

## NATIONALITY, RACE AND INTERMARRIAGE

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The difficult problem of international affairs in general and race relations in particular, is more and more exercising the hearts and minds of thinking men today. There is general agreement among men that there are real differences among human beings -- such as those of sex, personality, nationality and race. But people are in disagreement with each other as to the importance to be attached to such differences.

So, in an attempt to offer a satisfactory resolution of such disagreement, in this present paper we will not engage in comparing the (short-term) merits of the anti-segregationistic racial policy of the present 1967 Federal Government of the U.S.A. on the one hand -- and *apartheid* alias the different 1967 South African policy of separate freedom for the races. Rather shall we conduct a principial investigation into the differences of sex and personality, and particularly of race and nationality, in light of the teaching of the Bible.

For in the ultimate analysis, the race question cannot be solved on the basis of the question: "What does the 1967 present-day government of the U.S.A say?" Or even on the basis of the question: "What does the 1967 present-day government of the Republic of South Africa say?" -- very important though their present-day views may be from the short-term point of view. Thinking people everywhere, however, need an ultimate and long-range solution to this problem. So the real question on race and nationality is: "What does Holy Scripture say?"

Hence, we shall first deal with the teaching of Holy Scripture concerning these racial and national differences before the advent of the sin of man. Then, we shall describe the Biblical importance of these differences during the sinful age from the fall of man up till the death of Christ two thousand years ago. Next, we shall indicate Christ's impact and the divine redemption of man from sin on these differences. And finally, we shall indicate the Biblical importance of these differences on Earth today and after death in Heaven as well as still later when God's children finally leave Heaven to inhabit the renewed Earth for ever.

### **I. National differences before the advent of sin**

Man fell into sin almost directly after his creation, when only one man and one woman comprised the entire human race. It is clear that there were no national differences in existence before that time. However, this by no means implies that national and other differences are the result of sin and therefore evil. For it is quite possible that such differences would have developed in any case, even if sin had never occurred. When we consider the consistent teaching of Holy Scripture, and particularly its teaching as to the state of affairs before the fall -- we shall see that such differences not only root in the unfallen creation but also in the infallible Creator Himself.

Let us first go back even before creation. Let us look at the eternal God Himself. Here we see Him as one God in three distinguishable and different Persons from all eternity past -- the Father, the Son, and the Holy Spirit.<sup>1</sup> The three different Persons all partake of the same divine Essence. But Each One nevertheless possesses and always has possessed a distinct Personality rather different from those of the other Two Persons.

Only God the Father possesses divine paternity or Fatherhood, for the Son and the Holy Spirit do not. It is "in the bosom of the Father" and not of the Holy Spirit that the only begotten Son dwells.<sup>2</sup> And it is the First Person of the Trinity alone Who is "the Father of spirits"<sup>3</sup> -- and not the Son or the Holy Ghost.

Only God the Son possesses divine filiation or sonship -- the Father and the Holy Spirit do not. Only the Son is the "only-begotten Son" of God<sup>4</sup> -- and not the Father or the Spirit. And the Son had His glory with the Father "before the world was."<sup>5</sup> When God the Son, the Word of God, "was with God" and "was in the beginning with God" -- the Triune God.<sup>6</sup>

Only God the Holy Spirit possess divine procession or spiration -- the Father and the Son do not. Only the Spirit "proceeds from the Father" and is sent by the Son<sup>7</sup> -- for the Father and the Son do not proceed from the Spirit nor from One Another. And only the "eternal Spirit,"<sup>8</sup> the Spirit of God, "searches all things" -- yes, "even the deep things of God."<sup>9</sup> The Father and the Son do not.

Thus, even within the life of the eternal Triune God -- we find eternal and indestructible differences between the three Persons. A profound variety, within the divine unity. Only the Father has paternity. Only the Son possesses filiation. And only the Spirit enjoys procession. All human attempts to minimize or eradicate these distinctions within the very essence of God, are basically blasphemous.

Quite apart from the differences within the Divine Essence, however, there are also the differences in creation -- which God eternally foresaw and fore-ordained in His Divine Counsel. For "known unto God are all His works from the beginning of the world."<sup>10</sup> This means that the Triune God planned and therefore approved the structure of the world and all its fullness which He would create.

As there is a variety within the unity of the Triune God, it is only to be expected that He would also plan and approve of a variety within the unity of the universe which would similarly reveal Himself as He really is -- a variety within a unity. So when we see the God-created variety of stars, planets, elements, plants, fishes, birds and animals *etc.* within the unity of the universe -- and when even within the unity of the human race we see the variety of sexes, personalities, nationalities and racial colours -- we must remember that God Who is Himself both a unity and a variety, from all eternity foresaw and foreplanned it all the way it actually is. First Corinthians 15:39-41.

"In the beginning God created the Heavens, and the Earth."<sup>11</sup> Rather significantly, here we are not told that "in the beginning Jehovah (the one and only God of unity) created the universe." But the original Hebrew literally states: "In the beginning 'Eloohiyim (the Divine Variety or Plurality) created the Heavens (the dual *ha-shamaayim*) and the Earth (singular)."

So, right in the very first verse of the Bible, the principle of plurality is emphasized in respect of both the perfect Creator and His perfect creation -- a variety within the unity.

After this, follows the inspired description of the divine activity in forming the Earth and all its fullness. First, we are (by implication) revealed Who the variety of Persons within the divine plurality of the '*Eloohiym* in Genesis 1:1 really are. For the very next two verses tell us that "the Spirit of God moved upon the face of the waters" -- and that (speaking His Word cf. John 1:1), God the Father "said: 'Let there be light!'" Just as we are similarly informed in the Psalms that "by the Word of the Lord the Heavens were made; and all the host of them by the Breath (or 'Spirit') of His mouth."<sup>12</sup>

Next, it is shown how this Triune God -- this plural '*Eloohiym* with His different divine Persons -- uncovered and ordained the differences inherent in His creation. This He did by dividing or separating one part of the universe from the other, continuing this process right down throughout formation week (and maintaining it ever since).

So, after he separated the Heavens from the Earth, we are further informed as to how "God divided the light from the darkness." He "divided the waters under the firmament from the waters above" -- and separated the land from the water, the "grass" and "the herb yielding seed, and the fruit-tree after its kind."<sup>13</sup>

Then the Triune God proceeded "to divide the day from the night" and the living creatures of the water from those of the air -- all after their kind."<sup>14</sup> "And God made the beast of the Earth after its kind, and everything that creeps on the earth after its kind." And "God saw that it was good" and that all these creatures were destined not to interbreed, but to mate only with their own kind.<sup>15</sup> Then God divided Adam from the animals; Eve from Adam; and the sabbath from the formation week.

"Then '*Eloohiym* said: 'Let Us make man as Our image, after Our likeness."<sup>16</sup> But as man was made as the image of that God Who is a variety within a unity -- it follows that mankind too must be a variety within a unity. For mankind was created after the likeness of God -- as the very image of the Divine Plurality. All men descend from this one original man.<sup>17</sup> So it follows that all pluriformity not attributable to the advent of sin now found among men everywhere -- such as differences of sex, personality and probably racial characteristics too -- somehow reflects the variety of differences within God Himself Whose image man is.

This variety within mankind is immediately apparent in the statement of the very next verse: "So God created man as His Own image. As the image of God, He created man. Male and female He created them."<sup>18</sup> And having created the two human sexes, God instructed them to "be fruitful and multiply and fill the Earth and subdue it."<sup>19</sup>

To this end, it was necessary that "man leave his father and mother, and...cleave to his wife."<sup>20</sup> Together, man and wife and their descendants were to move further and further out into the World -- and to colonize new areas far beyond the garden of Eden.<sup>21</sup> So that, after many generations, all the Earth would be populated. For God had enjoined the first human pair (and in them as the federal and natural heads of the human race), also all their descendants to do this. In the words: "Let Us make man..., and let them have dominion...over all the Earth!"<sup>16</sup>

An important question now arises. As men would have spread over the Earth and inhabited different lands -- would national and racial differences have developed in any case?

In our opinion, racial and national differences would have developed among men in any case -- even if the fall had not happened. For race and nationality are not the result of sin. Not only is this the opinion of certain leading Theologians too<sup>22</sup> -- but importantly, Holy Scripture itself seems to imply that this would have been the case. Even though for obvious reasons there are no explicit pronouncements, the whole trend of the teaching of the Bible presupposes the necessity of man's development into nations and races -- irrespective of the advent of sin.

For firstly. The Triune God of variety in unity, is a God Who makes distinctions and divisions. We have seen how he divided the Heavens from the Earth; the light from the darkness; the waters above the firmament from those below; the seas from the dry land; the grass from the herbs and the fruit-trees; the day from the night; the living creatures of the water from those of the air and from one another after their kinds; the various living creatures of the Earth from one another after their kinds; Adam from the animals; and Eve from Adam. Now it is submitted that even without sin, God would have continued to divide His creatures. He would have divided Cain and Abel and Seth from Adam and Eve; Cain from Abel and from Seth; and their descendants from them -- until nations and races too would ultimately have come into existence. Even as they actually did in practice -- "when the most High divided to the nations their inheritance, when He separated the sons of Adam."<sup>23</sup>

Secondly. It is submitted that at least racial differences, if not separate nationalities with their own languages too -- would have come into existence in any case, even without sin. It may perhaps be argued that the different languages which only developed after the destruction of the tower of Babel<sup>24</sup> may not have developed gradually in the state of rectitude. But as racial factors or hereditarily transmissible physical characteristics (unlike language distinctions) are genetically predetermined and nowhere in the Bible attributed to the advent of sin or its consequences at the tower of Babel -- we would maintain that all the necessary chromosomes required for the later development of the various racial strains now extant were already present in the perfect seed within the body of the unfallen Adam, even though his body and his chromosomes too must also have been adversely affected later as the result of his sin.

Thirdly. Perhaps also as a further development of the tower of Babel, the words of Paul in his address on Mars' Hill to the Athenians -- words going back to creation, and going forward into the future too -- seem to support the above view. There he declared that the Triune God of variety in unity "**made all nations** of men, for to dwell on the whole surface of the Earth -- and has determined the times before appointed and the **boundaries** of their habitation."<sup>25</sup> Paul distinctly declares here that God made all the **nations** "to dwell on all the surface of the Earth". God **made** them for the **purpose** that they might leave one another, spread out, and be separated by the **boundaries** of their habitation -- **made them in order that they should become nations**. And God **pre-ordained**, "before appointed," that each of these nations would have its own time of activity and place of operations in God's world programme for which God "**made**...all nations" -- made them in creation, quite apart from their later fall into sin.

Finally. We are informed that **even after God has totally banished sin and all its consequences at the end of the age**, even in the city of the New Jerusalem on the renewed Earth

-- "the **nations** of them which are saved walk in the light of it and the kings of the Earth...shall bring the glory and honour of the **nations** into it."<sup>26</sup> Then, "they shall be His peoples (*laoi*) -- **plural**. *Laoi*, plural -- **not singular** (*laos*). Rev. 21:3,24-26. For then, they all return to Genesis 1:1's eternally-Triune *Elohiym* (and not to a unitarian multiracialistic *Al-lah*).

Now it is strange indeed that God would allow saved nations as such in the New Jerusalem, and still stranger that He would call their produce "**the glory and honour of the nations**" -- if nations as such are purely the result of sin, in that they would not otherwise have come into existence. It would then seem that, without sin and its divine antidote of redemption, man would still have progressed pre-nationally from the garden of Eden on the first Earth, to the international city of New Jerusalem on the renewed Earth.

For sin and redemption are only an *intermezzo*, albeit a mighty *intermezzo*. Even without this *intermezzo*, man would still have progressed from Genesis 1 and 2 to Revelation 21 and 22. Indeed, in so doing, he would then have developed into "**the nations**" of Revelation 21 and 22 -- **even without sin**. Revelation 21:3,24-26 and 22:2-5.

## **II. National differences after the advent of sin until the incarnation of Christ**

It will be best to deal concurrently with the effects of sin and also the beginning of redemption on national differences. For both sin and redemption appeared on the same day. And they will both co-exist alongside one another, until that other same day -- the day of the Second Coming of the Lord Jesus Christ.<sup>27</sup>

As a result of the fall, man became radically separated from God. He also became inwardly separated from his wife, and ultimately even outwardly separated from his fellow man -- particularly after the later development of the various nationalities.

The separation of men from one another as such which led to the development of the nations, would seem to have been caused partly on account of latent possibilities inherent in created man as such. They would have developed in any case even without sin -- partly on account of the alienating nature of transgression, and partly on account of the nature of redemption which separates the redeemed from the unredeemed unto sanctification.

For example, immediately after the fall, in the *Protevangelium*<sup>28</sup> God promised both punishment and redemption -- both of which involved increasing separation. The serpent who had caused the fall was to be separated both from every beast of the field and from the woman who had fallen. The woman who had been misled, was to be separated inwardly in her status from and subjected to the rule of her husband whom she had misled.

The seed of the serpent of the fallen and unregenerate human race, was to be separated from the seed of the woman or the elect humanity culminating in Jesus Christ as the Seed of the woman. Then our first parents, though principally reconciled with God from Whom sin had momentarily yet radically separated them, were separated from Eden -- and later separated from their son Cain when he proved to be the seed of the serpent.<sup>29</sup>

When Cain grew up and murdered his brother Abel, he was banished from the society of Seth and his other brothers and relatives. He went with his wife to the land of Nod, where he soon proved to be the parent of a new breed of men -- the Cainites.

This new breed reached its peak in the weapons-manufacturer Tubal-cain and the blasphemous man of blood Lamech.<sup>30</sup> Meanwhile, Seth and his descendants, as the redeemed human race, "began...to call upon the name of the Lord"<sup>31</sup> -- which they continued to do for as long as they avoided miscegenation with the degenerate breed of the Cainites whom God had separated from them.

But "it came to pass, when man [probably the Cainites] began to multiply on the surface of the Earth and daughters [*cf.* Ada and Zillah and Naamah]<sup>32</sup> were born unto them -- that the sons of God [probably the Sethites]<sup>33</sup> saw that the daughters of men were fair, and they took for themselves wives of all whom they chose.... There were giants [or rather 'fallen ones']<sup>34</sup> on the Earth in those days -- and also after that, when the sons of God came in to the daughters of men and they bore children to them. The same became the mighty men [literally 'men of strong violence'] of old -- men of renown.

"Then God saw that the wickedness of man was great on the Earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the Earth, and it grieved Him at His heart. Then the Lord said: 'I will destroy man whom I have created, from the face of the Earth!'"

So it would appear that the covenantal Sethites ultimately disobeyed God Who had separated<sup>35</sup> the godless Cainites from them -- so that the Sethites could serve the Lord.<sup>31</sup> The Sethites disobeyed and displeased God by terminating their separation, by allowing themselves to be seduced by the good looks of the godless Cainite women -- by biologically integrating with them in acts of sexual intercourse between the two breeds of men. The result of such activity, was a morally degenerate and hybrid breed of men who filled the Earth with violence, until God exterminated them in the death sentence of the Great Noachic Flood.

Only eight persons were spared by God and survived the Flood -- namely Noah and his wife, and their sons Shem and Ham and Japheth and their wives. This means that Noah's sons, all of them adult men at the time of the Flood, had been born some time before then during the period of interbreeding between the Cainites and the Sethites and the ensuing violence which had led to the Flood.

In this connection, it is interesting to note that Ham's name, probably given to him at birth, is perhaps capable of meaning "sunburnt" and hence "of dark skin-colour."<sup>36</sup> Certainly Ham is the father of many dark-skinned peoples<sup>37</sup> and, as mentioned earlier, the chromosomes determining racial characteristics were already present in the perfect seed of the unfallen Adam -- even though his body and therefore even his chromosomes must have been affected adversely as the result of his sin, and quite possibly by the further sins of his descendants too.

It is instructive to note Ham's sin against God and its consequences, when he vilely dishonoured his father Noah. Because he had mocked his father Noah in his nakedness, whereas his brothers Shem and Japheth respectfully covered their father -- Noah prayed that God would

punish Ham's son Canaan and bless Ham's brothers Shem and Japheth. This is shown in the prophetic words: "Cursed by Canaan; a servant of servants shall he be to his brethren!" And Noah also said: "Blessed be the Lord God of Shem; but Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; but Canaan shall be his servant."<sup>38</sup>

In the above verse, it should be noted that Ham himself was not deprived of salvation (*cf.* Acts 2:10 & 8:27f) and was not even cursed. Only Canaan was cursed, and he was but one of the many sons of Ham. But on the other hand, it must also be admitted that Ham was then not blessed either. Noah prayed that God would enlarge Japheth, would increase his influence, and that he would "dwell in the tents of Shem" -- *i.e.*, would adopt the religion and the ways of Shem. And Noah prayed that Shem would positively be blessed by the Lord God, by the redeeming Jehovah -- *i.e.*, that the line of God's covenantal people would run through Shem. As it did.

When one considers Extra-Biblical History, it is remarkable that all the great monotheistic world religions started in the tents of Shem -- namely, pure Old Testament religion among the Semitic Jews; early pure Christianity among the Semitic Ex-Judaists; and later even apostate Islam among the Semitic Arabs. It is also remarkable that God truly enlarge the Caucasian or Japhethitic white race -- which, by and large, has until recently progressively more and more dwelt in the religious tents of Shem since making the acquaintance of Christianity. And it is equally remarkable that the dark-skinned races of the world have, on the whole, been culturally and especially technologically backward -- alienated from the spiritual blessings of the tents of Shem, and until very recently the colonial servants of the Japhethitic white race and the vassals of the Semitic Arab slave-traders.<sup>39</sup>

There is general agreement that Shem is indeed the father of the Semitic peoples who inhabited the early Middle East. The Bible too tells us that Shem is the father of "all the children of Eber" (probably the H-Ebr-ews) -- and of "Elam and Asshur (or Assyria) and Aram (or Syria)" *etc.*<sup>40</sup> The question in dispute is as to whether Ham is really the father of the dark-skinned races, and Japheth the father of the Caucasian or white race.

As far as one can still ascertain, this is indeed the case. For the Bible tells us that the sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras and (looking westward from Palestine) "the isles (or 'coasts') of the Gentiles" and their descendants<sup>41</sup> -- which probably includes the Germans, Russians, Persians and Greeks (all of the white race). The Bible also tells us the sons of Ham were Cush, Misraim, Phut and Canaan and their descendants<sup>42</sup> -- which definitely includes the Egyptians, the dark-skinned Ethiopians and the early Palestinians, and which probably includes the Lybians and other early African peoples too.

From the above, all the various races of man were produced -- and continue to be produced, spreading over the surface of the Earth throughout the many centuries even to this day. Yet although all these racial groups did not arise outside the secret counsel or sovereign will of God (which embraces even the occurrence of sin) -- the question is whether this variety is pleasing to the revealed will of God. Particularly in light of Noah's blessing of Shem and conditional blessing of Japheth, and His cursing of Ham's son Canaan who was to be a servant of servants unto his brethren -- and, even more particularly, in light of the subsequent divine making of the different human languages at the tower of Babel and the divine scattering of mankind into different territories as the various nations.

God had commanded the first Adam to "be fruitful and multiply and fill the Earth" before the fall (which as already seen would in time probably have led to the formation of the various races and nationalities even without sin). So too did He command the same to Noah (a kind of "second Adam") and his sons after the Flood.<sup>43</sup>

But the sons of Noah and their descendants would not do this. Instead, despite apparently unfolding racial differences among them,<sup>44</sup> they continued to dwell together -- slowly moving down from the mountains of Ararat where the ark had stranded, into the plain of Shinar in Southern Mesopotamia. There, instead of Shem and Japheth dominating Canaan -- all mankind sinfully submitted to the leadership of Nimrod the Ethiopian Hamite -- the world's first postdiluvian imperialist and the apparent builder of the tower of Babel which God destroyed when He confused the tongues of men and drove them apart throughout the Earth into the different races and nations.<sup>45</sup>

"Now these are the generations of the sons of Noah -- Shem, Ham and Japheth.... To them sons were born after the Flood.... The sons of Ham -- Cush and Mizraim, and Phut and Canaan.... And Cush begat Nimrod. He began to be a mighty one [*i.e.* a 'man of strong violence' like the 'fallen ones' among the antediluvian breed referred to above] on the Earth.... And the beginning of his kingdom was Babel...in the land of Shinar."<sup>45</sup>

"Then, the whole Earth was of one language and of one speech. And it came to pass, as they journeyed..., that they found a plain in the land of Shinar. And they dwelt there. And they said to one another...: 'Let us build for us a city and a tower whose top may reach to Heaven; and let us make ourselves a name, **lest we be scattered abroad** upon the face of the whole Earth!'"<sup>45</sup>

God had told men in Adam, and again in Noah, to leave one another and **fill** the Earth. But here at Babel, we find disobedient men defying God in Heaven, and making a name for themselves on Earth by sticking together in a cosmopolitan city -- lest they be scattered over the whole Earth. Here we find an early example of unbiblical ecumenicity, a sort of 'United Nations Organization' for a godless one-world government under the leadership of the African Hamite Nimrod the Ethiopian -- a state of affairs scheduled to repeat itself again (at least temporarily) later toward the end of history.<sup>46</sup>

"But the Lord came down to see the city and the tower which the children of men built. And the Lord said: 'Behold, the people (*'am* or *genos*) is one, and they have all one language! And this is only the beginning of what they will do! But now, nothing will be more impossible for them than what they plan to do. Come, let Us go down and there confuse their language -- so that they may not understand one another's speech!'"<sup>45</sup>

Man the image of the Triune God -- the God of variety within unity -- was divinely commanded to develop and reflect that variety. But man disobeyed and clung to his unity, remaining one people and one language.

Fallen man started building the tower and city of Babel, to promote the unity of the human race -- lest this unity be broken by men drifting apart into different scattered nations as God had obviously desired that they should do. So the God of variety thereupon expressed His desire for human variety, in the words: 'Let Us (a Triune Variety) go down, and there confuse their language!'

"So the Lord scattered them abroad from thence, upon the surface of all the Earth (*kaal haa-' aarets* or *passees tees gees*). And they left off building the city. Therefore the name of it is called 'Babel' (*Baabel* or *Sungchusis*, meaning 'confusion'). Because the Lord there confounded (or *sunechee*) the language of all the Earth ((*kaal haa-' aarets* or *passees tees gees*). And from there, the Lord scattered them abroad the surface of all the Earth ((*kaal haa-' aarets* or *passees tees gees*)."<sup>45</sup>

As pointed out above,<sup>43</sup> this process of the formation of nations and races would have come about ultimately in any case.<sup>47</sup> For nations and races are a consequence of creation, and are nowhere stated to be only the results of sin. At Babel, this process was accelerated -- and the national and racial differences were there intensified as a result of God's miraculous and sinless nation-forming action, as a reaction to and against the background of a sinful one-world ecumenicity.

So, in the days of Peleg, a fourth generation descendant of Shem, "the Earth was divided"<sup>44</sup> (meaning 'mankind separated'). And "when the Most High divided to the nations their inheritance -- when He separated the sons of Adam -- He set the boundaries of the people."<sup>23</sup> This principally condemns all one-world empires, such as the Babelic cosmopolitanism of Nimrod the Hamite -- and all its successors.<sup>48</sup>

From Ur of the Chaldees, near the site of the destroyed tower and city of Babel, the Lord called Abraham to leave and go to the land of Palestine and there become the ancestor of the Israelites as the later covenant people.<sup>49</sup> And here the process of formation of the nations and their separation from one another continued. God separated Abraham from the Post-Babelites, and kept him separate from the Canaanites in Palestine with whom He counselled his descendants not to intermarry.

Then God separated Abraham from his own nephew Lot, who later became the father of the Moabites and the Ammonites -- sworn enemies of God's later covenant people the Israelites. Then Abraham's sons Isaac and Ishmael were separated, Ishmael going off to dwell in the desert and becoming the father of a new nation. When Isaac's sons Jacob and Esau grew up, they too separated -- Esau (who grieved his parents by marrying two Hittite women) becoming the father of the Edomites. Whereas Jacob became the father of the Israelites.<sup>50</sup>

When Israel's or Jacob's son Joseph and later his children went and dwelt in Egypt for some four hundred years, they long maintained themselves racially and residentially -- separate from the Egyptians. Even when they left under Moses -- the 600,000 pure Israelites are mentioned separately from the much less numerous "mixed multitude" that accompanied them. On their journey through the wilderness back to Palestine, they were to preserve their racial and religious identity (and sometimes even to eradicate their enemies). And this principle was enshrined also into the Mosaic Law.<sup>52</sup>

The same position prevailed under Joshua and during the time of the Judges and, on the whole, down to the time of king Solomon.<sup>53</sup> This Solomon married scores of foreign wives, though only to create political liaisons. Nevertheless, the degeneration which this caused -- soon split the kingdom.<sup>54</sup>

After a further period of increasing degeneration, the Northern kingdom of Israel fell to the Assyrian empire -- which then removed all its inhabitants to Assyria, and repopulated other conquered peoples in Israel in an attempt to obliterate all national and racial distinctions.<sup>55</sup> Shades of Nimrod! Indeed, it was not long before even the Southern kingdom of Judah fell to the Babylonian empire -- and many of its inhabitants got banished to areas far removed from Palestine.<sup>56</sup>

During the Babylonian captivity, many Israelites maintained their identity -- such as Ezekiel and Daniel.<sup>57</sup> Then, after some of them later returned to Palestine -- they "separated themselves...from the filthiness of the Heathen of the land, to seek the Lord God of Israel."<sup>58</sup>

Yet other Israelites had not separated themselves from the peoples of the lands. These non-separatists soon did "according to the abominations even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians and the Amorites." For they "took of their daughters for themselves and their sons -- so that the holy seed mingled themselves with the people of those lands."<sup>59</sup>

When the Israelitic leader Ezra heard about this, he was even "too ashamed to blush and lift up his head to God. For the Lord had commanded: 'Do not give your daughters to their sons, neither take their daughters for your sons, nor seek their peace or their wealth -- for ever!'"<sup>60</sup>

But presently, the people humbled themselves. One of those guilty, confessed: "We have trespassed against our God, and have taken foreign wives from 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!"<sup>61</sup>

Then Ezra stood up and said to all the people: "'You have transgressed and taken foreign wives, to increase the trespass of Israel. Now, therefore, make confession to the Lord God of your fathers -- and do His pleasure!..."

"Separate yourselves from the people of the land, and from the foreign wives!...' Then all the Congregation answered and said with a loud voice: 'What you have said, we must do!'"<sup>62</sup>

In the days of Nehemiah, although many of the people "had separated themselves from the people of the lands unto the Law of God" and promised "that we would not give our daughters to the people of the land nor take their daughters for our sons"<sup>63</sup> -- Nehemiah still saw "Jews that had married wives of Ashdod, of Ammon and of Moab." He noted that "their children spoke half in the speech of Ashdod. They could not speak in the Jews' language, but according to the language of each people."<sup>64</sup>

Nehemiah's reaction was swift and severe. "I contended with them," he wrote.<sup>65</sup> "I cursed them and smote certain of them and plucked off their hair and made them swear by God, saying: 'You shall not give your daughters to their sons, nor take their daughters to your sons or for yourselves! Did not Solomon king of Israel sin by these things?... Among many nations, there was no king like him who was beloved by his God. And God made him king over all Israel. Nevertheless, outlandish women caused even him to sin. Shall we then hearken to you, to do all this great evil -- to transgress against our God, in marrying foreign wives?'"

It is true that the Jewess Esther, with very little choice, married the Persian dictator Ahasuerus.<sup>66</sup> But after world power passed from the Persians to the Greeks and still later to the Romans, God's covenant people kept very much to themselves. For it is through those Israelites that all nations would then soon be blessed.<sup>67</sup>

### **III. Christ's impact and the divine redemption of man from sin**

This came about when in the fullness of time the Seed of the woman Jesus Christ was born of the virgin Jewess Mary. It is "evident that our Lord sprang out of Judah."<sup>68</sup> Jesus Christ, the earthly incarnation of the Son of God and the Second Person of the Triune Lord of variety in unity -- while in His teaching stressing the unity of the human race -- also stressed the variety within that unity, and the importance of nationality.

On the one hand, our Lord stressed the importance of the unity of the human race. He accepted the monogenetic origin of the entirety of humanity, and taught the necessity of loving one's neighbour as oneself -- making it clear that everyone, even the hated Samaritan, is one's neighbour.<sup>69</sup> And He endorsed this in His great Missionary Commission, when He commanded His Apostles to "go...and teach all nations" -- to "go...into all the world and preach the Gospel to every creature."<sup>70</sup>

But on the other hand, our Lord also stressed the great importance of the diversity of the human race and the importance of nationality. To love one's neighbour like oneself, not only implies one's sincere love of one's neighbour -- but no less also one's sincere love of oneself. Not only must the Jew love Samaritans. He must equally love his fellow-Jews (and he must also love himself too as the image of God).

Furthermore, our Lord's belief in the monogenetic origin of man -- also involved His approval of leaving one's father and mother, with all that this implies in terms of the ultimate formation of separate nations.<sup>69</sup> And again, it is very significant that He would have His Apostles go teach "all nations" -- as nations,<sup>71</sup> and not just as human beings.

But there is more. Christ originally commanded His twelve Apostles "not to go into the way of the Gentiles and into any city of the Samaritans," but to "go rather to the lost sheep of the house of Israel."<sup>72</sup> And He repeated this to the Canaanite woman -- adding that for Him as an Israelite "it is not meet to take the children's bread and to cast it to dogs," even though He saw her great faith and healed her sick daughter.

Again, on one occasion He apparently refused to see certain Greeks who sought Him.<sup>74</sup> On another occasion, He Who in His human nature was a Jew spoke to a woman of Samaria, at a time when the Jews had no dealings with the Samaritans.

She tried to engage Him in a discussion as to whether one should worship in the Samaritan worship-place, or in the Jewish temple at Jerusalem. He replied that the Samaritans did not know what they were worshipping. Salvation, He said, is from the Jews. The important thing is not where but Whom one worships. For "God is Spirit. And they that worship Him, must worship Him in spirit and in truth."<sup>75</sup>

It is sometimes contended by liberal theologians that -- despite the above episode involving the woman of Samaria -- Christ would have all believers worship together, irrespective of their race, in the same geographical locality -- on the basis of His high-priestly prayer, "so that they may all be one." However, not only is this a geographical impossibility, but our Lord also indicated in what way he would have His children be one -- "as You, Father, are in Me, and I in You -- so that they too may be one in Us."<sup>76</sup>

In other words, the Lord Jesus Christ would have His children be of one ex-sist-ence, as He is of one es-sen-ce with His Father. And He would have them differ in personality, even as the Father and the Son thus differ from One Another. The believers' being "one in Us" -- if taken geographically or without respect to their differences of personality (which includes even differences of nationality and race) -- would thus amount to rank Pantheism!

But Christ's earthly teaching also has an eschatological aspect which bears on the future of nationality. Speaking about the Day of Judgment, He claimed then that "before Him all nations shall be gathered.... He shall separate them one from another, as a shepherd divides his sheep from the goats.... He shall set the sheep on His right hand....

"Then the King shall say to them on His right hand: 'Come, you who are blessed by My Father! Inherit the Kingdom prepared for you from the foundation of the world!'"<sup>77</sup> And speaking of eternal life, He assured the Roman centurion that "many shall come from the east and west and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven."<sup>78</sup>

After admonishing His Disciples to be His "witnesses...both in Jerusalem and in all Judaea and in Samaria and unto the uttermost part of the Earth" -- the Lord Jesus ascended in Heaven. And thus He left those Disciples to await the promised baptism of the Holy Spirit, on the approaching day of Pentecost.<sup>79</sup>

"And when the day of Pentecost was fully come..., suddenly there came a sound from Heaven like a rushing mighty wind. And...they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance....

"There were Jews dwelling at Jerusalem -- devout men out of every nation under Heaven.... Every man heard them speak in his own language. And they were all amazed and marvelled, saying to one another: 'Behold, are not all those speaking, Galilaeans?... How is it we are hearing, every man in our own tongue in which we were born? Persians and Medes and Elamites and the dwellers in Mesopotamia -- and in Judaea and Cappadocia, in Pontus and Asia {Minor}, Phrygia and Pamphylia; in Egypt and in the parts of Libya around Cyrene; and strangers from Rome. Jews and proselytes, Cretians and Arabians -- we hear them speaking, in our tongues, the wonderful works of God!'"<sup>80</sup>

Now this profound occurrence is sometimes represented by liberalistic theologians as if it constituted the cancellation of the divine confusion of the tongues and dispersion of mankind into nations at the tower of Babel. Yet in fact, Pentecost does not reverse Babel -- but sanctifies it.

At Babel, not the devil but God (Whose gifts are without repentance) gave men the various languages. And at Pentecost not merely one language was spoken and heard (like the universal

language of all men prior to the destruction of the tower of Babel), but the language of every nation under Heaven -- Semitic, Japhethitic and Hamitic. So, all the Jews of every nation that attended the feast of Pentecost in Jerusalem -- heard the Gospel in their own national language.

This earliest Christian church consisted entirely of converted Jews. Yet, even while initially confined solely to Jerusalem, "there arose a murmuring of the Grecians [meaning the Greek-speaking Jewish Christians] against the Hebrews [meaning the Hebrew-speaking Jewish Christians] -- because the Greek-speaking widows were neglected in the daily ministration" or in the relief of the poor.

So seven Deacons, all of them with Greek names, were appointed "over this business."<sup>81</sup> Even here we see national feelings exerting themselves in the Congregation -- and this, among solely Jewish converts. Yet those feelings are by no means discouraged by the Apostles, but rather understood and accommodated.

In Acts chapter six, we thus read of the official installation of the first Greek-named<sup>82</sup> Deacons to minister to the needy Greek-speaking widows of the large Christian Congregation in Jerusalem. This passage is so important to our subject, that -- especially as a continuation of the linguistic teachings of Genesis 11 -- we need to give it a rather detailed treatment.

There were in fact two quite different linguistic groups within that Congregation -- both Hebrew-speaking "young men" (like Joses or Bar-Nabas and Ananias in Acts 4:36 & 5:1), and Greek-speaking Ex-Judaistic Christians. The approximately twenty thousand members of the Congregation, had now multiplied even further. So too had the number of believers in distress -- especially aged widows in need.

Apparently, some kind of machinery had already been set up by the Apostles (and their "young men" assistants) to help especially the needy Christian widows on a daily basis, particularly by providing them with food.<sup>83</sup> Yet the (Hebrew-speaking?)<sup>84</sup> "young men," presumably in their commendable zeal to minister to their own needy Hebrew-speaking Christian widows,<sup>85</sup> had apparently (though no doubt inadvertently or at least not maliciously) begun to neglect or to overlook<sup>86</sup> the needy Greek-speaking Christian widows in the Congregation's daily ministry of mercy to all of its needy members.

As a result of this neglect of their widows, the Greek-speaking Christians as a whole began to grumble against the Hebrew-speaking Christians as a whole -- within the same Congregation.<sup>87</sup> Ethnic factionalism threatened to disrupt the unity of Christ's Church. The Apostles had their hands full, and could not themselves handle the situation; nor could the (Hebrew-speaking) "young men" who had been assisting the Apostles in this matter.<sup>88</sup>

Obviously, more "young men" were needed to "serve tables" (or to serve as "waiters" at the widows' tables) or at the Congregation's "love feasts," or possibly even at the communion tables and thus to provide especially for the needy Greek-speaking widows "in their daily ministration." So the Apostles -- who were in any case predestined to disappear from permanent ecclesiastical office after delegating their prophetic-priestly-kingly functions respectively to permanent prophetic Preachers and priestly Deacons and kingly Elders -- called a congregational meeting to solve the problem of the neglected needy Greek-speaking Christian widows.

At the congregational meeting, the already-overburdened Apostles explained that their own work in the Ministry of the Word could not be allowed to suffer. This, they felt, would indeed happen if they themselves took on the additional supervision of the ministry of the tables in respect of the needy Greek-speaking Christian widows. And this was, after all, not really a prophetic-apostolic but a priestly-diaconal matter.

Let the Congregation itself then choose a specified number of qualified men to officially "deacon" the tables of the Greek-speaking Christian widows. And let them thus rectify the neglect and promote the further unfolding in the Church of the priestly-diaconal ministry of the Lord Jesus Christ Himself.

When this had been done, the electees -- all of whom were Greek-speakers, and all of whom were chosen by the whole Congregation -- were installed in the Office of priestly Deacon by the laying on of hands. "And the Word of God increased; and the number of the Disciples multiplied in Jerusalem greatly"<sup>89</sup> (from twenty thousand or so to perhaps thirty thousand plus). For the work of the new Greek-speaking Deacons in ministering to the needy Greek-speaking Christian widows (in addition to the continuing faithful work of the previous Hebrew-speaking "Deacons" in ministering to the needy Hebrew-speaking Christian widows), gave great impetus to the further and rapid expansion of the Christian Faith.<sup>90</sup>

The Scottish Theologian Macpherson's comment in his book *Presbyterianism*, is striking:<sup>91</sup> "We have in Acts 6 an account of the election of seven men to supply a want that had been made subject of complaint.... A complaint had been made to the Apostles by that portion of the membership of the church at Jerusalem which was not purely Hebrew -- the Greek or Hellenist section -- that the poor and widows and orphans belonging to the purely Hebrew membership, were being attended to better and were being more liberally aided than the similar classes among themselves. The Apostles listened to their complaint, found apparently that there was some ground for it, and suggested means for remedying the evil....

"The members of the church, therefore, were called upon to elect of their own number seven men who would have the confidence of all for their uprightness and true Christian principle.... The names of all the seven are given, and it is certainly striking to observe that all the(ir) names are **Greek**.

"When we put side by side these two facts, the complaint coming from the Greeks and the appointment of men all bearing Greek names as Office-bearers to endeavour to remove that which occasioned the complaint -- the conviction becomes very strong that these men for the most part at least not only bore Greek names, but belonged to the Greek section of the church at Jerusalem. This being so, it may further be concluded with good probability that the seven became members of a Board, as specially representing that portion of the church out of which they themselves sprang, and that their presence on the Board secured for it the confidence of the Greeks."

When persecution broke out against the Church in Jerusalem, the early Christians were "scattered abroad" (*cf.* the confusion of the tongues at Babel) throughout Judaea and Samaria, as a result of which churches were established throughout Samaria. And when the Ethiopian

eunuch heard the Gospel from Philip, "he went on his way rejoicing" -- probably going back to Ethiopia to establish the Ethiopian Christian Church.<sup>92</sup> Shortly after this, the Gospel reached Damascus and Caesarea too.<sup>93</sup>

In Caesarea, Cornelius -- the first Gentile convert to Christianity -- was baptized by the ultra-separatistic Peter. For although Peter had previously believed "that it is an unlawful thing for a man that is a Jew to keep company or to come unto one of another nation..., God has shown me...that I should not call any man common or unclean." For "truly, I perceive that God is no respecter of persons. But in every nation he who fears Him and works righteousness, is accepted with Him."<sup>94</sup>

This was approved as such, when Peter reported it back to the Jewish-Christians in Judaea and Jerusalem.<sup>95</sup> Although it is a pity that Peter himself afterward momentarily forgot this, when he later temporarily "re-judaized."<sup>96</sup>

After the Gospel had become established in Antioch, where the Disciples were first called Christians,<sup>97</sup> Missionaries departed from thence to bring the Gospel to Cyprus and Turkey and to all the nations God had previously allowed to walk in their own ways, but which He now enjoined to turn to Him.<sup>98</sup> And Gentile Christian Congregations were widely established.

Yet certain Jewish Christians felt these Gentile Christians should be circumcised and keep the Mosaic ceremonial law. But when the matter was discussed at the first [Hebrew-Christian!] Synod of Jerusalem, it was decided that -- provided the Gentiles converts abstained from meat offered to idols, and from blood, and from things strangled, and from fornication -- they would do well, without needing to keep the Mosaic ceremonial law.<sup>99</sup> So here we see a clear indication of the developing pluriformity of the Church, not only on theological but also on national and cultural grounds.

Paul taught that even the children of unbelieving fathers and believing mothers are holy children from their fetushood onward. Too, this is also further emphasized in that a young Christian called Timothy -- son of a Non-Jewish Greek father but a Jewish-Christian mother and grandson of a Jewish-Christian grandmother, was circumcised by Paul to make him acceptable to the Jews he hoped to convert.<sup>100</sup> For Paul always became a Jew to the Jews and a Roman to the Romans, so that he might thus save some. Then churches were established in Northern Turkey and Northern Greece, and southward toward Athens.

In Athens, Paul made the important announcement that God "has **made** all nations of men -- in order that they should dwell on all the surface of the Earth." And God "has determined the times before appointed and the **boundaries** of their habitation, so that they should seek the Lord."<sup>25</sup> This shows the permanent effect of the creation of languages at the tower of Babel, throughout human history.

After establishing the church at Corinth, Paul preached in Ephesus for two years in a separate building from the Synagogue. That separation represents the long-lasting split between Judaism and Christianity.<sup>101</sup> Yet liberalistic theologians never tire of pointing to Ephesians, Colossians and Galatians -- in support of their integrationistic position.

In Ephesians, they maintain that Christ "has broken down the middle wall of partition" between Christian converts from Judaism and from the Gentiles -- so that the latter "are no more strangers and foreigners, but fellow-citizens with the saints and the Household of God."<sup>102</sup> But the context solves the problem, before the liberals created it!

For the Gentile Christians are here called "fellow-citizens with the saints" -- with the Jewish Christians alone, and not with other Israelites in Palestine nor even with other Gentiles elsewhere. The Gentile Christians' solidarity is here only with elect Jewish Christians, and with the elect of all other Non-Ephesian Christian Gentiles.

They are not fellow-citizens of the same geographical area or earthly state. How could they be, strung out from the Near East across Southern Europe? They are spiritual fellow-citizens in Christ's heavenly kingdom, by the same Spirit. They are "a holy temple in the Lord in Whom you too are built together for a habitation of God through the Spirit."<sup>103</sup> "For our citizenship is in Heaven."<sup>104</sup>

The same is true of the other two passages the liberals cite. In Colossians, Paul declares that in the new man and the renewed image of God "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free. But Christ is all, and in all."<sup>105</sup>

But here again, the reference is to spiritual unity -- not the elimination of nationality or even class distinctions here on Earth. For although "there is neither Greek nor Jew" in the spirit -- nevertheless Paul pointedly remarks several verses later that Aristarchus and Marcus and Justus "are of the circumcision."<sup>106</sup>

Similarly, in Galatians Paul declares: "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female. For you are all one in Christ Jesus."<sup>107</sup>

This by no means implies the unimportance of these categories. For elsewhere the same Paul declares: "I am also an Israelite"; and "let as many servants as are under the yoke count their own masters worthy of all honour." Furthermore, "if any man teach otherwise [as do the liberals!]... he is proud -- knowing nothing." Indeed, "I do not permit a woman to teach, nor to usurp authority over the man -- but to be in silence."<sup>108</sup>

So, in spite of the unity in Christ, there is also the variety. For Paul himself teaches us that even though we are "all one in Christ Jesus" -- inside of this unity they are still Jew and Greek, bond and free, and male and female. And common sense irrefutably confirms this.

It must immediately be stated at this point -- that there is a vast difference between sexual, racial, national, slave and employmental relationships. Sexual and racial differences -- for "Can the Ethiopian change his skin?" -- are unalterable and genetically predetermined creational categories.

National differences -- except where they coincide with racial factors -- are also predetermined by birth. Yet they are also subject to development and to anti-revolutionary change -- as in that rare case when an assimilable individual changes his nationality after a long period of residence in another country.

Too, employmental relationships between two equal contractors are terminable by either party -- at the end of or on breach of the contract. The slave relationship, however -- unlike all the former -- is different. Yet, although a category Christians ought to try eliminate -- even here such elimination should be gradual and anti-revolutionary.

This is seen in Paul's communication to the Christian slave-owner Philemon, in which Paul himself offers to pay Philemon's run-away Christian slave Onesimus's debts. Paul requests Onesimus's owner that the slave be given his freedom.

Paul does not demand but he recommends to Philemon that he should receive Onesimus back forever. "Not now as a servant, but above a servant -- a brother beloved especially to me, but how much more to you, both in the flesh and in the Lord."<sup>109</sup>

The above is Paul's advice to the slave-owner. To the slave, however, Paul has different advice -- while still encouraging anti-revolutionary self-improvement.

"Let every man abide in the same calling in which he was called! Were you called, while a servant? Don't worry about it! But if you may be made free -- rather choose that. For he who is called in the Lord, while a servant -- is the Lord's free man. Likewise too he that is called while free, is Christ's servant. You have been bought with a price. Don't be the servants of men! Brethren, let every man abide with God, in the state in which he was called!"<sup>110</sup>

However, in the same passage Paul also refers to the importance to the Christian of the different relationship of nationality. Referring to the difference between Jewish and Gentile nationality, Paul writes: "As God has distributed to every man, as the Lord has called everyone -- so let him walk! And so I ordain in all churches. Was any man called while circumcised? Let him not become uncircumcised! Was any called while circumcised? Let him not be circumcised!... Let every man abide in the same calling in which he was called!... Brethren, let every man abide with God in the calling in which he was called!"<sup>111</sup>

Yet it should not be thought even after the long-standing split between the Synagogue and the Church, that Paul ever considered himself to have ceased being a Jew. Not only does he still declare that he himself is "an Israelite of the seed of Abraham [and] of the tribe of Benjamin." But his "heart's desire and prayer to God for Israel...that they might be saved" -- is so intense that he insists "the Gospel of Christ...is the power of God unto salvation...to the Jew first!"<sup>112</sup>

Nor does Paul avoid referring to traits of racial character. For he does not hesitate to agree with a certain prophet of Crete that "the Cretians are always liars, evil beasts, slow bellies." Paul himself adds that "this witness is true."<sup>113</sup> And from his various other inspired epistles, it would appear that the Corinthians were factious and passionate;<sup>114</sup> the Galatians foolish;<sup>115</sup> and the Thessalonians lazy<sup>116</sup> *etc.*

It is also of interest to note that the epistles of Paul and John are not addressed to all Christians everywhere indiscriminately, but to separate national or regional churches or groups of Congregations -- each with its own style of life, and each with problems meriting the special attention of these Apostles. Although these epistles are instructive to all Christians everywhere, it is nevertheless significant that each contains a portrait of the different needs of their addressee

readers in Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, Thessaly, Smyrna, Pergamos, Sardis, Philadelphia and Laodicea respectively -- as well as a portrait of the needs of the Church of all ages among all nations down to the end of the World.<sup>117</sup>

#### **IV. National differences on Earth today, in Heaven, and later on the New Earth**

As these national distinctions will remain with us (even among Christians) down to the end of the World -- they are still with us today. No amount of liberalistic attempts to ignore them or integrationistic attempts to destroy them will meet with success. And not only is this true of America and South Africa,<sup>118</sup> but also of the whole World -- God's World, His Word of variety, even of racial variety.

Regarding America, almost all of her less than 12% Blacks were Negro slaves from the west coast of West and Central Africa. Their native tongues were quickly lost, as too was much of their racial purity when they were overshadowed by the dominant more than 87% White culture of America. Despite still maintaining some very significant cultural differences even after the abolition of slavery in 1865, it is probably true to say today that the now somewhat racially miscegenated and totally delinguisticized American Blacks and the American Whites are today culturally closer to one another than are White Americans and White Englishmen.

Regarding South Africa, there was no contact at all between the then perhaps 30% Whites in the west and the 70% Blacks in the east -- until they met one another at the Great Fish River in 1780. None of those Blacks were Negroes, and few were enslaved before the Whites abolished slavery in 1836. The Blacks then spoke about eleven different Bantu languages, which they still speak and very much maintain even today.

Yet the forces of Satan will indeed try to bring about a one-world race. Significantly, this is one of the goals of Communism,<sup>119</sup> and long looked like it might characterize Earth's latter days in the new Babylon yet to be (re)built -- when someone like Nimrod the Hamite might rule again.<sup>120</sup> Perhaps the present and increasing Afro-Asian domination of the United Nations and its tendency toward the idea of World Government, might try to orchestrate this. But such plans would not succeed, for they run counter to God's will and His plan for all the nations.

For when as today, there shall be "upon the Earth distress of nations with perplexity"<sup>121</sup> -- the "Gospel of the Kingdom shall be preached in all the World for a witness to all nations." Only "then shall the end come."<sup>122</sup>

"And then the sign of the Son of man shall appear in Heaven.... All the tribes of the Earth shall mourn, and they shall see the Son of man coming on the clouds of Heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather His elect together from the four winds, from the one end of Heaven to the other."<sup>123</sup>

"But as the days of Noah were -- so shall also the coming of the Son of man be. For as in the days before the Flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark, and did not know until the Flood came and took them all away -- so shall also the coming of the Son of man be."<sup>124</sup>

First, however, there is "the everlasting Gospel, to preach to them that dwell on the Earth and to every nation and kindred and tongue and people." For "in the last days, the mountain of the Lord's House shall be established on the top of the mountains and shall be exalted above the hills, and all nations shall flow into it.... Nation shall not lift up the sword against nation, neither shall they learn war any more."<sup>125</sup>

After the elect of every nation have been "caught up...in the clouds to meet the Lord in the air," they shall "ever be with the Lord."<sup>126</sup> In that day, "many shall come from the east and west -- and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven."<sup>127</sup>

Then, each of God's elect will receive "a white stone; and a new name written on the stone which no man knows except he who receives it"<sup>128</sup> -- pointing to the continued existence of personality (of which nationality and race are also aspects) even after death. Then the redeemed will sing to the Lamb: "You were slain, and have redeemed us to God by Your blood out of every kindred and tongue and people and nation!"<sup>129</sup>

Then we shall see the "hundred and forty-four thousand of all the tribes of the children of Israel."<sup>130</sup> And we shall also see "a great multitude which no man could number of all nations and kindreds and people and tongues...before the throne and before the Lamb"<sup>131</sup> -- all pointing to the continued existence of nationality after death, in Heaven.

But even this is by no means the ultimate goal of nationality. For, among other things, the elect of every nation will ultimately leave Heaven and inhabit the renewed Earth for all eternity. Yes, even the New Jerusalem on the New Earth, "the nations of them which are saved shall walk in the light of it -- and the kings of the Earth do bring their glory and honour into it.... And they shall bring the glory and honour of the nations into it..., for the healing of the nations."<sup>132</sup> That this implies the continued existence of national distinctions for ever, is also the considered opinion of many leading theologians.<sup>133</sup>

At that time and thenceforth for ever, the covenant of grace will have unfolded completely. It shall blossom in all its national and international glory -- with all its manifold variety within its essential unity.

Well did God declare to the patriarch of old:<sup>134</sup> "Your name shall be Abraham; for a father of many nations I have made you. And I will make you exceedingly fruitful.... I will make nations from you, and kings shall come out of you. And I will establish My covenant between Me and you and your seed after you in their generations for an everlasting covenant, to be a God to you, and to your seed after you. And I will give to you, and to your seed after you, the land in which you are a stranger -- all the land of Canaan, for an everlasting possession. And I will be their God."

**Summarizing**, let it be remembered that here we have been trying to derive ultimate solutions to the racial problem from the Bible alone. We have not been trying to defend a particular country's present racial policy -- such as the anti-segregationistic policy of the present Federal Government of the United States of America, or the different policy of separate racial freedoms of the present Central Government of South Africa.

As a Biblically-oriented philosopher and theologian, the writer believes Holy Scripture teaches that racial and national differences are God-given, and should therefore be preserved -- and not be eradicated or even treated as unimportant. The writer further believes Holy Scripture teaches that any transgression of any Biblical principles, including Biblical principles for national and racial conduct -- any transgression by either an individual or a government -- renders the transgressor subject to the wrathful judgment of an angry God.

For we saw at the outset that the Triune God is not only a unity, but also a variety of Persons within that unity. Then we saw that everything He created within His universe, reflects this variety. Including the variety within mankind -- particularly the variety of human personalities, races and nationalities which would have unfolded even without sin.

Then we saw how sin deepened these differences and promoted separation not only between the believer in the one true God on the one hand and the unbeliever on the other -- but also between the various nations too. We saw how God's ancient covenant people the Israelites maintained (and incidentally still maintain) their separate existence from the other nations, and how this virtue was principally upheld even among the Christians of the various nations in New Testament times.

Finally, we saw that in spite of liberalistic and communistic integrationism foreshadowing its ideal of a future one-world race, these God-given national differences still exist today. They continue to exist in Heaven, and shall even exist on the renewed Earth too -- for ever.

So God is one of variety. God the Father is a discrete Person towards God the Son and God the Holy Spirit. This Triune God separated the Heavens from the Earth; the light from the darkness; the waters above from the waters beneath the firmament; and the seas from the dry land. He separated the grass from the herbs and the fruit-trees after their kinds; the night from the day; and the months and seasons from the years. He separated the creatures of the air from those of the water; and the various kinds of land animals from the former -- each after its own kind. And He then separated man from all other forms of life.

But even within the unity of mankind, the variety continues. For God separated Eve from Adam; Cain from Seth; the Cainites from the Sethites; the Semites from the Hamites and the Japhethites -- each according to their nations.

Then God separated Abraham from the Semites; Isaac from Ishmael; Jacob from Esau; Israel from the nations; and the Church from the World. And we are told that on the Day of Judgment, God will separate the nations from one another like the sheep from the goats -- whereas thereafter, even the nations of those that are saved, will be permanently distinguishable from one another inside the New Jerusalem.

So next time, before the "Christian" integrationist starts to pray:<sup>135</sup> "May Your will be done on Earth as it is in Heaven!" -- he should first carefully consider precisely what he is praying for. If he does this, he will either have to change his views on the race question -- or else cease praying for racial integration altogether. For if he then continues as before -- he could no longer be called ignorant. But only hypocritical and dishonest.

## ENDNOTES

- 1) Mt. 28:19; II Cor. 12:14; Gen. 1:1-3,26; *cf.* I Jh. 5:7.    2) Jh. 1:18.    3) Heb. 12:9.
- 4) Jh. 3:16.    5) Jh. 17:5.    6) Jh. 1:1*f.*    7) Jh. 15:26 *cf.* 14:16,27 & 16:7*f.*    8) Heb. 9:14.
- 9) I Cor. 2:10*f.*    10) Acts 15:18.    11) Gen. 1:1.    12) Gen. 1:2*f.* and Ps. 33:6 *cf.* Jh. 1:1-18.
- 13) Gen. 1:4,7,8 & 11.    14) Gen. 1:14,20*f.* *cf.* Lev. 11:13*f.*
- 15) Gen. 1:25 *cf.* Lev. 11:9-22 & 18:23 and Dt. 22:10.    16) Gen. 1:26.
- 17) I Cor. 11:8*f.*; Gen. 3:20; Rom. 5:12*f.*; Acts 17:26.    18) Gen. 1:27.    19) Gen. 1:28.
- 20) Gen. 2:24.    21) Gen. 2:8-15 & 3:23*f.*
- 22) *Cf.* A. Kuyper Sr.'s *Antirevolutionary Statecraft*, Kok, Kampen, 1916, I:126; C. Smeenk's *Christian Social Problems*, Kok, Kampoen, 1934, I:389; Venter's *Reformed Flag*, Pro Ecclesia, Stellebosch, Feb. 1950, p. 8; A.B. du Preez's *Separate Development for National Service*, H.A.U.M., Pretoria, 1959, p. 123.
- 23) Dt. 32:8.    24) Gen. 11, esp. vv. 1,7-9.    25) *Cf.* Wielenga's *From Jerusalem to Rome*, Pt. 2.
- 26) Rev. 21:24a & 26.    27) *Cf.* Gen. 3:6-24 and II Thess. 1:6-10.    28) Gen. 3:14*f.*
- 29) I John 3:12.    30) Gen. 4:11-25.    31) Gen. 4:26.
- 32) Gen. 4:22*f.* According to one Jewish tradition, Naamah (of the Cainite race) was the wife of Noah (of the Sethite race). If this were to be correct, it would shed an interesting light on the possible different physical appearance (on account of Mendelism *etc.*) of their sons Shem, Ham and Japheth.
- 33) The angels are sometimes called "the sons of God" (*cf.* Job 1:6 and 38:7). But as angels cannot marry (Mt. 22:30), the reference in Gen. 6:4 must almost certainly be to the covenantal Sethites (*cf.* Lk. 3:38 and Jh. 1:12).
- 34) The Hebrew word translated by "giants," is *n<sup>e</sup>philiym*. This actually means "the fallen ones," thus indicating moral degeneration after the racial miscegenation between the "sons of God" and the "daughters of men."
- 35) Gen. 6:18; 7:7; 9:18*f.*
- 36) The name "Ham" is probably derived from the Hebrew *chaamam*, meaning "to be hot" and hence possibly also "to be sunburnt."

- 37) Certainly some of Ham's descendants, such as Cush (*i.e.* Ethiopia) and Mizraim (*i.e.* Egypt), were dark-skinned peoples (*cf.* Gen. 10:6 and Ex. 12:36-38 and Ps. 105:23 and Jer. 13:23). *Cf.* too nn. 32 and 24 *supra*.
- 38) Gen. 9:25-27.
- 39) A. Kuyper Sr.'s *Antirevolutionary Statecraft*, I:22; his *Common Grace*, Kok, Kampen, 4th ed., III:544; and his *Antirevolutionary also in your Family*, J.H. Kruyt, Amsterdam, 1880, p. 39. Also see C. Smeenk's *op. cit.*, I:392.
- 40) Gen. 10:21*f cf.* 11:10-29.      41) Gen. 10:2*f.*      42) Gen. 10:6 *cf.* n. 37 *supra*.
- 43) Gen1:28 *cf.* 9:1.
- 44) Note that at least five of "the generations of the sons of Noah" described in Gen. 10 developed and were distinguishable as generations before the Babelic dispersion, *cf.* Gen. 10:22-25,31*f* & 11:9-19.
- 45) Gen. 8:4 & 10:6-10 & 11:1*f cf.* n. 38 *supra*. *Cf.* too A. Kuyper Sr.'s *Pro Rege*, Kok, Kampen, 1911, III:231-37. It is interesting that secular history too knows of an early *Birs Nimrod* or tower of Nimrod in Babel.
- 46) *Cf.* Rev. 18.      47) *Cf.* Acts 17:26 and Rev. 21:24-26.
- 48) *Cf.* Dan. 2 and 7, and Rev. 13. See too A. Kuyper Sr.'s *Pro Rege*, III:257*f* and his *Common Grace* I:305*f*; and C. Smeenk's *op. cit.*, I:392 & 422.
- 49) Gen. 11:31 to 12:5 & 24:3*f cf.* Josh. 24:2*f*.
- 50) Gen. 13:7-11 & 16:1-11 & 17:8 & 19:36-38 & 21:9-21 & 23:2-6 & 24:2-4 & 25:1-5 and Rom. 9:10-15 *cf.* Gen. 25:21-34 & 26:1-6,34*f* & 27:46 & 28:1-5 & 34:1-7.
- 51) Gen. 15:13 & 41:45 & 47:4-11,27-31 & 48:5 & 50:22*f* and Ex. 12:37*f*. Even though Joseph apparently married an Egyptian woman (Gen. 41:45,50-52), the Israelitic people kept to themselves -- as evidenced by Moses's determination not to integrate with the Egyptians, despite his own Egyptian upbringing (*cf.* Ex. 2:1-15 & 3:1-22 & 10:3 and Heb. 11:23-27).
- 52) Theological liberals never tire of pointing out that Moses himself married an Ethiopian woman, and that when his brother Aaron and sister Miriam objected to this God punished them. However, a careful reading of the whole passage concerned (Nu. 12:1*f*) reveals that they were punished because they resisted Moses's leadership (Nu. 12:2), and not because they disapproved of the racial miscegenation (Nu. 12:1). *Cf.* Ex. 34:11-16; Lev. 24:10-23; Nu. chs. 21 & 25 & 31 & 36; Dt. chs. 2 & 7 & 20 & 21:10-14 & 23:2-8 & 25:17-19 & 31:15-17. Yet it is interesting to note that even Moses's marriage to the Midianitess Zipporah, a woman of the same race as he though of a different nationality, caused religious misunderstanding in their home -- *cf.* Gen. 25:1-4 and Ex. 2:16-22 & 4:21-26 & 12:48.

- 53) Apart from exceptional cases absorbed into Israel like Rahab of Jericho and Ruth the Moabitess (Josh. 2 and Ruth 1:4 *cf.* Mt. 1:5), the old policy of separate national development continued. *Cf.* Josh. 9:1-3,22-27 & 17:13*f* & 23:2-7,13 and Judg. chs. 1 to 16 (esp. 14:3) and I Sam. chs. 5 & 8 & 21:15*f* and I Chron. chs. 18 to 20.
- 54) I Kgs. 11:1-11 *cf.* Neh. 13:36.      55) *Cf.* II Kgs. 17:22*f.*
- 56) *Cf.* II Chron. ch. 36 and Ezek. chs. 1*f* and Dan. chs. 1*f.*
- 57) Ezek. 1:3 & 3:15 & ch. 8 & 44:7*f* and Dan. 1:4*f* & 3:12*f* & 6:14*f.*      58) Ezra 6:21.
- 59) Ezra 9:1*f.*      60) Ezra 9:6,12.      61) Ezra 10:10-12.      62) Neh. 10:28,30.
- 63) Neh. 13:23*f.*      64) Neh. 13:23*f.*      65) Neh. 13:25-27.      66) Est. 1:1 & 2:1-17.
- 67) *Cf.* Gen. 17:4*f* and Isa. 2:2*f* & 52:15*f* & 56:7 *etc.*
- 68) Isa. 7:14; Mt. 1:23*f*; Gal. 4:4*f*; Heb. 7:14.      69) Mt. 19:4*f* and Lk. 10:25*f.*
- 70) Mt. 28:19 and Mk. 16:15.      71) Mt. 28:19 *cf.* Isa. 52:15*f cf.* Acts 1:8.      72) Mt. 10:5*f.*
- 73) Mt. 15:22-28 *cf.* Mk. 7:25-30.      74) Jh. 12:20-26.      75) Jh. 4:6-9,19-24.      76) Jh. 17:21.
- 77) Mt. 25:32*f.*      78) Mt. 8:11*f.*      79) Acts 1:5,8*f.*      80) Acts 2:1-11.      81) Acts 6:1-5.
- 82) All of the Deacons mentioned in Acts 6:5 have Greek names: Stephanos, Philippos, Prochoros, Nikanor, Timon, Parmenas, and Nikolaos.
- 83) Acts 4:35-37 & 5:1-4,6.      84) Acts 4:36 & 5:1.
- 85) Acts 6:1. Significantly, the uncial manuscript D adds *en tee, diakonia, toon Hebraioon* (or "in the service of the Hebrews").
- 86) Acts 6:1, *paretheorounto.*
- 87) Acts 6:1, *egeneto gongusmos toon Hellenistoon pros tous Hebraious.*      88) Acts 5:6,10.
- 89) Acts 6:7.      90) Acts 6:6-10, & esp. v. 7.
- 91) J. Macpherson's *Presbyterianism*, T. & T. Clark, Edinburgh, 1949, pp. 91*f.*
- 92) Acts 8:1,14,15-27,39.      93) Acts 8:40 & 9:1-3,10 & 10:1*f.*      94) Acts 10:1,28,34*f*,48.
- 95) Acts ch. 11.      96) *Cf.* Gal. 2:11*f.*      97) Acts 11:19-26.      98) Acts ch. 13 & 14:6.
- 99) Acts 15:5,29.      100) I Cor. 7:14; II Tim. 1:5 & 3:14*f* and Acts 16:1-3.

- 101) Acts 19:8-10.    102) Eph. 2:12-14,19.    103) Eph. 2:21f.    104) Phil. 3:20.
- 105) Col. 3:10f.    106) Col. 4:10f.    107) Gal. 3:28.
- 108) Rom. 11:1 and I Tim. 6:1-4 & 2:12.    109) Jer. 13:23 and Phm. 8-19.
- 110) I Cor. 7:20-24.    111) I Cor. 7:17-24.    112) Rom. 11:1 & 10:1 & 1:16.
- 113) Tit. 1:12f.    114) I Cor. 1:12f & 5:1f & 6:1f & 7:1f.    115) Gal. 3:1.
- 116) I Thess. 3:14f and II Thess. 3:10f.    117) Cf. from Romans to Rev. ch. 3.
- 118) Cf. in this connection A. Kuyper Sr.'s *Plancius's Discourse*, p. 21; and his *Antirevolutionary also in your Family*, p. 39; and his *Uniformity the Curse of Modern Life*, H. de Hoogh, Amsterdam, 1869, pp. 17f,30f,34; and his *Pro Rege* II:821; and C. Smeenk's *op. cit.* I:422; and H. Bavinck's *Reformed Dogmatics*, Kok, Kampen, 1930, IV:303.
- 119) Cf. K. Marx's *Collected Works* V:103, as cited in S.F. Bloom's *The World of Nations: A Study of the National Implications in the Work of Karl Marx*, Columbia University Press, New York, 1941, pp. 11 & 15-19: "Even the natural differences within species, like racial differences..., can and must be done away with historically." Cf. too N. Khrushchev's *The Road to Communism*, Documents of the 22nd Congress of the Communist Party of the Soviet Union, Oct. 17-31 1961, Foreign Languages Pub. House, Moscow, 1961, pp. 559f: "Full-scale Communist construction constitutes a new stage in the development of national relations in the U.S.S.R., in which the nations will draw still closer together until complete unity is achieved.... However, the obliteration of national distinctions and especially of languages distinctions is a considerably longer process than the obliteration of class distinctions."
- 120) Rev. chs. 13 & 18; II Thess. ch. 2 cf. Gen. chs. 10 & 11.    121) Lk. 21:25.
- 122) Mt. 24:14.    123) Mt. 24:30f.    124) Mt. 24:37f.    125) Rev. 14:6 and Isa. 2:2-4.
- 126) I Thess. 4:17.    127) Mt. 8:11.    128) Rev. 2:17.    129) Rev. 5:9.    130) Rev. 7:4-8.
- 131) Rev. 7:9f.    132) Rev. 21:24-26 & 22:2.
- 133) A. Kuyper Sr.'s *Dogmatic Dictations: Locus de Consummatione Saeculi*, Kok, Kampen, 1910, pp. 326f; and H. Bavinck's *Manual for Instruction in the Christian Religion*, Kok., Kampen, 1932, p. 233; and J.J. Müller in *Church Messenger*, Cape Town, Jan. 2 1963.
- 134) Gen. 17:5-8.    135) Mt. 6:10.