
Complexion Based Christianity [Jn 1:12-13, Jn14:21-23]

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During the Spanish Conquests in the 1600s, the Europeans were deeply troubled by the appearance of Africans as they traveled by ship down the Ivory Coast. They wondered if the Africans had the same origin or common ancestor as they. In his book titled "The Forging of the Races: Race and Scripture in the Protestant Atlantic World 1600-2000", author Colin Kidd, in link below, explains how Europeans grappled with their faith in the Scriptures because of their observations. He called the two prevailing theories of why Africans differ in appearance from Europeans as "mono-genesis" and "poly-genesis".

The term "complexion-based Christianity", describes how a person's skin color is perceived as indicative of one's moral inclinations. Colin Kidd explains how this unfortunate assumption originated from men's traditions (Mark 7:1-23).

Here is quote from Chapter 3, "Race and religious orthodoxy in the early modern era", Pages 77-78,

"...Nevertheless, as Keith Thomas has rightly observed, the prevailing **monogenism** of the early modern era 'did not prevent the emergence of notions of racial inferiority', **blackness being often considered a 'deformity' or a result of degeneration from a common white ancestor**. Early moderns were also quick to turn to the language of bestiality and barbarity in their descriptions of peoples, but this applied as often to as not to fellow whites (the Irish) and to the lower orders at home as it did to other races. **Nevertheless the polygenist speculation was severely circumscribed and with it the temptation towards an intellectual ordering of the races of the world which emphasized the irredeemably alien characteristics of the Other**'. Instead the bias of temptation was uniformly in the opposite direction towards, rooting the 'family of man' very precisely in biblical genealogies which led back to Noah, and ultimately back to Adam. Theological orthodoxy and the narratives of sacred history underpinned notions of the family of man and the brotherhood of mankind, however much these notions were disregarded in practice in the imperial rush towards the possession of slaves and the dispossession of indigenous peoples..."

The **mono-genesis theory** of [Europeans associated the dark skin of African descendants to seven nations described in Deuteronomy chapter seven](#).

Biblical typology shows the [seven nations represent the moral negatives of the ten commandments](#). The seven nations are an OT representation of [the seven-headed beast of worldliness in Revelation 12:17-13:1](#). [Worldliness now dominates these last days](#).

Thomas Bromley (1629-1691) of the Philadelphia Society wrote how [the seven nations Deuteronomy are "evil properties of our souls"](#). He wrote this before we prioritized the teaching of physical laws over spiritual laws in modern Science education. Some call this prioritization for Science "Post Modernism". In contrast to "Post Modernism", the Bible teaches us that [the physical laws are a reflection of the character of God](#).

Roger Williams' ideas of the ["the separation of church and state" added to the moral decay of government policies](#). Therefore, the Supreme court's continued inability to distinguish between complexion and spiritual darkness is also a consequence of [the separation of church mistake](#).

Spiritual darkness is entirely different than one's skin color. Spiritual darkness is the inability to see spiritual truth.

The recent redefinition of marriage by the US Supreme Court is a clear usurpation of God's Domain (Genesis 5:2, Mark 10:6-7, Matt 19:4-5).

In the "parable of the wicked vine dressers" (Matt21:33-41), the consequences are not good when we take authority over what belongs to God.

Here are past and present examples of the by the US Supreme Court's Usurpation of God's Domain:

1. [Lincoln's Second Inaugural address](#) describes an attempt to define equity for all citizens by legislation. President Lincoln perceived the American slavery system as a usurpation of God's domain (Deut 23:15-16, Deut 25:13-16).
 - a. The commandments of God forbid the use of a double standard in Lev 24:22, Deut 25:13-16. The Scriptures teach us to be [impartial like Jesus in Matt 5:43-48](#). Bible forbids judgement based upon outward appearance (See Matt 6:1-18, 1Sam16:7, Jas2:1-13 etc.)
 - b. "You shall not have in your bag two kinds of weights, a large and a small. You shall not have in your house two kinds of measures, a large and a small. A full and fair weight you shall have, a full and fair measure you shall have, that your days may be long in the land that the LORD your God is giving you. For all who do such things, all who act dishonestly, are an abomination to the LORD your God."(Deu 25:13-16)
 - c. You shall have the same rule for the sojourner and for the native, for I am the LORD your God."(Lev 24:22)
 - d. As a remedy, abolitionists rallied around the notion of stewardship implied in Deut 23:15-16. Stewardship is also highlighted by Jesus in the Sermon on the Mount. Jesus said we have tendencies to take ownership of His domain by forswearing (Matt 5:33-37) . They used passage of [Deut 23:15-16 to explain the management of indentured servants as a stewardship, not as an ownership](#).
2. [The inability to discern between complexion and spiritual darkness](#) has subsequently led to **other tragic decisions by the U.S. Supreme court on civil rights, reproductive rights, gay rights, and the re-definition of marriage**. The US Supreme Court's decision to equate Gay Rights with Civil Rights shows we live

in an age of spiritual darkness or worldliness. Moral light is missing from the minds of our supreme court justices. Worldliness prevails in all sectors of higher education and government.

[If Christendom were based upon the commandments of God](#), as Jesus describes in Matt 5:17-20, Mark 7:1-23, Jn 14:21, Rom3:31, 1Cor9:9, Rev 12:17) we would see different historical results.

When Christendom is based upon the commands of God instead of the traditions of men (Matt 5:17-20, Mark 7:1-23, Jn 14:21, Rom 3:31, 1Cor9:9, Rev 12:17) then [Christ is seen as the moral LIGHT of the world](#), Jn 1:1-5, not mankind, Jn 1:8. This LIGHT is something much more than complexion (Rev 22:5, Jn 1:1-3).

This LIGHT is a description of [the preeminence,ubiquity,expertise,and invincibility of Christ](#).

Jesus used the parable of the Good Samaritan in Luke 10:25-37 to describe how one's outward appearance, lineage, and ancestral history are not the driving forces behind being a good neighbor.

The Samaritans were ostracized because of their spiritual heritage is tied to the history of Samaria (2Kings 17:40). The idea of Good combined with Samaritan was considered an oxymoron. Samaria was carried away by the Assyrians because of their sin of idolatry.

Israelites looked down upon Samaritans. There was no such thing as a "good Samaritan" in their eyes. In our times, we have a similar issue with complexion and perceived spiritual heritage. I have included a few links to summarize Christianity from the 1600s to the present.

Complexion based Christianity (1Cor2:14)

[Johnson on ColinKidd ,'TheForging ofRaces:Raceand ScriptureintheProtestantAtlanticWorld, 1600-2000'andKidd,'The Forging of Races:Race and Scripture in the Protestant Atlantic World, 1600-2000'|H-Amstdy|H-Net](#)

[In1640,John Punch \(the first African slave\) fell victim to the double standard of the day because of his complexion](#)

[This link describes how men's tradition of complexion \(Mark 7:1-23\) is perpetuated in modern Christendom.](#)

[Why Did So Many Christians Support The American Slavery System?](#)

Remedy for Complexion based Christianity (Matt 5:17-20, Jn 1:12-13, Jn 3:30, Jn 14:21, Rom 3:31, Rom 13:9-10,1Cor9:9)

Instead of "majoring in the minor" things of life, Matt 23:23 suggests that we execute the weightier matters of the word "...**justice, mercy and faith**"

Micah 6:8 suggests a similar approach ... "to do **justly**, and to love **mercy** and to walk **humbly** with your God"

To do **justly**, get acquainted with [the house justice/truth](#) in this blog.

To love **mercy** and to walk **humbly**, get acquainted with [the house of mercy](#) in this blog.

Psalm 100:5 describes a similar approach.

For Jehovah *is* **good**; His **mercy** *is* everlasting; and His **truth** *endures* to all generations. ([Psa 100:5](#))

[The Malawi Light Project](#) provides a template for fulfilling Micah 6:8, Matt 23:23, and Psalm 100:5 in both the USA and internationally by gleaning from the Parable of the Good Samaritan (Luke 10:25-37) and from the Parable of the Unjust Steward (Luke 16:1-13).