# SEPARATING THE RELIGIONS

AN ORIGINAL SERIES BY

WTL INTERNATIONAL

# Diamonds Under the Soles of Her Shoes 2

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# The Great Series

# TGS

# Diamonds Under the Soles of Her Shoes 2

***Black People, Black Plights, and the Theory of the Black People of God***

*Concept by WTL International*

*Written by WTL International*

**Note**

We live in a time when many facts
can be looked up and verified with little effort.
In this series, we have chosen evidence
that can be easily and quickly verified by readers.
Our readers are encouraged to look up,
as needed, any of the evidence presented
as facts within the pages of these books.

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# chapter one

**Intuition Speaks**

"*I raise my voice to all mankind*"
(Proverbs 8:4 NIV)

*Even the mountains are a sign concerning this striking people. Yes, Mount Everest, an expansive mountain range on the Chinese-Nepali border, commands great awe. It is the tallest chain of mountains in the world. However, in clarity and cleverness, God speaks of a single mountain when He describes in The Bible the Lord's "house"—His choice in all the world. God describes it as possessing—not the tallest mountain range, not the tallest chain of mountains, not the tallest community of mountain peaks like Mount Everest—but the tallest free-standing (singular) mountain in the world. The specific quote in The Bible from Isaiah 2:2 says that, "In the last days, the mountain of the LORD's house will be the highest of all…" (NLT) As it stands evident to see, Black Africa has the highest mountain. Tanzania's Mount Kilimanjaro, situated in the land of Black Africa, is this mountain, the tallest of all free-standing mountains in the world. God is telling you! Is Black Africa not the chosen?*

## Logic Speaks

Though God is Lord of everybody, The Bible has it that God has particular ties to a certain people group who He loves in a special way, a people group who He would use as an example to others, and a people group through whom all other peoples will be blessed one day. Prophecy in The Bible tells us that this people would sin against God, that some people would become imposters of them, also that they would be cursed, and that these chosen people would lose their identity as God's people for a time. Historically, a great sector of the world has believed this people to be of the same pedigree as the non-Black Jewish people of today, and only them. Then again, when one begins to take a closer look, one sees potential signs everywhere that it is Black Africans and their descendants, at least firstly. This book will pick up from Book 1 of the *Diamonds Under the Soles of Her Shoes* sub-series and explore more Bible scriptures (within and at the end of most chapters). It will highlight points that address the chosen people of God and may help to identify them, this time, ones of an intimate nature, personal and family-related signs that are conspicuous plights of Black people and not particularly of non-Black Jewish people—signs that match the curses laid out for the people of God in The Bible.

# chapter two

## Logic Speaks

The Bible specifies a barrage of punishments for God's people. One of these punishments was that slavery would be endured in a state of "hunger," "thirst," and "nakedness." The latter one, "nakedness," presents as quite telling. When non-Black Jewish people served in concentration camps, they wore uniforms. In great part, it was striped uniforms the non-Black Jewish captives wore. There is plenty of widely available photographic evidence of these uniforms that the non-Black Jewish captives wore and of the non-Black Jewish captives wearing them. Thus, non-Black Jewish Holocaust prisoners did not quite serve their captors "in nakedness." On the contrary, Black people were often without clothes whilst serving as slaves. At times, at first glance, the nakedness seems to be a given considering the weather and the budget constraints, but it also appears to give clarity because the human reasoning behind it does not matter. There is plenty of widely available photographic evidence of Black slaves with no shirts on and with their legs bare, photos taken as they stood (sometimes chained together) while out slaving away on fields, in the United States, for instance.

Weather might have been a factor, but others wore clothes and found them a priority in the same weather. Also, God knew what the weather would be like there. He controlled it. In other words, saying this had to do with appropriate attire for the weather makes this no less significant for consideration. Again, a possible sign.

Words of The Bible
*"Therefore shalt thou serve thine enemies*
*which the Lord shall send against thee,*
*in hunger, and in thirst, and in nakedness…"*
(Deuteronomy 28:48 KJV)

# chapter three

A handful of God's curses He placed on His chosen people focused on the women. One couple of curses that were prophesied for the people of God of this nature were a tendency to miscarry, along with "dry breasts." Non-Black Jewish women have not been known to show higher levels of miscarriages when compared with other people groups. On the other hand, it is a fact that Black women are more likely to miscarry than women of other people groups and it has been published substantially in scientific journals. To give a specific example, a 2021 Lancet study found that Black women in various countries are 43% more likely to miscarry than other women (Mazumdar, 2021).

The discussion of breast morphology is a touchy one, but it must also be had. If God would mention it, it is important enough for us to consider it. Just a couple of decades ago, there were magazines that would show topless Black women in Africa with relatively flattened, drooping, and dry-looking breasts. The appearance of them was as if almost fully void of the hydrated fibrous tissue and fat that contribute to the normal volume of one's breasts. Not much study has been done on this and it is not clear in the scientific community whether the phenomenon has to do with the women breast-feeding longer in their cultures, or the extreme malnutrition that the African women depicted may have been facing, or their not wearing bras in greater numbers, or some other "vehicle of delivery," but, nevertheless, it has been "a thing." Behind the vehicles of delivery, whatever they are, may just very well be God's hand.

As early as 1989, an article in the official publication of the French Society of Reconstructive and Aesthetic Plastic Surgery stated the finding that women of Black African origin have the "pendular nipple," which is a breast shape where the nipple falls below the fold of the breast, more often than other women (Juliard, 1989). Today, WebMD defines this presentation of a perpendicular nipple as the "severely drooping breast."

Needless to say, some condition left the breasts of Black African women that were on display, as well as the breasts of other Black women who were research subjects, dry-looking, making a spectacle that magazine publishers capitalized on in less politically correct times. This drooping breast morphology in Black women and the more frequent miscarrying of babies with Black women also provide us with considerably strong evidence conferring that Black Africans have matched The Bible's description of God's true people, yet again.

Words of The Bible
"*Give them a miscarrying womb and dry breasts*"
(Hosea 9:14 KJV)

References:

Juliard, A. (1989). [The pendular nipple. Technic of correction]. Annales de chirurgie plastique et esthetique. 34(1):58-9. Taken from: https://pubmed.ncbi.nlm.nih.gov/2470322/

Mazumdar, T. (2021). Miscarriage rates over 40% higher in black women, study suggests. BBC. Taken from: https://www.bbc.com/news/health-56889861

# chapter four

Apparently, the people of God, in all their sinning, became very haughty. The Bible indicates that because of haughtiness, the females among the people of God would suffer baldness. Joshua Harmon, a member of the Jewish community, in his play *Bad Jews* described Jewish people's hair (meaning non-Black Jewish people's hair) as "thick, intense, curly, frizzy, long brown hair…" (Goorwich, 2022). While, a non-Black Jewish woman's hair may have some things in common with Black women's hair, it lacks nothing when it comes to being plenteous and "long," as Harmon put it. It is the Black person who disproportionately comes face-to-face with a lesser hair follicle count than counterparts of other ethnicities, a high degree of hair breakage, greater fall-out rates, the most "shrinkage," scalp itch, and growth stagnation. This combination makes Black women's natural hair (on average) often look much shorter. On top of this, many of the products that Black women use to manage their hair cause a great degree of further hair loss and breakage, but there are seldom better options for managing Black hair.

The vast majority of Black women in many Black sub-cultures in the last two decades (even those who can little afford it) have worn a wig, false hair weaves, or hair extensions often in their lives. Virtually just as many Black women do so almost all of the time.

The women in Black sub-cultures involved in the wearing of false hair often choose styles different in texture or length than they naturally have, whereas the wearing of false hair by non-Black Jewish women typically involved more natural styles and has not greatly differed in texture or length from what was natural, and it was often a practice of following religious law.

Some Black females wear lowcut hair to help tolerate heat, or for cultural reasons which form written and un-written policies on the African continent. In many of these cases, there still is a high degree of value placed on lengthier hair. For instance, in Ghana, Black Africa, a young schoolgirl's

hair may be cut short, not as a means of achieving beauty, but, rather, as a sign of modesty. Longer hair is believed to be a source of distraction because of its perceived beauty.

It may not be politically correct to say that Black females are "bald" when compared with other ethnicities, but could it be said that Black females are essentially bald when compared with what they really want their hair to be like? Could it be said that Black females are essentially bald when compared with a past time, before their ancestors had transgressed against God?

Hairstyling practices suggest that Black hair has not satisfied the Black female in a lot of cases. We have to ask why. Just a coincidence? Or the consequence of a web of unrighteousness perpetrated against God by a people whom God particularly loves, a people with the potential for great righteousness inside of them, a Black people? Deep down, we know why.

Words of The Bible
*"It shall come to pass, that…*
*instead of well set hair [there shall be] baldness…"*
(Isaiah 3:17; 3:24 KJV)

References:

Goorwich, S. (2022). Yes, there's such a thing as Jewish hair – and it's complicated and fabulous. Glamour. Taken from: https://www.glamourmagazine.co.uk/article/jewish-hair?fs=e&s=cl

# chapter five

The Bible indicates that during the curses that would visit the people of God, the "tender" and "delicate" man and women, even the most delicate and tender, would become opposite in character towards his or her family. As if on cue, for many Black people, this plays out exactly.

One place this has been identified is in parenting. Many acknowledge that there is a certain minimum degree of strictness with the average Black parent when parenting, more so than other groups. Black parents are often seen as bossy, over-bearing and too strict. Viral meme videos and hashtags paint a picture of how strict Black parents are, generally, and how different it would be if famous cartoon characters had Black parents. Videos of this nature include name-calling, throwing objects, beating attacks, and even killing children.

Strict parenting in Black families has been acknowledged by some of the lay, as well as family health experts. Many in the latter group say that [only now] are Black parents experiencing "the deep desire to move away from past memories of violence and fear" which "is leading many Black parents toward a gentler approach" (Clark-Jackson, 2024).

Some theorize that the strictness is, in part, a cultural effect of slavery—a generational phenomenon being projected upon children that results from ancestors being treated with abuse by their slave masters. Some have theorized it is because the consequences of making a mistake out in the world for Black children include danger and death more often than for non-Black children, and parents are saving their Black children from future harm by harshly correcting them. Others, still, have theorized that the greater poverty and incidence of single-parent homes in Black communities leaves a greater number of Black parents stressed out and with less "emotional reserves" for patience (Clark-Jackson, 2024). This would, in turn, lead to the harsh rules, harsh words, spankings, and beatings.

The fact that strict parenting has called for multiple ongoing theories about its causation should be a sign that it is a reality to some

considerable degree in Black communities. We often laugh, sympathize and feel less alone when we watch the related memes, but may we also be glossing over something Biblical?

For many, the landscape of the Black marriage is also a place where a lack of tenderness and delicateness is identified. The Black marriage is often one of mistreatment, lack of commitment and splitting up. It often never forms in the first place, resulting in singlehood and involuntary open relationships. Many Black women complain that Black men do not show romantic interest, skip marriage (which *they* desire), or prefer other ethnicities of women. Some Black men have stated that tenderness, respect, peace, delicateness and femininity are missing in Black women.

There is a great degree of discourse on the Internet where Black men state that Black women are just not docile enough. Black men have also commented that Black women compete with them, lack an air of desirable vulnerability, and are cold and overbearing towards their Black husbands. Studies now show that Black women in the United States are the least married group, and when probed, some men state these problems as reasons why. Not many other groups express these same problems, at least, not as outwardly. Hasn't God struck Black people in this too?

An Ebony magazine article acknowledges there is a "strong Black woman" stereotype and identifies it as a woman who is angry, cold, unforgiving, "terribly independent to the point where she makes life difficult for herself and those around her," and desirous of filling the role of a man (#TeamEBONY, 2017). Many Black women have actively embraced a journey of changing to dispel the qualities the stereotype encompasses in themselves. It is a movement of sorts, and in this, there is acknowledgement that there has been some significant truth to it in their lives.

There are often levels of truth to many (not all) subjects we find ourselves discussing in media over and over again, and moreover, truth to the existence of those actions we openly make efforts to correct. We can deduce that there is something truthful here. Those actions

and problems mentioned here are issues that non-Black Jewish people just do not tend to make or have to the same degree. There are some things that many Black men and women do or do not do that are creating an impression and a record, an impression and a record, even among themselves, that match the curses God would visit upon His chosen people.

Words of The Bible

*"The man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave…*
*The tender and delicate woman among you…*
*her eye shall be evil toward the husband of her bosom,*
*and toward her son, and toward her daughter..."*
(Deuteronomy 28:54; 28:56 KJV)

References:

Clark-Jackson, Y. (2024). How gentle parenting is allowing Black parents to reframe old narratives. Care.com. Taken from: https://www.care.com/c/how-gentle-parenting-allows-black-parents-reframe-old-naratives/

#TeamEBONY. (2017). What to Expect When Dating a Strong Black Woman. Ebony. Taken from: https://www.ebony.com/dating-strong-black-woman/

# chapter six

## Logic Speaks

The Bible expresses that, as a punishment, God would give the wives of His beloved people to other men. To some, one of the ugliest aspects of the Atlantic slave trade, which enslaved many Black people will always be the sexual relations that went on between slaveowners and slaves. This overwhelmingly happened through force. It is reported to have happened often, and it was mainly White male slaveowners taking for themselves sex partners of both single Black women and married Black women. "Some sources estimate that 58% of all enslaved women aged 15 to 30 years old were sexually assaulted by their slave owners" (Wilson, 2021). Most of them were married to Black men, as most slaves married (Digital History, 2021).

Whilst Black men were not permitted to relate with White women, the sex and relationships between White men and Black slave women happened to the extent that the vast majority of today's Black Americans have White admixture from these relationships. DNA analysis shows that the average "African American" is nearly a quarter White, despite most of today's African Americans resulting from procreation between two parents of some Black ancestry over the recent past decades (Wade, 2014). This is largely a result of the scenario where a wedded Black woman was taken from her Black husband for a White man's pleasure.

Words of The Bible
*"I will give their wives to other men…"*
(Jeremiah 8:10 NIV)

References:

Digital History. (2021). Slave Family Life. Digital History. Taken from: https://www.digitalhistory.uh.edu/disp_textbook.cfm?smtid=2&psid=3042

Wade, L. (2014). Genetic study reveals surprising ancestry of many Americans: Some African-Americans, European Americans, and Latinos carry genes that don't match their self-identified ethnicities. Science. Taken from: https://www.science.org/content/article/genetic-study-reveals-surprising-ancestry-many-americans

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# chapter seven

Beyond the Atlantic slave trade, we find another problem, a problem that The Bible also foreshadows for the people of God. The Bible suggests that after sinning, God's people would experience a great degree of "fatherlessness." In England and Wales, more than 5 out of 10 Black children live in single parent homes (Office for National Statistics, 2021). The vast majority of these single parent homes have one mother and no father living in them. Similarly, about 50% of Black children live with only their mother in the United States of America (OJJDP, 2022).

This is not to diminish good Black fathers; we can say studies show that of those fathers who *are* present in their children's lives, Black fathers tend to be more involved in hands-on parenting than their White or Hispanic counterparts, doing things like taking care of their children's hygiene, dressing them and engaging in conversations with them at greater rates (GiveLegacy.com, 2020; Levingston & Parker, 2011). Nevertheless, fatherlessness is a great problem, and we can say it is greater among Black people than the general population in countries like the United States and England where sub-populations are large enough and diverse enough for comparing.

Research shows that living with one's children is directly associated with parent involvement. Many Black children in places like North America barely know their fathers, if at all. On the other hand, studies find that non-Black Jewish people are far less likely to be single parents than even the general population (Graham & Luisa Caputo, 2015). In England and Wales, roughly only 1 out of 20 Jewish children live in single parent homes (5%).

Fatherlessness is a larger problem than just not knowing your father, which people sometimes reduce it to. Statistically, speaking, it leaves many children feeling abandoned. It often leaves children heavily impoverished. Then, there is the fact that fatherlessness correlates with a number of highly problematic personal issues. It can bring on increased behavioral

problems, relationship problems, poorer academic performance, exploitation, abuse, self-esteem issues, violence, promiscuity, substance abuse, anxiety, and depression (Gough, 2021). Statistically speaking, it also, more frequently, brings into the next generation more fatherlessness.

Words of The Bible
"*We are orphans and fatherless, our mothers are as widows*"
(Lamentations 5:3 KJV)

References:

GiveLegacy.com. (2020). The truth about Black fatherhood. Legacy. Taken from: https://www.givelegacy.com/resources/the-truth-about-black-fatherhood/

Gough, L. (2021). 10 Consequences of a fatherless home: The impact on young people. https://www.actcic.org.uk/. Taken from: https://www.actcic.org.uk/fatherless-home/

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# chapter eight

## Logic Speaks

The Bible indicates that when God begins to make a distinction between the good and the bad among His chosen people towards the end of the age, the very name of His chosen people would be a curse word. "The name "Black," or its equivalent, is used in many cultures to identify those of Sub-Saharan African descent.

At times, it seems like whoever thinks they can get away with not being called "Black" tries to get away with it. Sometimes the Black Somalian claims he is not Black. Sometimes, the Black Dominican claims she is not Black. Sometimes, the Black Brazilian claims he is not Black.

Whereas White (Caucasian) people—as a contrast—often put their most uniquely White features, like blue eyes, blonde hair and a slender nose, on a pedestal in terms of a standard of beauty amongst themselves, Black people have also tended to put *Whiter* features on a pedestal when they are present, as a standard of beauty amongst themselves. Many Black people have complained that other Black people tend to despise some of their most uniquely Black features, like a typically Africanoid nose width and depth, tighter curls, or darker skin. Often, Black people deemed more beautiful are those with a lesser degree of these features. Many would say that it is far less likely for the non-Black Jewish person or the average person of most other racial groups to run away from one's own identity.

A darkly pigmented Indian person, for example, may be considered a part of the lowest caste in the Hindu caste system. He or she may elevate lighter skin in their minds, but one might say there is often not the same self-denial of who they believe they are as with the Black people we speak of. They may be labelled by the name their caste system denotes, even by themselves, often acceptingly. Without getting into whether it is good or bad, generally, the dark-skinned Indian labelled as part of a certain caste does little to call him or herself otherwise, and perhaps it is this particular distinction that God makes here about His chosen people.

Today, darker Black people are

calling themselves "brown" in greater numbers. Yes, many Black people *are* brown in skin colour. That is not the problem. The problem is the fact that the name "Black" has been the tradition and we can ask what's in a name? Why be so adamant to change it—unless there is something that is perceived to be wrong with it?

There is also the fact that other people (of other ethnicities) use the term "Black" as a literal curse word, and many Black people do too. In non-Black Jewish communities, the label "Jewish person" does not tend to have negative connotations. A non-Black Jewish person generally does not use the word "Jewish" as a term of disrespect to another non-Black Jewish person. However, a Black person will do so with the name "Black." The name "Black" is thrown into curses, disses and wolf tickets in Black culture all of the time.

Apparently, we have a prophecy-turned-reality here, carving out for us who the chosen people of God are. Even among its very own people, the name "Black" is as if it were a weight as heavy as a Roman millstone used for drowning the worst of offenders. Could this be what God was saying?

Words of The Bible
*"Your [my people's] name will be a curse word among my people"*
(Isaiah 65:15 NLT)

# chapter nine

## Logic Speaks

If God's people were some people other than Black people, things would align themselves less neatly, it would seem. No other racial group bears all of the applicable issues exhibited in this series *today*. Other groups do not check off all the boxes like Black people do—and furthermore, in widely observable ways. The curses for the people of God described in The Bible apply to Black people in today's day and age or in history accessible today, and this can easily be verified.

It is important to note that if some other group also had these plights some time during the course of their history, at a time in the past, but there is no remembrance of it today, it would probably not qualify. The Bible suggests that God is doing something among His people to make an example that *all up until the end of the ages* people can see and acknowledge. This should exclude secret plights, old plights, and undocumented plights that other groups might have had but the world today has never known.

If non-Black Jewish people once exhibited a phenomenon of scalp scabs that left them with little hair, or once suffered a bout of fatherlessness, but it is no more remembered, it could be argued that it would have served no purpose to God in making an example to the world today.

Those on the Asian continent today experience far less fatherlessness than White and Black people today. Even if their ancestors were in the region in question in Bible days, they must be disqualified in this. It appears the same would go for non-Black Jewish people and other non-Blacks of the Middle Eastern region. It does not mean that there was never a time it was different, but with these people groups, such a plight is useless for the humanity-wide lesson God is relaying. Also, Israelites in The Bible may have suffered the very same plights, but it would also be important that today's descendants remember and suffer them too.

Think of the age-old philosophical question, "If a tree falls in a forest and nobody is there to hear it, does it make a sound?" In this

case, the answer would be it does *not* make a sound. Not only do the plagues have to happen for a people to qualify as God's chosen people, but the plagues should also be reported, seen, and heard up until the last days of the age. The plagues of Black people fit these criteria. You can check off all the boxes The Bible spells out for God's people when it comes to Black people today.

Like no two lashes that sting upon the shoulders are one in the same; like every lash the slave endures from his oppressor is different; like each lash makes its mark, and none is subtle, the evidence—once a moment is taken to perceive it—also seems anything but subtle. All of it cries out that Black Africa and its diaspora across the world could in fact be the missing links in God's story.

# chapter ten

While there are modes and mechanisms and real inequalities that help explain the observations that plague Black communities, one might say that nothing of importance in this world happens without a spiritual inception. There, indeed, is a pre-aetiology behind the more widely tolerated "aetiologies" of Black people's plights, widely tolerated aetiologies such as systemic racism, low self-esteem, genetics and poverty. The "pre-aetiology" is Biblical.

The same curses that God said would be visited upon His people are like bright and conspicuous marks on Black communities. We have only dug a little, and even a little digging makes it seem very clear. All of the negative aspects of the Black community visited here can be corroborated by simple searches. Both professional data and everyday chatter verify that Black people have suffered, and continue to suffer, what God said His chosen people would suffer.

The fact that Black people miscarry babies more often is a fact that anyone can see via the related research. The family and relationship dynamics that often challenge Black people, and the related discourse, are strewn all up and down the Internet for everyone to see. The fatherlessness happens all too often, and we all see it. These problems are not as glaring in other communities, especially in non-Black Jewish communities, which are, in most cases, leading examples of the opposite. This has a number of implications about non-Black Jewish people that we will not consider in detail here. One thing is certain, in light of their plights and descriptions, no people group today better fits The Bible's descriptions about the chosen people of God than Black people.

Each generation experiences Jesus, but since the time of Jesus' appearance here on Earth, the evidence for This God has often been personal and testimony based. Millions have their evidence, but miracles, ever since, have often been the kind of evidence one or a handful of people can witness at a time (with some

exceptions). One person shares his or her miracles with another, but Black people, and the misfortune they encounter, would comprise a rare and wide example that The God of The Bible exists and is still doing His exact will among us, an example that all can see. Could the world have been so blind not to have seen this all this while?

**Intuition Speaks**

*One cannot hide from me that which I am sure of. I have found a mountain, great and tall in Black Africa. Even the mountain cries out. It echoes what the Almighty God Jesus has said about it. It calls out, "In Black Africa and its descendants, God finds His greatest pleasure and I am a sign." For Black people, God made a matchless mountain, great, and to be seen. Has we been so blind to have missed it?*

**Image Credits:**

**Portrait of a bejeweled, elderly, Ethiopian woman from the Arbore tribe of the Omo valley** by Chris Paison at shutterstock.com, front cover, also page 33

**Child from the Nsogyaso community in Ghana** by K.Kyere at shutterstock.com, front cover

**Golden headbands on schoolboy from the Nsogyaso community in Ghana** by dark_art1 at fiverr.com, front cover

**Sheep wool resembling hair of a Black phenotype** by felker at 123RF.com, front cover

**Portrait of a young Dassanech woman of Southern Ethiopia, near the Kenyan border, wearing ample neck jewellery and headgear made from discarded items** by Eric Lafforgue at Caters News Agency, page 21

**Hillwoman of the Hamar tribe with ample jewellery, East of the Omo Valley, Ethiopia** by Dejonckheere at shutterstock.com, page 49

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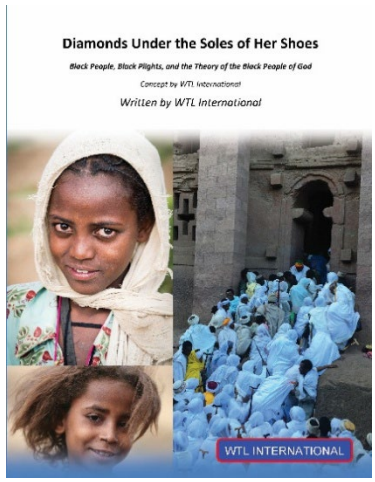


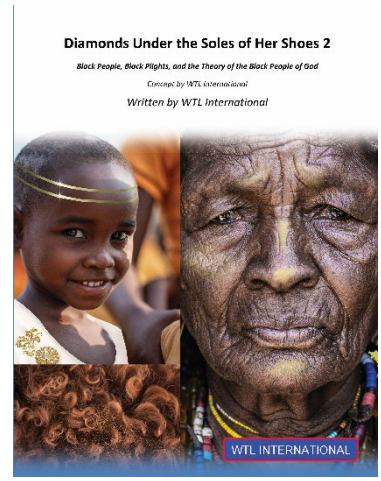


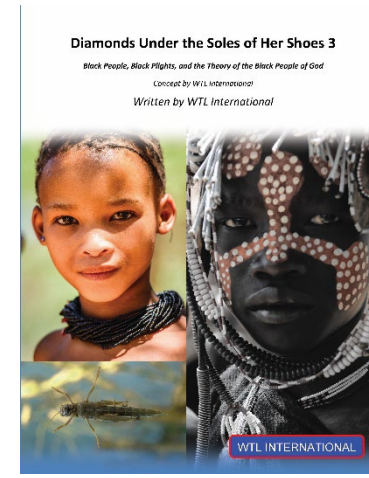


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