

SEPARATING THE RELIGIONS

AN ORIGINAL SERIES BY

WTL INTERNATIONAL

DIAMONDS UNDER THE SOLES OF HER SHOES

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The Great Series

TGS

Diamonds Under the Soles of Her Shoes

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)

--ALT TEXT--A young African girl with a semi-twisted smile and the slightest wink in her eyes, hair covered with a modest covering in the heat of the sun, which kisses her nose and her cheek ever-so slightly.

"I raise my voice to all mankind"

The lion, the strong and majestic great cat, is at the top of the wilderness hierarchy. Its most outstanding feature, the mane, gives protection and distinction. It alludes to an exaggerated size which most other animals are intimidated by. The mane provides body temperature regulation and shields from fatal bites, although most animals don't dare to bite the lion. Known as the "king" of the animal kingdom, the lion out-classes the bear and the wolf, kings of the West. The lion has also been a symbol of human kings. The lion's mane in "Black Africa" averages the fullest and also otherwise exhibits the morphology of the most dominant and majestic types there were. Blacker manes are found among the most dominant male lions and have been profuse in Black Africa too. Once upon a time, the lion was said to have been found in Africa, Asia, the Middle East, and some European countries, like Greece, but now, and for centuries now (besides in captivity and repopulation efforts in places like India), only in Black Africa, the original homeland of "Black people," has the lion remained. Whilst other reasons could be given for Black Africa's retention of the maned lion, and the most majestic types, there is nothing that says that God could not coordinate those reasons or arrange those conditions. Indeed, The God of The Bible has. Through the location of the lion's habitat remaining as Black Africa, and by the lion's very nature, God bids us, "See this land! See this people! These are mine. The lot has been cast and Black Africa wins." In the Land of the Blacks, the lion has persisted as king the longest. Perchance, this is a sign.

Logic Speaks

***"Have you ever thought, "Why,
if the African Jews of today are the people of God today,
shouldn't they be called the Israelites
even today?" Well...
Let's take a look..."***

In life, one thing may seem certain, and another thing may seem absurd, but without the evidence being considered, the certain-seeming lie is as good as certain, and the absurd-seeming truth is as good as absurd. Here, we highlight potential evidence, potential evidence on the question of whether Black people are the original "people of God," meaning the true Israelites The Bible speaks of. It weighs that absurd-seeming, maybe even somewhat braggadocious, grand claim that Black people comprise the "lost sheep." The one you

have heard from time to time.

Our allowance of input from the voice of "intuition" does not mean we will abandon fact or logic, not at all. For God, and the intuition He bestows, can play the game of logic too, my game. The voice of intuition, though brief and sparse within this series, must not be discounted. It may be the least studied or rehearsed, but the most resolute in its convictions, and in the end, it may be saying the same thing, just in a different way.

In this set of books, we maintain the standpoint that there is a God, and He is The God of The Bible. Part of the

reason is because life without God would be too improbable, and The God of The Bible is of great renown and demonstration, tied to the most claims of the miraculous among us, accurate through His Bible in a number of regards, and not without miraculous proofs even within our own lives. We can only use our vantage point if the object is to stay sincere.

When we talk of curses here, it must be noted that, The Bible being true, we have all been attached to curses. Whether it is the curse of Adam, the curse of the chosen people of God (which this sub-series addresses) or some

other curse, all people have been cursed. So, to say that Black people have fallen under a particular curse is not to slight Black people or to count Black people as lesser than others but to speak candidly on a subject that we must.

The Bible has always spoken of a chosen people. Though The Bible would suggest that God loves all people and yearns for devotion from all, as Jesus died for all, The Bible prescribes that one set of people would bless the others after their falling away from God and their later redemption. The God of The Bible had a great favourite, and it was *this* set of people who fell away, a people God would describe like a great romantic love in The Book of Ezekiel in The Bible. God called a special

man, Abraham, out from where his land of origin was to play a part in the founding of this new people. The people were God's love and the apple of His eye. Detailed histories trace this people over time and key happenings are documented but there were gaps and there remain questions. There are descendants to this day. The (mostly) non-Black "Jewish" people of today are widely believed to be that people. Only recently, some Black Ethiopians have been included in that group, but we adjure you to consider that there is more to it than that.

In The Bible, imposters were prophesied to come, those who would claim to be the chosen people of God but are not. Books like the books of Lamentations, Isaiah, Jeremiah, and Ezekiel in The

Bible explain how the true "people of God" would break God's heart by some sinful habits they would give in to. This is how they "fell away," and it would lead to a curse, one God clearly laid out in detail and said would be the result, though it would be lifted one day as part of "the redemption."

There is plenty written in The Bible about the chosen people and, particularly, about their curses. This makes it relatively easy to compare and attempt to identify this people and, certainly, the ancestors of Black Africans and the Black Diaspora would have good reason to be considered in such a light. They were in the region at the time. Since then, they have been outbred, out-slaughtered and pushed southward,

much like many of those who were in North Africa have been by peoples of Asiatic and European ancestry, who now make up the bulk of the Middle East. This happened just as ethnic cleansing and purging of darker peoples is happening in Africa today.

Some points about our terminology must be explained here. We may refer to one "curse" or multiple "curses" interchangeably to speak about the same punishment(s) of the chosen people of God, and when we use the term "Black," we do not just mean afro-derivative populations in Africa, but those all throughout the world, darker-skinned and lighter-skinned, usually characterized by hair within a certain range on the spectrum of natural

hair textures, a woolly, curly or kinky range but not always. We try to make it clear when distinctions are to be made.

Though today's typical Middle Easterner tends to have some African admixture, in this series, we call them "non-Black." Their experiences are not the same in this context we speak of.

Genetics have a lot to say. We do know, from genetic studies, that the non-Black Middle Easterners are substantially mixed with non-Black DNA, but also with Black African DNA, from people groups such as Bantu Africans and East Africans, among others (Almarri et al., 2021). We also know that European and Eurasian genetic identities, which characterize most Middle Easterners today, were conferred upon the

region in only a few defining events in history that happened in the last 2000 years (Haber et al., 2020). Thus, the older, more indigenous DNA is the Black DNA, not the European, Eurasian or Asiatic DNA. This makes it clear that Black people were around the region at the time.

Many researchers like to believe that the DNA pool was White and then added any Black mixture at the integration points, but this could easily be looked at as the reverse. It could be that the DNA pool was Black and added White or Asiatic mixture at the integration points.

This series will attempt to highlight some of the evidence, mostly in the light of The Bible's scriptures, to establish that Black people are a people who angered God and

who He “struck” though He deeply loved them. However, importantly, this is not about the theory of the “curse of Ham.” The curse of Ham fell on Ham’s son Canaan and his descendants. Some say this is when Black people were created, suggesting Black people were created as a curse.

For some background, Ham did something considered very disrespectful to his father Noah in Genesis of The Bible. He exposed his father’s nakedness and drunkenness. Contrary to the curse of the people of God we speak of, the curse of Ham which resulted did not involve any special place of the cursed people in God’s heart (God had no particular soft spot in His heart for them) and the curse came with no promise of greatness in the future. Saying

that it was Black people who inherited the curse of Ham bears the mark of racism, for we cannot be sure so why insist? But there is one curse that is steeped in evidence that suggests that Black people could have been bound under it, the curse of the chosen people of God.

It does not take deep digging or analysis, only a small bit of effort, to see the trends that suggest that Black people are the people of God, and the trends are convincing.

We deliberately do not go to old maps and letters, paintings, inscriptions and other “ologies.” These can be great, but they can be forged. We use one of the simplest forms of inquiry. The Bible we glean from is one voice through many men, which may attest to its

authenticity, and it was not in the hands of Black people through most of its translation and editing as if to have been forged in the favour of Black people.

First, in this chapter, we take some time to look at the argument that has been made that Black people are an inferior, sub-human race and that this explains their plights. We very quickly show why this is not true, without giving the view much credit, as if to take it seriously. Then, we dive right into the evidence that matches Black people to The Bible’s description of the chosen people of God, starting with physical appearance and moving on to the punishments outlined in the curse. When all is said and done, we also consider the promises, the sins, the plights, the way

forward, and the likelihoods surrounding this great mystery.

Inferior?—No. But, stricken?—It's perhaps. For Black people have been met with a particular set, and a peculiar number, of "blows" beyond that of most other peoples, maybe beyond all. Black people have been stolen from, experienced the erasure of their history, have been villainized, widely hated, hung on trees, far too often theorized and talked about in derogative ways, disproportionately imprisoned, tricked, raped, whipped, burned, physically brutalized in other gruesome ways, enslaved, excluded from commerce, and more. Black plights entail suffering of Biblical proportions. Undoubtedly, we must look at this.

Over recorded history, people have

presented (or aligned) the "facts" to suggest that there was an evolution from apes to Black pre-humans (or neanderthals), to Black human hunter-gatherers, to modern White humans. There is often the implication that at each subsequent stage, the population must have been more sophisticated (or was better), which is not even consistent with the theory believers of evolution support. The suggestion, often vocalized in books, magazines, and journals in the past was that White people are a better version of the Black stages before and of the present Black person, made after White ancestors branched off and gathered "improvements" over different environments, but Black people improved little. However, there are

reasons why related arguments fall through.

Some White scientists cited physical features like that of great apes as reasons to suggest that Black people and apes were closely related. One such physical feature (or morphological trait) was "prognathism." Diagrams were used to point out how the angle formed from a point directly below the forehead, to the forehead, to the outer jaw, for a Black person was in between that of an ape's and a White man's. In other words, the Black person's mouth or chin jutted out more, closer to the degree that an ape's does. Many a book or research paper were known to show side profiles of the heads and skulls of an ape, a Black man, and a White man with the Black one in the middle to illustrate that the

Black man's facial prognathism was, on average, more pronounced than in White men, but not as pronounced as in the ape of choice. One example of the dissemination of this idea comes from a monograph of 1861 in which Franz Pruner claimed that the main feature of the Black person's skeleton is prognathism, which, he claimed, showed the Black person's closer relation to the ape (Prabook, 2024). He also similarly mentioned the average length of the Black person's big toe to cite that Black people were closely related to apes (Prabook, 2024).

If we were to make an argument that morphological similarity equals closer shared ancestry, there could be reasons to equate White people to apes or creatures thought to be even lesser. What

about the skin colour under the fur of chimpanzees, which is, more than often, like White people's skin? Or the ape's typically straighter hair, resembling that of most White people's? What about the fact that White people tend to have bigger ears on average, placing their average between chimpanzees and Black people? What about the fact that deeper set eyes and an overhanging brow are shared on average more among great apes and White people than Black people? What about the fact that great apes have smaller, less-rounded foreheads, closer to that of White people than that of Black people? What about White people sharing a similar skin colour to the common pig? This is not meant to debase White people. The point is

that it is not fair or sound to use similarity in this way to infer about origin. The evidence would often point many ways and more would have needed to have been known at the time to make such a conclusion. Perhaps it was that God borrowed a few trait concepts from one creature to create the template for other creatures and it is not necessarily that their, sperm, eggs, and wombs were employed, as though the latter creature type was actually birthed through the womb of one from the former creature type. We cannot in any way rule this scenario out. Racism was likely at the root of this argument. What was used to disqualify Black people as being anything praiseworthy and to elevate White people was not

even remotely sound in logic.

Achievements such as social organization, development of infrastructure, manufacturing, and academic pursuits are important to consider. Some people use these as examples of what they are better at and what Black people seem to struggle with when compared to others. This was often helped by the fact that, for many, most of what was known of “non-modernized” Black people is that they formed “simple” hunter-gatherer societies. But the fact that a number of Black people have since achieved the things thought superior shows that these behaviours are a matter of learning, not a matter of genetic difference, nor of lesser evolution or lesser mental capacity.

These achievements have been made by some Black people over single generations and not from years and years of the death of individuals who lacked them and survival of the individuals who exhibited them, which is how evolution and genetics would work. It is not genetic. Someone from the same people group as those deemed inferior can learn and achieve in these areas. The Black person is not inherently unequipped or genetically inferior to others.

A researcher from Western University in London, Ontario, Canada tried to make the argument that Black people had smaller brains than White people and Asians and were less intelligent, this being the reason why. The researcher, John

Rushton, tried to use research to back up his claim in papers and at many other opportunities, including in his review article in The General Psychologist, “Race, Brain Size, and IQ” (Rushton, 2002). Here, he attempted to show that Black research subjects had smaller brains than White and Asian research subjects. It was soon discovered that he was dead wrong. Part of the problem was he was using the brains of severely malnourished Black people to compare to the brains of well-off White and Asian people. The latter were properly nourished and had benefited from the chance to develop fully. He was also linking brain size to intelligence, and intelligence to IQ, which are flawed approaches.

More recent studies concern

ape-like
“neanderthals.”
Research has found that non-racially mixed Black people have no genetic continuity or relation to what have been deemed to be “neanderthals.” Studies have shown that Black people are the only living people group that have none of what has been labelled as sub-human, neanderthal DNA, save for admixture. Therefore, if it were even true that some of today’s modern humans evolved from a less intelligent, earlier form, the evidence shows that it isn’t Black people that evolved from them.

Rather than inferior or struck by God from their very beginnings, Black people are a people with several aspects that could be called “blessings.” The “Motherland,” associated with Black people, Black

Africa, is generously endowed with all manner of precious mineral and gem, and today, most people wouldn’t argue against the claim that Black people are amply physically endowed. Black people have a higher percentage of muscle mass than their White counterparts (Gasperino, 1996; Ortiz et al., 1992; Silva et al., 2010; Wagner & Heyward, 2000). Black people have a great capacity for muscle memory and excel in muscle coordination, and though Black people have been likened to animals in a derogatory way, the truth could not be further from that.

Interestingly, there are many abilities humans partake in that animals also partake in, but then there are certain ways that humans are different from animals and in those

ways, Black people tend to excel. Many marks of humanity that separate humans from animals, that not even monkeys or great apes have mastered, are the same things that Black people frequently seem to be perceived (on average) to master at much higher percentages. These include music instrumentation, singing, rhythm, dancing, advanced dictation, other language abilities, the “swag” phenomenon (some would say), trendsetting, an aptitude for games (sports), a strong handle of bipedalism (running, or speed, on two feet), and a knack for performance, spirituality, and religion. These are all things which separate humans from animals. Which of these is an ape very good at, really?

Apart from a few sets of interconnected illnesses like heart disease and the diseases that tend to co-occur in places like the United States of America, for example, diseases of lifestyle, environment and economics, like hypertension, obesity, stroke and cancer; and apart from the illnesses of the curse (to be addressed later in the series), it may be said that Black people are a relatively healthy people. While being at greater risk for the above ailments is a reality, and illness in Black communities should not be downplayed, when one considers the percentage of identified genetic diseases that Black people suffer from, it can be said that Black people fare well. That is to say, the number of genetic diseases that White people are afflicted with is

far higher than the number which Black people are afflicted with. Most observed rare genetic disorders are barely a concern in Black communities. Research suggests that, generally, Black people are less prone to harmful mutations and mutations in general (Costa et al., 2021; Lohmueller et al., 2008).

When it comes to social and mental health issues, there are some interesting facts. Black people are less likely to commit sexual abuse, molestation, date rape, kidnapping, pedophilia, serial killings and mass murder. They are less likely to have anorexia nervosa, and engage in risky behaviours, embody thrill addictions, perpetrate crimes of hate, and engage in cutting, hard drug use, and suicide. It is also said that Black

people succumb less to alcohol.

When it comes to growth and development, some researchers have found that Black babies and toddlers mature faster, Black children as well (Grgic et al., 2020; Jung & Czajka-Narins, 1986; Komlos & Breitfelder, 2008; Malina, 1988). Also interestingly, Black people generally need less nutrients to survive, a fact that many doctors know but that is not widely published (DeLany et al., 2014). As another interesting fact, Black people, generally, do not get head lice (New Health Advisor, 2024; Sissons, 2021).

On the flip side of their numerous positive attributes, Black people have a great deal of misfortune out of which they often do not climb. A long-standing battle with poverty is one of them. Many Black Africans have not

been able to adequately harvest the richness of their homeland to their advantage. The problem is often the same for Black people outside of Africa.

It may be reasonable to say that Black people have a richness of homeland, physical robustness, and special relationships to humanity and to spirituality. Inferior? Black people?—No, not inferior. But the recipients of a few great “strikes” against them—Perhaps. Black people have met with a great deal of tragedy, oppression, and misfortune. This makes the apparent favour and the natural advantages of both environment and ability stand out even more against the reality of Black people’s unharvested gifts, poverty, impoverished homeland of Africa, unfortunate

experiences, and apparent lack of achievement. These iniquities seem suspicious. In fact, some people say Black people have the greatest advantages, which is perhaps sometimes why people scramble to explain their apparent shortcomings.

In life, sometimes it is worse having what it takes to “make it” and not being able to make it. It warrants a curse. It is worse than never having had what it took in the first place. If you believe curses are true or are willing to believe, perhaps you will entertain that on Black people there is a particular curse.

This series looks at the evidence that the descendants of Black Africa are the direct descendants of the true people of a true God, The God of The Bible, who were cursed. God

indicated a certain set of people would come and commit a list of sins he forbade. God hated paganism, idol worship, cutting, branding, the pouring of libations, child sacrifice, cannibalism, animism, sun, river, tree and ancestor worship, polytheism, witchcraft, divination, Black magic, cheating, bribery, the omission of His feasts and festivals and the like. God communicated that His people would commit these sins on the world stage and Black people have committed these sins on the world stage.

Disliked, branded, bullied, stolen from, themselves stolen and enslaved, Black people and the Black collection of experiences are particularly different. While every people group has a collection of experiences that are

unique, and other people groups have also suffered greatly, the Black collection of negative experiences could very well pertain to a central part of The Bible's narrative. To

be considered in all of this is the notion that Blacks as the people of God were not hated by God but, rather, deeply loved. For God tries harder who He deeply loves. What is

the truth? Where will it all end up? If it bears any importance to you at all, The Bible seems to make it clear.

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chapter two



Logic Speaks

As the first order of business on this subject matter, we would have to ask what The Bible says directly relating to the skin colour of God's chosen people. The Bible has relatively little to say on skin colour and racial identities in general, however, the little it does say speaks volumes. In The Bible, references to the skin colour of God's people as being like that of most Black people may be few, however, references to the skin colour of God's people as being like that of a Caucasian or other non-Black people are non-existent. We will see that The Bible seems to point to Black skin in the context we are looking for.

It is important to reiterate that Black people used to be common in high numbers in and around the region

that some of The Bible takes place. There is a Black remnant in Egypt and remnants all the way up and East, down to Yemen who make claims to the region. In this region, many original peoples have died off whilst more recent peoples of Eurasian descent have migrated there over time. People of Eurasian descent have intermixed with Black people to the extent that they have almost altogether replaced the Black genetic contribution to the region. Genetic studies corroborate this.

It is not always the case, but typically, the more recent Black-African-derived DNA a person has, the darker their skin. One's Black skin can become blacker under certain conditions. Some Black people have

black, or near-black skin, while the brownish skin of many other Black people (fully Negroid or bearing some degree of admixture) can tan to the point it gets much darker, sometimes to near black or black. This is precisely a reason that Black people (and their relatives) are called "Black." All other people groups that could be potential candidates for the people of God because they were in or near the region featured in The Bible at the time are not considered Black in this way.

In Job 30:30 (KJV), the famous devout man among the people of God named "Job" said, "my skin is black upon me, and my bones are burned with heat." He does not talk about a blotch or a patch of skin but speaks of his

skin in its entirety. Though Job suffered grave ailments in The Bible, there is no known ailment or plausible mutational event that could have made the bulk of his skin turn black as an adult if he were White. The reference suggests that Job's skin was darkened near to black because he was a Black man.

Also, The Bible says, in Joel 2:6 of the famed King James Version, that all of God's chosen people's faces "gather blackness." This is only different in places that were changed later, such as in the NASB translation of The Bible, which replaces "blackness" with "paleness." The more original versions, like in the King James Version, indicate "blackness." Adding to the evidence, Lamentations 4:8 of The Bible (KJV) says that the "visage"

(face or surface) of God's people "is blacker than a coal." Then, Lamentations 5:10 (KJV) describes God's people's skin as Black as an oven. Then again, The Bible describes the appearance of Jesus' feet in Revelation as like brass that has been burned in a furnace (Revelation 1:15 KJV). His feet are the only body part being described in that passage that is a body part with skin on it, so this is very important. Furnace-purified brass is rather dark. It is the colour of some Black people's skin. The reference suggests Jesus' skin colour could be dark or tanned.

There is more to it than this. In The Bible, Esau and King David were described as "ruddy" or, more accurately, "red," as an indication they were different in appearance. The

term "red" is a term still used up to today in many Black sub-cultures. Bajans, Jamaicans and Ghanaians are examples. Many Ghanaians use the term "kɔ kɔ," pronounced like "koh koh," meaning "red red," to describe less Black complexions among their Black population. Yes, it is used in these sub-cultures to indicate a less black-like complexion, but a less black-like complexion in people who are still Black by blood. One who is "red" may have a redder, browner, creamier, peachier, yellower, orangish, whiter, or, essentially, lighter tinge than even their close relatives and the term "red" is used to point this out. One who is red can still have a high degree of darkness to their skin. To state it clearly, in Black populations, genes often create varying

shades in the population. Once in a while, even among the unmixed, the red individual can have the same parentage of a sibling who is dark Black or can have some non-Black admixture, but he or she may still be of sustained or close Black ancestry.

Then, there is the context of the use of "red" in Black sub-cultures. Now, the following does not mean to imply that blacker skin is less appealing than white, red or other-coloured skin. Black skin comes in many different beautiful tones. The way it shines can seem magical. The way it captures rainbow iridescence when light hits it and you look closely at it is a marvel, and the awesome ability of Black skin to command beauty among the beautiful even when the light is not working in its favour is there.

However, the following, as well, are facts about skin that are true or have been true in Black communities. The term "red" in Black sub-cultures traditionally had the connotation of a compliment and it is important to note that the term "red" was used in The Bible this way. In 1 Samuel 16:12 (KJV), the famous King David was described as 'ruddy and with a "beautiful" countenance.' Paired with the word "beautiful," this use of "ruddy" was meant as a compliment. Again, the beloved in Song of Solomon 5:10 was described as "ruddy," using the word with a positive connotation: "My beloved is white and ruddy, the chiefest among ten thousand." We can see that paired with "chiefest," "ruddy" is meant as a compliment. It was a good thing.

Alternatively, rather than the Black use of the word, many White sub-cultures have traditionally used the word "ruddy" to indicate someone with a visible blood flow to the outer skin, giving the appearance of literally looking reddish or pinkish on the cheeks, pinker than cheeks are on average. In many White sub-cultures, it is not traditionally a compliment per se.

It is also important to note that one who is white or reddish among other White people would not be described as chiefest among ten thousand for this. Virtually, all ten thousand would be White, if that was what was meant, and a much higher percentage than one in ten thousand would be ruddy as is usual in White populations rather than this rarity portrayed in The

Bible. It seems that Black-mixed or lighter-skinned persons would have been one of the only anomalies that fits with regards to skin perception in the region at the time. Here, could The Bible be telling you that the beloved was a lighter-skinned Black man among mostly darker Black people?

Also contrary to the way The Bible uses "ruddy," the traditionally White way of using the word "ruddy" is often in a changeable sense; in the White sense, one can become ruddy with different emotions. In White sub-cultures, being ruddy is not traditionally a characteristic of essentially the whole body like in Black cultures, but of the cheeks alone. This does not apply to Black people's usage, nor to what The Bible seems to

have been meaning to imply about Esau, King David, and the beloved when using the words "red" or "ruddy." For example, King David was not ruddy in a moment but characterized by ruddiness.

It is also worth mentioning that even in White sub-cultures, "ruddy" has been used in literature to describe animals of a deep, dark brown pigment with a hint of red in it. Nothing like White skin, but much like many Black people's skin. It would be deceptive to deny that being described as ruddy in The Bible, even as a human, could possibly have something to do with being also somewhat dark or dark brown.

Furthermore, on the use of the term "red," the original word in The Bible was more like the Black man's word "red." It was

later translated to the White man's "ruddy," suggesting the purer form of The Old Testament scriptures in question might have been used in Black communities who would have been God's people.

Note also that literal red or reddishness is a tone which even some quite dark Black skin takes on. Some mixes of negroid levels of melanin make skin red and reddish.

Lamentations 4:7 reminisces about a time when Israel was different and her people were blessed. It says, "Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire." Note that they were white in purity but red—and deep red—likened to the red of rubies in body. The White ruddy cheek is

better described as pink or hot pink. Nothing like the deep red of rubies or of the skin of dark reddish Black people. Could this be suggesting the Nazirite people of God were fully pigmented like one who is a reddish Black person?

The Bible mentions black skin

explicitly. In the cases where different skin colours are mentioned, The Bible still seems to possibly show itself to speak in a Black context. All in all, looking at what The Bible has to say or suggest about the skin colour of God's people in the rare instances it does have anything to

say or suggest, it could be that God is showing you that the chosen people, His beloved and favoured people, could possibly have had Black skin, and when they were not so black in appearance, that *one time in ten thousand times* it happened, they still had Black DNA.

Words of The Bible
*Their "skin was black like an oven
because of the terrible famine"*
(Lamentations 5:10 KJV)

chapter three



Logic Speaks

The epic punishments leave a lot to think about. God has been known to punish later generations for the crimes of their ancestors (He said He would up until a certain time). According to Biblical scripture, one way God said He would punish His people and their descendants for not obeying Him is imprisonment. The Bible indicates that because of the disobedience of the people of God, they would be placed in prisons disproportionately more. Greater imprisonment is a fact for Black sub-populations with great enough numbers and diverse enough societies to compare. Though there are real crimes and offences and real injustices that lead to the imprisonment and this is not an excuse

for problematic behaviour of those imprisoned nor for problematic behaviour of the authorities of the corrections systems, the suggestion here is that an underlying reason deeper than these is simply that the Black prisoners are descendants of God's people, who transgressed.

Non-Black Jewish people are not found in prisons in high numbers. On the contrary, it has often been said that non-Black Jewish people rarely go to prison at all. Statistics show this. On the other hand, Black people are significantly more likely to be imprisoned. This is the case in places like Europe, the United Kingdom, and the United States where considerable numbers of Black people live among others.

Thirty-eight percent (38%) of prisoners in the United States of America are Black people although Black people make up approximately only 14.2% of the population in the U.S. (Federal Bureau of Prisons, 2023; Moslimani et al., 2023).

Hypothetically, if all things were equal, Black people would have formed roughly 14.2% of the prison population in the U.S. rather than 38%.

The rest of the statistics are alarming as well. "In 12 states, more than half of the prison population is Black" (Carrega, 2021). By 2020, Black people were put in prison 5 times more than White people and recent statistics show that Black people, on average, spend a significantly longer time in jail (Carrega, 2021; Moslimani et al., 2023).

In 2001, it was reported that an estimated 22% of Black males between the ages of 35 and 44, over the duration of years from 1974 to 2001, had been confined in State or Federal prison at least once (Bonczar, 2003). This means that roughly one out of every 5 Black men aged 35 to 44 had spent time in State or Federal Prison, slightly more than one fifth. This statistic is astronomical. It is giant in comparison to the, far lesser, one out of every 29

White men of the same age over the same range of time (Bonczar, 2003). Even so, much smaller is the proportion of non-Black Jewish people. Non-Black Jewish people skew towards a much smaller fraction of this proportion of White people (who they have been lumped with). Traditionally, even the highest prison sub-populations of Jewish prisoners in the United States were still much smaller than the smallest White (non-

Jewish) prisoner populations (Iushewitz, 1934; Linfield, 1931). It is much the same today.

Black imprisonment is a large problem. This should create an interesting question about Black people possibly being the chosen people of God, the many imprisoned among them, perhaps a sure and exact sign, and a demonstration among them of God doing just exactly what He said He would do.

Words of The Bible
"This is a people... hid in prison houses"
(Isaiah 42:22 KJV)

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chapter four



Logic Speaks

The Bible indicates that God would bring another people against the people of God, a people from afar, a people from the ends of the Earth, a people with unfamiliar language to the people of God. This could possibly point to Black people as the people of God as well.

In Bible times, when the people of God were captured by the Assyrians and the Babylonians, their Assyrian and Babylonian captors were not from afar, nor the ends of the Earth, but were from adjacent regions where their empires reached into. The Bible seems to possibly be speaking of a later time, the time of the Atlantic slave trade, in which many Black people were sold into slavery, largely by those of European descent. For Black

Africa and the Middle East, Europe and the Americas *are* "the ends of the Earth," the places where most of the oppressors of Black Africans in the Atlantic slave trade came from.

Of particular interest is the word "bring." The Bible uses it to describe exactly how God's people would encounter their oppressors in fulfillment of the curse. God establishes that the oppressor's of the people of God would be "*brought*" to them.

Accordingly, Black people and their captors first met on Black-African soil not European or American soil. Their oppressors came (or were brought) to *them*.

Some say, if not the Babylonians or the Assyrians, the stipulation in question may have

to do with the bondage of the people of God in Egypt, featured in Exodus, but when the Egyptians oppressed the people of God in The Bible, the people of God had gone to the Egyptians, not the other way around. Exodus 1 confirms this as do many other scriptures and their accounts. Exodus 1 says, "Now these are the names of the children of Israel, which came *into* Egypt" and it goes on to name the twelve sons of Israel (Jacob) who formed the early people of God.

Others say the stipulation in question has to do with the Holocaust, but when today's non-Black Jewish people and their close relatives were subjected to concentration camps and forced labour in Europe

leading up to the Holocaust, and thus, for the Holocaust itself, the non-Black Jewish people had also gone to the land of their oppressors, oppressors such as the Nazis in German-occupied Europe. The non-Black Jewish people's captors during the Holocaust did not come to them the way God had said the people of God's captors would come to them, which strongly suggests that scripture was not talking about this.

Furthermore, God speaks about

the captors of His people coming speaking language that would not be familiar to that of His chosen people. In Europe, at the time surrounding the Holocaust, many of the non-Black Jewish people who experienced grave oppression and suffered acts aiming at annihilation had been hearing and speaking the same languages as their oppressors. They had been living and working among them. Thus, the oppressor's language was not unfamiliar by any stretch of the

imagination and many of those oppressed were in the habit of hearing, reading, writing, and speaking it. Now, juxtapose that with the mental picture of Black people seeing White people coming to their land in a manner against them, speaking English, German, and Portuguese which the vast majority of them had never heard. Black people's captors spoke languages that, typically, the Black people did not know. The language and the people were unfamiliar at the time.

Words of The Bible

*"The Lord shall bring a nation against thee from far,
from the end of the earth...
a nation whose tongue
thou shalt not understand..."*
(Deuteronomy 28:49-51 KJV)



chapter five



Logic Speaks

God uses terms like “pluck,” “disperse,” “scatter,” “drive out,” “banish,” “hurl,” “pull up,” “uproot,” and “cast out” to describe how God’s chosen people would be sent to other nations as a result of their curse (Psalm 52:5 KJV; Ezekiel 22:15 NIV; Ezekiel 30:26 KJV; Jeremiah 8:3 KJV; Deuteronomy 28:36 ISV; Jeremiah 22:26 NIV; Amos 9:15 KJV/NIV; Jeremiah 16:13 KJV; 2 Chronicles 7:19–20 KJV). These are words indicating force. They imply the involuntary subjection of a people to an unwanted change of habitation. In other words, The Bible entails that the people of God would have to leave by force.

It is understood that many non-Black Jewish people, those who would have left

the Middle East (others were born in different places like Europe and/or converted to Judaism), did not leave by force. Of course, this a generalization, as there are the exceptions. The non-Black Jewish story is different in ways pertinent here. There may have been real reasons why they left, but many who formed established populations in Europe, Russia, and America, for example, ended up in those places looking for opportunities, not by force, per se. They had travelled there, even to what later became Nazi Germany as the result of their own decision-making. Even in cases where non-Black Jewish people migrated due to being exiled from home in the Middle East, history shows they most

often picked where they would go next among what options they had available to them. They were not “chaperoned.”

The way in which most Black people of today left the continent of Africa and got to places like the countries of the Americas, including the United States, Canada, and the islands of the Caribbean, appears to hold truer to The Bible’s description of what would happen to the people of God. During the Atlantic slave trade, Black people were raided and kidnapped, forced on ships, lugged as cargo, and dragged about to their destinations of slavery, often with the threat of gunfire. Black masses found themselves outside of Africa because they were almost literally “plucked” out to slavery.

Words of The Bible
“God shall... *pluck thee out of thy dwelling place*”
(Psalm 52:5 KJV)

chapter six



Logic Speaks

Ships may play their own special role in the question at hand. At times, it seems like God left just enough clues to make it clear who His people were as long as one digs for information about it. It turns out that the word "Egypt," and some of Egypt's former names, used to be used to refer to the whole of Africa, not just the country of Egypt in Africa. Quite possibly, Egypt's older name, "Kemet," refers to Black people although you may hear the opinion that it refers to black soil. "Kemet" means "black land." Egypt used to spread far further south than it does now, and not all the soils in this region were Black.

The Bible declares that God will bring His people out from their lands of slavery back to "Egypt" (or the Black

land) on ships by a way they had gone before. They would leave on ships and face oppression, and they are said to be returning one day by the same way. Did God mean the continent of Africa and Black Africans who are abroad as a result of the Atlantic slave trade and other slave trades?—It is possible.

Herein may lie the key to the answer. It does not take ships to get to the country Egypt from the places throughout which the people of God were dispersed when they were oppressed and exiled in The Bible. Going to those places entailed journeys by means like foot, cart, chariot, camel, horse and donkey. Those places include Assyria and Babylonia. Could God have been

talking about later days, the days Black people endured the Atlantic slave trade?

During the Atlantic slave trade, Black Africans went on big ships to American shores. It is important to note that only Black people left the region en masse in ships. Non-Black Jewish people and non-Black non-Jewish Middle Easterners who left as collectives left by other means. This was also the case in times of the Holocaust.

Then, could God have meant the Israelite slavery in Egypt and returning again by ships to Egypt?—No. We all know it says In those days, the Israelites left on foot, or across the land, even through the sea, the parted Red Sea at that. They were the first and last we know of to walk through a sea!

If God ever made a scenario leaving the clearest and most memorable imprint of how a people left somewhere, it was this!

Furthermore, the specific scripture in The Bible we speak of also captures God saying He will bring His people back by ships on the same pathway they left. Even if non-Black Jewish people or non-Black Middle Easterners, now outside of the Middle East, go by ships en masse to Egypt or Black Africa some day, this will never be the way they left en masse.

Also evident is the fact that God specified that the way His people would leave was a

way He told those who left they would never see again. On the contrary, some of those who left the Middle East to go to Europe among non-Black Jewish people, are the same people who later visited or returned to resettle in the Middle East. Black African ancestors who left by ships never saw that way or place again, virtually, not one.

The key is also in the word "way." It is written as singular in the scripture and is also singular by its use and context in the scripture. This applies to how the people of God left and it applies to Black Africans. While some non-Black Jewish people would have left the

Middle East by ship leading up to the Holocaust, most would have left by plane. They passed through different routes which involved settling temporarily and permanently in different sequences of European countries for different pursuits. They travelled through different modes of transport, and they went to Europe in differing eras. Non-Black Jewish people went by many ways. On the other hand, regarding Transatlantic slavery, Black people, virtually in entirety, went by *one* way. They left Black Africa aboard ships, raging hopelessly across the Atlantic waves.

Words of The Bible
*"And the Lord shall bring thee
into Egypt again with ships,
by the way whereof I spake unto thee,
Thou shalt see it no more again"*
(Deuteronomy 28:68 KJV)



chapter seven



Logic Speaks

The Bible speaks of a curse upon the people of God in which they would not have the opportunity to enjoy their children. They would not “know” them. Some evidence shows that this had not happened yet in the days of The Bible. When the Israelites were enslaved in Egypt, and other times during Bible days, it appears they generally lived with their children. When Pharoah’s people lost their firstborns because of one of the “Ten Plagues,” as it is told in The Bible, the Israelites faced no disruption concerning their firstborns or other children who were with them.

During the time of the Holocaust, which lasted 12 years, typically, non-Black Jewish parents who were forced into labour were separated from their children. Generally, Holocaust captives were separated by age and gender. However, many non-Black Jewish parents had raised their children and had a chance to enjoy their children, for the most part, up until that brief time transpired. This is of relevance for comparison. During the enslavement of Black people in the Atlantic slave trade of 400 years, babies were taken from parents and sold into slavery, never

again to be seen by their parents. Even when in the places where it was better, if the word “better” could be used, more than a third of all slave children grew up in households where one or both parents were absent (Digital History, 2021). Even many of the “best” of the slave plantations in this regard still had the slave children sleeping in separate cabins from their parents (Digital History, 2021). Besides sleeping, they were mostly working, separately. Thus, the difference was that, for centuries, many Black people had no opportunity to know or enjoy their children at all.

Words of The Bible
*“Thou shalt beget sons and daughters,
but thou shalt not enjoy them;
for they shall go into captivity”
(Deuteronomy 28:41 KJV)*

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chapter eight



Logic Speaks

The Bible communicates that there is a break in the narrative of God's people. There would be a time that His people would become the *lost* "children of Israel" and lose their identity. Assuming today's people known as "Jewish people" are the complete set of God's people on Earth alive today, we can say that since inception, in mankind's eyes, there has always been a present people of God. If we follow history from the sons of Jacob to the Hebrew Israelite to the histories of the non-Black Jewish population of today, there has been no break in the narrative since ancient times as far as non-Black Jewish oral traditions go. With the non-Black Jewish narrative, the people of God were never lost. This is not

to say that Jewish people were sinless and always upheld expectations, but that, even when sinning, they were still considered the people of God.

Assuming Black people are God's chosen people on Earth today, we can say that they lost their identity for an exceedingly long period in time, virtually, stretching from early Bible days even into the third millennium A.D. In people's minds, Black people have typically been excluded as candidates for the people of God. In fact, only some Black populations, consisting of a small fraction of Black people, are considered legit people of God, and them, only sometimes, and only recently, after much struggle and denial. People preach to

Black people about The God of The Bible as if Black people never once knew Him. Today, there are no clear histories or detailed tales of The God of The Bible's interactions with Black people like the non-Black Jewish people have in their hands, unless The Bible. There are no temples or genealogies to show for it. It is not a given in people's minds for Black people the way it is often a given for non-Black Jewish people. Furthermore, those who purport that Black people are the people of God are often regarded as cultists or Black culture fanatics. The theory that Black people are the people of God is often brushed off as "crazy." In other words, Black people were not remembered as God's people in history—far from it.

History's memory fails to acknowledge a time when Black people were the people of God. However, this is not absurd relating to the theory that Black people are the people of God. This sort of denial is rather what The Bible predicted for God's people.

As a punishment for their sins, the memory of the people of God would be forgotten until the latter end times when the gentiles who are supposed to come to the knowledge of Jesus Christ as Lord

all come to this knowledge. The object of the game never was to prove one has always been "present;" linked to; in consensus; and in a place of esteem with God as non-Black Jewish people have been believed to be, but the object was the opposite.

Even the fact that Noah, the ancestor of all humankind, knew the Living God strongly suggests that past Black societies had heard of The Living God. The sins of falling away were, in part,

worshipping other Gods, and ignoring commandments and appointed festivals, which some individuals in both groups have done. But the punishment in question was an amnesia of sorts, and it seems apparent that this amnesia is what has befallen Africa's Black people and many of the Black diaspora, not so much non-Black Jewish people. It is clear that almost nobody has record of or remembered a time when there was "a Black people of God."

Words of The Bible
*"I will blot out the memory of them
from humankind"*
(Deuteronomy 32:26 NRSV)

chapter nine



Logic Speaks

God's epic punishment for His people was not a one-time thing. It shouldn't just be suitable to be able to say, "It happened once in 6 B.C.," or "It happened twice (or thrice) here in these instances." When it comes to the types of plights that God said He would visit upon His chosen people, this is what applies to non-Black Jewish people and to the people of God in The Bible, up to the time The Bible finished talking about their history. They may have happened once or twice, but it was not ongoing. However, not only does The Bible express that the plagues God's people would suffer would be "of long continuance" in Deuteronomy 28:59 (KJV), but The Bible also suggests the curses His people will suffer will go on right until the end of the

ages. They end just before the new age.

There is a specific sign about the time it all ends. The Bible describes the atmosphere of the earth being particularly cloudy. Ezekiel 34:12 (KJV) says, "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so, will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Joel 2:2 (KJV) also describes the "day" that things turn around for God's people as cloudy. It describes it as "a day of darkness and of gloominess, a day of clouds and of thick darkness..." It implies a level of cloudiness that the world has never documented, a time to come. The Bible suggests that not until this time has

transpired will God end the curses He sent upon His people (Joel 2:19). This suggests that the curses happen right up until the end of a future time.

Also, the candidate plights did not end decades or centuries ago, as would have to have been the case in most, if not all, instances with non-Black Jewish people, or if it applied only to people in The Bible. The nature of the people of God's curses is that the misfortune doesn't seem to end. Non-Black Jewish people have experienced and do experience some dreadful realities, but the non-Black Jewish person's life today does not match the nature and currentness of the plagues The Bible outlines for God's people as the next books in this series

will also demonstrate.

Back to the timing. For the non-Black Jewish person, a few possibly comparable plights have happened, but for shorter durations and, some, a long time ago. However, the plagues visited upon Black people have happened without fail, at length, around the globe, repeatedly, and, until now, as surely as some Black people are still some of the worst-treated slaves today in places like the Middle East.

The degree of the plights of Black people are so striking it is to the extent that many races of people have attempted to tackle the reasons for the plights of

Black people. There are papers such as *The Negro: Is He a Biological Inferior?* by James Reinhardt; *Inferior and Superior Races* by Booker T. Washington; *On the Brain of the Negro, Compared with That of the European and the Orang-Outang* by Frederick Tiedemann; and *The Mental Status of the American Negro* by George Ferguson. There are so many more. There is also that famous “Crabs in a Barrel” theory on Black under-achievement. It is as if Black people form a big mystery to a degree non-Black Jewish communities never have, not once upon a time and not now. Rather, people write papers and books about why Jewish people prosper

(namely, the non-Black Jewish people of today's society).

Like the waves crashing against the outer surface of a slave ship sound loud to the slaves aboard who are stuffed below the upper decks; like a million thumps against the ship on a never-ending journey are deafening; like the out-of-place laughter of the free men on the upper decks seems chillingly loud; like the fear of the unknown whilst in shackles makes everything loud, and grand, and blaring—when a moment is taken to consider it—the evidence, too, is very loud, and grand, and blaring. It seems to call out, “The people of God are Black people!”



chapter ten



Logic Speaks

Contrary to the popular beliefs of the day, the Black Israelite theory is not as fanciful an idea as one thinks. If the people of God are today's non-Black Jewish people of mostly European ancestry and their non-Black ancestors, and only them, some things do not fit the way they should fit. Indeed, Black realities like the facts of greater imprisonment, being plucked to other parts of the world, and having their history wiped off the face of the Earth seem to fulfill The Bible's scripture. The long continuance of the plights of Black people fits. Even the gaps in the record for Black people fit.

In Black people and in their epic struggles, within a Biblical context, one begins to see what it means to have something

deemed by The Bible's God. It comes true, it happens thoroughly, and it happens virtually exactly as prophesied. Misfortunes deemed for the people of God have happened to Black people by so many means that people are clamoring to figure out Black people, and the answers may very well be there in The Bible.

The God of The Bible says that just as He has brought evil on His People, He will bring the good He has promised upon them (Jeremiah 32:42). This implies that things will turn very good. God enumerates many blessings His people will enjoy once they are redeemed and reconciled to Him. He will restore their fortunes. He will repopulate them. He will prosper them. All

other peoples in the world will be blessed through them (Genesis 28:14; Jeremiah 30:18–20). No one will see restoration without them. Imagine the full potential of humans realized. It would be glorious, but another gleaming set of promises is particularly profound.

The reconciliation of God's people is said to have ties to the "end times" and the ushering in of new times. The further events of the end times are to result by the actions of God's people coming back to God in the knowledge of themselves as His people who have sinned, also the new heaven, the new Earth, the New Jerusalem, the Kingdom of God, and this means the big promise too.

Intuition Speaks

*Jesus is referred to as "**Lion** of the Tribe of Judah" in The Bible. Jesus is royalty, and a lion so. Jesus also has an intimate relationship to His people and their happenings, a Black people, and He is also a lion so. See an animal with swagger! See the lion! The lion frets not. It knows something that keeps it submissive to the African. This animal wavers little and stays at the heart of where the surrounding world is "Black." As the Black presence diminished in spread, so too, the lion's presence diminished in spread. It confined itself to Black Africa and in Africa, they moved together. Where the Black pitched as home, the lion pitched as its home. See an animal with swagger! See the lion! The lion rests, and it laughs inside on thoughts of the future. It sees eternal life. It cleaves to the Black. Though wrung like a dishrag by God, surely, Black Africa is the chosen!*

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Group of Ethiopian Christian worshippers by Sheldon E. C. Hammah, front cover

Smiling Ethiopian girl 1 with white head scarf by magdalenapaluchowska at 123RF.com, front cover

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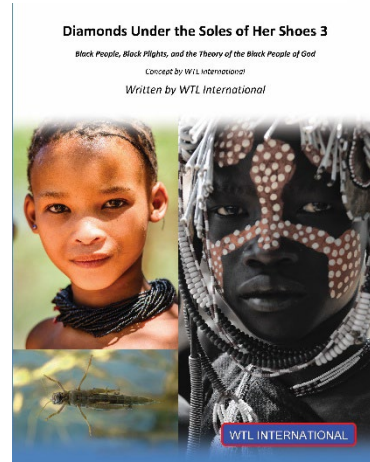
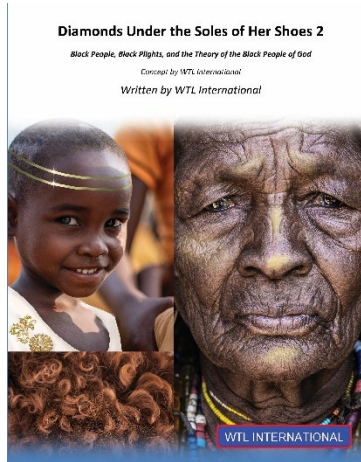
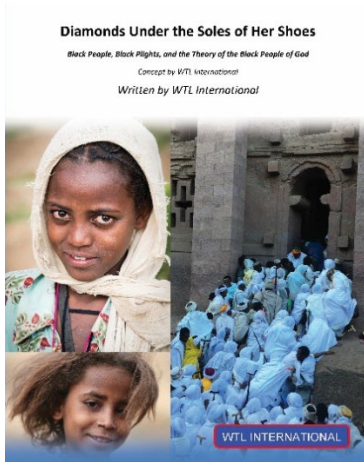
Southern Ethiopian girl with traditional facepainting by Günter Lenz at robertharding.com, page 35

Ethiopian boy of lower Omo Valley with ceremonial facepainting by Jane Sweeney at robertharding.com, page 45

Ethiopian woman from Karo tribe with ritual facepainting by Ingetje Tadros at ingetjetadros.com, page 59

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