

SEPARATING THE RELIGIONS

AN ORIGINAL SERIES BY

WTL INTERNATIONAL

DIAMONDS UNDER THE SOLES OF HER SHOES 3

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The Great Series

TGS

Diamonds Under the Soles of Her Shoes 3

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)

Diamonds, when formed naturally, are formed from coal, a substance that is as Black as outer space appears minus the planets and stars. When pressurized, highly pressurized, coal is made to shine with transparency. It is now diamond. In this new and durable form, its colour is quite indescribable. At times it appears pure white, but typically, it has no colour in human terms. It plays with light to reflect rainbows and all know it is one of humanity's most prized possessions. Black people, originating from the very dark-skinned among humankind were pressurized too, highly pressurized. They faced a unique set of circumstances that peculiarly match The Bible's description of the face of the people of God, and these circumstances rendered them greatly pressured like diamonds before their final phenotype. Then again, these gems of wisdom and insight, which point to the true identity of the people of God in ancient times, and which point to who their descendants are today (Black people), are like diamonds that are not distant but right within grasp. It just took a look at The Bible a little more closely to see that there was a better candidate for the original true people of God, the body of believers from whom any true Israelite today must be derived. And the weight of this special identity is great, for God has said it is through this people and this knowledge all peoples of the earth will be blessed, even tying their end-time reconciliation unto God to the unimaginable bliss of the resurrection of the dead. When Black people find out who they are en masse, the resurrection, Christ's masterpiece, will be enabled. We have been trampling diamonds of wisdom underfoot unknowingly. We have been rich with knowledge that saves all around, as if unnoticed diamonds were under the soles of Black Africa's shoes all along.

Logic Speaks

We all can agree change is needed in the world. God has set the course of change to the clock of His true people. Life as we know it is supposed to change when the full number of gentiles who are appointed to do so do come to accept Jesus Christ and when, simultaneously, the chosen people are lifted from "the curse" and acknowledge their guilt (Genesis 22:18; Jeremiah 3:13; Jeremiah 31:33; Joel 2; Romans 11:25). According to The Bible, the true and lost people of God must accordingly, at this latter time in history, act on their proximity to God, but do they even know they are proximate to Him? If it is any comfort, God may have left decisive clues.

The God of The Bible appears to be

a master of details. God seems to have laid out identifiers of His true chosen people, sometimes in the slightest details He gives. It is needed for such a time as this when so many of us might get it confused. Sometimes, it is as slight as a brief mention that God seems to have made in passing. One might think it insignificant at first glance, but it bears enough detail to tell convincing, helpful information specific to God's people for anyone willing to take The God of The Bible seriously and consider it carefully.

In the first part of Book 3, we will delve into God's fine details of this nature, details regarding struggles of the people of God outlined in The Bible. These struggles discuss additional curses laid out for God's chosen

people, which complement those already explored in Books 1 and 2. Ultimately, we will touch on how Black people measure up, and, in instances, how other candidate people do not.

A disclaimer must be made here. We are not trying to explain the true identity of non-Black Jewish people here. Whether non-Black Jewish people are a subset of the true people of God who Whitened over time; or were obedient and never forgot God or His traditions, and, thus, escaped the brunt of God's curses; or even whether they are the imposters of God's chosen people coming from outside of the regions in The Bible that The Bible prophesies of is beyond the scope of this current discussion. Some

non-Black Jewish people may comprise another subset of God's people to be discussed another time and in another place.

Many of today's believers have thought it was non-Black Jewish people who are the people of God, a people who already widely believe themselves to be such and who already have, to a significant degree, amassed themselves together. Both of these actions are requirements for the people of God before the end of these days. Yet and still, the world is still so crazy.

Perhaps, if more Black people would go beyond supposing and be as bold as to *internalize* it and *act on it*, doing what God asks of His true people, this would

greatly change the world. In fact, God has indicated through The Bible that the acceptance and reconciliation of God's true people back to Him will mean life for those who are dead, a big promise that equates to the raising of the dead to judgement and the end of death and sorrow for believers. The Bible says, "For since their rejection meant that God offered salvation to the rest of the world, their acceptance will be even more wonderful. It will be life for those who were dead!" (Romans 11:15 NLT). It is difficult to imagine a life without death and the eternity God promises, but nothing should stop us from trying. Through the course of self-discovery,

perhaps we might just find a new plane of life, whether it be medicine or miracle that helps it along.

How do we know whether or not God's chosen people include Black people? A Christian lens seems to help immensely.

The plights shared by Black people and the chosen people of God in Bible prophecy match up as the first chapters will show, but so do other details we will cover in the second portion of this book (Book 3). Things come together in looking at Black people from a Biblical standpoint. Sometimes, the task may be daunting, but one thing is not to be mistaken, which the following chapters will show: look closer and God seems to always make Himself perfectly clear.

chapter two



Logic Speaks

Sicknesses were prophesied for God's people and their descendants: sicknesses of certain kinds. Black people have suffered such sicknesses to a notable extent. In what appears to be God's infinite wisdom, every core detail and every fringe detail God seems to give about these sicknesses suggests the special identity of God's chosen people consists of Black people and their relatives or at least includes them.

The Bible predicts a plague of "consumption" for God's people (Leviticus 26:16 KJV; Deuteronomy 28:22 KJV). We have long known that consumption is "tuberculosis" (American Lung Association, 2016).

Tuberculosis is a disease that Black Africans have been afflicted with to a

degree far more than most other groups, and more than all others in the regions described in The Bible. Even at a time in history when tuberculosis became a manageable, treatable disease, it was not well-managed in many Black African communities. It lingered on far longer than many would say it needed to given the world's understanding of tuberculosis, and it still breaks out today, primarily among Black African communities.

The picture of tuberculosis in non-Black Jewish communities could not be more different. Non-Black Jewish people, in Israel for example, have a low degree of tuberculosis incidence. Recent genetic studies have even found that non-Black Ashkenazi

Jewish people (most Jewish people today) are less susceptible to tuberculosis more often than others, because they tend to have a genetic mutation that counters tuberculosis (Fan et. al., 2023). Tellingly, in Israel, it is only the *Black* Jewish population of Ethiopian origin among its Jewish residents (recently widely acknowledged as genuine Israelite descendants) that has been greatly associated with problem tuberculosis breakouts in Israel today. The picture is similar for the following disease.

Deuteronomy 28:22 of The Bible also talks about "an inflammation" afflicting the people of God. The Bible declares to God's chosen people, "The Lord shall smite thee... with an inflammation..."

(Deuteronomy 28:22 KJV). It turns out that HIV/AIDS, which ravished Black Africa, is an inflammation. Technically, HIV/AIDS is a highly inflammatory disease, causing chronic inflammation. HIV/AIDS devastated large portions of Black Africa's population. It devastated large portions of Black populations outside of the continent of Africa as well.

Black people were more likely to get HIV/AIDS in poorer and richer countries alike, and in more sanitary environments and less sanitary environments, alike. Women got it. Men got it. Children and babies got it. Many died from it and continue to.

Globally, HIV/AIDS occurs most often in Sub-Saharan Africa (UNAIDS, 2023). Its high occurrence is

bad enough, but then, people also die from it more often when they have it in Sub-Saharan Africa. "Most countries have a rate [an HIV/AIDS death rate] of less than 10 deaths per 100,000 – often much lower, below 5 per 100,000. Across Europe, the death rate is less than one per 100,000. Across Sub-Saharan Africa, the rates are much higher. Some countries in Sub-Saharan Africa have rates greater than 100 per 100,000" (Roser & Ritchie, 2023).

Another disease that would go on to plague the people of God according to The Bible is mentioned in Deuteronomy 28:27 (KJV) of The Bible. "The itch" would plague the people of God. The Bible says, "The Lord will smite thee... with the itch, whereof thou canst not be

healed" (Deuteronomy 28:27 KJV). The words "the itch" are most likely meant to describe eczema.

Eczema is a condition that results in itchy patches of skin and is more common in Black people than in any other people group (Pai, 2024).

Let us consider the part where The Bible mentions the itch cannot be healed. It turns out that, to this day, there is no cure for eczema, just treatments that may alleviate the itch at best when present and quell the breakout, itchy patch by itchy patch, but that cannot halt the formation of new itchy patches. Itchy patches go away, but they come just as sporadically.

The treatments that are used to manage eczema sometimes exacerbate the itch and cause

unwanted thinning of the skin, unwanted hair growth, and unwanted skin pigmentation changes (Pai, 2024). They are not to be used long-term (although new treatments that counteract these effects which can be taken concurrently are said to possibly be changing this for some) (Pai, 2024).

Importantly, there is not a cure for eczema for anybody (Biology Insights, 2025). Additionally, while the current treatments referred to that somewhat quell the outbreaks may be considered to lead to a degree of “healing,” in others, eczema is found to be more persistent against treatment in Black people (Croce et. al., 2021). Compared to other racial groups, Black people are less helped by eczema

treatments, ‘whereof they generally canst not be healed’ (Deuteronomy 28:27).

Deuteronomy 28:22 also predicts that “a fever” would afflict God’s chosen people. The scripture says, “The Lord shall smite thee... with a fever.” Ebola, also known as “hemorrhagic fever,” is a very deadly sickness that this part of scripture may refer to. As it is, Ebola outbreaks happen more in Black African countries than the rest of the world, especially those of West Africa and this is an understatement. To contrast this disease’s prevalence in Black Africa, countries like the United States, Canada, nations of the Middle Eastern region, and Australia virtually never have Ebola cases.

Ebola causes death in as little as 2 days from the start

of symptoms. It is highly infectious. Up to 90% of those afflicted with Ebola die. Even where and when it is less deadly, Ebola is still deadly for a great percentage of people as, typically, 50%, of those that have Ebola die in the “best” case scenarios. For perspective, generally, with the bubonic plague, which we all know was highly devastating, where it was at its worst, up to 50% of those infected died, and when it was least deadly where present, about 30% of those infected died, often in between 3 to 10 days (World Health Organization, 2022). Ebola’s is an incredibly high death rate with a very quick death once one is afflicted.

The word “plague,” which The Bible uses in the context of these

diseases, too, could be a hint. “Plague” can be defined as “any epidemic or pandemic that spreads easily (or is infectious), is widespread, and devastating.” Let us consider each of these descriptors one by one. The “infectious” criterion is met for each of tuberculosis, HIV/AIDS and Ebola in Black Africa.

The infectious nature seems to be a very important clue. Of the top 10 deadly diseases in non-Black Jewish Israel, only 1 of them is infectious. It happens to be the eighth deadliest one, which is lower respiratory tract infections. The other 9 are not plague-like in nature or in scope (IHME, 2024). As a vast contrast to this figure, of the top 10 deadly diseases in Black Africa, 8 of them are infectious in nature, including HIV/AIDS, other inflammations, and

tuberculosis (Muggeridge, 2015). Only diabetes mellitus and epilepsy are not infectious among Black Africa’s top 10 deadliest diseases. Generally, the Black community’s incidence of genetic disorders is low, but of infectious diseases is high. It is the opposite for non-Black Jewish people. Generally, the non-Black Jewish community’s incidence of genetic disorders is relatively high, but of infectious diseases is low.

The criterion of plagues being “widespread” applies to all 4 diseases mentioned in this chapter too. Each disease of God’s punishment for His chosen people discussed here has been relatively widespread in Black populations, especially when compared to other populations.

Then, there is how “devastating” the diseases are. Most of these diseases that frequently visit Black Africa hamper Africa. Almost each disease we have visited in this chapter has left communities in great parts of Africa with a high visibility of sickness, orphans and death everywhere, the inability to work everywhere, fear everywhere, a great burden of care everywhere, and exacerbated poverty everywhere.

The poverty issue is a very *big* one. Often, sick people with most of the diseases under consideration can no longer work. They leave an earning gap in their families. The associated healthcare expenses also leave a financial strain on families.

The non-Black Jewish community’s top diseases are not particularly

widespread or devastating, just more prevalent than the near-zero occurrence in other communities.

As if The Bible did not already have enough seemingly helpful detail, The Bible adds that the plagues and “sore sickness” to be visited upon God’s chosen people would be long-lasting (Deuteronomy 28:59). Just as The Bible has said of it, many of the sicknesses that happen more frequently among Black people than

others today have been recorded as problems in Black communities for as long as the diseases were in existence and not just today. In recorded history, Black Africa has always had at least one major health problem of a plague nature.

To sum it all up, Black Africa’s (including its Black close relatives off of the main continent’s) plights of sickness match The Bible’s description of what God’s chosen people, in God’s fury, would suffer. They match

concerning which sicknesses they are and in other ways that God, between the lines, seems to have graciously detailed for us. Matching in every detail God gives in the scriptures about the diseases His people would suffer as a result of their sin, Black Africa’s health plights have been specific to The Bible’s pages, have been of a plague nature, spreading easily, affecting many, and operating devastatingly in every generation we have ever known or heard of.

Words of The Bible

*“The Lord will make thy plagues wonderful,
and the plagues of thy seed, even great plagues,
and of long continuance,
and sore sicknesses, and of long continuance”
(Deuteronomy 28:59 KJV)*

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chapter three



Logic Speaks

In the great fury of God's wrath and His punishments, not even the inherent mannerisms of God's people would be off limits. The Bible lists "vexation" (or anger) as a perpetual state of being for God's chosen people as a result of the punishment for their transgressions. The emotion of "vexation" is characterized by frustration, annoyance, worry, irritation and, especially, the feeling of anger. Vexation has been a synonym of anger (Wordnik.com, 2026), and in many Black communities, the word has a use tied to anger even more so. More than just a fleeting emotion, vexation can become like a perpetual state.

Many people have described Black people as a

collective as "angry." The notion of Black people as angry is existent everywhere there is considerable contact with other ethnicities. The United States of America is an example. Black men have been described as angry. Black women have been described as angry. The Black American of any gender has been described as abrasive and aggressive. There are the stereotypes of the angry Black man, woman, youth and parent. Note, this stereotype of the angry Black parent casts a net almost as wide as the whole Black adult population considering most Black people go on to have children.

Oftentimes, a White person who slights somebody may be elevated and deemed to be

"arrogant." An Asian person who slights somebody may be deemed to be "stressed." A non-Black Latin American person who slights somebody may be deemed to be "spicy," but often, a Black person who slights somebody is automatically deemed to be "angry." There isn't the same extension of the label "angry" to others. In other words, every other reason than anger is graced upon non-Black people when they could hypothetically be angry. However, despite the double standard, some affirm that there are some indicators of unchecked anger in Black communities.

Behaviours like often referring to women of one's own community as female dogs in some Black sub-cultures suggests anger is

there. Using a derogatory swearword, the N-word, as a term of endearment is a sure sign that anger is there, so deeply entrenched that it affects even (otherwise) positive speech.

Some experts find there is *particular* “anger” in Black communities surrounding thoughts of low self-esteem; thoughts about how one perceives their Black physical features; thoughts about how one is perceived and treated by others; thoughts about strained parental relationships (often father-child relationships); thoughts about strained male-female relationships; thoughts about missed opportunities based on one’s race; and thoughts about disproportionate poverty.

Further detail from The Bible about

the “anger” God’s people would face is important to consider. The Bible did not just say The Lord would bring vexation upon His people in one or two things, but it relays He would bring vexation in all they do, or *everything*. Professor of Psychology, and *Psychology Today* writer, Kelly Campbell, in her article “Black people have a right to be angry,” shares that “African Americans lag behind whites on every quality-of-life indicator” (Campbell, 2014). Hence, it looks like this “*everything*” is playing out.

Black people’s own admissions bring clarity. Recently, some in the Black community have admitted that they have experienced a great deal of anger and frustration about quality-of-life and about life in

general. A publication on “skin-tone trauma” states, “Scholars suggest that almost every African American has an anecdotal skin-tone story about their experiences with colorism (i.e., colorist incidents) in which they felt devalued, ostracized, or idealized on the basis of their skin tone” (Landor & McNeil Smith, 2019). A 2020 study reported that African American girls consistently reported receiving messages from schoolmates that darker skin tones are unattractive and associated with negative personality traits, while lighter Black skin tones were also tied to their own negative stereotypes (Abrams et al., 2020). Other areas of life are as vocally discussed in a context of anger in Black North American communities.

Work-life, which is such a great chunk of one's life, is no exception. Many Black employees not only earn less than others in the Western Hemisphere, but deal with "bad bosses" and tend to work at companies which are not known for positive cultures or work-life balance (Blanding, 2023). Elizabeth Perry, Coach Community Manager at BetterUp, advises that, "A lack of work-life balance can contribute to heightened stress levels, making it more likely for anger to arise" (Perry, 2023).

In an article appearing on The Good Men Project, Marie Roker-Jones posited the question of why "the angry Black man" was angry, saying that

he was making it hard for other Black men. One response in the comments section was telling, telling that the anger is acknowledged and that anger is expected for Black people (in this case men), even among some Black people. The Black commenter retorted, "[Female Dog], please! You Don't Know Why The Black Man's Angry?" (Roker-Jones, 2013). The commenter went on to say worse in his anger. So not only did the Black commenter feel that Black men are and should be angry, but he was also clearly angry himself. There is often the same tone of anger and frustration in comments about relationships. Black

relationships are a whole other segment associated with a lot of frustration and anger for many with evidence that would go on forever.

Of course, there are exceptions to the rule, but all of this hints that on some level, there is substantial anger in Black communities, in and about virtually every major facet of life, including identity, livelihood, finances, and relationships. In a glaring state of vexation, and in everything this state is intertwined with, and in a Biblical quote, and the "everything" it mentions, we, again, find evidence that Black people are the true people of The—Himself, greatly angered—Bible's God.

Words of The Bible

*"The Lord shall send upon thee... vexation...
in all that thou settest thine hand unto for to do..."*
(Deuteronomy 28:20 KJV)

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chapter four



Logic Speaks

A 2014 study by the Pew Research Center found that (non-Black) Jewish people ranked as the most financially successful religious group in the United States of America. The Pew Research Center in 2021 described Jewish people (meaning non-Black Jewish people) saying, "As a whole, Jews are a relatively high-income group" (Pew Research Center, 2021). In 2019, it was reported that, "Israelis gained more assets in the past year than the citizens of almost any other country," 'and it was not an out-of-the-ordinary year' (Tress, 2019), and furthermore, historically, non-Black Jewish people were said to have been persecuted and exiled for being perceived as "prospering far too much."

Many analysts have ventured into the question of why Jewish people seem to be so rich, hence, articles like PBS's "The Chosen Few: A New Explanation of Jewish Success."

Whilst non-Black Jewish people are more typically wealthy, it is well known that Black people are more typically impoverished. We learn from The Bible that God's chosen people would be impoverished. The Bible clearly predicted that God's people would be impoverished if they went on to sin as they did.

Africa is the poorest continent in the world today (World Population Review, 2024). 2019 data show that, Sub-Saharan Africa "had the highest share of people living under the extreme poverty line of 2.15 U.S. dollars per day, with

a share of 35.1 percent" (Galal, 2024). The next closest region was South Asia, which had 8.5% (Galal, 2024). In the article called "Africa: The last frontier for eradicating extreme poverty," Baier and Hamel share that by 2030, roughly 88% of the world's poorest are expected to live in Africa (Baier & Hamel, 2018).

It is not just that most Black people today are comparatively poor, it is all the manners in which they are [or have been made] poor that align so closely with The Bible's description of what would happen to God's people. For instance, The Bible specifically says to God's chosen people, "Thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof"

(Deuteronomy 28:30 KJV). That does not necessarily happen with every case of poverty, but it happens in the case of poverty of many Black people and in more than one way. This is what happened on a large scale when the Atlantic slave trade hit Africa. Black slaves were scooped up and others took their inheritance. Also, as slaves, Black people themselves did not eat the goods that they worked hard to grow and harvest while out working in the fields. They did not get to work, worship, learn, or live in most of the buildings they slaved away building either. Also, the wealth of the African continent was something the West got rich from. A sizable portion of foreigners have bought up the land and controlled the land in Black Africa too. Ethnically, Black

Africa has been encroached upon by non-native Africans from the North and from the South of the continent as the southern tip and Northern expanse of Africa is scarcely decisively Black in significant portions. We cannot forget the reduction of the Middle-Eastern Black presence (that DNA plus cranial and other skeletal analysis supports) which has left Black people as a mere remnant in the Middle East where they once flourished. That land is arguably no longer only Black Africa's today though Black people may have once tended it. Hence, "Thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof" (Deuteronomy 28:30 KJV).

Also, as part of the curse of poverty,

The Bible describes that the "stranger" among God's people will prosper over them. The Bible specifically says, "The stranger that is within thee shall get up above thee very high; and thou shalt come down very low" (Deuteronomy 28:43 KJV). We do not have to look too far for evidence to see how the same pertains to many Black people around the globe. The non-Black British, French, Portuguese, Lebanese, Indian or Chinese person who dwells in Africa generally prospers far more than the Black Africans around them, working good jobs, owning businesses and sending their children to the best schools in most cases. The same applies to significantly Black populations of North America, Central America, the Caribbean, and South America. A

number of Chinese companies working in Africa subject the community to what Ghanaians have termed "galamsey." They destroy and pollute the natural surroundings in Africa whilst depleting the deposits of gold and other precious minerals of Black Africa, mining for great Chinese gain. The Black African usually profits virtually nothing from this. The exploitation

so closely matches the scriptures about God's chosen people.

When it comes to lending, Africa, the land of the Blacks, is rarely in a position to do so, but is often borrowing or receiving. Even this, The Bible clearly declares for God's people. It says, "[The stranger that is within thee] shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be

the tail"
(Deuteronomy 28:44 KJV).

Whilst a fraction of Black people do succeed financially, it is relatively small. Black life is otherwise reeling uncontrollably in an economic and financial sense. In this area too, Black Africa and its descendants struggle in ways exact to God's description of His beloved people.

Words of The Bible

*"The fruit of thy land, and all thy labours,
shall a nation which thou knowest not eat up;
and thou shalt be only oppressed
and crushed alway"*
(Deuteronomy 28:33 KJV)

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chapter five



Logic Speaks

It is sometimes something as simple as the word “powder” or the word “dust” that appears to make things clearer. Africa is associated with “dust,” whilst the Middle East is associated with “sand” (Bing, 2023). Almost more than any other region, the continent of Africa is home to drought and dust. There are even whole seasons of dust.

Sandstorms of sand-filled air cyclically rage in the Middle East and

Asia, but by the time the associated winds get to places like West Africa, the sands are now thick clouds of fine, powdery dust, no longer sand. The dust lifts high into the air and rains down on African soil. The name “Harmattan,” in West Africa, is one name given to this annual seasonal occurrence.

Harmattan and the related dust storms cause a disruption of life in Black African countries. As dust pours down and

blows across the land, visibility is low, one can barely keep up with the cleaning, skin is cracked and dry, and it becomes difficult to breathe. Sure, it sounds like nature at work, like innocent cycles and processes of the environment, but it also sounds like a promise—the promise of God from Deuteronomy 28:24 that as a punishment, powder and dust would fall from the skies upon God’s chosen people.

Words of The Bible

*“The Lord shall make the rain of thy land
powder and dust:
from heaven shall it come down upon thee...”*
(Deuteronomy 28:24 KJV)

References:

Bing. (2023). Search "Africa dust middle east sand." Results: "You are correct. The Middle East is known for its sandstorms, while Africa is known for its dust storms." Bing AI-empowered copilot for the web.

chapter six



Logic Speaks

The Bible indicates that the homeland of God's chosen people would grow wild with wildlife because of the sins of the people of God and their ancestors. Multiple scriptures touch on this. The curse fits well with Black Africa, especially when we consider that the other contenders are non-Black Israel and the rest of the Middle East. Israeli and other Middle Eastern lands are far from wild with wildlife. They are rather dry and home to the desert more so than Black Africa. The lands of the Middle East do not support much wildlife to compare with Africa. Rather, the continent with the greatest biodiversity is Africa, and that diversity happens mostly in the countries that make up Black Africa.

Let us talk about snakes first. Middle Eastern homelands have some poisonous snakes, sure, but just an estimated 21 venomous snake species. Africa, by contrast, has an estimated 137 venomous snake species. The number of venomous snake species are not the only matter for discussion here. In The Bible, it is not just the presence of a number of snakes, but the incidence of snake attacks we must consider because The Bible lists snake bites as a curse for God's people. Talking about the punishment of the chosen people of God, the words of The Bible say, "I will also send the teeth of beasts upon them, with the poison of serpents of the dust" (Deuteronomy 32:24 KJV). Between the

Middle East and Black Africa, Black Africa, has the most snake-to-human venom-related bite incidents by far. While in Black Africa, these bites are frequent, in the non-Black countries of the Middle Eastern region, snakebites are just not widely reported at all and are extremely rare. While, hypothetically, a part of the picture could possibly have to do with some under-reporting, as maybe less incidents are recorded than there actually are in the Middle East, a part of it is that there are just not nearly as many snake bites (Ives, 2020). In Africa, the over 130 venomous snake species "cause over 500,000 human envenomations and approximately 30,000 deaths each year. However, these numbers are underestimated

because many patients are not admitted to hospitals and epidemiological data is lacking or sparse for most of Africa. Findings from household surveys suggest that about 80% of snakebite victims seek help from traditional healers exclusively or receive no treatment at all" (Berg et al., 2024). One must recognize that Black Africa has the same or worse under-reporting problems.

Remember that word "detail"? Here, we again see the word "dust" in Deuteronomy 32:24 (KJV), and, again, it appears to bear importance. God takes time to mention serpents "*of the dust*" (Deuteronomy 32:24 KJV). According to The Content Authority, although "sand" and "dust" are often used interchangeably, the two words have

distinct meanings (The Content Authority, 2024). These are distinct meanings we can assume God knows. Again, the Middle East is known for sand, whilst Black Africa is known for dust. The Bible uses "dust" akin to Black Africa and not "sand" akin to the Middle East when speaking of God's people. This could be deliberate, a hint to distinguish between God's true people and the other people who would be confused as them in days like today.

In like fashion, there is another intriguing detail. In Jeremiah 8:17, God makes the effort to mention that the serpents (or snakes) "will not be charmed." The scripture says, "For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you,

saith the Lord" (Jeremiah 8:17 KJV). Be assured, The One called "The Only Wise God" mentions this detail to communicate to us something. Perhaps it is that He is speaking of Black Africa. This is because the practice of snake charming, which is believed to have originated in India, historically caught on throughout South Asia, Southeast Asia, the Middle East, and non-Black North Africa, but is not, and was never, a practice of Black Africa (Jones, 2016; New World Encyclopedia, 2024). God may be making a distinction, excluding everybody but Black Africans.

With respect to wildlife other than snakes, God specifically said He would create a problem of "wild beasts" for His people. The words "wild" and "beasts"

are helpful details. "Wild beast" is usually a term reserved for rather large wild mammals. Black Africa has many species of these, but the Middle East has, arguably, only one notable wild beast. It is not the camel, because the camel is not "wild," does not have the tendency to attack, and can be domesticated. It is the Arabian leopard. However, the Arabian leopard is best described as "elusive."

Arabian leopards are rarely around in their own natural habitats, let alone in the niches of humans in the Middle East. They are almost extinct, especially in Israel, where some argue they are already extinct. There are rarely encounters and virtually zero attacks. If God's people are non-Black Jewish people and/or other non-

Black Middle Easterners alone, what wild beasts would God have been talking about?

According to the scriptures, the wild beasts would attack the people of God. Safaris Africana says it plainly, "Africa is... home to a large selection of dangerous animals – some of the most dangerous animals on the planet, in fact, causing significant numbers of human deaths" (Safaris Africana, 2024). Africa has hundreds of wild, large mammal species. Wild beasts have been real threats to life and livestock. The degree of this problem in other places of the world rarely compares.

Most would agree that Africa has been associated with beasts, wildlife, and wildernesses. Even the Encyclopedia Britannica puts it this

way, "Africa is best known for the enormous diversity and richness of its wildlife" (Middleton et al., 2024). Not its unique people, not its culture or elements of its culture, not even the horror of the Atlantic slave trade and its lessons or Africa's rife plights... Some can say with a straight face Africa is most widely known for "its wildlife."

The truth is that while there are villages and bustling cities away from the expansive wild nature, Africa has had a difficult time taming the African landscape over the years. It is a wild landscape The Bible outlines, and a wild landscape Africa has had in great part. Partly owing to the biodiversity and, often, to a lack of separation from it, Africa has been considered "wild" by many onlookers.

In calling Black lands wild, others did

not know that they
were perhaps at the
same time helping
to magnify a truth
for today's people
indirectly, the truth

of an existing
identity Black
Africans possess that
confers on them a
special place in the
eyes of God, proved

in their wild
homeland, that has
long been
embedded in their
sin and in its wild
effects.

Words of The Bible

*"I will also send wild beasts among you,
which shall rob you of your children,
and destroy your cattle,
and make you few in number..."*
(Leviticus 26:22 KJV)

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chapter seven



Logic Speaks

Africa is the continent most affected by a lack of food. Black Africans are relatively more greatly afflicted by poverty (as we know), but also drought and crop failure, and the hunger and famine these help to produce. "Since the mid-twentieth century, famines have almost exclusively been restricted to [Black] Africa" (Hasell & Roser, 2017). From the period 1850 to 2016, the Middle East experienced famine twice, one time involving one country, another time involving two countries. Israel was not one of them that experienced famine either time. Before the ramifications of the recent warfare between Israeli and Gazan opponents which has left many Gazans starving, the last time the Middle

East experienced famine was just before 1920 (Hasell & Roser, 2017). During this same period (1850 to 2016), Africa had over 35 famines involving a significant number of countries (Hasell & Roser, 2017). The last major one was in 2012, whilst there is still usually severe hunger in many African countries every year.

Sub-Saharan Africa has the highest portion of the world's hunger and this is what The Bible predicts for God's people. The God of The Bible said, concerning His people, "There shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade..." (Jeremiah 8:13 KJV). It also says, concerning them, "And I also have given you cleanness of teeth in all your cities, and want of

bread in all your places..." (Amos 4:6 KJV).

What appears to make the hunger and famine more telling is that the pattern of hunger across the continent of Africa correlates with Black Africa and not just Africa in general. North Africa, an area that has less Black people than the bulk of Africa, and South Africa, the same, despite the former being desert, both show a minimal degree of hunger. Thus, the two ends of the continent of Africa that have significant numbers of non-Black populations also have a relatively significant degree of food security. Then, all up-and-down the continent of Africa, in places where Black people heavily reside, there is a significant degree of hunger. It is possible, even intelligible to

reason that the true God is at work and His true chosen people, being Black people, are experiencing His great wrath, for a time, the way He said they would experience it.

Some people think that the problem of hunger experienced in Black Africa is simply an issue of less intelligence in Black people. They think

that Black Africans are inferior, and this inferiority includes a lack of the full capacity to provide for oneself, which causes the problem of hunger. This is arguably a weak and mean-spirited idea. Even ants that are shorter from anterior end to posterior end than the mere radius of a little green pea, having tiny dots for brains, can find food

for themselves. How, then, couldn't a whole large segment of the world's population of humans find food, based on brain capacity, but for the presence of a stumbling block that God put in their way? Is it not that the true Israelites, Black people, have met with the mighty power and wrath of The Bible's Living God?

Words of The Bible
"They shall be burnt with hunger"
(Deuteronomy 32:24 KJV)

References:

Hasell, J. & Roser, M. (2017). Famines: In many parts of the world famines have been common in the past. What causes famines? How can famines be averted? Our World Data.

chapter eight



Logic Speaks

The scriptures pronounce locust plagues for God's people as well. Israel has locusts, but *plagues* of locusts are a different story. Israel is not known to have locust plagues often. On the other hand, Black Africa has locusts and experiences locust plagues very frequently. It turns out that parts of Africa, the Middle East, and Asia have recently faced a locust plague which began in 2019, and many have described it as a plague of "biblical proportions" (Bailey, 2019). Israel, the home of non-Black Jewish people, was not one of the countries of the Middle East afflicted. In fact, Israel is never one of those afflicted by locust plagues.

The high number of locust plagues in Black Africa might

potentially be explained, in part, by the fact that researchers have found that a hotter climate correlates with locust swarming and Africa has a hot climate, but the hottest temperatures on record in the region have been in North Africa and the Middle East. Researchers find that rainfall increases the chances of locust swarming too, and sure, this could partially explain why Black Africa is more affected by locust plagues. The simple science of a mix of hot weather and rain (which North Africa and the Middle East have less of) could be related to the reason, but it would only be *part* of the reason. Locust swarming does not always happen wherever there is immense heat and rainfall together,

reminding that it is not a simple equation of these two factors driving the problem. God's hand may be involved. It is He who ultimately controls rain after all.

Helpful, subtle details seem to appear again. The Bible says that because of the destruction of crops by locusts, God's people will sow much seed in the field but will harvest little (Deuteronomy 28:38). The same chapter of The Bible goes on to say that swarms of locusts will take over all of God's people's trees and crops: "All thy trees and fruit of thy land shall the locust consume" (Deuteronomy 28:42 KJV). We see that God mentions "fields" (for harvesting), and "trees" and "crops" being destroyed by the locusts. Sub-Saharan Africa is

most prone to being greatly affected by this. A plague affecting fields, trees and crops is not going to shut down the Middle East as local crops and crop dependence is so insignificant in the Middle East due to the highly arid and desert nature of the region. The Middle East survives by different means than widespread agriculture. The

degree of agriculture in the Middle East is often described as only mere (2025, Exportcrops.com). (This is not due to locusts.) But Black Africa has the environment to attempt agricultural sustenance on a much larger scale, and this is a means of eating that Africa relies on heavily. Locusts in the Middle East would be a

problem for other reasons than eating up fields, trees, and crops, reasons like eating up food stores. The Middle East does not fit well here, perhaps a hint for today's population. Regarding this curse of locust plagues and their mode of destruction in The Bible, God may be pointing to Black Africa, and cleverly so, yet again.

Words of The Bible

*"You will sow much seed in the field
but you will harvest little,
because locusts will devour it"*
(Deuteronomy 28:38 NIV)

References:

Bailey, M. (2019). Locust Plague of "Biblical Proportions" to Hit Egypt. Pew Research Center. BeliefNet: ChristNews Today. Taken from: <https://www.beliefnet.com/columnists/christnewstoday/2019/03/locust-plague-biblical-proportions-hit-egypt.html>

Exportcrops.com. (2025). Top 10 Crops in Demand in the Middle East Market. Exportcrops. Taken from: <https://exportcrops.com/2025/06/22/top-10-crops-in-demand-in-the-middle-east-market-2025-outlook/>

chapter nine



Logic Speaks

Books 1 and 2 and this book (thus far) has been helpful in highlighting another seemingly minute but important detail. When speaking of the curses of the people of God, The Bible says, "All these curses... shall be upon thee [God's people] for a sign..." (Deuteronomy 28:45–46 KJV). Just like The God of The Bible indicates, it is the curses that seem to best imply who the lost people of God truly are. Most of the pieces of evidence discussed surround curses. The curses—the struggles—seem to form the greatest signs that God's true people are Black people. All of The Bible's curses for the chosen people (God's example for humanity) are surefire plights of Black people, sometimes especially in their

ancestral homeland, but also abroad, and they form the most convincing sign. This is not true for others, particularly in the pertinent region of the Old World.

When you look at the nature of the curses forecasted for God's people in the scriptures, Jewish people may have potentially checked a few boxes at some points in history. Non-Black Middle Easterners outside of Judaism may have potentially checked a few boxes at some points in history. However, only Black people check all boxes in all the generations we know of, including the ever-important day of today. Deeper details only reveal deeper truths in this. That which is not of a curse nature also only helps along the notion that Black people are the lost and chosen people

of The God of The Bible, as this chapter, Chapter 10 and Chapter 11 will attempt to illustrate.

"The islands" appear to be an important clue. Isaiah 11:11 of The Bible, in the KJV, and almost all other major English translations of The Bible refers to God as gathering His people from the "islands" of the sea (sometimes coasts or coastlands). For all but two rather recent translations out of 35 major translations of The Bible, Isaiah 11:11 refers to "the sea," not a particular sea, a use that usually indicates all great and connecting ocean waters. "The Mediterranean Sea" was only used as a replacement later in two of these translations. In this scripture you will also find that the plural is used for islands (or isles).

We know the scripture does not refer to the time God's chosen people were slaves in Egypt because it says He now gathers them a "second time." This second time refers to a collection of multiple sets of exile and slavery beyond that time because it says so, slavery in Assyria, in Egypt again, in Cush... and in the islands of the sea... We must acknowledge that non-Black Jewish people were collectively enslaved on just one island nation and that nation is Malta, now housing ~400 Jews.

On the other hand, in the Atlantic Slave trade and other slave trades

we know of that used Black Africans and their descendants, the Black people, were sent to islands of the Caribbean, islands of the North and South American Coasts, islands of the Indian Ocean, and islands of the Pacific Ocean. These were all islands Black people were sent and subjected to forced labour and where the remnant of the people still heavily reside. Black people have yet to return from their places of slavery. Significant populations of Black descendants remain today on most of the islands. These island nations include Jamaica, Cuba, Barbados,

Martinique, Guadeloupe, Curaçao, Aruba, Bonaire, Saint Kitts and Nevis, the Cayman Islands, Grenada, Saint Vincent, Saint Lucia, Dominica, Antigua, Montserrat, the Bahamas, Puerto Rico, Hispaniola (the Dominican Republic and Haiti), the U.S. Virgin Islands, Comoros, Madagascar, Mauritius, the Solomon Islands, Vanuatu and Indonesia. Black people were also slaves as a collective on some of islands of the Mediterranean but do not remain there in significant numbers there. These islands include Malta.

Words of The Bible

*"And it shall come to pass in that day,
that the Lord shall set his hand again the second time
to recover the remnant of his people, which shall be left, from Assyria,
and from Egypt, and from Pathros, and from Cush, and from Elam, and
from Shinar, and from Hamath, and from the islands of the sea."
(Isaiah 11:11 KJV)*



chapter ten



Logic Speaks

Evidence may also lie in the cultural practice of anointing the body with oil. Generally, Black people have held the practice of anointing their skin with oil, grease or oil-infused products on a daily basis. Black people tend to regularly use lotions, which typically contain oils as key ingredients, regularly, but also in addition to lotions, products such as Vaseline, cocoa butter and shea butter balms, coconut oil and baby oil. This is done for the health and appearance of the skin and has been passed down culturally. Some Black people find that not only is it cultural and something they are accustomed to doing, but it is also something they *must* do. For many Black people, the skin becomes off-colour

(taking on a greyish-whitish dusty appearance), and it becomes scaly, dry, and ashy without anointing oneself.

The hair of the Black person also tends to need anointing with moisturizers and other oils, as it has been found that natural hair and body oils are produced in lesser amounts in Black people.

Generally, other groups of people were not found to hold the same practice. It was occasional at best and usually reserved for the instances of spa days, the treatment of skin problems, intimate moments, and baby care routines. It may be accurate to generalize and say that it is only today that lotion or oils have caught on with non-Black people, gaining attention as

something that may be practiced daily. This notion is not without support.

Amos 6:6 in The Bible talks of the people of God anointing themselves with oil as if a common practice. Matthew 6:17 is believed to be directed towards an Israelite crowd (Catholic Identity, 2020). There, The Bible declares, “When you fast, put oil on your head and wash your face” (NIV). This passage encourages God’s chosen people to do what they normally would do to take care of themselves when fasting including putting on oil. Another scripture is like it. It describes a typical routine. In Ruth 3:3 Naomi tells Ruth, “Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor:

but make not thyself known unto the man, until he shall have done eating and drinking" (KJV). Ecclesiastes 9:8 says, "Let thy garments be always white; and let thy head

lack no ointment," (KJV). These instances are different from the spiritual anointing done by spiritual leaders as a ceremonial blessing. These passages

show that the people of God were accustomed to anointing themselves with oil daily as a part of their care routine, as most Black people customarily do.

Words of The Bible

"When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full. But when you fast, put oil on your head and wash your face, so that it will not be obvious to others that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you"

(Matthew 6:16–18 NIV)

chapter eleven



Logic Speaks

There is a call sound that is unique to Africans, Black Africans being many of them. It is a loud, shrill, tongue-waging holler often shouted at gatherings and ceremonious occasions, at breakouts of applause and the like. The sound is not English by any stretch of the imagination, but it does bare a striking resemblance to the word, "Hallelujah," and in African countries, like Ethiopia, they even say this shrill call precisely translates to "hallelujah."

"Hallelujah" is the highest praise in Christianity and literally means "praise The Lord" in Hebrew. Because today's non-Black Jewish people do not tend to use God's name (out of

reverence to God), many refrain from saying "hallelujah" and substitute the term. On the contrary, the people of God in The Bible, in verses like the Psalms by King David, are urged to shout praises to The Lord. "Hallelujah" was the original term used in many prayers and in David's instructions to say "praise The Lord" in The Bible before it got translated into English. In the book of Revelation, it says they cry out "Hallelujah!" *Crying out hallelujah* is precisely what Africans do as they holler the sound. In fact, the African call sound is impossible to say if not crying it out and it is unique in that way.

In the English Standard Version of

The Bible (ESV), out of 4 instances of the use of the word "hallelujah" that remain untranslated, the term "hallelujah" is not used once without either the verb "cry out" or an exclamation point (Revelation 19:1, 19:3, 19:4, 19:6).

How can believers be asked to shout hallelujah if not even allowed to say it? But Black Africans are encouraged to shout it and can do nothing else.

"Hallelujah" is a word we say in English not knowing precisely how it was originally pronounced. It is understood that hallelujah is not a perfect translation. It is possible this special and holy word could be African in nature, Black African.

Words of The Bible
"Once more they cried out, 'Hallelujah!'"
(Revelation 19:3 ESV)

chapter twelve



Logic Speaks

Too many details in The Bible seem to qualify Black people and disqualify others. The scriptures visited here, about the curses of God's chosen people, have often been skipped over or read quickly by Christians, but they may have so many clues that help explain the plights of Black people in a spiritual context and why, perhaps, non-Black Jewish people do not match the description of the people of God the way they are supposed to beyond customs (which can be adopted).

While there is so much apparent evidence buried in the text, more conspicuous-natured evidence seems to be missing. To the question of why so much evidence is missing if Black people are Israelites, why most

Black Africans did not pass down the Israelite God and the Levitical laws, why there is little in the way of telling artwork with people of dark skin, why The Bible towns don't seem to be in Black Africa, perhaps, we must ask, if God had made this evidence plain to see all throughout history, this evidence that showed Black people were the people of God decisively, the ones who God said of them, He would punish their enemies, would others have dared to enslave, abuse, use and hate them? And if not, would the words of The Bible have been fulfilled?

People may ask, when blackness in one of the earliest versions of Joel 2:6 (KJV) was changed to "paleness" in later translations, was Christianity not deceptive and

wrong? However, we must remember that everything happens for a reason. Leaving out the evidence of the Black identity of the Israelites, whatever it was motivated by in the scribes, good or bad, would have served the greater purpose of hiding the truth, so that The Bible's events could happen without human intervention, maybe even also to frustrate the Black person. It is possible the lack of plain evidence too was a part of the curse.

Like when day comes, and you yearn for night; and then night comes, and you yearn for day; like when you are hungry, and you are situated in a putridly pungent slave ship bottom you have entered by force, and there is the slightest beginning of a leak coming in, you have strong signs that your

life is going badly,
once the facts are
presented, the
evidence for Black
people being God's
true chosen people

forms a seemingly
sure set of signs too.
We have to ask
ourselves, could
Black people, a
people who have

been as deeply
shunned as the idea
if a Black people of
God, actually be the
chosen people of
The Living God?



chapter thirteen



Logic Speaks

It is not just the challenges. It is not just that Black people are a people with a history of challenges to a uniquely extensive degree. It is also that the challenges match up exactly with the curses God laid out in The Bible for His favoured and chosen people. It is how the particular health challenges, hunger, food insecurity, health plagues, and other struggles Black people have often faced consistently stack up against the Biblical description of the Israelites' curses.

It is also how these challenges for other groups of contending people do not. It is that the struggles must reveal the best sign of the lost people, according to God's Word, and the struggles only indicate Black people.

No curse that was spelled out for God's people in The Bible fails to fit Black people. Then again, it is how every miniscule detail between the lines in scripture only carves out stronger evidence that God's chosen people are Black people.

We can believe that in the hints left by The Bible lie the keys to victory over death, lack and the grave. In the hints left by The Bible seem to emerge the Black face of Israel. Today's Christianity will most likely recognize more and more that there is convincing support for the idea that those of Black skin and their relatives, Black people, are the chosen people of God. In them, the rest of creation will be blessed. Of them, God makes a great example. This teaches us that

God's vengeance is great, and we can only conclude that so too is His redemption.

In all of this, we have the opportunity to learn that the chosen people who The God of The Bible said would come and greatly multiply did come and greatly multiply. In the ways in which The God of The Bible indicated that His chosen people would sin, they did sin, and in the ways in which The God of The Bible said He would punish them, He did punish them. In this story, one begins to see, in a new way, that The God of The Bible is real and is doing exactly what He said He would do, now, too, and not just once upon a time. Who can question and who can fail to serve a God so accurate? Wouldn't it be good not to

disobey a God like this? Wouldn't it be right to surrender to This God with His grand story that raises the Black underdog—This God The Father, God The Son, and God The Holy Spirit—This King of Details?

The Bible says that, now, we know in part, but then, we will know fully (1 Corinthians 13:9–12 NIV). At this time, we are in the dark to some degree. This is because only Jesus, The Flesh of God, could come and definitively tell the people of today who the true people of God are. At such a time, we will know more fully. However, we have been given the ability to make decisions for ourselves also. It is our responsibility to seek out and weigh the evidence to the matters pertaining to God in the meantime, and if the evidence is considered carefully,

it looks like Black people are the missing people of God. Nothing is lost and much could be gained by proceeding with more sensitivity to the Black community and denouncing related sins the people of God committed in the past going forward. If you are wrong in the process of an error, you will have only loved a group of people more than you would have before. Or if Black, you will have only loved yourself in your genuine identity as an Israelite or as a Christian more fully, as Christians take on the blessings of the chosen people of God (Ephesians 3:6). If you are wrong in believing that the people of God are Black people, but the theory helps you denounce the people of God's sins, you have only stopped committing,

supporting and/or making small of the sins that drive God into sheer wrath in the process of an erroneous understanding. But if you are right, you will have gained all this and will have come into alignment with the coming of the Righteous Exalted High Kingdom of the Only Wise God Who created the heavens and the earth. You will be "pregnant" with the missing link of knowledge that will help bring about humankind's perfect destiny. You decide for yourself. As for us, we believe and proceed accordingly.

Finally, and noteworthily, there is just one original holy book that declared a certain people would arise, telling of all the plights that people would face and it came true for a people upon the earth. That Book is The Christian Bible.

Intuition Speaks

Though it features Black people, the main lesson is not about Black people. It is about how great God is and how when you look at things the wrong way, you may think God is doing nothing. In life, if The Bible does not make sense at any point, you have not looked hard enough. You are not seeing it the right way. If ever you think something in The Bible does not fit, look for it harder, even if you have to look at a different people altogether. The God of Creation is always right and if you ever perceive He is wrong on some point, you have not considered it enough.

Sometimes, Logic can never fully know and only makes reason, but I, Intuition, am intertwined with Wisdom. I deal in the realm of belief, faith

and truth. God's Word is truth, and once we know our way around His Word, we can be blessed with some knowing, faithful knowing, but knowing nonetheless. As much as I can attest to anything, I attest that God had a plan He wanted to execute through a specific people group, and if He wants to do anything, He does, and He did. A Black Jacob was promised numerous descendants through which one day the world would be blessed, but he was told they would serve as an example by falling into sin and into heavy curses that would result. All the while they were the favoured people of God, but the curse would not let others know it.

In the end times, people made

a narrative, that this Black people was the best example of an older and less evolved human there was. Some people made the world believe through newsletters, books, false studies, film and other resources that, first, came monkeys, then came apes, then came the first humanoids, then came Black people, then came White people... that the curses or plights of Black people we all see were a result of less evolution and not the result of the hand of God. Satan, unapprised of the full plan, thought he had it in the bag, that this people's true identity would never be revealed. While Satan helped perpetuate the lie out of hatred for God, and other people perpetuated persecution and the lie out of a desire for gain at the hands of

this people,
sometimes out of
disgust for the
differences between
these people and
themselves, and
sometimes out of
envy, God was in
control the whole
time, letting the
secret of their
special identity stay
a secret until His
purposes have been
fulfilled. At times,
others believed that
Black people were
the chosen people
of God, but, like a
candle sometimes
takes a few flickers
before igniting,
those enlightened
with this knowledge
sometimes
worshipped the idea

of being God's
chosen people,
made a small issue
of the part that
acknowledges the
sins of Black people,
and didn't get very
far. Now is the time
God's purposes
have been fulfilled,
the time of The
Gospel, and the
time for people to
acknowledge that
the plights of Black
people are of a sin
nature.

All in all, it is
possible that Black
people are really the
chosen people of
God, and more than
that, it is likely. It is
not that Black
people are some
base people,

backward by their
nature, a "race"
liable to run
clamouring for any
sort of relevance
without basis
because they are so
base and deeply
hated. Rather, we
deduce that Black
people are actually
the clock by which
God runs the
timeline of the world,
that the Black
person holds the
purer Israelite DNA.
Any denial of this—
and there was
much—was itself a
part of the great
curse of Black
Africans and their
descendants, the
Black people of
God.

Intuition Speaks

God makes metaphors for us to see, examples for us to heed. Besides Christ The Sacrificial Lamb, His greatest example of His love and to remind us to obey is and always will always have been Black people, the Teacher's great object lesson on matters He holds most dear: the matter to see Him, the matter to obey Him, and the matter to regard His love above all else. There is also the simple diamond metaphor. Diamonds come from blackness. Diamonds are clear. You can see through them. Black people are connected to blackness. Black people are clear, in a sense; you can see God through them. The Black story in its fullness reveals the love and power of the omnipotent God and the serious nature of life and sin. The God of Christianity is real. He declares His works and does them. He says a people will experience such, and such is experienced. He wraps His will up in every detail. Surely, if Black people would acknowledge that certain ways of their ancestors were gravely sinful, absolve themselves from that sin and its spiritual ties, repent from such sins and others they themselves commit, and gain acceptance from God... If they would finally walk in the knowledge that their plights are a result of God's wrath against them and in the truth that they are God's chosen people—not some random God but The God of Jesus, and not some random people but a people to whom the resurrection of the dead is tied—their fortune would change. Others' fortunes would change. The world would change—dimensions.

*However, sha'n't we ask,
What if Black people match in every of these tragic curses,
smply just because that's what God's curses are: particularly bad?...*

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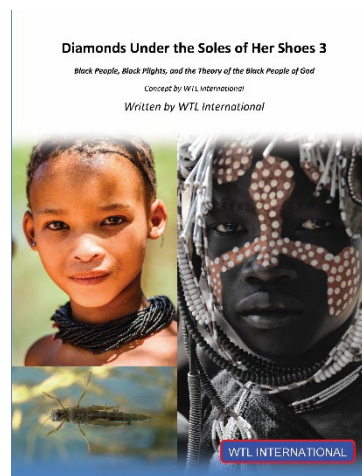
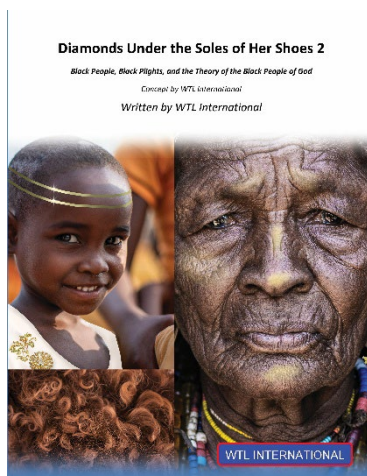
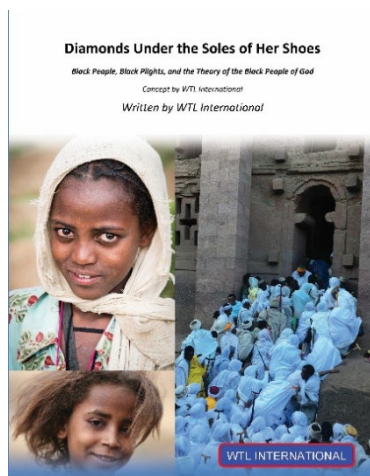
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