

MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism • Christianity • Islam

DOCUMENT 307

HAVE WE NOT ALL ONE FATHER?

A Covenant Deep Dive into *or* (*skin*), עוֹר, and *mishpechot ha-adamah* (*the families of the earth*), מִשְׁפַּחַת הָאָדָמָה: Race, Skin Color, and the Groups That Build a Theology on Them

Does the Tanakh Rank People by the Color of Their Skin? What Color Were the Israelites, What Did Noah's Curse Really Say, and How Do the Reconciliation Ministries, the Black Hebrew Israelites, Christian Identity, British Israelism, and the Nation of Islam Stand Before the Written Covenant? — A Three-Religion Covenant Response

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

☆ JUDAISM	† CHRISTIANITY	✠ ISLAM
The Mishnah teaches that one man was created alone so that no one could say to another, “ <i>My father is greater than yours</i> ” (Mishnah Sanhedrin 4:5). The same rabbinic literature also preserves a later tale that Ham was “ <i>smitten in his skin</i> ” in the ark (Talmud Sanhedrin 108b), afterward read as the origin of dark skin. The written Torah has neither the tale nor the color. It gives every family of the earth one father (Genesis 10:32; Malachi 2:10).	The New Testament says Elohim made every nation “ <i>of one blood</i> ” (Acts 17:26, KJV) and tells of an Ethiopian official baptized on the road to Gaza (Acts 8:27–38). Yet Christian preachers turned the “ <i>curse of Ham</i> ” into a defense of slavery (Doc 223), and Christian Identity turned the Bible into a white bloodline religion. The Tanakh is heard first here, and it ranks no one by color.	The Qur’an counts “ <i>the diversity of your tongues and your colors</i> ” among the signs of Allah (Q. 30:22), and says peoples and tribes were made “ <i>that you may know one another</i> ” (Q. 49:13). The Farewell Sermon gives no white over black except by piety (Musnad Ahmad 23489). The Nation of Islam’s teaching that a scientist named Yakub made the white race is rejected by Sunni Islam; the first chapter of the Torah answers it.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh's** own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh's** covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written *Tanakh* to one question: what the covenant says about the color of a person's skin, and how the groups named in Elder Kepha's study sheet "***Race amongst the believers***" stand against it. **Yahweh** (יהוה) and **Elohim** (אֱלֹהִים) appear in bold throughout. Tanakh books and personal names are given in English. Hebrew transliterations and their English meanings appear together in ***bold italic*** at every occurrence, and anything in quotation marks is set in ***bold italic***. Scripture references are bold; Strong's numbers are plain. Scripture is rendered in a literal working translation from the Hebrew. **Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Numbers 30:13 [Hebrew 30:14].** Findings are graded **Corroborated** (two or more independent Tanakh witnesses), **Single witness**, or **Not in the text**. What the modern groups teach is drawn from their own writings and from independent historians, each named where used. The New Testament, rabbinic literature, the Qur'an, and the groups' own

books appear only as historical and comparative reference. This document tests teachings, not the worth of any person; every reader, of every color, is addressed as one made in the image of **Elohim**. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	One father of all; the Table of Nations; the curse of Canaan; Esau; the mixed multitude; one law for the stranger; the ships of Deuteronomy 28; the Edomite and the Egyptian
Nevi'im (Prophets)	Joshua, 1 Samuel, 2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Obadiah, Jonah, Micah, Habakkuk, Zephaniah, Zechariah, Malachi	Yahweh looks on the heart; the Cushite's skin; Ebed-melech; the exile of the northern tribes; the two sticks; the house of prayer for all peoples; one father
Ketuvim (Writings)	Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ezra, Nehemiah, 1 Chronicles, 2 Chronicles	Color from sun, famine, and sickness; Cush stretching out her hands; Ruth the Moabite; genealogy by written record; the northern remnant that joined Judah

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Rabbinic literature	Mishnah Sanhedrin 4:5; Talmud Sanhedrin 108b; Genesis Rabbah 36:7	One man created alone; the later tale of Ham's skin
New Testament	Acts 8:27–38; 17:26; Galatians 3:28; Revelation 7:9	The texts used by the reconciliation and multi-ethnic ministries
Qur'an and hadith	Q. 30:22; 49:13; Musnad Ahmad 23489	Orthodox Islam on color, set beside the Nation of Islam
Ancient historian	Josephus, <i>Jewish War</i> 6.418	Captives sent to Egypt after 70 CE (Deuteronomy 28:68)

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
The groups' own writings	John Wilson, <i>Our Israelitish Origin</i> (1840); Herbert W. Armstrong, <i>The United States and Britain in Prophecy</i> ; Elijah Muhammad, <i>Message to the Blackman in America</i> (1965)	The claims tested in Section V
Modern scholarship	David M. Goldenberg, <i>The Curse of Ham</i> (Princeton, 2003); Agranat-Tamir and others, <i>"The Genomic History of the Bronze Age Southern Levant,"</i> Cell 181 (2020); Nebel and others, <i>American Journal of Human Genetics</i> 69 (2001)	The name Ham; the ancient peoples of the land
Earlier library material	Docs 201, 222, 223, 225, 246, 251, 298, 299; the MB report <i>"The Hebrew Relation in the Y Chromosome"</i>	Built upon here; checked in Section VIII

I. THE QUESTION BEFORE US — WHY THE ARGUMENT OVER SKIN

I-A. The Study Sheet

Elder Kepha's study sheet *"Race amongst the believers"* sorts the groups that put race at the center of their Bible reading into two camps.

The first camp is made up of ministries that teach reconciliation: the Center for Biblical Unity, the historic Black churches such as the African Methodist Episcopal Church, and multi-ethnic church networks such as Mosaix.

The second camp is made up of movements that build their theology around one bloodline: the Black Hebrew Israelites, Christian Identity, and British Israelism. The sheet sets the Nation of Islam apart, because it is not a Christian body but uses the Bible beside the Qur'an in a theology centered on Black identity.

Among believers the argument is old and bitter. One man says the Israelites were Black and the white man is Edom. Another says the Israelites were white and every other person is less than Adam. A third says the white race was made by an evil scientist. Each claims the Bible. This document asks the only question that settles such a quarrel under the Miqdash Bethel standard: **what does the written Tanakh itself say about skin and color**, and does it support any of these claims?

I-B. What This Study Builds On

The Library has touched this ground before. **Doc 223** (*Ships in the Middle Passage*) showed that **Genesis 9:25** curses Canaan, not Ham, and names no color. **Doc 201** (*The Covenant and the First Peoples*) applied the image of **Elohim** to the American Indian. **Doc 246** (*Cush Shall Stretch Out Her Hands*) treated the Ethiopian Bible and the Cushite witness. **Doc 251** (*The Place He Chooses*) answered the Nation of Islam’s claim to a chosen place. **Doc 298** (*By Their Fathers’ Houses*) showed how the Tanakh reckons lineage, and that descent alone does not make a person **Yahweh’s**. **Doc 299** (*Say to the House of Jacob*) answered the claim that the name Israel passed to the nations of the West. None of these took up skin and color as its own subject. This document does, and it answers five questions.

First: what words does the Hebrew use for skin, color, and peoples?

Second: what does every key text about skin and color actually say?

Third: what color were the ancient Israelites?

Fourth: how does each group on the study sheet stand against the text?

Fifth: what does the covenant ask of a believer caught in this argument?

II. THE WORD STUDY — SKIN, COLOR, AND PEOPLES IN HEBREW

The Tanakh has a full vocabulary for skin and for color, and a full vocabulary for peoples. What it does not have is a word that joins the two. There is no Hebrew word for “*race*” in the modern sense of a people defined by skin color.

HEBREW TERM	STRONG’S	CORE MEANING	KEY TEXT
<i>or</i> (<i>skin</i>), עֹר	H5785	Skin of man or beast; also hide, leather	Jeremiah 13:23; Job 30:30; Leviticus 13:2
<i>shachor</i> (<i>black</i>), שָׁחֹר	H7838	Black, dark: of hair, horses, and skin	Song of Songs 1:5; Lamentations 4:8
<i>shachar</i> (<i>to be black</i>), שָׁחַר	H7835	To be or become black	Job 30:30
<i>shecharchoret</i> (<i>darkish, swarthy</i>), שְׁחַרְחֹרֶת	H7840	Somewhat dark; darkened	Song of Songs 1:6

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>adom (red)</i> , אָדָם	H122	Red, ruddy: of stew, wine, cattle, a person	Genesis 25:30; Song of Songs 5:10
<i>admoni (ruddy)</i> , אֲדָמוֹנִי	H132	Reddish, ruddy of complexion	Genesis 25:25; 1 Samuel 16:12
<i>lavan (white)</i> , לָבָן	H3836	White: of wool, snow, hair, a skin disease	Leviticus 13:3; Isaiah 1:18
<i>tsach (dazzling, bright)</i> , צָח	H6703	Clear, bright, dazzling	Song of Songs 5:10; Lamentations 4:7
<i>Kushi (Cushite)</i> , כּוּשִׁי	H3569	A man or woman of Cush, the land south of Egypt	Numbers 12:1; Jeremiah 13:23; 38:7
<i>Cham (Ham)</i> , חָם	H2526	Son of Noah; also a poetic name for Egypt	Genesis 9:18; Psalms 105:23
<i>goy (nation)</i> , גּוֹי	H1471	A nation, a people as a political body	Genesis 10:5, 32
<i>am (people)</i> , עַם	H5971	A people, kin, a community	Ruth 1:16
<i>mishpachah (family, clan)</i> , מִשְׁפָּחָה	H4940	A clan, a family of descent	Genesis 10:5; 12:3
<i>lashon (tongue, language)</i> , לָשׁוֹן	H3956	Tongue; a language	Genesis 10:5, 20, 31
<i>zera (seed, offspring)</i> , זֶרַע	H2233	Seed; descendants	Genesis 3:15; 4:25
<i>ger (stranger, sojourner)</i> , גֵּר	H1616	A resident from another people	Exodus 12:48–49
<i>to'ar (form, appearance)</i> , תֹּאֵר	H8389	Outward form, look	Lamentations 4:8; 1 Samuel 16:18

Four lexical observations govern what follows.

First: the Table of Nations names four markers of a people, and repeats them three times: *le-mishpechotam (by their families)*, *li-leshonotam (by their tongues)*, *be-artzotam (in their lands)*, *le-goyebem (by their nations)* (Genesis 10:5, 20, 31). Family, language, land, nation. Color is not one of them.

לְמִשְׁפָּחָתָם לְלִשְׁנָתָם בְּאַרְצֵתָם לְגוֹיָהֶם

Second: the color words describe things that change. *shachor (black)* describes the bride darkened by the sun (**Song of Songs 1:5–6**) and the starving nobles of Jerusalem (**Lamentations 4:8**). *lavan (white)* describes snow, wool, and a skin disease (**Leviticus 13:3**). *admoni (ruddy)* describes **Esau (Genesis 25:25)** and **David (1 Samuel 16:12)**, who belong to two different peoples. No color word is ever the name of a people.

Third: only one verse speaks of a people’s skin as something they are born with: “*Can the Cushite change his skin?*” (**Jeremiah 13:23**). Section III-D shows that the verse uses the Cushite as an image of something that does not change, and passes no judgment on him at all.

Fourth: the name *Cham (Ham)* is not a color word in the text. The Tanakh uses it as a poetic name for Egypt, “*the land of Ham*” (**Psalms 105:23, 27; 106:22**), never as a word for black. The modern study of the name by David Goldenberg (*The Curse of Ham*, 2003) found that the name begins with a different original consonant from the Semitic words for “*heat*” and “*dark*,” and that the two were confused only later, when both came to be written with the same Hebrew letter. The linking of Ham with blackness came from that later confusion, not from the Torah.

Finding — The Tanakh classifies peoples by family, language, land, and nation, and never by color. **Corroborated (Genesis 10:5, 20, 31, 32)**. A Hebrew word for race as a color-defined people is **Not in the text**.

III. WHAT THE TANAKH SAYS ABOUT SKIN AND COLOR

III-A. One Father, One Mother

The Tanakh begins with every person in one place. *ba-adam (the man)* was made in the image of Elohim, “*male and female He created them*” (**Genesis 1:27**).

The woman was named *Chavah (Eve)*, “*because she was the mother of all living*” (**Genesis 3:20**).

After the flood the Torah repeats the point: “*These three were the sons of Noah, and from these the whole earth was spread abroad*” (**Genesis 9:19**), and again at the close of the Table of Nations (**Genesis 10:32**). The prophet who closes the Prophets draws the moral:

“*Have we not all one father? Has not one El created us? Why do we deal treacherously, every man against his brother, profaning the covenant of our fathers?*” (**Malachi 2:10**)

הָלוֹא אִבְ אֶחָד לְכָלֵנוּ הָלוֹא אֵל אֶחָד בְּרָאֵנוּ

Malachi spoke to Judah about treachery inside the covenant people, but his reason reaches every human being: **one father, one Creator**.

The Torah gives the same reason for the law against bloodshed, and gives it to all of Noah's descendants, not to Israel alone: ***“for in the image of Elohim He made man”*** (Genesis 9:6). Even the Assyrians of Nineveh, Israel's cruelest enemy, are counted as *adam* (*human beings*) whom Yahweh pities, ***“more than one hundred and twenty thousand adam”*** (Jonah 4:11). Yahweh is ***“Elohim of the spirits of all flesh”*** (Numbers 16:22; 27:16).

Finding — Every human being descends from one first father and one first mother, and again from Noah's three sons, and bears the image of Elohim. Corroborated (Genesis 1:27; 3:20; 9:6, 19; 10:32; Malachi 2:10).

III-B. The Table of Nations Names No Colors

Genesis 10 lists seventy nations from the three sons of Noah.

It gives their families, their lands, and their languages. **It never says what any of them looked like. The lines also cross in ways no color chart could explain.**

The kingdom of *Nimrod*, a son of *Kush* (*Cush*), ***“began in Babel, and Erech, and Akkad, and Calneh, in the land of Shinar”*** (Genesis 10:8–10), that is, in Mesopotamia, not in Africa.

The name Sheba appears in Cush's line (Genesis 10:7), again among the sons of Shem (Genesis 10:28), and Sheba and Dedan, both of Cush's line, appear again among Abraham's grandsons by Keturah (Genesis 25:3).

The Table records history and kinship. It does not sort humanity into colors, and every attempt to read colors into it has to bring them from outside.

Finding — The Table of Nations records family, land, and language; it assigns no color to any son of Noah. Corroborated (Genesis 10:5, 20, 31; the crossing names of Genesis 10:7, 28; 25:3). **The teaching that Shem was brown, Ham black, and Japheth white is Not in the text.**

III-C. Noah's Curse: Canaan, Not Ham, and No Color

Doc 223 treated this passage at length, and its finding stands. When Noah woke, he said, ***“Cursed be Canaan; a servant of servants shall he be to his brothers”*** (Genesis 9:25).

Three facts settle the matter. The curse falls on *Kena'an* (*Canaan*), one of Ham's four sons, not on Ham and not on Cush, Mizraim, or Put (Genesis 10:6). **It names no skin, no color, and no feature of the body.** And it is spoken by a man, with no ***“thus says Yahweh”***. The Canaanites of Genesis 10:15–18 were the peoples of the land of Canaan, the Hittites, Amorites, Jebusites, and the rest. The Gibeonites, who were Hivites (Joshua 9:7), were bound to labor (Joshua 9:23, 27). That is where the curse ends inside the Tanakh.

The so-called “*curse of Ham*” came later. A rabbinic tale says Ham was “*smitten in his skin*” in the ark (Talmud Sanhedrin 108b; compare Genesis Rabbah 36:7), and later Christian and Muslim writers fused a story about dark skin with a story about slavery. Goldenberg’s history traces how blackness, which was not part of any early form of the story, became part of the curse itself. Neither step is in the Torah.

Finding — **Genesis 9:25** curses Canaan, names no color, and ends inside the Tanakh’s own history. **Corroborated** (**Genesis 9:25–27; 10:6, 15–18; Joshua 9:23, 27**).

That Ham or any African people was cursed with black skin or with slavery is **Not in the text**.

III-D. The Only Verse About a People’s Skin: Jeremiah 13:23

“Can the Cushite change his skin, or the leopard his spots? Then you also can do good, who are taught to do evil.” (Jeremiah 13:23)

הִיָּהֶפֶךְ כּוֹשִׁי עוֹרוֹ וְנִמְרֵי חִבְרֵיָרְתִּיו

This is the one verse in the Tanakh that speaks of a people’s skin as fixed. Read it with care. The Cushite’s skin and the leopard’s spots are pictures of things that do not change. The charge is against Judah, whose evil habit had become as fixed as a skin. Nothing in the verse calls the Cushite’s skin a curse, a sin, or a mark of lower standing. The leopard’s spots are not a fault in the leopard. The verse proves only that the prophet’s hearers knew the Cushites as a dark-skinned people, a plain fact of their world, and that they did not think the matter needed explaining.

Finding — **Jeremiah 13:23** uses the Cushite’s skin as an image of what does not change and passes no judgment on it. **Single witness** that the Cushites were known by their skin; that dark skin carries a curse or a lower standing is **Not in the text**.

III-E. Color That Comes and Goes: Sun, Famine, and Sickness

Most of the Tanakh’s color words for people describe a condition, not a birth.

Four witnesses make the point.

Witness One — The Sun. The bride of the Song says, *“I am black, and lovely, O daughters of Jerusalem”* (Song of Songs 1:5).

The next verse gives the reason: *“Do not look at me because I am darkened, because the sun has gazed on me; my mother’s sons were angry with me; they made me keeper of the vineyards”* (Song of Songs 1:6). She is a daughter of Israel, darkened by work in the open field.

שְׁחֹרָה אֲנִי וְנֹאזָה ... שֶׁשָּׁזְפָתִנִּי הַשֶּׁמֶשׁ

The joining word is the single letter vav, which can be read “*and*” or “*but*.” The Hebrew permits either. What the Hebrew does not permit is a reading that makes her a different person from her brothers; her “*mother’s sons*” are the ones who sent her to the vineyards.

Witness Two — Famine. Lamentations describes the same people in two verses side by side:

“Her Nazirites were purer than snow, whiter than milk; they were more ruddy in body than coral; their form was like sapphire. Their appearance is darker than soot; they are not recognized in the streets; their skin has shriveled on their bones; it has become dry as wood.”
(Lamentations 4:7–8)

צִחוּ מִחֵלֶב ... חֲשֵׁךְ מִשְׁחֹר תִּאָּרֵם

The same men are “*whiter than milk*” in verse 7 and “*darker than soot*” in verse 8. Nothing happened to their ancestry between the two verses. What happened was the siege and the famine. The poet says the same of the whole city: “*Our skin is hot as an oven, because of the burning heat of famine*” (Lamentations 5:10).

Those who quote verse 7 to prove that Israel was white, and those who quote verse 8 to prove that Israel was black, are each cutting one picture of one people in half.

Witness Three — Sickness. Job in his affliction says, “*My skin grows black and falls from me, and my bones burn with heat*” (Job 30:30). The blackness is disease, and it would pass when he was healed (Job 42:10–16).

Witness Four — White as the Mark of Disease. In the Torah’s law of *tsara’at* (*skin disease*), white is the sign the priest looks for: white hair in the sore, a white rising (Leviticus 13:3, 10). When Miriam spoke against Moses “*because of the Cushite woman whom he had married*”, she was struck “*leprous, white as snow*” (Numbers 12:1, 10). The text does not say her complaint was about the woman’s color, so no one should build a doctrine on it. It is enough to note that in this chapter whiteness came as a judgment, and the Cushite wife was not rebuked at all.

Finding — In the Tanakh, darkness and whiteness of skin come and go with sun, famine, and sickness, and are never made the mark of a people’s standing before Yahweh. Corroborated (Song of Songs 1:5–6; Lamentations 4:7–8; 5:10; Job 30:30; Leviticus 13:3; Numbers 12:10).

Using Lamentations 4:7 or 4:8 alone to prove the color of Israel is Not in the text.

III-F. Ruddy Is Not a Race: Esau and David

Two men in the Tanakh are called *admoni* (ruddy).

The first is **Esau**: *“The first came out ruddy, all over like a hairy garment”* (Genesis 25:25). His later name, **Edom**, came from the *“red stew”* he begged from Jacob (Genesis 25:30).

The second is **David**: *“Now he was ruddy, with beautiful eyes, and good-looking”* (1 Samuel 16:12; again 1 Samuel 17:42). **David** was of Judah, not of Edom. If ruddiness marked the Edomite race, it would mark Israel’s greatest king as an Edomite.

The beloved of the Song is described the same way: *“My beloved is dazzling and ruddy”* (Song of Songs 5:10), and he is the husband of the bride who is *“black”* in chapter 1. The bride and groom, one dark and one ruddy, belong to one people.

Finding — Ruddiness is said of an Edomite and of the king of Israel alike; it is a description of persons, not a mark of descent. Corroborated (Genesis 25:25; 1 Samuel 16:12; 17:42; Song of Songs 5:10). That *“red”* identifies Edom as a modern white race is **Not in the text.**

III-G. Cushites Inside the Covenant Story

The Tanakh names Cushites again and again, and never with contempt. **Moses** married a Cushite woman, and **Yahweh** rebuked the one who spoke against him (**Numbers 12:1–9**). Whether she was **Zipporah** the Midianite or a second wife, the text does not settle; **Habakkuk 3:7** sets *“Cushan”* in parallel with Midian, which some read as the same people. Either way, she is the wife of **Yahweh**’s servant.

Ebed-melech the Cushite, an official of King Zedekiah, was the only man in Jerusalem who pulled **Jeremiah** out of the mud pit (**Jeremiah 38:7–13**).

Yahweh sent him a personal promise: *“I will surely deliver you ... because you have put your trust in Me, says Yahweh”* (**Jeremiah 39:15–18**).

The prophet **Zephaniah** was *“the son of Cushi”* (**Zephaniah 1:1**), and he saw worshipers coming *“from beyond the rivers of Cush”* (**Zephaniah 3:10**).

The Psalms foresee that *“Cush shall stretch out her hands to Elobim”* (**Psalms 68:31** [Hebrew 68:32]), and record Cush among those of whom it will be said, *“This one was born there”* in Zion (**Psalms 87:4**).

Isaiah sees gifts brought to the place of the name of **Yahweh** from the tall and smooth-skinned people beyond the rivers of Cush (**Isaiah 18:2, 7**).

And **Amos** uses the Cushites to humble Israel’s own pride:

“Are you not like the children of the Cushites to Me, O children of Israel? says Yahweh. Did I not bring up Israel out of the land of Egypt, and the Philistines from Caphtor, and Aram from Kir?” (Amos 9:7)

הָלוֹא כִבְנֵי כְשִׁיִּים אַתֶּם לִי בְנֵי יִשְׂרָאֵל

Amos is not saying Israel had no covenant; he says the opposite in **Amos 3:2**. He is saying that being Israel by descent gave no shield against judgment for sin. The comparison is with the Cushites because they were a far people whom **Yahweh** also governs.

Finding — Cushites appear in the Tanakh as a wife of **Moses**, a rescuer of **Jeremiah** under **Yahweh**’s promise, the house of a prophet’s father, and worshipers who will come to Zion. **Corroborated** (**Numbers 12:1**; **Jeremiah 38:7–13**; **39:15–18**; **Zephaniah 1:1**; **3:10**; **Psalms 68:31**; **87:4**; **Isaiah 18:7**; **Amos 9:7**).

III-H. Marriage Across Peoples

Both white and Black separatist movements quote the Torah’s marriage laws as if they forbade marriage across colors.

The law states its own reason. *“You shall not intermarry with them ... for they will turn away your son from following Me, to serve other gods”* (**Deuteronomy 7:3–4**).

The reason is idolatry, not skin. **Ezra**’s reform names the peoples by their “*abominations*” (**Ezra 9:1**), and those peoples, Canaanites, Hittites, Ammonites, Moabites, Egyptians, and Amorites, were neighbors of Israel in the same lands and the same climate.

Meanwhile the covenant story is full of marriages across peoples.

1. **Joseph** married **Asenath**, an Egyptian priest’s daughter, and she bore **Manasseh** and **Ephraim**, two of the tribes of Israel (**Genesis 41:45, 50–52**).
2. **Judah** married a Canaanite (**Genesis 38:2**).
3. **Moses** married a Midianite and a Cushite (**Exodus 2:21**; **Numbers 12:1**).
4. **Rahab** of Jericho lived in Israel (**Joshua 6:25**).
5. **Ruth** the Moabite became the great-grandmother of **David** (**Ruth 4:13–22**).

The question the Torah asks of a marriage is whom the household will serve.

Finding — The Torah limits marriage to guard against idolatry, and states that reason itself. **Corroborated** (**Deuteronomy 7:3–4**; **Exodus 34:15–16**; **Ezra 9:1**).

A ban on marriage between colors is **Not in the text**, and is contradicted by **Genesis 41:50–52**; **Numbers 12:1**; **Ruth 4:13–22**.

III-I. Yahweh Looks on the Heart

When **Samuel** looked at **Eliab**'s height and appearance, **Yahweh** stopped him:

“Do not look at his appearance or at the height of his stature ... for man looks at the eyes, but Yahweh looks at the heart.” (1 Samuel 16:7)

כִּי הָאָדָם יִרְאֶה לְעֵינָיִם וַיְהוּה יִרְאֶה לִלְבָב

The Torah says the same of Yahweh's justice:

He is the great El *“who does not lift up faces and takes no bribe”* (Deuteronomy 10:17), *lo yissa panim (does not lift up faces)*, the Hebrew idiom for favoring a person because of who he is.

The next verses join that justice to love of the stranger: *“He ... loves the stranger, giving him food and clothing; love therefore the stranger, for you were strangers in the land of Egypt”* (Deuteronomy 10:18–19).

Each person is judged for his own deeds: *“The soul that sins, it shall die”* (Ezekiel 18:20; Deuteronomy 24:16).

Finding — Yahweh does not judge by outward appearance, does not favor persons, and judges each soul for its own deeds. Corroborated (1 Samuel 16:7; Deuteronomy 10:17–19; 24:16; Ezekiel 18:20).

III-J. How the Stranger Comes In

From the night Israel left Egypt, the covenant people were not one bloodline. *“A mixed multitude went up also with them”* (Exodus 12:38), *erev rav (a great mixture)*.

The Passover law that followed made the door plain:

“One law shall be for the native and for the stranger who sojourns among you.” (Exodus 12:49)

The same rule is repeated for the offerings (Numbers 15:15–16), and **Isaiah** carries it to the foreigner who holds fast to the covenant: *“even them I will bring to My holy mountain ... for My house shall be called a house of prayer for all peoples”* (Isaiah 56:6–7).

Ruth came in with one sentence: *“Your people shall be my people, and your Elohim my Elohim”* (Ruth 1:16).

The Torah even forbids Israel to hate the two peoples one might most expect it to hate: *“You shall not abhor an Edomite, for he is your brother; you shall not abhor an Egyptian, because you were a stranger in his land”* (Deuteronomy 23:7 [Hebrew 23:8]).

Finding — Entry into the covenant people is by joining Yahweh and keeping His covenant, under one law for native and stranger. Corroborated (Exodus 12:38, 48–49; Numbers 15:15–16; Isaiah 56:3–7; Ruth 1:16). Exclusion from the covenant by color is Not in the text.

IV. WHAT COLOR WERE THE ANCIENT ISRAELITES?

This is the question behind most of the argument, so it deserves a plain answer.

First: the Tanakh never says. It describes **Esau** as ruddy and hairy, **Jacob** as smooth (**Genesis 27:11**), **Rachel** as beautiful in form (**Genesis 29:17**), **Saul** as tall (**1 Samuel 9:2**), and **David** as ruddy with beautiful eyes. It never gives the skin color of Abraham, Moses, or the tribes, and never treats it as worth recording. A doctrine that turns on a fact the Holy Spirit chose not to record is built on silence.

Second: Israel was mixed from its first generations. Two whole tribes, **Ephraim** and **Manasseh**, had an Egyptian mother (**Genesis 41:50–52**). A mixed multitude came out of Egypt with them (**Exodus 12:38**). Moabite, Canaanite, and other blood entered the royal line of **David** (**Ruth 4:13–22; Genesis 38**).

Ezekiel told the proud Jerusalem, *“Your origin and your birth are of the land of the Canaanite; your father was an Amorite and your mother a Hittite”* (**Ezekiel 16:3**).

The prophet’s point was spiritual, but he could make it only because the people of the land were close kin to the people around them.

Third: the Israelites were a people of the ancient Near East. The Tanakh places them in the land of Canaan among its neighbors, and outside evidence agrees. A 2020 study of ancient genomes from the Bronze Age southern Levant (Agranat-Tamir and others, *Cell*) found that the people of the land in that age were a Near Eastern population whose ancestry continues in many present-day peoples of the region. The MB report *“The Hebrew Relation in the Y Chromosome”*, from the 2001 study of Nebel and others, found that the fathers’ lines of Jews and Palestinian Arabs come largely from one shared ancient Middle Eastern pool. In the color categories of modern America, such people fit neither *“white”* nor *“Black.”* They still looked like the people who still live in that land.

Fourth: Israel was scattered to every land. **Moses** warned that disobedience would scatter Israel *“among all peoples, from one end of the earth to the other”* (**Deuteronomy 28:64**). Over many centuries, descendants of Israel have lived on every continent and married into many peoples. The Beta Israel of Ethiopia are a long-standing Jewish community of Africa; a 2000 genetic study of the Lemba of southern Africa reported a marker common among Jewish priestly families, though later work has

qualified that result. The text does not rule out Israelite descent among any people, of any color. What it rules out is the idea that color is the test.

Finding — The Tanakh does not record the skin color of the Israelites; it records a Near Eastern people, mixed from its first generations and later scattered to every land. **Corroborated (Genesis 41:50–52; Exodus 12:38; Ezekiel 16:3; Deuteronomy 28:64),** with independent genetic witnesses agreeing on the Near Eastern origin. The teaching that the true Israelites were Black only, or white only, is **Not in the text.**

V. THE GROUPS ON THE STUDY SHEET TESTED AGAINST THE WRITTEN COVENANT

Each group is described from its own writings and from independent historians, and then each of its main claims about skin or bloodline is tested against the Tanakh under the **Deuteronomy 19:15** standard. Where a group's teaching agrees with the text, this document says so as plainly as where it does not.

V-A. The Center for Biblical Unity

The Center for Biblical Unity was founded by Monique Duson and Krista Bontrager, one Black and one white, who became friends while disagreeing about race. Duson had spent about twenty years advocating critical race theory before turning away from it. The Center teaches that “*race*” in the modern sense is not a biblical category, that terms like humanity, justice, and love should be defined from Scripture, and that unity is the starting point for believers rather than a goal to be reached. Their book is *Walking in Unity: Biblical Answers to Questions on Race and Racism*.

Against the text. The Center's core claim agrees with Section II: the Tanakh has no word for a color-defined race, and it divides peoples by family, language, land, and nation (Genesis 10:5, 20, 31). Its insistence on one human family agrees with **Genesis 9:19** and **Malachi 2:10**.

Miqdash Bethel parts from the Center only where every Christian body does: the Center grounds unity in faith in Christ apart from the Torah, while the Tanakh grounds the unity of Israel and the stranger in one covenant and “*one law*” (Exodus 12:49).

Finding — That race as a color category is not a biblical category: **Corroborated (Genesis 10:5, 20, 31; Malachi 2:10).**

V-B. The Historic Black Churches

The African Methodist Episcopal Church began when Black worshipers led by Richard Allen and Absalom Jones walked out of St. George's Methodist Episcopal Church in Philadelphia over segregated seating; historians date the walkout to 1787 or 1792. Allen, born enslaved in 1760, founded Mother Bethel church, and in 1816 several Black Methodist congregations united under him as the first independent Black denomination in the United States. The Black Baptist conventions grew in the same century. These churches have long read the Exodus as **Yahweh's** answer to the oppressed and **Micah 6:8** as the measure of a just people.

Against the text. Their two great texts stand. **Yahweh** told **Moses**, *"I have surely seen the affliction of My people ... and I have heard their cry"* (Exodus 3:7), and the Torah turned that memory into law:

"You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt" (Exodus 22:21 [Hebrew 22:20]; Deuteronomy 24:17–18).

Micah 6:8 asks justice, mercy, and a humble walk of every man. The walkout at St. George's was a protest against exactly the *"lifting up of faces"* that Deuteronomy 10:17 says **Yahweh does not do.**

Miqdash Bethel adds one point the Exodus itself makes: **Yahweh brought Israel out of Egypt to bring them to Sinai, "to Myself" (Exodus 19:4–6). Liberation in the Tanakh leads to covenant.**

Finding — That **Yahweh** hears the oppressed and forbids oppression of the stranger: **Corroborated** (Exodus 3:7; 22:21 [Hebrew 22:20]; Deuteronomy 10:17–19; 24:17–18; Micah 6:8).

V-C. Multi-Ethnic Church Networks

The Mosaix Global Network was co-founded in 2004 by Mark DeYmaz, who planted the multi-ethnic Mosaic Church in Little Rock, Arkansas in 2001, and sociologist George Yancey. Mosaix trains pastors to build congregations that are diverse in ethnicity and income, following the pattern of the first-century church at Antioch, and teaches that a church divided by color fails the New Testament's picture (Galatians 3:28; Revelation 7:9).

Against the text. The Tanakh gives the picture before the New Testament does.

Yahweh's house is *"a house of prayer for all peoples"* (Isaiah 56:7).

"Ten men from all the languages of the nations shall take hold of the garment of a Jew, saying, Let us go with you, for we have heard that Elobim is with you" (Zechariah 8:23).

Many people will say, *“Come, let us go up to the mountain of Yahweh ... that He may teach us His ways”* (Isaiah 2:3).

In each text the nations come together to learn and keep the ways of Yahweh.

A gathering of many colors is the Tanakh’s own hope; the Tanakh adds that what gathers them is His Torah.

Finding — That Yahweh’s house is meant for all peoples together: Corroborated (Isaiah 2:2–3; 56:6–7; Zechariah 8:20–23; Psalms 87:4–6).

V-D. The Black Hebrew Israelites

The Black Hebrew Israelite movement is not one body but many groups with different teachings. Its roots are usually traced to Frank Cherry, who founded the Church of the Living God, the Pillar Ground of Truth for All Nations in 1886, and William Saunders Crowdy, who founded the Church of God and Saints of Christ in 1896; both said they received revelations that Black Americans descend from the ancient Hebrews. Later groups, some of them aggressive in street preaching, teach that Black, Hispanic, and Native American peoples are the true physical Israel, that the people known as Jews are not, and that white people are Edom. Many sects are not violent and reject the extremes of others. The common center is **Deuteronomy 28**, read as a description of the transatlantic slave trade.

Claim 1 — The ancient Israelites were Black. Section IV answers this. The Tanakh never records the Israelites’ color, records a mixed people, and places them among the peoples of the Near East. **Lamentations 4:8** and **Song of Songs 1:5**, the usual proof texts, describe famine and sunburn, and each sits beside a verse describing the same people as white or ruddy (**Lamentations 4:7**; **Song of Songs 1:6**; 5:10). **Not in the text.**

Claim 2 — “Ships” in Deuteronomy 28:68 means the transatlantic slave trade. The verse reads:

“And Yahweh will bring you back to Egypt in ships, by the way of which I said to you, You shall never see it again; and there you shall offer yourselves for sale to your enemies as male and female slaves, and there will be no buyer.” (Deuteronomy 28:68)

וְהִשִּׁיבְךָ יְהוָה מִצְרַיִם בְּאֲנִיּוֹת ... וְהִתְמַכְרְתֶּם שָׁם ... וְאִין קִנָּה

Four things in the verse itself must be weighed.

First, the destination is named: *Mitsrayim (Egypt)*, *“by the way of which I said to you, You shall never see it again”*, the road back to the house of bondage that the Torah forbade (**Deuteronomy 17:16**; **Exodus 14:13**). The Americas are not Egypt. To make them Egypt the reader must make the word a symbol, and if *“Egypt”* is a symbol there is no reason *“ships”* must be literal.

Second, the Hebrew *ve-bitmakkartem (you shall offer yourselves for sale)* and *ve-ein koneh (and there will be no buyer)* picture a people so broken that no one will even buy them.

The Atlantic trade was the opposite: a market with buyers on every coast for three and a half centuries.

Third, ships carried many peoples into slavery. **Doc 222** and **Doc 225** documented Europeans taken by ship in the Barbary trade and East Africans shipped across the Indian Ocean; the ships alone cannot identify one people.

Fourth, there is a recorded event that fits the words: Josephus reports that after Jerusalem fell in 70 CE, Titus sent the captives over seventeen years old in chains to the works in Egypt (*Jewish War* 6.418). That is one ancient historian, whose testimony this Library always seeks to corroborate, and it is offered as history, not as a key that closes the verse.

Finding — Deuteronomy 28:68 names Egypt and a people offered for sale with no buyer.

That it describes the transatlantic trade is **Not in the text.** Its fulfillment in the Roman deportations after 70 CE has a **Single witness** in Josephus.

Claim 3 — Suffering the curses proves who Israel is. The curses of **Deuteronomy 28** fall on Israel *“if you will not listen to the voice of Yahweh your Elohim, to keep all His commandments”* (**Deuteronomy 28:15**).

The chapter never says suffering will be the way to identify Israel; many peoples have suffered conquest, slavery, and exile. When Israel later had to prove its lines, it used written records: those who *“sought their register among the genealogies, but it was not found”* were kept from the priesthood (**Ezra 2:62; Nehemiah 7:64**). The remedy **Moses** gave for the curses is not a claim of identity but a return: *“you shall return to Yahweh your Elohim and obey His voice”* (**Deuteronomy 30:2**). **Not in the text** as a test of identity.

Claim 4 — White people are Edom, the enemy. Edom’s name came from red stew, and its father was ruddy; but **David** was ruddy too (Section III-F).

And the Torah commands the opposite of the hatred this claim teaches:

“You shall not abhor an Edomite, for he is your brother” (**Deuteronomy 23:7** [Hebrew 23:8]).

When the prophets judged Edom, they judged it for what it did: *“For the violence done to your brother Jacob, shame shall cover you”* (**Obadiah 1:10**).

The identification of any modern color group as Edom is **Not in the text**, and hatred of Edom as a people is forbidden by it.

Claim 5 (some sects) — Only the bloodline can be saved. The Tanakh opens the covenant to the stranger under one law (**Exodus 12:48–49; Isaiah 56:3–7**), and **Doc 298** showed that descent alone never made a person **Yahweh’s**. **Not in the text.**

What stands. The grief behind the movement is real. The Middle Passage was man-stealing, which the Torah punishes with death (**Exodus 21:16; Doc 223**), and that verdict does not depend on whether the stolen were Israelites. **A Black believer does not need to be proved an Israelite by blood to be fully welcome in the covenant of Yahweh, and no one may shut him out of it.**

V-E. Christian Identity

Christian Identity grew out of British Israelism in the United States between the 1920s and the 1940s, and turned its predecessor’s friendliness toward the Jews into open hatred. Its best-known early preacher was Wesley Swift (1913–1970) of California, with Bertrand Comparet and William Potter Gale; Swift brought Richard Butler, later founder of the Aryan Nations, into the movement. Its doctrines vary, but its most notorious teaching is the *“two-seedline”* or serpent-seed doctrine: that Eve bore Cain to the serpent, that the Jews descend from that seed, that the white race alone descends from Adam, and that other peoples are *“beasts of the field”* or races made before Adam. Federal and independent studies have tied its teachings to racist violence.

Claim 1 — Cain was the serpent’s son. The text names Cain’s father in the very verse that records his birth:

“And the man knew Eve his wife, and she conceived and bore Cain, and said, I have gotten a man with Yahweh.” (Genesis 4:1)

וְהָאָדָם יָדַע אֶת-חַוָּה אִשְׁתּוֹ וַתְּהַר וַתֵּלֶד אֶת-קַיִן

The *zera* (*seed*) of the serpent in **Genesis 3:15** stands beside the seed of the woman as a picture of lasting enmity; the next chapter names Adam as Cain’s father and Eve as his mother, and names Seth as *“another seed instead of Abel”* (Genesis 4:25). **Not in the text**, and contradicted by **Genesis 4:1**.

Claim 2 — “Adam” means ruddy, one who can blush, so only white men are Adam.

The Torah explains the name itself: *“Yahweh Elobim formed ha-adam (the man) of dust from ha-adamah (the ground)”* (Genesis 2:7),

and *“dust you are, and to dust you shall return”* (Genesis 3:19).

Elohim “*called their name Adam*”, the man and the woman together (Genesis 5:2). And the word *adam* is used of all mankind: Yahweh grieved that He had made *ba-adam* on the earth (Genesis 6:6–7), and pitied the *adam* of Nineveh (Jonah 4:11). Not in the text.

וַיֵּצֵר יְהוָה אֱלֹהִים אֶת-הָאָדָם עֶפֶר מִן-הָאֲדָמָה

Claim 3 — Other peoples are pre-Adamic races or beasts. Even if a reader imagined people before Adam, the Torah says all flesh outside the ark died in the flood (Genesis 7:21–23) and that “from these three sons of Noah the whole earth was spread abroad” (Genesis 9:19). Every living person therefore descends from Noah, by the Bible Christian Identity claims to hold. Not in the text, and contradicted by Genesis 3:20; 9:19; 10:32.

Claim 4 — Marriage between races is the sin of mixing seed. Section III-H answers this. The Torah’s mixing laws concern seed in a field, animals, and cloth (Leviticus 19:19; Deuteronomy 22:9–11); its marriage limits name idolatry as their reason (Deuteronomy 7:3–4); and the fathers of two tribes had an Egyptian mother. Not in the text.

Finding — The two-seedline doctrine, the white-only Adam, and the beast or pre-Adamic peoples of Christian Identity are each Not in the text, and each is contradicted by at least two witnesses (Genesis 2:7; 3:20; 4:1; 5:2; 9:19; Jonah 4:11).

V-F. British Israelism

British Israelism holds that the peoples of Britain and northwestern Europe, and later the United States, descend from the ten northern tribes carried off by Assyria. Its modern form dates from John Wilson’s *Our Israelitish Origin* (1840); Edward Hine and others organized it into a movement in the 1870s and 1880s, and Hine carried it to the United States, teaching that England was Ephraim and America Manasseh. In the twentieth century Herbert W. Armstrong of the Worldwide Church of God spread it through millions of copies of *The United States and Britain in Prophecy*; many of the Churches of God that came from his work still teach it. Early British Israelites were friendly to the Jews; the American offshoot that became Christian Identity was not. Its supporters point to the expansion of the British Empire as the fulfillment of Joseph’s birthright, and to word plays such as “*Brit-ish*” read as Hebrew for “*man of the covenant*.”

Claim 1 — The ten tribes migrated to Britain and became the Anglo-Saxons. The Tanakh says where the northern exiles were taken:

“in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes” (2 Kings 17:6; 18:11),

and “*to Halah, Habor, Hara, and the river of Gozan, to this day*” (1 Chronicles 5:26).

Those places are in Mesopotamia and Media, to the east. The Tanakh also records that many from the northern tribes were never lost: they moved to Judah under Rehoboam (2 Chronicles 11:16), came over to Asa “in abundance” (2 Chronicles 15:9), kept Hezekiah’s Passover (2 Chronicles 30:11, 18), gave to Josiah’s temple repair (2 Chronicles 34:9), and still came from Shechem, Shiloh, and Samaria to the house of Yahweh after Jerusalem fell (Jeremiah 41:5). Doc 299 treated this record fully. Not in the text.

Claim 2 — “British” means “man of the covenant.” In Hebrew, *brit* (covenant) and *ish* (man) would have to be joined as *ish brit* to mean “*man of covenant*”; the order of the English word does not fit Hebrew grammar, and the English name comes from the Latin *Britanni*, the name of the island’s Celtic peoples. No Tanakh text supports it. Not in the text.

Claim 3 — Joseph’s birthright passed to Britain and America. The blessing of Ephraim and Manasseh (Genesis 48:19) is a blessing on two tribes inside Israel. The text gives it no future address in the British Isles. The prophets’ picture of the reunion of Joseph and Judah is “one nation in the land, on the mountains of Israel” (Ezekiel 37:16–22). Not in the text.

Finding — The migration of the ten tribes to Britain, the covenant meaning of “*British*,” and the transfer of Joseph’s birthright to the English-speaking nations are each Not in the text; the exile’s destinations and the northern remnant in Judah are Corroborated (2 Kings 17:6; 1 Chronicles 5:26; 2 Chronicles 11:16; 15:9; 30:11; 34:9).

V-G. The Nation of Islam

The Nation of Islam began in Detroit in 1930, when a peddler called Wallace D. Fard, later Wallace Fard Muhammad, began teaching Black Americans that Islam was their original religion. He disappeared in 1934, and Elijah Muhammad (1897–1975), who taught that Fard was Allah in person and that he himself was Allah’s messenger, led the movement from Chicago until his death. His book *Message to the Blackman in America* (1965) sets out the teaching that the Black man is the original man, and that the white race was made some six thousand years ago through selective breeding by a scientist named Yakub, and is by nature a race of devils whose rule must end. Elijah Muhammad also read the Bible as a book of hidden meanings; he applied **Genesis 15:13**, the four hundred years of affliction, to Black Americans. After his death his son, Warith Deen Mohammed, led most of the movement into Sunni Islam and opened it to white members; Louis Farrakhan rebuilt the Nation of Islam on the older teachings.

Claim 1 — A scientist named Yakub made the white race. The Torah says Elohim made man, male and female, in His image (Genesis 1:27; 5:1–2), and that every living person came from Noah’s three sons (Genesis 9:19; 10:32). No human being in the Tanakh makes a person. Not in the text, and contradicted by Genesis 1:27; 9:19; Malachi 2:10.

Claim 2 — The white race is by nature a race of devils. The Tanakh judges every person by his own deeds and holds no race guilty by birth: “The son shall not bear the iniquity of the father” (Ezekiel 18:20; Deuteronomy 24:16). Not in the text.

Claim 3 — Fard Muhammad was Allah in person. The Torah answers in Balaam’s oracle: “El is not a man, that He should lie” (Numbers 23:19); and Hosea: “For I am El, and not a man” (Hosea 11:9). Israel saw no form on the day Yahweh spoke at Horeb (Deuteronomy 4:15–16). Not in the text.

Claim 4 — The four hundred years of Genesis 15:13 are the years of Black Americans. The Torah records the fulfillment of that prophecy: “At the end of four hundred and thirty years, on that very day, all the hosts of Yahweh went out from the land of Egypt” (Exodus 12:40–41), and the promised return came in the fourth generation (Genesis 15:16; Exodus 6:16–20). Not in the text as a prophecy of America.

Claim 5 — The Bible is a coded book that only the movement can unlock. The Torah says the opposite of itself: “The secret things belong to Yahweh our Elohim, but the things revealed belong to us and to our children forever, that we may do all the words of this Torah” (Deuteronomy 29:29 [Hebrew 29:28]); “it is not hidden from you, nor is it far off” (Deuteronomy 30:11). Not in the text.

What stands. Elijah Muhammad called his followers to work hard and to keep from alcohol, drugs, and gambling, and he gave many people dignity whom the churches of their day had failed. Where those calls agree with the Tanakh’s own wisdom (Proverbs 20:1; 23:20–21), they stand on its authority, not on his.

V-H. One Pattern Under All of Them

The white and Black bloodline movements look like enemies, but they are mirror images. Each takes a real wound: slavery, displacement, a lost history, or a nation’s pride. Each answers it by naming one color the chosen people and another color the enemy. Each needs the same verses cut in half (Lamentations 4:7 against 4:8), the same curse moved from Canaan to someone else, and the same name Edom applied to the other side. And each must ignore the same answer the Torah gave to every people tempted to pride of blood:

“Yahweh did not set His love on you nor choose you because you were more in number than any people, for you were the fewest of all peoples; but because Yahweh loves you, and because He would keep the oath which He swore to your fathers.” (Deuteronomy 7:7–8)

“Do not say in your heart ... For my righteousness Yahweh has brought me in” (Deuteronomy 9:4–6). **Israel was chosen for a covenant, not for a color, and its own prophets reminded it that its beginnings were mixed** (Ezekiel 16:3). The reconciliation ministries of Section V-A to V-C, whatever else they teach, are right on the one point that matters here: **the Tanakh gives no people a higher place by its skin.**

VI. WHY THE ARGUMENT OVER SKIN DOES NOT DIE

The argument lasts because it feeds on real things. Some of it is pain: the Middle Passage, the auction block, segregated pews, and laws that wrote color into a man’s worth (Doc 223). Some of it is pride, the ancient wish to be better than one’s neighbor by birth. Some of it is hunger for identity in people who were cut off from their family history. The covenant takes the pain seriously. It does not take the pride or the false identity at all.

The Proverbs name what the argument does in a congregation: among the seven things **Yahweh** hates is *“one who sows discord among brothers”* (Proverbs 6:19).

The Torah gives the cure: *“You shall not hate your brother in your heart ... you shall love your neighbor as yourself”* (Leviticus 19:17–18), and the same chapter carries it to the stranger: *“you shall love him as yourself”* (Leviticus 19:34). Doc 293 studied those verses; they apply here word for word.

The table below gathers the findings of this document in one place.

CLAIM	TAUGHT BY	GRADE	KEY TEXTS
Race as a color category is not biblical	Center for Biblical Unity	Corroborated	Genesis 10:5, 20, 31; Malachi 2:10
Yahweh hears the oppressed and forbids oppressing the stranger	Historic Black churches	Corroborated	Exodus 3:7; 22:21 [Hebrew 22:20]; Micah 6:8
Yahweh’s house is for all peoples together	Multi-ethnic networks	Corroborated	Isaiah 56:7; Zechariah 8:23
The Israelites were Black only	Black Hebrew Israelites	Not in the text	Lamentations 4:7–8; Genesis 41:50–52

CLAIM	TAUGHT BY	GRADE	KEY TEXTS
Deuteronomy 28:68 is the transatlantic trade	Black Hebrew Israelites	Not in the text	Deuteronomy 28:68; 17:16
White people are Edom, to be hated	Black Hebrew Israelites	Not in the text	Deuteronomy 23:7 [Hebrew 23:8]; 1 Samuel 16:12
Cain was the serpent's son	Christian Identity	Not in the text	Genesis 4:1, 25
Only white men are Adam	Christian Identity	Not in the text	Genesis 2:7; 5:2; 9:19; Jonah 4:11
The ten tribes became the Anglo-Saxons	British Israelism	Not in the text	2 Kings 17:6; 2 Chronicles 15:9; 30:11
Yakub made the white race	Nation of Islam	Not in the text	Genesis 1:27; 9:19
Fard Muhammad was Allah in person	Nation of Islam	Not in the text	Numbers 23:19; Hosea 11:9
Noah cursed Ham or Africa with black skin or slavery	Slavery-era preaching (Doc 223)	Not in the text	Genesis 9:25; 10:6

VII. THREE-RELIGION AUDIT — SKIN AND COLOR IN THE THREE TRADITIONS

The table sets the three traditions against the findings of this study. Comparative texts are cited as historical reference only.

ELEMENT	✧ JUDAISM	† CHRISTIANITY	☪ ISLAM
Primary teaching	One man created alone, so that no one may boast of his father (Mishnah Sanhedrin 4:5).	Every nation made <i>“of one blood”</i> (Acts 17:26, KJV); no Jew nor Greek in Christ (Galatians 3:28).	Colors among the signs of Allah (Q. 30:22); peoples made to know one another (Q. 49:13).
Covenant strength	Keeps the Torah's own reason, one father for all, at the center.	Its reconciliation ministries and Black churches stand on texts the Tanakh gave first (Exodus 22:21 [Hebrew 22:20]; Isaiah 56:7).	The Farewell Sermon gives no white over black except by piety (Musnad Ahmad 23489).

ELEMENT	✡ JUDAISM	✝ CHRISTIANITY	☪ ISLAM
Covenant departure	Preserved a later tale of Ham’s skin (Talmud Sanhedrin 108b) that the Torah does not contain.	Its preachers built the “ <i>curse of Ham</i> ”, and its fringes produced Christian Identity and British Israelism.	The Nation of Islam’s Yakub teaching and its claim that Fard was Allah, which Sunni Islam itself rejects.
Covenant witness	Malachi 2:10 , read in the synagogue, asks the question that ends the quarrel.	Read from the Tanakh outward, the Ethiopian of Acts 8 is the Cush of Psalms 68:31 [Hebrew 68:32] stretching out her hands.	The Qur’an’s own word on color agrees with Genesis 10 against the Nation of Islam.

VIII. CORRECTIONS TO EARLIER LIBRARY MATERIAL

Under the standing rule of October 2, 2026, every correction found while preparing this document is listed here. Corrections marked **Made** have been entered in the affected Google Doc so the website copy can be replaced. Those marked **For Elder Kepha’s decision** were left unchanged.

Correction 1 — Doc 223, How to Read This Document. Made. The paragraph said the document applies the Tanakh “*to the historical record of the Arab-Islamic slave trade*” and examines “*the Arab-Islamic trade of the 7th through 20th centuries.*” That wording was carried over from Doc 222. Doc 223 is the Transatlantic study. The paragraph now reads “*the Transatlantic slave trade*” and “*the Transatlantic trade of the 16th through 19th centuries,*” and its last sentence now points to the Arab-Islamic trade (Document 222) as the separate study.

Correction 2 — Doc 223, closing block (title). Made. The closing block carried the title of Doc 216, “*Called and Chosen: The Anointing of the Elder in the Family of Yahweh.*” It now reads “*Ships in the Middle Passage.*”

Correction 3 — Doc 223, Sections II-E, IV-B, VII, VIII and Scripture Index (verse number). Made. Doc 223 cited **Deuteronomy 23:15–16** without the Hebrew number. In the Hebrew Bible these verses are 23:16–17. All seven places now read **Deuteronomy 23:15–16** [Hebrew 23:16–17].

Correction 4 — Doc 223, Section II-B (the name Ham). For Elder Kepha’s decision. Doc 223 rightly calls the link between Ham and blackness a later folk etymology. It describes it as “*a mistaken link to a Hebrew root suggesting heat or dark.*” The fuller finding (Section II, Fourth observation, above) is that the name Ham begins with a different original consonant from those roots, and the

confusion arose when both came to be written with the same letter. If Doc 223 is revised, one sentence could add this. Nothing in Doc 223 is wrong as it stands.

Correction 5 — Doc 201, Sections I-B, IV-C, Declaration VI and Scripture Index (verse number). Made. Doc 201 cited *“Shemot (Exodus) 22:20–21”* for *“You shall not wrong a stranger or oppress him.”* That is the Hebrew numbering, and in English 22:22 is a different law (the widow and the orphan). All four places now read **Exodus 22:21** [Hebrew 22:20].

Correction 6 — Doc 201, Section I-B (rabbinic count used as support). Made. Doc 201 said the command not to wrong the stranger *“is repeated more often than any other social commandment ... (Bava Metzia 59b counts it at thirty-six occurrences).”* That count is rabbinic tradition, used as support against the September 28, 2026 sources rule, and the same correction was made in the March 6, 2026 report (Doc 306, Correction 6). The sentence now reads that the command *“is repeated again and again across the five books”* and cites **Exodus 23:9; Leviticus 19:33–34; Deuteronomy 10:19; 24:17–18.**

Correction 7 — Doc 201, Section IV-C, Declaration VI and Three-Religion Audit (“most repeated”). For Elder Kepha’s decision. Three further places in Doc 201 still call the stranger law *“the most repeated social command”* in the Torah. The claim rests on the same rabbinic count. A simple fix is *“one of the most repeated social commands.”* These were left for your decision because they touch Doc 201’s wording in its declarations.

Checked, no correction needed — Docs 246, 251, 298, 299. Their treatment of Cush, the Nation of Islam’s claim to a chosen place, lineage by the father’s house, and the claim that Israel’s name passed to the West agrees with the findings here.

IX. SEVEN COVENANT DECLARATIONS ON SKIN AND COLOR

Per the **Deuteronomy 19:15** standard, each declaration below rests on more than one witness.

#	COVENANT DECLARATION	BASIS
I	Every human being, of every color, comes from one first father and mother, and again from the sons of Noah, and bears the image of Elohim .	Genesis 1:27; 3:20; 9:6, 19; Malachi 2:10
II	The Tanakh divides peoples by family, language, land, and nation. It never divides them by color, and has no word for race.	Genesis 10:5, 20, 31, 32

#	COVENANT DECLARATION	BASIS
III	Noah's curse fell on Canaan, named no color, and ended inside the Tanakh's own history. It gives no warrant to rank any people by skin.	Genesis 9:25–27; 10:6, 15–18; Joshua 9:23
IV	In the Tanakh, color comes and goes with sun, famine, and sickness. It is never the mark of a person's standing before Yahweh .	Song of Songs 1:5–6; Lamentations 4:7–8; Job 30:30
V	No people are Israel by color, and no color is shut out of Israel. The stranger who joins himself to Yahweh stands under one law with the native.	Exodus 12:38, 48–49; Numbers 15:15–16; Isaiah 56:6–7
VI	Yahweh does not lift up faces. He looks on the heart and judges each soul for its own deeds.	Deuteronomy 10:17; 1 Samuel 16:7; Ezekiel 18:20
VII	Pride of blood is answered by the covenant itself. Israel was chosen not for its greatness, and its own beginnings were mixed; let no believer boast of his skin.	Deuteronomy 7:7–8; 9:4–6; Ezekiel 16:3

X. THE COVENANT RESPONSE — WHAT THE TANAKH ASKS OF A BELIEVER CAUGHT IN THIS ARGUMENT

Behind this question there is usually a believer who has been told, by one side or another, that his skin decides his place with Yahweh.

Tanakh's answer is fivefold.

First: settle your origin. You came from the same father as every person you meet. “Have we not all one father?” (Malachi 2:10). Let that sentence answer every teacher who tells you otherwise.

Second: read the whole verse. When someone proves a people's color from one verse, read the verse before it and the verse after it (**Lamentations 4:7–8; Song of Songs 1:5–6**). Ask what the text says, not what the teacher needs it to say (Isaiah 8:20).

Third: name the wound without taking the poison. The history of slavery and segregation is real, and the Torah condemns it (Exodus 21:16; Deuteronomy 23:15–16 [Hebrew 23:16–17]). But the answer to being hated for your color is not to hate another color. “You shall not hate your brother in your heart” (Leviticus 19:17).

Fourth: come in by the door the covenant opens. Whatever your descent, the way into the people of **Yahweh** is to join yourself to Him and keep His covenant: “Your people shall be my people, and

your Elohim my Elohim” (Ruth 1:16). No one may shut you out by your skin, and no one can bring you in by it.

Fifth: let the house be what He called it. *“My house shall be called a house of prayer for all peoples” (Isaiah 56:7).* An assembly of covenant believers that looks like the Table of Nations is not a modern program. It is the old promise kept.

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“Have we not all one father? Has not one El created us? Why do we deal treacherously, every man against his brother, profaning the covenant of our fathers?”

Malachi 2:10 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

DOCUMENT 307 • HAVE WE NOT ALL ONE FATHER? • OCTOBER 2026

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