Manasseh (Joshua 13:8-32, 18:7, 22:9). These Israelite tribes continued to live in what was known as the plains of Moab up to the time of the Judges, even though it was still called by the name of Moab. This is not uncommon even today. There are many places in America that still possess the names of American Indian tribes, even though almost all those places have no Indians that live there anymore. My wife and I often visit the city of Natchez, Mississippi which is named after the Natchez Indians, and we have never seen an American Indian there, even though the town still retains the name of those people. The same thing happened to the plains of Moab that the Israelites inhabited.



A map showing the areas settled by the twelve tribes of Israel just prior to the time of Judges and the book of Ruth. From *Unger's Bible Handbook*.

The tribe of Reuben inhabited the region of Moab north of the river Arnon (Joshua 13:15-23). The Moabites had been forced south of the river Arnon just before the conquest of Canaan by the Amorites, which Israel defeated. The Mesha Stele (pictured to the right), also known as the Moabite Stone, was written by King Mesha of Moab around 840 B.C. The stone speaks about how the Israelite King Omri had been oppressing Moab, and many believe it is referring to events in 2 Kings 3:4–27. This stone was discovered four miles from the river Arnon, which seems to indicate even hundreds of years later the Moabites were still located in similar regions as during the days of the Judges.



The region known as the “country of Moab,” better rendered as the fields or plains of Moab, was in fact inhabited and possessed by Reubenite Israelites during the times of the Judges, and even many hundreds of years afterwards. Since the events in the Book of Ruth took place in “in the days when the judges ruled” (Ruth 1:1), this would make it highly unlikely that an ethnic Moabite would be living in the middle of Israelite territory since they were a forbidden lineage and an enemy of Israel. Instead, Ruth was known as a Moabitess because of the region in which she was born.

The Levirate Marriage

After Elimelech and his two sons died, leaving Naomi, Orpah, and Ruth all widows, Naomi hears news that the famine in the land of Judah, which was the reason for their family sojourning in the plains of Moab, was now gone and she decides to return home.

Ruth 1:6-14 states:

“Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah. And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me. The LORD grant you that ye may find rest, each *of you* in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people. And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, that they may be your husbands? Turn again, my daughters, go *your way*; for I am too old to have an husband. If I should say, I have hope, *if* I should have an husband also to night, and should also bear sons; Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me. And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.”

After Naomi informs her daughters-in-laws that she is going back home, she instructs them to go back to their mother's household and gives them a blessing that the Lord deal kindly with them. Ruth and Orpah protested and desired to return with Naomi to “thy people.” Many may use this term “thy people” to prove that we are talking about different racial groups, but remember the context is Naomi returning back to the land of Judah, and the Judahites there which were her people. This does not mean people from the tribe of Gad or Reuben were not her people in a Israelite sense, but the people of Judah were her people in a tribal sense.

After Ruth and Orpah protested Naomi, she then tries to convince them to stay behind because she is old, and cannot give them anymore sons for them to marry, and that even if she had two sons right at that moment they would not be willing to wait for them to grow to a marriageable age. In our current culture, this exchange may seem a bit odd, but what Naomi is referring to is the Israelite Levirate Law (also referred to as Kinsman Redeemer Law), in which if a married man were to die before having children with his wife, that it was the responsibility of his brother to marry her, take care of her, and raise up a son in his brother's name.

Deuteronomy 25:5-10 states:

"If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, *that* the firstborn which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her; Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed."

If one takes the position that Ruth and Orpah were ethnic Moabites, it makes Naomi referring to the Levirate Law in Deuteronomy 25 very odd, since it seems she and Elimelech allegedly ignored the law in Deuteronomy 23 by allowing their sons to marry into the Moabite

people. That position also puts Naomi's character into even more of a question when we see in Ruth 2 and 3 that Naomi is encouraging Ruth to seek out her close relative Boaz in order that he may marry Ruth.

Ruth 2:20 states:

“And Naomi said unto her daughter in law, Blessed *be* he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, one of our next kinsmen.”

Ruth 3:1-2, 9-13 states:

“Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? And now *is* not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor... And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou *art* a near kinsman. And he said, Blessed *be* thou of the LORD, my daughter: *for* thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou *art* a virtuous woman. And now it is true that I *am* thy near kinsman: howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* the LORD liveth: lie down until the morning.”

As we see in these passages, Ruth is seeking out Boaz as a close kinsman in order that he marry her and fulfill the Levirate Law. Boaz reveals there is another kinsman closer to Ruth than himself, and that he must first have permission from him in order to take Ruth as a

wife. Boaz goes before ten elders of the city, and the kinsman who was closer to Ruth gives up his right to Boaz in order for him to marry her. If Ruth was an ethnic Moabite, this would put into question Boaz's character and all the elders of the city who endorsed the forbidden marriage of a supposed Israelite to an Moabite. The only way the Scriptures harmonize in this instance, is if you understand that the "plains of Moab" was in fact Israelite territory, and that Ruth was known as a Moabite because of the land she was born in.

Thy People Shall Be My People, and Thy God My God

Ruth 1:16 states:

"And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:"

This verse is often quoted to allegedly prove that Ruth was not the same kindred or even the same religion as Naomi. If this is true, this again puts Elimelech and Naomi's character into question because they allowed their sons to marry ethnic Moabites and also idolaters. Ruth seems to be saying she is willing to convert now that her husband is dead. One must ask why was Ruth only willing to convert after her husband died, and is this a true conversion since it seems to be fueled by wanting to go with Naomi, and not seeking God. This is not what this verse is teaching us though. The Hebrew word *elohiyim*²⁵ is rendered "God" in this verse. It is true that this Hebrew word is often used referring of God and also false gods, but it is also used for leaders, rulers, and even judges in Scripture.

²⁵ Strong's Hebrew Lexicon #430

Exodus 21:6 states:

“Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.”

The English word “judges” in this passage is rendered from the Hebrew word *elohiym*.

Exodus 22:8-9 states:

“If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods. For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.”

The English word “judges” that appears three times in this passage is rendered from the Hebrew word *elohiym*. Since this was “in the days when the judges ruled” the *elohiym* Ruth is referring to may not be God Almighty, rather it is speaking of the Israelite judges that were set over the land of Judah in which Naomi would be returning to, which would be different judges then would have been present in the plains of Moab.²⁶

²⁶ If you would like to learn more concerning Ruth's identity, I would recommend the book *The Truth About Ruth: Ruth the Israelite* by Robert Alan Balaicius, which is a commentary on the whole book of Ruth. You can order a copy from www.SacredTruthMinistries.com.

Objection No. 4: Uriah the Hittite

Another objection to biblical kinism, is that King David committed adultery with Bathsheba, who was the wife of Uriah the Hittite, and for that reason because of that adultery God punished David and Bathsheba, and therefore God viewed Uriah and Bathsheba's marriage as valid. At first glance it does seem a bit odd that men such as Esau are considered fornications (Hebrews 12:16) for marrying Hittite women. Yet Bathsheba is not. Even King Solomon married many foreign wives, among them Hittites (1st Kings 11:1-2) and it was counted as sin for him.

Deuteronomy 7:1-4 states:

“When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.”

Since the Hittites were enemies of Israel and forbidden to marry into and to even make a covenant with, why then does David have a Hittite in his army? Perhaps Uriah was not an ethnic Hittite, rather he acquired the name through warring with the Hittites, or perhaps he was born in the land of the Hittites, yet was an Israelite.



John Gill in his biblical commentary on 2 Samuel 11:3 wrote the following concerning Uriah:

“the wife of Uriah the Hittite? who either was of that nation originally, and became a proselyte; or had sojourned there for a while, and took the name or had it given him, for some exploit he had performed against that people, as Scipio Africanus, and others among the Romans; this was said by one that David inquired of, or heard him asking about her, and was sufficient to have stopped him from proceeding any further, when he was informed she was another man's wife”

Since there was no provision in God’s Law for a Hittite to become a proselyte, I believe John Gill’s later thought concerning Uriah are more plausible and harmonize with the rest of Scripture, rather than Uriah being an ethnic Hittite.

Objection No. 5: Galatians 3:28

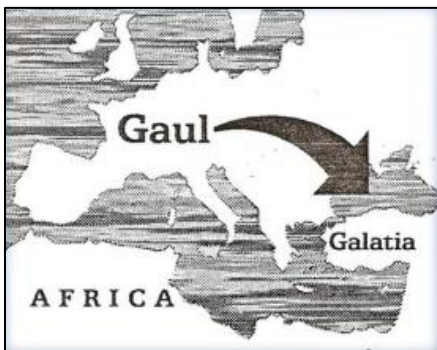
Another common objection to biblical kinism is: **“Yeah but, Paul said in Galatians, “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”** This passage in Galatians is true, and I do not object to its true meaning, but using it to promote multiculturalism, or in some cases homosexuality, is incorrect. To understand this verse, we first must correctly identify the audience with whom Paul was addressing. In 1 Peter 1:1, the Apostle addresses his book to the diaspora (translated as “scattered” in the King James Version), which is a Greek word that is only used to describe the dispersed flesh and blood Israelites in both the Greek Old Testament and the New Testament. Peter then goes on to say that these dispersed Israelites were located in “Pontus, Galatia, Cappadocia, Asia, and Bithynia.” Since the Apostle Paul wrote an epistle to the people of Galatia, and Peter is identified them as dispersed Israelites. Let us examine who these people were more closely.

Philip Schaff wrote in *Philip Schaff's Popular Commentary on the New Testament* the following concerning the people of Galatia in his introduction to the Epistle of the Galatians:



“GALATIA or GALLO-GRÆCIA was a mountainous but fertile province in the interior of Asia Minor. It had its name from the Gallic or Celtic tribes which inhabited it. Their ancestors, on invitation of Nicomedes, king of Bithynia, had come from the left banks of the Rhine and the Moselle, and, in company with a small number of Germans, settled in Asia about 280 before Christ.... Galatians, Gauls, Celts, are often used synonymously by ancient writers. The Scotch Highlanders still call their own country Galatia (Gaëldachd), the land of the Gauls (Gael).”

This means the people who Paul and Peter were addressing their epistles to were Caucasian people of Celtic Galic ancestry, identified as dispersed Israelites. If the people Paul wrote to in Galatia were indeed Israelites, then we should be able to find some hints of their identity in his epistle to the Galatians.



Galatians 3:7 states:

“Know ye therefore that they which are of faith, the same are the children of Abraham.”

The above verse is often quoted to allegedly prove a spiritualized Israel, but this verse taken alone does not prove this. If the word “they” spoken of in this verse refers to Non-Israelite “Gentiles,”²⁷ then one must conclude that all children of Abraham throughout the Bible are spiritual children, and not a physical people. But we know that God made a covenant with a physical flesh and blood Israel. On the other hand, if the word “they” refers to literal flesh and blood Israelites from either the House of Judah or the House of Israel, then only those physical Israelites who are of faith are to be considered TRUE children of Abraham. This means all non-Christian Israelites in the world are not true children of Abraham under the New Covenant and are just like the House of Israel that God divorced and cutoff.

²⁷ The English word “Gentiles” is rendered from the Greek word *ethnos* and simply means nations. One must look at the context to see which nations the Scripture is speaking of. In the book *The Dispersed of Israel: A Biblical Examination of the “Diaspora”* by Matthew D. Dyer there is a chapter devoted to this subject. As well as examining who the “diaspora” of Israel is today. The book is available at C.A.M. website.

Jeremiah 3:8 states:

“And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.”

The Apostle Peter addressing the dispersed Israelites said the following concerning Israel later in his epistle.

1 Peter 3:6 states:

“Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.”

These people whom he was writing to were flesh and blood Israelites identified as diaspora. Therefore, what Peter was saying could be paraphrased the following fashion: **“...you (who are the physical daughters of Sarah) have (truly) become her children if you do what is right without being frightened by any fear.”**

What Paul and Peter both are saying in these passages is that to be a TRUE Israelite one must be a Christian first. The Scriptures teach you are saved BY GRACE, NOT RACE. An Israelite must be a Christian in order to be a true child of Abraham. But how do we know the Greeks in this passage were Israelites and not just “spiritual Israel” made up of any people?

Galatians 3:23-28 states:

“But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there

is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”

Who are the “we” that Paul is speaking to in verses 23-25? They have to be the same people that Paul is speaking to in verses 26 and 27. It would only make sense that the “ye” in verses 26 and 27 are the “Jew” and “Greek” in verse 28; thus, the “we” in verses 23-25 are both Jews and Greeks. Now let us ask ourselves who in Scripture was given the Law and considered under the Law? This description fits only one group of people in the Bible, and that is the Israel people.

Leviticus 26:46 states:

“These are the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.”

Psalms 78:5 states:

“For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children”

Romans 9:4 states:

“Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises”

It cannot be denied that the Law was given to the Israelites and belonged to them, and they were under its requirements under the Old Covenant. By understanding this, it allows us to identify both the Jews and the Greeks in Galatians 3 as flesh and blood racial Israelites, because only Israelites were given the Law at Mount Sinai. There is another witness to this in the Gospel of John when the Judahites said they believed the diaspora of Israel were among the Greeks at that time, and obviously these Galatians as well.

John 7:35 (1599 Geneva Bible) states:

“Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go unto them that are dispersed among the Greeks, and teach the Greeks?”²⁸

In Galatians 3:28-29 Paul is explaining to both groups of Israelites that being a Judahite Israelite or an Israelite from the dispersion is not what makes you a TRUE child of Abraham, but becoming a Christian and following King Jesus DOES. This verse is not endorsing multiculturalism.

There is Neither Male nor Female

Along with falsely promoting multiculturalism with Galatians 3:28, there is a growing number of sodomites that use this verse in the same way by pointing out that the passage says, “there is neither male nor female.” They would interpret this passage to mean that after Jesus died and rose from the grave, He broke down not just the Laws of God which established ethnic boundaries, but also gender boundaries as well. Both interpretations are taking the passage out of context, and pitting Galatians 3:28 with a host of other scriptures throughout the Bible.

²⁸ This verse in the King James Version, incorrectly translates the Greek word *hellēn* as gentiles. When it should have been translated “Greeks.” The Geneva translation and most modern translations do not make this mistake.

Objection No. 6: Love a Stranger as Thyself

Another objection to biblical kinism is that the Israelites were commanded to allow anyone of any kindred to come live among, and be treated the same as one of their fellow Israelites according to God's Law. The following scriptures are often cited as a proof text to this:

Leviticus 19:33-34 states:

“And if a stranger sojourn with thee in your land, ye shall not vex him. *But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself*; for ye were strangers in the land of Egypt: I am the LORD your God.”

Ezekiel 47:22 states:

“And it shall come to pass, *that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.*”

The Hebrew word for stranger in both of these scriptures is *gār*²⁹(sometimes spelled *geyr*) and is speaking of “a sojourner, stranger, foreigner, a person living out of his own country.”³⁰ Basically a traveler. This *gār* stranger was expected to obey all the Laws of God given to Israel (Leviticus 18:26, Numbers 15:16), which would have included Israelites marrying into forbidden lineages outside of their own kindred, and the Laws regarding the *nākṛî* stranger covered in chapter 2 of this book. It was considered a “great evil” and a transgression of God's Law for an Israelite to marry and have children with a *nākṛî* stranger (Nehemiah 13:27), which was identified as a racial stranger to Israelites. This would mean that the *gār* stranger cannot be the same type of stranger as the *nākṛî* stranger.

²⁹ Strong's Hebrew Lexicon #1616

³⁰ According to Gesenius Hebrew-Chaldee Lexicon.

We even see these two types of strangers contrasted with one another in the Book of Deuteronomy:

Deuteronomy 14:21 states:

“Ye shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger (gār) that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien (nākrî): for thou *art* an holy people unto the LORD thy God. Thou shalt not see the a kid in his mother's milk.”

According to this verse the gār stranger/traveler were to be treated with much more respect because the food mentioned in this verse could be given to them, whereas it was to be sold to the nākrî stranger. God also had a Law that would enable the poor Israelites and the gār stranger/traveler to be fed when in need:

Leviticus 23:22 states:

“And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger (gār): I *am* the LORD your God.”



Charles A. Weisman wrote the following concerning the strangers of the Bible in his book *Is Universalism of God?*:

“The assumption that the term stranger must mean someone of another race, is in itself rather bizarre since the term never carries that meaning in the English language. When we meet someone, we don’t know we might say, “How’s it going stranger?” The term simply means one you do not know. The identity and status of the strangers in the Bible cannot be interpreted by assumptions or by a universal

application of one definition. We need to determine which word is being used and the context in which it is used in order to determine the person's identity and relationship to Israel. Further, we cannot have interpretations which are inconsistent with established Biblical doctrines or principles or laws of God... The geyr (visitor) here is like the Israelites being a geyr in Egypt, where they came among those of their own race and those they married, as with Joseph's wife (Gen. 41:40), became members of the House of Israel. There are well-known examples of pure Adamic individuals who were not Israelites but by marriage they or their children became members of the covenant people; such as with Moses marrying a Midianite (Ex. 2:16-33)."³¹

A gār stranger is simply a sojourner or traveler passing through or living temporarily in the land of Israel, who is not a racial alien to the Israelite people, even though they may not be of the nation of Israel. A modern example of this would be if a Caucasian Norwegian man were to travel to Ireland and sojourn there for a period of time, he would be a gār to the Caucasian Irishmen. This Caucasian Norwegian could even marry a Irish woman and they could have children which would be raised Irish, and grow up and look Irish because both people are of the same Caucasian race. On the other hand, if you had a Chinese man of Asian descent travel to Norway and sojourn among the Caucasian Norwegian people, he would be a nākrī stranger to these people. If he were to marry a Caucasian Norwegian woman, their children would cease to be Chinese or Norwegian, and according to the Bible would be a mamzēr³² (Deuteronomy 23), as addressed in chapter 2 of this book.

³¹ *Is Universalism of God?*, Charles A. Weisman, p. 21-22 (1999)

³² Strong's Hebrew Lexicon #4464.

Objection No. 7: Captive Women

Another objection to biblical kinism, is that God's Law allegedly teaches that men can take captive women of any kindred during war.

Deuteronomy 21:10-14 states:

“When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive, And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; Then thou shalt bring her home to thine house, and she shall shave her head, and pare her nails; And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.”

We cannot be guilty of pitting scripture against scripture. Since it was against God's Law to marry outside of your own racial kindred, like with the case of Ezra and Nehemiah, then those laws still apply here and would not be canceled out. It was therefore expected of the Israelite man who took a wife in the manner described above, that he would have to do so in accordance with all the Laws of God, including those on miscegenation.

Conclusion:

The Bible clearly teaches that all people are not of one race, and that they were to remain separate and not intermingle. I realize most people have been taught the complete opposite from their Church pulpits, but I would hope that you will take what has been presented in this book and test the Scriptures to see if what has been written is true like the noble Bereans (Acts 17:11). Then once you have done that, challenge your Pastor and your Church elders on the race issue from a purely biblical perspective.

What has been presented in this book is not motivated out of hatred for any people, rather out of love for what God created, and desiring to obey His law out of love for Him (John 14:15) and because it is for the good of all people. We do not want to be guilty of turning a blind eye to sin within the camp, and calling evil good and good evil as the Prophet Isaiah described in Isaiah 5:20:

“Woe to them who call evil good; and good evil; who put darkness for light, and light for darkness; who put bitter for sweet; and sweet for bitter.”

Appendix A:

What Race was Adam?

Much could be said concerning the creation of the different races. In this appendix, I will not be addressing the creation of the races, rather I want to provide brief evidence revealing how Adam and the Israelites were white Caucasians. I realize this is not politically correct and is at odds with the recent theory that white Europeans have “white-washed” biblical history, but I believe truth should not fear investigation or political correctness.

The English name Adam is rendered from the Hebrew word *aw-dawn*³³ which means **“To show blood (in the face), that is, flush or turn rosy.”** *Fausset’s Bible Dictionary* under Adam states: **“Hebrew “Aadam,” from a root “ruddy” or fair, a genetic term.”** Only the white race has the characteristic of blushing or showing blood in the face. William C. Boyd, Ph.D. in his book *Races of People* said the following concerning the races:

“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 yolks 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



³³ Strong's Hebrew Lexicon #120

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."³⁴

The name Adam appears to be a descriptive word, because he was fair and white which caused the hemoglobin (blood) in his body to show in his skin, making him look "ruddy" or having a "flush" look. Since Eve was formed from Adam, this would mean she was of the same race as Adam, and Adam confirms this when he says of Eve, "This *is* now bone of my bones, and flesh of my flesh."³⁵ The Hebrew word 'admônîy³⁶ is derived from aw-dawm' and used in Scripture to describe the ruddy complexion of people. It first appears in Genesis as the English word "red" to describe either Esau's hair color or complexion.

Genesis 25:25 states:

"And the first came out red, all over like an hairy garment; and they called his name Esau."

John Gill in his biblical commentary on Genesis 25:25 wrote the following concerning Esau:

"And the first came out red, Either his body, or rather the hair it was covered with, red."

The word 'admônîy appears twice in the book of 1 Samuel to describe young David.

1 Samuel 16:12 states:

"And he sent, and brought him in. Now he was ruddy, and withal

³⁴ *Races of People*, William C. Boyd, Ph.D. pp. 43-45. (1955)

³⁵ Genesis 2:23

³⁶ Strong's Hebrew Lexicon #132

of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.”

Adam Clarke stated the following concerning David’s complexion in his commentary on 1 Samuel 16:12:

“He was ruddy - I believe the word here means red-haired, he had golden locks. Hair of this kind is ever associated with a delicate skin and florid complexion.”

Matthew Poole stated the following concerning David’s complexion in his commentary on 1 Samuel 16:12:

“He was ruddy; which may be referred[sic] either to the colour of his hair; or rather, to the complexion of his face.”

1 Samuel 17:42 states:

“And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.”

Since David is described with Caucasian features with possibly red hair,³⁷ it would mean all the Israelites were of this same racial group. In the 2014 documentary titled *Patterns of Evidence: Exodus*, fragments of a statue discovered in Egypt is believed by some to be of Joseph (son of Jacob/Israel) and depicts him with red hair, white skin, and a multicolored coat. More evidence to the fact of the race of the Israelites can be found in the Book of Lamentations, which describes the Nazarites as being white and ruddy.

Lamentations 4:7-8 states:

“Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing

³⁷ It is estimated that approximately 2% of the world’s population has natural red hair, with the largest percentage of red-haired people being among Caucasian European.

was of sapphire. Their visage is blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick.”

The Hebrew word *aw-dawm'* is rendered as ruddy in this passage. Adam Clarke states the following concerning the Nazarites in his biblical commentary:

“Milk will most certainly well apply to the whiteness of the skin; the beautiful ruby to the ruddiness of the flesh; and the sapphire, in its clear transcendent purple, to the veins in a fine complexion. The reverse of this state, as described in the following verse, needs no explanation. The face was a dismal dark brown, the flesh gone, the skin shrivelled, and apparently wrapped round the bones.”

Verse 8 gives us the contrast of the Nazarite who is left in the streets and is starving for food to the point that you can see their bones like sticks. Only Caucasians can be born white in complexion and due to being out in the elements and exposed to the sun become dark. The Greek Septuagint in verse 8 describes the Nazarite as becoming black.

Lamentations 4:8 (Brenton Septuagint Translation) states:

“Their countenance is become blacker than smoke; they are not known in the streets: their skin has cleaved to their bones; they are withered, they are become as a stick.”

We find another example that the Israelites were Caucasian in the Songs of Solomon describing King Solomon as being both white and ruddy.

Songs of Solomon 5:10 states:

“My beloved is white and ruddy, the chiefest among ten thousand.”

If Adam and Eve, Esau, Jacob and his sons, David, Solomon, and the rest of the Israelites were of the Caucasian race then it would mean that Jesus, who was a pure-blooded Israelite, was also of the Caucasian race. Now I realize that in our modern culture it is the reflex of some to call such an accusation “racist” and accuse me of whitewashing Jesus, but I would like to point out that the accusations of “brown washing” Jesus are never made when Jesus is identified as looking like what a brown middle easterner looks like today, or in some cases a black African.

One of the earliest depictions of Jesus is from the 2nd century A.D. and is painted inside the Catacomb of Callixtus in Rome. The picture (seen to the right) is painted depicting Jesus as the Good Shepherd from John 10 with Caucasian features. It is obvious whoever painted this picture did not really see Jesus with their own eyes, but it does reveal to us that very early in Church history Christians viewed Jesus as a white man.³⁸



³⁸ For information concerning the identity of the Israelites today, please see “Who Is True Israel” Online Bible Conference at Christian America Ministries YouTube Channel.

Appendix B:

Should Churches Be Segregated?

When the subject of biblical kinism arises, one may wonder if it is proper if Churches should be racially mixed. With the rising number of immigrants from all nationalities flooding America, as well as every other western nation, it's a valid question.

With the scriptural evidence already provided in this book that reveals God intended for the different races to be separate, it should be clear that this would include membership of a local congregation. As one example, if there was ever a time in biblical history for God to communicate to Israel that they should have a mixed congregation would have been during the days of Ezra and Nehemiah (see chapter 2). All these Israelite men would have had to do is divorce their foreign wives in order to repent from their sin and then teach each group of people they were forbidden to marry one another within the congregation. But this is not what happened. The Israelites separated from these people and sent them away.

Nehemiah 13:3 states:

“Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.”

The Israelites were convicted on separating from these foreigners when they heard the Law of God. Among the scriptures being read, I imagine one of the laws might have been Leviticus 20:26 that says God **“severed [separated] you from other people, that ye should be mine.”** I believe the reason segregation is necessary, besides the command to be separate, is because if you have a mixed congregation, it is highly probable in time some of the children will marry someone outside of their race. Certainly, this is one of the reasons the Israelites sent their foreign wives and children away, in order that those of their own posterity would not be tempted to

commit the same sin they did. This position on keeping the races separate from each other from a biblical point of view has been held by both white and black Christians not long ago in America. The following quote is from a black minister named Rev. Tebo Wilson, who pastored the Sweet Rest Baptist Church in Franklinton, LA, stating his position on segregated Churches:

“In the south United States, where there is a heavy negro population, I favor segregation, a hundred percent. I am against integration, and I want my people to know it, and I am telling them at every opportunity that the Southern white man is our best friend because he has been helping us in every way possible for many years. We need the Southern white man’s leadership, and they are not misleading us like those outsiders are doing. We had better stick to our home friends and follow their guidance. I believe if integration does come that it will cause plenty of trouble. We will not have any trouble brought upon us if we do not follow the bad advice of outsiders. I am a peace loving, law abiding American citizen, born in Louisiana. I have been a minister of the Gospel fourteen years. I preach to my congregation that which I believe is right and that integration is wrong since segregation as God has done is and as the old prophets ordered it, the keeping of God’s different races to themselves is the best for the negro and the white races. It is wrong to send our people to strange churches and our little children into strange schools... I give this statement of my own free will, in fact, I insisted to a white friend that I would like to add my voice and my efforts in helping to maintain peaceful relations among our people. I think Mr. Lanier is doing a wonderful thing by resisting integration and I never met a finer fair man.”³⁹

³⁹ Published on May 28th, 1956, in *News Digest* in Amite, Louisiana.



Charles Hodge, a well-known reformed Presbyterian theologian who was the principal of Princeton Theological Seminary between 1851 and 1878, wrote the following in his book *Emancipation* concerning the mixing of the races:

“Another feature of that plan was the expatriation of the liberated blacks. This also when feasible is wise. There are natural laws which forbid the union of distinct races in the same commonwealth. Where the difference is slight, as between Saxons and Celts, or the Teutonic and Romaic families, the different elements are soon fused. But even here we find that they often refuse to combine and remain apart for ages, the weaker constantly sinking, and the stronger constantly advancing. We have examples of this in the French paysans of Canada, and Louisiana. The effect of the amalgamation of distinct races is seen in the physically, intellectually and socially degraded mongrel inhabitants of Mexico and South America. In these cases the chief elements were the Spanish and Indians, elements less widely separated than the Anglo Saxon and the Negro. The amalgamation of these races must inevitably lead to the deterioration of both. It would fill the country with a feeble and degraded population, which must ultimately perish. For it is a well ascertained fact that the mulatto is far more frail than either the white man or the negro. "We read in the disastrous physical effects of the amalgamation of the blacks and whites, a clear intimation that such amalgamation is contrary to the will of God, and therefore is not an end which statesmen ought in any way to facilitate.”⁴⁰

⁴⁰ *Emancipation*, Charles Hodge, p. 594 (1849)

Pastor Henry W. Fancher wrote the following in his book *Segregation: God's Plan and Purpose*:

“The MASTER in HIS intercessory prayer made this plea: “Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.” John 17:11. Recently some writer quoted the words “may be one” as an argument for doing away with our requirements of separation, and as a reason why white people should attend the services of negro churches, and vice versa, if not join them. But what kind of oneness does JESUS have in mind in this phrase? Do not the following words, “even as we are” tell what HE meant? Since GOD and HIS son exist only as Spirits, their unity could be nothing but spiritual. JESUS must, therefore, be making a petition for the spiritual unity of all believers. It is very clear that those who oppose separate schools, colleges, churches, and public gathering for white peoples and negroes want to destroy both races and people our country with mulattoes. Those who want to put the MASTER’S stamp of approval upon the inter marriage of whites and blacks do not find authority to do so in this verse of scripture.”⁴¹

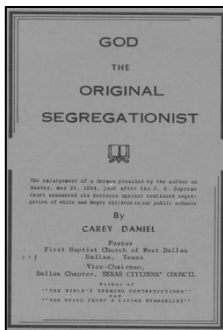
Dr. Guy T. Gillespie, who was a pastor in the PCUS (Presbyterian Church in the United States) and president of the denomination’s school of Belhaven College in Jackson, Mississippi, wrote the following in his book *A Christian View of Segregation*:



“The problem has also been complicated by the worldwide spread of Karl Marx's doctrine of Internationalism and classless society, combined with the vigorous propaganda of Soviet Communism to bring about a world revolution and break down of all national and racial distinctions and to effect the

⁴¹ *Segregation: God's Plan and Purpose*, Dr. Henry W. Fancher, p. 13 & 14 (1954)

complete amalgamation of all races... At present the rank and file of the negro race are not particularly interested in intermarriage with the white race, and if left to themselves would probably never seek it; however, the self-appointed leaders of the anti-segregation movement are not only fully aware of the inherent and logical implications of their demand for the repudiation of the principle of segregation, but make bold to declare that the goal which they seek in America is "a social democracy which either begins with marriage, or necessarily includes marriage in its ideals and principles"⁴²



Pastor Carey Daniel D.D., who pastored The First Baptist Church of West Dallas, said the following in his book God the Original Segregationist:

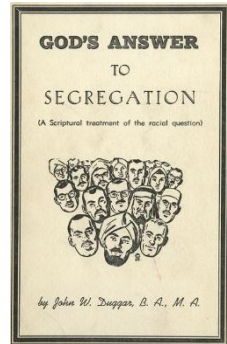
"But the oneness here, like the oneness Jesus prayed for in John 17:11, is purely spiritual and not physical. Neither this nor any other Scripture contradicts God's fixed laws of racial segregation. This verse does not, as some well-meaning people keep insisting nowadays, require the social mingling of Negroes and white people in our schools and churches or anywhere else. It does not require, for example, that I allow my daughter to marry a negro, and I would be a fool to think that impossible if desegregation in our public schools is thrust upon us. Does anyone really doubt that intermarriage and mongrelization are inevitable if this happens? Does anyone actually think it possible to mix millions of black and white school children in the close and constant association of classrooms, the playground and the dining hall without having to invite both together to all the parties, swims, dances and other social activities? The negro would scream "discrimination" to the skies

⁴² *A Christian View of Segregation*, Dr. Guy T. Gillespie, p. 2 & 3 (1954)

if they were left out. And can any sensible person imagine such a situation as that without the interracial dating, courtship and marriage (not to mention worse evils) that would naturally follow?"⁴³

Pastor John W. Duggar, who pastored the Parkview Baptist Church in Laurel, Mississippi, wrote the following in his book *God's Answer to Segregation: A Scriptural Treatment of the Racial Issue*:

"God does not accept a mixture of heresy and truth. He does not justify the means, for the lawful cannot be attained in God's sight by unlawful means. Christ warned his disciples to beware of the leaven (doctrine) of the Pharisees. The same God who will not condone these mixtures in religion or worship would hardly approve the mixing of the races which, in Genesis chapter nine and many other Scriptures by precept and example, he decreed to be separate."⁴⁴



⁴³ *God the Original Segregationist*, Pastor Carey Daniel, p. 9, (1954)

⁴⁴ *God's Answer to Segregation*, John W. Duggar, p. 32, (1954)

Appendix C:

What If I am a Mixed Person?

Over the years I have had several people ask me the question after hearing about biblical kinism, “what if I am a mixed person?” or they may ask something like, “what if I am part Indian?” As we have seen in this book, interracial mixing is a sin, and separation of the races is what God intended. If you are born of an interracial marriage, IT IS NOT YOUR FAULT. You had no control over what your mother or your father did, and your situation is similar to when someone is born out of the sin of rape. When a man commits the sin of rape, and a woman conceives a child out of that sin, it is not the child's fault that he or she was conceived in a manner that is sinful. Just like it's not a racial mixed person's fault that their parents committed fornication, even though they have to live with it.

Although, just like in the case of rape, even though one of your parents commits a sin, that does not justify you as their child to continue that sin when you become an adult. So, a mixed person needs to search out a mate from their own people, in order not to continue the sin their parents committed. If you are half black and half Caucasian, you need to marry someone like you. If you are half Mexican and half Caucasian, you need to marry someone like you. If you are half Chinese and half Caucasian, you need to marry someone like you. Then you need to raise your children in a manner so that they do the same when they are ready to marry. Most importantly, anyone searching for a mate needs to search for someone out of their own kindred, but that person also needs to be a Christian.

2 Corinthians 6:14 states:

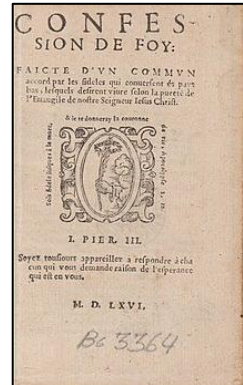
“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?”

Appendix D:

Kinism in the Apocrypha

In the books found in the Apocrypha, we find teachings of biblical kinism. The Apocrypha is not inspired Scripture, rather it is a set of historical books that were bound in most Bibles like the 1599 Geneva and the 1611 King James translations until the 1800s and read by Christians for a long time. I adhere to what the 1561 *Belgic Confession of Faith* states concerning these books:

“We distinguish these holy books (66 books of the Bible) from the apocryphal, namely, 3 and 4 Esdras, Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, additions to Esther, the Prayer of Azariah and the Song of the Three Young Men in the Furnace, Susannah, Bel and the Dragon, the Prayer of Manasseh, and 1 and 2 Maccabees. The Church may read and take instruction from these so far as they agree with the canonical books. They are, however, far from having such power and authority that we may confirm from their testimony any point of faith or of the Christian religion; much less may they be used to detract from the authority of the holy books.”



The following quotations in the Apocrypha concerning kinism agree with what we have already read in the Bible. Therefore, are not presented in the authority to create doctrine, rather as supplement to what is already in Scripture.

In the Book of 1 Esdras, the following is written concerns the event of the Israelites sending their foreign wives away during the days of Ezra and Nehemiah.

1 Esdras 9:7, 12, 36 (Brenton Septuagint Translation) states:

“So Esdras arose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel... Therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives come at the time appointed... All these had taken strange wives, and they put them away with their children.”

In the Book of Sirach, also called Ecclesiasticus, the author Yeshua Ben Eleazar (Ben Sira), a Hellenistic Judahite scribe of the Second Temple period, wrote the following on kinism.

Book of Sirach 13:15-19 (Brenton Septuagint Translation) states:

“Every beast loveth his like, and every man loveth his neighbour. All flesh consorteth according to kind, and a man will cleave to his like. What fellowship hath the wolf with the lamb? so the sinner with the godly. What agreement is there between the hyena and a dog? and what peace between the rich and the poor? As the wild ass is the lion's prey in the wilderness: so the rich eat up the poor.”

In the Book of Tobit, we also find a lot of kinism in some of the following verses:

Tobit 1:9 (Brenton Septuagint Translation) states:

“Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias.”

Tobit 4:12-13 (Brenton Septuagint Translation) states:

“Beware of all whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their

seed shall inherit the land. Now therefore, my son, love thy brethren, and despise not in thy heart thy brethren, the sons and daughters of thy people, in not taking a wife of them: for in pride is destruction and much trouble, and in lewdness is decay and great want: for lewdness is the mother of famine.”

In this passage, Tobit warns his son concerning whoredom, which he identifies as taking a strange wife that is not of his own kindred. He goes on to remind his son that Noah, Abraham, Isaac, and Jacob all took wives of their own kindred, and then states that the taking of a wife outside of your kindred is to NOT love your brethren.

About The Author:



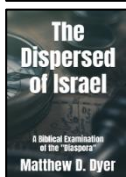
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Other books written by Matthew Dyer:



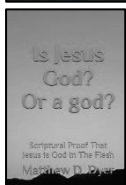
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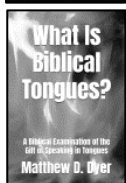
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