

Current Affairs # 22 – Racism and the Body of Christ, Part 1

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We want to handle the very divisive, controversial, and current topic of racism. Now, we are in the midst in the world of an upsurging of racism as one of the great dividing factors of humanity. Here in the United States there has been an upsurge of racism. Oddly enough, some are attempting to justify racism on the basis of two mantras: one is called Western Civilization, and the other is more of an implication that Western Civilization claims as its foundation the Christian faith—believing in Jesus Christ. And so we have this claim—and I will not at first debunk the claim, I will just lay it out—that God favors certain races over others. This runs so deeply in this nation that there is nowhere where this practice of the dividing of the races is more evident than on Sunday mornings between about 9:30 and noon. That is when this belief, which is a very deeply held and deeply rooted belief, dominates the life of American citizens. America claims, more or less, that somewhere in the vicinity of 60-70% of the population are believers in God, and/or some lesser percentage believers in Jesus Christ. People tune into religious broadcasting and/or they go to church on Sundays. But on Sunday mornings, Blacks go to Black churches, Whites go to White churches, Hispanics go to Hispanic churches. If challenged or questioned, this is the answer that is generally given: Well, people just prefer to be with their own kind.

The first time I heard that argument was when I was a student at a Christian college here in the United States. I had newly come up from the islands, studying Bible at a church school, and when the issue of the oneness of the Body of Christ arose, I raised the issue. This was back in 1972, and I raised it with the Bible professor of the particular course I was taking at the time. He sort of smiled at me in that sort of condescending way and said, “Well, you know, there is a lot you have to learn about this country. I understand why you would be concerned about these things, but you just need to know there is a lot more you need to understand about this country.” Very patronizing. But I pressed him, and he said, “Look, people prefer on Sunday mornings to escape from all the trials and hardships of life and come to church, and they do not want any additional stress. They come to find a message that can be helpful to them in living life.” I said, “That does not have a thing to do with the Kingdom of God. Everything you are giving me by way of supposed answers are the answers that pertain to a people group, or a national group, that wants what it wants. I am asking about the Kingdom of God, and I do not particularly care how the culture of America

decides what it wants. I am not interested in the culture of America. I am interested in the Kingdom of God. That is what I was saying.” He said—and this was a White professor—“Well, you do not see any Black people coming, trying to get into the White churches. They are just as comfortable being with themselves as White people are with being by themselves on Sunday morning in church worshipping God.” I realized that I was going to get nowhere with him. But it struck me that even at that time—this was 1972, when I first came—that there was no interest whatsoever in either Whites meeting with Blacks who were believers, or Blacks meeting with Whites.

As I came to know the American landscape more completely, I saw that all the racial groups, by and large, prefer that. But it is not just that. It is denominations preferring their own denominations. If you want to know where racists hang out—where do you find racists, if you want to know what part of society produces racists—the answer is they populate the church pews every Sunday. American Christianity has, by omission, become the seedbed for American racism. Now, I am not suggesting that this is the only country in the world where racism is practiced. No. In the remote corners of the world, Hutus slaughtered Tutsis to the tune of a half a million. The Rohingya in Southeast Asia are being persecuted by a majority population. The Chinese are notorious for being racists against other groups of people, the Uighurs for example. And so on. Throughout Africa, racism is a common thing. We have in the world a people, humanity, divided primarily by race.

Now, the American brand of it is interesting because, as I said, politicians try to explain privilege through the legislative process by talking about Western Civilization. One fellow, I think it is Representative King from Iowa, is fond of talking about Western Civilization. In some ways, what he has identified is correct: Western Civilization is rooted in religious racism. I will explain. Some time ago I was in the Ukraine, and I was engaging a Ukrainian in discussions about the New Testament Church versus the Ukrainian Orthodox Church. He was assuring me, “No, no, no. The Ukrainian Orthodox Church is the New Testament church—the church of the New Testament.” I was at an impasse, so I said to him, looking him straight in the eye, “Can I be a member of the Ukrainian Orthodox Church?” He looked at me, and he turned a whiter shade of pale, to quote an old song. Suddenly, with the force of a hammer blow, it occurred to him what I was saying. No. The Ukrainian Orthodox Church, and orthodoxy in general, is about the church that embraces a people group, and in order to be a member of that church, you have to be of that race. All orthodox

churches are like that—the Russian Orthodox Church, the Greek Orthodox Church, the Syrian Orthodox Church—because they are all the daughters of the Roman Church.

When the Roman Empire broke up, all of the member states adopted for themselves a form of that religion, that religious hegemony, and defined their identities by the state church. Now, the state church was a political creation. It was by no means the creation of Paul, Peter, or the early apostles. I will come to and will define the message of Christ, concerning which there has been an attempt to conflate the message of Christ with historical Christianity. That conflation introduced a culture that is at the heart of racism, masquerading as and disguised as Western Civilization. The root of this supposed Western Civilization was largely contributed to by both the Greeks and the Romans—the Greco-Roman world. The alt-right advocates of Western Civilization would not argue that pagan Rome or pagan Greece, with the pantheon of gods, is the foundation of Western Civilization. They will attempt to argue that Christianity, as it emerged through the Greco-Roman world and changed the Greco-Roman world, is the foundation of Western Civilization. So, I would like to wade into that swamp for a moment.

The adoption of the Christian faith by Constantine, and the following Council of Nicaea in 325AD, was what actually connected the Christian faith to the political orthodoxy of empires. The Roman Empire then broke up, and the empires of Europe emerged. Then, Charlemagne attempted to reunite the Roman Empire. Following his death, the legacy was that all these emerging empires—the German Empire, the British Empire, the Portuguese Empire, the Spanish Empire, etc.—by then had adopted this principle of state church that was introduced by Constantine as the nexus between politics and religion. In this political religion, Constantine, as the arbiter of it, was a very skillful politician. He believed that the only way to unite the Roman Empire, which by then had stretched from the Wall of Hadrian in the north of England all the way virtually to the Indus Valley, to unify this vast Empire it would be necessary to find cohesive forces, as it were, the glue to hold it together. That could not be the Roman military by itself; although, the Roman military had largely subjugated much of this territorial geography. What he discovered was that the most common and popular and cohesive glue to the Roman Empire was the result of the work of Paul, Peter, and the other apostles, because approximately 10% of the Roman Empire, by some accounts, were believers in Jesus by the time of Constantine. He saw the way of giving preeminence, giving a

franchise, to the Christian faith by making them the Empire's religion. Now, the Empire always had its religion. It was the religion of Vesta—the service of the Vestal Virgins in the temple of Vesta. She was the mother goddess of Rome. Rome had orthodoxy before it had “Christian” orthodoxy. When Constantine came to power, he decided that the thing that would work for him was to Christianize the Roman Empire as a way of creating social and civil order, and gave the franchise of power to Constantine, who then established this order.

Charlemagne was brought in after the collapse of the original, classic Roman Empire that was destroyed by the Germanic tribes around the early fifth century. It was then rebooted by Charlemagne, as the Holy Roman Emperor. By the way, as a point of curiosity, if you visit the Vatican, you will see in the main entrance hall—as you go in through the main entrance doors—if you look to your left you will see a rider, a military warrior on a horse; and if you look to the right you will see another of these warriors on horses. The one on the left is Constantine, and the one on the right is Charlemagne, because the claim to the foundation or basis of power and rule—the *basileuó* in Greek, or the *basilica* in Latin—of the Roman Church is a grant of power originally by Constantine in the fourth century, and a return grant of authority by Charlemagne in the eighth century. They both politically elevated the church and gave Christianity the imprimatur of the state's church. Now, as a result, if you were in the Roman Empire, you were expected to be a Christian; it held the franchise.

When, following the death of Charlemagne, the Empire devolved into more or less chaotic disorder, the popes emerged. The leaders of the church franchise emerged as the political and religious leaders of the Empire. They were the ones who attempted to hold the Roman Empire together for the benefit of the church by sending Crusades. Over a two-hundred-fifty-year period, they sent Crusades into the Middle East and bled dry the coffers of Europe, the European member states of the Holy Roman Empire, and essentially bankrupted it of manhood and treasure.

It was against this background that states began to move away from the Roman hegemony. Martin Luther, the most notable of religious figures, actually did not intend to move away from the Roman hegemony, he was just disgusted with the rapacious practice of selling indulgences and continuing to ensure a stream of money flowing into the coffers of the papacy. When he began his pushback against that idea, other states were emboldened—states like England—and began to break away

from this Roman hegemony. Some states, however, remained firmly in the orbit of the Roman Church—states such as Italy, Spain, and Portugal—and relied upon the papacy to divide and adjudicate claims as to territorial rights in the New World. So, what is commonly thought about as Western Civilization and the spread of the Christian faith is not that at all. But I will say this: If you plan to claim Western Civilization as the basis of the superiority of one culture over another, then you must be careful because Western Civilization produced the likes of Adolph Hitler, who slaughtered the Jews. Which is why people today still deny the Holocaust; it is all part of the anti-Jewish sentiment and part and parcel of the preference of Caucasian, or White people. It is a convoluted history that is based in these foundational missteps, which are mislabeled “the Christian faith.” So, what I want to do is remove the veil of secrecy and debunk the myth of Western Civilization, which is just code word in the alt-right for White supremacy.

I am not here to advocate that everybody get together and have “kumbaya” sessions. I want to tell you about the true Kingdom of God, the true Body of Christ, and why the notion of one race being somehow preferred by God is a demonic doctrine. It is a doctrine of demons. I will lay it out for you in the Scriptures in a moment. This will obviously take more than this one session, so I intend for you to listen to the whole of this message. Since the fall of man, since Adam separated himself from his Father, the goal of the message of Christ has been to reconcile man to God in the Person of Christ, in the living Body of Christ, a spiritual entity. The concession that such a thing is not possible on the grounds that God somehow prefers one race over another... By the way, this would be equally condemning if Black people decided that God prefers Black people over White people; it would be just as damnable a heresy if Hispanics believed that God prefers Hispanics over everyone else. No. The entire spectrum of that form of segregation is a demonic doctrine, because the glory of God is designed to be seen in its phosphorescent beauty, in its most gloriously illuminated beauty—not in the people deciding to get along, or coming together occasionally to have a prayer meeting in the city and then going back to being divided as they were just before they came.

It is *not* about unity. Unity is a counterfeit. *Oneness* is the goal. Oneness, because the glory of it is the showing oneness in spite of the work of the devil, beginning with setting a man against his own flesh in the garden: Adam and Eve. Adam said, “the woman You gave me.”¹ That is the result

of deception; he was blaming his wife. Then, their sons Cain and Abel experienced the next steps of this, and that was the murder of Abel by Cain, his brother. The spirit of division is an assault against the doctrine of oneness. But unity is a compromise, because you could appear to be unified and meet together to do things. God is not interested in a spirit of unity. The Holy Spirit does not produce a spirit of unity. The Holy Spirit produces oneness in the manner in which God meant for a husband and wife to be one, in which God meant for Christ and the Father to be one, and all those who believe in Christ would be *one* in that same manner.² That is how the enemy is overcome. Not by some agreement to get along and come together and march over some Christian position on some issue. It is really about coming back to oneness.

In the next broadcast, I will not go over this that I have done. I will delve into the theology of oneness, with an eye toward the disclosure of the very nature of God. You cannot claim to be a believer in the Lord Jesus Christ of any maturity and be a racist. You cannot. If you do, you have deceived yourself. God is not mocked. Now is time for this word to come forth with absolute clarity, and I hope to bring it in an unflinching manner. Listen to the next broadcast as I get into the theology of the oneness of the Body of Christ.

I am Sam Soleyn. Join me for that. Bye-bye.

Endnotes:

1. See Genesis 3:12 BSB: “And the man answered, “The woman whom You gave me, she gave me fruit from the tree, and I ate it.””
2. See John 17:20-21 BSB: “I am not asking on behalf of them alone, but also on behalf of those who will believe in Me through their message, that all of them may be one, as You, Father, are in Me, and I am in You. May they also be in Us, so that the world may believe that You sent Me.”