

RACISM AND DOGMATIC POLITICAL AFFILIATIONS: A BIBLICAL RESPONSE

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Abstract

Racism seems to stem from a misunderstanding of who God is, where we all emanated and a low grasp of where we all are going to; which is heaven, hence there is no special race made for its inhabitation. The prevalence of racism and dogmatic political affiliations that has been since then and now necessitated a biblical response to its effect. The idea that one race is superior to another is heretical, unbiblical and unchristian. It is also a mindset that yields to subjugation, supremacy, dehumanization and brutality. Thus, distorting the doctrine of creation which reveals humankind's origin without any race being neither superior nor inferior. Racism was traced to four main historical events namely (1) the development of slave trade; (2) the industrial revolution and its contribution to the reputation of Europeans and Americans; (3) the discovery of America and establishment of trade routes to India; and (4) Darwin's doctrine of evolution with the major idea of the survival of the fittest; which revealed that racism arose as an ideological rationalization for the accumulations of economic and political power which were expressed in slave trade and colonialism. The study used the qualitative method of research. I argued that racism will linger unless there is a realization of that God created all men equal. The study therefore surmises that racism, or for that matter prejudice of any kind, is totally inappropriate for God's children or humankind. It recommends that the religious leaders, founders and believers of any religion in the world whether Christianity, Islam and all others should be in the frontline of dismantling and disabusing racism from the minds of people instead.

Keywords: Racism, Dogmatism, Biblical, Political, Humanity, Religion

Introduction

Anywhere different people converge, and anyplace western civilization has gotten, racism abounds in inexplicable complexity.⁴¹ Racism, in its simplest

⁴¹ Manning Nash, "Race and Ideology of Race," *Current Anthropology* 3, 1962 285-288; see also William J. Wilson, *Power, Racism and Privilege* (New York: Free Press, 1973);

connotation is an attitude, behavior or ideology that is based on the belief that one race is superior to all others.⁴² And so, so long as racists remain either on earth or in power, racism will keep prevailing. Thus, this paper intends to explore the concept of racism and its dogmatic and political affiliations and present a biblical response to what has now become somewhat a religion⁴³ for some people, and are dogmatized under the mask of political affiliations and economic and cultural factors. Allan Boesak explaining further posits thus:

Racism is an ideology of racial domination that incorporates beliefs in particular race's cultural and/or inherent biological inferiority. It uses such beliefs to justify and prescribe unequal treatment of that group. In other words, racism is not merely attitudinal, it is structural. It is not merely a vague feeling of racial superiority; it is a system of domination, with structures of domination –social, political and economic. To put it in another way, racism excludes groups on the basis of race, but exclusion for the purpose of subjugating or maintaining subjugation.⁴⁴

Joseph Arthur makes it clearer that the common strand in all expressions of racism –whether apartheid, tribalism, or white and black racism,⁴⁵ et al, is the idea that one group, distinguished by certain easily noticed features, is innately superior to certain others. On the other hand, it holds that since some human beings are not true persons, where necessary, the inferior race may be dehumanized, oppressed or even killed. Whereas the roots of racial prejudice can be traceable to several factors⁴⁶ the foundational supposition upon which

Donald L. Noel, ed., *The Origins of American Slavery and Racism* (Columbus, OH: Merrill, 1972). A sociologist defined racism as both an attitude and an act of superiority that justifies its very existence by giving biological differences a negative meaning of inferiority. This negative meaning in turn legitimizes treating the other person as inferior to oneself.

⁴²Ibid.

⁴³ George D. Kelsey, “*Racism and the Christian Understanding of Man*”, (New York: Scribners, 1965); see also Richard J. Gehman, *African Traditional Religion in Biblical Perspective* (Kijabe, Kenya: Kisho Publications, 1998) 38.

⁴⁴ Allan Boesak, He Made Us All, But . . .” in John W. DeGruchy and Charles Villa-Vicencio, eds., *Apartheid Is a Heresy* (Grand Rapids, MI: Eerdmans, 1983), 3.

⁴⁵ Joseph Arthur, *Comte de Gobineau* (1816-1882) argued that the white race is superior, see also Bruno Leone, ed., *Racism: Opposing Viewpoints*, 207-210, and Adolf Hitler, *Mein Kampf* (New York: Reynal & Hitchcock, 1939).

⁴⁶ For a discussion of the six major factors that shape a person's racial outlook – historical, sociocultural, situational, psychodynamic, phenomenological, earned reputation; see Gordon W. Allports, *The Nature of Prejudice*, 4th printing (Reading, MA: Addison –

the different expression of racism is built is the pseudo-scientific dogma of *biological determinism*.

This doctrine holds that natural law biologically transmitted physical features, (such as: the color of the skin, hair, eye or other physical features) do not simply influence, rather define the basic humanness and status of an individual in a society.⁴⁷ Such a belief may seem harmless; however, when it is joined as basis for a social dogma, the ensuing effects will be devastating powered in the flames of nationalism and tribalism. Although, racism is just one of many prejudices, some others are: (1) educational snobbery, i.e. ignoring supposed junior scholars,⁴⁸ or those regarded as not full of knowledge from a considered race or tribe; (2) social-economic arrogance; (3) self-righteous-religious legalism and (4) dogmatic political affiliations. This perhaps, quickens one to trace its history; hence God is not a God of racism. Let us trace the history briefly and see the intrigues.

A Brief History of Racism

The proposition that some races are intrinsically or innately superior and inferior is objectively phenomenal, dating back some three-hundred years.⁴⁹ T.B Matson traced the rise or development of modern racism and as well color prejudices to four main historical events:⁵⁰ (1) the development of slave trade⁵¹ (2) the industrial revolution and its contribution to the huge affluence and reputation of Europeans and Americans⁵² (3) the discovery of

Wesley Publishing Co., 1996) 206-218; cf. Robert Merton, *Discrimination and National Welfare* (New York: Harper, 1949).

⁴⁷ R. C Lewontin, "Foreword" in Richard M. Lerner. *Final Solutions: Biology, Prejudice, and Genocide*, (Pennsylvania, Pa: Pennsylvania State University Press, 1992).

⁴⁸ Recent Article on the "Conversation", Snobbery in the academy is alive and well and doing harm, accessed 16/06/2020, <https://theconversation.com/snobbery-in-the-academy-is-alive-and-well-and-doing-harm-32037...>

⁴⁹ Cornel West, *Prophetic Fragments* (Grand Rapids, MI: Eerdmans, 1988), 100. As denoted by SKP, the very first category of race was first employed as a means of classifying human bodies by Francois Bernier, a French Physician in 1684. The first authoritative racial division of humankind is found in the influential *Natural System*.

⁵⁰ T.B Maston, *The Bible and Race* (Nashville, TN: Broadman Press, 1955), 124.

⁵¹ Albert J. Raboteau, *Slave Religion: The "Invisible Institution" in the Antebellum South* (New York: Oxford University Press, 1978), 96.

⁵² Samuel K., related that Barzun, xix, argued that "since 1850, when industrialization broke traditional bonds and detached man from his native soil without affording him new loyalties, the idea of race has been put forward as a principle of political and emotional union."

America and the establishment of trade routes to India and (4) Darwin's doctrine of evolution, with the focal idea of the survival of the fittest, which was welcomed by Europeans standard who undoubtedly concluded they were the survival of the fittest.⁵³

Herbert Spencer coined the phrase "survival of the fittest" in presenting to the evolution of cultures, and so Charles Darwin adopted the terminology which he used in describing the result of the process of natural selection.⁵⁴ Spencer argued that since certain inhabitants or population are naturally unfit; they therefore represent a biologically or innately inferior group of individuals. This view in all it connotes however has also advanced spurious credence to racism. Although, this historical reference is used mostly, it has still remained the traceable link to modern race and color prejudices.

Thus, modern race arose as an ideological justification for the accumulations of economic and political power which were expressed in slave trade and colonialism. Therefore, the arguments as Spencer and Darwin posits, following the brief history could reveal the fact that racism mindset stem from its acceptance by the acclaimed superior race. Which is why today it affiliates and as well links up with dogma and politics among societies?

Racism and Dogmatic Political Affiliations

Apparently, racism is a religion that is established on naturalistic⁵⁵ world view and has the superior race as the focus of its future. Ruth Benedict identified the three cardinal dogmas of the racist faith and postulates that racism:

Is the dogma that one ethnic group is condemned by Nature to hereditary inferiority and another group is destined to

⁵³ Alan Burns, *Color Prejudice*, (London: George Allen and Unwin Ltd., 1948), 23 (cited by Samuel K, *Must we be silent*, 310, and by T.B Maston, *The Bible and Race*, 64).

⁵⁴ E. Tobach, J. Gianutsos, et.al., *The Four Horsemen: Racism, Sexism, Militarism, and Social Darwinism*, (New York: Behavioral Publications, 1974) 99, 101.

⁵⁵ James W. Sire, *The Universe Next Door*, (Downers Grove, IL: Intervarsity 1988), 82. According to Ronald Nash, the naturalistic world view offers "the major competition" to the Christian world view (Ronald H. Nash, *Worldviews in conflict* [Grand Rapids, MI: Zondervan, 1992], 116). For a discussion on how worldview shapes a person's lifestyle, see Samuel Koranteng-Pipim, "Contemporary Culture and Christian Lifestyle: A Clash of Worldviews," *Journal of the Adventist Theological Society* 4 (Spring 1993), 129-150.

hereditary superiority? It is the dogma that hope of civilization depends upon eliminating some races and keeping others pure. It is the dogma that one race has carried progress throughout human history and can alone ensure future progress.⁵⁶

In other words, racists or as a whole racism connotes that for one to understand what is really going on in a certain societal context, one must be part of the so called superior race. And it is evident today on different democratic strata across the globe.

From the annals of history till now, pointers of remarkable showings of racism abounds; ranging from (1) the experiment of ethnic cleansing in Bosnia in which tens of thousands of people were “collected”, “concentrated and “eliminated” by their neighbors because of the belief that some people cannot dwell together with the superior race; (2) the monumental experience of the Holocaust by the German Nazi regime between 1933 -1945. Where the Jews were regarded as an inferior race, and also an alien threat to German racial purity and community by the anti-Semitic Nazi leader Adolf Hitler.⁵⁷ Thus, after years of Nazi rule in Germany, during which Jews were constantly persecuted, Hitler’s “final solution”-now known as the Holocaust⁵⁸-came to fruition under the cover of [World War II](#),⁵⁹ with mass killing centers constructed in the concentration camps of occupied Poland. Approximately six million Jews and some five million others, targeted for racial, political, ideological and behavioral reasons, died in the Holocaust. (3) the tribal genocide in Rwanda in which, in just three months, over one million people were massacred by their neighbors because they were deemed a threat to the superior race; (4) the apartheid law enactment in 1948 of South Africa institutionalizing racial discrimination, which is still prevalence today; touching every aspect of social life, including a prohibition of marriage between non-whites and

⁵⁶ Ruth Benedict, *Race: Racism and Politics*, (New York: Viking Press, 1959), 98.

⁵⁷ History.com Editors, *The Holocaust*, accessed 20/06/20, <https://www.history.com/topics/world-war-ii/the-holocaust...> last updated by the Editors April 20, 2020.

⁵⁸ Ibid

⁵⁹ History.com Editors, *World War II*, accessed 20/06/2020, <https://www.history.com/topics/world-war-ii/world-war-ii-history...> last updated by the Editors October 1, 2019.

whites, and the sanctioning of “white-only” jobs;⁶⁰ (5) the practice, prevalent in some countries, of domination and exploitation of defenseless children, women, and the economically disadvantaged, hence these acts will perhaps enhance the quality life of the so-called superior race; and to (6) the countless cases of brutality, war, executions, killings, hate talks, et al, that are currently going on in several places because, racists believe that such act of violence will make the world safer and better for the acclaimed superior race.⁶¹

Thus, the faith or beliefs and practices that racism generates whether through political and dogmatic mix up or religion distorts the epistemology of the Biblical proclamations that all men are of *one blood*. Which today some humanities in different places tries to theologize, philosophize, dogmatize and as well politicalize which will not only become devastating to those being hit by its effect but also fan the embers of animosity and aggressiveness which will linger, unless we come back to that one understanding that one “God created all men to live in different places of the earth”. That is why this study attempts to provide a Biblical response to racism. It will be treated in the next section.

Racism and Dogmatic Political Affiliations: A Biblical Response

Profoundly, racism seem to remain in the heart of men created by one God, and so each time, they exhibit it in one way or the other; thereby proving racism to be a universal expression by fallen mankind within his society. In other words, showing mankind ego, supporting itself on the backs of others. It has even crept gradually into the religions and across the Christendom. This Biblical response is replete in both the Old and New Testaments and it will serve as a principle, reminder and exhortation to

⁶⁰ The History of Apartheid in South Africa, accessed 16/06/2020, <http://www-cs-students.stanford.edu/~cale/cs201/apartheid.hist.html...> Furthermore, with the enactment of apartheid laws in 1948, racial discrimination was institutionalized. In 1951, the Bantu Authorities Act established a basis for ethnic government in African reserves known as “homelands”. These homelands were independent states to which each African was assigned by the government according to the record of origin (which was frequently inaccurate). All political rights, including voting held by an African were restricted to the designated homelands.

⁶¹ Samuel Koranteng-Pipim, “Racism and Racially Separate Conferences” *Must We Be Silent? Issues Dividing Our Church*, (Ann Arbor, Michigan: Berean Books, 2001), 311.

dismantle racism in any way it permeates today and quickens us to live as one with the mindset that humankind came from one source –God.

Racism perhaps, is a modern phenomenon; however, nationalism or tribalism is a more ancient expression. Biblically, nationalism began at Babel (Gen 11) which was originally related to Noah's three sons from which the so called races developed (Gen 10). Doug Gay validates the fact that nationalism sprang up from the clan of Noah at Babel⁶² which perhaps is a basis for nationalism. All the same, it is gleaming and obvious from the scripture that humanity is from one source, hence Paul had affirmed that "God made of one blood all nations of men to dwell on all the face of the earth" (cf. Gens 1-3, Acts 17:24-26). The entire creation has its root on one God, meaning that biological unity should rather be affirmed, for all men are of *one blood*.⁶³

Old Testament

In the OT, especially from Genesis, humanity traces its origin and image from God, hence the account of creation. Mankind, male and female, were made in the image and likeness of God, which makes them unique (Gen 1:27). It also shows their individual worth and dignity (cf. John 3:16). Records of the phrase *according to its own kind* are replete as used approximately ten times in the creation account (Gen 1:11-25). However, instead of viewing this phrase in its intended connotations according to God, it has rather been used to support racial segregation. In its latent meaning, God was rather bringing to view the beauty in variety or even diversity among the creatures (animals and plants) which can only be appreciated when they are so. Thus, it is obvious from the context that this refers to animals and plants and not to humanity.

The ideology of supremacy and dominance has yielded to prejudged negative attitude and unjust acts leading to domination and dehumanization of one group by another.⁶⁴ Perhaps, Genesis 9:18-27 which is known for Noah's drunkenness and the apparent statements of curses and blessings upon his sons has been misinterpreted today. Today, this

⁶² Doug Gay, *Honey from the Lion: Christianity and the Ethics of Nationalism*, (London: SCM Press, 2013), 34.

⁶³ Talbert O. Shaw, "Racism and Adventist Theology", *Spectrum* 3:4 (autumn 1971) 33.

⁶⁴ Manning Nash, 285-288.

verse is used to support racial domination. It must be remembered and as well noted that God did not curse Canaan. Noah, his father cursed him after awakening from a drunken stupor. And so, the Bible never recorded that God confirmed this curse. Even if He did, this does not affect the black race. Hence, Canaan was the father of those who inhabited Palestine⁶⁵ and the Egyptian wall art⁶⁶ shows that they were not blacks.

More so, another connotation of racism is supremacy which will have a swift connection to subjugation and deny the people of the other race their essential humanness⁶⁷ thereby heightening the intentions of a race serving another race. In the Bible, Joshua 9:23 has been tagged by some as a bearing and juxtaposition of this idea to mean that one race will serve another. However, in context, the Gibeonites are of the same racial stock as the Jews.

Equally, following the apartheid law enactment in South Africa in 1948 which included the prohibition of marriages between non-white and white races, as we noted earlier in this work, Ezra 9-10 and Nehemiah 13 respectively have often been used in a racial sense because of the condemnation of the marriages between other races. Conversely, the context shows that the marriages were condemned, not because of race (they were from the same son of Noah, Genesis 10), but for religious reasons; hence the foreign wives came with their gods leading the people to apostasy. If there was not such act, in a logical-normal sense, one could say

⁶⁵ Remennick, Larissa; Prashizky, Anna (2012). "African Hebrew Israelites of Jerusalem"

"Russian Israelis and Religion: What Has Changed after Twenty Years in Israel?" *Israel Studies Review*. 27, accessed 16/06/2020, (1): 55–77. Doi10.3167/isr.2012.270104 ISSN2159-0370 JSTOR41804786

⁶⁶ Mark, Joshua J. "[A Brief History of Egyptian Art](https://www.ancient.eu/article/1077/)." *Ancient History Encyclopedia*, accessed 17/06/2020, <https://www.ancient.eu/article/1077/> last modified by the author May 30, 2020.

⁶⁷ Roger Daniels and Henry H. L Kitano, *American Racism: Exploration of the Nature of Prejudice*, (Englewood Cliffs, NJ: Prentice Hall Inc., 1970), 9-28. They argued that a racism society tends to go through four stages, each stage distinguishable by identifiable characteristics. In stage 1, a member of minority group finds himself avoided, stereotyped and victimized by prejudice; in stage 2 and 3, he is deprived through discriminatory laws and insulated through segregation; finally in stage 4, the superior race adopts some extraordinary measures (isolation, genocide, et al). Historically this last stage has translated as apartheid, expulsion, exile, lynching, and concentration camps. Of these four stages, Daniel and Kitano maintained that states two and three (discrimination/deprivation and segregation/insulation stages) *are the most damaging steps in race relations*, since they provide the necessary condition form stage four.

that there would not have been any condemnation of the marriages. Meanwhile, there is no true justifiable evidence to make racism a concept to harbor by humankind. This is not only true of the OT but also of the NT.

New Testament

In the NT, it is replete starting from the Gospels; Jesus made use of hatred between the Jews and Samaritans on several instances, which shows that racial hatred is inappropriate. For instance, the parable of the Good Samaritan (Luke 10:25-37) which those perhaps, religious people, the priests and others saw laying on the road but because of their ancient deep animosity,⁶⁸ they could not render help to him. However, in a bid to convey that racial hatred is overly inappropriate by Jesus He gave that parable. Another example is the "woman at the well (John 4:4) and the "thankful leper" (Luke 17:7-19). These two individuals were counted off; however, it is intriguing how the "woman at the well" who was a co-Samaritan with the "thankful leper" was channels of evangelism to others and an avenue to invalidate the racial barriers the Jews were putting on them coupled with their shared animosity. Jesus met them personally just as He met those that had no such case as they in other cities.

The Gospel is for all Humanity

Undiluted, the gospel is for all humanity; its evidence is on the universal inclusive words of John 3:16 which connote that "God so loved the world". The world here, is not white or black world, superior or inferior in nature, but all humankind which was why He also died for all and not for some (cf. Luke 24:46-47). This is against the racist ideology that some races are not fit to be in the midst of some as the concept of biological determinism of racism posits.

Biological determinism connotes that those genetic transmitted features define basic humanness and status of an individual in a society⁶⁹ thereby envisaging their type of societal relations. If this ideology is valid, there would be no reason for the generous inclusion of the "people of the earth, every nation and kindred and tongue and people in which the gospel must

⁶⁸ Johannes Heil, "Deep enmity" and/or "Close ties"? Jews and Christians before 1096: Sources, Hermeneutics, and Writing History in 1996, *Jewish Studies Quarterly* Vol. 9, No. 3 (2002), 259-306.

⁶⁹ R. C Lewontin, 1992.

be preached to (Rev 14:6). If the gospel is for all humanity, then the Kingdom as well is for all.

The Kingdom will include all Humanity

Progressively, the study revealed that the issue of racism is not only a misunderstanding of whom God is and where we all came from or emanated, but also a low grasp of where we “all” are supposedly going; which is the kingdom of God. In Luke 13:29, when Jesus gave the parable of “The Narrow Gate” having given a sharp contrast on how alluring the “Wide Gate” will be, made known that there are no certain people or race made for the inhabitation of Heaven. He said ...And they shall come from the East, and West and from the North and from the South, and shall sit down in the Kingdom of God⁷⁰...By implication, every created being on earth whether black or white, Samaritan or Jew, et al, will sit down in the Kingdom of God hence one believes in the only begotten son –Jesus and do His will (John 3:16, cf. John 14:15).

Also, the book of Acts, especially Acts 10 is a definitive passage on God’s universality of love and gospel message. Similarly, Peter was attacked for his actions in Acts 11 (eating with the Gentiles, which God commanded him through a trance, showing that there is no racial attachment to humankind as it regards which race is better than the other) and this problem was not resolved until the Jerusalem Council of Acts 15 met and came to a solution. The tension between the first century Jews and the Gentiles was very intense. It has to do with ancient animosity, coupled with the legalistic idea that they must be circumcised and act according to the Mosaic Law before they may be incorporated⁷¹ hence they are being regarded as unclean race; following the Jew-Gentile tension. Although, the Jews in diaspora acted among the Gentiles as agents in commerce and business.⁷²

Paul, a refined theologian, charged to preach to the Gentiles (Acts 9:1-22) made it clear that there is no barriers in Christ. He said to the Galatians and other Gentile Christians and humankind (Gal 3:26-28, cf. Eph. 2:11-22, Col

⁷⁰ Luke 13:29, NJV. ...”*And they shall come from the East, and West and from the North and from the South, and shall sit down in the Kingdom of God*”

⁷¹ Carus, Paul. “JEW AND GENTILE IN EARLY CHRISTIANITY.” *The Monist*, Vol. 11, No. 2, 1901, 267–276. *JSTOR*, accessed 17/06/2020, www.jstor.org/stable/27899222...

⁷² Carus, Paul. “JEW AND GENTILE IN EARLY CHRISTIANITY.” *The Monist*, Vol. 11, No. 2.

3:11) “for ye are all the children of God by Faith in Christ Jesus”⁷³ (KJV); bringing the biblical truth that “there is no Jew or Gentile in the sight of God” hence we are all one in Christ. Unitedly, Paul and Peter revealed that “God is no respecter of persons”, hence everyone is equal before Him (Rom 2:11, Eph. 6:9 cf. 1 Pet. 1:17), which is against one, but overall doctrine of racism that one ethnic group is condemned by nature to hereditary inferiority and another group is destined to hereditary superiority.⁷⁴ And so, because God does not show partiality but parity, then neither should His creatures or people (James 2:1). Ultimately, humanity might have been blinded with dogmas, politics, racism, economic controls, et al, and could not see the rationale of God against racism; one of which is 1 John 4:20 *If a man say, I love God, and hateth his brother, he is a liar: for he that loved not his brother whom he hath seen, how can he love God whom he has not seen?* (KJV) This is the strongest statements on the responsibility of believers.

However, some may argue that the “brother” is one who hails from your race, then the next question would be how about sister? Does it mean that the mention of brother there, excludes sister? As many arguments will evolve, it will be interesting to balance it with the mindset of the statement of God “Let us make man in our own image” (Gen 1:26) thus connoting humankind, both female and male, in all places that is made in His image. As that may abound, brother according to that verse and context connotes in Greek *avdelfo,j*⁷⁵ (*adelphos*) which only do not depict your fellow believer but *all men* and in extension all people. Therefore, it is the responsibility of humankind and believers to humanize and not dehumanize humanity in/of any society.

The Way Forward

Consequently, Christians have responsibilities⁷⁶ to carry out in order to fan the embers of love and oneness against the heretical concept of racism.

⁷³ Gal 3:26-28, “For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (KJV).

⁷⁴ Ruth Benedict, 98.

⁷⁵ Metzger, *Textual Commentary on the Greek NT, Tischendorf, NT Apparatus*, accessed 17/06/2020, www.bibleworks.com...

⁷⁶ What can I do? This section is taken from a Christian Life Commission Tract entitled: *Race Relations*.

On the Personal Level: Each person should accept responsibility in solving the problems associated with race. Thus, through prayer, Bible study, and fellowship with those of other races, strives to rid your live of racial prejudice. Hence, you will express your convictions about race, particularly where those who stir up race hatred are unchallenged.

In Family Life: Christians should recognize the importance of family influence in the development of attitudes toward other races. Should seek to develop Christian attitudes by taking over what children and parents hear about the race issue outside the home. More so, parents should be careful to set a Christian example in relating to people of other races. And seek opportunities to make family friendships across racial lines.

In Church Level: By the preaching and teaching of biblical truth relating to race, the congregation can be motivated to set an example for the entire community. Also, be sure that the worship, fellowship and service through the church are open to all, even as the NT churches observed no racial barriers (Eph. 2:11-22, Gal. 3:26-29).

In Daily Life: Help to overcome all racial discrimination in the world of work. It will need you to work through the community organizations of all kinds to secure equal rights and opportunities, remembering that it is the race problem which should be attacked, not people. Thus, the aim is to promote understanding, not to create bitterness. Also, if it seems wise, organize a special committee of concerned citizens for the purpose of opening lines of communication in the community for education of the general public and for specific actions in improving races relations. Furthermore, support legislation and legislators in the passing of laws promoting racial justice and oppose those who exploit prejudice for political gain.

Similarly, commend law enforcement officials for enforcing the laws without discrimination. In the same vein, shun violence, and promote respect for law, doing everything possible as a Christian citizen to make sure that legal structures do not become tools in the hands of those who would promote discrimination. And finally, exemplify the spirit and mind of Christ in all relationship.

Conclusion / Recommendations

In conclusion, the study therefore surmises that racism, or for that matter prejudice of any kind, is totally inappropriate for God's children. Henlee Barnette quoted that "Racism is heretical because it is unbiblical and

unchristian, not to mention unscientific.”⁷⁷ In other words, the doctrines and ideology of dominance, supremacy, power and one race been superior to all others of racism are all against the biblical truth and doctrine of creation that “all were created from one source” thereby making all people neither superior nor inferior. Thus, the problem of racism is a misunderstanding of who God is, where we all came from or emanated and a low grasp of where we all are going to –which is the Kingdom of God; hence there is no special race made for its inhabitation except humankind. This problem therefore, gives Christians the opportunity to show their Christ like love, forgiveness and understanding to a lost world instead of adopting the doctrine of racism. Christian’s refusal in this area shows immaturity and is an opportunity for the evil one to retard the believers’ faith, assurance, and growth. It will also act as a barrier to lost people coming to Christ.

Therefore, the study recommends that the religious leaders, founders and believers of any religion in the world whether Christianity, Islam and all others should be in the frontline of dismantling and disabusing racism from the minds of people, hence the people in any society belongs to one religion or the other; thereby instilling in their ideologies “the one source and equality of humankind” as evident in the scriptures. Which they will in turn carry out as they walk and work in the world. Also, more frequent studies should be done by scholars who are interested in solving societal, or racial issues; accompanying the regular verbal agitations in order to proffer and emphasize the missing links that necessitates racism and its solution, thus,

⁷⁷ A quote from Henlee Barnette, who spoke at a forum at Glorieta, New Mexico for Christian Life Commission in 1964. *Racism is heretical because it is unbiblical and unchristian, not to mention unscientific.* Meaning that Christians should not even take part in such a heretical act, else they become apostates. The doctrines and ideology of dominance, supremacy and power of racism are all against the profound truth and doctrine of creation that “all were created from one source” thereby making all people neither superior nor inferior.

it will become gleaning to some humankind who perhaps harbor racism and color prejudices.

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