

'RACE' IN THE CREATION STORY OF GENESIS.

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In Genesis chapters one and two we have '*Adam*' mentioned in the Masoretic Text, but not in the Greek Septuagint of Genesis One. Scholars may not agree but early translators, including the KJV, indicate plural in Genesis chapter one and chapter 5:2, but singular in chapter two. Even ignoring this, we have a man and a woman ['them'] being created [*bara*'] in Gen.1 before the '*Adam*' [singular] who was formed [*yatsar*] in Gen.2. "Created" and "formed" have differing meanings. We cannot remain honest if we try to say that "created" = *bara* ' is the same as "formed" = *yatsar*. [The same goes for *plasso* and *ktizo* in the New Testament].

From the sequence alone there is no way Genesis 2 could be a re-run of Genesis 1. On a weight of evidence basis, there is more to say that Adam [as we use the word] was the first spiritual man, but not the first biological man. In other words, God took one man from Genesis 1 and breathed into him the breath of life. "*And man became a living soul*"-[Genesis 2:7]. The word "*became*" is consistently used in a manner showing the subject became something that it had not been before. Eve was the "*mother of all living*" with God's breath, not of the others. This indicates that there are those with the Spirit, and those "*having not the Spirit*"-[Jude v19]. The latter is the "*natural man*" who "*cannot receive the things of God*"-[1 Cor.2:14], but he may become very religious. What we believe about these issues in Genesis conditions what we believe right through the Bible. From this we can see that there is no problem about where Cain found a wife; it was from amongst those who were not 'living souls'.

Because trees as trees cannot have the knowledge of good and evil, the trees in the Garden of Eden are shown to represent human family trees. We can see this through Scripture in such places as Ezekiel 31, "*Behold the Assyrian was a cedar in Lebanon....*". Then it talks about, "*All the trees of Eden that were in the garden of God envied him*", thus relating this back to the Garden of Eden. These were the nations in the garden that the Adam who had become a 'living soul' was to cultivate or supervise. Without discussing what "Satan" as the "Enchanter" or "Serpent" means, we can see a seduction of Adam, through Eve, to divert to another purpose instead. We are not discussing here if Cain was a sexual product of this seduction. We find both "*the seed of the woman*" and "*the seed of the serpent*", and as it was then, so it is today, with one seed hating the other and in no way have they now become the same. That is why Jesus could say of the Edomite leaders of the Judean nation, "*Ye are of your father the devil*". Adam comes from a root word meaning "showing red in the face" or "of a ruddy complexion", a description of part of the white race. Even today the serpent is attempting to reduce this seed by racial intermarriage, and to eliminate it by other means. The Churches have been seduced into believing that all races are the same in God's sight.

In the genealogy of Jesus the Christ, we find from Luke 3:38, "*Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God*". We are told in Genesis 5:3 that it was not until 130 years later that Adam begat a son called Seth "*in his own likeness and after his image*". Neither Cain or Abel or any until Seth, the sixth from Adam, are said to be begotten by Adam, and they do not feature in the genealogy. Thus we have to question whether or not Cain and Abel's descendants, and any between Cain and Seth, are in that image and likeness either. If not then we have another division between the races.

CULTURE.

Anthropologists and other social scientists make the claim that 'culture' is learned behaviour acquired by individuals, but go further in saying that an individual is encultured at birth, the culture being transmitted from one generation to another. There is a degree where a child brought up in an alien culture will adapt to the new environment, but the pull of "roots" never disappears. When a person from a 'non-Christian' culture is "converted" to Christianity under the popular "born again" terminology, it is not hard to observe that all things do not become new. When such a person is

removed from the Christian cultural area and placed back among the original culture, that person will again manifest conformity with the original culture. When traversing between cultures, such a person can be observed doing something like singing "*How great Thou art!*" and then immediately afterwards praying to the spirits of the dead! Ba'al remains underneath and there is the worship of God and Ba'al at the same time. The consequence of racial mixture is a hybrid worship, and this God does not accept.

Where we find racial mixture, the culture remains within the heathen portion. It can be readily observed even where the heathen portion is very small, that person will more easily identify with the heathen culture or race rather than with the majority portion. This is particularly obvious amongst the males, and it is also visible that those continuing to profess 'Christianity' in a mixed race situation are almost totally women.

It is popular today to say that all cultures are God given and thus that God can be worshipped within any cultural form. But, in the Bible, God's people are instructed, "*Learn not the way of the heathen*". The word 'way' is given by Strong as "*a course of life or mode of action*". This then is a matter of culture that God's people are not to learn. There are many examples in Scripture about Israel practising the ways and culture of the heathen following association with them, "*according to the abominations of the heathen which the Lord cast out from before the Children of Israel*"-[2 Kings 16:3 and 17:8]. As it is the Lord who did the 'casting out', there is no excuse for any re-association with either the people or the culture. Further on in 2 Kings 17:15, this is connected with rejecting the covenant made with "the fathers". Rejection of the covenant means being cut off from the covenant. Esau did the same thing, and we are warned in the New Testament, "*Lest there be any fornicator, or profane person as Esau*"-[Heb12:16]. The profanity is crossing a threshold or doorway according to Strong. It is popular doctrine today to open such a door and to encourage God's people to go through it. It is not difficult to follow the pattern of God's judgement following racial mixture through Scripture, but this is encouraged both within and without the 'Church'. Thus it can be seen that any apparent break-through following years of faithful missionary activity is only an apparent breakthrough. The valid missionary activity is teaching the laws of God and bringing the other peoples into subjection.