

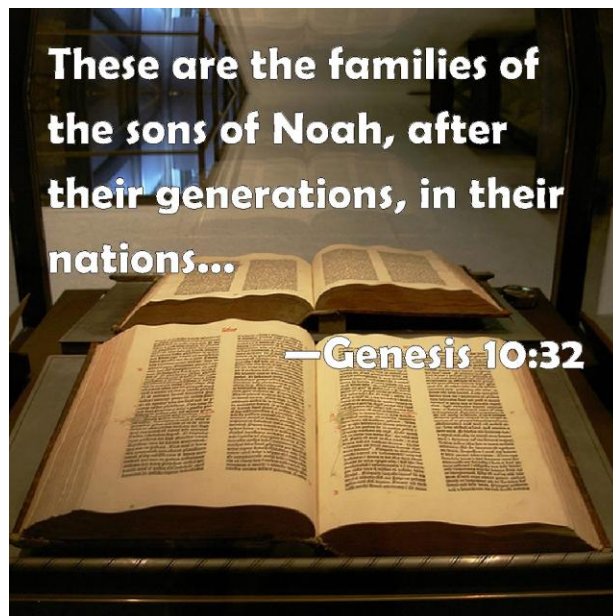
The Importance of Human Diversity Series

DRAFT

The Spiritual Intent of 'Thou shalt not commit adultery'

Version 3.1

By C.M. White





The Spiritual Intent of 'Thou shalt not commit adultery'

Authored by Craig Martin White.

Copyright © Craig Martin White, GPO Box 864, Sydney, Australia 2001.

All Rights Reserved.

This work is promoted through History Research Foundation (USA), History Research Projects (Australia) and Friends of the Sabbath (Australia)
www.friendsofsabbath.org

No part of this work may be edited. It may be freely shared as part of research projects or for educational purposes as long as quotes are properly cited.

All graphics are taken from the internet where they were made freely available.

History Research Projects

GPO Box 864, Sydney, Australia 2001

www.originofnations.org

www.friendsofsabbath.org

No limitation is placed upon reproduction of this document except that it must be reproduced in its entirety without modification or deletions. The publisher's name and address, copyright notice and this message must be included. It may be freely distributed but must be distributed without charge to the recipient.

Our purpose and desire is to foster Biblical, historical and related studies that strengthen the Church of God's message & mission and provides further support to its traditional doctrinal positions.

Contents

Abstract	5
Introductory Remarks	5
The entire meaning of ‘Thou shalt not commit adultery’	6
The New Testament Continues Old Testament Laws and Principles	7
Moicheuo and Nothos	9
Additional Proofs and Scriptures	11
Meaning of Mamzir and Allogenes	13
Insights Provided by Ezra.....	15
What did Christ look like?	21
Concluding Remarks	25
Appendixes.....	27
Appendix. List of Scriptural Proofs for maintaining human diversity.	27
Appendix. Babies understand racial differences aged nine months	29
Appendix. Kind After Kind	31
Appendix. Purity Versus Apostasy Views.....	35
Suggested Reading	36
References	37

**"These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood."
(Genesis 10:32)**

Associated Readings [available free online](#)

The Importance of Human Diversity Series

- *An Introduction to the Table of Nations.*
- *Does 'Neither Greek or Jew' Mean that God Ignores Ethnic Diversity?*
- *Just what do you mean ... "Noah was ... perfect in his generations*
- *Maintaining Human Diversity Q&A*
- *The Bible and Genetics.*
- *The Concept of the 'Foreigner' in Scripture.*
- *The Sanctity of Nationhood in the Bible.*
- *The Spiritual Intent of 'Thou shalt not commit adultery'*
- *Was the Cushite Woman a Midianitess?*

Origin of Nations Series

- *Origin of the Albanians.*
- *Origins of the Australian Aborigines*
- *The Modern-Day Descendants of Ishmael.*
- *When do the Armies of Ezekiel 38 and 39 Invade Israel?*
- *Where are the 'Lost' Tribes of Israel in the Modern World? An Introduction.*
- *Where are the Edomites today?*
- *Who are the Japanese?*
- *Who are the Latvians and Lithuanians?*
- *Who are the Mysterious Sukkiim?*
- *Who are the Peoples of Rosh?*

Abstract

This paper explores the spiritual and Biblical implications of the commandment "Thou shalt not commit adultery," arguing that its meaning extends beyond marital infidelity but includes all sexual sins even to encompass the preservation of human diversity as part of God's design. Drawing on Hebrew, Greek, and Latin linguistic analyses, as well as Scriptural references from both the Old and New Testaments, the author contends that adultery includes the concept of "adulteration" which is seen as contrary to God's intent for sexuality and for maintaining distinct human populations. The paper cites various sources, including to support the claim that diminishing human diversity is condemned in Scriptures like Deuteronomy 23:2 and Ezra 9. Ultimately, it asserts that God's plan, as reflected in Biblical principles, emphasises the sanctity of national identity, with Israel as an example to all peoples, and warns against globalist and woke ideologies promoting homogenisation.

Introductory Remarks

Is there really no commandment against homogenising humankind? Is it really not forbidden by God? Recall that sin is transgressing God's Law (I John 3:4) – falling short of His glory. The 10 Commandments are central to understand what sin is, but it also includes lack of faith (Romans 14:23) and not doing good when you know to do it (James 4:17). God's Law (Torah) can be explicit commandments, judgments, principles or examples. In other words, a specific, direct commandment is not required to specify a sin (falling short of God's glory).

However, the 10 Commandments do provide us with the foundation for what is right and wrong which is further expanded upon in the various statutes and judgments.

What about drugs, smoking and various sins not listed in the Bible? Does there need to be a specific commandment against such sins – particularly rather obvious behaviours which were once recognised as sins by churches and even society? Does there really need to be a literal letter of the law on these matters? Perhaps there is and we have read over the Biblical commandment on the subject at hand.

Think for a minute. Given that He has developed the races and nations of mankind, why would He permit them to intermarry – which leads to the end of diversity?

Ask yourself: How would He be able to sustain racial and ethnic diversity without legislating against it?

Are race and nations superfluous in the New Testament? Has God reversed His natural order and adopted a system of beliefs and doctrines that are radically different in the New Testament from the Old Testament?

Let us examine the Word and find out.

The entire meaning of 'Thou shalt not commit adultery'

What the Bible *does* have to say about mixed dating and marriages? In the first instance, turn to the most prominent Scripture on adultery which is found Exodus 20:14 (seventh of the 10 Commandments). You will come to understand why we are turning to this verse shortly:

"Thou shalt not commit adultery." (KJV)

A simple but profound statement, with deeper intent that can be seen on the surface. Similarly in the New Testament:

"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

For this, **Thou shalt not commit adultery**, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law." (Rom 13:8-10, KJV)

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

But I say unto you, That whosoever looketh on a woman to lust after her hath committed **adultery** with her already in his heart." (Matt 5:27-29) (KJV)

"And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

Thou knowest the commandments, **Do not commit adultery**, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother." (Luke 18:20, KJV. See also Mark 10:19)

"If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

For he that said, **Do not commit adultery**, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

So speak ye, and so do, as they that shall be judged by the law of liberty." (James 2:11, KJV - written to the 'lost' tribes of Israel).

Now this is important to note: Strong's explains the Hebrew word for *adultery* used in the Old Testament:

"5003 @a;n" na'aph {naw-af'}

Meaning: 1) to commit adultery 1a) (Qal) 1a1) to commit adultery 1a1a) usually

of man 1a1a1) always with wife of another 1a1b) adultery (of women) (participle) 1a2) idolatrous worship (fig.) 1b) (Piel) 1b1) to commit adultery 1b1a) of man 1b1b) adultery (of women) (participle) 1b2) idolatrous worship (fig.)

Origin: a primitive root; TWOT - 1273; v

Usage: AV - adultery 17, adulterer 8, adulteress 4, adulterous 1, women that break wedlock 1; 31

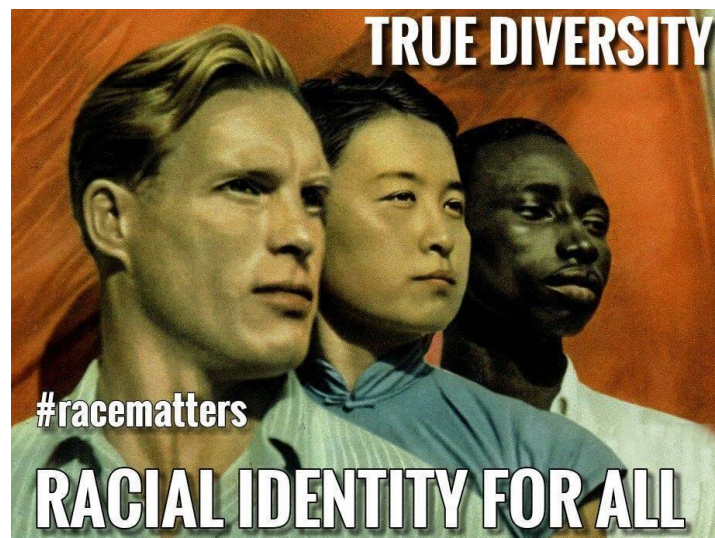
08799 Stem - Qal (See 08851) Mood - Imperfect (See 08811) Count – 19885.”

In the *Greek Septuagint* the word used is *adultero* and in *Latin Vulgate* it is *moicheuo* (see *The Theological Dictionary of the New Testament* (Gerhard Kittel (ed) translated into English by Geoffrey W Bromiley).

To adulterate has a deeper meaning, including intermingling or mixing which is understood in the Latin according to the *Oxford Latin Dictionary*:

“To mix (a substance or kind) with another, adulterate: to impair the purity or strength of, to give a variety of appearances to, change ... to corrupt, debase.”

So marital infidelity is not the only meaning behind the word for adultery. It has a broader range of meaning to include adulterating, changing the intent of sex and other sexual sins listed in Leviticus 18 and 20 etc. Refer to the **Appendix. Kind after Kind** for further details.



The New Testament Continues Old Testament Laws and Principles

Does not the New Testament continue Old Testament laws, doctrines and principals? Here is one of them continued into the New Testament:

“Do all things without murmurings and disputings:

That ye may be **blameless and harmless**, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.” (Phil 2:14-15, KJV)

The above is referring to the spiritual Israel of God as a light to the world.

Strong's for harmless:

“185 avke,raioj akeraios {ak-er'-ah-yos}
Meaning: 1) unmixed, pure as in wines or metals 2) of the mind, without a mixture of evil, free from guile, innocent, simple
Origin: from 1 (as a negative particle) and a presumed derivative of 2767; TDNT - 1:209,33; adj
Usage: AV - harmless 2, simple 1; 3.”

A New Greek and English Lexicon by James Donnegan explains it as follows:

“unmixed, pure ... unharmed, uninjured ... Some derive from *keraizol*, but it seems merely another form of *akeratos* and of *akerasios* ...”

While Liddell, Scott, Jones in their *A Greek-English Lexicon* define the opposite word, *keras* as:

“to mix, mingle ... mixed half and half ... mix, blend ... compound.”

As a bit of background, read how *akeraios* is used in Euripides' *The Phoenician Women* (942-943BC) translated by Edward Coleridge:

“Now thou are our only survivor of the seed of that sown race, whose **lineage is pure** alike on mother's and on father's side, thou and these thy sons.”
[emphasis mine]

Notice that in this play, the word *akerios* is translated as “lineage is pure.”

So what does this teach us? That the original intent of legislation against adultery demonstrates that God does not want us mixed with the world or ways of Satan. He wants spiritually pure children. Of which the physical is a type of the spiritual. Thus to *adulterise* is to change the Godly intent by committing various sexual sins.¹

-
- ¹ Andrew Symson *Anglo-Græco-Latinum Novi Testamenti* characterises *moichos* as causing familial confusion through illegitimate offspring, highlighting seedline corruption; as does Edward Leigh's *Critica Sacra*.
 - Cornelis Schrevel's *Lexicon Manuale Graeco-Latinum et Latino-Graecum*, and Francis Holyoake's *A Large Dictionary in Three Parts: English-Latin, Latin-English, and Proper Names*, connects it to the Latin *adulterinus* (impure, not full-blooded) and Hebrew *mamzir* (mongrel).
 - Geoffrey Lampe's *A Patristic Greek Lexicon* defines *moichaomai* as *adulterate* and *moichozeuktikos* as “pertaining to an adulterous marriage,” indicating seedline corruption or mingling, not limited to extramarital relations.
 - Gerhard Kittel's and Gerhard Friedrich's, *Theological Dictionary of the New Testament* defines *moicheuo* as involving the intermingling of animals, humans, or different races.
 - Henry Liddell, Robert Scott, Henry Jones, *A Greek-English Lexicon* defines *moichao* as “falsify” suggesting adulteration or alteration, applicable in contexts beyond marital infidelity.
 - Hjalmar Frisk's *Griechisches Etymologisches Wörterbuch* employs “verfälschen” (adulterate), reinforcing the concept of mixing or corrupting, particularly concerning race or family lines.
 - John Parkhurst, *A Greek and English Lexicon to the New Testament*, references Dr. Doddridge's interpretation of *genea moichalis* (Matthew 16:4) as a “spurious race degenerated,” synonymous with “mongrel race.”
 - John Pickering's *A Comprehensive Lexicon* defines *moichidios* as *bastard*, *spurious*, interpreted as *mongrel* in its 19th-century context.

Moicheuo, and Nothos

Herein I analyse the Greek and Latin lexical evidence for terms frequently translated as *adultery* in English, concentrating on the Greek word *moicheuo* (*moichaomai*) or Greek family word prefixed with *moich-*. These terms, which are often simply defined as *adultery* in dictionaries, encompass broader implications related to adulteration, debasement, and mixing metaphorically, spiritually and physically.

It is evident that the *moich-* word family fundamentally signifies mixing or mingling, rather than merely marital infidelity or other sexual sins. It has a broader meaning. This is seen in ancient Greek literature, where marriage is frequently irrelevant to the term's application. Lexicons utilize terms such as *bastard* or *spurious* due to historical language considerations.

s

1. Moichos:

A famous work is Geoffrey Lampe's *A Patristic Greek Lexicon* which is a specialised Greek-English dictionary focused on the theological and ecclesiastical vocabulary of Greek Christian authors from Clement of Rome (late 1st century) to Theodore of Studium (8th-9th century). In it he offers an explanation for *moichaomai* as *adulterate*. Today we would use the word *adulteration* or *debasement*. He further explains *moichozeukitkos* as "of or relating to an adulterous marriage." But what is adulterous marriage – it is wrong marriages!

Now turn to other academic sources:

- The *Oxford Latin Dictionary* has the old word *adulterinus* as "adulterated, impure."
- Lewis and Short in *A New Latin Dictionary*, have it as "not full-blooded."
- Leverett's *Lexicon of the Latin Language* states: "begotten basely, not thorough-bred, not full-blooded, adulterated."

These definitions together emphasise that the term *adulterinus* and its associated words signify a deviation from purity or authenticity, which may occur through physical blending, cross-breeding, or moral/social degradation.

From the above sources, it is proven that the Greek word *moichikos* is equivalent to *mamzir* as well as the Latin *adulterinus*. The Hebrew *mamzir* will be discussed in the next section.

There is another proof: *A Greek and English Lexicon to the New Testament* by John Parkhurst mentions that *moichalis* is

"a spurious race" (p. 554)²

And here is yet further historical proof. Peck and Forster translated Aristotle's *Historium Animalium* (IX.32.6-10):

"also another kind of eagle is the so-called true-bred. They say these are the

² I have come across the following sources, but to be verified: in the *Lexicon: Anglo-Graeco-Latinum Novi Testamenti* by Andrew Symson who states that *moichos* means: "It maketh a confusion in families, through an illegitimate brood."

Similarly, in *Critica Sacra* by Edward Leigh for *moichos*: "for it mingles families with an alien race."

only true-bred birds altogether; for the other kinds **are mixed and adulterated** by each other, including the eagles and hawks and the smallest birds.” [emphasis mine]

While the electronic text version at Electronic Text Center, University of Virginia Library has it as follows (<http://etext.virginia.edu/toc/modeng/public/AriHian.html>):

“There is another species called the 'true-bred'; people say that these are the only true-bred birds to be found, that all other birds - eagles, hawks, and the smallest birds - are all spoilt by the **interbreeding of different species**. The true-bred eagle is the largest of all eagles; it is larger than the phene; is half as large again.” [emphasis mine]

So adultery in the Bible is not restricted to marital infidelity but includes adulterating or changing the purpose that God has in mind for human sex.



The choice is ours – maintain Gods’ beautiful diversity or join the world in destroying it

The Greek word used in Exodus 20:14 (Heb = *na'aph*; Septuagint = *moicheuō*) is similar to that used in Romans 13:9 (*moicheuseis*):

“For this, Thou shalt not commit adultery.” (KJV)

Yet again, Aristotle states:

“While children mostly resemble their parents or their ancestors, it sometimes happens that no such resemblance is to be traced. But parents may pass on resemblance after several generations, as in the case of the woman in Elis, who committed **adultery** with a negro; in this case it was not the woman’s own daughter but the daughter’s child that was a blackamoor.” (D’Arcy W Thompson’s translation of *Historia Animalium*, VII.6). [emphasis mine]

Here the word *moicheuo* is used for adultery! Can there be any doubt as to its application in the ancient world? It means to adulterate and does not necessarily only carry the connotation of marital infidelity, but also mixed relations.

Then there is Philo Judaeus in his *A Treatise on the Principle that the Worse is Accustomed to be Always Plotting against the Better* (XXVII) located at <http://thriceholly.net/Texts/Worse.html>

“Nor does it follow that, because for the sake of the perpetuation of your race you have been endowed with the powers of generation, you ought to pursue **pollutions** and **adulteries** and other impure connections; but only such as, in a legitimate manner, engender and propagate the race of mankind.” [emphasis mine]

Thus *pollutions* = *phthora* = mixing of races; and *adulteries* = *moicheia*.

Moichos derives from *oichamai* which means “to go off” or “away” into a foreign land of strange flesh (see Symson’s *Lexicon*). Jude 7 may be seen in this light:

“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.” (Jude 7, KJV)

2. Nothos:

The Greek term *nothos*, which appears once in the New Testament (Hebrews 12:8), is essential for comprehending the seventh Commandment and its associated terms in both Greek and Latin. Lexicons such as The Liddell, Scott and Jones’ *A Greek-English Lexicon* and Lampe’s *Patristic Greek Lexicon* define *nothos* as “bastard, baseborn, cross-bred” or “adulterated,” and historically, it signified “mongrel” or of mixed descent, in contrast to *gnesios*, which indicates “pure race” or “belonging to the race.” In early Greek-Latin dictionaries, *nothos* was synonymous with the Latin *nothus*, which also translates to “mongrel.” The Hebrew *mamzir* and Greek *moichikos* similarly convey the idea of mixing.

In the original *Luther Bible*, the term *nothos* in Hebrews 12:8 was rendered as *bastarde* (mongrel), whereas contemporary editions have adopted *Ausgestoßene* (outcasts), thereby diminishing its implications. Comparable alterations can be observed in other passages, such as Matthew 1:1, where *race* was transformed into *story*, and Luke 19:27, where *execute* was softened to *make them bend down*. These modifications illustrate the modern attempts to lessen racial emphasis in German translations.

In the *Septuagint* (Wisdom 4:3), *nothos* distinctly refers to mixed peoples, underscoring its significance. Philo’s *The Special Laws* (III:46) further elaborates on *nothos* as cross-breeding or adulteration, which aligns with Biblical verses on the subject. Therefore, *nothos* consistently signifies mixing throughout both Biblical and non-Biblical texts, a meaning that has been obscured in modern translations.

Additional Proofs and Scriptures

Now notice Deuteronomy 22:11 and Leviticus 19:19:

“Thou shalt not wear a garment of divers sorts, as of woollen and linen together.” (Deut 22:11, KJV)

“Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.” (Lev 19:19, KJV)

Regarding Deuteronomy 22:11, Charles Brenton’s *The Translation of the Old Testament* translates it as follows:

“Thou shalt not wear a mingled garment, woollen and linen together.” (KJV)³

Here he translates *kibdelos* as mingled. And Francis Holyoake in *A Large Dictionary in Three Parts* says that this word is synonymous with *moichikos*!

In the *Thesaurus Graecae Linguae* by Henry Estienne (1829 edition), he presents the Latin definitions for various Greek words:

- *Moichas* – adultera
- *Moicheia* – adulterium
- *Moichos* – adulter

Here are some further proofs:

- In the *Oxford Latin Dictionary* *adulter* is “impure, adulterated, mixed, cross-bred, debased.” And *adulteraten* (adulteration) = “The corrupting of anything by base mixture.” While *Adulteratus* = “mixed, adulterated, produced by cross-breeding, of mixed descent or origin.”
- *A New Latin Dictionary*, states that *adulter* is “a bastard.”

Could anything be clearer? The Hebrew, Greek and Latin are in agreement that to adulterate includes the concept of adulterating through mixing.

This should not be too difficult to understand in the English, for the *Oxford English Dictionary* explains:

“Adulter = “to corrupt, debase, adulterate.”
Adulterate = “spurious, counterfeit, of base origin, or corrupted by base admixture.” Verb = “to render spurious or counterfeit ... by the admixture of baser ingredients.”

In other words to commit adultery or marital infidelity is debasing marriage and the sexual union. Leviticus 20:10 may be seen in this context.

Lancelot Brenton’s *Septuagint* translation into English of Hosea 4:1-2:

“Hear the word of the Lord, ye children of Israel: for the Lord *has* a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. Cursing, and lying, and murder, and theft, and **adultery** abound in the land, and **they mingle blood with blood.**” (*The*

³ Jacob Milgrom wrote an insightful article with included reference to the meaning of Deuteronomy 22:11: “Of Hems and Tassels”, *Biblical Archaeology Review*, Vol. 9, No. 3 (May/June) 1983, p. 61-65.

Translation of the Old Testament, Including the Apocrypha [emphasis mine]

The Greek for adultery above is *moicheia* again. The context is mixing blood! How could anything be plainer?

Turn to Hosea 7:8:

“Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.” (KJV)

Israel is a special people and meant to be an example for other nations and peoples to follow in lifestyle, law and is set apart for this purpose (Exodus 19:5-6; Deuteronomy 14:2; 26:18; 1 Peter 2:9). This is also as an example to all peoples to maintain their identities.⁴

Further to Leviticus 19:19 referred to previously, Hans-Georg Wunch notes:

“God created everything according to its species. A mixing of the different kinds would therefore be abhorrent to him ... **this law seeks to prevent the blurring of the variety of species and kinds that God created; that is it seeks to preserve the diversity in the created world.**” (Hans Wunch, “Does God care about the Oxen? Some Thoughts on the Protection of Animals in the Law Texts of the OT from a Canonical Perspective,” *Old Testament Essays*, Vol. 33, No. 3, 2020, pp. 51-52) [emphasis mine]

While Martin Noth states:

“Concretely, the veto is directed against the pairing of different species of animal.” (*Leviticus: A Commentary*, p. 123)

Other authors such as Calum Carmichael (“Forbidden Mixtures in Deuteronomy XXII 9-11 and Leviticus XIX 19,” *Vetus Testamentum*, Vol. 45, Fasc. 4 (Oct 1995), pp. 433-48) take a different approach. They believe that these Scriptures as solely metaphorical. My position is that these are yet further examples of multi-layering in the Bible and thus these commandments have both physical and spiritual or metaphorical interpretations.

Meaning of *Mamzir* and *Allogenes*

In Numbers 3:10 we are told:

“And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the **stranger [zar]** that cometh nigh shall be put to death.” (KJV)

The Hebrew for *stranger* is *zar* which Strong's interprets as follows:

“**2114** rWz zuwr {zoor}
Meaning: 1) to be strange, be a stranger 1a) (Qal) 1a1) to become estranged 1a2) strange, another, stranger, foreigner, an enemy (participle) 1a3) loathsome (of breath) (participle) 1a4) strange woman, prostitute, harlot (meton) 1b)

⁴ See also Deuteronomy 7:1-6; 23:6-8; Ezra 8:68-70, 82-94; 9:7, 36. Possibly Numbers 25:1-8.

(Niphal) to be estranged 1c) (Hophal) to be a stranger, be one alienated

Origin: a primitive root; TWOT - 541; v

Usage: AV - stranger 45, strange 18, estranged 4, stranger + 0376 3, another 2, strange woman 2, gone away 1, fanners 1, another place 1; 77

08801 Stem - Qal (See 08851) Mood - Participle (See 08813) Count – 309.”⁵

A related word is *mamzir* which the *Septuagint* translates as *allogenes* in Zechariah 9:6-7:

“And a **bastard** shall dwell in Ashdod, and I will cut off the pride of the Philistines.

And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.” (KJV)

Now, because it is self-evident that Israelites were allowed to marry other Whites and convert them to the Hebrew religion, so, the Greek which is *allogenes* in Numbers 3:10 and Ezra, must mean seed/race. Similarly Jeremiah 49:17; Ezekiel 44:9; Malachi 4:1; Zechariah 9:6. While in Deuteronomy 23:2 those born of an illicit union the word is *mamzir*:

“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.” (KJV)

Strong’s Concordance #4464 explains what *mamzer* means:

“**4464** rzEm.m; mamzer {mam-zare'}

Meaning: 1) bastard, child of incest, illegitimate child 1a) bastard 1b) mixed population (fig.) 1c) **born of a Jewish father and a heathen mother or visa versa**

Origin: from an unused root meaning to alienate; TWOT - 1174a; n m

Usage: AV - bastard 2; 2.” [emphasis mine]

Today’s English equivalent or synonym would include hybrid, crossbred, half-breed, mixed.

Similarly, Brown-Driver-Briggs’ *Hebrew Lexicon* reveals further information:

“mamzer-a bastard, a child of incest, an illegitimate child

a) a bastard

b) **mixed population (figurative)** [emphasis mine]

c) born of a Jewish father and a heathen mother or vice versa.”

⁵ The word derived from a root that means "to alienate." Dictionaries such as *Webster's* and *Merriam-Webster* characterise a mongrel as a mixed breed or race, with synonyms including hybrid or crossbreed. The *Wycliff* translation of Deuteronomy 23:2 describes a *mamzer* as a “child borun of hordom schal not entre in to the chirche of the Lord, `til to the tenthe generacioun” (ie illegitimate birth). Certain Jewish texts assert that the definition of *mamzer* is contentious, indicating a lack of clarity in its Biblical application. However, Israelite law, as referenced, clearly defines a *mamzer* as the offspring of prohibited intermarriage. Conversely, translations like the *New Revised Standard Version* differ, interpreting *mamzer* as “those born of an illicit union” in Deuteronomy while using *mongrel* in Zechariah, potentially to mitigate or obscure the term’s connotations in various contexts. The *Septuagint* employs *allogenes* (of another race) for *mamzer* in Zechariah 9:6, further emphasises the concept of mixed heritage and references *mamzers* residing in Ashdod, associated with the decline of the Philistines, with some translations, including the *New Revised Standard Version*, rendering the term as *mongrel*.

Nelson's Illustrated Bible Dictionary article on “bastard”:

“A person of illegitimate birth. The term may refer to the offspring of incest. Such a person was not allowed to enter the Lord's assembly: “A bastard shall not enter into the congregation of the Lord” (Deuteronomy 23:2), (KJV). “A bastard shall dwell in Ashdod” (Zechariah 9:6), (KJV) refers to the “**mixed race**” (other translations are “mongrel people” and “half-breeds”) who would settle in the Philistine city.” [emphasis mine]

International Standard Bible Encyclopaedia article “Bastard”:

“(bas'-tard) (mamzer; nothos): In (Deut 23:2) probably the offspring of an incestuous union, or of a marriage within the prohibited degrees of affinity (Leviticus 18:6-20; 20:10-21). He and his descendants to the tenth generation are excluded from the assembly of the Lord. (See Driver, ad loc.). Zechariah (Zechariah 9:6), after prophesying the overthrow of three Philistine cities, declares of the fourth: “And a bastard (the Revised Version, margin “a bastard race”) shall dwell in Ashdod,” meaning probably that **a mixed population**” (Brown-Driver-Briggs' Hebrew Lexicon) of aliens shall invade and settle in the capital of the Philistines.” (*International Standard Bible Encyclopaedia*).⁶ [emphasis mine]

Julius Fürst *Hebrew and Chaldee Lexicon to the Old Testament*, as translated by Samuel Davidson:

“Mamzer: Masculine, **a mongrel, i.e. one whose father is a Jew and whose mother is a Philistine. Zech 9:6: a bastard**; Deut 23:2, so called from illegal sexual mixtures, and therefore applied to the fruit of adultery. The numerous attempts to explain this word as to *despise* or to *be corrupt*, must be rejected.” [emphasis mine]

Here is the relevant Scripture:

“A bastard [*mamzir*] 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 forever.” (Deut 23:2, KJV)

Insights Provided by Ezra

Nehemiah and Ezra also warned against mixed marriages in Ezra 9:1-3, 11-12; 10:1-3, 10-11, 16-17, 44; Nehemiah 7:64; 10:28-30; 13:1-3, 23-30. They actually had the Israelites divorce their foreign wives – this was the adultery or sexual sin of their day and which continued to be identified as such for centuries thereafter. Christ Himself warns:

“But I say to you that whoever shall put away his wife, except for the cause of

⁶ Another New Testament proof is found in Hebrews 12:8 where Paul writes that “But if ye be without chastisement, whereof all are partakers, then are ye **bastards**, and not sons” (Greek for *bastards* = *nothos*).

fornication [porneia], causes her to commit adultery. And whoever shall marry her who is put away commits **adultery [moicheou]**.” (Matt 5:32, KJV)

“And I say to you, Whoever shall put away his wife, except for **fornication [porneia]**, and shall marry another, commits adultery; and whoever marries her *who is* put away commits adultery **[moicheou]**.” (Matt 19:9, KJV)

The Greek for fornication is *porneia* and refers to sexual sins.

Is he referring to all sexual sins in this context or a specific one? If specific, to which sexual sin does He refer to? The wording is similar to those used in that time period for marrying outside of Israel (we would call that today a mixed marriage. See *Jesus and Divorce* by William Heth & Gordon Wenham, pp. 154-55). By extension that means all peoples - not just Israelites – should maintain their uniqueness. The Dead Sea Scrolls contain information which may also assist. In the *First Letter on Works Reckoned as Righteousness* (4Q394-398), we find information which may throw light on this:

“... the issue of ‘fornication’, which in Lines 83-9 is equated to the one of ‘hybrids’. In turn, both appear to be related to intermarrying between Israel and foreigners actually referred to in 87-8 ... the reason for the banning of both ‘fornication’ and intermarriage would appear to be the same: i.e. Israel is supposed to be ‘a Holy People’, ‘a Holy Seed’. It is difficult to conceive of a more xenophobic group than this” (Robert Eisenman and Michael Wise, *The Dead Sea Scrolls Uncovered*, p. 187. A translation of this text is found on p. 196 of the book).⁷ [emphasis mine]

And that proves it! Adultery and fornication are principles against all sexual offences, including the diminishing of human biological diversity.

I have reviewed a number of articles and chapters in books which have been published examining this issue from different viewpoints and conclusions. Yet, I still come to the conclusion that I did way back in the mid-1970s when I read these verses in Ezra and Nehemiah. Let us take a look at some of these articles.

The article titled "Intermarriage, Social Complexity, and Ethnic Diversity in the Genealogy of Judah" authored by Gary Knoppers, which appeared in the *Journal of Biblical Literature*, Vol. 120, Issue 1 (Spring 2001), investigates the genealogies presented in the Book of Chronicles, with a specific focus on the genealogy of Judah found in 1 Chronicles 2-4. This examination aims to shed light on the representation of intermarriage and ethnic diversity within the context of the Persian-period (5th-4th century BC).

⁷ “There is no clear evidence that any pre-Mishnaic Jewish community held to a strictly matrilineal principle, whereby mixed offspring with an Israelite father and foreign mother were considered foreigners. While Ezra 9–10 has been proposed as the origins of the matrilineal principle, the mandate of genealogical purity better supports the view that Ezra required both parents to be Israelites, not simply the mother.” (Michael Gabizon, *Mixed Offspring in the Hebrew Bible and Second Temple Period*, pp. 290-91)

“Williamson correctly states that the use of “holy seed” in place of “holy people” from Deuteronomy “concentrates on the physical transmission of holiness:” it highlights the problem with mixed offspring. Since the mixed offspring were no longer part of the holy people, they were expelled alongside other foreigners. ... , it appears that some communities not only conceptualized mixed progeny as profane, but **also as hybrid species who were morally impure**, and thus a threat to the larger Jewish community.” (pp. 301-02) [emphasis mine]

Knoppers scrutinises the comprehensive genealogy of the tribe of Judah as recorded in IChronicles, highlighting its intricacy and significance in comparison to the genealogies of other tribes.

He demonstrates that Ezra and Nehemiah aimed to promote endogamy (marriage within the community) to maintain religious and ethnic integrity.

Knoppers adopts a literary and historical-critical methodology, examining the genealogical lists that mirror the ideological and theological aims of the Chronicles. These genealogies transcend mere historical documentation; they play a crucial role in shaping the identity of the post-exilic community.

He provides the following interesting insight into the nations listed in Ezra 9:1:

"the Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians, and Edomites" -is drawn only in part from the standard Pentateuchal lists. The authority of earlier injunctions against intermarriage is both applied and expanded to deal with a new situation. The new nations not originally covered by the injunctions of Exod 34:11-16 and Deut 7:1-4 include Egyptians, Ammonites, Moabites, and Edomites. To this list Nehemiah adds Ashdodites. The expansion in the number of peoples is, in fact, critical to mandating the divorce and expulsion of wives not included in the earlier prohibitions." (pp. 28-29)

Another is PhD thesis *Marital Imagery in the Bible*, by Colin Geoffrey Hamer:

"This might have seemed a surprising position for Paul to take when Ezra's instruction to the men of Judah was to separate from their non-Jewish wives (Ezra 10:11). But Satlow points out **that Ezra appears less concerned with the risk of apostasy than he was about such marriages being "unclean"**; doubt is cast on the 'purity' of any offspring. This might explain why Paul felt the need to say children of mixed marriages are "holy" (1 Cor 7:14), as the teaching in Israel (Deut 23:2) was that "No one born of a forbidden union may enter the assembly of the LORD. Even to the tenth generation, none of his descendants may enter the assembly of the LORD." In contrast, Paul appears to be saying that the children of mixed marriages in the Christian faith community are "holy," that is, not "unclean"; (*contra* Sampley who sees that the children of these marriages "are set apart for and belong to God")." (pp. 231-32) [emphasis mine]

However, the fact seems to be that Ezra is speaking of physical offspring that are not full Israelites while Paul may be speaking of children who are of spiritually mixed marriages.

Footnote 700:

"However, Nehemiah did appear to express concern about the risk of apostasy from non-Jewish wives (Neh 13:26), **so it seems his concern was not just about the purity of any offspring**; but Satlow sees that Nehemiah's emphasis is on the inability of the foreign wives to "speak the language of Judah" (v. 24): Satlow, *Jewish Marriage*, 137-39." (p. 233) [emphasis mine]

The aforementioned quote shows that Nehemiah's concerns were both ethnic and language issues. But ethnic was the prime concern. This entire event throws light on other Scriptures such as Deuteronomy 7:1-5 demonstrating that they fulfill a dual purpose: both spiritual/religious and physical/ethnic.

In "Intermarriage, and Impurity in Ancient Jewish Sources", *Harvard Theological Review*, Vol. 92, No. 1, pp. 3-36, Christine Hayes notes:

"In his study of biblical and talmudic marriage laws, Louis Epstein identified several rationales for what was originally an aversion to, and later an outright prohibition of, intermarriage. According to Epstein, these rationales, in chronological sequence, are: (1) the custom of endogamy; (2) enmity with other groups; (3) religious differences with other groups; (4) **racial differences (the desire to keep blood pure or free from adulteration); and (5) self-preservation in times of threatened assimilation.**" (p. 4)⁸ [emphasis mine]

In footnote 23 she states:

"In *Ap* 1 7, he [Josephus] speaks of the priestly lineage of the Jews which has been kept "unmixed and pure" (σμικτον και καθαρό ν) It is interesting to note that in *Ant* 4 20 228-30, he uses the same two terms to describe the Torah's prohibition against sowing seeds of diverse kinds "The seeds are also to be pure and without mixture (καθαρά και άυεπίμικτα), and not to be compounded of two or three sorts, since nature does not rejoice in the union of things that are not in their own nature alike nor are you to permit beasts of different kinds to gender together " **The linguistic similarity suggests a conceptual identity** **Diverse human seeds, like diverse vegetable and animal seeds, are to remain unmixed and "pure ""** (p. 12) [emphasis mine]

A few pages on she notes that:

"Ezra's ban on intermarriage was based on the notion that the mixing of two seeds, one holy and the other profane, would result in the profanation of the former and so constitute a sin of sacrilege. In *Jubilees*, the ban on intermarriage is likewise focused on the consequences for the holy seed of Israel, but these consequences are presented in even more dire terms. The holy seed of Israel is not merely profaned by mixing with the seed of the Gentile; it is defiled (that is, made impure) by the immoral act of sexual union itself. **Intermarriage is zenut, a sin that generates a moral impurity that defiles the holy seed of Israel** and indeed the entire house of Israel (in line with H's conception of the dynamics of moral impurity)." (p. 21) [emphasis mine]

"While there are indications within the biblical text of Abraham's preference for marriage within family lines (Gen 24:2-4), the transformation of Abraham into

⁸ Footnote 20 of her article: "And possibly from Neh 13 26 This passage, referring to Solomon, states that foreign women caused him to sin Whether this is the moral-religious rationale (they caused him to commit or at least to tolerate or support idolatry) or the holy seed rationale (they caused him to profane holy seed) is not clear, but verses 23-24 would suggest that the former rationale is assumed" (p. 10)

I think this confusion amongst scholars is due to the absence of understanding duality or a deeper meaning.

the original champion of strict endogamy is probably the result of an associative transference of the qualities of Phineas to the patriarch. The phrase "it was reckoned to him as righteousness" is found in connection with only two biblical characters, Abraham (Gen 15:6) and Phineas (Ps 106:31). The intent of the phrase is more explicit in the case of Phineas than in the case of Abraham. Phineas' **zealous defense of the holy seed against the incursions of Gentile fornicators is reckoned as righteousness.**" (p. 23) [emphasis mine]

Another work is the publication, *Mixed Marriages: Inter-marriage and Group Identity in the Second Temple Period*, edited by Christian Frevel, which investigates the discourse surrounding intermarriage within ancient Jewish literature, with a particular emphasis on the Second Temple era. It analyses how texts such as the *Book of Jubilees*, Ezra-Nehemiah, and Genesis engage with the topic of intermarriage, highlighting the formation of Jewish identity through the separation from Gentiles. The *Book of Jubilees* underscores its position against mixed marriages, depicting them as a defilement of Israel's sanctity, comparable to idolatry, and citing Leviticus 20:2-5 to rationalise harsh penalties.

Frevel's (ed) book scrutinises a range of Biblical and extra-biblical texts, including Genesis 34, which addresses intermarriage through the narrative of Dinah, showcasing a spectrum of attitudes from permissive to prohibitive. Jubilees reinterprets these stories into a stringent ban, aligning with an anti-Hellenistic agenda aimed at preserving Jewish purity and identity. Additional chapters explore intermarriage within contexts such as Qumran writings, Hellenistic reforms and demonstrates the intricate socio-religious dynamics of the era.

In chapter 12, Frevel notes:

"The concept of separation by the prohibition of mixed marriage promoted by Second Temple texts has manifold biblical roots. One quite significant reference is Deut 7:3: "You shall not intermarry with them: do not give your daughters their sons or take their daughters for your sons!" Like Deut 7:3, many biblical texts attest that this multifaceted discourse on a religious "Jewish" [ie Israelitish] identity is, with regard to the texts, closely linked to the problematic of sexual contacts resp. mixed marriages. The rejection of interethnic marriages as unfolded in the book of *Jubilees* (*Jub.* 20:4-6; 22:20-22; 25:3-10; 27:8-10; 30:7-17; 34:20-21; 35:14 etc.) is an important part of this concept, referring to, correcting and intensifying biblical traditions (Gen 24; 26:34-35; 27:46-28:9; 34; 36; 38; Exod 34:15-16; Lev 21:7, 9; Num 25:6-13; Deut 7:1-5; Ezra 9:2, 12, 14; 10:10-11; Neh 13:27; Mal 2:10-16 etc.)." (p. 221)

Frevel also wrote *Mixed Marriages as a Challenge to Identity in Second Temple Judaism* (January 2012). This 10 page paper presents the findings of a research project concerning mixed marriage in the Hebrew Bible.

I found an interesting quote that is reproduced below:

"The peoples of the land are constructed as an impure (cf. Ezra 9:11 :נדה) opposition to Israel. Thus, Israel has to separate itself (note the frequent use of the priestly term בָּדַל, a classical verb in context of the division between pure and impure, cf. Lev 10:10) from their impurity. Otherwise its existence in the land would be endangered. Several terms and motives link the narrative to

Leviticus 18 (cf. תועבה, טמא ; Egyptians and Canaanites in Ezra 9:2, and the relation between peoples and the land, cf. Ezra 9:1012) to underline the paradigm of purity. The demand for purity addressed at the cultic personnel in Neh 13:28-30a is expanded to everyone belonging to the Israelite community denoted as “sons of the Golah”: The Deuteronomistic prohibition against intermarriage is thus explicated not by referring to the fear of apostasy, but by the overall conception of Israel as a holy people in the presence of “his holy place” (קדשו מקום). The people’s holiness is defended by opposition against exogamy.” (p. 7)

In her 2013 Master's thesis titled *The Holy Seed of Israel: Group Identity and Cultural Memory in Ezra 9-10*, Nina Skafté investigates the narrative found in Ezra 9-10, concentrating on its role in shaping Israelite group identity through the lens of cultural memory.

The thesis delves into Ezra's reaction to the intermarriage occurring between returning exiles and "foreign women" in post-exilic Jerusalem, depicting this intermarriage as a potential threat to the community's purity and its identity as the "Holy Seed." Skafté contends that the text employs language of purity, and rhetoric of exile to strengthen the distinctions between Israelites and outsiders, drawing upon Biblical concepts such as the Holiness Code (Leviticus 17-26) and Deuteronomistic History (Deuteronomy, Joshua, Judges, ISamuel, IISamuel, IKings, and IIKings).

By interpreting the text as a form of cultural memory, Skafté emphasises how it contributes to the formation of a collective identity grounded in shared ancestry and divine selection (a special, called people).

“Ezra uses the very significant title the ‘Holy Seed’ (זרע הקדוש) about his people (Ezr. 9:2). The title contains several interesting connotations, *holy* being something relating to religion and rituals, and **seed being something about genealogy, blood and heritage.**” (p. 50) [emphasis mine]

Note especially the Scriptures below which she utilises:

“The term זרע (seed) has a range of semantic meanings, including agricultural seed (e.g. Gen. 1:11), semen (e.g. Lev. 15:32), offspring (e.g. Gen. 3:15), and descendant (e.g. 1 Kgs. 11:39, 2 Kgs. 17:20) (Southwood 2012: 127), which all connotes some aspect of inheritance. The use of זרע in Ezra 9-10 to refer to the ‘people of Israel’ is comparable to how it is used several other places in the Hebrew Bible: seed of Jacob (Ps. 22:23), seed of the house of Jacob (Ezek. 20:5), seed of David (1 Kgs. 11:39, Jer. 33:22), seed of Abraham (Ps. 105:6, Isa. 41:8, Jer. 33:26), seed of Israel (Ps. 22:23, 2 Kgs. 17:20, 1 Chron. 16:13, Neh. 9:2, Isa. 45:25, Jer. 31:36), seed of the house of Israel (Jer. 23:8).” (pp. 50-51)

In “The Abrahamic Covenant,” *The Master’s Seminary Journal*, Vol. 10, No. 2 (Fall 1999), pp. 191-212 by Keith Essex we find additional evidence for the thesis presented in this article:

“The elements of the covenant are threefold: making Abraham into a great nation, blessing Abraham personally, and blessing all nations in Abraham. The promises of the covenant are unconditional. The rest of the OT repeatedly refers back to God’s oath to Abraham in the Torah. The NT does the same by

pointing out that Jesus Christ, Abraham's seed, will make possible the final fulfillment of that covenant in the future." (p. 191)

"In the future, "all the families of the earth will be blessed in Abraham." In Gen 18:18, 22:18, and 26:5, the term *gôyim* is used. But here, the LORD uses the term ... (*mišpahot*, "families"). These families are subunits who make up the nations. According to Gen 10:32, the genealogy given in that chapter details "the families of the sons of Noah." The LORD affirms here to Abraham that those listed in Genesis 10 are the very ones who would receive blessing in him." (p. 198) (NB: In footnote 30 he notes that "the term "families" is synonymous with "nations" here".

Referring to "seed" in Gen. 13:15-16, footnote 34 states:

"The term ... ("seed") has a prominent place in the Lord's promise to Abraham. This noun is used 224 times in the OT and can mean 1. seedtime; 2. seed (that is scattered); **3. semen; and 4. offspring.** The last sense is that used here. In this theological usage, "thus the word designates the whole line of descendants as a unit, yet it is deliberately flexible enough to denote either one person who epitomizes the whole group (i.e. the man of promise and ultimately Christ), or the many persons in the whole line of natural and/or spiritual descendants" (Walter C. Kaiser, Jr., ..., "TWOT, 1:252 -53)." [emphasis mine]

Spiritually, Christians are of the seed of God through the holy spirit – the Israel of God that He is offering eternal life to. Israel's seed is thus a type of Christians as the seed that comes from God- His offspring.⁹

From the above, we can see that God's Law provides Biblical principles for protecting, as near as possible, one's heritage and ethnic identity.

Finally, a very interesting diagram has been extracted from Gary Schnittjer, *Old Testament Use of Old Testament*, p. 663 which compares the two views which are mentioned above. You can view this diagram in the **Appendix. Purity Versus Apostasy Views.**

What did Christ look like?

It was thought that including a section on Christ's ethnicity might be useful in this article.

In Titus 1:4, Paul writes:

"To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour." (KJV)

The Greek for "own" (or "genuine") in Titus 1:4 = *genos* = "genuine sonship' ... 'belonging to the race, i.e., lawfully begotten, legitimate'" according to Lampe's *A Patristic Greek Lexicon* (p. 316-17). Similarly in 1Tim 1:2. So race is not something that has been superseded in the New

⁹ Another work of many to reflect on is: *The Abolition of Intermarriage in Ezra 10 and the Ethnic Identity of The Postexilic Judean Community: A Hermeneutic Study*. Thesis presented in fulfilment of the requirements for the degree of the Master of Theology in the Faculty of Theology at Stellenbosch University, Dec 2014 by Bonifácio Paulo.

Testament Christ and the Apostles were not globalists or the Leninist communists who believe that race is irrelevant.

This indicates that race and nations are still important in the New Testament. And what of the race of Israel – is that still important to God or has Israel been replaced by the Church? The Scriptures which mention Israel as of continuing importance in the New Testament include:

• Matt. 2:6	• Acts 1:6
• Matt 10:6, 23	• Acts 2:36
• Matt 15: 24, 31	• Acts 10:36
• Matt 19:28	• Acts 13:23-24
• Luke 1:16, 80	• Rom 10:1
• Luke 2:25, 32, 34	• Rom 11:25-26
• Luke 22:30	• Gal 6:16
• Luke 24:21	• Eph 2:12
• John 1:31	• Heb 8:8-10
• John 1:49	• Rev 7:4
• John 12:13	• Rev 21:12

From the above it can be seen that Israel is still important to God in the New Testament. Indeed, Israel is mentioned over 2,500 times throughout the Bible! If this subject was so minor, then why is it emphasised so much? Perhaps infestation by political correctness has led to a watering-down and even rejection of the identity of Israel doctrine by many Christians.

Given the above, let us also notice something interesting about Christ Himself – the lineage of the Son of God:

"Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the **offspring of David**, and the bright and morning star."
(Revelation 22:16, KJV)

Notice that Christ reveals Himself as of the “root and the offspring” of David.

According to Strong's, *offspring* refers to race:

“1085 ge,noj genos {ghen'-os}
Meaning: 1) race 1a) offspring 1b) family 1c) stock, race, nation 1c1) i.e. nationality or descent from a particular people 1d) the aggregate of many individuals of the same nature, kind, sort
Origin: from 1096; TDNT - 1:684,117; n n
Usage: AV - kind 5, kindred 3, offspring 3, nation 2, stock 2, born 2, diversity 1, misc. 3; 21.”

While *root* means an *offspring* or *progeny*:

“4491 r`i,za rhiza {hrid'-zah}
Meaning: 1) a root 2) that which like a root springs from a root, a sprout, shoot 3) metaph. offspring, progeny
Origin: apparently a primary word; TDNT - 6:985,985; n f

Usage: AV - root 17; 17.”

What does that mean and why even mention Christ’s descent from David – if the physical was no longer important in the New Testament?

This shows that He is of David – of that ethnic stock (Judah). Now consider what David looked like:

“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.” (ISam 17:42)

Ruddy is to be reddish (pinkish-white skin) and red hair – much like the Scots:

“0132 ynlmod>a; 'admoniy {ad-mo-nee'} or (fully) ynlAmd>a; 'admowniy {ad-mo-nee'}

Meaning: 1) red, ruddy (of Esau as infant)

Origin: from 0119; TWOT - 26h; adj

Usage: AV - ruddy 2, red 1; 3.”

A related word to 'admoniy is Strong’s **“0120** ~d'a' 'adam {aw-dawm'} = the first man, Adam.” This then, also shows us what Adam looked like.

While “fair” is to be handsome – good-looking:

“3303 hp,y" yapheh {yaw-feh'}

Meaning: 1) fair, beautiful, handsome

Origin: from 03302; TWOT - 890a; adj

Usage: AV - fair 21, beautiful 5, well 5, fairest 3, fair one 2, beauty 1, beautiful + 08389 2, beauty 1, comely 1, pleasant 1; 41.”



In the region of Nazareth, tiles have been uncovered 4 miles away at Sepphoris, which shows White people – both nobles and workers

Similarly, ISam 16:12 states:

“And he sent, and brought him in. Now he *was* ruddy, *and* withal of a **beautiful countenance, and goodly to look to**. And the LORD said, Arise, anoint him: for this *is* he.” (KJV)

Traditions as preserved by Josephus seem to back this up:

“Now, as soon as his father had sent for David, and he was come, he appeared to be of a **yellow complexion**, of a sharp sight, and a **comely** person in other respects also.” (*Antiquities* 6:8:1)

The Greek word for yellow skin is *xanthos* = golden yellow – that is a sun-tanned White person, with a healthy, golden glow.

And in Matthew 1:1:

“The book of the **generation** of Jesus Christ, the son of David, the son of Abraham.” (KJV)

Strong’s interpretation of *generation*:

“**1078 ge,nesij** genesis {ghen'-es-is}
Meaning: 1) source, origin 1a) a book of one's lineage, i.e. in which his ancestry or progeny are enumerated 2) used of birth, nativity 3) of that which follows origin, viz. existence, life 3a) the wheel of life (Jas 3:6), other explain it, the wheel of human origin which as soon as men are born begins to run, i.e. its course of life
Origin: from the same as 1074; TDNT - 1:682,117; n f
Usage: AV - generation 1, natural 1, nature 1; 3.”

In other words, Matthew is referring to Christ’s racial lineage – so what is so wrong with that? Few today seem to want to address or recognise these plain scriptures.¹⁰

So, there can be no doubt, the New Testament continues the ethnic beliefs and virtues of the Old Testament. But now, God has also called non-Israelites to become spiritually grafted into the vine of Israel (Romans 11 refers) as we have previously read.

Yet, even when grafted spiritually into Israel, both Israelites and non-Israelites maintain their identities:

“Paul’s extended analogy in Romans 11 of the cultivated and wild olive trees, which represent Jews and Gentiles, respectively, confirms his essentialist understanding of ethnicity. In or out of the tree, **Jews remain Jews- cultivated olive tree branches**. And even grafted into the cultivated tree. **Gentiles remain Gentiles – wild olive branches**.

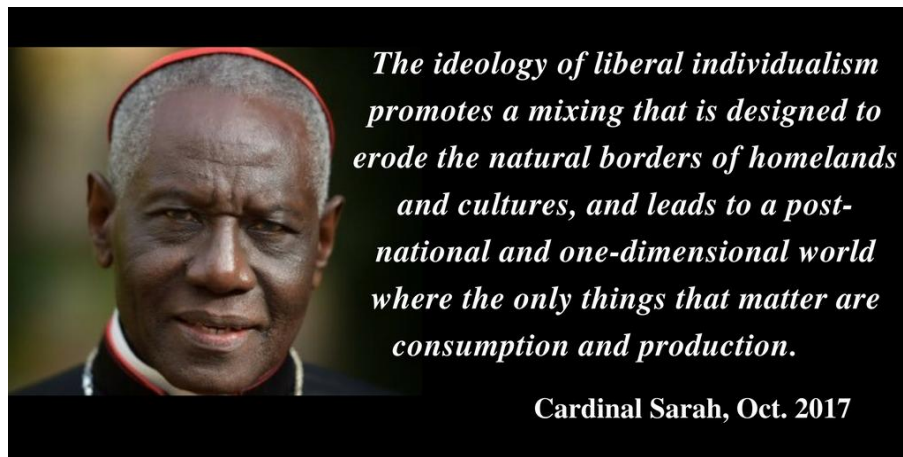
“... Such ethnic stereotyping strikes most modern readers as distasteful, but it

¹⁰ All this is so obvious and natural that babies by 9 months of age can determine racial differences. See **Appendix. Babies understand racial differences aged nine months**. The media wrongfully declares this as racist!

was the norm in the Greco-Roman world, and even someone as saintly as Paul participated in the practice.” (Matthew Thiessen, *The Construction of Gentiles in the Letter to the Ephesians in The Early Reception of Paul the Second Temple Jew*, p. 15) [emphasis mine]

Galatians 3:28; Colossians 3:11 and Ephesians 2:13-17 likewise convey the teaching that gentiles obtain salvation – they are one in Christ with converted Israelites. But Israelites and gentiles ethnicity and genetics do not disappear!

Refer to the **Appendix. List of Scriptural Proofs for maintaining human diversity** for supporting information.



Concluding Remarks

Many today no longer think that mixing peoples is wrong or a sin. They claim that as there is no direct Bible law forbidding it, then it is alright and nothing to be worried about. But we have seen that there is such a commandment.

This world’s media, universities, the United Nations and various other movements such as the Fabian Socialists and Leninists promote and encourage it – they want to amalgamate all the peoples. They are making fast headway in this direction.

But should the Church follow their lead? Should we look for excuses to align ourselves with the world?

The view of many on mixing is essentially identical to the political correctness/woke of this world. And unbeknown to them, this is a major plank in the globalist/politically correct platform for One World.

For the politically correct, notice what Matthew wrote:

“This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.
But in vain they do worship me, teaching *for* doctrines the commandments of men.”
(Matt. 15:8-9, KJV)

In the first century Christ was referring to the false teachings of the Pharisee leadership. Over the centuries, in a particular religious or cultural setting, these powerful words of Christ may be applicable in principle to wrong teachings even centuries later. And in the 21st century, “the commandments of men” would be very much applicable to globalisation and its twin, political correctness/woke.

Many detractors of ethnic diversity and human biological diversity use all sorts of arguments and excuses for eliminating human diversity. And of course, this has found its way into the Church where members have accepted mixing and many have disowned the *truth about Israel* doctrine as a result.

So, does the Bible actually have anything to say about maintaining human diversity?¹¹ Indeed, does it have to? Is this answer not common sense? Yet it is, but it is clearly revealed in the holy Scriptures.

And finally a word of wisdom from Robert Gayre of Gayre (deceased):

“We should not lose sight of the fact that in the pre-Chamberlain era, German nationalists had tried to explain away the frequent occurrence of their broad, non-Nordic, types of skulls as a result of their environment. The land or soil (*Boden*) has always had a mystical influence with the Germans, and so we get the Nazi cry of “Blood and Soil.” Whatever shortcomings there might be in this mixed racial ancestry, the Nazi relied on the mystical influence of the Holy German soil to put that right.

“It was this which led the Nazis to ally themselves, in expediency, with racially different non-European Japanese, and the non-Aryan Finns and Hungarians, while at the same time excluding even the near-Nordic Sephardim Jews and Poles (of whom there were many).

“It is important that the social sciences must steer between these two pseudo-philosophies, that of the Nazi philosophy of race, and the arguments of those who seek to deny the reality of race and the importance of genetic differences in man.” (Robert Gayre of Gayre, “Race and Nazi Racism and the Latter’s Impact on Anthropology”, *The Mankind Quarterly*, Vol. 18, No. 4, (April-June 1978), pp. 302-03). [emphasis mine]

No guilty lusts the shrine of home defile:
Cleansed is the hand without, the heart within:
The father's features in his children smile
Swift vengeance follows sin. - (Horace - *Ode* 4:5)

¹¹ One work that is interesting is *Race, Church, and Society* authored by Frank Smith that explores race relations from a conservative evangelical viewpoint, grounded in Biblical and historical examination. Smith is a pastor at the Atlanta Reformed Presbyterian Church with significant ministry experience in a predominantly Black community; the book tackles racial tensions and provides a theological framework for comprehending and addressing these issues. It is intended for both personal reading and group study, featuring "Points to Ponder" sections at the conclusion of each of its thirteen chapters.

The text posits that the church, through the gospel of Jesus, possesses the essential means to confront racial discord, dismissing the idea that political solutions can yield enduring results. Smith upholds the complete humanity of every individual, critiques the exploitation of race by politicians and ideologies such as Marxism, and cautions against "identity politics" and "social justice warriorship" as divisive and unbiblical.

Appendixes

Appendix. List of Scriptural Proofs for maintaining human diversity.

1. Deut 32:8 (from the time of Adam God separated the races)
2. Acts 17:26 (here is another scripture showing that God segregated the races)
3. Gen 6:2, 9
4. Gen 11:4-8; 10:5, 25, 32
5. Gen 24:3; 26:34-35; 27:46; 28:1, 8-9 (race was obviously the reason for this opposition to such marriages)
6. Lev 19:19 (even cattle should not mix)
7. Deut 22:9 (even the seeds should not be mixed)
8. Deut 23:2 ("bastard" - *mam-zare'* From an unused root mian. to *alienate*; a *mongrel*, that is, born of a Jewish father and a heathen mother: - bastard." (*Strong's*))
9. Deut 7:1-5
10. Ezra 9:1-3, 11-12; 10:1-3, 10-11, 16-17, 44 (mixing is condemned)
11. Neh 7:64; 10:28-30; 13:1-3, 23-30 (mixing is condemned)
12. Ex 23:31-33; 34:16; 33:51-55; Jos 13:13; 15:14, 63; 16:10; 17:18; 23:11-13; Jud 1:19-21, 28-36; 2:1-5; 3:5-7; IKings 11:1-2; Prov 2:16; 5:3, 20; 6:24; 7:5; Ps 106:34-35 (these scriptures prove that Israel was told to push out other peoples from Israel's lands for racial and religious reasons); Ezek 34:11
13. Is 5:1-7; Jer 2:19-23; Hos 5:1, 7; Hos 7:8-9
14. Num 1:18 (they were concerned about their pedigrees and ancestry. See IChron 2-4 and Gen 14:13).
15. Ex 12:38; Num 11:4-5; Neh 13:3; Jer 10:2. See also Jos 23:13; Jude 2:3; Ezek 28:24; Num 33:55
16. Ex 1:11; 8:22; Lev 20:24 (Geographical integration in Egypt led to racial discrimination)
17. Gen 16:1-3 (Abram sinned by having a concubine)
18. Ruth 1:1-5, 12, 15; Matt 1:5; Ruth 3:1-9; 4:13 (combining all these scriptures we find that Naomi's sons should not have married Canaanites. Naomi advised her 2 Moabitess daughters-in-law to return to their own kind. She also was trying to pair off people who were ethnically similar). Turn to Num 21:26, 29-35; 2:32-34; Deut 2:34; Jud 11:12-26 (here we have proofs that Israelites conquered Moab at one time). Now turn to Deut 23:3 and Zeph 2:9; Is 25:10 – there is no way that Ruth was a Moabitess by race, but by geography. For instance, Cliff Richard was an Indian by geography, not by race, as are many other British.
19. Ex 22:21 (law of treatment of strangers); 23:33 (but they must not live in Israel for any extended period. So, these strangers were to be given temporary refuge and then sent back home. See also Ezek 47:22-23).
20. Jer 50:16 (the races will be dwelling in their own lands, maintain their cultures during the Millennium)
21. Gen 12:11; 24:1-4, 14-16; 26:7; 24:29; 49:12; Num 12:10; Gen 28:1-2, 16; Lam 4:7; ISam 16:12; 17:42; Est 2:7; Song of Solomon 5:10-11 (this proves Israel was fair-skinned)
22. Gen 21:21; 26:34-35; 27:46; 28:6-9; 46:10-12; IChron 2:3-4 (each time that an patriarch married outside of their stock, God mentions it in the Bible)
23. Dan 2:43
24. Ezek 30:5; Jer 25:20; 50:37; Ps 106:35; Ezra 9:2 (mixing is portrayed in a negative light).

See also Is 3:8-9; Ezek 16:1-3

25. IChron 2:20, 23, 28, 50 (*hur* = white)

26. Ezek 23:42

27. Jud 14:3 (God allowed Samson to intermarry, but used the circumstances to His end.
God works in mysterious ways)

28. Num 36:6-7 (even the tribes of Israel were not to intermarry)

29. Deut 28:43; Lam 5:1-2; Hos 7:4, 8; Prov 5:7-10; Is 2:6; 1:7-8.

30. Jos 23:12-13; Ex 33:16; Lev 20:24; Ps 144:11-12; Jer 2:21, 25; Hos 5:6-7 (Heb is *zuwr*)

Appendix. Babies understand racial differences aged nine months

Babies develop racist traits aged nine months, before coming into contact with other races

By Daily Mail Reporter

4 May 2012

<http://www.dailymail.co.uk/news/article-2139735/Babies-develop-racist-traits-aged-months-coming-contact-races.html>

White babies aged just nine-months-old show signs of racial bias, according to a study in facial recognition.

Researchers at the University of Massachusetts in Amherst found that by the young age the babies were already discriminating against those of different races in their ability to recognise faces and emotional expressions.

They analysed 48 Caucasian babies with little to no experience of African-American or black individuals.

Split into a group of five-months-olds and another of babies aged nine months, they were tasked with differentiating between faces of their people within own race and then of those belonged to another, unfamiliar, race.

Babies from the five-month-old group were far more adept at distinguishing faces from different races, while the nine-month-olds were able to tell apart two faces within their own race with greater ease.

In a second experiment the babies' brain activity was detected using sensors.

They were shown images of faces of Caucasian or African-American races expressing emotions that either matched or did not match sounds they heard, such as laughing and crying.

Brain-activity measurements showed the nine-month-olds processed emotional expressions among Caucasian faces differently than those of African-American faces, while the 5-month-olds did not.

The shift in recognition ability was not a cultural thing, rather a result of physical development.

Researchers found that the processing of facial emotions moved from the front of the brain to regions in the back of the brain in the older age group.

'These results suggest that biases in face recognition and perception begin in preverbal infants, well before concepts about race are formed,' said study leader Lisa Scott in a statement.

'It is important for us to understand the nature of these biases in order to reduce or eliminate [the biases].'

This is similar to how babies learn language, medicalxpress.com reported. Early in infancy babies do not know yet which sounds are meaningful in their native language, so they treat all

sounds similarly.

As they learn the language spoken around them, their ability to tell apart sounds within other languages declines and their ability to differentiate sounds within their native language improves.

The results further earlier research which found that adults have more difficulty recognizing faces that belong to people of another race, indicating that the disparity begins sooner than previously realised.

The report is published in the May issue of the journal Development Science.

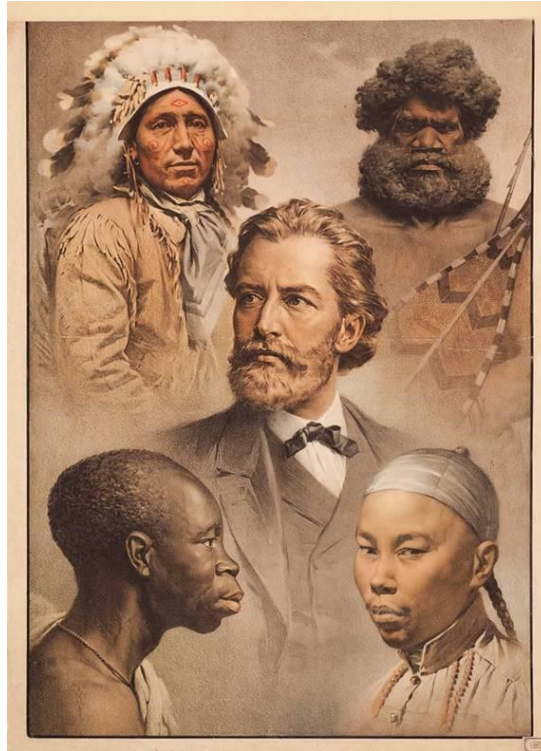
Appendix. Kind After Kind

Kind After Kind

By Ehud Would,

20 December 2018

<http://faithandheritage.com/2018/12/kind-after-kind/>



Christians have traditionally seen an imperative in Scripture which Rushdoony called the “image mandate” — that people should marry and reproduce according to their own kinds. But in recent years this “kind after kind” mandate in Genesis has been dismissed on the grounds that, as the Liberals tell it, it is a completely descriptive rather than prescriptive ordinance. Which is to say that if two things are biologically *capable* of reproduction, they are then of the same kind.

But this is a dismissal of the fact that the ordinance in question was leveled not merely as a matter of some mechanistic constant, but indeed as a command (Gen. 1:24) to the steward of creation — man.

Because Adam’s commission was to name (identify) variant kinds, prune back the thistles and vines from fruit-bearing trees, and nurture the telic order God had revealed in all the forms He had made: herbs of a leaf to their own bed, and the fruit of a tree to its own orchard. Yes, birds of a feather tend to flock together, but so too *must* they in order to exist; and to cultivate any particular strain, the husbandman must fence it off from others to facilitate its reproduction. In terms of creation and inbuilt teleology, description is consonant with prescription. Hence, intrinsic to the cultivation and maintenance of creation is a certain segregation of kinds. It was precisely with this duty of things to their respective orders that Man, as groundskeeper of creation, was entrusted. From this creation ordinance emerges the old chestnut, “A place for everything and everything in its place.” The alternative to which is disorganization, chaos,

entropy, and death.

As it pertains to mankind, the principle would be punctuated immediately in God's laying a visible mark upon the line of Cain to distinguish them from the children of Seth as "exiles" apart from Sethite society. What was this segregation of one lineage from the other according to observable marking but a demarcation of 'kinds'?

But in the generations which followed, Sethites would violate this demarcation of kinds, spiritually and physically mingling themselves with the Cainites so that God sank the miscegenated world beneath a catastrophic flood, preserving the the last remnant of the Sethites, the house of Noah.

Upon disembarkment from the ark, Noah would prophesy that the lines of Shem, Japheth, and Ham were ordained to distinct and separate destinies (Gen. 9). In accord with what the Reformation Study Bible terms "the threefold division of humanity" (cf. Gen. 10:1-32), three corresponding continents were allocated to them — Asia to Shem, Europe to Japheth, and Africa to Ham. As we read, in the days of Peleg (whose name is derived from *palag*, which denotes division or separation) "the earth was divided" among the sons of Noah (Gen. 10:25).

Of course, the Alienists have recently muddled the clear meaning of the text saying, "It wasn't ethnic entities which God divided at Babel, but languages!" But Genesis 10:32 refutes them directly: "These were the sons of Noah, according to their lineages, in their nations; and from these *the nations were divided on the earth after the flood.*" (Gen. 10:32) "From these the coastland peoples of the nations were separated [segregated] into their lands, everyone according to his language, according to their families, into their nations." (Gen. 10:5)

Which is to say that while the division of tongues was the *means* of their segregation, the actual entities separated were peoples and nations. And the faultlines broke precisely along the tripartite division of humanity which Noah had previously disclosed as divine intent in Genesis 9 — a fact which the Alienists insist is mere coincidence. Or, just as often, they deny being able to see any such disclosure in Noah's prophecy.

But this thesis that mankind is a monolith without subdivisional kinds within is, as they tell it, vindicated by a solitary proposition: that because Genesis announces all things to reproduce 'after their kind', and the threshold of reproduction we observe in nature is species, then kind is equivalent to species. And this, they insist, is the sum of its meaning — if an African Pigmy can breed with a Swede, they are the same kind; in essence, a biological argument for free love — if you can breed with it, it's fair game.

Except the boundary between species is *not always* the threshold for reproductive viability. In some cases, hybrids such as ligers, tigons, zorses, mules, etc., are possible. But God's law expressly condemns the cultivation of such hybrids when it says, "Ye shall not gender your livestock with a diverse kind" (Lev. 19:19). Every commentary and Bible dictionary I know of takes the position that this code declared the breeding of mules illicit. Clearly, since 'gender' in the KJV is *tarbia* תַּרְבִּיָּע (lit. to breed) and in conjunction with the word *kilayim* כְּלָאִים (lit. mixture of kinds), the meaning is apparent:

1. It is indeed possible to breed between kinds.
2. Yet it is here expressly forbidden by God.
3. And the prevention of the phenomenon is delegated to men as stewards over creation.

The Alienist interpretation of ‘kind after kind’ is therefore refuted.

The second half of Leviticus 19:19 underscores the point — “Ye shall not sow your fields with diverse seeds”. ‘Sow’ there is תִּזְרַע *tizra* (the definition of which includes “to impregnate”), and ‘diverse’ is the same as in the preceding sentence, meaning “mixture or crossbreed.” And “seeds,” as everyone knows, is a concept applied to humans in Scripture no less than the plant kingdom.

This is not any Jordanesque “exegetical maximalism.” It’s the Pauline interpretation. For Paul exegetes the laws pertaining to livestock as primarily having to do with men, rather than cattle, and further intimates that everyone really knows this (1 Cor. 9:9-10)! No one would argue, after all, that Kipling was merely addressing horticulture when he wrote ...

This was my father’s belief
And this is also mine:
Let the corn be all one sheaf—
And the grapes be all one vine.

If Kipling’s words here are transparent as a pro-homogeneity analogy (and everyone admits they are), Moses’s are no less so.

Of course, Leviticus 19:19’s prohibition of hybrids corresponds to Deuteronomy 22’s proscription against unequal yoking, and contiguously with Deuteronomy 23’s various prohibitions on “bastards” (lit. mongrels) of various sorts. And the doctors of the faith have been of one opinion, acknowledging Paul’s prohibition on “unequal yoking” (2 Cor. 6:14) to have been based on said laws. In fact, Paul treats the question so holistically as to invoke the initial division of creation — “light from dark” — as the context for why Christians should be equally yoked in their marriages: because God has communicated His creative intent for His people to affirm the natural distinctions He has set in the world.

Before Paul, however, Isaiah also interpreted the aforementioned horticultural texts as bearing on the question of race and nation, describing “the rushing of many nations” as planting “foreign seedlings” which spells societal destruction (Isa. 17:10-13).

Hence the refrain issued to God’s people in all ages, “Be ye holy as I am holy; be ye separate as I am separate.” Inasmuch as the Creator/creature distinction is inviolable, so too is even the distinction between the members of the Godhead: though Father, Son, and Holy Spirit are all God, we know their individuated personhood is an essential doctrine. Which, according to the thrust of the text itself, is the *reason* why peoples, nations, tribes, clans, and families are likewise segregated to their own co-ultimacies: redeemed mankind is designed for, commanded, and destined to, spiritual unity in ethno-familial distinction, and therefore some degree of racial segregation.

Apart from this vindication of a pluriform humanity, there is no coherent way to speak to the ubiquitous distinctions drawn between races and nations in Scripture. There is certainly no lucid address possible of Jeremiah’s reference to the Ethiop’s black skin as an analogy for evil (Jer. 13:23) — unless one presupposes the traditional view, that is, that as trustees of creation and our own familial lines, we are obliged to pair kind only with like kind.

The law of identity (A is A) is exemplified in, and indeed, predicated upon, the God who reveals

Himself as *I Am*.

Hence His children are also distinguished according to the law of identity and preeminent concern for calling things by their right name. It is precisely because we know who God is that we may know who we are. “Hath God truly said?”

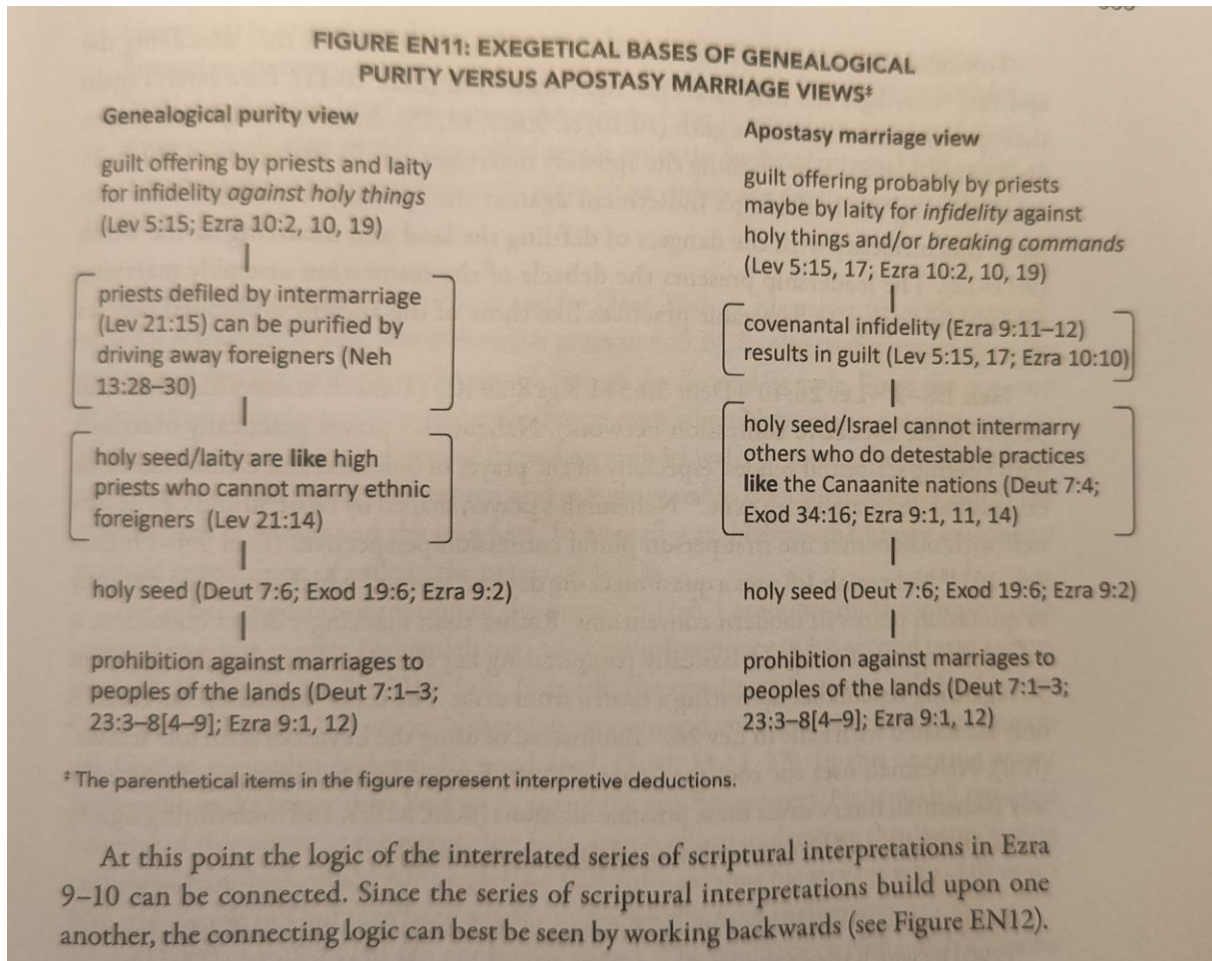
Similarly, the Red Chinese communist regime declared over Peking Radio in 1956 that “nationalities will disappear in the future. The goal of socialism is not limited to the elimination of hostility and isolation among nationalities, to the bringing of all nationalities into cooperation; it also includes the elimination of differences between nationalities, melting all nationalities into a single entity.”

— Francis Nigel Lee, *Communist Eschatology*

The notion that God’s stewards ought to disregard God’s stated ordinance in any area of life is transparently satanic.

Appendix. Purity Versus Apostasy Views

The following diagram is extracted from Gary Schnittjer, *Old Testament Use of Old Testament*, p. 663.



Suggested Reading

Baker, J. (1974).	<i>Race</i> . Foundation for Human Understanding. Ostara Publications, GA.
Barnett, S.A. (1971).	<i>The Human Species. A Biology of Man</i> . MaGibbon & Kee, London, UK.
Coon, C.S. (1939).	<i>The Races of Europe</i> . The Macmillan Co, New York, NY.
Fernandez-Armesto, F. (1994).	<i>The Peoples of Europe</i> . Times Books, London, UK.
Gaisford, J. (ed). (1978).	<i>Atlas of Man</i> . Cavendish Books, London. UK.
Grant, M. (1995). Hrdlicka, A.	<i>The Racial Origins of the Founders of America</i> . Scott-Townsend Publishers, Washington, DC.
Haddon, A.C. (1912).	<i>The Wanderings of Peoples</i> . Oxford University Press, London, UK.
Huxley, F. (1975).	<i>Peoples of the World in Colour</i> . Blandford Press, London, UK.
Johnston, H. (1902).	<i>The Living Races of Mankind</i> . Hutchinson & Co, London, UK.
Kuttner, R.E. (1967).	<i>Race and Modern Science</i> . Social Science Press, New York, NY.
Mather, K. (1964).	<i>Human Diversity</i> . Oliver & Boyd, Edinburgh, Scotland.
Patrick, T. (ed). (1962).	<i>The World of Mankind</i> . Paul Hamlyn, London. UK.
Pearson, R. (1974).	<i>Introduction to Anthropology</i> . Holt, Rinehart and Winston, New York, NY.
Pedder, I.J. (1972). Wynne, E.G.	<i>Genetics: A Basic Guide</i> . Hutchinson Educational, London, UK.
Ripley, W.Z. (1899).	<i>The Races of Europe</i> . Johnson Reprint Corporation. New York, NY.
Robertson, W. (1981).	<i>The Dispossessed Majority</i> . Howard Allen, FL.



References

Apuleius of Madaura. (1989).	<i>Metamorphoses</i> . A. Hanson (ed). Harvard University Press, London, UK.
Aristotle. (c340BC).	<i>Historia Animalia</i> . Translated by D.W. Thompson, (1829-1902). Available online at http://etext.library.adelaide.edu.au/a/aristotle/history/
Brenton, L. (1815).	<i>The Translation of the Old Testament, Including the Apocrypha</i> . Zondervan, Grand Rapids, MI.
Bromiley, G.W. (1986).	<i>The International Standard Bible Encyclopedia</i> . William B. Eerdmans Pub Co, Grand Rapids, MI.
Brown, F. (1996). Driver, S. Briggs, C.	<i>Hebrew Lexicon</i> . Hendrickson Publishers, Peabody, MS.
Bullinger, E.W. (1922).	<i>The Companion Bible</i> . . Samuel, Bagster and Sons Ltd, London, UK.
Carmichael,. C. (1995).	“Forbidden Mixtures in Deuteronomy XXII 9-11 and Leviticus XIX 19,” <i>Vetus Testamentum</i> , Vol. 45, Fasc. 4 (Oct), pp. 433-48.
Daily Mail Reporter. (2012).	“Babies develop racist traits aged nine months, before coming into contact with other races”, <i>Daily Mail</i> , 4 May. http://www.dailymail.co.uk/news/article-2139735/Babies-develop-racist-traits-aged-months-coming-contact-races.html
Davis, J.J. (1986).	<i>Paradise to Prison</i> . Baker Book House, MI.
Donnegan, J. (1856).	<i>A New Greek and English Lexicon</i> . E.H. Butler & Co, Philadelphia, PA.
Easton, M.G. (1897).	<i>Easton's Bible Dictionary</i> . Thomas Nelson Pub, Nashville, TN.
Eisenman, R. (1993). Wise, M.	<i>The Dead Sea Scrolls Uncovered</i> . Penguin, New York City, NY.
Essex, K.H. (1999).	“The Abrahamic Covenant”, <i>The Master's Seminary Journal</i> , Vol. 10, No. 2 (Fall), pp. 191-212.
Euripides. (942-943AD).	<i>The Phoenician Women</i> translated by Edward P. Coleridge. Available online at http://etext.library.adelaide.edu.au/e/euripides/phoenissae/
Faussett, A.R. (1984).	<i>Faussett's Bible Dictionary</i> . Zondervan, Grand Rapids, MI (reprint).
Florus, L. (1929).	<i>Epitome of Roman History</i> . G.P. Putnam's Sons, New York, NY.
Frevel, C. (2011).	““Separate Yourself From The Gentiles” (Jubilees 22:16): Intermarriage In The Book of Jubilees” (pp. 220-50) in <i>Intermarriage and Group Identity in the Second Temple Period</i> . Edited by Christian Frevel. T&T Clark, New York, NY.
Frevel, C. (2012). Rausche, B. (2012).	<i>Mixed Marriages as a Challenge to Identity in Second Temple Judaism</i> . Chair of Old Testament Studies, Ruhr-Universität Bochum. (Jan).
Frevel. C. (ed). (2011).	<i>Mixed marriages: Intermarriage and Group Identity in the Second Temple Period</i> . T&T Clark International, New York, NY.
Frisk, H. (1973).	<i>Hjalmar Griechisches Etymologisches Wörterbuch</i> . (2 nd edition). Carl Winter Universitätsverlag in Heidelberg, Germany.
Fürst, J. (1867).	<i>A Hebrew & Chaldee Lexicon to the Old Testament</i> . (Translated by Samuel Davidson). Williams & Norgate, London.
Gabizon, M. (2022).	<i>Mixed Offspring in the Hebrew Bible and Second Temple Period</i> . A Thesis Submitted to the School of Graduate Studies in Partial Fulfillment of the Requirements for the Degree Doctor of Philosophy, McMaster University, Hamilton, Ontario.
Gayre of Gayre, R.	“Race and Nazi Racism and the Latter's Impact on Anthropology”, <i>The</i>

(1978).	<i>Mankind Quarterly</i> , Vol. 18, No. 4, (April-June), pp. 293-303.
Geisler, N.L. (1992).	<i>When Critics Ask. A Popular Handbook on Bible Difficulties</i> . Baker Books, Ada, MI.
Gesenius, H.F.W. (1985).	<i>Hebrew and Chaldee Lexicon of the Old Testament</i> . Translated by S. P. Tregelles. Reprinted by Baker Book House, MI. (original 1846).
Glare, P.G. (1983).	<i>Oxford Latin Dictionary</i> . Oxford University Press, Oxford, UK.
Glare, P.G.W. (ed).	<i>Oxford Latin Dictionary</i> . Oxford University Press, Oxford, UK.
Hamer, C.G. (2015).	<i>Marital Imagery in the Bible</i> . (June). Thesis submitted in accordance with the requirements of the University of Chester for the degree of Doctor of Philosophy.
Hamilton, V.P. (1990).	<i>The New International Commentary on the Old Testament. The Book of Genesis chapters 1-17</i> . Eerdmans, Grand Rapids, MI.
Hayes, C. (1999).	"Intermarriage, and Impurity in Ancient Jewish Sources", <i>Harvard Theological Review</i> , Vol. 92, No. 1, pp. 3-36.
Hendriksen, W. (2002). Kistemaker, S.J.	<i>New Testament Commentary Set</i> . (12 Volumes). Baker Book House, Grand Rapids, MI.
Henry, M. (1961).	<i>Matthew Henry's Commentary on the Whole Bible</i> . Zondervan Publishing House, Grand Rapids, MI.
Heth, W. (1984). Wenham, G.	<i>Jesus and Divorce</i> . Hodder and Stoughton, London, UK.
Holyoake, F. (1677).	<i>A Large Dictionary in Three Parts: English-Latin, Latin-English, and Proper Names</i> . W. Rawlins for G. Sawbridge, W. Place, T. Basset, T. Dring, J. Leigh, and J. Place, London, UK.
Horace. (13BC).	Ode. Available online at www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Atext%3A1999.02.0025&layout=&loc=4%3A5
Josephus, F. (c97AD).	<i>Antiquities</i> . Loeb Classical Library, Cambridge, MI.
Kittel, G. (1964-1976). Friedrich, G.	<i>Theological Dictionary of the New Testament</i> . Eerdmans Publishing Co, Grand Rapids, MI. Translated by G W Bromiley in 1967.
Knoppers, G.N. (2001).	"Intermarriage, Social Complexity, and Ethnic Diversity in the Genealogy of Judah", <i>Journal of Biblical Literature</i> , Vol. 120, Issue 1 (Spring), pp. 15-30.
Lampe, G. (1961).	<i>A Patristic Greek Lexicon</i> . Oxford University Press. Northamptonshire, UK.
Leigh, E. (1662).	<i>Critica Sacra</i> . A. Miller and R. Daniel, London, UK.
Leverett, F.P. (1879).	<i>A new and copious lexicon of the Latin language: Compiled chiefly from the Magnum totius latinitatis lexicon of Facciolati and Forcellini, and the German works of Scheller and Luenemann</i> . Lippincott Publishers, Philadelphia, PA.
Lewis, C.T. (1879). Short, C.	<i>A Latin Dictionary</i> . Oxford University Press, Oxford, UK.
Lewis, C.T. (1879). Short, C.	<i>A New Latin Dictionary</i> . American Book Company, New York, NY.
Liddell, H. (1961). Scott, R. Jones, H.	<i>A Greek-English Lexicon</i> . Oxford University Press. Northamptonshire, UK.
Milgrom, J. (1983).	"Of Hems and Tassels", <i>Biblical Archaeology Review</i> , Vol. 9, No. 3 (May/June), p. 61-65.
N.N.	<i>Greek Septuagint</i> . (Greek Old Testament). Online.
N.N. (1840).	<i>The Book of Jasher</i> . Published by M. M. Noah & A. S. Gould, New York, NY.
N.N. (1986).	<i>Nelson's Illustrated Bible Dictionary</i> . Thomas Nelson Publishers, Nashville, TN.
N.N. (1998).	<i>Merriam Webster Dictionary</i> . Merriam-Webster Publishers, Springfield, MA.

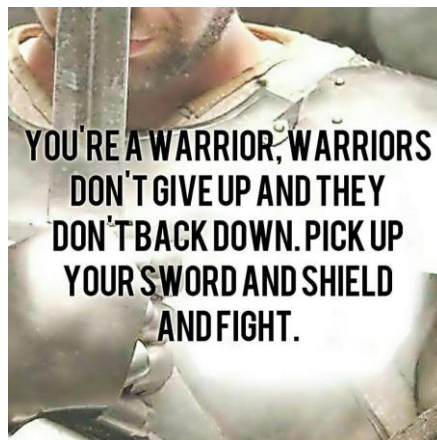
Noth, M. (1977).	Leviticus: A Commentary. (2 nd ed). translated by J. E. Anderson from the German Das dritte Buch Mose, Leviticus). Westminster Press, Philadelphia, PA.
Parkhurst, J. (1769).	<i>A Greek and English Lexicon to the New Testament</i> . W. Faden, B. Law, E. and C. Dilly, J. Robson, and F. Newbery, London, UK.
Paulo, B. (2014).	<i>The Abolition of Intermarriage in Ezra 10 and the Ethnic Identity of The Postexilic Judean Community: A Hermeneutic Study</i> . Thesis presented in fulfilment of the requirements for the degree of the Master of Theology in the Faculty of Theology at Stellenbosch University, Dec.
Peck, A. L. (1961). Forster, E.S.	<i>Aristotle: Parts of Animals. Movement of Animals. Progression of Animals</i> . Harvard University Press, Cambridge, MA.
Pedder, I.J. (1974).	<i>Genetics: A Basic Guide</i> . W.W. Norton & Company, New York City, NY.
Philo Judaeus. (c40BC).	<i>A Treatise on the Principle that the Worse is Accustomed to be Always Plotting against the Better</i> (also known as <i>The Worse attacks the better</i>) (XXVII) located at http://thriceholy.net/Texts/Worse.html
Pickering, J. (1847).	<i>A Comprehensive Lexicon of the Greek Language</i> . Wilkins, Carter and Company, Boston, MA.
Richards, L. (1993).	<i>Bible Difficulties Solved</i> . Fleming H. Revell, MI.
Schnittjer, G.E. (2021).	<i>Old Testament Use of Old Testament</i> . Zondervan Academic, Grand Rapids, MI.
Schrevel, C. (1796).	<i>Lexicon Manuale Graeco-Latinum et Latino-Graecum</i> . M. Brown, London, UK. (Republished: Londini, sumptibus C.J.G. & F. Rivington, 1831).
Simpson, J.A. (1989). Weiner, E.	<i>Oxford English Dictionary</i> . Clarendon Press, Oxford, UK.
Skafté, N.M. (2013).	<i>The Holy Seed of Israel. Group Identity and Cultural Memory in Ezra 9-10</i> . Master Thesis, Religious Roots of Europe (Summer).
Smith, F.J. (2021).	<i>Race, Church, and Society</i> . https://www.amazon.com/Race-Church-Society-Frank-Smith-ebook/dp/B09R9B9PLN/ [(https://rpglobalalliance.org/2023/09/25/race-church-and-society/ https://books.google.com/books/about/Race_Church_and_Society.html?id=sbuRzgEACAAJ)]
Strong, J. (2007).	<i>Exhaustive Concordance of the Bible</i> . Hendrickson Publishers, Peabody, MA.
Symson, A. (1658).	<i>Anglo-Græco-Latinum Novi Testamenti</i> . London. F. Clark, G. Sawbridge, T. Williams, and T. Johnson, London, UK.
Thiessen, M. (2018).	<i>The Construction of Gentiles in the Letter to the Ephesians in The Early Reception of Paul the Second Temple Jew</i> (I. O. Oliver and G. Boccaccini (eds), L. L. Grabber (series editor), Bloomsbury, London, pp. 13-25.
Vincent, M.R. (1985).	<i>Word Studies in the New Testament</i> . Vol. 3. Hendrickson Publishers, Peabody, MA.
Wise, M.	<i>The Dead Sea Scrolls Uncovered</i> . Element, Dorset, UK.
Would, E. (2018).	“Kind After Kind”, http://faithandheritage.com/2018/12/kind-after-kind/ 20 Dec.
Wunch, H.G. (2020).	“Does God care about the Oxen? Some Thoughts on the Protection of Animals in the Law Texts of the OT from a Canonical Perspective,” <i>Old Testament Essays</i> , Vol. 33, No. 3, pp. 538-55.



The Spiritual Intent of 'Thou shalt not commit adultery'

Craig Martin White
GPO Box 864
Sydney
Australia 2001

www.friendsofsabbath.org



"Still, if you will not fight for the right when you can easily win without bloodshed, if you will not fight when your victory will be sure and not so costly, you may come to the moment when you will have to fight with all the odds against you and only a precarious chance for survival. There may be a worse case. **You may have to fight when there is no chance of victory**, because it is better to perish than to live as slaves." - Winston Churchill